

### Historic Records of Mass Immigration

## NYANA Archives Coming to YIVO

On January 21, 2008, YIVO will begin receiving almost 1,000,000 new documents from the New York Association for New Americans (NYANA), covering the years 1949-2006. These extensive records and files serve to document several waves of post World War II mass Jewish immigration to the United States. NYANA, formed in 1949 when it took over from its predecessor organization, the United Service for New Americans, at first dealt exclusively with displaced person (DPs), particularly postwar Jewish survivors who wished to be resettled in New York City.

“This is perhaps the most far reaching single new collection that the YIVO Archives has received in nearly thirty years,” Carl J. Rheins, YIVO Executive Director commented. “To me this marks the culmination of Max Weinreich’s 1950 dream of establishing a central archive on the history of Jews in the United States, with special emphasis on periods of mass migration.”

According to an essay by Misha Galperin and Caroline Katz in the *Journal of Jewish Communal Service* (Fall 1998), “The establishment of NYANA was an historic event in the nearly two-decade-long campaign led by American Jews to rescue, resettle, and rehabilitate the victims of Nazism....

[continued on page 10]



Jewish refugee children arriving in New York [c. 1948]

## YIVO and the Hoover Institution at Stanford University Launch New Archival Exchange Program

The YIVO Institute for Jewish Research and the Hoover Institution, Stanford University, are set to launch a Microfilm Exchange Program aimed at enhancing their respective documentary holdings in the area of modern

Jewish history in Eastern Europe and in the United States. To this end, both institutions plan to exchange microfilms of related collections from the YIVO and the Hoover Institution archives. This important exchange program was initiated and funded by Tad Taube of San Francisco, California, through the generosity of the Taube Foundation for Jewish Life and Culture. YIVO has received a grant of \$38,000 that will go toward obtaining microfilms of selected collections from the Hoover Institution Archives, thus making YIVO the first East Coast repository for the Judaic-related collections of the Hoover Institution.

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### Hold the Date

Annual Benefit Dinner:

May 6, 2008

Heritage Luncheon:

May 20, 2008

Founded in 1925 in Vilna, Poland, as the Yiddish Scientific Institute and headquartered in New York City 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.

דער יידישער וויסנשאַפֿטלעכער אינסטיטוט - יוואָ איז זיך מתחייב אויפֿצוהיטן, אויסצופֿארשן און איבערצוגעבן אונדזער מיזרח־אײראָפּעיִשע ייִדישע ירושה דעם הינטיקן דור. דער יוואָ באַדינט דעם ייִדישן ציבור מיט זײַנע פֿאַרצווײַגטע אַקטיוויטעטן, אַרײַנגערעכנט פּוּבליקאַציעס, רעפּערטן, קאָנפֿערענצן, אויסשטעלונגען, עפֿ־טלעכע קורסן, גראַדויר־ און נאָכדאַקטאָראַט־אויסשולונג.

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## From the Chairman of the Board



Bruce Slovin

As one year ends and another is about to begin, I reflect on YIVO's centrality in so many fields of study and archival research. Our Institute has always embraced the broadest definition of Jewish life and culture. Today we continue the traditions of our founders by preserving, studying and teaching about the everyday aspects of Jewish life, in all its particularities, as we also trace the history of broader social, political, religious and artistic movements.

In the "New Accessions" pages of our newsletter you can read about what is important to us as individuals, what we are committed to preserving for the next generation - the personal papers of famous and less famous writers and activists, the letters, photographs, books, ephemera, and *landsmanhaft* materials that tell the complicated stories of individuals and their families. Readers of our newsletter will also see that YIVO has taken the lead role in saving the records of the New York Association for New Americans/NYANA (see page 1).

These collections, taken as a whole, document the periods of mass Jewish immigration to the United States after World War II, while also revealing how American Jews and their communal organizations worked hard first to rescue and resettle displaced Jews from postwar Eastern and Central Europe, and then to do the same for successive waves of Jewish and non-Jewish refugees.

**"In many ways those new Americans represent the essence of YIVO, the high aspirations, ability to adapt and retool, the impetus to celebrate Jewish history, life and culture ..."**

Why is this so important? Because, I would say, it is up to us to preserve our history – both the personal (micro) and the broader (macro) picture – of the 500,000 people who came to this country and how they were helped by a Jewish community that accepted responsibility for assisting them. In many ways those new Americans represent the essence of YIVO: the high aspirations, ability to adapt and retool, the impetus to celebrate Jewish history, Jewish life, and Jewish culture and the many traditions, communities, languages and, even, culinary practices. YIVO, too, as you know, was displaced, nearly destroyed, and had to transfer its mission to New York City to survive.

I look at all of this and I know that we at YIVO share a great pride in how post-Holocaust displaced Jews from across Europe made new lives in America. Just as we must not lose sight of these great transitions, we must redouble our efforts to preserve and honor the history of Jewish life in Eastern Europe, Israel and in the diaspora.

With this in mind I want to ask each reader of the *YIVO News/Yedies* to consider what YIVO means to you, how it touches you and your family, facilitates academic research projects, encourages new scholars, remembers what has been lost in meaningful ways, and celebrates the living community.

In the coming year, one in which YIVO will join with Jews around the world in celebrating *Israel at 60*, I hope you will understand in your heart and mind how YIVO is a lifeline, a vital branch of the great tree of Jewish history and culture.

**PLEASE REMEMBER YIVO IN YOUR WILL**

## From the Executive Director

# “How’s YIVO Doing?: A Paradox”

In my nine years as YIVO’s Executive Director, the question most frequently posed to me is, “How’s YIVO doing?” The question is the same whether it is from scholars attending the Association of Jewish Studies Annual Conference; or asked by YIVO donors and foundation executives; by friends in New York, Florida or Ohio; or from academic colleagues in Lithuania and Israel.

The question is not always innocent.

After having survived the Nazis, Stalin, and six decades of American Jewish assimilation, there is a burning desire by our various constituencies to know whether YIVO’s trustees, staff, and members have the strength (*koyekh*) to continue the assignment handed down to us by Max Weinreich.

For those scholars who were students at the Max Weinreich Center in the 1970s or who studied Yiddish with YIVO in the summer program at Columbia, the concern is even more personal. The same “anxiety” also applies to family members and others who have entrusted their family photographs, important historic documents and other heirlooms to YIVO.

The answer to all of these questions remains a paradox: YIVO has never been better; and yet, after 67 years in America, the Institute’s future remains perilous.

Under the skillful leadership of Aviva Astrinsky, our Head Librarian, who came to the Institute from the University of Pennsylvania in 1999, YIVO has added over 50,000 new titles to its core library collection. YIVO now ranks as the third largest Judaica library in the United States and has the largest number of Jewish serials (journals) of any library in North America. This kind of standing does not come cheaply. Each year we spend the equivalent of \$100,000 on new books.

YIVO’s other major “jewel in the crown”, our world class archives, continues to grow. With over 23,000,000 items, the YIVO Archives is the largest repository of materials dedicated to Eastern European Jewish history, Yiddish language and literature, the Holocaust, and the American Jewish immigrant experience. Each year we add more than 250 new collections to our holdings. Many of these accessions are of major importance to historians.

For example, this summer we received the entire set of public papers of the late Congressman Theodore S. Weiss (1927-1992), a Democrat from New York City who served eight terms in the U.S. House of Representatives. A committed liberal, Weiss was born in Gava, Hungary, a small village fifty miles northeast of Budapest and was a perfect fit for his Upper West Side-Greenwich Village district. Many

of his congressional colleagues considered him to be the “conscience of the House of Representatives”. As an early and vociferous opponent of the war in Vietnam, Weiss denounced the conflict as “morally indefensible and militarily untenable”.

In relation to Jewish communal activities, YIVO expects to receive the entire case file archives and administrative records of the New York Association for New Americans (NYANA), a major agency of the Federation of Jewish Philanthropy that helped to resettle over 500,000 people in the United States since 1949. The arrival of the NYANA collection will mark, in many ways, the culmination of Max Weinreich’s 1950 dream of establishing a central archive on the history of Jews in the United States, with a special emphasis on periods of mass immigration. These files deal with thousands of Jewish Holocaust survivors and their children who came to the United States after 1949, as well as Jews who managed to flee Hungary in 1956, Cuba in 1961, and the Soviet Union beginning in 1971. They will be fertile ground for researchers into the great waves of post World War II Jewish immigration.

YIVO’s research mission continues to evolve. Unlike the Vilna YIVO, which was led by such scholars as Weinreich, Zalmen Reizen, and Elias Tcherikower or the early post-war YIVO in New York, which had on staff such distinguished refugee historians as Isaiah Trunk, Philip Friedman, and Lucjan Dobroszycki, the YIVO of today supports primary research by annually hosting fourteen visiting scholars and fellows who have appointments at major universities.

A second way in which YIVO supports primary research is through the publication of complex works in Jewish history, Yiddish linguistics and folklore. This spring, YIVO, in cooperation with Yale University Press, will publish the two-volume *YIVO Encyclopedia of Jews in Eastern Europe*. Edited by Dr. Gershon Hundert of McGill University, this work will serve as an authoritative reference on all aspects of the history and culture of Eastern European Jewry from the earliest settlement to the present. It includes more than 1,800 original articles by 450 international contributors, accompanied by 1,100 illustrations and 60 maps. Even before the American edition appears, foreign publishers have already inquired about obtaining the Hebrew and Russian language rights to this seminal work.

YIVO’s commitment to the study of Yiddish remains equally strong. The summer of 2007 was a milestone: the 40th year of our pioneering Uriel Weinreich Program in Yiddish Language, Literature and Culture which has trained 1,500 scholars, researchers and public intellectuals since 1968.

[continued on page 5]



Dr. Carl J. Rheins

## YIVO INSTITUTE FOR JEWISH RESEARCH DONORS

We have acknowledged gifts of \$5,000 and above from July 1, 2006 through June 30, 2007. We also extend our gratitude to the thousands of donors who are not listed in this issue of *Yedies*.

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## For Future Generations :

# Preserve the Document

by Ella Levine, Director of Development and External Affairs

“The materials gathered here - chronicles along with the documents, manuscripts, and other texts - were collected, written, and preserved in the most difficult days of my life. I beg the honest discoverer to respect my wish, preserve the document. For future generations I leave it as a trace”

- Herman Kruk, *Chronicles from the Vilna Ghetto, 1941-1943*



Ella Levine

New York City not only has the largest Jewish population outside of Israel, but it also contains YIVO - an institution dedicated to the preservation of Jewish culture, the Yiddish language, and the history of the Jewish soul. Founded in Vilna in 1925 with trustees such as Sigmund Freud and Albert Einstein, YIVO is a place that represents the world that once was and also is a hope for the future. As a daughter of survivors who rose from the ashes of the Holocaust to build a life for themselves and their children in Lithuania, then Israel, I have embraced their legacy through perseverance and optimism - the values they passed along. At Hanukkah, lighting the menorah is a timeless ritual of memory, a reminder that our past as a people isn't forgotten.

Thirty five years after my family left Lithuania, when I went back to Kovno and Vilna with a YIVO mission, I saw traces of the loss before me: a building that was a Lithuanian primary school still bore the Hebrew letters indicating this was the first Jewish children's home, a Jewish orphanage; a nursing school was then the home of a Hebrew *Gymnazija*; a school yard that was the home of *Ha'shomer Ha'zair* movement.

From Kovno to Vilna, to Jerusalem, and to New York, history has given me the opportunity to come full circle to a place, where the long-lost treasures represent the occurrence of a miracle: Our survival, symbolizing the historic persistence of the Jewish spirit in spite of the overwhelming adversity. Here at YIVO, I am hard at work, trying to help to ensure that the dreams and teachings of all who did not survive will not be lost. It is now our responsibility to preserve and teach the legacy of European Jewry.

YIVO is building for the future. As we do this, the importance of our mission has not been changed - to teach and preserve. We count on donors like you to help ensure a bright future for YIVO.

The interest shown by younger generations gives us great hope. We need to touch as many people as we can, so they see the value in belonging. Your commitment inspires us to continue in our efforts to build a better future through our confrontation with the past, and emphasizes the awesome responsibility that comes with it. We, too, have a mutual destination. Each of us comes from a different place. The directions will be different, but together we can arrive at our common destination. Together we will enrich and enhance each of our supporters, and ourselves.

While we are an extraordinary organization, too few know us. We have the ability to enrich but too few take advantage of this. We can be a force for strengthening but too few come along for the ride. The success of YIVO's dinner, Heritage luncheon, public programs signifies the great strides made this year, as we look towards the upcoming year, but we must do more. We must restore the meaning of Jewish life, as we continue our traditions of community involvement, teaching and instilling a sense of continuity between past, present and future generations. Our goals can be achieved through collaboration and strategic partnerships, working together to share and implement ideas.

It is with great pride that we say that Herman Kruk's documents and manuscripts have been preserved and kept alive. This is our story, a story that drives you and me, and challenges every soul that hears it. Thank you.

## “How's YIVO Doing?: A Paradox” [continued from page 3]

Our current public programming is vastly different than in the past. Unlike the days when YIVO would sponsor an occasional lecture in rented facilities at Congregation Habonim, this fall we have sponsored eleven major public programs and exhibitions, frequently to “sold out” audiences, here in New York at the Center for Jewish History.

To maintain this level of scholarly activity requires millions of dollars annually. Because YIVO only has a tiny endowment, we require the financial support of the entire American Jewish community. As one of my distinguished predecessors wrote: “You my friends, are the community... YIVO asks for your support not tomorrow, but now – and not

what you have given before, but more than you have previously given.”

If we all help, I can assure you that YIVO will remain a strong, vibrant and *independent* institution and that its prospects will be even brighter than today.

**Full English Translation To Be Published in March 2008**

## History of the Yiddish Language

“Over the course of time Weinreich's work has gained in significance and prestige as the greatest contribution to Yiddish linguistics and as a milestone in the study of the history of the Yiddish language and of Jewish culture.”

- Edward Stankiewicz, Yale University

Max Weinreich's *History of the Yiddish Language* is a classic of Yiddish scholarship and is the only comprehensive scholarly account of the Yiddish language from its origin to the present. *History of the Yiddish Language* demonstrates the integrity of Yiddish as a language, its evolution from other languages, its unique properties, and its versatility and range in both spoken and written form.

Originally published in 1973 in Yiddish by YIVO, and partially translated into English in 1980, it is now being published in a full English edition for the first time. Weinreich's copious references and footnotes are also included in this new two-volume set. Dr. Paul (Hersh) Glasser, Associate Dean of YIVO's Max Weinreich Center for Advanced Jewish Studies, edited the English translation of the footnotes, completed bibliographical references and other related matters.

Max Weinreich (1894-1969), co-founder and research director of the YIVO Institute for Jewish

Research in Vilna, was the author of many scholarly books and articles. One of the world's most important scholars of the Yiddish language, he completed *History of the Yiddish Language*, his magnum opus, shortly before his death. Weinreich's other major book, *Hitler's Professors: The Part of Scholarship in Germany's Crimes Against the Jewish People* (see YIVO News/Yedies #189) was published in a paperback second edition by Yale University Press in 1999.

The 1504 page two-volume set of *History of the Yiddish Language* will be available for purchase directly from Yale University Press in March 2008, for \$300.00. (Tel: 1-800-405-1619 or email: customer.care@triliteral.org)



## 2007 Jan Karski & Pola Nirenska Prize at YIVO Awarded to Joanna Tokarska-Bakir

In September, Professor Joanna Tokarska-Bakir was chosen as the 2007 recipient of the Jan Karski and Pola Nirenska Prize. Endowed by Professor Jan Karski at YIVO in 1992, the \$5,000 prize goes to authors of published works documenting Polish-Jewish relations and Jewish contributions to Polish culture. The award ceremony was held in October at the Jewish Historical Institute in Warsaw.

Joanna Tokarska-Bakir, born in Warsaw in 1958, is Professor of Cultural Anthropology at the Warsaw University and at the Collegium Civitas in Warsaw. She holds a doctorate in ethnology (1992, dissertation *Liberation Through Senses: Tibetan soteriological concepts*, published 1997), and a degree in Literature Studies



Joanna Tokarska-Bakir

(Warsaw University, 2002). She also published a monograph *The Curious Image: A Hermeneutic Reading of Ethnographic Sources* (2000), and a volume of essays *Rzeczy mgliste / Vague Objects* (2004). Her most recent scholarly project is the study titled *Anthropology of Prejudice: Blood Libel Myths,*

which is supported by the grants from the Hebrew University and the Polish Ministry of Science. A book under this title is scheduled to come out in the year 2008.

Joanna Tokarska-Bakir is also well known for her articles and essays, among them many devoted to the issues of anti-Jewish prejudices, historical and recent alike. Drawing on her ethnographer's research, Tokarska reveals how the negative image of the Jew in the Polish traditional folk culture spurred anti-Jewish attitudes over the centuries and continues into the present time. Her aim is to identify myths and preconceptions, which serve both to dehumanize the Jews and to foster false beliefs about the righteousness of their neighbors.

[continued on page 10]

## Who Will Write Our History?

# Samuel Kassow and Other Scholars Discuss the Power of The Ringelblum Archives

As those who experienced the Holocaust personally are aging and dying, the question of "Who Will Write Our History?" becomes ever more central in Jewish life.

On October 23, 2007, the YIVO Institute for Jewish Research hosted a discussion of this topic with three eminent scholars to analyze some of the most pertinent available archival materials for studying the Holocaust. Professor Samuel D. Kassow, the Charles H. Northan Professor of History at Trinity College, Connecticut – and author of *Who Will Write Our History: Emanuel Ringelblum and the Secret Ghetto Archive* (Indiana University Press, 2007), provided the framework for the discussion. Kassow described the dangerous work of Emanuel Ringelblum and his clandestine organization, *Oyneg Shabbat*, to collect and hide primary and secondary materials portraying life in the Warsaw Ghetto during the World War II.



Emanuel Ringelblum and his son Uri

Using the *zamlers* technique, which the YIVO had developed before the war for the collection of materials reflecting life in the ghetto, the *Oyneg Shabbat* group defied Nazi efforts to control the historical narrative to be written after the war. The *Oyneg Shabbat* materials represented all facets of Jewish life in the Warsaw Ghetto, and included everything from candy wrappers to handwritten diaries. Although only three of its 60 members survived, a substantial amount of the material was dug up after the war and has provided posterity with an intimate account of all facets of Jewish life in wartime Poland.

Following upon this, Joanna B. Michlic, Associate Professor in the Department of History at Lehigh University, and most recently author of *Poland's Threatening Other: The Image of the Jew from 1880 to the Present* (University of Nebraska Press, 2006) spoke about the importance of the eyewitness account collections available at the YIVO Archives. These collections, Michlic noted, reveal and help describe the variety of human experience during the Holocaust. She also emphasized the significance of the testimonies by women, a group whose voices might otherwise have been silenced.

Lastly, Dr. Robert Shapiro, Assistant Professor at Brooklyn College, CUNY, and most recently editor and English translator of Isaiah Trunk's *Lodz Ghetto: A History* (Indiana University Press with the U.S. Holocaust Memorial Museum, 2006), discussed various source materials available about the Lodz Ghetto and how important these are for discovering the true histories of ghetto life.

## The Otto Frank File

### Exhibition Travels to Adelphi University

As a result of a generous invitation from Dr. Robert Scott, the president of Adelphi University, YIVO will present *The Otto Frank File from the YIVO Institute Archives: Chronicling the Efforts of Anne Frank's Father to Find Sanctuary in America* in the Swirbul Library Gallery at the University from January 21 to February 18, 2008. Originally presented at YIVO in the spring of 2007, this exhibition, curated by Krysia Fisher, YIVO Curator and Senior Photo & Film Archivist, features the newly discovered documents from the Otto Frank file, as well as other material from the YIVO Archives pertaining to the Holocaust in the Netherlands. This will be the first YIVO exhibition to be presented on the Adelphi campus since the autumn of 1966.



## Keeping Memory Alive at YIVO

# Nusakh Vilne Annual Yizker and Memorial Lecture

*Before World War II, Vilna was called "Yerushalayim d'Lita" (Jerusalem of Lithuania), as it was widely acclaimed amongst European Jews as a center of Torah learning and political activity, as well as for its thriving Yiddish cultural life. War did not break the community's spirit – life, learning and Yiddish culture continued to blossom even under occupation. However, on September 23, 1943, Jewish life in Vilna and its neighboring towns came to an abrupt halt – the Vilna Ghetto was liquidated in its entirety and the majority of its Jews were murdered in either the forest of Ponar or in extermination camps.*



Esther Hautzig, daughter Debby and granddaughter Molly light the memorial candles.

In memory of the Jews of Vilna and the surrounding areas, YIVO hosted its third annual Nusakh Vilna Yizker and Memorial Lecture on September 23, 2007 - exactly 64 years to the day the ghetto was liquidated. This annual event, established to "celebrate the life of people in the 'Jerusalem of Lithuania'" then commenced with a memorial candle lighting by Vilna survivor Esther Hautzig,

her daughter Debby, and granddaughter Molly, "in honor of our friends who are no longer with us."

Cantor Victor Wortman, son of Holocaust survivors who serves the Bay Terrace Jewish Center in Bayside, sang the memorial *Hazkore*. He also performed musical tributes throughout the ceremony, accompanied by pianist David Levine.

Keynote speaker Dr. Jack Jacobs, Professor of Political Science at the City University of New York, delivered an address on the diversity of Jewish life in Vilna, as seen through the emergence of sport movements. Jacobs, a former visiting scholar at YIVO, expounded upon the ability of this microcosm to bind together in creating a nurturing and modern sports association, despite religious and political differences, for the good of the people in interwar Vilna. The keynote was followed by a musical interlude of songs of Vilna in Yiddish and English.

Moish Palevsky, son of past Nusakh Vilna president Shimon Palevsky and last year's keynote speaker Khayele Palevsky, read a poem by Hirsch Glik, composer of the Partisan Song, "Let's Be Silent," written by the author while he was held in a camp in Estonia. The poignant poem invoked the emotions of its surroundings. Renee Abt followed with a recitation of the names of recently deceased Vilna *landsleyt*.

Cantor Wortman took the stage once more to lead the audience in memorial *Hazkore* and "Zog Nit Kainmol" (Song of the Partisans). Ella Levine, Director of Development and External Affairs for YIVO, made closing remarks, reminding us of the importance of the next generation's involvement to preserve the memory of Vilna and YIVO.

## Podbrodzer Memorial Plaque Dedicated at YIVO

On Sunday, October 21, 2007 YIVO hosted the dedication of the Podbrodz Memorial Plaque. The plaque, donated by Podbrodzer Progressive Benevolent Association, was erected to honor the memory of those who perished in the Holocaust. The dedication was well attended, by former Podbrodz residents as well as their children and grandchildren.

Podbrodz, now called Pabrade, was a small town about 55 kilo-

meters north of Vilna. It was a favorite summer resort for the Jews of Vilna, with a small year round Jewish population. Podbrodz was one of the many Jewish towns decimated when the Nazis passed through it.

Starting next year, YIVO will host a Podbrodzer Annual Memorial Lecture. The first, titled *A Deal with the Devil?: the Chair for Yiddish at the University of Vilnius*, will be held on Sunday, May 5, 2008, and will feature guest

speaker Keith Weiser, Professor of Humanities at York University. The lecture will focus on Vilna in 1939-1941, when Vilna changed hands repeatedly and members of YIVO debated the future of Eastern European Jewry, Yiddish culture, and who will occupy a proposed Chair for Yiddish as catastrophe unfolded. Weiser is a former Hertz Memorial Fellow ("Noah Prylucki and the Folkspartey [Populist Party] in Poland.") at YIVO whose special area of expertise is Political History.



## YIVO and the Hoover Institution at Stanford University Launch New Archival Exchange Program [continued from page 1]

There are many examples of topical convergence between the collections in both archives, especially relating to the history of the Jews in Russia and Eastern Europe. The Hoover Institution is among the leading repositories in the United States that hold records pertinent to the social and political history of Russia and Eastern Europe in the 19th and 20th centuries. Many of these records pertain to Jewish history as well.



The collections which are of special interest to YIVO pertain to topics such as Jews in Russia during and after the First World War, Jewish participation in social and political movements in the first decades of the 20th century, Jews in Nazi-occupied Poland, Jewish refugees in the Soviet Union during the Second World War, Nazi anti-Jewish propaganda, among other subjects. At the present time YIVO has presented the Hoover Archives with a "shopping list" of collections, which it desires to photocopy for its microfilm library. The list includes selected papers of the Pasternak family (Leonid and Boris), the World War II Polish General Wladyslaw Anders, the Polish resistance fighter and scholar Jan Karski, and records of the Nazi agency *Gesamtverband Deutscher Antikommunistischer Vereinigungen*, amongst others.

By the same token, YIVO has much to offer in certain fields in which the Hoover Archives may wish to add more titles to its holdings. After the conclusion of this initial phase, YIVO will welcome the opportunity of hosting representatives from the Hoover Institution to acquaint them with the relevant collections in the YIVO Archives.

As the archivists from both institutions continue their contacts on the project's progress, it is anticipated that YIVO will receive the first shipment of microfilms by year-end with the final shipment to be received in summer 2008.

## New YIVO Board Members

Neil Auerbach of New York City is the CEO of Hudson Capital Management, LLC, which he organized in August 2006 to capture the growing market opportunities in alternative energy. He



began his career as a lawyer in 1984, specializing in taxation, international joint ventures and leasing. Auerbach served in the United States Government, where he held several senior posts at the Internal Revenue Service in Washington, D.C. from 1992 to 1994. Auerbach is also a board member of SEER, The Society for Energy & Environmental Review, a leading not-for-profit think tank focused on renewable energy chaired.

Maks Etingin of New York City has served at ORSID Realty, New York City's leader in buying, selling, leasing and managing properties, where he serves as Chairman and Chief Executive Officer. Etingin is actively involved in a variety of real estate roles, earning himself the real estate industry's highest regarded designation of Certified Property Manager (CPM). His connection to YIVO is through his birthplace. "I was born in Wilno (Vilna) and as a teenager I ended up in the Wilno Ghetto, from its first day to its destruction. By miracle we survived – my parents, brother and myself were hidden underground by a Pole." The Etingins subsequently left Vilna for Lodz, Poland, then Sweden, and then came to New York. "For the last fifty years I have built up a real estate company in New York," Etingin noted. "I am honored to join YIVO as a member of the Board."



Allan Gerson is the chairman of the Gerson International Law Group, a Washington, D.C. based firm specializing in public international law and its interplay with complex litigation and political support. He is widely recognized as a leader in the battle for justice for those whose lives have been torn apart by terrorism. Gerson grew up in New York, attended New York University Law School and Yale, where he earned his doctorate in international law. He has served as a professor of international law at a number of institutions and has lectured and written widely on the subject.



His publications include *The Price of Terror* (HarperCollins, 2001; co-authored with Jerry Adler), *Lawyers' Ethics: Contemporary Dilemmas* (1980), *Israel, The West Bank and International Law* (1978), *The Kirkpatrick Mission: Diplomacy Without Apology* (1991), and *Privatizing Peace: From Conflict to Security* (2002).

**First Harold Ostroff Awards at YIVO  
Excellence in Professional  
Service and Leadership**



(L-R) Yeshaya Metal, Maddy Braun (daughter of Harold Ostroff), and Leo Greenbaum

Two longtime YIVO staff members were chosen to receive the first Harold Ostroff Award, named in memory of the late YIVO trustee and activist. On August 29, 2007, Public Service Librarian Yeshaya Metal and Archivist Leo Greenbaum were honored with the “Harold Ostroff Award of Excellence in Professional Service and Leadership”, which included a \$2,500 bonus for each honoree. Family members of the late YIVO trustee attended, sharing refreshments and memories with everyone.

**2007 Jan Karski & Pola Nirenska Prize at YIVO Awarded to Joanna Tokarska-Bakir**

[continued from page 6]

Writing about the Jedwabne massacre of the town’s Jews perpetrated by the local Poles in the summer of 1941, Tokarska argued against those defenders of the perpetrators who are “obsessed with innocence” and thus unable to accept facts to the contrary.

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

*The Consulate General of Poland in New York unveiled and dedicated a commemorative life-size statue of Jan Karski (1914 – 2000) on November 1, 2007 in front of their building, and the corner of Madison Avenue and 37th Street was designated as “Jan Karski Corner”.*

**NYANA Archives Coming to YIVO** [continued from page 1]

Its creation had a lasting impact on the lives of the thousands upon thousands of Jewish and non-Jewish immigrants who settled in New York over the following five decades.”

For the first time in many years the NYANA records will be reunited in one place, YIVO’s storage annex in Newark, New Jersey, with costs covered through a grant from NYANA. Mark J. Lazar, Chief Executive of the Lazar Consulting Group and NYANA Interim CEO, thanked YIVO “for your efforts in making this possible. I am pleased and comforted to know that NYANA’s place in history will be preserved.”

“The material in the NYANA papers touches first on the lives of individual immigrants and families, giving a very personal accounting of the step by step social, financial and vocation services offered to the new citizens by NYANA,” noted Fruma Mohrer, Chief Archivist at YIVO. “Taking a larger overview of the case files, along with the organizational and operational records, a much larger picture can be constructed that traces several major population movements to America since World War II, beginning with the original Jewish DPs

(1949–1953). We had to ensure that this history in all its particulars was saved.”

In succeeding years NYANA assisted Jewish refugees from Greece (1955-1956), from Hungary (1956-1958), from Egypt (1956-1960), from Romania (1961-1963), from Cuba (1961-1967), from the former Czechoslovakia (1968-1969), from Poland (1968-1972), and from Syria (1990s). Beginning in 1971, many of the Jewish refugees came from the Former Soviet Union. In addition to the specifically Jewish immigrants served and acculturated by NYANA, the significant component of other ethnic group refugee records, including those covering Cuban American, Southeast Asian refugees from Vietnam, Cambodia and Laos who left after the fall of Saigon (c. 1975), and more recently, refugees from Tibet, add to the richness of the ethnic tapestry represented.

“In an era in which immigration dominates the headlines, and the presidential debates,” Rheins noted, “the transfer of 500,000 case files and thousands of documents of administrative records is a major endeavor that has the potential to touch us all.”

## Rip-roar! The Klezmatics Live at YIVO

On the evening of November 27, 2007, the Grammy Award-winning Klezmatics performed live to a sold-out house at YIVO.

In this Sidney Krum Annual Concert, The Klezmatics performed a series of materials drawn from the Max and Frieda Weinstein Archives of YIVO Sound Recordings, as well as from their Grammy Award-winning album *Wonder Wheel - Lyrics by Woody Guthrie and Woody Guthrie's Joyous Hanukkah*. Their music - at once unique, eclectic and irresistible - thrilled the audience with its enticing blend of world fusion and klezmer, and the explosive excitement continued long into the night.



The Klezmatics

### The Israel Lobby and U.S. Foreign Policy

## A Critical Response to John Mearsheimer and Stephen Walt

John Mearsheimer and Stephen Walt's book, *The Israel Lobby and U.S. Foreign Policy*, has generated an enormous concern in the Jewish community. Recognizing the need to openly debate and critique such a controversial literary work with far-reaching implications ricocheted among prominent academics, writers and foreign policy makers, YIVO's Board of Overseers hosted an evening to provide a rigorous focus on two of the book's key issues, the long history of the debate over Jewish power and the role of AIPAC and other members of the "Israel lobby" in American foreign and military policies.

The panel discussion, which took place on November 5 to a packed audience, was moderated by Nicholas Lemann, Dean and Henry R. Luce, Professor at the Columbia University Graduate School of Journalism and included speakers Jeffrey Goldberg, author of *Prisoners - A Muslim & A Jew Across The Middle East Divide* and Washington correspondent for *The New Yorker*, and Daniel Jonah Goldhagen, author, *Hitler's Willing Executioners: Or-*

*dinary Germans and the Holocaust* and an Affiliate of Harvard's Minda de Gunzburg Center for European Studies.

In their book, Mearsheimer, a political scientist at the University of Chicago, and Walt, a professor at the John F. Kennedy School of Government at Harvard University, argue that a powerful pro-Israel lobby has a far-reaching influence on American policy, one that places Americans at great risk. They boldly credit the Israel lobby with creating a belief system in which Israel and its American supporters wrongly perceive that the Arab world poses a real threat and that Israel must be defended with the blood and hardship of Americans, so that it may have a free-hand over the Palestinians.

Jeffrey Goldberg stated that Mearsheimer and Walt fabricated history by presenting Israel as a morally bankrupt nation and an albatross around the neck of the United States. He pointed out the logical inconsistencies, as well as the historical inaccuracies depicted in the book. The

authors, according to Goldberg, seemed to minimize the historical existential threat to the State of Israel, illustrating a "comically one-sided" narrative of Israel's relationship with its Arab neighbors. Goldberg then proceeded to discuss the book's "hyper focus" on journalists and academics such as himself, Daniel Goldhagen, and *New Republic* editor and YIVO National Board Member Marty Peretz, while minimizing the influence that U.S. politicians, such as George Bush, Dick Cheney, Karl Rove and Donald Rumsfeld held on Israeli foreign policy, particularly in terms of the war on terror and the war in Iraq. His final point alluded to the role that AIPAC and other pro-Israel activist organizations play in America's relationship with Israel, claiming that AIPAC does not have a hold on Congress, but merely functions like any other lobby group, such as the NRA or AARP, refuting Mearsheimer and Walt's characterization of AIPAC as a shaper of American policy and grave influencer that provoked the 911

[continued on page 12]

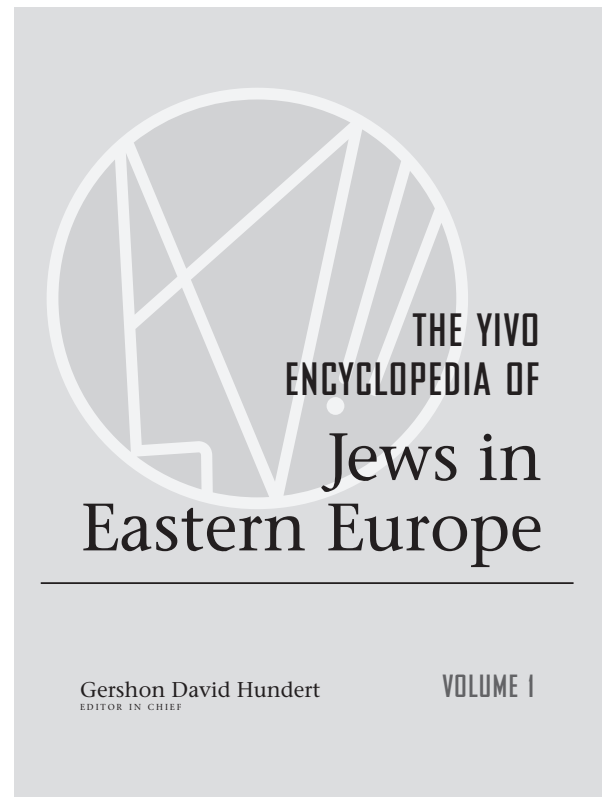
## Celebrating a Landmark YIVO Publication

# The YIVO Encyclopedia: A First Look

YIVO will celebrate publication of *The YIVO Encyclopedia of Jews in Eastern Europe* by holding a panel discussion of the monumental work on Tuesday, March 11, 2008 at 7:00 PM. The distinguished scholars on the panel will serve as “first readers” giving their reactions and thoughts about the work and its potential impact on the greater Jewish community.

Confirmed panelists include novelist Allegra Goodman, author of *Intuition* and *Kaaterskill Falls*; Marsha Rozenblit, the Harvey M. Meyerhoff Professor of Jewish History at the University of Maryland; and Leo Spitzer, the Kathe Tappe Vernon Professor of History and former chair of the Jewish Studies Program at Dartmouth University. Editor in Chief Gershon Hundert, professor of history and chair of the Department of Jewish Studies at McGill University, will lead the panel and give a response to the panelists’ remarks.

This two-volume encyclopedia contains original, up-to-date contributions from an international team of 450 distinguished scholars. Its geographical scope covers the region between Germany and the Ural Mountains, and north of the Balkans, from which more than 2.5 million Jews emigrated to the United States between 1870 and 1920. The encyclopedia’s publisher, Yale University Press, describes the work as “Engaging, wide-ranging, and authoritative, ... a rich and essential reference for readers with interests in Jewish studies and Eastern European history and culture.”



Copies of *The YIVO Encyclopedia* will be available for sale for \$400 per set in the Center Bookstore. “The YIVO Encyclopedia: A First Look” is free to the public but reservations are required. Reserve your tickets at the Box Office: 917-606-8200.

## A Critical Response to John Mearsheimer and Stephen Walt [continued from page 11]

terrorist attacks, the Al Qaeda war, and decision to invade Iraq. Goldberg also pointed out that he has not been an ardent supporter of AIPAC, but felt strongly that the book falsely and dangerously depicted its role in US foreign policy making.

Daniel Goldhagen then described the Mearsheimer/Walt book as antisemitic in which Israel and the Israel Lobby are portrayed as “sinister.” He pointed out that Bush, Cheney, Rumsfeld, and Rove are mere “shadowy” figures in the book, with selective focus on Israel and the Israel Lobby as the true architects of American foreign policy making. The book provides no account on why Tony Blair took the same position as George W. Bush on the war on terror and the war in Iraq. Goldhagen asked “does this book provoke Antisemitism?” – the answer is emphatically “yes.” Other false claims dispelled by Goldhagen include the falsehood that the US since 1967 has supported Israel more than any other foreign nation – completely eliminating the U.S. support of South Korea and South Viet-

nam with thousands of troops placed on foreign soil. In fact, today there are still 37,000 US troops stationed in South Korea, even though its economy is stronger than that of North Korea. “So why defend South Korea from a presumed threat, and blatantly state that Israel is not in any real danger?” asks Goldhagen. The book portrays the Israel Lobby as a conspiracy, one that controls the lever of power, one in which the Jews control the media. In the book, all blame is continually directed at the Jews, and the Israel Lobby. He concluded by reflecting on the falsehood that portrayed the powerful cunning of this lobby in a role, which managed somehow to deceive and manipulate all the U.S. presidents since its inception.

Goldhagen, Goldberg and Lemann unilaterally agreed that Mearsheimer and Walt presented a one-sided version of Israel and Middle East history by manufacturing fictional arguments for the sole purpose of supporting and furthering antisemitism throughout the United States and the world.

# Uriel Weinreich Summer Program 2007

In 2007, the Summer Program celebrated its fortieth year. Forty-six students, divided among four classes, completed the six-week intensive course. Among the participants were graduate students, professors, musicians, and librarians.

Here is some of what our students had to say about the 2007 edition of the Uriel Weinreich Program in Yiddish Language, Literature and Culture:

"This has been so much more than a summer language course. It has been amazing to learn about the vitality of the pre-war Yiddish community. And the classes have allowed me to attempt to speak with my grandparents in Yiddish for the first time. The experience has meant a lot to me both professionally and personally."

"My grandparents grew up in Yiddishland. I wanted to study in the YIVO summer program because I had a strong wish to make Yiddish culture a part of my life. I leave the course with curiosity and a will to go deeper."

"The whole experience has proved to be one of the happiest times of my life. You have made it possible for me to be part of an amazing tradition - something that has given me a greater understanding of the cultural wealth of the Jewish world."

As our students' comments make clear, the Summer Program attracts participants for a variety of reasons. In fact, it is probably unusual for someone to study Yiddish for only one reason. Many people come to Yiddish for practical reasons, such as research interests: for example, in this year's class, there was a Ph.D. candidate researching the Jewish labor movement, another one studying American Yiddish literature, a third interested in Yiddish linguistics, a fourth in modern Jewish history, a fifth in Latin American Jewish studies, a sixth in Jewish folklore, a seventh in German Jewish literature, an eighth in Israeli literature. Others come out of love for the language and the culture associated with it.

But even those whose interest is purely practical in the beginning are bound to fall in love with the subject.

This is true both of students who have Yiddish in their family background and those who do not. One of our students writes, "I was first introduced to Yiddish less than a year ago. After the introductory class ended, I want-



ed to continue studying Yiddish because I had become enchanted with the literature."

Dr. Paul (Hershl) Glasser, Associate Dean of the Max Weinreich Center, comments, "After the success the past two years of our courses in reading advanced texts, in reading manuscripts and in bibliographic research, we will be expanding our course offerings geared to researchers in 2008." YIVO also had a record year in raising scholarship funds for students in 2007, totaling over \$125,000, for a 50% increase over the previous year. Encouraged by these figures Glasser concludes, "We look forward to another successful year in 2008!"

For information on the Uriel Weinreich Program 2008, please see : <http://www.nyu.edu/fas/summer/yivo>

## Max Weinreich Center Lectures and Classes 2008

### Lectures [in English]

u Thursday, February 7, 2008 • 7:00 PM  
*Workmer's Circle / Patt Memorial Lecture*  
**Lucy S. Dawidowicz:**  
**An American in Vilna, 1938**  
Nancy Sinkoff (Rutgers University)

u Monday, March 3, 2008 • 7:00 PM  
*Hertz Memorial Lecture*  
**The Jewish Families of 16 Ujazdowskie Avenue: Assimilation and the Jews of Warsaw after the Second World War**  
Karen Auerbach (Brandeis University)

u Wednesday, April 30, 2008 • 7:00 PM  
*Drench Memorial Lecture*  
**Patriots and Pacifists: American Jewish Women and the Peace Movement Between the Wars**  
Melissa Klapper (Rowan University)

u Thursday, May 15, 2008 • 7:00 PM  
*Abramowicz Memorial Lecture*  
**The History of OZE**  
Rakefet Zalashik (New York University)

u Wednesday, May 28, 2008 • 7:00 PM  
*Tell Memorial Lecture*  
**Experiences of the Elderly in the Vilna Ghetto**  
Elizabeth Strauss (Notre Dame University)

**For reservations, please call 917.606.8200**

### Classes

u Wednesdays, Feb. 13, 20 & 27, 2008  
7:00-8:30 PM (3 sessions)  
\$90 / \$75 YIVO members  
**Jewish Life and Food (in Yiddish)**  
Eve Jochnowitz (NYU)

u Wednesdays, Mar. 12, 19 & 26, 2008  
7:00-8:30 PM (3 sessions)  
\$90 / \$75 YIVO members  
**Treasures of the YIVO Sound Archives (in English)**  
Lorin Sklamberg (YIVO Sound Archives)

u Tuesdays, Feb. 12, 19 & 26; Mar. 4, 11 & 18; Apr. 1, 8, 15 & 29, 2008  
6:45-8:15 PM (10 sessions)  
\$225 / \$200 YIVO members  
**Advanced Yiddish: Written Style (in Yiddish)**  
Hershl Glasser (YIVO)

All three courses :  
\$365 / \$315 YIVO members

### STUDENTS MUST PREREGISTER

For registration, please complete the form on Yiddish page [T] and mail it along with your payment to: YIVO Institute, 15 West 16th Street, New York, NY 10011-6301, Attn: Courses. For more information, call 212.294.6139

Refund Policy: For minicourses, no refunds after the first class. For full-length courses, a \$35 administrative fee will be deducted from refunds of students who withdraw before the second class; no refunds after the second class.

LIMITED SPACE - APPLY SOON!

## Rare Children's Book by Perets Markish Discovered in the Bund Collection



The boy Syomke arrives in the city of Leningrad from the Khabno shtetl.

While computerizing the YIVO Bund collection catalog in 1992, made possible by a grant from the Mellon Foundation, many extremely rare or unique editions have been identified. Apart from materials associated with political activities of the Bund, there are also books on the history of the Jews, as well as world and Jewish philosophy, periodicals, literary collections, children's books, and much more. Within this rich collection is a substantial representation of pamphlets published in the Soviet Union before World War II.

One recently found rare edition is a children's book by the Soviet Yiddish poet Perets Markish: *Shtelt aykh for un molt aykh oys!* (Just Think and Just Imagine!), an illustrated children's poem, published in Moscow in 1936 by the "Emes" Publishing House. This book is mentioned in the comprehensive bibliography *Jewish Publications in the Soviet Union: 1917-1960*, by Y.Y. Cohen (Jerusalem, 1961). It is very possible that the bibliographer derived information on the book from the catalogs of the publishing house, never having seen the book, and that YIVO may today have the sole surviving copy.

Markish's poem tells the story of Syomke, a fatherless seven-year-old boy from Khabno, a shtetl near Kiev. When Syomke's mother dies, the orphaned boy flees to Leningrad, where he knows a friend of his mother lives. In Syomke's dream, Leningrad symbolizes the beginning of a new life. Although the city seems overwhelming to him, he has no fear. He meets a military brass band on the street and follows the musicians to the marina. The view of the harbor takes his breath away. "Just think, just imagine!" Syomke keeps saying to himself.

When Syomke finally meets his mother's friend, a mariner, and tells him his story, it is the beginning of a much happier life for the young boy. Syomke gets a new home, starts school, and dreams of becoming a captain.

Beautifully illustrated by the artist A. Korotkin, the expressive paintings in a muted palette of gray, black, blue and white, reproduce important moments in Syomke's adventures.

Perets Markish (1895-1952) attended *kheyder* as a child and received a traditional Jewish education. In the early 1920s, together with Leyb Kvitko and others, he founded a group of Yiddish writers in Kiev. Markish wrote numerous poems, plays and novels, and fellow poet Anna Akhmatova translated some of his works into Russian. Markish was a member of the Jewish Anti-Fascist Committee. Together with a number of other Yiddish writers and intellectuals, by order of Josef Stalin he was executed on August 12, 1952, the "Night of the Murdered Poets".

YIVO's Bund Book Collection is now a part of the OCLC (Online Computer Library Center) comprehensive online catalog that reflects holdings from all major research libraries in the United States and around the world. The online catalog can be accessed at [www.worldcat.org](http://www.worldcat.org).

## Mame Lushn is Alive and Well in the Kindergartens of Jerusalem

The library has recently acquired three new tape cassettes of children songs in Yiddish. Entitled *Mame Lushn*/Mother Tongue, the first cassette includes songs about the high holidays; the second features Hanukkah songs and prayers; and the third is devoted to the Sabbath. The songs are performed in beautiful Yiddish by a boys choir from London, which is accompanied by rich instrumental arrangements. The lyrics, the tunes, and the singing combine

to make a musical and technical treat. Three illustrated full-color booklets by Gitl Turchin, which include all the Yiddish lyrics, supplement the cassettes.

The person responsible for these recordings is Sara Hoffman, a nursery school teacher in Jerusalem, who wrote all the songs. She comes from a family of Vizhnitz Hassidim originally from Bratislava or Pressburg. Hoffman, as a teacher in Yiddish-

[continued on page 16]



At the marina Syomke sees a huge ship docked in the harbor.

## FROM THE YIVO MUSIC ARCHIVES **Palestine in Song**



(right)  
Zion Songs:  
Hatikvah and Dort  
wu die Zeder  
S. Schenker  
[New York : c.1910]

(left)  
Song with words by  
Samuel H. Borofsky,  
music by Henry A.  
Russotto, dedicated to  
Louis D. Brandeis, Esq.  
[Boston : c.1924]

In light of the approaching 60th anniversary of Israel, the songs excerpted here from the music sheets collection in the YIVO Music Archives illustrate the feelings expressed in the songs at various periods of the Yishuv's history. The songs were often manifest in Yiddish plays and operettas from the very beginnings of Yiddish theater and throughout its duration. In the early works by Abraham Goldfaden in the 1880s, the theme of rebuilding the land is heard in his operetta *Bar Kokhba*: "The time has come to renew the land, free the land!" In the 1890s, Goldfaden would sing of his longing for Zion:

Oy, tsien, tsien, du heylik land,  
Vi tayer bistu bay mir,  
Fargesn zol ikh in mayn rekhter hant,  
Oyb ikh vel fargesn in dir...  
Oy, vi benk ikh azoy,  
Nokh dir, heylike land...

Oh Zion, you holy land,  
How dear you are to me!  
May I forget my right hand,  
If I forget you...  
Oh, how I long for you,  
holy land...

Translation : Barnett Zumoff

In 1904 a song favorite was the call to the Jew, Yisrolik, to come home to his land and be a nation equal to other nations:

Zog mir, yidl, bruder mayn,  
Gib mir tsu derklern,  
Ven vet der sof fun goles zayn,  
Der sof fun blut un trenn,  
Es git dokh yeder tsu  
Az aza folk vi du  
Iz vert az men zol akhtn,  
Dir gebn tsurik,  
Dayn land un dayn glik,  
Dikh far a folk batrakhtn...

Tell me, little Jew, my brother,  
Let me understand,  
When will there be an end  
To the exile, an end to  
bloodshed and tears?  
Everyone agrees that a people  
Like you deserves respect,  
The return to you  
Of your land and happiness,  
And to consider you a nation.

Oy, kum, Yisrolik, kum aheym,  
Kum in dayn sheynem land in dem,  
Nu, kum zhe shnel un klar  
keyn sakh,  
Un zay a folk mit  
felker glaykh,  
Yisrolik, tate,  
shneler kum aheym

Come, little Jew, come home  
Come to your beautiful land.  
Come quickly  
And don't hesitate,  
And be a nation  
Equal to other nations.  
Dear little Jew,  
Come home quickly.

Words : Louis Gilrod - Music : David Meyerowitz

In 1946 there arose the call to open the door of the homeland, reflected in this song with words by Jacob Jacobs and Isadore Lilian and music by Abe Ellstein:

Shoyn toyznter yorn,  
Hert men dos klogn fun yid,  
Vayl er hot nit keyn heym.  
Dayn heym vestu krign -  
nemt men tsuzogn,  
Nor keyn mol vert gornit fun dem.  
A shlos oyfgehangen oyf undzer tir,  
Zey art nit dem yidishn payn,  
Tserisn muz vern dos vayse papir,  
In der fremd viln mir mer nit zayn.  
Habeyt mishomayim ureey,  
Groyser got kuk arop un ze,  
Vi men yogt undz, vi men plogt undz  
Got, her oys undzer geshrey.

Efnt di tir fun undzer heym!  
Mir hobn shoyn fun lang  
a rekht oyf dem,  
Genug gekoylet un geshosn,  
Genug shoyn undzer blut fargosn,  
Vos shvaygt di velt,  
un iz nit kegn dem.  
S'iz undzer erd un taykh,  
undzer leym,  
Balabateven gor fremde iber dem.  
Di tsayt fun shvaygn iz fargangen,  
Mir betn nit, nor mir farlangen:  
Efnt oyf di tir fun undzer heym!

For thousands of years  
The lament of the Jew is heard  
Because he has no home,  
You will get your home,  
they promise him,  
But nothing comes of it.  
They hung a lock on our door,  
They don't care  
about Jewish anguish,  
The White Paper  
must be torn,  
We don't want to be away  
from our home anymore.

Open the door of our home!  
We have the right to it.  
Enough of being  
slaughtered and shot,  
Enough spilling our blood,  
Why is the world silent  
and is not opposed,  
It is our earth and river, our clay,  
But foreign people rule it,  
The time of silence  
has passed, We don't ask,  
but we demand:  
Open the door of our home!

In 1948, when the State of Israel was proclaimed there was heard a paean of joyful jubilation for the newly created homeland celebrated in this song by Aaron Lebedeff:

Yisroel, yisroel,  
du mayn heylik land yisrol,  
Yisroel, yisroel,  
du mayn eygn land yisrol,  
Far dir, heym du mayn,  
Far dir, land du mayn,  
Iz keyn zakh nit tayer,  
In vaser un fayer  
Bin ikh greyt tsu geyn far dir.

Israel, Israel,  
my holy land Israel,  
Israel, Israel,  
my own land, Israel.  
For you, my home  
For you, my land  
Nothing is difficult,  
I am ready to go  
In water and fire for you.

Yisroel, yisroel,  
Du vest lebn, du vest blien,  
Yisroel, yisroel,  
Am yisroel khay!

Israel, Israel,  
You will live, you will flourish,  
Israel, Israel,  
The people of Israel lives!

Host, mayn folk, genug gelitn  
In dayn lebn shpot un shand,  
Iberal geven a fremder  
On a heym un on a land.  
Yetst bistu shoyn mer  
keyn fremder,  
Felker hobn dikh onerkent,  
Host an eygene mlukhe,  
Un Chaim Vaytsman prezident.

My folk, you have suffered enough  
Shame and derision,  
You were a stranger everywhere,  
Without a home or a land.  
Now you are no longer a stranger,  
Nations have recognized you.  
You have your own state,  
And Chaim Weizmann  
is the president.

Later songs expressed the wonders of the new land, of watering the sands of the desert, of providing wheat and rye for all, of being, as in biblical times, the land of milk and honey.

# The Max and Frieda Weinstein Sound Archives Acquires Edison Diamond Discs

Over the past several years the YIVO Sound Archives has received donations of ten Edison Diamond Discs (20 selections) containing Ashkenazic materials, a first since the Weinstein Archives was established over twenty years ago.

“These rare treasures give us a more complete picture of what was commercially recorded in the early part of the 20th century and preserve performances of repertoire, in some cases, not otherwise recorded by a given artist,” noted Lorin Sklamberg, YIVO Sound Archivist.

The discs feature a good representation of the various genres of Jewish music popular with the American record-buying public of the era (1918-1923) - cantorials, Yiddish theater songs, comedy and “dialect” sketches and klezmer. Artists range from Cantors Mayer Kanewsky and Josef Shlisky, to stage luminaries Louis Friedsell, Regina Prager, Sam Silverbush and Sadie Wachtel, to vaudevillian Julian Rose and bandleader I.J. Hochman’s *Yiddisher Orchester*.

Thomas Edison developed the Diamond Discs as an answer to the failing sales of his commercial cylinders in relation to the much more successful discs of such American companies as Columbia and Victor. The Edison discs, like his cylinders and unlike other commercial issues, were engraved using the “hill-and-dale,” or vertical cut system, as opposed to the side-to-side, or lateral method. These discs were playable only on a special machine equipped with a permanent diamond stylus (hence the name Diamond Discs). Because

of the smaller groove size inherent in his recording process, Edison was able to offer, in some cases, longer performances on his discs than his rivals.

The physical appearance of the discs is also distinctive – they are ¼-inch thick and, originally, had a hard-to-read label etched into to the black resin along with the grooves (later replaced by pasted-on paper labels, as reproduced here). Additionally, Edison’s sales department instituted a policy of marking what they considered “low-selling” sides with a red star, thus warning dealers to be conservative in estimating the numbers they ordered to sell. Virtually all the Diamond Discs in YIVO’s possession have red stars.



According to Richard K. Spottswood’s *Ethnic Music on Records: A Discography of Ethnic Recordings Produced in the United States, 1893-1942*, Edison recorded and released about 175 Jewish pieces on cylinder and on disc.

“Given his apparent dislike of most music and performers, it’s amazing that his company waxed even that much Jewish material,” quipped Sklamberg. “Nevertheless, what we do have amounts to basically unknown, fairly pristine, ‘live’ sound documents by some of our Yiddish greats, which have been unheard for some ninety years.”

These valuable additions to the Institute’s sound holdings begin to fill a large gap in YIVO’s collection of 78rpm recordings. It is hoped that in time more will turn up, but for now these ten Edison Diamond Discs are available to researchers at the Max and Frieda Weinstein Archives of YIVO Sound Recordings.

Image : Label of *Yente Telebende kojft a record/Comic Sketch - Recording of Sam Silverbush & Co. (9063), Edison Laboratories*

## Mame Lushn is Alive and Well in the Kindergartens of Jerusalem

[continued from page 14]

speaking kindergartens, discovered that not enough suitable material for the children existed, she determined to write her own songs. Afterwards she realized that her songs could educate and delight other Jewish children and their parents, so she decided to record and produce her songs on a semi-commercial basis.

During a telephone call from Jerusalem, Hoffman admitted that she was



surprised by the enthusiastic feedback she had received from all over the world. While those compliments have not helped her recoup her financial investment, they have given her encouragement to continue the project, and to create songs for Passover.

The *Mame Lushn* cassettes can be heard at the YIVO Library.

Cover of the “*Heyliker Shabes! Holy Sabbath*” booklet.



# New Accessions to the YIVO Archives

## HISTORY

- u Esther Rechtschafner donated her research papers, including her history of the Jewish community in Rezekne, Latvia.
- u Ruth Levine donated her interview of fellow YIVO National Board member Solomon (Shloyme) Krystal concerning his experiences as a staff member of the Medem Sanitarium in prewar Poland.
- u James Jonas Bassin donated the papers of his brother, the criminologist Dr. Alexander Bassin.
- u Estelle Friedman gave a tape of her husband, Izhak Elitzur, reminiscing about his childhood in Eastern Europe and experiences later as a leader of the Irgun.
- u Fred Kesselman donated the autobiography of his grandfather, Sam Kesselman.
- u Eileen Pagan gave letters and autobiographic notebooks from her father-in-law, Nathan Russak.
- u Sydel Sherman donated a tape of Sam Cohen reminiscing about his life in Russia before 1920.
- u The Congress for Jewish Culture provided historical records of the Jewish Labor Bund office in New York.
- u The Workmen's Circle has donated a portion of its administrative records. Dena Wechter, Jeanette and David Meyers (minutes of Branch 519, Chicago) and by Dr. Gail Malmgreen (charter of Branch 502E, a.k.a. the Victory Branch), donated related materials.
- u The New York Association for New Americans (NYANA) delivered the first installment of its records (see page 1), which include administrative files, case histories, hundreds of photographs, and video and audio tapes.



Set of Hebrew alphabet blocks made by Benjamin Delegator (Cincinnati, Ohio 1948). Donor: Hope M. Luxemburg



Goldie and Marty Barish photograph autographed for actress Tillie Rabinowitz  
Donor: Robert S. Menser

- u Fay and Marvin Itzkowitz donated materials on Yiddish secular schools in the United States.
- u Sonya Hoover Weiss donated the papers of her husband, Congressman Ted Weiss, a Democrat who represented the West Side of Manhattan. The 140 banker's boxes also include documents relating to his service as a city councilman (see page 18).
- u Florence M. Horn donated several hundred video and audio tapes, made by her, of various Jewish events and conferences, which took place in the 1980s and 1990s in New York.
- u Historical materials were also donated by Brian Biller, George Birman, Avi Dubnikoff, Estelle Guzik, Eiran Harris, B. D. Kerrick (estate of Dr. Albert Latucha), Pearl E. Manne, Dr. Karen Rosenberg, National Board member Dr. Arnold Richards, Lawrence Rothbaum, Dr. Michael Schmidman, Paul R. Sklar and Bobbi and Michael Zylberman.

## LANDSMANSHAFT AND FAMILY DOCUMENTS

- u Debbie Portnoy donated congregational records from the Astoria Center of Israel, in Queens, New York.
- u Paul Nash gave materials from the Piotrkow Trybunalski *landsmanshaft* in Israel.

[continued on following page]

## Congressman Ted Weiss

Congressman Ted Weiss (September 17, 1927 - September 14, 1992) was one of the most progressive legislators in the history of the United States Congress. Thanks to his widow, Sonya Hoover Weiss, his papers, comprising 140 banker's boxes were recently donated to the YIVO Archives.



Ted Weiss

Born in Gava, Hungary, Theodore S. Weiss came to the United States in 1938. After serving in the United States Army (1946-1947), he trained as a lawyer and was admitted to the New York Bar in 1953, the same year he became a naturalized citizen. In 1962 was

elected to the New York City Council (1962-1977). From the City Council he went on to be elected to a seat in the United States House of Representatives in 1977, where he represented the West Side of Manhattan as a Democrat. He served there until his death in 1992.

The Ted Weiss Papers cover his time as a City Councilman, as well as his many years in the United States Congress. Included in the collection are working papers, investigative notes, logbooks, staff expenditures, biographical materials, and official and personal correspondence.

Former Mayor and Congressman Edward I. Koch called Weiss "the conscience" of the House. Weiss sometimes cast the lone dissenting vote. He was a pioneer in addressing such issues as funding for AIDS research and prevention, gay and lesbian rights, and compensation to veterans exposed to Agent Orange.

Weiss was also defined by what he opposed: such local mega-projects as the Staten Island Home Port, and the Westway highway plan. On the national level he was a critical figure in opposition to the invasion of Granada (1983), to the expansion of Presidential powers during the first Persian Gulf War (1990) and many other issues. His broad legislative concerns also included Middle East policy, civil rights, women's rights, consumer rights, nuclear safety, and the arts, as well as censorship.

Despite his untimely death, Weiss was posthumously reelected by an overwhelming margin. The federal office building located at 290 Broadway in Lower Manhattan has been named in his honor.

Researchers and scholars will be able to examine materials having to do with all the issues that Weiss fought for and against in this unique collection now housed in the YIVO Archives.

## New Accessions to the YIVO Archives

[continued from previous page]

- Dr. Henry Kaminer (with the assistance of Roberta Newman) gave the records of the Amdurer Benevolent Society.
- Family documents also were donated by Esther Sherman Arlan, Kalia H. Bokser, Dr. David Copell, Miriam Dolin, Miriam Goldstein, Hillel Himmel, D. J. Jaffe, Dr. Arnold M. Katz, Bea Kornblatt, Justin Loe, Florence Siegel Lotker, Jane Prawda and Ruth Sall.

### HOLOCAUST

- Arthur Rath donated a lengthy unsigned report on the liquidation of the Warsaw Ghetto, by a contemporary non-Jew sympathetic to the plight of the Jews.
- Bernard Gotfryd donated a seven-page memorandum dating from 1943, from Arthur Seyss-Inquart (1892-1946) to Heinrich Himmler (1900-1945), in which he discusses the course of the war. Gotfryd also donated other Holocaust-related documents.
- Trudy Kaufman donated (via Sara Gruenspecht) a 1941 cable to the Cuban Consul in Bilbao that contains a list of Jews with Cuban tourist visas seeking to enter Cuba.
- Beate Becker donated a series of reports dated 1938-1939 from the Jewish Central Information Office, the predecessor of the Wiener Library, concerning the situation of Jewish communities under German and Japanese control.
- Jackie Stringham donated American documents and photographs relating to the Nuremberg trials.
- David Weiss gave the autobiography of Professor Ernest Sanders, in which he discusses growing up in Germany and how he escaped from there in 1941.
- David P. Stern donated the papers of Minna Stein Paechter, his grandmother, on whose recipes the "Terezin Cookbook" was based. His gift also included family trees and a history of the Jewish community of Bodenbach (now in the Czech Republic).
- Barbara Brocchini donated the papers of her father, Roman Blit, who served as the liaison between the Polish Socialist Party and the Jewish Labor Bund in New York during World War II.
- Isaac Arbus, Ilya Bronstin and Laura Ludwig also gave Holocaust-related materials.

## LITERATURE, LANGUAGE AND FOLKLORE

- u Miriam Hoffman donated the papers of Vera Hacken, a Yiddish poet who was born in Chernivtsi (then Romania) in 1912, and later settled in the United States in 1951.
- u Rabbi Steven and Judy Moss donated the papers of Rabbi Zev Wolf Turbowitz (1840-1922), Rabbi Moss's great-great grandfather. The fifteen bound quarto volumes of manuscripts consist mostly of his commentaries on the Shulhan Aruch.
- u Ruth Dropkin provided supplementary materials to the papers of Yiddish poet Celia Dropkin.
- u Judith Marie Fiehler donated the papers of poet Michal Flach (Michael J. Flack), a survivor of Terezin, who wrote in both Czech and English.
- u Hilda Jacobowits donated the papers of Stefan S. Jakobowicz, the model for the character Jacobowski in the Franz Werfel/S. N. Behrman story/play/film, titled *Jacobowski and the Colonel*.
- u Letters from Yiddish writers were given by Fay Hocky (letter from Avrum Reisen), Ido Basok (Kadye Molodowski to the donor's father, the Hebrew writer Moshe Basok), Emil Corwin (Isaac Goldberg, author of *The Spirit of Yiddish Literature*), Dr. Michael F. Marmor (Kalmen Marmor) and Masha Leon (Max Weinreich, Dina Abramowicz).



Commemorative plate marking the May 14, 1948 establishment of the State of Israel, designed by Norman Trought  
Donor: P. T. Klein

- u The Leo Baeck Institute donated the original multi-page proposal by Prof. Nathan Susskind to create the *Great Dictionary of the Yiddish Language*, four volumes of which have been published.
- u Irene Schomberg gave a Haggadah, published in 1804 in Fürth, Germany, that features a full Judeo-German translation.
- u Hart Weichselbaum provided a tape of his grandfather, Sam, recounting tales about Chelm, as well as a tape of his grandmother, Goldie Clayman, singing Yiddish folksongs.
- u Jerome Turk donated a Yiddish rhyming folk poem about Hanukkah.
- u Steven K. Baum donated a revised version of his essay about anti-Semitic motifs in Eastern and Central European folklore.

## THEATRE MATERIALS

- u Florence and Irving Waksberg gave a Russian translation, by M. Piekarski and H. Waksberg, of *The Eternal Wanderer*, a Yiddish play by Osip Dymov.
- u Robert S. Menser donated the papers of Tillie Rabinowitz, a Yiddish actress who performed in *The Light Ahead*, and in several other American Yiddish films.
- u Paul C. Leavitt, who played Yegor in the Yiddish Art Theatre's adaptation of I. J. Singer's *The Family Carnovsky*, donated his papers.
- u Etta Norton donated two letters written to the donor's mother, Shirley Cohen, by Molly Picon.
- u The papers of Moishe Haar (1898-1966) were donated by his wife, Molly Haar (via Adam J. Sacks).
- u Krysia Fisher, Detlef Hutschenreuter, the actress Zohra Lampert, Guido Massino, and Prof. Edna Nahshon gave documents relating to the Yiddish theater.
- u Fritz Neubauer donated his study of the Moses Horowitz Yiddish troupe in Vienna in 1880.

## MUSIC AND RECORDINGS

- u Peninah Schram, storyteller and educator, donated audiotapes of her wedding, at which Abe Ellstein and Dave Tarras performed.
- u Jill Gellerman-Pandey donated four DVDs, with additional notes, transferred from her videotapes of Chassidic weddings and wedding dances she had previously deposited with her papers in the YIVO Archives.

[continued on following page]

## New Accessions to the YIVO Archives [continued from previous page]

- u Hannah Abrahamson, Isabel Belarsky, Elise Fischer, Henry Frank (in memory of his mother, Sally Litovsky Frank), Rose Friedman, Deborah Kaufman Kirschner, Isaac Levine and Dr. Samuel Teicher donated sheet music.
- u Recordings were donated by Barbara Canavan, YIVO National Board Member Solomon (Shloyme) Krystal, Ed Linderman, YIVO National Board Member Chava Lapin, Adele and Sheldon Levine, Joye Palmer, Carl Rheins, and Elaine and David Wolpin.
- u Elizabeth G. Salkov gave rare recordings of Cantor Albert Salkov, and Mindy and Ken Sosne donated over two hundred 78-rpm and LP recordings of Jewish music.
- u The Society for the Advancement of Judaism has donated a series of etched plates on Jewish themes made by Lionel Reiss (1894-1987).
- u Alan Pensler donated (via Zachary Schulman) additional documents to the papers of the painter Abraham Manevich (1881-1942).
- u Eric Breitbart donated a metal bar bent double by Zishe Breitbart, the legendary strongman of interwar Poland.
- u Objects and art-related materials were donated by Aviva Astrinsky, Oscar Berland, Fundacja Judaica of Krakow, Galerija Prano Domsaicio in Klaipeda, Irving Goldstein, Edward Portnoy and Dr. Carl Rheins (Chiune Sugihara medal issued by the Republic of Lithuania).

### ART MATERIALS AND OBJECTS

- u Judith F. Brower donated a monumental stone bust by the sculptor Minna Harkavy (1906-2007).
- u Alice M. Sandler donated an 1868 faience fine Sarreguines plate with an anti-Semitic motif.
- u Pamela Trought donated (via Susan Woodland) a plate with an Israel map motif, designed in 1948 by her father, Norman Trought.
- u Lewis and Mildred Weisblatt made a donation, in memory of Rickel Sazer Hackman Weisblatt, of a micrographic (15" x 18") portrait of Jacob Gordin, created in 1909 by L. Rotblat.



Photograph of singer Eddie Cantor  
 enscribed in 1934 "To the Sons of Israel"  
 Donor: Debby Portnoy

### PHOTOGRAPHS, POSTCARDS AND FILMS

- u Hope M. Luxemburg donated a set of 120 stereoscopic photographs of Palestine, dating from the late nineteenth century.
- u Evgenii Lendon made and donated (via Fay and Julian Bussgang), the first positive prints of the glass negatives, which he discovered while working at the Lviv Historical Museum in Ukraine. The approximately 150 images of Lemberg/Lviv/ Lvov date from before World War I.
- u Carol Rick donated a set of postcards of Lemberg/Lviv/Lvov, circa World War I.
- u Sharon Girard and Delia Gottlieb also donated antique postcards with Jewish motifs.
- u Fred Howard donated (via Naomi Gates-Monach) a DVD copy of "The Ritchie Boys", and Milton Silverstein gave a copy of "The Golden Age of Second Avenue" on DVD.
- u The following individuals also made donations of photographs: Edward Colker (a photograph of the donor with Abraham Sutzkever); Eliezer Greisdorf (photographs of the donor with Szmerke Kaczerginski); T. Jour (recent photographs of the Jewish cemetery in Zagare, Lithuania); Isidor Levin (a photograph of Lazar Gulkowicz, who headed the Institute for Jewish Studies in Tartu and was murdered by the Nazis); Majus Nowogrodzki (photographs of Norman Thomas, as well as of Bund graves in Lodz); Lionel Sharpe (a photograph of the Jagiellonian Street CYSHO Yiddish secular school in Warsaw); and Dorothy Sucher (recent photographs of the fortress synagogue in Bobruisk, Belarus).

# NEWS OF THE YIVO



Wladislaw Bartoszewski, Institute Yivo, 257 St. 1st St., New York, N.Y.

## THREE OUTSTANDING DIARIES IN YIVO'S ARCHIVES THE LEGACY OF VILNA TO NEW YORK

The Yivo has recently acquired a precious collection of manuscripts and documents, a considerable part of them having, in the few days of the Jewish occupation in Vilna. The history and circumstances of these documents we shall return later to one of the young members of the Yivo. At present we merely wish to describe three of these holographic diaries for the appreciation of their authors and the memory of their message.

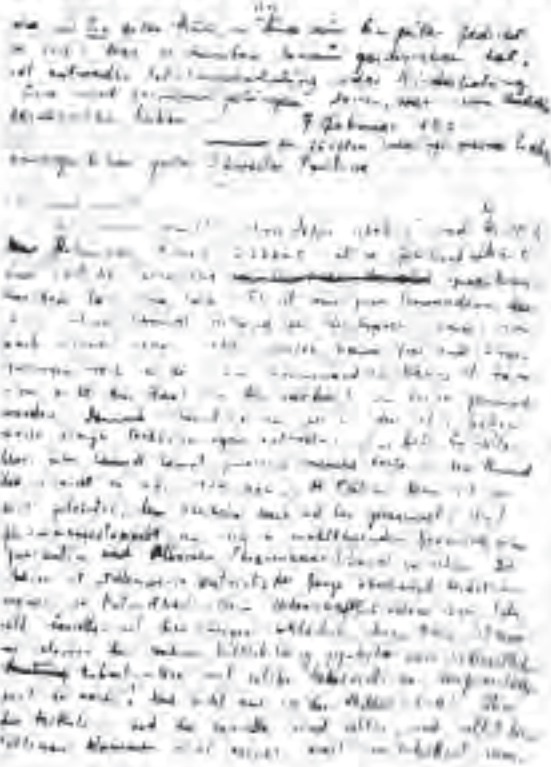
### Theodore Herzl's Notebook

In 1930 the late Zalman Reizin, one of the founders of the Yivo and a member of its Executive Board, on a visit to London, discovered the manuscript which had been in the possession of Eliezer S. Herzl, and of whose existence bibliographic workers did not know up to that time. After the tragic death of Herzl Herzl's manuscript came into possession of a friend of his from whom Zalman Reizin purchased it for the Yivo. Archibald Clark is something remarkable in the fact that that work for the location of Jewish relief engaged the hand of the destroyer and found its way back to the Yivo Archives.

### Et Ahas and books

The notebook, comprising 110 pages, covers the years 1882-1887, close to his last days and covers practically the

entire period of the literary and legal career, and indispensable work undertaken at the moment and spiritual meeting with the young Yivo. It is the largest collection of notes and even more so books used in 1887. These books are mainly of the more or less typical Yiddish literary current which predominates more than half of them in Herzl's. The notebook shows Herzl as a voracious and careful reader, especially in the average 1885 period. It appears equally impressive with both the content and the quality of the manuscript, mentioning several times the influence of Herzl's literary work on the Yivo. The notebook is a valuable source of information on Herzl's literary work and his contacts with the Yivo.



A Page from Theodore Herzl's Diary

Handwritten manuscript snippet in Yiddish, likely a continuation of the diary entry.

## Yedies in History

Issue 22, September 1947, reports on three diaries that had just been received by the archives: Zelig Kalmanovitch's and Herman Kruk's diaries in the Vilna Ghetto, as well as Theodor Herzl's diary from 1882 to 1887. This is just a small sample of the treasures to be found in YIVO. This portion of Herzl's diary had been purchased for YIVO in 1930 by the late Zalmen Reizin; Kalmanovitch's and Kruk's diaries

had survived the liquidation of the Ghetto and the deaths of their authors at the hands of the Germans in 1944 in Estonia. The Kruk diary was published in the original Yiddish by YIVO in 1961 and in English translation by YIVO and Yale University Press in 2002; excerpts from Kalmanovitch's diary were published in the original Hebrew and in Yiddish translation in YIVO-bleter, new series, vol. III (1997).

## YIVO Gaon Society Meets

Gaon Society members and their special guests attended a private tour of the YIVO exhibit, "Bigger Than Life: The Boundless Genius of Yiddish Theater". The luncheon gathering on September 24 was exceptionally interesting since it was personally presented by the curator of the exhibit, Krysia Fisher, and there were many smiles and nostalgic sighs from those who had actually attended the Yiddish Theater in its heyday.

Afterwards, everyone gathered in the Kovno Room for a special luncheon and program. The warm feelings continued as Gaon Society members got to meet and spend time with each other and discuss their impressions, questions, and love of *Yiddishkayt*.



Ruth Levine

The Gaon Society is made up of YIVO supporters who have created a legacy for YIVO in their wills or trusts, or through other planned gifts such as charitable gift annuities or charitable remainder trusts. The more than 60 people who attended represented donors of planned gifts ranging from bequests in a will to testamentary trusts that fund

named endowments for the future, to charitable gift annuities that pay attractive tax-advantaged income now.

The luncheon program opened with welcoming remarks from YIVO's Director of Development & External Affairs, Ella Levine. She was followed by YIVO's Executive Director, Carl J. Rheins, who spoke of YIVO's remarkable work and the extent and breadth of YIVO's archived doc-

uments and records of Eastern European Jewish culture, surpassing even the U.S. Holocaust Memorial Museum in total number of documents. He also brought everyone up to date on the encyclopedia, which is quickly becoming recognized as the most important historical work of the Jewish community in the 21st century.

Echoing the sentiment of everyone in the room, keynote speaker and YIVO Board Member, Ruth Levine reminded the gathering that there are many organizations that are funded by large numbers of diverse donors, but YIVO is unique in its calling. "YIVO may not call to everyone, but it is definitely important to me. This is our charity, our memories, our history and heritage preserved. If we don't care for it, who will?"

Lorri Greif, CFRE, YIVO's Planned Giving Officer explained the vital role planned giving plays in ensuring that YIVO's work will be here for our future generations. She further pointed out that "most planned gifts are funded with money that will never be needed by the donor".

It was a privilege for YIVO to be able to thank its Gaon Society members for their support in this way. All members of the Gaon Society receive a membership certificate suitable for framing, recognition in YIVO publications and on our website and invitations to exclusive events and personal tours of YIVO exhibits, as in this case, the Yiddish Theater exhibit. If you are interested in becoming a member of the Gaon Society, and securing YIVO's work for our children, grandchildren and future researchers and scholars, please contact Ella Levine, 212.294.6128 (elevine@yivo.cjh.org) or Lorri Greif, CFRE at 212.505.6171 or (lgreif@yivo.cjh.org).

### Gaon Society Members

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

Rosina Abramson	Shirley Cohen	William Goldstein	Ruth Levine	Abraham Sherman
Sylvia Antonier Scher	Eva Eckert	Linda Grossman	Ella Lidsky	Bruce Slovin
Harold Baron	Sol Eldman	Warren Grover	Leo Melamed	Richard Stein
Evelyn Berezin	Stanley Engelstein	Edwin Hantman	Herbert J. Maletz	Leora Klaymer Stewart
Roger Berkowitz	Mildred Forrell	Laura Hapke	Milton Ohring	Robert Tartell
Leon Bloom	Shulamis Friedman	George Hecht	Louis Osofsky	Franklin Toker
Sylvia Brody Axelrad	Max Gitter	Celia Heller	Martin Peretz	Milton Weiner
Robert Brooks	Vicki Gold	Felice Itzkoff	Barbara Phillips	Edith Weiss
Eliane Bukantz	Nathan Goldstein	Louisa Johnston	Ethel Roberts	Chava Weissler
Hyman Cohen		Isaac Levine		Joan Wertheim

## Sample Charitable Gift Annuity

A YIVO Charitable Gift Annuity is a simple state approved contract between you and YIVO, which pays you (and/or your loved one) a very attractive fixed rate of income for life.

If you are 65 years or older, you can donate \$10,000 or more in cash or appreciated marketable securities to YIVO and, based on your date of birth, receive a lifetime fixed income of up to 11.3% annually. You are also entitled to an income tax charitable deduction and a portion of your payments will be tax-free, further enhancing your benefit. Charitable gift annuities can be established for one or two people and the income may be paid immediately or at a later specified date. When the income is no longer payable to you, the remaining assets go to support YIVO's mission.

### Sample Single-life GIFT ANNUITY RATES\*

YOUR AGE	RATE OF RETURN
65 .....	6.0%
70 .....	6.5%
75 .....	7.1%
80 .....	8.0%
90 and over .....	11.3%

*\*Rates subject to change.*

For example :

If you are 80 years old and contribute \$10,000 to YIVO for a charitable gift annuity, you will :

- ▶ Receive a fixed rate of 8%, based on your age at the time of the gift
- ▶ Receive \$800 a year for the rest of your life, of which \$521.00 will be totally tax free through the year 2016 (which is equivalent to a 13.2% rate if you're in the 35% tax bracket)
- ▶ Be entitled to a charitable tax deduction of \$5,100

Leave your mark on the world by providing for YIVO's future work. You will reach past your own lifetime to ensure that YIVO continues its legacy of preserving and perpetuating our Jewish heritage for our future generations, and for researchers and scholars to allow them to explore and investigate our Jewish history and culture.

For more information about including YIVO in your estate plans or other ways of making a planned gift, contact Lorri M. Greif, CFRE, Planned Giving Officer, at [lgreif@yivo.cjh.org](mailto:lgreif@yivo.cjh.org) or 212.505.6171 (direct line), or write to her at: YIVO Institute for Jewish Research, 15 West 16th Street, New York, NY 10011 Attn : Planned Giving Department.

## Sample Bequest Language

*To be discussed with your personal legal advisor*

### ▶ Cash Legacy

I hereby give, devise, and bequeath to the YIVO Institute for Jewish Research a nonprofit corporation having its principal offices at 15 West 16th Street, New York, NY 10011, the sum of \$\_\_\_\_\_ to be used for its general charitable purposes. This gift is made in memory (honor) of my \_\_\_\_\_ .

### ▶ Residuary Bequest

I hereby give, devise, and bequeath to the YIVO Institute for Jewish Research a nonprofit corporation having its principal offices at 15 West 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. This gift is made in memory (honor) of my \_\_\_\_\_ .

### ▶ 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 West 16th Street, New York, NY 10011, *(insert detailed description of property)*

\_\_\_\_\_

\_\_\_\_\_

to be used for its general charitable purposes. This gift is made in memory (honor) of my \_\_\_\_\_ .



PLEASE REMEMBER YIVO IN YOUR WILL

⌋ **Yedies #203 : Kiev Conference Lecture**

With great interest I read about the conference in Kiev in the last issue of *Yedies fun YIVO* (#203) I am working on Chaim Zhitlovsky and am very interested in the lecture of Dr. Rashid Kaplanov from Moscow on “Der inyen ‘persenlekhe oitonomie’ inem politishn gedank fun di linke yiddishe bawegungen in misrakh-airope’. I published in German an essay on Zhitlovsky’s relation to German philosophy and his idea of secularization and I would like to get in contact with Dr. Kaplanov. Can you help me with this? Best!

*Kay Schweigmann-Greve  
Hannover • Germany • via e-mail*

**REPLY** ▶ According to Paul (Hersh) Glasser, Associate Dean of the Max Weinreich Center and co-editor of *Yedies*, Dr. Kaplanov can be contacted through the Moscow Center for University Teaching of Jewish Civilization “Sefer”, where he is the academic chair. His lecture was in Russian (Glasser translated the title into Yiddish for *Yedies*). Dr. Kaplanov also speaks many other languages as well.

⌋ **Thank You From Vilnius**

I cannot begin to thank YIVO for your generosity of spirit and kindness. The magnificent package of [duplicate] books arrived yesterday, and it is a huge help on so many fronts.

*Dovid Katz,  
Director • Vilnius Yiddish Institute • Lithuania  
via e-mail*

⌋ **A Request for Assistance**

I am working now on a new project, trying to study mixed marriage in the movies and stage plays. I already have several sources, such as “Abie’s Irish Rose” and others. Can I be assisted by your organization in finding more plays and movies on this particular subject? Any help in this matter will be highly appreciated. Thank you very much.

*Yehidit Friedman • Israel • via e-mail*

**REPLY** ▶ You may want to explore the following resources found by Yeshaya Metal, Public Service Librarian at YIVO: 1) *250 Selected Plays of Jewish Interest*, an Index by Rabbi Bernard J. Starkoff; 2) *The Encyclopedia of Ethnic Groups in Hollywood*; 3) *Jewish Films in the United States: Survey & Filmography*, compiled by Stuart Fox; 4) *Filmography: catalogue of Jewish Films in Israel* (The Abraham F. Rad Jewish Film Archives); and 5) *List of Dramas in the New York Public Library*, Relating to the Jews, and of Dramas in Hebrew

⌋ **Jewish Cuisine from Poland**

I would like to write an article about Jewish cuisine from Sanok and the area. I know that many web sites exist with Galician- Jewish cuisine and/or recipes. However, I am interested especially in this smaller region. There - Eastern/Western Galicia - the Ukrainian-Jewish-Polish influences were mixed in many areas... Maybe you can help me and show where to find something...it is known a big part of cuisine was common for Jews from different countries - and meals connected with religious holidays for example. But plain repasts were influenced by regional and local traditions. This is my aim, to find them.

*Arek Komski  
Sanok, Poland • via e-mail*

**REPLY** ▶ Sources you might want to explore include the following books that might assist you: 1) *The Jews of Poland: Recollections and Recipes*, by Edward de Pomiane; 2) *The International Jewish Cook Book* (1600 recipes according to the Jewish dietary laws with the rules for koshering: the favorite recipes of America, Germany, Russia, France, Poland, Roumania, etc.); 3) *Die Israelitische Haus*, by Henny Van Cleef; 4) *Yesterday’s Kitchen: Jewish Communities and Their Food Before 1939*, compiled and edited by Gillian Burr and Marion Cohen; 5) *A Lexicon of Jewish Cooking: A Collection of Folklore. Foodlore, History, Customs, and Recipes*, by Patti Shosteck and 6) *The Around-the World Jewish Cookbook*, by Erma Gold and Helen H. Stambler. Hope these resources will help your research.

⌋ **Acquiring Copies of Memorial Books**

YIVO received an email from Isaac Green asking about whether any of the *yizker-bikher* in the YIVO Library deal with Skuodas (or Shkud), and/or surrounding the villages, Mosedis, Sates, Barsticai, Zidikai, or Ylakai in Lithuania, and if so, how he could obtain a copy. A similar query arrived from Feiga Weiss of the Holocaust Memorial Center in Farmington Hills, Michigan. She was searching for a copy of the *Sefer Zikaron Le-Kehilat Mielec*, published by the Mielec Yiskor Book Committee in 1979. YIVO has a copy of each of these in our collection of 750+ memorial books titles. To try to obtain a personal copy, we would recommend contacting the National Yiddish Book Center (<http://yiddishbookcenter.org/+10154>) to determine if they have digitized these books. You may also want to access the New York Public Library CATNYP Catalog, and look for the Yizkor Book collection. A great many of these Yizkor Books can be downloaded and printed for your personnel study.



## LETTERS TO YIVO

### ⊔ Researching Family Roots

I am investigating the roots of my family, and writing you about my great-great-grandfather, Rabbi Yehuda-Asher ben Ilyahu Oyzerman (who was born in 1832)... My father and I found out that he was a rabbi in Lithuania. R' Yehuda-Asher was active in Vilna, in Pushalotas, in Narva (Estonia) and in Novogeorgievsk (or Krylov, Ukraine). We found his name in the *Ohalei Shem* book ...and we know, that the author of *Ha'Sama* (*Sefer Mearat Einaiim*) is Yehuda-Asher's ancestor from his father side... R' Yehoshua Ben Alexander Falk haKoen (1544-1612)...I will be happy to hear about any referrals which can provide additional information about him.

Rinat Oyzerman • via e-mail

**REPLY ▶** Yeshaya Metal, YIVO Public Service Librarian, found that Yehuda-Asher ben Ilyahu Oyzerman's name appears on page 361 of *Pinkas ha-Kehilot Latvi'ah ve-Estonyoh*. It states he was the first rabbi of Narva. His name also appears in *Yehude Lita vol. 3* and in Berl Kagan's *Yidishe Shtet in Lita* as the first rabbi of Pushalotas. There is no other biographical data in any of the works.

### ⊔ Looking for Rare Cookbook

I'm writing to you from The Netherlands ... in search of the following item for one of our patrons: ... photocopies from *Kokh-bukh far Peyseh / Passover Cook Book* (Borden Farm Products Company Inc., 1937). I cannot find it in our catalogues - maybe you know where we can find it. ...Thank you very much in advance for your help.

Kitty van Oosterhout  
Royal Library ILL Department  
The Hague • The Netherlands • via e-mail

**REPLY ▶** Thank you for your inquiry. We are pleased to say that YIVO has a copy of the title you are seeking, *Kokh-bukh far Peyseh* published by the Borden's Farm Products Company Inc. (1937), and photocopies will be made for you as requested. Head Librarian Aviva Astrinsky commented that your "query shows that cook books are being recognized as important cultural material objects, whose importance has been underestimated until recently. Only the YIVO Library has preserved this esoteric cookbook from 1937. It is just one of the 16,000 unique books held by no other library but YIVO."

### ⊔ Replacing Missing Copy of YIVO Annual

Please accept the following message on behalf of Eiran Harris, our Archivist Emeritus... Our *YIVO Annual Vol. 20* (1991) is missing. The absence of even a single YIVO publication is a literary tragedy for our library. Universal grief prevails throughout the stacks. Sackcloth and ashes are in fashion and tearful wails pierce our hearts. Please heal our pain by providing a replacement. In other words, could you please tell us how we could obtain a replacement for Vol. 20, 1991, or would you pass on this message to someone who can help us? Thanks very much.

Valentina Rojinskaia  
Serials Cataloguer • Jewish Public Library  
Montréal • Québec • Canada

**REPLY ▶** We do have a replacement copy. The YIVO Library is mailing it to your attention, in honor of Eiran Harris, who for years has been a dedicated YIVO *zamlar*.

### ⊔ Thank You for Helping Us Find Our Family Roots

A short note of thanks for putting us in contact with Irina Sergeyeva, head librarian of the Judaica Department at the Vernadsky National Library of Ukraine in Kiev, also connected with the Center for East European Jewish Studies there. She gave us a name of an English-speaking young man who took us to the shtetl of Ze'ev's father, located three hours outside of Kiev. We had an amazing day trying to put together the pieces ...

At the turn of the century the village had over 1400 Jews living there. According to the people we met and the official census, there are no longer any Jews living there. The Jewish cemetery had been destroyed and all except one tombstone with Hebrew writing had been looted. In an adjacent town/village we were able to locate one of the old synagogues. It is still an impressive building - the most impressive in the village - with the women's section apparent upstairs on the second floor. The building is now being used as a central hall/auditorium... *all* vestiges of it being a synagogue were gone.

We also made contact with a local archivist who is going to perform a search for us. We had an opportunity to review some of the archives from the turn of the century... amazingly written in Cyrillic script, evidencing all major life cycle events. We had three guards around us at all times as we reviewed the documents to make sure we were not up to any mischief. All in all, it was a very fulfilling day. Many thanks to you for making it possible.

Carolynne & Ze'ev Drori • Los Angeles • California

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

# גרינערע לאַנקעס

זאָל איך גיין אין ווינטע פֿעלדער  
זוכן גרינערע ווי מנינע;  
זאָל איך וואַנדערן אין וועלדער  
בערגער קריכן, גרויסע, קליינע!

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

ווינט דער הימל, בלוי און ליכטיק  
נעמט זיך מיט דער ערד אַרום  
ווי אַ צויבער, סײַאזי ניט ריכטיק  
זע איך ווען איך דאַרט שוין קום.

צו וואָס דאָס וואַנדערן און טרוימען  
זוכן וואָס סײַאזי ניט פֿאַראַן  
בעסער דינע פֿעלדער צוימען  
פֿאַרריכט דען וואָגן אין געשפּאַן.

צייל די ברכות אין דען לעבן  
זוך דען גליק – סײַאזי אין דען הויז  
זע וואָס דיר האָט גאָט געגעבן  
האַלט – און לאַז דאָס ניט אַרויס.

אַ ביסל זון און אַ ביסל רעגן  
נאָך נאַכט קומט דער טאָג  
שפּרניז אויף דינע קליינע שטעגן  
און ניט פֿאַרגעס, אַ לויב דאָך זאָג.

עטאָ וואַרעלע

## ידיש-סעמינאַר 2008

אין יאָר 2008 וועלן די ערשטע דרש סעמינאַרן  
פֿונעם מאַקס ווינערד-צענטער זיין אָט די:

**ט פֿרניטיק דעם 11טן יאָנואַר, 12:00**  
„די באַבעטשקע מיט די אייניקלעך“ – די  
באָליבסטע ייִדישע פֿאַלקס-מעשה?  
איציק גאַטעסמאַן (פֿאַרווערטס)

**ט פֿרניטיק דעם 1טן פֿעברואַר, 12:00**  
„אַמעריקאַניש דערצויגענע ייִדישע שרביבער:  
׳אינזיך׳ ווי אַ שיטה פֿאַזעיע און פֿאַעטיק״  
איתי זוטראַ (ייִדישער טעאַלאָגישער סעמינאַר)

**ט פֿרניטיק דעם 7טן מאַרץ, 12:00**  
„בויען דעם וואַרשעווער מוזיי פֿון פּוילישע ייִדן״  
משה-שניע שטיינלויף (גרעך-קאַלעדזש)

אויב איר ווילט קומען, קלינגט אָן 212-294-6139  
און גיט אונדז צו וויסן. אַ דאַנק!

# ידיעות פֿון אמאל



אין דעם נומ' 70 (אפריל 1959) זענען געווען געדרוקט צוויי פֿאַטאָגראַפֿיעס פֿון  
רפֿאל אַבראַמאָוויטש, ווי מע זעט ס'פֿאַרמלחמהדיקע לאַדזש. פֿון אויבן די  
פעטריקעווער גאַס, די הויפטגאַס פֿון דער שטאָט ביזן הענטליקן טאָג, פֿון אונטן  
די געגנט פֿון די אַרמנע ייִדישע וועבערס, באַלוט.

### קורסן אין יוואָ פֿרילינג 2008 Courses at YIVO Spring

- Jewish Life and Food (in Yiddish) : \$90 / \$75 YIVO members
- Treasures of the YIVO Sound Archives (in English) : \$90 / \$75 YIVO members
- Advanced Yiddish : Written Style (in Yiddish) : \$225 / \$200 YIVO members
- All three courses : \$365 / \$315 YIVO members

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YIVO Institute, 15 West 16th Street, New York, NY 10011-6301 Attn : Courses

# וואַרשעווער ייִדישע זומער־פּראָגראַם

גאַנץ אַטוואַצק האָט, אַ פּנים, ווי עפעס איין גרויס ריזיק האַרץ אַן אַ לונג...

און אַז איר זיצט שפּעט ביי נאַכט ביים פֿענצטער, ווען אַרום און אַרום הערשט אַ שטילקייט, אַזוי הערט איר ווי גאַנץ אַטוואַצק פֿון איין עק ביזן צווייטן – כאַרכלט מיטן האַרץ...

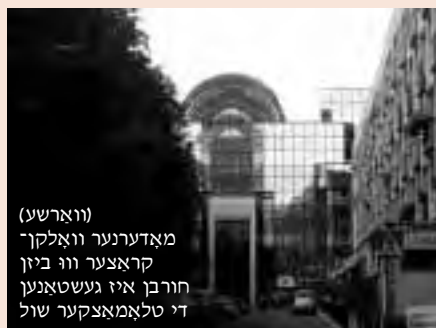
פֿאַלט אַרען אַ „געזונטער“ קיין אַטוואַצק, אַזוי פֿילט ער זיך זייער אומבאַקוועם, נישטאַ ווי צו פֿאַרברענגען, סנזן זעץ דורך אַוועק צווישן אַ רעדל קראַנקע און שטודיר אויפֿמערקזאַם די הוסט־מעלאַדיעס און זייערע פֿאַרשידנאַרטיקע „קאַמפּאָזיציעס“.

וּחוץ־לזה, אויב דו ווילסט נישט האָבן דאַרטן אַ פּנים ווי עפעס אַ דאַרמאַיעדניק, אַ ליידיק־גייער, אַ פֿרישער און געזונטער מענטש, וואָס נעמט און זעצט זיך עפעס פּלוצעם אַוועק אין אַטוואַצק – מוזסטו זיך אַנטשעפּען עפעס אַ קרענק און ענטפֿערן יעדן, אויף וואָס דו „לנדסט“.

„דאַטשעווען“ אין אַטוואַצק און נישט „לנדן“ אויף עפעס – דאַס קענען אַטוואַצקער קראַנקע גאַר נישט משיג זיין.

זיץ איך מיר אַנומלט ביים אַטוואַצקער וואַקזאַל און רייכער אַ פּאַפּיראַס.

פֿאַרבני מיר גייט אַ בלאַסער קראַנקער ייד און שטעלט זיך אַפּ.



(וואַרשע)  
מאָדערנער וואַקלן  
קראַצער ווי ביזן  
חורבן איז געשטאַנען  
די סלאַמאַצקער שול

– זאַגט מיר, יונגער־מאַן – ווענדט ער זיך צו מיר מיט עפעס אַ שטיקל פּעס – דער דאַקטער האָט אַניך דען דערלויבט צו רייכערן?  
– כּיִהאַב נאָך וועגן דעם קיין מאָל נישט געפֿרעגט קיין דאַקטער.

און אַז דער ייד גלאַצט אויף מיר אויס נאָך מער די אויגן, דערקלער איך אים:

– איר האָט אַ טעות, ר' ייד! כּיִבין, ברוך־השם, אַ געזונטער...  
– אַ געזונטער?... האָט זשע נישט פֿאַראַיב, וואָס דען זיצט איר אין אַטוואַצק?

און כּיִהאַב געפֿילט בחוש, דאַס איך בין דערמיט ביים קראַנקן ייד שטאַרק, זייער שטאַרק אַראַפּגעפֿאַלן...

אין לאַדזש איז מען געווען אויפֿן נייעם בית־עולם, דעם גרעסטן אין גאַנץ אייראָפּע (180,000 קבֿרים); די געוועזענע געטאַ; דעם „פּאַרק פֿון די לעבן־געבליבענע“, לפֿבֿוד די לאַדזשער יידן וואָס האָבן אויסגעמיטן דעם אומקום; די געוועזענע פֿאַבריק און די לוקסוסדיקע הויזער פֿונעם טעקסטיל־מאַגנאַט ישראל פּאַזנאַסקי.

צום סוף פֿונעם סעמינאַר, שבת־נאַכטס דעם 1טן סעפטעמבער, האָט מען געפּראָוועט אַ סיום מיטן געהעריקן פּאַראַד – די סטודענטן האָבן אויסגעפֿירט סקעטשן און געזונגען לידער; די לערערס האָבן געטאַנצט און דעקלאַמירט; מע האָט צוגעטיילט די סטודענטן די צערטיפֿיקאַטן און צוגעבן אַ סך מתנות.

נאָכן סעמינאַר האָט מען דורכגעפֿירט דעם פֿערטן יערלעכן פֿעסטיוואַל א"נ „באַשעוויס זינגערס וואַרשע“, מיט קאַנצערטן, טעאַטער־שפּעקטאַקלען, וואַרשטאַטן און מיניקורסן, ווי אויך אַ סימפּאָזיום מיט רעפּעראַטן אויף ייִדישע טעמעס.

פּדאי אויך צו דערמאַנען צוויי אַוואַנסירטע סטודענטקעס וואָס וועלן פֿון זיך נאָך לאָזן הערן: יאַלאַנטאַ מיצקוטע, פֿון דער ליטע, וואָס זי איז אַ דאַקטאָראַנטקע אין ייִדישער געשיכטע ביים אינדיאַנע־אוניווערסיטעט און וואָס זי איז די הויפּט־אויספֿירער פֿון סטיפּענדיאַנטקע א"נ מעלעזין; און חנקע (אַנע) קוקאַ, פֿון דייטשלאַנד, וואָס איז נאָכן קורס געקומען קיין ניו־יאָרק צו אַרבעטן אינעם פֿאַרווערטס.

צו דער געלעגנהייט פֿונעם אַטוואַצקער סעמינאַר דרוקן מיר דאָ איבער אַ קאַפיטעלע פֿון ב. יאָשוזאַהן, אויף דער פֿרישער לופֿט (וואַרשע, 1912). צווישן די וועלט־מלחמות איז ב. יאָשוזאַהן געווען איינער פֿון די פּאַפּולערסטע שרייבערס און שוורגליסטן אין פּוילן; דאָ באַשריבט ער אַ (פּאַרמלחמהדיקן) וויזיט אין אַטוואַצק:

אין אַטוואַצק וועט איר נישט געפֿינען דאַס לע־בעדיקייט, דאַס אויפֿגעמונטערטקייט וואָס אין די אַנדערע דאַטשעווערטער, וועלכע ליגן אויף דער זעלבער [באַנ]ליניע.

זיצט איר אַ צוויי שעה אין אַטוואַצק, אַזוי דאַכט זיך אַניך, דאַס איר געפֿינט זיך אין עפעס אַ גרויסן לאַזאַרעט מיט מסוכן קראַנקע שאַטנס פֿון מענטשן.

אַז ס'וויילט זיך אַן „אַטוואַצקער“ פֿאַרווינלן, פֿאַרברענגען אַ ביסל „לעבעדיק“ עטלעכע שעה, דאַן פֿאַרט ער זיך אַריבער מיט דער באַן, אַדער מיט אַ בריטשקע, קיין סווידער, קיין יוזעפֿעוו, קיין פֿאַלעניץ.

אין אַטוואַצק איז אַדער מען הוסט, אַדער מען רעדט פֿון הוסטן.



אַטוואַצקער טורעם

פֿונעם 12טן אויגוסט ביזן 2טן סעפטעמבער־בער איז פֿאַרגעקומען דער יערלעכער אינטערנאַציאָנאַלער סעמינאַר פֿון ייִדישער שפּראַך און קולטור אין אַטוואַצק, פּוילן (אַ 30 קמ אויף דרום פֿון וואַרשע), אין דער ווילע „שרובאַרצוויאַנקאַ“. ס'האַבן זיך באַטייליקט העכער דרעסיק סטודענטן – אָנהייבערס, מיטעלע און אַוואַנסירטע – ס'רובֿ פֿון פּוילן, ווי אויך פֿון דייטשלאַנד, ליטע און די פֿאַראייניקטע שטאַטן. די צוויי אַוואַנסירטע לערערס האָבן ביידע אַ שניכות מיטן יוואָ: ד"ר חוה לאַפּין און ד"ר הערשל גלעזער; די לערערס פֿון מיטעלן קלאַס זענען געקומען פֿון ישראל (פּנינה מעלער) און פֿראַנקרײַך (עליע סיידאָווסקי); פֿון די אָנהיי־בערס – פֿון ישראל (קאַבי וויצנער, ווינט שוין אין פּוילן) און פֿון פּוילן (מאַלאַגאַש קאַזשעל, ווינט שוין אין ישראל). דעם סעמינאַר האָט אַראַנגירט די שלום־פֿונדאַציע אונטער דער אָנפֿירערשאַפֿט פֿון גאַלדע טענצער.

חוץ די פֿאַרמעלע קורסן, דרני שעה אַ טאַג, זענען געווען נאָך אַקטיוויטעטן. דעם געזאַנג־און טע־אַטער־וואַרשטאַט האָבן געפֿירט צוויי געוועזענע סטודענטן פֿון דער זומער־פּראָגראַם און געוועזע־נע אָנגעשטעלטע ביים יוואָ, מריס־חיה סגל און מאָטל דינדער. דער טאַנצלערער: לעאַן בלאַנק (שוועדן). אויפֿגעטראַטן מיט געזאַנג זענען טובֿה בן־צבי און מאַרינאַ יאַקובאַוויטש (ישראל). געהאַלטן לעקציעס פֿאַרן גאַנצן עולם האָבן צו"א ד"ר עלעאַנאָראַ בערגמאַן און יאַן יאַ־געלסקי פֿונעם וואַרשעווער ייִדישן היסטאָרישן אינסטיטוט, ווי אויך נאָך אַ געוועזענער זומער־סטודענט אין יוואָ, פּיאַטר פּילוק. פּיאַטר האָט אויך אַרומגעפֿירט דעם גאַנצן עולם איבער דער שטאַט לאַדזש, זיין היימטשטאַט און די היים פֿון העכער 200,000 יידן פֿאַרן חורבן.

# אונטערנעמונג לזכרון יאן קארסקי

[המשך פון ז' א]

קארסקי זיצט אויף אַ באַנק; דער ראָג גאָס ביים קאָנסולאַט, איסט 33סטע גאָס ראָג מעדיסאָן-עוו, וועט פֿון איצט אָן הייסן „ראָג א״נ יאָן קארסקי“.



דער יאן קארסקי-דענקמאל אויף מעדיסאָן-עוו ראָג 33סטע גאָס

בני דער רירנדיקער צערעמאָניע האָבן גענומען אַ וואָרט דער קאָנסול, קשישטאָף קאָספּשיק; דער געוועזענער פּוילישער אמבאַסאַדאָר אין ישׂראל און אַ ביאַגראַף פֿון יאָן קארסקי, מאַטשיי קאָזלאָווסקי; אַ פֿאַרשטייער פֿונעם פּוילישן פּרע-זידענט, עוואַ יונטשיק-זשאַמעצקאָ; הרבֿ ישׂראל-מאיר לאָו, געוועזענער הויפּט-רבֿ פֿון ישׂראל. צוגעשיקט באַגריסונגען האָבן ביל קלינטאָן, ווי אויך וולאַדיסלאָו באַרטאַשעווסקי, דער געוועזענער פּוילישער אויסלאַנד-מיניסטער וואָס איז פֿאַר זיינע באַמונגען צו ראַטעווען ייִדן בעתן חורבן אויך באַ-לוינט געוואָרן מיטן טיטל חסיד-אומות-העולם. דער חזן יוסף מאַלאָוואַני האָט אויסגעזונגען אַ קאַפיטל תּהילים און דער כאָר פֿונעם פּויזנער אוניווערסיטעט האָט געזונגען עטלעכע ליי-דער, דערונטער מ. געבירטיגס „די זון איז פֿאַרגאַנגען“.

ביגעווען אין נאָמען פֿונעם יוואָ זענען מאַרעק וועב און הערשל גלעזער.

פּוילן איז ער בסוד אַרצן אין וואַרשעווער געטאָ, ווי אויך אי-נעם לאַגער אין איזשביץ (לובלינער געגנט), וואָס פֿון דאָרטן האָט מען דעפּאָרטירט ייִדן קיין בעלזשעץ. ער האָט עס געטאָן פּדי ער זאָל קענען דערצייילן פֿון דער ערשטער האַנט, ווי אָן עד-ראַיה, וואָס סיגעשעט מיט די ייִדן. פֿון דעם וואָס ער האָט דאָרטן געזען, ווי ער האָט שפּעטער דערצייילט, איז ער ממש קראַנק געוואָרן.

אַז ער איז געווען אין די הויכע פֿענצטער אין לאַנדאָן און אין וואַשינגטאָן – דאָ האָט ער זיך געטראָפֿן אַזש מיטן פּרעזידענט רוזוועלט – האָט ער זיי דערצייילט וועגן דעם חורבן, נאָר זיי האָבן אים, צום באַדויערן, נישט געגלייבט, ווער רעדט נאָך עפעס געטאָן. קארסקי האָט זיך שפּעטער באַקלאַגט, אַז ער איז דורכגעפֿאַלן, נאָר זיין העלדישקייט איז אָנערגעקענט געוואָרן אומעטום.

נאָך דער מלחמה האָט ער זיך באַזעצט אין וואַשינגטאָן, געמאַכט זיין דאָקטאָראַט און געוואָרן אַ פּראָפּעסאָר פֿון דיפּלאָמאַטיע אין דזשאָרדזשטאָנער אוניווערסיטעט און דאָרטן געאַרבעט פֿון 1952 ביז 1992. זיין באַרימטסטער סטודענט: ביל קלינטאָן. אין 1982 האָט ירושם אים באַלוינט מיטן טיטל חסיד-אומות-העולם. ער איז געשטאַרבן אין 2000.

יאָן קארסקי איז אויך געווען אַ ליבהאַבער פֿונעם יוואָ, האָט זיך צוואַ באַשטימט מיט אַ פֿאַנד צו שאַפֿן אַ פּרעמיע לזכרון זיין פֿרוי, פּאַלאַ נירענסקאָ; הינט טראַגט שוין די פּרעמיע זיין נאָמען אויך. יעדעס יאָר באַלוינט דער יוואָ מיט דער פּרעמיע אַ מענטש וואָס האָט עפעס אויפֿגעטאָן צו דאָקומענטירן די באַצונגען צווישן פּאַליאַקן און ייִדן, ווי אויך דעם ייִדישן צושטייער צו דער פּוילישער קולטור.

דעם 11טן נאָוועמבער 2007, צום 89סטן יאָר פֿון דער באַנזיטער פּוילישער אומאַפהענגיקייט, איז ביים פּוילישן קאָנסולאַט אין ניו-יאָרק פֿאַרגעקומען אַ צערעמאָניע לזכרון יאָן קארסקי. ס׳איז אויפֿגעדעקט געוואָרן אַ סקולפּטור פֿאַרן קאָנסולאַט, ווי

## אַ בריוו וועגן חיים גראַדען

[המשך פֿון ז' ג]

זיצן מיר אַננגעוויקלט אין טרויער. אַזוי פֿיל זכּרונות...

אַשר שטשוטשינסקי, געבוירן אין 1907 אין גאַניאַנדז (ביאַליסטאָקער געגנט – הינט פּוילן), 1927-1961 געווינט אין האַ-וואַנע, קובע; דערנאָכדעם זיך באַזעצט אין די פֿאַראייניקטע שטאַטן, קודם אין ניו-יאָרק, דערנאָכדעם – אין מיאַמי. געדרוקט דערצייילונגען און לידער אין דער ייִדישער פּרעסע אין די פֿאַראייניקטע שטאַטן, מעקסיקע, אַרגענטינע און ישׂראל. אויך אַרויסגעגעבן עטלעכע ביכלעך דערצייילונג-גען. געשטאַרבן סוף 1980ער?

יצחק וואַלק – געווען אַ קולטור-טוער אין באַפֿאַלאָ און שפּעטער אין מיאַמי (מער קיין פּרטים נישטאָ).

לען. האָבן מיר אַננגעלאָדן דעם לעקטאָר. ער איז געקומען מיט אַ פּאַר טעג פֿריער. מיר האָבן זיך גלניך באַפֿרינדעט און מיר האָבן אַננגעלאָדן דעם ייִדישן אַקטיוו אין אונדזער היים. ער איז געוואָרן נאָענט מיט די חברים און זיין לעקציע איז געווען אַ גרויסער דערפֿאַלג. מיר האָבן צוגעקראָגן אַ האַרציקן פֿרײַנד.

איצט, מיט חיים גראַדעס טויט, זענען מיר געבליבן פֿאַריתומט מיט אַ פּאַק און מער פֿון 100 בריוו, מיט בילדער, מיט דאָקומענטן... מיר האָבן מיט חיים גראַדע גערעדט דורכן טעלעפֿאָן אַ קורצע צייט פֿאַר זיין טויט. זיין שטימע איז געווען אַזוי קלאַר. ער האָט צוגעזאָגט באַזוכן מיאַמי און געבן לעקציעס פֿאַרן ייִוואָ-קאָמיטעט.

אין ראַטשעסטער. מיין פֿרוי רבֿקה און איך זענען ספּעציעל געפֿאַרן קיין ראַ-טשעסטער הערן דעם לעקטאָר. דער אַוונט איז געווען אַ קאַלטער, אַ נאַסער; דער באַזוך [= דער עולם] – אַ קליינער; דער פֿאַרזיצער אויך אַ קאַלטער... די טעמע איז געווען „גאַלד, זילבער און בריי ליאַנטן אין ייִדישן פֿאַלקלאָר“. ס׳האַט געזאָלט זיין אַ רעקאָרדינג-מאַשינקע צו אילוסטרירן די לעקציע, האָט עס געכריי-פעט... אין אַזאַ אַטמאָספֿערע האָט ער געהאַלטן זיין לעקציע. האָט עס געמאַכט אַ שלעכטן אַננדרוק.

אַבער אין אַ טאָג אַרום האָבן מיר געקראָגן פֿון חיים גראַדע נאָך אַ בריוו, און באַלד נאָך דעם אַ צווייטן בריוו, און אַ דריטן... די טעכטערלעך מוזן האָבן וואַרעמע מאַנט-

# 40סטער סיום פון דער זומער-פראגראם

[המשך פֿון ז' א]

געהאלטן א סטודענט נישט קיין ייד און א בלינדער דערצו. בשעת יענער סטודענט האָט גערעדט האָט ווינרנדיך געוויינט....

ערשט איצט, דאָכט זיך, דערפֿילן מיר, אויף וויפֿל יעדער איינער פֿון אונדז איז געוואָרן אַן אַנדער מענטש. סינישט קיין גוזמא: אַז מע לערנט זיך אויס אַפֿילו אַ ביסל ייִדיש ווערט מען אַן אַנדער מענטש. נישט אומזיסט האָט יודל מאַרק געשרי- בן בשעתו - און געדענקט, אַז ער איז געווען אַ געבוירענער ייִדיש-רעדער פֿון דער ליטע און איז אַ גאַנץ לעבן געווען אַרבינגעטאָן אין לערנען און פֿאַרשן ייִ- דיש - נישט אומזיסט האָט ער געשריבן, אַז ער האָט אַ גאַנץ לעבן זיך צוגעלערנט ייִדיש. און אַזוי דאַרפֿט איר, דאַרפֿן מיר אויך טאָן, ווילן ס'האָט קיין שיעור נישט דער „ים הייִדיש“.

די פראַגראַם טראַגט זיין נאָמען; מאַקס ווינרנדיך ע"ה, וואָס דער אַקאַדעמישער אַפֿטייל פֿונעם ייִוואָ טראַגט זיין נאָמען; אַחרון אַחרון חבֿיבֿ, דער נישט-לאַנג געשטאַרבענער מרדכי שעכטער, אַ לערער אין דער זומער-פראַגראַם פֿונעם ערשטן יאָר, 1968, ביז 2002. אַלע דרײַ פֿעלן אונדז אַזוי שטאַרק אויס, אַז ס'איז שווער דאָס איבערצוגעבן מיט ווערטער, נאָר די ווונד נאָך שעכטערס אַוועקגיין אין נאָך אַלץ פֿריש.

כיוויל אַנדך דערצייילן וואָס כּיהאָב גע- הערט, טאַקע פֿון שעכטערן, וועגן דעם ערשטן סיום אונדזערן. אין יענעם יאָר איז בלויז געווען איין קלאַס, מיט אַכט סטודענטן; צוויי לערערס, שעכטער און יאַנקל מאַטיסאַף; מאַקס ווינרנדיך האָט נאָך געלעבט; די געזען-רעדע האָט

באַגריסט דעם עולם האָט ד"ר אַבֿרהם ליכטענבוים, דער דירעקטאָר פֿונעם אַרגענטינער ייִוואָ און אַ לערער אין דער זומער-פראַגראַם. דעם פֿאַרזיץ האָט גע- פֿירט ד"ר הערשל גלעזער.

דער סיום האָט זיך געענדיקט מיט געזאַנג און טענץ בציבור און מיטן אויסטיילן די צערטיפֿיקאַטן אין איינעם מיט מתנות פֿאַר די סטודענטן און די לערערס. נאָך דעם האָט מען איבערגעביסן און גע- שמועסט אַ לאַנגע צייט.

דאָ וועלן מיר איבערדרוקן אויסצוגן פֿון דער רעדע פֿון ד"ר גלעזער:

צו דער געלעגנהייט פֿונעם 40סטן סיום פֿון דער זומער-פראַגראַם וויל איך דערמאָנען אוראל ווינרנדיך ע"ה, וואָס

## אויסצוגן פֿון דאַנקבריוו געשריבן פֿון די זומער-סטודענטן 2007

איך וויל אַנדך זייער שיין דאַנקען, אַז איר האָט מיר געגעבן די גע- לעגנהייט צו זיין און צו לערנען זיך ייִדיש אין ניר-יאָרק. איך שרײַב מײַן מאַגיסטער-אַרבעט וועגן בריוו פֿונעם רינגעלבלוס-אַרכיוו. אַ סך בריוו זינען אויף ייִדיש. דער זומער-פראַגראַם אין ניר-יאָרק איז געווען פֿאַר מיר זייער וויכטיק. פֿריער האָב איך נישט געקענט רעדן ייִדיש; איצט קען איך. איך האָב זיך אויך געלערנט ווי אַזוי לייענט מען מאַנסקריפטן. עס איז זייער וויכטיק פֿאַר מײַן מאַגיסטער- אַרבעט. איך דאַנק אַנדך מיטן גאַנצן האַרצן.

יאַנאַ פֿעלדמאַן • מיטעלע איינס • ביאַליסטאָק

די לעצטע זעקס וואָכן זינען געווען פֿרוכטיק און ווונדערלעך נישט נאָר לגבי מײַן פֿאַרשונג וועגן אַלט-ייִדיש און אליה בחורס „בבא-בוב“, נאָר אויך לגבי די אויסטערלישע מענטשן וואָס איך האָב זיך באַקענט מיט זיי: די ייִדיש-רעדנדיקע געזעלשאַפֿט פֿון ניר-יאָרק, די לערערס, די תּלמידים... עס איז געווען באַמת אַ לעבנס-דערפֿאַרונג אַ יחיד-במינו. מײַן ייִדיש האָט זיך שטאַרק פֿאַרבעסערט. מיט מײַן ניער פֿעיקייט וועל איך זיך קענען באַ- טייליקן אין די אַקטיוויטעטן פֿונעם מעדעס-צענטער אין פֿאַריז, שרײַבן אַרטיקלען וועגן ייִדיש און אין קורצן וועל איך אַקטיוו פֿאַרטיידיקן אַ שפּראַך און אַ קולטור וואָס זינען געווען נאָענט צו מײַן האַרץ. צוליב דעם אַלעס אַ שיינעם, גרויסן דאַנק!

אַרנאָ ביקאַר • מיטעלע צוויי • פֿאַריז

איך שרײַב אַנדך אַפּצודאַנקען. אַ סך יאָרן האָב איך געוואַלט זיך לערנען דאָ, אָבער איך האָב נישט געהאַט גענוג מיטלען. אַ דאַנק אַניער הילף האָב איך געקענט שטודירן אין דער ווונדערלעכער פראַגראַם.

מיר יאַרפֿיץ • מיטעלע צוויי • קאַליפֿאָרניער אוניווערסיטעט (לאַס-אַנדזשעלעס)

איך דאַנק אַנדך וואָס איר האָט מיר געגעבן די מיגלעכקייט צו שטודירן ייִדיש אויפֿן קורס אין ניר-יאָרק. איך האָב געלערנט אַ סך נייע זאַכן וואָס וועלן מיר העלפֿן צו לערנען זיך מער וועגן דער געשיכטע און קולטור פֿון ייִדן.

מאַנדאָ שיעק • מיטעלע צוויי • וואַרשע

די איבערלעבונג איז געווען אַ ריכע און איך בין זייער דאַנקבאַר, אַז איך האָב געקענט אַנטײל נעמען.

אַסתר אילאַוסקי • אַוואַנסירטע • לאַנדאַנער אוניווערסיטעט

אַ שיינעם דאַנק פֿאַר געבן מיר די מיגלעכקייט צו לערנען אין דער זומער-פראַגראַם. איך קען שוין רעדן אַ ביסל, און אַ ביסל און אַ ביסל איז אַ פֿולע שייסל!

אַריאלה פּאַס • אַנהייבערס • סטאַקאַהאַלם

מיט פֿיניץ וואָכן צוריק האָב איך ניט געקענט שרײַבן ייִדיש. איצט קען איך שרײַבן, לייענען, רעדן און פֿאַרשטיין! אַ שיינעם דאַנק. אַראַראַ ראַמעראַ • אַנהייבערס • לאַס-אַנדזשעלעס

אַ גרויסן דאַנק פֿאַר דער סטיפּענדיע זיך צו לערנען ייִדיש. ווען נישט וואַלט איך נישט געקענט פֿאַרברענגען דעם זומער אין ניר- יאַרק. פֿאַר דעם זומער האָב איך נישט געקענט קיין ייִדיש. איך בין אַ דאָקטאָראַנטין אין גערמאַניסטיק און אין דער ייִדיש-זינגער ליטעראַטור אינעם פענסילוויינער אוניווערסיטעט. איצט קען איך לייענען דאָס טאַגבוך פֿון מאַשע קאַלעקאַ, וואָס איז אין ייִדיש. קיילע וואַלאַך • מיטעלע איינס • פֿילאַדעלפֿי

איך האָב געלערנט אַ סך. אַלע קלאַסן און אַקטיוויטעטן זינען געווען אינטערעסאַנט. בֿפֿרט האָב איך הנאה געהאַט פֿונעם ביבליאָגראַפֿיע-וואַרשטאַט, פֿונעם געזאַנג-וואַרשטאַט, פֿונעם ליי- ענען די ייִדישע ליטעראַטור און פֿונעם שמועסן. איך בין זיכער, אַז די נייע קענטשאַפֿט וועט זיין ניצלעך אין מײַן אַרבעט ווי אַ ייִדישער ביבליאָטעקער. איך בין צופֿרידן צו זיין איצט אַ טייל פֿונעם ציבור ייִדיש-רעדערס.

יהודית זופּניק • מיטעלע איינס • ניר-יאָרק

אַ שיינעם דאַנק פֿאַר דער ווונדערלעכער געלעגנהייט זיך צו לערנען ייִדיש דאָ אין ייִוואָ. איך בין אַ גראַדויר-סטודענט פֿון דער אַ- מעריקאַנער ייִדישער ליטעראַטור אינעם משיגענער אוניווערסיטעט. קענענדיק ייִדיש האָב איך אַ שיליס צו אַ גרויסער און וויכטיקער וועלט פֿון ליטעראַטור און קולטור. בײַ אונדז איז ייִדיש אַ שיינע און אַ לעבעדיקע שפּראַך. מיר שטאַלצירן זיך צו רופֿן ייִדישיסטן!

דניאל מינץ • מיטעלע איינס • אַן-אַרבאַר, משיגען

ניט געקענט אָפּשיידן, און ניט תמיד האָט מען וועגן דעם אַזוי שטאַרק געטראַכט אויך; אָבער פֿון קריסטלעכקייט האָט מען זיך אָפּגערוקט מיט אַלע כּוחות. „אַתּה בּחרתנוּ מִכּל העמים” זױ האָסט אונדז אויסדערוויילט פֿון צווישן אַלע פֿעלקער; צו פּאַראַפֿראַזירן טערטוליאַנוסעס וואָרט: מען האָט געלעבט צווישן גוים, אָבער ניט מיט זיי....

דער עיקר איז אָבער געווען, אַז מען האָט זיך געפֿילט ווי אַ פֿאַרזיכדיקער קיבוץ; האָט שוין ניט אויסגעמאַכט, צי מען איז טאַקע אין אַלע פּרטים אַנדערש. מען האָט ניט אויסגע־ענצלט ייִדישקייט פֿורעמווייז און פֿאַרגלעכט מיט גוים־קייט פֿורעם פֿאַר פֿורעם. יעדערע פֿון די צוויי סיסטעמען האָט מען גענומען גאַנצערהייט. די שול אין ווערמזע וואָס איז אויפֿ־געבויט געוואָרן 1175 איז אין איר סטיל געליכן צום סטיל פֿון דער קאַטעדראַ אין שטאַט; די מיקווה אין ווערמזע, פֿון 1186, דערמאָנט אין דער אַרבעט פֿון אַ געוויסער גרופּע בויערס וואָס האָט זיך אָנגערופֿן אויפֿן נאָמען פֿון הייליקן אַנדראַס; אויף דער אַרכיטעקטור פֿון דער ווייבערשער שול וואָס איז דאַרטן צוגעבויט געוואָרן אין 1213 זעט זיך די געליכנעקייט צום אַר־טיקן סאַנקט־מאַרטין־קלויסטער וואָס בשכּנות פֿון דער ייִד־גאַס. די שול אין שפּייער, אויפֿגעבויט סוף עלפֿטן יאָרהונדערט, דערמאָנט אין איר אַרנאַמענטיק טיילנווייז אין דער שפּייערער קאַטעדראַ. אַן אַנדער סעריע פֿאַקטן קען מען ברענגען פֿון באַ־צירונגען פֿון ספֿרים. אינעם וויל באַוויסטן ווערמזער מח־זור־פּת־יֵד פֿון 1272 געפֿינען זיך געמעלן וואָס מאַדערנע ייִדן, ווינציקער אין זיך, וואָלטן זיך געשניט אַרניצנשוטעלן אין אַ הייליק ספֿר; ניט נאָר דער הערב פֿון דער שטאַט ווערמזע, נאָר אַפֿילו אַן אַראַנזשירונג פֿון טורעמס און חיות, קאַפּירט פֿון דער דרויסנדיקער טיר פֿונעם סאַנקט־מאַרטין־קלויסטער... און אַזוי זעט זיך אַרויס די געבונדנעקייט פֿון פֿאַרשיידענע אַנ־דערע באַבילדערטע לשון־קודשע ספֿרים צו דער ניט־ייִדישער קונסט פֿון דער תקופֿה.

ווי אַזוי איז דאָס געווען מיגלעך? מכּריע געווען האָט, אַ פּנים, דער קאַנטעקסט, מען האָט צו טאָן מיט אַ מחזור, מיט אַ ספֿר פֿון רמבם, מיט אַ תּנך. די פּראַכטיק געצירטע איניציאַלן זינען פֿאַרשטייט זיך ייִדישע אותיות, די מענטשן אויף די אילוסטראַ־ציעס (אַזוי איז אין ווערמזער מחזור) זינען געצייכנט מיט פֿויגלשע פּנים. אין אַזאַ אַרומרינגלונג האָט ווייזט אויס ניט געשטערט, וואָס די טורעמס־חיות־אַראַנזשירונגען זינען אַריבערגענומען געוואָרן פֿון אַ קלויסטער־טיר. ס׳איז פֿאַראַן בנ־זיי און ס׳מעג זיין בנ־אונדז אויך.

אַזױ. דאָס איז שייך צו גלייבונגען, אַזננגלייבענישן, שפּראַכן אויך. זאָל מען זיך ניט לאָזן פֿאַרפֿירן פֿון דעם געדאַנק בנ־טייל חכמי־ישׂראל, אַז גלייבעכץ איז געגאַנגען נאָר פֿון דרויסן צו ייִדן, מחמת ייִדן זענען דאָך געווען מאַנאַטע־סטן. ייִדישקייט ווי אַ סיסטעם איז איינס און די דורכרייסן אין דעם וואָס מען רופֿט „פֿאַלקס־רעליגיע” זינען גאַר עפעס אַנדערש. מען מעג יאָ משער זיין, אַז אַזוי ווי ייִדן זינען דאָך טאַקע געווען אַ מינאַריטעט, איז די השפּעה פֿון ניט־ייִדן אויף ייִדן געווען שטאַרקער איידער פֿאַרקערט. אָבער צוריק גערעדט ווידער איז די ספּעציפֿישע וואָג פֿון ייִדן געוויס געווען גרעסער איידער זייער פּראַפּאָרציע אין דער באַפֿעלקערונג.

די גדולי־התּורה האָבן זיך ניט גענאַרט וועגן דעם, ווי ברייט דער ייִדישער קיבוץ איז אַפֿן פֿאַר השפּעות פֿון דרויסן. ריין זאַכלע־כע קאַנטאַקטן וואָס זינען אַרויסגעדרונגען פֿון געשעפֿטלעכע באַציונגען אָדער פֿון וווינען בשכּנות האָט מען אָנגענומען פֿאַר אומפֿאַרמזלעך, אויב ניט פֿאַר ליב. אַ רעגנסבורגער תּלמיד־חכם בנים סוף צוועלפטן יאָרהונדערט האָט געהאַלטן, אַז ס׳איז פֿאַר אַ ייִד קיין עולה ניט צו גיין אויף פֿייגל־געיעג, און אַרום 1400 איז בנים מהריל רעכט געווען צו זאָגן, אַז מען מעג גיין אויף פֿערדפֿאַרמעסטן, „וואָרעם דאָס איז ניט קיין שׁימחה, נאָר מען לערנט זיך אַ קונסט”. הייסט עס אַפֿילו פֿון אַזאַ גוים־יחות האָבן טייל ייִדן געהאַלטן....

די רעלאַטיווע גרינגקייט אין באַציונגען מיטן אַרום, אין איבער־געבן אייגנס און פֿאַראייגענען פֿרעמדס, האָט אַשפּנו געירשנט פֿון פֿריערדיקע ייִדישע קולטור־פֿאַרמאַציעס. דער גאַנג הייבט זיך אָן נאָך אין די תּנכישע צייטן, אָבער אין דער צייט פֿון מישנה און גמרא וואָרפֿט ער זיך שוין אין די אויגן. אין דער גמרא זינען פֿאַראַן אַן אַ שיעור דרויסנדיקע השפּעות, אָבער דער אַנציל איז געווען אַן אינעווייניקסטער: די חכמי־התּלמוד האָבן גערעדט צו ייִדן, זיי האָבן ניט געזוכט קיין מאַטיווירונגען פֿון גוים וועגן. דאָס איז באמת דער דרך־השט. דאָס עצם לשון פֿון דער הייליקער גמרא איז דאָך אויך לכתּחילה אַרנין צו ייִדן פֿון דרויסן צוזאַמען מיט אַ שלל אַנדערע קולטור־פֿורעמס וואָס זינען געקומען פֿון די פּערסער, פֿון די בבלים, פֿון די גריכן און רוימער....

טראַדיציאָנעלע אַשפּנוישע ייִדישקייט, דאַרף מען געדענקען, איז געווען ניט דאָס „אַלגעמיינע” דניטשע לעבן פּלוס אַ צאָל ספּעציפֿישע ייִדישע צוגאַבשטריכן, נאָר אַ באַזונדער לעבנס־ספּערע פֿאַר זיך, אַ קולטור־סיסטעם. פֿון קריסטן האָט מען זיך

## אַ בריוו וועגן חיים גראַדען

איין מאָל דערהאַלטן מיר פֿון חיים גראַדע אַ בריוו, וווּ ער דערציילט אונדז, אַז אַ קאַלעגע זינער אַ שרנבער האָט צוויי יונגע טעכטער און זיי נייטיקן זיך אין וואַרעמע מאַנטלען, ווייל דער וויי־טער איז קאַלט און זיי קאַנען ניט גיין אין סקול. בכּן בעט ער אונדז, מיר זאָלן אַננלאַדן דעם קאַלעגע זינעם האַלטן אַ לעקציע בנ־אונדזער פֿאַרום. (מיר פֿלעגן דעמאָלט צאָלן 150 דאָלאַר פֿאַר אַ לעקציע.) האָט גראַדע פּאַסירט, אַז דער קאַלעגע האָט געדאַרפֿט האַלטן אַ לעקציע

זר גואלמאן. איך בין באשטימט געוואָרן פֿאַרן פֿאַרזיער פֿון דעם פֿאַרום. פֿאַרן ערשטן סעזאָן פֿון פֿאַרום האָבן מיר אַננעלאַדן פֿיר געסט־רעדנער: חיים גראַדע, ה. לייזיק, שלמה ביקל און נ. מינקאָוו. חיים גראַדע האָט געעפֿנט דעם פֿאַרום און געמאַכט אַן אויסערגעוויינט־לעכן אַננדורק. פֿון דעמאָלט אָן האָט ער דריצן יאָר כּסדר באַזוכט באַפֿאַלאַ. צו יעדער לעקציע זינער האָט ער צוגעצויגן מער און מער צוהערער. באַפֿאַלאַ איז געוואָרן „גראַדעס שטאַט”. פֿיל ביכער זינען זענען דאַרט פֿאַרקויפֿט געוואָרן.

אונדזער וואָלונטיר הינדע דזשייקאַבס האָט געפֿונען אינעם אַרכיוו פֿון אָשר שטוטשטינסקי אַ שריפֿט פֿון איציק וואָלק א״ט „חיים גראַדע – זכּרונות פֿון אַ פֿריינד”. צו גראַדעס 25סטן יאַרצייט דרוקן מיר אַפּ דעם בריוו ווייל מיר האַלטן, אַז דער בריוו וועט פֿאַראַי־נטערעסירן די ליענערס. – רעד׳

אַ ין 1951 איז אין באַפֿאַלאַ, ניו־יאָרק, געגרינדעט געוואָרן אַ ייִדישער קול־טור־פֿאַרום. דער איניציאַטאָר איז געווען דער דעמאָלטיקער דירעקטאָר פֿון דער ביוראָ פֿאַר ייִדישער דערצוונג, ד״ר אלע־

[המשך אויף ז' ה']

# מאַקס וויינרײַכס געשיכטע פֿון דער ייִדישער שפּראַך קומט אַרויס אין אַ פֿולער ענגלישער איבערזעצונג

און תּוּכיקע ספּעציפּישיקייט וווּ אַנדערע האָבן געזען בלויז דרויסנדיקע געגליכנקייט. די באַגריפֿן אַשפּנו ווי אַ גאַנצקייט און דרד־השס ווי די ספּעציפּישיקייט פֿון ייִדישן לעבן עפֿענען נײַע פּערספּעקטיוון פֿאַר דער ייִדישער שפּראַכפֿאַרשונג בֿפֿרט און פֿאַר דער פֿאַרשונג פֿון דער ייִדישער קולטור־געשיכטע בכלל. דער ווידעראַנאַנד דײַטשע ייִדן – פּוילישע ייִדן פֿאַרלירט לחלוטין זײַן באַטייט אין ליכט פֿון אַשפּנו ווי אַ גאַנצקייט, און דער באַגריף דרד־השס ווײַזט אָן אויף דער אינטעגראַלער בינדונג פֿון קולטור און שפּראַך, לעבן און שטייגער לעבן. אין דער שטײַג פֿון דרד־השס קאָן מען ייִדיש ניט אַנדערש באַנעמען ווי אַ פֿולשטענדיקן ייִדישן ישׁ.

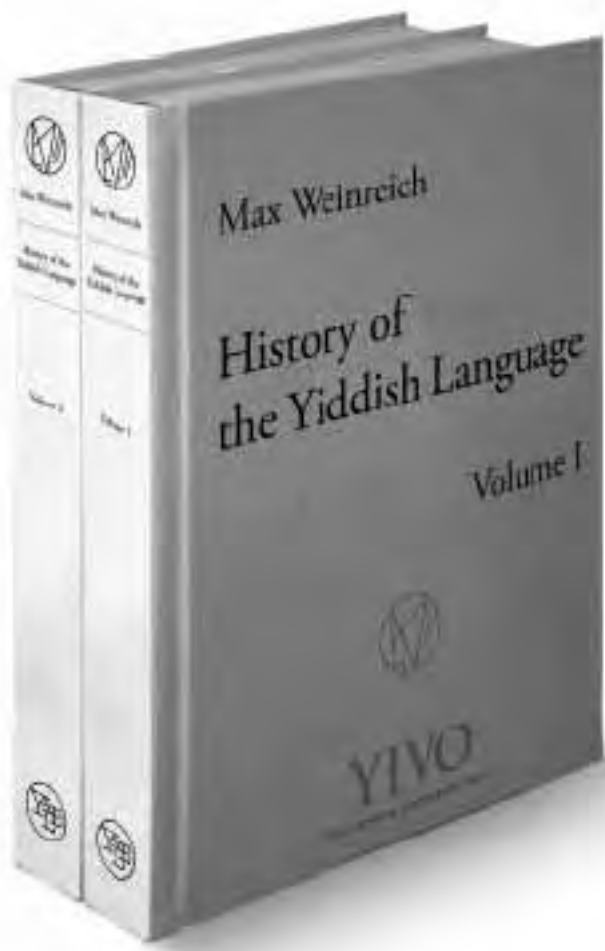
[פֿונעם דריטן קאַפיטל, „די שפּראַך פֿון דרד־השס“:] בני ענגע פֿאַרבינדונגען צווישן צוויי קיבוצים איז ניט שייך, אַז איין צד זאָל זײַן דורכױס דער געבער און דער צווייטער דורכױס דער נעמער.... אויב מען קען זיך אין אַזעלכע פֿאַלן בכלל דערגרונטע־ווען צום אַפּשטאַם, איז נאָר דורך פּרטי־פֿאַרשונגען, און מען מוז פֿאַרגעסן אין דער פֿאַרויסיקער מיינונג פֿון פֿאַרשערס פֿון אַ פֿריערדיקן דור, אַז ווי באַלד אַ געגליכנקייט איז אַ סימן, אַז ייִדן האָבן גענומען פֿונעם אַרום, באשר ייִדן זײַנען דאָך געווען אַ מינאַריטעט. סײַאז זיכער, אַז די ניט־ייִדישע שכנים זײַנען אין אַלע צײַטן געווען אַנקרייטיק אויף ייִדישע ווירקונגען אין שפּריכווערטער, אידיאָמען, לידער, לעגענדעס, רעטענישן

אַך לאַנגע יאָרן אַרבעט איז שוין גרייט אַרויסצוגיין פֿון דרוק די פֿולע ענגלישע איבערזעצונג פֿון מאַקס ווינרײַכס **געשיכט־טע פֿון דער ייִדישער שפּראַך**. דעם ייִדישן אַריגינאַל האָט דער ייִוואָ אַרויסגעגעבן אין 1973; די ערשטע, האַלבע איבערזעצונג, וואָס האָט אַרײַנגענומען בלויז דעם טעקסט פֿונעם ווערק, איז אַרויס אין 1980. די נײַע אויפֿלאַגע נעמט אַרײַן סײַ די צוויי בענד טעקסט, סײַ די צוויי בענד הערות. איבערגעזעצט דאָס גאַנצע ווערק האָט ד״ר שלמה נאָבל ע״ה, נאָר ד״ר נאָבל האָט נישט דערלעבט צוצוגרייטן דאָס גאַנצע צום דרוק, בלויז דעם טעקסט אַליין. איז געפֿאַלן אויף ד״ר הערשל גלעזער צו פֿאַרענדיקן די אַרבעט; אין משך פֿון צען יאָר האָט ער רע־דאַקטירט און דערגאַנצט די הערות, רעדאַקטירט דעם נײַעם, דערגאַנצט זוכצעטל צום גאַנצן ווערק און אַ סך מאָל געליי־ענט קאַרעקטור. „ארום אַ ווערק פֿון דעם פֿאַרנעם – נישט נאָר אַזאַ לאַנגס, נאָר אויך אַזאַ קאַמפּליצירטס, איז די אַרבעט נישט קיין גרינגע. דערצו האָט זיך אַרויסגעוויזן, אַז צווישן די טויזנטער מראה־מקומות וואָס ווינרײַך ברענגט האָט זיך נישט איין מאָל אַרײַנגעכאַפט אַ גרײַז – אַ פֿאַלשע דאַטע צי אַ טעות אין אַ טיטל אָדער אין אַ נאָמען פֿון אַ מחבר – אָדער סײַהאַט בכלל געפֿעלט אַ נאָמען צי אַ דאַטע. האָב איך זיך באַמיט צו דערגאַנצן די מראה־מקומות אויף וויפֿל סײַהאַט זיך געלאָזט. דאָס וואָס ווינרײַך האָט שוין נישט געלעבט ווען סײַאז אַרויס זײַן לעבנסווערק – ער איז געשטאַרבן יאַנואַר 1969 – האָט אַור־דאי געשטערט, ווי אויך, וואָס ער האָט בײַם סוף פֿון זײַן לעבן געהאַט זײַער אַ שוואַכע ראיה. ווען ער וואָלט געוואָלט, אַז די נײַסטע אויפֿלאַגע וועט האָבן נאָך ווייניקער גרײַזן ווי פֿריער, וואָלט ער אַוודאי געווען זײַער צופֿרידן“.

לפֿבֿוד דער יום־טובֿדיקער געשעעניש דרוקן מיר דאָ איבער חלקים פֿונעם אַרײַנפֿיר צום אַריגינאַל, ווי אויך אויסצוגן פֿונעם טעקסט, וואָס זײ האָבן בֿפֿירוש אַ שניכות צו דער מינטיקער געלעגנהייט:

[פֿונעם אַרײַנפֿיר:] דער ייִוואָ ברענגט איצט אַרויס אין דער עפֿנט־לעכקייט ד״ר מאַקס ווינרײַכס פֿירבענדיקע **געשיכטע פֿון דער ייִדישער שפּראַך** מיט אַ באַזונדער פֿרייד און ייראת־הפֿבֿוד, און אויך מיט אַ געפֿיל פֿון אומעט. די פֿרייד איז וואָס עס איז מקוים געוואָרן אַ חלום, אי פֿון ייִוואָ אי פֿון מחבר. דער ייראת־הפֿבֿוד – וויל מיר ווייסן וויפֿל מי, וויפֿל פֿאַרשערישע אַרבעט און ווי־פֿל בקיאות דער מחבר האָט אין דעם בוך אַרײַנגעלייגט, און דער אומעט – וואָס דער מחבר האָט ניט זוכה געווען צו זען די לעצטגילטיקע פֿרוכט פֿון אַ לעבן אַרבעט.

דאָס איז ניט קיין געוויינטלעכע פֿאַרשערישע אַרבעט. דאָס איז ממש אַ לעבנסווערק. שוין אין זײַן ערשטער וויסנשאַפֿטלעכער אַרבעט האָט ד״ר מאַקס ווינרײַך פֿאַרויסגעזען דאָס איצ־טיקע ווערק און געלייגט זײַן יסוד. **שטאַפֿלען** האָט ער אָנגערור־פֿן זײַן ערשט בוך, און זײַן ווייטערדיקער פֿאַרשערישער גאַנג איז טאַקע באַשטאַנען אין צוגעבן אַ שטאַפֿל נאָך אַ שטאַפֿל צו דעם געבני פֿון דער געשיכטע פֿון דער ייִדישער שפּראַך ביז ער האָט דעם בנין משלים געווען קורץ פֿאַר זײַן פּטירה אין 1969. און וויל ער האָט די פּראָבלעם געהאַלטן פֿאַר די אויגן כּמעט אַ האַלבן יאָרהונדערט האָט זיך אים אַנײַנגעגעבן צו דערזען גאַנצקייט דאָרט וווּ אַנדערע האָבן געזען בלויז פֿראַגעמענטן,



## 40סטער סיום פֿון דער זומער־פּראָגראַם



פֿרטיק דעם 3טן אויגוסט האָבן דער יוואָ מיטן ניר־יאָרקער אוניווערסיטעט געפּראָוועט דעם 40סטן סיום פֿון דער פּראָגראַם אין יידישער שפּראַך, ליטעראַטור און קולטור א"נ אוראל ווינרנדיך. געקומען אויפֿן סיום זענען די קנאַפּע פֿופֿציג הנייאָריקע סטודענטן, מיט די לערערס, מעצענאַטן, יוואָ־מיטאַרבעטערס, גוטע־פֿרינד און באַקאַנטע.

ווי אַלע יאָר זענען די סטודענטן אַרויסגעטראָטן מיט סקעטשן, געזאַנג, קאַמפּאָזיציעס און אַליין געשריבענע לידער. יואל ראָזענבלום פֿון מיטעלע איינס, וואָס זיין שוועסטער אייפּריל, אַ געווע־זענע סטודענטקע אין דער זומער־פּראָגראַם, האָט אים אינספּירירט זיך צו לערנען און רעדט מיט אים אויף יידיש, האָט דעקלאַמירט פרצעס „מיין נישט, די וועלט איז אַ קרעטשמע“; דער גאַנצער קלאַס מיטעלע איינס האָט פֿירגעלייענט סוצקעווערס „אַ וואָגן שיד“.

די סטודענטישע געזעגן־רעדע האָבן געהאַלטן מאַרק חניטאַוויטש און דבֿורה שטראַוס, פֿון מיטעלע צוויי, מיט צבֿי שוסטער, פֿונעם אַוואַנ־סירטן קלאַס.

דער גאַסט־רעדנער איז געווען יונתן באַיאָרין, פּראָפֿעסאָר פֿון יידישע לימודים אין צפֿון־קאַראָלינער אוניווערסיטעט און אַליין אַ געווע־זענער סטודענט און אַ געוועזענער לערער אין דער זומער־פּראָגראַם. פּראָפֿי באַיאָרין האָט נאָך אַ ייחוס: הנייאָר איז זיין זון יונה־הערש געווען אַ סטודענט אין מיטעלע צוויי.

[המשך אויף ז' ד]

## אונטערנעמונג לזכרון יאן קאַרסקי

איז געבוירן געוואָרן אין 1914 אין לאַדזש. ער האָט שטודירט אויף דיפּלאָמאַט, נאָר איידער ער האָט אָנגעהויבן זיין קאַריערע איז אויסגעבראַכן די צווייטע וועלט־מלחמה. בשעת ער איז געווען אין מיזרח־פּוילן (טאַרנעפּל) איז ער אַרײַנגעפֿאַלן צו די סאַוועטן, נאָר איז פֿון זיי אַנטלאָפֿן. (שפּע־טער וועלן אַ סך פֿון זײַנע קאַלעגן אומקומען בני די סאַוועטן אין קאַטין.)

דער נאָמען יאָן קאַרסקי (1914-2000) איז אַוואַנ־דאָי באַקאַנט אַ סך פֿון אונדזערע לייענערס. צו דער געלעגנהייט פֿונעם אויפֿדעקן אַ סקולפֿ־טור אין זיין אַנדענק איז, אַבער, כּדאַי איבער־צוגעבן אַ פּאַר פּרטים פֿון זיין ביאָגראַפֿיע.

יאָן קאַרסקי (פֿון דער היים: קאַזשעלעווסקי)

ווערט ער אַ שליח פֿאַר דער פּוילישער גלות־רע־גירונג. צווישן זײַנע שליחותן: דאַס איבערגעבן דער בריטישער און אַמעריקאַנער רעגירונג וועגן דעם יידישן חורבן. פֿאַרן אַרויסגעבנען זיך פֿון

[המשך אויף ז' ה]



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