



"The Last Days of the Jerusalem of Lithuania"

YIVO Celebrates Publication of Kruk Diaries



(L-R) Chaya Palevsky addressing the YIVO audience in Yiddish, with Dr. Carl J. Rheins (YIVO Executive Director), Jonathan Brent (Yale University Press), Prof. Sam Kassow (Trinity College), Rachel Kostanian (Vilna Gaon Jewish State Museum of Lithuania), and David Rogow (Vice-Chairman of Nusakh Vilne).

English readers can finally access the authoritative eyewitness account of life and death in the Vilna Ghetto. The translation of the diaries of activist Herman Kruk, *The Last Days of the Jerusalem of Lithuania: Chronicles from the Vilna Ghetto and the Camps, 1939-1944*, was released at a YIVO ceremony in September.

Edited by Benjamin Harshav and translated from the Yiddish by Barbara Harshav, the 656-

page work was published in cooperation with Yale University Press (\$39.95).

"The pages of his diaries were recovered from hiding places after the war, assembled and published in the original Yiddish by YIVO in 1961," noted YIVO Exec-

utive Director Dr. Carl J. Rheins. "This English edition, which contains material not previously published, is even more powerful and potent."

Like Emanuel Ringelblum in the Warsaw Ghetto, Kruk was a

[continued on p. 27; Diaries excerpt, p. 11]

Hold the Dates

78th Annual Benefit
May 13, 2003

Women's Luncheon
May 18, 2003

Mission to Moscow
and Baltic Republics
May 21-June 2,
2003

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Righteous Persons Foundation

YIVO Awarded \$100,000 Grant

YIVO has received a major \$100,000 grant from the Righteous Persons Foundation for *Jews in Eastern Europe: The YIVO Encyclopedia*. This multi-volume reference work, now being prepared by Editor-in-Chief Gershon Hundert, will include contributions from scholars in North America, Europe and Israel, and will be published in 2008. *Jews in Eastern Europe* is also envisioned as an online encyclopedia that will

put cutting-edge scholarship and samples from YIVO's archival and library collections at the fingertips of researchers worldwide.

The Righteous Persons Foundation, established by director Steven Spielberg, focuses on projects that encourage Jewish learning, promote tolerance and intergroup relations and use the arts and media to explore Jewish identity.

[continued on page 12]

YIVO News

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

A founding partner of the Center for Jewish History, YIVO holds the following constituent memberships:

• American Historical Association • Association for Jewish Studies • Association of Jewish Libraries • Council of Archives and Research Libraries in Jewish Studies • Society of American Archivists and • World Congress of Jewish Studies.

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From the Chairman of the Board **Bringing History to Life**

As I leafed through the material for this issue of *Yedies*, I was struck by the vitality of this organization — the many exciting educational initiatives, public events, new publications, films, symposia, fellowships and activities promoting Yiddish language and culture. YIVO is reinvigorated, reaching out across

generations, continents and diverse communities.

There is so much here to share with you. YIVO

holds our history, past and present.

To paraphrase an old curse, we have been forced to live in interesting times, but it is our response to the challenges and changes of these times that pleases me so much. We have undertaken monumental tasks like the Educational Program on Yiddish Culture (EPYC), *Jews in Eastern Europe: The YIVO Encyclopedia*, and digitizing catalogues and collections, and we are not discouraged.

I am particularly proud of the Leadership Forum. Their creative energy and fresh ideas have helped our Office of Development and External Affairs connect YIVO with new groups like our Young Professionals Division, which is helping us to forge innovative programs. The tremendous ripple effect will touch our children and future generations.

The entire YIVO staff shares this strong commitment to preserving, studying and celebrating East European Jewish life and culture. The range of our Public Programs is truly inspiring. This is all part of how we at YIVO treasure the past while affirming how it touches

everything in life today — in medicine, art, science, politics, critical thinking, social policy, foreign relations, historical scholarship, and in envisioning a safe future for us all.



Bruce Slovin

YIVO is reinvigorated, reaching out across generations, continents and diverse communities.

When I review all that YIVO has accomplished over the past 12 months — projects

completed and projects started as well as the fine attention we give to serving the public; answering research questions; and providing documents, photographs and music — I am bowled over. YIVO really is here for you, me, and for Jews and researchers all over the world!

We must stand together with clear vision and purpose. As we look to 2003 and beyond, I hope you share my knowledge of the importance of YIVO and my great love for everything it holds. I hope we can count on you to work with YIVO to save and celebrate our Jewish history and our future.

Remember YIVO in Your Will.

For information on YIVO planned-giving options, please turn to pages 4 and 5 or visit the YIVO web site at www.yivo.org. You may also contact YIVO's new Planned Giving officer, Donna Lippman, at (917) 606-8293.

A New Era in Lithuanian-YIVO Relations

During October 2002, YIVO celebrated several important scholarly events, most notably the presentation in New York City on October 1st of the first of a three-part international symposium entitled "Lithuania and the Jews." Co-sponsored by the Center for Advanced Holocaust Studies, the research arm of the United States Holocaust Memorial Museum, this program was remarkable for the superb papers delivered by a distinguished panel of Israeli and American scholars, with an overflow audience of 350. Even more welcome was the fact that the symposium enjoyed the strong support of Lithuania's new Ambassador to the United States, His Excellency Vygaudas

Usackas, a diplomat who is deeply committed to improving relations between the Republic of Lithuania and the American Jewish community.

One of Ambassador Usackas's first official acts, following his posting in Washington in 2001, was to visit the YIVO Archives and Library in New York, in an effort to learn more about the Institute's historic role in prewar Europe. As a result of this official visit, YIVO was invited by the Ambassador to mount a major exhibition at the Lithuanian Embassy in Washington. On October 22nd, Ambassador Usackas hosted a reception at the Embassy on the occasion of the official opening of YIVO's highly praised exhibition, "Mattityahu (Mathias) Strashun (1817-1885): Scholar, Leader, and Book Collector." Attending the reception were representatives of the White House, members of the Washington diplomatic corps, prominent Lithuanian-Americans and leaders of the Greater Washington, D.C., Jewish community, including YIVO members. Also in attendance were Tanya Corbin and Irwin Jacobs of New York City, descendants of Rabbi Strashun who, along with the Waber Fund of Philadelphia, made possible the cataloging of the entire Strashun Collection.

These events are only part of the ongoing "normalization" of relations between YIVO and the Lithuanian Republic. During the past two years, YIVO has been pleased to welcome as research faculty two non-Jewish Lithuanians, Professor Maria Krupoves of Vilnius University and Professor Egle Bendikaite of the University of Kovno, both of whom work in the field of Jewish Studies, thus further bringing down prewar stereotypes. At the same time, as a result of the generous support of Brian Weinstein of Washington, D.C., YIVO has been able to establish a traveling fellowship to permit an American doctoral candidate to pursue

Jewish historical research in Lithuania and the other Baltic States.

The degree to which this relationship can continue to flourish will be largely dependent, however, on the willingness of the Lithuanian Parliament to address the issue of the restitution of Jewish communal property from Vilna and the territory composing the prewar Lithuanian Republic. Here YIVO is prepared to take a leadership role within the United States Jewish community in helping to document Jewish communal losses suffered during the Nazi and Soviet occupations. We are also eager to present our own claims for the loss of our prewar Institute building, including

YIVO is prepared to take a leadership role ... in helping document Jewish communal losses

its unique art collection and library. To its credit, there has been a general recognition by the Lithuanian

government of the need to address the issue of the restitution of prewar Jewish communal property. As Stuart Eizenstat, former Deputy Secretary of the Treasury, recently noted, "Time is of the essence. [The Baltic States] have aspirations to become members of NATO and the European Union. NATO is more than a military organization; it is a transatlantic community of nations committed to common democratic principles. These certainly include respect for property rights. The administration and Congress should make it clear to former Communist countries that NATO membership goes hand in hand with progress on property restitution for the Jewish [community], and that their progress will continue to be measured after they become members." It is to this next chapter that we turn.



Dr. Carl J. Rheins

Thanks to YIVO's Volunteers

YIVO wishes to thank its loyal volunteers, many of whom have devoted years of service to the Institute.

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Development and External Affairs
WHAT IS OUR LEGACY?

by Ella Levine, Director of Development and External Affairs



Ella Levine

When Shimon Peres spoke at the Center for Jewish History this past September, he was asked what he had learned from the Holocaust. His answer was simple — that now the definition of a Jew is not whether he has a Jewish mother but whether his children are Jewish. This idea of looking forward, towards future generations, while teaching our history is one of YIVO’s core missions; and it demands that we find ways to bring together older and younger Jews. The YIVO Leadership Forum bridges the “generation gap” by creating a new audience of YIVO supporters — professional men and women in their forties and fifties — who serve as a vital link between the Jewish communities of our Eastern European past and contemporary Jewish life.

What is our legacy to the future? The Yiddish culture that embodies the hopes, dreams and wisdom of the Jewish communities of Eastern Europe, communities brimming with creativity, culture, religion, tradition, politics and commerce. At YIVO we are in the unique position of being able to preserve the heritage and legacy of the communities that were lost by using the vast materials from our collections. We bring people to YIVO to show them our priceless collections, allowing them to touch the books and artifacts. We also reach out to them with strong educational and content-based programs that embrace our legacy of transformation and Jewish renaissance. Our goal is for current and future generations to know that without an understanding of the thousand years of our history, without the sensibility, humor and soul of our own parents and grandparents, we cannot know who we are or where we are headed.

We all recently celebrated Hanukkah, involving our children and grandchildren in holiday traditions passed down from previous generations. As keepers of the YIVO flame, we are bringing its light to others, so that one day they, too, shall pass on our rich heritage.

A few months ago I spoke to a large group of survivors about the timely need for them to share their stories and history with us, so that future generations can learn from their experience. The audience listened in a chilling silence, a silence that bespoke a past that is never the past for them; a past that is with them every single day, anchored in segments and broken pieces. They continue the struggle of sharing their painful past of survival with dignity, grace and anger. And so is our history filled with stories of survival — every generation has much to teach the next about how they continued to shine a light on Jewish culture.

Our new educational programs, EPYC and Food as Roots, use a contemporary teaching approach that communicates the importance of East European history and culture to future generations, allowing us to build on and preserve what remains of a unique past.

We have survived for thousands of years by passing along our traditions and entrusting our children with the future. Today’s Jewish community has to prepare tomorrow’s leaders, and the leaders are you!



YIVO Institute for Jewish Research

15 West 16th Street, New York, NY 10011-6301

I want to help YIVO preserve our Jewish heritage.

- \$54 – You will receive the YIVO newsletter, *Yedies*, in Yiddish and English.
- \$100 – A set of postcards from YIVO’s collections.
- \$180 – A set of holiday cards from YIVO’s collections.
- \$360 – A new Yiddish recording.
- \$500 – A book from YIVO.
- \$1000 and more – A book from YIVO and a set of YIVO holiday cards, and a listing in *Yedies*.
- Other.

Enclosed is my contribution of \$ _____.

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Please make checks payable to YIVO Institute for Jewish Research. Your gift is tax deductible.

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Donna Lippman Appointed YIVO's Planned Giving Officer

Donna Lippman has joined YIVO's development staff as its planned giving officer. She previously worked at JPMorgan Private Bank and Ernst & Young as an attorney and CPA, specializing in tax, estate and financial planning for individuals and families. At JPMorgan, Lippman worked closely with the Philanthropic Services unit where she advised clients on strategies for achieving philanthropic goals while realizing financial benefits. These include reduced income and estate taxes, increased retirement income and diversification of their financial portfolios.

"I believe strongly in YIVO's mission of bringing Eastern European Jewish culture to the next generation," Lippman commented. "My goal is to help ensure YIVO's financial future while helping donors meet their financial goals."

Lippman has volunteered with numerous not-for-profit Jewish organizations, including UJA, where she spoke at Planned Giving conferences. She is a graduate of Cornell University, Emory University Business

School (M.B.A.) and Fordham Law School. She is also a member of the New York Bar.

Lippman recommends that individuals seeking to increase their retirement income consider establishing a YIVO charitable gift annuity. "Rates are very attractive (see chart).



Donna Lippman

The gift annuity provides a better return than most conventional investments in today's economic environment."

You can read more about YIVO's gift annuity program and other planned giving ideas in *The Gaon Society Newsletter*, which is available on the YIVO web site, www.yivo.org, in the Membership and Donations section.

To speak with Donna Lippman about giving to YIVO while helping yourself and your family, please call her at (917) 606-8293 or

e-mail her, dlippman@yivo.cjh.org. There is no obligation and all information will be kept strictly confidential.

Annuity Rates for Individuals

| If you are | You can receive:* |
|------------|-------------------|
| 65 | 6.3% |
| 70 | 6.7% |
| 75 | 7.3% |
| 80 | 8.3% |
| 85 | 9.7% |
| 90 | 11.5% |

*Rates are based on single life. Annuities for two lives also available. This is not intended as tax, legal or financial advice. Please seek counsel of your advisors.

A Fitting Kaddish

by William Goldstein, Stratford, CT, October 2002
(On Erecting A Memorial Plaque at YIVO)

Memory links the ages; it sutures what was to what is and perhaps even to what might have been. My parents, Joseph and Anna Goldstein, escaped from Nazi Germany in 1937, taking me with them. That anxiety-riddled exodus saved them and me; on the other hand, millions of my people were left behind, most vanished in ovens, through smokestacks and into mass graves.

I do not know what happened to almost all of my relatives in Poland (my parents were Polish Jews living in Germany), but I remember two grandmothers, an uncle and two aunts with a clarity that defies the memory of a then-seven-year-old. The years have only intensified my profound affection for *mishpokhe* ripped from me, denied the years granted me; so what better way to give a resting place of dignity, honor and consequence to a few souls related to me, some of whom, to my endless regret, I never even knew, some of whom I barely knew, two of whom having given life to me.

A memorial plaque at YIVO trumpets to the whole Yiddish-remembering world that *my*



William Goldstein (R) with YIVO Reference Librarian Yeshaya Metal at the dedication ceremony.

people were here, that they mattered, that their lives, while so very brief, were contributory ones and did not go unnoticed, that they were *not* faceless anonymities. Their pictures and the plaque in the Bialystok Room at YIVO shine the light of the ages on them.

Remembering derives from divine duty; it is heady stuff! Dedicating this plaque, appropriately just prior to Rosh Hashanah this past September, revives and reinvigorates the spirit of the *shtetl* for just a little while, but maybe, just maybe, for all of time.

PROGRAMMING FOR THE FUTURE:

The Leadership Forum on the Move

YIVO's Leadership Forum, under the leadership of Cathy W. Zises and Cindy K. Stone, is diligently working to raise awareness and financial support for the Educational Program on Yiddish Culture (EPYC). This committee is making tremendous progress through different initiatives such as the *Second Annual Food As Roots Series*, where former New York Times food critic Mimi Sheraton is serving as Honorary Chair.

"Through our involvement in EPYC," according to Zises, "we are transforming the way our children will learn about their heritage, and ensure that the communities, culture and tremendous accomplishments of Jews in pre-Holocaust Eastern Europe are not forgotten by succeeding generations. Through the *Food As Roots Series*, we are coming together to share the memories – while reliving some of the most important experiences we had years ago."

Helen Nash, the author and chef who introduced lightness, nutrition and elegance to kosher cuisine, hosted the first class. Two of Nash's most popular cookbooks are *Kosher Cuisine* and *Helen Nash's Kosher Kitchen*. Both Helen and Jack Nash are longtime friends and supporters of YIVO. The second class in this three-part series will be held at the home of Sherry and Fred Sztul, where Nicole Kaplan, the acclaimed Pastry Chef of Eleven Madison Park, will teach the fundamentals of holiday desserts. The third session of the series will be hosted and taught by Katja Goldman, former Head Poultry Chef for the Empire Kosher Chicken Company. Goldman authored *Empire Kosher Chicken Cookbook* and hosted the first class of the *Food As Roots Series* in 2002.

In addition, as a new initiative, the Leadership Forum has recently created the "Young Professionals Division" to be chaired by Doron Goldstein and Karen H. Naimer, two young



Photo taken from Helen Nash's *Kosher Kitchen*

Helen Nash, author, chef and host of the first class of the *Second Annual Food as Roots Series*.

lawyers working at Paul, Weiss, Rifkind, Wharton & Garrison in New York City. This new committee will provide young Jewish professionals with the opportunity to come together and carry on the tradition of preserving our Jewish roots for future generations.

The group is working alongside Charles J. Rose, member of the YIVO National Board of Directors and the Leadership Forum, together with *New York Times* deputy education editor and author Joseph Berger, and journalist and book critic Sandee Brawarsky, to create An Evening with Jewish Authors. The evening will be held in support of EPYC and will take place on March 5, 2003 at the Center for Jewish History.

Members of the International Women's Division meet to discuss the upcoming Luncheon, December 2002.



Join Us for the 3rd International Women's Division Luncheon May 18, 2003.

Honorees

Vilna Award: Vera Stern

Me'dor Le'dor.

Myra Treitel and Jacob Waisbord

Guest speaker: Mimi Sheraton

Division President: Fanya Gottesfeld Heller

Division Chair: Eta Wrobel

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Event Co-Chair: Carol Stahl

JOIN US FOR THE YIVO HERITAGE MISSION MOSCOW • ESTONIA • LATVIA • LITHUANIA

May 21—June 2, 2003 • Total price: \$3,645

Mission Chairs: Rosina Abramson and Jeffrey Glen

Join us for an extraordinary tour of Moscow and the Baltic States. Join us for a momentous spiritual experience — a journey into the world where Jewish culture, education and folklore once bloomed and then perished. You will experience the rebirth of new, small yet vibrant, Jewish communities and meet with representatives of government, local Jewish institutions and communities, scholars and educators, and with the remaining Holocaust survivors.

- Russia is home to Europe's second-largest Jewish community.
 - Riga and Tallinn, still home to remnants of splendid Jewish communities and synagogues in their historic city centers.
 - Vilna — *the Jerusalem of Lithuania* — birthplace of the YIVO Institute for Jewish Research.
 - Kovno, with the famous Slobodka Yeshiva and ghetto, Ponar, the 9th Fort, Klooga concentration camp, former ghettos, synagogues, community centers and museums.
 - Tour famous historic and architectural sites, castles, museums and galleries.
-
- Depart from JFK on May 21 via FinnAir to Moscow
 - Tour Moscow, Tallinn, Tartu, Riga, the amber seashore of the Baltic Sea, Palanga, Vilna, Kovno
 - Visit historic sites, museums, palaces
 - Stay at deluxe hotels — breakfasts and dinners included
 - Scholar-in-residence to accompany our group
 - All transfers and internal transportation included



David Ben-Gurion with children from Hashomer Hazair Jewish Academy. Tallinn, Estonia, 1933.

For more information, call Ella Levine at YIVO, at (212) 294-6128.

Reservations must be submitted, with a \$500 deposit per person, no later than 1/31/2003.

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

Marking End of One Era and Start of Another**YIVO Receives \$140,000 from Workmen's Circle**

A new award designed to support three months of post-doctoral research at the YIVO Library and Archives has just been established. *The Workmen's Circle/Dr. Emanuel Patt Visiting Professorship in Eastern European Jewish Studies* was made possible through a generous contribution of \$140,000 from the Workmen's Circle. The award carries a stipend of \$5,000 and also supports a public lecture by the visiting scholar.

The Workmen's Circle gift to YIVO is one of eight such donations to Yiddish and labor organizations. It comes from \$750,000 in assets made available by the closing of the Van Cortlandt Workmen's Circle Community House in the Bronx. At a ceremony held on June 19, David Breslow, president of the Community House, presented the check to YIVO in honor of Harold Ostroff, a longtime member of the YIVO Board of Directors.

"We are happy to be making a contribution in honor of Harold Ostroff," Breslow said. Ostroff was also one of the founders of the Community House in 1962.

The YIVO award is named for the Workmen's Circle and the late Dr. Emanuel Patt, the community house's founding president. Patt was a medical doctor and leader of the Bund. Born in Bialystok, he was active professionally and politically in Warsaw and later in New York. He was widely loved and re-



Workman's Circle Community House Board members Lillian Wexler, David Breslau (President) and Isadore Foreman.

spected as a lecturer, reporter and writer. Patt served as a doctor in the Warsaw Children's Hospital on Sliska Street in the late 1930's until the Nazi invasion. He fled via Vilna, the Soviet Union and Japan, arriving in the United States in September 1940. He later returned to Europe with the American army medical corps and was one of the first Yiddish writers to report on the death camps and Holocaust survivors.

Patt directed various children's activities in Poland in the Bund youth organization, Tsukunft, and was among the founders of the socialist children's union, Skif. He was a leader in the Yugntbund, the Bund youth organization in the United States. Patt published several books on medicine and politics and wrote articles for many major Yiddish newspapers and magazines. He died in a tragic drowning acci-

dent before his 60th birthday.

YIVO Board Member Shloyme (Solomon) Krystal, a childhood friend of Patt's, called him "the force behind the Van Cortlandt Workmen's Circle Community House — without Monye (Patt's nickname), it would never have been built."

While the passing of a neighborhood landmark saddened some, all were aware of the greater good the donations will achieve. Emanuel Patt's daughter, Rebecca Patt, who attended the YIVO ceremony, noted, "The feeling is bittersweet for those of us who grew up around the Community House. But we know the money is going to good causes."

The first *Workmen's Circle / Dr. Emanuel Patt Visiting Professorship in Eastern European Jewish Studies* will be awarded for the 2003-2004 academic year.

Walking the Old-New Streets of Lublin

A gorgeous little city reminiscent of Prague before it was renovated," is how YIVO's Dr. Adina Cimet described Lublin, Poland. As director of the Educational Program on Yiddish Culture (EPYC), Cimet visited the city to gather information, material and impressions that will help her develop a high school curriculum on the former seat of Jewish learning.

Cimet strolled past the low-slung, three-story 19th-century row houses of Lubartowska Street, which in 1939 was a teeming Jewish neighborhood with 20-25 families crammed into each of the buildings. At the time, the city was known as the "Jewish Oxford," with a Jewish community that numbered 39,000, or one-fourth of the city's population; today it has a handful of Jews, mostly elderly Holocaust survivors. She threaded through the Podzamcze district, now a series of parks and open spaces between the neo-Gothic Lublin Castle and the old, walled city. From the early 14th century, when King Casimir III granted Jews permission to settle just outside the city walls, they built wooden shanties that have been destroyed by time and the elements.

"What exists is a numbered trail of Jewish monuments that say, 'here was..,'" she lamented. The most imposing former Jewish building is the stucco Medical Academy on Lubartowska Street. On a corner of the six-story building, a brass plaque adorned with a Star of David notes that it is the former Yeshivat Hachmei Lublin (Yeshiva of the Wise Men of Lublin), which functioned from 1930 through 1939. When the Nazis overran the building, they burned its 22,000 books and 10,000 periodicals in the central marketplace. The Yeshiva's synagogue is now a lecture hall.

"The city's two Jewish cemeteries are overgrown and all but forgotten," Cimet recalled. Among the graves she visited was that of Rabbi Yaakov Itzhak ha-Hozeh (1745-1815), the famous Chassidic rebbe known as the Seer of Lublin.

Despite the dearth of vestiges of Jewish life, Cimet, whose father was born in Hrubieszow, a



Lubartowska Street

town 100 miles east of Lublin, said the city had an air of familiarity. "The little things like the blintzes and mushrooms and flaky onion bread that my grandmother used to bake."

Cimet met with the leaders of a Polish theatrical group from the Grodzka Gate Cultural Center, which functions as theater and museum for the education of local children in the rich history of the city's former Jewish community.

"Members of the Cultural Center served as my guides and supplied copies of important photos and documents that will enrich our curriculum by fleshing out the picture we already have of this vanished world," Cimet explained.

Cimet's trip included a visit to the Majdanek death camp, a few miles outside Lublin, where 350,000 people, mostly Jews, were murdered. It has intact areas, with gas chambers, crematoria and a dome-covered monument filled with human ash and bones.

"I thought I could concentrate on community history," said Cimet. "The visit to Majdanek convinced me that I also have to deal with how the community ended."

Former Yeshivat Hachmei Lublin, now a medical college.



Now a park, the Podzamcze district was once the Jewish quarter.



*Voices from the Past***Awakening Lives Nominated for Koret Prize**

It was supposed to be just another essay contest. The organizers didn't have much money and were giving one of their books as the top prize. The organizer was the YIVO Institute for Jewish Research; the place — Poland; the time — the 1930s; and the words now speak across the chasm of history, providing unique testimony on Jewish life in the final years before the Holocaust.

Six decades in the making, *Awakening Lives: Autobiographies of Jewish Youth in Poland before the Holocaust* (496 pp, \$35), an anthology of 15 selected autobiographies, has been published and welcomed at a book reception in the Center for Jewish History. At the conclusion of the reception, Dr. Carl J. Rheins announced that Yale University Press has nominated *Awakening Lives* for the Koret Foundation's 2003 Prize in Jewish Biography, Autobiography and Literary Studies, whose winners will be announced in February.

Jointly published by YIVO and Yale University Press, *Awakening Lives* is "an incredibly important event in Jewish historiography," noted Dr. Marcus Moseley, formerly of Harvard University and chair of the book's editorial committee. "This work will go way beyond autobiography. It has a unique combination of Jewish specificity and universal significance."

The path to publication of *Awakening Lives* was turbulent. In 1942 the more than 300 essays were taken from Vilna to Frankfurt, along with a sizeable portion of the YIVO archives, to be studied at the newly established Nazi "Institute for the Jewish Problem." They were rescued after the war.

A Century of Ambivalence Available in Japanese

The Japanese-language version of *A Century of Ambivalence: The Jews of Russia and the Soviet Union 1881-Present* (2nd, expanded edition, Indiana University Press), by Zvi Gitelman, Payson Professor of Political Science and Judaic Studies at the University of Michigan, is now available in Japanese. The Akashi Shoten publishing house, based in Tokyo, has just released a trade edition in Japanese, with an initial run of 1,000 copies. The books are selling for \$26.50 (3,300 yen). The new book is in the YIVO Library.

"Miracles do happen," said Marek Web, YIVO Senior Research Associate and a member of the editorial committee. "The fact that half of the autobiographies survived is a miracle. They will now serve their real purpose — telling the story of the Jews in Poland."

Today, the collection stands as a literary and historical testimony of a vanished generation, viewed from the intimate perspective of young men and women on the threshold of an adult life that, for most, would never be realized. These life histories, written between 1932 and 1939, help fill the gap in documentation of the interwar years, particularly of individual experience in the context of prevailing historical conditions.

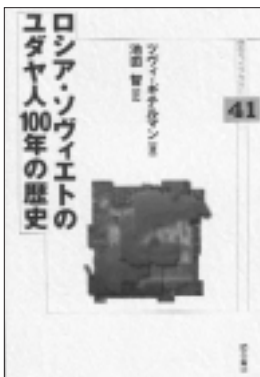
The writers' youth and the difficult conditions give these essays extraordinarily vivid tones, a quality not found in older autobiographies. Dr. Jeffrey Shandler, Assistant Professor of Jewish Studies at Rutgers University, the book's editor, said he felt as if he "was marking yet another set of papers — just like my own students."

The memoir essays were originally part of a pioneering research project to address the challenges facing Polish-Jewish youth. According to Dr. Barbara Kirshenblatt-Gimblett of New York University, a member of the editorial committee, "autobiographies were a new idea for the time." Akin to keeping a diary, "it was a middle-class, mostly girl thing to do."

YIVO Publications Donated to IWO Buenos Aires

YIVO continues to support IWO, its sister organization in Buenos Aires. In November, IWO received copies of recent YIVO publications for its library. Items sent included: *Awakening Lives: Autobiographies of Jewish Youth in Poland Before the Holocaust*, edited by Jeffrey Shandler (Yale University Press 2002); *The Last Days of the Jerusalem of Lithuania: Chronicles from the Vilna Ghetto and the Camps, 1939-1944*, by Herman Kruk, translated by Barbara Harshav (Yale University Press 2002); and the CD entitled *Songs Are All I Have: The Musical Legacy of Vladimir Heifetz* (YIVO 2002).

Also sent were four exhibition catalogs: *Ida Kaminska (1899-1980): Grande Dame of the Yiddish Theater* (May 2001); *Mattityahu Strashun, 1817-1885: Scholar, Leader and Book Collector* (December 2001); *55 Years of the Federation of Jews From Vilna in the United States — Nusakh Vilne's permanent exhibition "Our Hometown Vilna"* (February 2002); and *Here and Now: The Vision of the Jewish Labor Bund in Interwar Poland* (October 2002).



The Last Days of the Jerusalem of Lithuania Chronicles from the Vilna Ghetto and the Camps, 1939-1944

For five horrifying years, the librarian Herman Kruk recorded his own experiences and those of others, determinedly documenting the life and daily resistance of European Jews in the deepening shadow of imminent death. This unique chronicle includes all recovered pages of Kruk's diaries and provides a powerful eyewitness account of the annihilation of the Jewish community of Vilna. The widely scattered pages of the diaries, collected here for the first time, have been meticulously deciphered, translated and annotated for this volume.

March 29 [1943]

PEOPLE SETTLE IN

For the past three days, resettlement has taken over in the ghetto. On Thursday, the first groups from Oszmiana came; Friday morning, another 250 wagons. On Saturday morning, more groups came; Saturday evening, a train from Świeciany; and Sunday, 400 wagons from Michaliszki. There is a satirical line in the ghetto about the resettlement: "It's no good because it is too good." Every family brings a wagon of things. People bring rags, furniture, enormous supplies, etc. Murer is "amiable," he confiscates, he allows. In short, he is amiable as never before. So, the line: "It's no good because it is too good."

The ghetto becomes more crowded by the hour; it grows by the hundreds, and the population of the ghetto increases like yeast (no evil intended)!

"Is this good, is this bad?" It's on everyone's lips: "What's the nature of this element coming into the ghetto?"

The answer is: mostly women, masses of children, and a lot of old people. There are almost no young men, only middle-aged ones.

Will this qualitatively improve the working element of the ghetto? Obviously it will make it worse. Will the authorities tolerate it? Everything indicates that a question mark must be put here.

Meanwhile, people say that the fittest young people of those places ran away — most, of course, to the forests.

But we shall write about that later.

They say that the Lithuanians in those towns are very sorry that the ghettos have been liquidated there. For them, it was a "kosher pot with a kosher spoon," a perfect arrangement. They could rule the Jews, they took from them whatever they liked, and especially, they did. . . . business and earned big money. They really should miss it! . . .

PREMIERE OF DAVID PINSKY'S "THE TREASURE"

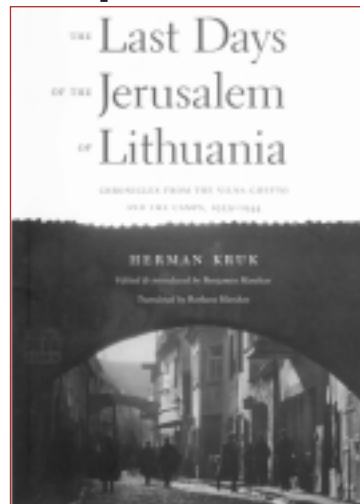
On Saturday the 27th, the premiere of "Treasure" took place in a full auditorium. Outside, the police guarded the arriving Świeciany Jews, and here in the theater, as if nothing were happening — a premiere!

The performance is smooth, the acting pure, the sets really beautiful — as if it were not in the ghetto. The ditties introduced here were a bit shocking.

Y. Bergoiski, Shabse Blacher, and Dora Rubina were the best. I attach a program of the performance.

[The program is missing.]

When we came out of the theater late in the evening, some of the resettled were still dragging themselves around in the street.



AN ART EXHIBIT

Yesterday, the 28th, at noon, in the lobby of the Ghetto Theater, the opening of the long-promised art exhibit took place. The entrance to the hall made a strange impression: Did we really need all this? But, entering the exhibit hall, you are embraced by warmth: pictures, paintings, sculptures, and projects, including a lot of original ghetto art. Y. Sher — a series of drawings of ghetto holes; Sedlis — paper posters for ghetto trades (glazier, cabinetmaker, mason, painter, tailor, woodworker). Then, a tapestry by the PPV. And an exhibit of their woodcutting; churches and a part of the unfinished Synagogue Yard, which is to form the scale model "Synagogue Yard" (work of young). The splendid painter [Rachel] Sutzkever is represented beautifully with oils and watercolors. The works of G. Drezin (14 caricatures and 6 cuts of tin figures) are good and successful. Yudel Mut exhibits good works here: drawings, pictures, and two sculptures.

The drawings of the nine-year-old S. Bak attracted the most attention. The child is apparently an extraordinary talent, in every respect.



Herman Kruk
(1897-1944)

Paperback, Exhibition and PBS

Alter Kacyzne's *Poyln* Making News

The album of photographs by Alter Kacyzne *Poyln: Jewish Life In the Old Country*, which was first published by Henry Holt/Metropolitan Books with cooperation of YIVO Institute in 1999, is now available as a paperback.

The soft-cover edition of *Poyln* has been in the bookstores since the second quarter of 2002. No editorial changes were made in this new printing. Thus, the reader receives this award-winning book undiminished in comparison with the original hardcover edition, but at a fraction of the hardcover's price.

* * *

The traveling exhibition "*Poyln*," comprised of selected photographs from Alter Kacyzne's album, was on view in Cracow, Poland, from June 30 through August 22. The opening of the exhibition inaugurated the XII Festival of Jewish Culture, a traditional weeklong presentation of Jewish themes in the arts, folklore and customs. The exhibition was hosted by the Museum of the History of Photography in Cracow, the Aufbau Verlag of Berlin (publishers of the German edition of Kacyzne's album) and the Goethe Institute through its Cracow branch.

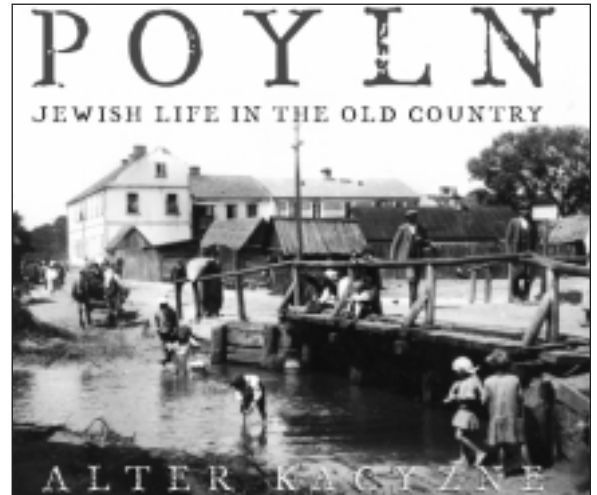
* * *

Viewers of PBS stations around the country had the opportunity to see and acquire the album "*Poyln*" during the most recent PBS fundraising drive. It was offered as a gift in conjunction with the showing, as part of the drive, of the new TV film "*Yiddish World Remembered*" by Andrew Goldberg. The film is in large part based on the YIVO photographic collections and includes many photographs by Kacyzne. The first to show the film and present the book were the New York-area stations WLIW and WNET. The presentations took place on August 10 and August 11.

\$100,000 Grant [continued from page 1]

"We are very pleased that the Righteous Persons Foundation has chosen to recognize the importance of our endeavor," YIVO Executive Director Carl J. Rheins commented. "We look forward to providing the Jewish community and the general public with this exciting resource for learning about the rich history and culture of East European Jewish civilization."

The *Encyclopedia* project has also received large grants from the Conference on Jewish Material Claims Against Germany and private benefactors.



YIVO Project Profiled at International Conference

YIVO's new Internet edition of "People Of A Thousand Towns," a videodisc of 17,000 photographs of Jewish life in prewar Eastern Europe, was presented at the EVA 2002 Harvard Symposium on October 2, 2002. The symposium was co-sponsored by Harvard College Library and the EVA Networking Project (EVAN), a project of the European Commission's Information Society Technologies Programme. It brought together a small invited group of museum curators, librarians, and technology innovators from the United States, Europe, and Israel in a forum to exchange experiences and ideas about using technology to preserve and disseminate culture. "People Of A Thousand Towns" was presented by YIVO Director of New Media Roberta Newman as a successful example of how older technologies (in this case, a videodisc) can be updated for the digital age.

YIVO Enters The CUNY Campaign

We are pleased to announce that YIVO is participating for the first time in The CUNY Campaign For Voluntary Charitable Giving. The Campaign works in coordination with United Way of New York City to provide a vehicle for all City University of New York employees to make designated contributions to YIVO and other organizations. This is one of many ways that YIVO is working to raise awareness of our very important work. If you are a CUNY employee and are interested in designating YIVO through the CUNY Campaign, please contact a member of your payroll department.

Overflow Crowd for “Lithuania and the Jews”



Professor Gershon Hundert

A symposium on Lithuania and the Jews, held in the auditorium at the Center for Jewish History on October 1, drew such a large crowd it had to be simulcast in another room. The event was sponsored jointly by YIVO and the Center for Advanced Holocaust Studies of the United States Holocaust Memorial Museum (USHMM).

The panel of academics spoke about the intellectual contributions of Lithuanian Jewry from the 16th to the 19th century. The event attracted YIVO supporters as well as scholars from the Jewish Theological Seminary, young students, Jewish and non-Jewish Lithuanians, and black-hatted *yeshive-bokherim*.

Lithuanian Ambassador to the United States Vygaudas Usackas spoke with sober eloquence of the need to study and honor our shared intellectual heritage, despite “dark days” that destroyed so much and so many.

The stimulating evening, moderated by Professor Gershon Hundert of McGill University, moved from scholarly analysis of the complexity of Lithuanian Jewry, to poignant reminders of loss, to chuckles and hilarity, and back again.

Professor Andrzej Kaminski of Georgetown University spoke about “Jewish Intellectual, Religious, and Cultural Life in the Grand Duchy of Lithuania.” Referring to surprisingly abundant literary accounts of Jewish activity and life in Lithuania from the 16th century on, he

suggested that one could not go anywhere in the Grand Duchy without meeting Jews.

Professor Immanuel Etkes of the Hebrew University in Jerusalem, then discussed “*Haskalah* in Vilnius.” Making a distinction between “radical *haskalah*” and “moderate *haskalah*,” Etkes explored the different patterns of enlightened thought that developed among Jewish intellectuals in opposition to both Chasidism and religious orthodoxy.

Professor Jay Harris, a Professor of Jewish Studies at Harvard University, in his presentation on “The Gaon of Vilna,” made perhaps the most surprising statement of the evening. He



Professor Jay Harris

compared the towering figure of Lithuanian Jewry to the Protestant reformer Martin Luther. Both, he said, were not only superlative scholars but also reformers of tradition who had immense impact on succeeding generations. The source of the Gaon’s influence was his analysis of lesser-known Jewish texts, such as the Palestinian Talmud, and his bravura acts of redaction and editing.

Speaking last was Allan Nadler, Special Advisor on Academic Affairs at YIVO and Associate Professor of Jewish Studies at Drew University. His presentation was entitled “Mishna and Potatoes: The Essence of Litvak Culture.” Using the symbol of ascetic salt-and-pepper kugel to stand for the “dry” Lithuanian yeshiva tradition, Nadler expanded beyond Vilna yeshivas



Professor and YIVO special advisor Allan Nadler

to show that many small Lithuanian towns had developed their own, sometimes formidable yeshivas. The yeshiva in the town of Slonim, for example, merged Chasidic fervor and love of Torah with the more intellectual and rational traditions characteristic of Vilna. Adherents of these provincial yeshivas not only ate well, said Nadler, but they also maintained a standard of scholarship worthy of Vilna.

At the very end of the four-hour program, with everyone unwilling to leave, Hundert observed, “We could have held five such symposia on Lithuanian Jewry. The response has been tremendous.”

The symposium was the first in a three-part series. The other parts were held at the end of October at the USHMM in Washington, D.C., with a session on “Lithuania and the Holocaust” and in mid-November with a final session at the Center for Jewish History in New York City, on “Jewish Life under Soviet-Occupied Lithuania and Today.”



Rapt crowd at YIVO’s “Lithuania and the Jews.”

United States First for YIVO

Rare Vilna Ghetto Posters Exhibited

YIVO has become the first academic institution in the United States to exhibit 16 rare Vilna Ghetto posters. The material was on loan from the Vilna Gaon Jewish State Museum in Vilnius, Lithuania. Along with many valuable documents, the posters were salvaged after the ghetto was liberated in 1944.

Entitled "The Last Days of the Jerusalem of Lithuania: Artifacts of the Vilna Ghetto" the exhibit was shown at YIVO's gallery at the Center for Jewish History in September and October to coincide with the publication of the Kruk Diaries.

The Vilna Ghetto, which existed from 1941 to 1943, maintained a rich cultural and spiritual life. The Jewish community's intellectual elite initiated a broad and multifaceted range of programs and activities in defiance of Nazi efforts to humiliate and degrade the Jewish population.

The posters displayed at YIVO advertised such events as "The First Concert," basketball and volleyball competitions, lectures for youths, art exhibitions, theatre productions and a "Hanukkah Festival Evening."



Poster advertising "The First Concert."

Photo Galleries Now Accessible on YIVO Web Site



A sports club on a 1920s outing in Skalka, Poland, from *Here and Now* Bund Gallery.

A picture may be worth a thousand words, but coupled with a few thousand words, an online photo gallery becomes a powerful tool for self education. With the addition of a gallery based on the recent YIVO exhibition "Here and Now: The Vision of the Jewish Labor Bund in Interwar Poland," YIVO has 11 photo galleries online at www.yivoinstitute.org/exhibits_fr.htm. The latest exhibit demonstrates the Bund's philosophy of *Doikayt*, staying put and confronting anti-Semitism and economic discrimination in interwar Poland. Through its photos of



Ida Kaminska in *Gots strof* (God's Punishment), Kaminska Gallery.



Bookstore in Jewish Quarter of Paris, ca. 1920, YIVO at 75 Gallery.

the *Tsukunft* self-defense group, school notebooks and sports clubs, visitors to the web site can gain an understanding of the Bund's role in the history and culture of Polish Jewry.

Other galleries show posters from the Vilna Ghetto (see article above); the life and times of Ida Kaminska (1899-1980), grande dame of Yiddish theater; treasures from YIVO's Archives; rare items from the book collection of Mattityahu Strashun (1817-1885); and the American Jewish immigrant experience.

Dr. Leszek Hondo To Receive 2002 Jan Karski Prize



Dr. Leszek Hondo

Historian and specialist in Hebrew epigraphy Dr. Leszek Hondo of the Department of Judaic Studies of the Jagiellonian University in Cracow, has been named winner of the Jan Karski and Pola Nirenska Prize for the year 2002. Hondo is Poland's foremost expert in deciphering and interpreting ancient Hebrew inscriptions, especially those engraved on Jewish tombstones. His work on Hebrew epitaphs in the remaining Jewish cemeteries in Poland is providing invaluable source material on past generations of Polish Jews and their way of life. Hondo's publications are preserving for posterity Hebrew inscriptions that are endangered by pollution and neglect, and the Award Committee

congratulates him on his accomplishments.

Hondo began his work in Jewish history soon after graduating from the Jagiellonian University. He concentrated on Jewish cemeteries in Poland — particularly tombstone inscriptions. He helped inventory Jewish grave-stones in a project conducted by the Center for the History and Culture of Polish Jews at the Jagiellonian University.

Based on the material collected for the inventory project, Hondo published a volume on the Jewish cemetery in the town of Pilica. In 1999, he published his most seminal work to date in Hebrew epigraphy, *The Old Jewish Cemetery in Cracow*. He is now working on a catalog of inscriptions from that cemetery, the first volume of which was published in 2000. Hondo's most recent work is a book on the Jewish cemetery in his hometown of Tarnow, published in 2001.

The annual Karski-Nirenska Prize was endowed by the late Professor Jan Karski at YIVO in 1992. It is awarded to authors of published works documenting or interpreting the contributions to Polish culture by Poles of Jewish origin and Polish Jews. It bears a stipend of \$5,000.

As envoy of the Polish government-in-exile during World War



Father Stanislaw Musial

II, Karski brought the West first-hand testimony about the conditions in the Warsaw Ghetto and German concentration camps in Poland. The prize is also named in memory of his late wife, choreographer Pola Nirenska.

The 2001 Karski-Nirenska Prize was awarded to Father Stanislaw Musial, a Jesuit priest and essayist from Cracow, in June 2002. The ceremony was held at the Jewish Historical Institute in Warsaw. Marek Web, speaking on behalf of YIVO and the Award Committee, emphasized Musial's unique role in Polish society and in the Catholic Church as the most vocal voice today in the ongoing Polish-Jewish dialogue against anti-Semitism and intolerance.

YIVO FACULTY AND GRADUATE STUDENT FELLOWSHIP LECTURES, SPRING 2003

| LECTURE NAME | SPEAKER | TITLE | DATE | AFFILIATION |
|-------------------------------------|--------------------|--|----------------------------|--|
| Prof. Bernard Choseed Memorial | Tamar Kaplan | "Rabbis and Reform in Late Imperial Russia" | Tuesday, January 7, 2003 | History, University of Pennsylvania |
| Maria Salit-Gitelson Tell Memorial | Dina Porat (Dr.) | Jewish Revenge in the Wake of World War II: Myth and Reality | Tuesday, February 25, 2003 | Prof., Jewish History, Tel Aviv University |
| Natalie and Mendel Racolin Memorial | Edna Nahshon (Dr.) | Spectacular Justice: Mock Trials And Public Jewish Discourse | Thursday, April 3, 2003 | Prof., Hebrew, Jewish Theological Seminary |

Zumer-program Graduation

Keynote Speaker Urges Students to "Forge Links in Golden Chain of *Yidishkayt*"

At the *siyem-hazman* (graduation ceremony) for the 35th session of the Uriel Weinreich Program in Yiddish Language, Literature and Culture, students were urged to forge their own *ring* (link) in the *goldene keyt* (golden chain) of *yidishkayt*. The plea was made by keynote speaker at the August 2, 2002, event, Gella Fishman, longtime Yiddish poet, activist, educator and founder of the Yiddish Secular Schools of North America Archival Collection at Stanford University Libraries. She spoke of the importance of *hemshekh* (continuity) and intergenerational community and of the challenge of

students' lives after the structured immersion of the *zumer-program*. Among those attending the ceremony were Yankl Salant, YIVO Director of Yiddish Language Programs; Dr. Carl Rheins, YIVO Executive Director; and Dr. Paul (Hershl) Glasser, Associate Dean of YIVO's Max Weinreich Center.

Ms. Fishman represents the *Arn un Sonia Fishman-Fundatsye far Yidisher Kultur* (Aaron and Sonia Fishman Foundation for Yiddish Culture) and the *Sholem-Aleykhem Shul 21 Kultur-Tsenter* (Sholem Aleichem Shul 21 Cultural Center), both longtime providers of scholarships to YIVO *zumer-program* students. She is also one of the creators of the *Ester Kodor Koyn-Priz Far*

described her path to Yiddish through her work in the Jewish Department of the Ukraine National Library, where she compiled the first catalog of the recordings and musical

[continued on page 17]

Skit at the graduation ceremony.



integrating Yiddish into

Yidish-Lerers (Ester Codor Cohen Prize for Yiddish Teachers), an endowment that provides an annual *zumer-program* scholarship to a budding Yiddish instructor.

Class Valedictorian
Lyudmila Sholokhova

Zumer-program Staff

Morning Yiddish Instructors

Dr. Alan Astro, Alisa Braun, Anna Gonshor, Rebecca Margolis, Dr. Eugene Orenstein, Elinor Robinson, Dr. Mordkhe Schaechter, Dr. Sheva Zucker

Afternoon Conversation Instructors

Sholem Berger, Dr. Hershl Glasser, Dr. Judith Nysenholz, Yaira Singer, Perl Teitelbaum

Folksinging Workshop Leaders

Adrienne Cooper, Binyumen Schaechter

Traditional Dance Workshop Leader

Jill Gellerman

Translation Workshop Leader

Dr. Irke Klepfisz

Theater Workshop

Hy Wolfe

Yiddish
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Spring 2003 Semester Begins in Early February
Yiddish classes, Mini-courses

Call YIVO at (212) 246-6080 for a flier and application.



Zumer in New York, Summer 2003!

Uriel Weinreich Program in Yiddish Language, Literature and Culture

6-week intensive summer program at Columbia University, June 23-August 1

Contact: Yankl Salant ysalant@yivo.cjh.org
Tel: (212) 294-6138, Fax: (212) 292-1892

CALLING ALL ZUMER-PROGRAM ALUMNI!

Issue No. 2 of *Zumer in nyu-york/Yiddish Summer Times*, the alumni newsletter of the Uriel Weinreich Program, is now available on YIVO's web site, www.yivo.org.

Published bilingually in Yiddish and English, the newsletter provides alumni profiles, news and photos, along with current news of the *Zumer-*

program and information on events at YIVO. In Issue No. 2, for instance, you can read about publications written by alumni.

If you did not receive the first (print) issue of *Zumer in nyu-york*, contact Yankl Salant, 212-294-6138, fax: 212-292-1892, or by e-mail: ysalant@yivo.cjh.org.

Uriel Weinreich Program

Zumer-program Graduation



Lyudmila Sholokhova, 2002 Class valedictorian.

[continued from page 16]

manuscripts in the An-sky, Kiselhof and Beregovsky Archival Collection, which was published last year. An immigrant to New York, she incorporates *yidish-kayt* into the development of Jewish educational and cultural projects destined for Russia and Ukraine.

Of the 59 students who completed the 35th session of the Uriel Weinreich Program, many proudly displayed their accomplishments by reading essays aloud, reciting poems, singing songs and performing skits.

A beautiful a cappella rendition of *Zingendik* was conducted by Reuben Zellman of the elementary class. To introduce the song, Amanda Seigel of the advanced class chanted an original piece of *badkhones* she had written.



Issue No. 2 of *Zumer in nyu-york*, available on YIVO's web site.

Uriel Weinreich Program Scholarship Funds and Recent Contributors

The following endowments, scholarship funds and recent donors are helping to make the *zumer-program* possible. Without their support, our students would not be able to attend.

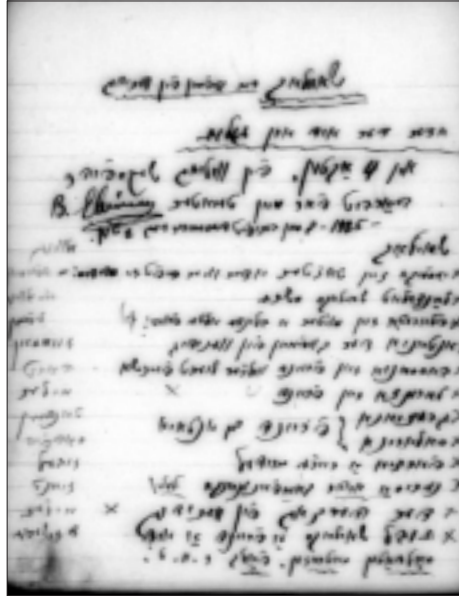
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| Dore Anisman | Abe Goldberg Yiddish Language Scholarship Fund | Golda Masha Plotkin Scholarship |
| Dr. Zellig Bach Scholarship Fund | Ester Kodor Koyon-Priz Far Yidish-Lerers (Esther Codor Cohen Prize for Yiddish Teachers) | Bessy L. Pupko Scholarship Fund in Memory of Zelig, Abraham and Joseph (Osia) Pupko and Paula Pupko Olkenitzkaya |
| Rev. Samuel A. Baker Memorial Scholarship Lillian and Joel Cohen | Frances Litwer Krasnow Memorial Scholarship | Stuart Schear |
| Dr. Jaime Constantiner, z"l | Nita Binder Kurnick Scholarship | The Ruth & Misha Schneider Memorial Fund |
| Leah (Manya) Eisenberg Scholarship Fund (Contributors: Rebecca Rieger and Eve Bonner) | Shmuel Lapin Memorial Scholarship | Sholem-Aleichem Kultur Tcenter |
| Sara Feinstein | Leib Lensky Scholarship Fund in Memory of Sara and Meir Kshiensky | Louis Williams Scholarship Fund |
| Arn Un Sonya Fishman-Fundatsye Far Yidisher Kultur (Aaron and Sonia Fishman Foundation for Jewish Culture) | The Max and Anna Levinson Foundation | Norman and Rosita Winston Scholarship Fund |
| Forward Association | Sara Norich Memorial Scholarship | Harry and Celia Zuckerman Scholarship |
| Paul Glasser | Scholarship in Memory of Brucha Patt (Contributors: Rebecca Patt, Avram Patt, Ros and Dave Oltsik) | |

The Merchant of Venice

Yiddish Shakespeare Manuscripts Digitized

Twelve Yiddish manuscript translations of Shakespeare's *The Merchant of Venice* are now available on CD-ROM at the YIVO Library. Dr. Dror Abend-David, an advanced researcher at Bilkent University in Ankara, Turkey, oversaw the microfilming and digitizing of the dozen Yiddish manuscripts of the play held in the YIVO Archives. They are among 18 known translations (of which six were printed). A number of other translations were probably done in Eastern Europe before the Holocaust or in the Soviet Union before the liquidation of Yiddish culture in 1948. Abend-David described his work on this pioneering project in a paper delivered in June at the annual conference of the Association of Jewish Libraries in Denver, Colorado.

Interest in Yiddish translations of Shakespeare has flourished in recent years. Abend-David's doctoral dissertation, submitted in 2001 at New York University



Shaylok, a manuscript Yiddish translation of *The Merchant of Venice* by Bernard Elving, from the YIVO Archives.

under the title "Scorned My Nation": A Comparison of Translations of *The Merchant of Venice* into German, Hebrew, and Yiddish", is held in the YIVO Library; his book on the subject is being prepared for publication.

The YIVO Library also acquired a major study by Oxford

scholar Joel Berkowitz, now professor at SUNY Albany, entitled *Shakespeare on the American Yiddish Stage*, published by the University of Iowa Press in 2002. Professor Berkowitz's research at YIVO is acknowledged in his book.

YIVO's theatre collections are a valuable resource for students of Yiddish drama. The YIVO Archives hold the world's largest collection of Yiddish manuscript translations of Shakespeare's plays, mostly from the early 20th century. The digital reproduction of the Shakespeare manuscripts allows for on-screen sharpening and enlarging of the various manuscript hands (scripts), rapid flipping through manuscript pages and comparison of variant texts, without harming the increasingly fragile paper of the originals. The digitizing of the manuscripts was funded by the Lerner Foundation in Israel and executed with the assistance of YIVO archivists.

Historic Decision

What's in a (Yiddish) Name?

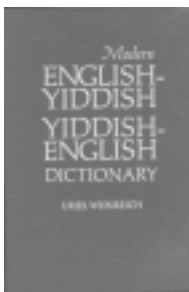
In the world of Jewish book cataloguing, the spelling of an author's name can vary from work to work, making it difficult to locate all books by a particular author. Jewish librarians initially solved this problem for Hebrew and Aramaic personal names in Yiddish contexts by establishing romanization rules based on the Israeli-Sephardic pronunciation of Hebrew. But with an historic decision made at the 37th Annual Convention of the Association of Jewish Libraries (June 23-26) in Denver, Colorado, the Yiddish pronunciation has become the standard.

The AJL Cataloging Committee formally ratified a list of 147 Yiddish names of Hebrew or Aramaic derivation, as a vehicle for transferring them into Roman letter equivalents. The new standard accommodates both the Yiddish pronunciation and the Hebrew spelling; it generally uses the names listed in Alexander Beider's monumental *Dictionary of Ashkenazic Given Names* (Bergenfield,

N.J.: Avotaynu, 2001), except where they conflict with those in Uriel Weinreich's *Modern English-Yiddish Yiddish-English Dictionary* (New York: YIVO, 1968); then Weinreich's form is adopted.

For example, the name יצחק, which had been romanized as Yitshak and is romanized by Beider as Itskhok, will now be romanized as Yitshok. This list will standardize the spelling of Yiddish names of Hebrew or Aramaic derivation for library users and will provide an authoritative tool to cataloguers.

The result of some 20 years of careful deliberation, the new policy represents a more culturally specific approach to Yiddish romanization and demonstrates the effectiveness of librarians in influencing the course of policy established by the Library of Congress. Yermiyahu Ahron Taub, YIVO Cataloger/Acquisitions Librarian, joined the AJL Cataloging Committee this year and participated in the ratification process.



Sholom Perlmutter Yiddish Drama Collection at Library Physically Preserved and Accessible On-line.

Researchers in Yiddish theater will appreciate the breadth and accessibility of the newly repaired and rehoused Perlmutter collection of books and manuscripts on the Yiddish theater, now catalogued digitally on the YIVO web site. The 260 plays, published beginning in the 1880's, run the spectrum of dramatic literature: Yiddish classics; historical drama; plays of Yiddish *shund*; operettas; and translations from German, Russian, English, American, Polish and Hebrew drama. Their origins span Eastern Europe and the United States, including imprints from New York (82 plays), Warsaw (101), Vilna (20), Przemysl (14), Cracow (12), Lvov (12) as well as Chicago, Los Angeles, London, Kaunas, Odessa, Buenos Aires, Lodz and others. Many include Perlmutter's handwritten notes, marking deleted passages and other diversions by directors from original texts.

Sholom Perlmutter (1884-1954), who bequeathed the collection to YIVO, was a playwright, professional prompter in the Yiddish theater, founder and secretary of the League of Yiddish Playwrights and founder of the Society of Jewish Composers, Lyricists and Publishers. According to the collection's trustee, Dr. Jacob Shatzky, the Perlmutter collection, which includes a large number of rare items dating from the early 1900s, is "without a doubt the largest of its kind the world over."

The repair and rehousing of the collection's books and pamphlets, completed by the YIVO Preservation Department, was funded through a preservation grant from the Office of the New York State Librarian. The catalogue of the entire printed part of this collection is available on-line at http://yivo.cjh.org/yivo_search1.htm.

Report from the Field

YIVO Catalogers Take Yiddish Book Buying Trip to Williamsburg, Brooklyn

YIVO librarians recently traveled to Williamsburg, Brooklyn to buy Hasidic Yiddish publications for the YIVO Library. Former YIVO Bibliographic Specialist Nikolai Borodulin and Yiddish Cataloger and Acquisitions Librarian Yermiyahu Ahron Taub sought materials not readily available through traditional channels of library vendors.

Among their finds were numerous song books accompanied by audio-cassettes. They ranged from biblical narratives such as *Moyshe eved neman* (Moses, Trusted Servant) to satiric works such as the humorous *purim sphiln*, historical dramas and works on legal and ethical themes.

Much of the material was aimed at children, including a board game entitled *Kfites haderekh* (Shortcut), in which children "visit" towns in Eastern Europe and learn about great Hasidic rabbis who resided in them.

Perhaps the most exquisite children's book the pair found was *Gefil verter: geshprakh un lider far yunge kinder* (Words of Feeling: Conversations and Poems for Young Children) by Tsilah Margalit. It introduces the reader to the Daimants, a religious family in contemporary Israel and



A page from one of the books purchased in Williamsburg shows the elements of a salad.

uses discrete illustrations, questions, suggested activities, vocabulary words and concepts designed to improve a child's comprehension skills. Interwoven are prose and poetry on events and figures in Jewish history. For example, one passage explains the period of mourning known as the Three Weeks (between 17 Tamuz and 9 Av on the Jewish calendar). In addition to its vocabulary enrichment and linguistic exercises, *Gefil verter* also seeks to develop the child's emotional

vocabulary by compelling her to express feelings on the dramatic situations depicted in the book.

Along with children's materials, Borodulin and Taub also perused and purchased numerous ethical, fictional, historical, and legal works aimed at adults. *Himl signaln* (Signals from Heaven) explores the meaning of the events of September 11, 2001. *Unter shvartse fligl* (Under Black Wings) is a published version of a wartime diary of a girl who fiercely retains her Jewish identity while hiding out in a Christian environment. These works are generally prefaced by Hebrew language letters of approval from rabbinical leaders. In one such letter, written for *Unter shvartse fligl*, Rabbi Rafael Blum of Bedford Hills, New York, stresses the importance of providing religious materials in Yiddish and strongly condemns writing in the language of gentiles, even when writing works about Torah sages.

Contemporary Hasidic life continues to produce a vast range works in a variety of formats and media. These carefully crafted works demonstrate not simply a devotion to Yiddish, but rather an insistence upon its use.

Discussing 2,500 Possible Topics

YIVO Encyclopedia Editors Meet



**Editor-in-Chief
Gershon Hundert**

encyclopedia's editor-in-chief, Professor Gershon Hundert. The attendees — from Israel, Poland, Germany, England, Canada, and the United States — refined the proposed content of the

Twenty-three editors of *Jews of Eastern Europe: The YIVO Encyclopedia* attended three days of meetings in August. They discussed the more than 2,500 topics submitted for possible inclusion in this unprecedented reference work. The meetings were held at New York University's Department of Hebrew and Judaic Studies and were chaired by the encyclopedia's editor-in-chief, Professor Gershon Hundert. The attendees — from Israel, Poland, Germany, England, Canada, and the United States — refined the proposed content of the

encyclopedia and discussed related issues.

Representatives from Indiana University Press and a project consultant, Claude Conyers (former head of reference publishing for Oxford University Press), were also in attendance.

As a result of this productive gathering, the encyclopedia office will start issuing invitations to contributors in late fall; the first completed essays should arrive as early as June 2003.

This copiously illustrated, 2 million-word work will be published in English by YIVO and Indiana University Press in 2008. When completed, *Jews in Eastern Europe: The YIVO Encyclopedia* will be the definitive reference work on the history and culture of Jews in Eastern Europe.

More than 25 leading scholars have already agreed to serve as editors. See table below.

Editors of *Jews of Eastern Europe: The YIVO Encyclopedia*

| TOPIC | EDITOR | TOPIC | EDITOR | TOPIC | EDITOR |
|--|---|--|---|---|---|
| Yiddish Language | Marion Aptroot, Heinrich Heine University | Hebrew Literature | Avner Holtzman, Tel Aviv University | Hungary and Hungarian Literature | Michael Silber, Hebrew University |
| Hasidism | David Assaf, Tel Aviv University | Czechoslovakia and Czech Literature | Hillel Kieval, Washington University in St. Louis | Population/Migration | Shaul Stampfer, Hebrew University |
| Poland 1795-1939 | Gershon Bacon, Bar-Ilan University | Popular Culture | Barbara Kirshenblatt-Gimblett, New York University; and Chava Weissler, Lehigh University | Russia 1772-1917 | Michael Stanislawski, Columbia University |
| Holocaust and Poland 1939-2000 | David Engel, New York University | Yiddish Literature (19th and 20th century) | Mikhail Krutikov, Oxford Centre for Hebrew and Jewish Studies | Theatre | Michael Steinlauf, Gratz College |
| Haskalah | Immanuel Etkes, Hebrew University | Lithuania, Latvia, Estonia (20th century) | Dov Levin, Hebrew University | Economic History | Adam Teller, Haifa University |
| Rabbinic Culture to 1800 | Edward Fram, Ben-Gurion University | Fine Arts and Music | Olga Litvak, Princeton University | Poland to 1795 | Adam Teller, Haifa University |
| Sabbatianism and Frankism | Michal Galas, Jagiellonian University | Galicia | Rachel Manekin, Central Archives for the History of the Jewish People | Yiddish Literature to 1800 | Chava Turniansky, Hebrew University |
| Rabbinic Culture (19th and 20th century) | Haim Gertner, Hebrew University | Russian Literature | Alice Nakhimovsky, Colgate University | Romania and Romanian Literature | Leon Volovici, Hebrew University |
| Press | Avraham Greenbaum, Hebrew University and Haifa University | Polish Literature | Magda Opalski, Carleton University | | |
| Publishing to 1800 | Ze'ev Gries, Ben-Gurion University | USSR and FSU | Yaacov Ro'i, Tel Aviv University | Editorial Office: Peggy Hermann, Managing Editor Julie Draskoczy, Administrative Assistant | |

Musical Legacy of Vladimir Heifetz

A new YIVO CD showcases the work of distinguished composer and choral director Vladimir Heifetz (1893-1970). Released in August, *Songs Are All I Have: The Musical Legacy of Vladimir Heifetz* features Heifetz compositions along with texts by eminent writers Wolf Younin, Kadia Molodowsky, Mendl Elkin, Abraham Reisen, Mark Warshavsky, Joseph Rolnick, Chaim Nachman Bialik and Abraham Sutzkever.

“On this new recording, we hear first-rate examples of Heifetz’s creativity in a variety of genres,” writes Mark Slobin, Professor of Music at Wesleyan University, in the CD’s liner notes. “From the lyrical strains of “*Zun in mayrev* (the melody that became the theme of the classic Yiddish film *Grine Felder*)” to the complex harmonies and themes of the cantata *Di lerern Mire*, Heifetz’s compositions... show an unusual eclecticism and versatility. Many of these pieces have never been recorded before.”

Sole Copy of Symphonic Poem Found in YIVO Archives

The only extant copy of a symphonic poem by Vladimir Heifetz has been discovered in the YIVO Archives. “Prelude to a New Era — Suite” expresses the musician’s concern about world events at the time it was written.

According to information provided by Heifetz’s publishers, Whitney Blake Music Publishers of New York, the first four notes of this symphonic poem form the interval 1-9-3-9, the year of its creation and publication. With international motifs — Russian, Spanish, Polish, among others — and harmonies without words that evoke ‘music of the spheres’ instant electronic communications — the symphony seems to echo the theme of the 1939 New York Fair’s “World of Tomorrow.”

Two sections of the poem depict growing tensions in Europe. The final parts seem more reminiscent of Dvorak’s Symphony #9 in E minor, “From the New World,” in their interwoven and layered references to American folk melodies. The cannon salute invokes Tchaikovsky’s “1812 Overture.”

In 1939, as armies gathered and war began and the New York World’s Fair trumpeted possibilities of international communications and showcased television for the first time, Vladimir Heifetz energized and translated these possibilities into his symphonic poem. One can just imagine the fireworks in Flushing Meadow off in the distance on a hot summer’s night.

Perhaps hope outlives war, after all!

Produced by Donna Gallers, much of the material for this recording comes from the Vladimir Heifetz Collection, established in 1980 by his wife Pearl in the Music Archives of YIVO. The production was underwritten by the Estate of Vladimir and Pearl Heifetz. Dr. Carl J. Rheins, YIVO Executive Director, notes, “This anthology celebrates the life of a man uniquely committed to making music and to making Jewish music.”

Heifetz was born in Vitebsk province, Belorussia, and graduated from the St. Petersburg Imperial Conservatory. He had a successful career in Poland and Russia, then immigrated to the United States in 1921. Heifetz arranged music for Yiddish theater and film, as well as television, radio and motion pictures. He also composed and worked as an accompanist, choral director and teacher.

Performers featured on the CD include Lorin Sklamberg, Adrienne Cooper, Robert Paul Abelson, The New Yiddish Chorale, Amy Goldstein, Bob Goldstone and Re’ut Ben-Ze’ev. Songs run the gambit from “*Ot azoy neyt a shnayder* / That’s the Way a Tailor Sews” to “*Di rusishe lakhpolke* / The Russian Laughing Polka” to “*Di lerern Mire: A Ghetto Cantata*,” based on the poem “The Teacher Mira” by Abraham Sutzkever.



Songs Are All I Have can be purchased for \$18 from The Center for Jewish History Bookstore (917-606-8220) and the Workmen’s Circle Jewish Book Center (800-922-2558, ext. 285).

Shlof mein kind, mein kroin, mein shainer

Cradle Song - Wiglied

Words by
SHOLOM ALAICHEM
Persin

The image shows a musical score for a lullaby. The title is 'Shlof mein kind, mein kroin, mein shainer' (Cradle Song - Wiglied). The words are by Sholom Aleichem, arranged by Max Persin. The score includes piano and vocal parts. The tempo is marked 'Andante'. The key signature has two sharps (F# and C#), and the time signature is 2/4. The lyrics are: 'Shlof mein kind, mein kroin, mein shai-ner / Bei dein vi-gel sist dein ma-me'. A tilted cover image of a woman sitting by a cradle is overlaid on the right side of the score. The cover text includes 'ווערטער פון שלום עליכם' (Words of Sholom Aleichem), 'A Jewish Lullaby', 'WORDS BY SHOLOM-ALEICHEM', and 'ARR. BY MAX PERSIN'.

Two Versions of Sholem Aleichem's Lullaby about America in Music Archives

*Bay dayn vigl zitst dayn mame,
Zingt a lid un veynt;
Vest a mol farshteyn mistame,
Vos zi hot gemeynt.*

*"By your cradle your mother sits, sings a song and weeps.
You may some day understand what her weeping means."*

Although Jews in the *shtetlekh* of Eastern Europe imagined America as a place where the streets were paved with gold, for humorist Sholem Aleichem, America meant simply a bowl of broth and a *khale* every day. A lullaby he wrote — in which a mother rocks her son to sleep while describing the wonders of America, where his father has gone — reflected the hopes of thousands throughout Eastern Europe. This popular song eventually inspired seven melodies, two of which reside in the YIVO Music Archives, one with sheet music by Pinchos Jassinowsky and the other by Simon Katz. These melodies exemplify the treasures in YIVO's Music Archives, which reflect the culture and literature of the Jews in Europe and the United States.

When first published in Odessa in 1892 in Sholem Aleichem's *Kol mevaser tsu der yidisher folksbiblyotek*, the lullaby was intended to be sung to

Lermontov's "*Spi, mladenets moj prekrasny, bajuski baju*," but Sholem Aleichem instead included a new melody by musician Dovid Kovanovski. When the compilers of the first major collection of Yiddish folksongs began to gather their material, six years after the song was first published, five correspondents from different localities submitted the text; it was published in 1901 as one of 376 Yiddish folksongs. Melodies for the song were also published in A.Z. Idelsohn, Sarah P. Schack and elsewhere.

Mothers sang this song as they waited for letters, for "twenty-dollars" of ship fare, or for a "picture" of the loved one across the seas; their dream was that he "... take us over there." The theme of this popular lullaby later appeared in a number of workers' and ghetto songs as well as in a parody about the worthless currency in Poland after World War I.

Two stanzas, apparently omitted by a censor, were printed later: "There they know not of exile, oppression, persecution, little son, nor of worry, grief. So sleep, lyu-lyu. There, they say, Jews are rich, may no evil eye befall. Each one lives contentedly. All are equal."

For Music Archives questions, contact Chana Mlotek, Music Archivist.

New Accessions to the YIVO Archives

Featured Collection

Nellie Casman: A Life On Stage



Program for a performance of Samuel Steinberg's "Dos Khazndl" (The Little Cantor), starring his wife Nellie Casman (Jignita, Romania, 1929). Donor: Etkin Family.

The papers of Yiddish/English comic actress and singer Nellie Casman (1895-1983) have been donated to YIVO. Her grandniece and grandnephews, Ellen, Laurence and Jonathan Etkin, made the gift in memory of Casman's niece Dorothy Etkin. It consists of scrapbooks, performance programs, photographs and manuscripts of her music, comedy sketches and plays.

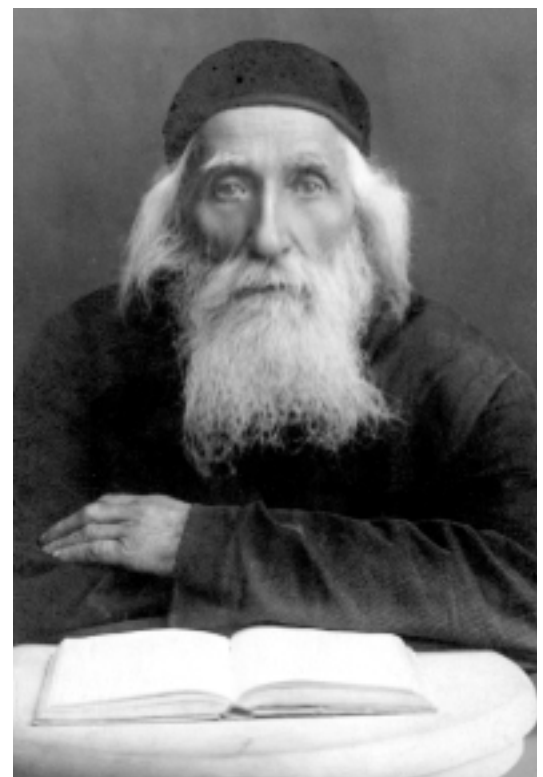
Born in Proskurov, Russia, and raised in Philadelphia, Casman started performing at age 15. She appeared in Yiddish and English vaudeville, and in regular theater. Her hit song "Joseph, Joseph (Yosl, Yosl)" was recorded by the Andrews Sisters. During the Nazi era, the Yiddish version was said to have been sung or whistled in detention camps to warn of the presence of Nazis.

In 1973, She appeared in the film "The Adventures of Rabbi Jacob." Casman also played the character Pathe during the eight-year run of the television show "The Goldbergs," and on the earlier radio version. She reprised this role in the 1950 film version.

HISTORY

- Eliezer Greisdorf donated the minute book of the Central Committee of the Jewish displaced persons' camp in Stuttgart.
- Rachel Klein donated a series of articles wherein Rabbi Jacob Shapiro describes his experiences in the town of Kitsee in Burgenland, Germany, in the 1930s.
- Mathilda Ehrenfeld Budner donated the World War II letters from her husband Major Louis J. Budner, who served in the United States Army in North Africa and Germany. The donation includes hundreds of photographs taken by Major Budner, including many of the liberation of Mauthausen.
- Kendall Taylor donated the typescript of her translation of the Glebokie, Poland, memorial book.
- Archives volunteer Majus Nowogrodzki donated documents on the Jewish Labor Bund.
- Dr. Dona Munker donated a set of taped interviews with young German Jews from the 1970s.
- Professor Dov Levin donated additional materials related to his work on the Jews in the Baltic states.
- Natalie Ballen donated additional materials to the papers of her father, Benjamin Winter, leader of the American Federation of Polish Jews who tried to assist Polish Jewry during the Holocaust.
- Heiner Becker donated recent European anarchist materials.
- Zelde Krulewitz donated a typescript of Henry Foner's study of Jewish left-wing politics in the Catskills.
- Seymour Fass donated materials related to the Workmen's Circle home for the aged in the Bronx.
- Estelle Guzik donated materials on the 75th anniversary of the Yeshiva of Flatbush.
- Annette Rochelle Berkovits donated a typescript biography of her father, Nachman Libeskind, who was in the youth movement of the Jewish Labor Bund in Poland.
- Kay Hanna donated articles on Dr. Michael Rappoport, who was active in the socialist and labor movements in the United States.

The paternal great-grandfather of Hyman Cohen who lived to the age of 101 in Mlawa, Poland. Donor: Hyman Cohen.



[continued on page 24]

New Accessions [continued from page 23]

- Laura Kramer donated her translation of the memoirs of her uncle, Nathan Yablonsky.
- Martin Moroff donated the transcribed reminiscences of his grandfather, Bezalel, collected by the donor's father, Saul.
- Beatrice Kushner donated a letter from her aunt, Rivka Guber, who worked on the absorption of immigrants in Israel written after Guber's son died in the Israeli War of Independence.
- Leonore Resnick Ciora donated, via Toby Rossner, the correspondence between her veteran Labor Zionist father, Israel, and David Ben-Gurion.
- Amy R. Padwa donated a letter to her husband, Asher, from Lena Kuchler Silberman, who rescued nearly a hundred Jewish children from Poland after the Holocaust.
- Oscar Berland, Herbert A. Bernhard, Eiran Harris, Pearl E. Manne and Jack Rose also donated historical documents.
- Judith Jaffe donated biographic materials on Rabbi Solomon Elchanan Jaffe, as well as divorce papers he wrote in 1922. During the 1920's Rabbi Jaffe served as spiritual leader of the Beth Hamedrash Hagodol, the oldest East European synagogue in New York. The YIVO Archives serves

as the repository for the records of this congregation.

- John Holmes donated his unpublished biographic essay (a summary of sixteen years of extensive research) on his granduncle, Noah London, who was a pioneering leader of the American Jewish Communist movement. In 1926, London moved to the Soviet Union, where he was a prominent engineer and provided expert advice to the Birobidzhan Jewish Autonomous Region. He was executed during the Great Purges of 1937.

LANDSMANSHAFTN, FAMILY AND GENEALOGY

- Cathy Berkman donated extensive records of the Schloime Family Society.
- Barbara Green donated the incorporation papers of the Shepetovker (Ukraine) Young Men's Association.
- Hyman Cohen donated an extensive collection of family photographs from Poland and the United States, as well papers and newspaper clippings.
- Samuel Seidman donated family materials including wartime Rumanian documents of his wife Herta Lindenheim Seidman, who later served as a senior trade official in the Carter administration.

Joel Stern donated Judeo-German letters from the 1860s.

Family letters, personal documents, family trees and family photographs were donated by the following individuals:

- Sherly Cooper, Harold N. Deitch, Dr. Frances Dworecki, Evelyn Eber, Irene Gelin, Michael Gold,



Montage of actress Nellie Casman in her most famous roles. Donor: Etkin Family.

Evelyn Kalinsky, Warren A. Leventhal, Phyllis Weber Levine, Dr. Bernard Lewis, Richard S. Mannheimer, Isack Melamedov, Rebecca Rosenbaum with Steve Marsden, Sidney J. Rubin, Rachela Szackamer, YIVO Library and Archives volunteer Meyer Tendler, Professor Bella Hass Weinberg and Aviva Weintraub.

LANGUAGE, LITERATURE AND CULTURE

- Ina Lancman and Vita Cerf donated the papers of their father, the Soviet Yiddish poet Naftali Hertz Ko(h)n (1910-1971), who was twice imprisoned by the Soviet authorities.
- Jack Baron donated A. L. Baron's Yiddish book *Broadway and Other Poems*. This volume contains the handwritten annotations of his father, the author of the book.

Boys at Camp Boiberik near Rhinebeck, New York (1931). Donor: Matt Speier.





Rosa Tepper Grosgold with her daughter Sara in Bogota, Colombia (circa 1935). Donor: Dr. Sara Grosgold Nahari.

- Faith Evans donated the poems of her grandfather Simon Goldin, some of which were published in the *Jewish Daily Forward*.
- Sally Greenberg donated the Yiddish poetry manuscripts of her father, Emanuel Licker.
- Renee Dubroff donated additional materials for the papers of her father, the folklorist Chaim Sheskin.
- The Grudo family donated letters of poet and novelist Chaim Grade written to Toronto Yiddish activists Moishe and Mania Grudo.
- M. S. Sharf donated four letters from YIVO's co-founder, the Yiddish linguist and educator Yudl Mark.
- Dr. Sara Grosgold Nahari donated typescripts and articles of her father, Chaskel Grasgold, the Colombian Yiddish journalist.
- Dr. Aaron Lichtenstein donated a letter from the Israeli archeologist Yigael Yadin.
- Alla Zeide gave a book-length manuscript of Hebrew sermons by Dov Ber Yediyah Halevy Blyum of Brisk (Brest Litovsk, Ukraine), which appears to have been written at the turn of the previous century.
- Chicky Rauch donated the extensive papers of her husband, Edy

Rauch, a teacher at the Jewish Theological Seminary of America. Edy Rauch believed that Judaism should be in harmony with, and partake in, contemporary philosophic and religious trends, without the need to forsake Judaism's core principles.

- Jack Forem donated the collection of Yiddish cultural material of longtime YIVO supporter Eva Zeitlin Dobkin.
- Dr. Chana Schachner donated additional materials for the collection in her name. Much of that collection relates to Yiddish secular schools.
- Shulamis Levin Friedman donated materials about Yiddish schools in Mexico.

- YIVO *zamlers* Hank Bayer donated a series of instructional tapes for students of Yiddish.

MUSIC AND THEATER MATERIALS

- Ellen, Laurence and Jonathan Etkin donated, in memory of Dorothy Etkin, the papers of Nellie Casman, the Yiddish-English actress, comedienne and lyricist.

- Naomi Rudin Cohen donated the papers of her parents, the Hebrew-Yiddish singers Ruth Eliash and Moshe Rudinov, who were pioneering performers of opera in Palestine in the 1920s.
- Esther Linfield donated the papers of her father Morris Adler, longtime Folksbine actor and manager. The Folksbine is the longest continuous Yiddish performing organization in New York.
- Bernie Hirshhorn donated the 1933-1934 scrapbook of the Hebrew Theatrical Alliance of New York.
- David Bernstein donated materials on the Yiddish Theatre Ensemble of New York's 1947 performance of "The Avengers," a Holocaust play by Chaim Sloves.
- David Rogow, Yiddish actor and YIVO consultant, donated a large quantity of additional materials for his papers.
- Eli M. Rosenbaum donated recordings of recent "Sunday Simcha" radio programs from Miami, hosted by Art Raymond.
- Pearl Carton donated 19 Jewish music recordings, and M. James Cooperman donated 16.

[continued on page 26]

Family members celebrate the wedding of Jean Yudenfreund to Hymen (Max) Schure (New York City, circa 1930). Donor: Adina Weintraub.



New Acquisitions [continued from page 25]

- Gidaly Dorfman donated a recording of Joseph Dorfman's "Hommage au Klezmer."
- Bee Ellisman gave 53 recordings of Jewish music; Edna Werner donated 32 recordings; and Marvin Forman gave twenty 78-rpm records.
- Judith Kate Friedman donated her new CD, recorded with residents of the Jewish Home for the Aged in San Francisco.
- Leonard Greenberg gave sixty-three 78-rpm Yiddish records.
- Arthur H. Perler donated twenty-one recordings, and Irene Weissman gave twenty-three 78-rpm records.
- Ron A. Tarablous donated 21 78-rpm cantorial records, and Yitz Twersky gave a set of two CDs of Chassidic melodies from Chernobil, Ozarintsy and Khotin.
- Renowned Yiddish actress Mina Bern donated music manuscripts used in her repertoire.
- Dr. Arlene Huysman donated 118 pieces of printed Yiddish music; Brenda Gevertz donated 21 pieces; Claire Stadtmayer gave seven pieces; and Barbara Chozahinoff donated four in memory of Jack and Molly Weiss.

- the Tarnover Chassidic rebbes.
- Yevgenyi Fiks donated a copy of his computer-generated artwork with Jewish motifs.
- Dr. Norman Ostroff donated a sketch of the Yiddish poet Itsik Manger done by his father, Samuel.
- Pauline Doynow and David Hurwitz made separate donations of antique postcards on Jewish subjects.

PHOTOGRAPHIC, FILMS AND VISUAL MATERIALS

- Irma Weinstein donated a film of her uncle's visit to Oshmyany, Belarus, in 1937; the donation also includes Aaron Borowski's travel diary and autobiography.
- Audrey Fallowes donated a film of her visit to Vilna in 1938, a trip she made with her mother, Mina Katz Herman.
- Videotapes were donated by Andrew Goldberg, "A Yiddish World Remembered"; Kenneth Mandel, "Resistance: Untold Stories of Jewish Partisans"; Helena Nodel, an interview with Sh. Lewkowicz, a Holocaust survivor;



A photo of the Yiddish novelist/essayist Yekhiel Yeshaya Trunk with a dedication to Emanuel Nowogrodzki, secretary of the Jewish Labor Bund (New York, 1952). Donor: Majus Nowogrodzki.

ART AND ARTIFACTS

- Maurice Rosenthal and Judith Eydenberg donated their extensive collection of materials on the Polish Jewish illustrator and caricaturist Arthur Szyk.
- David and Rasha Sklar donated an historic oil portrait of one of

Major Louis J. Budner, DDS, serving in the United States Army in North Africa during World War II. Donor: Mathilda Ehrenfeld Budner.



- Don Singer, interviews of family members; Jim Tobias, his documentary on the Jewish DP camp in Franken, Bavaria; and Neal Zagorin of the National Yiddish Book Center, five videotapes.
- Matt Speier donated 1950s photographs of Camp Boiberik, the Yiddishist summer camp.
- Gerald Silverman donated 1940s photographs of Camp Hilltop, a Jewish summer camp located in New Jersey.
- David Kuba donated photographs of Libau, Latvia, c. 1910.
- Alexander I. Ross donated a photograph of Polish and Jewish soldiers taken in Vilna in 1927.
- Marge L. Weiss donated a photograph of her cousin, Eva Adler, together with the man who hid Adler from the Nazis.
- Martin Levinson donated 1950s photographs of Jewish life in Portland, Oregon, as well as postwar filmstrips of Auschwitz.

Mathilda Feder Brailove Collection

The papers of Mathilda Feder Brailove, known as the "Golda Meir of New Jersey", are now available at the YIVO Archives. They were contributed by her daughter Susan Brailove.

Mathilda Feder Brailove was a founder of the Women's Division of the United Jewish Appeal. She worked through UJA to save as many Jews as possible during World War II and to establish a Jewish state. The Mathilda Feder Brailove papers join other collections focusing on assistance by American Jews to their brethren in Europe and in Israel. These include YIVO's *landsmanshaftn* collections and records from the AJDC, HIAS and D.P. camps.

Brailove was born in 1907 in Philadelphia, Pennsylvania, and died in 2000 in Elizabeth, New Jersey. As a young wife and mother during World War II, she was active in the American Red Cross, U.S.O., Urban League and other civic causes. When news of the devastation of the Jews of Europe became known, she



Mathilda Feder Brailove during a visit to a Beersheva School in 1976.

focused on saving Jews and on helping to establish the State of Israel.

Brailove participated in the first delegation of American Jews to visit Europe and the D.P. camps after the war. Until her death at the age of 93, she devoted herself to helping Jews, whatever their country of origin, to migrate to Israel and build a better life in a free, democratic country of their own.

Through the Women's Division of UJA, she led many fact-finding missions and tours to

Europe, North Africa and Israel.

In speaking engagements throughout the United States, she not only raised large sums of money for Israel, but also raised Jewish women's awareness of the needs of other Jews and of the State of Israel.

The Brailove collection includes numerous tributes and awards as well as many photos and memorabilia, both personal and public, reflecting her remarkable life.

The collection was arranged by YIVO's Bea Kornblatt.

Kruk Diaries [continued from page 1]

resolute chronicler of day-to-day life under the Nazis, with full awareness that he might not live until the war's end. He hoped that his diary would survive to reveal the horrors of that time to future generations. In September 1943, during the liquidation of the Vilna Ghetto, Kruk was deported to Estonia, where he was murdered at the Lagedi camp on September 18, 1944, shortly before the Soviet liberation.

The diaries include a description of how Kruk, who organized and oversaw the library of the Vilna Ghetto poet Abraham Sutzkever and others secretly rescued and hid rare books and artifacts from the Nazis. The materials saved form the core collections today at YIVO.

The YIVO evening began with Prof. Maria Krupoves of Vilnius University (a Vladimir Heifetz Fellow at YIVO) performing the songs "Vilne, Vilne" and "Geto." Chaya Palevsky, widow of the late Simon Palevsky (hero of the Vilna Ghetto resistance and Chairman of Nusakh Vilne/Friends of Vilna, which helped fund the translation), lamented, "I am just sorry that my husband could not be here to share this great moment."

Prof. Samuel Kassow of Trinity College in Hartford pointed out, "These were among the first full-length diaries of life in the Nazi-created ghettos to be released.... Kruk told the world that before Jews were victims, they were human beings."

Rachel Kostanian, Deputy Director of the Vilna Gaon Jewish State Museum of Lithuania, expressed satisfaction at being able to attend. (Her speech, delivered in Yiddish, appears on page *gimel*). David Rogow, Vice-Chairman of Nusakh Vilne, saluted the publication and the Jewish community decimated by the events the diaries described.

The English version retains painstakingly researched notations from the original edition, but it adds new text, including excerpts of Kruk's diaries from 1939-1941 and from his last days in the Estonian camps. The book also contains some 30 illustrations, mostly from the YIVO Archives (Kruk's March 29, 1943 entry appears on page 11).

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Letters to YIVO

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

Thanks

As a result of our request, we have received the copy of An-sky's book *Dybbuk*. We would like to express our deep gratitude for your kindness, receptiveness and quick response. Thank you very much. We really appreciate your help. HAPPY HOLIDAYS, wishing you health, happiness and peace!!!

*Anna Batsmanova
Kishinev JCC Director
Valeria Iesheanu
Public Relations Coordinator
Kishinev, Moldova*

* * *

Request

My father comes from a place named Workhovka or Vorhovka (or a similar name — I have this name written in Yiddish only). It is most probably from Ukraine or possible from Byelorussia.

Can you help to find the location of this place (village/small town?) and advise me where I can get documents (or books) in relation to the past history of this Jewish place.

Eytan Sella

Reply: *Verkhovka is in Ukraine. It is also known by the following spellings: Varchofki, Verchovka, Verhovka, Werchowka, Werkievka and Worchowka. It is located 88 kilometers southwest of Uman.*

* * *

Kruk Diaries

Thank you again for the book of Herman Kruk's diaries. It has special meaning for me. Congratulations on the publication of this extraordinary document.

*Saul Kagan
New York City*

Strashun Exhibit

As I left YIVO's Reading Room after concluding my research, I noticed that the Strashun Exhibit was being dismantled. I write to express my gratitude to you for the joy that that exquisite exhibit has brought me so many times over the past months. No matter how many times I'd seen it, I could not help lingering over each magnificent selection again and again. Please convey my deepest gratitude to all those involved in selecting the works and setting them up for exhibit, especially to Aviva Astrinsky, Stanley Bergman and Kryisia Fischer, as well as to those whose support made it possible. I am particularly pleased to see early-modern printed materials showcased so prominently; these are the bedrock of my own scholarly work.

*Elisheva Carlebach
Professor of History
Queens College, CUNY*

* * *

Academic Seminars

How much I enjoy the Yiddish Academic Seminars at YIVO. The schedule is sent well in advance, so that we know beforehand the topics to be discussed. The presenters know a great deal about their fields of study.

The talks are delivered in Yiddish, followed by a question-and-answer period. This gives us a chance to interact with spoken Yiddish. We increase our understanding of Yiddish and Jewish culture. It is also great to meet with a group in the *shukhl* over coffee, and talk.

*Florence (Faygl) Solomon
New York City*

For the Record

I am donating sixty-three 78-rpm Yiddish records that have been in my family for many years and which I have treasured since I was a child. I am also enclosing a listing of the records. Chana Mlotek (YIVO Music Archivist) may recall the man who visited her at YIVO in November 1996, carrying a *Wall Street Journal* under his arm and requesting assistance in finding the music folio for "*Khad gadyo*." She was able to locate it, and I was able to get a complete copy after only partially succeeding in doing so at the Smithsonian. It turned out that the song was a 1918 hit featured in a Boris Thomashefsky production called "*Die Chasinte*." By coincidence, a number of months ago I saw a poster for the show in the lobby gift shop on the first floor of your building.

I am pleased to now donate these records to YIVO... to be added to its wonderful Yiddish music repository.

*Leonard Greenberg
New City, New York*

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Keep on top of the latest news from YIVO. Find out about programs and events not advertised in our regular calendars and newsletters. Learn about new features and resources added to our web site. To subscribe to YIVO e-mail, write to: rneman@yivo.cjh.org, or use the "Send Us Your Feedback" link on our web site: www.yivo.org.

Fifty Years Ago in *Yedies*

In June 1948, *Yedies* fun *YIVO*, *News of the YIVO* Issue No. 27 announced the 12 winners of scholarships for the study of Yiddish language and literature. All were in their twenties and had attended Yiddish courses given by YIVO Research Director Dr. Max Weinreich at the University of California, Los Angeles.

Half a century later, YIVO is proud that many of its choices have become leading lights in the field:

- Eleanor Gordon (now Chana Mlotek) is YIVO's music archivist and probably the most eminent in her field;
- Joseph Mlotek, late husband of Chana Mlotek and the only one of the 12 affiliated with YIVO in Vilna. He was the longtime educational director of Workmen's Circle and editor at the Yiddish Forward;
- Beatrice Silverman (now Bina Weinreich), retired research associate at YIVO, author of *Yiddish Folktales*;
- Uriel Weinreich, late husband of Bina Weinreich and author of the *Modern English-Yiddish* and *Yiddish-English*

Dictionary, of *College Yiddish* and of countless articles on Yiddish language and linguistics;

- Shikl (Joshua) Fishman, research professor of sociolinguistics emeritus at Yeshiva University and a world-renowned expert in his field;
- The late Leonard (Leybl) Kahn, Yiddish bibliographer (e.g., the bibliography in the festschrift For Max Weinreich) and activist in numerous Yiddish organizations.

News of the Yivo No. 27
5*

YIVO GRANTS TWELVE SCHOLARSHIPS FOR STUDY OF YIDDISH LANGUAGE AND LITERATURE

Through the generosity of the Friends of Yivo in Los Angeles, the Yivo has granted scholarships to twelve graduate students that will enable them to pursue an intensive course of study in Yiddish language and literature and in Jewish folklore. Since the number of scholarships was limited, the awards were made on a highly selective basis. The requirements for eligibility to a scholarship were a baccalaureate degree from an institution of recognized standing or its equivalent, general excellence in studies, and a fairly extensive knowledge in some Jewish field of study.

The recipients of the scholarships are:

Milton Arnis, B.A. (College of the City of New York), former *aspirant* (research fellow) of the Yivo, at present a graduate student at Columbia University, working on a study "The Yiddish Novel in America."

Chaim Berman, B.A. (College of the City of New York), with a major in Jewish history and literature. Mr. Berman is a teacher in a Yiddish school in New York.

Murray Feder, B.A. (College of the City of New York), teaching assistant of German at the University of California, Berkeley.

Shikl Fishman, B.S. and M.S. in Education (University of Pennsylvania), with a major in social studies. Mr. Fishman is a teacher of Yiddish, and a participant in Yivo seminars.

Harry Gelpat, B.S. in Education (College of the City of New York), specializing in Yiddish language and literature, at present teaching assistant in German at the University of California at Los Angeles.

Eleanor Gordon, B.A. (Hunter College), at present secretary to the Research Director of the Yivo, working on a study of Jewish folk music.

Leonard Kahn, B.A. (Brooklyn College), former *pro-aspirant* (junior research fellow) of the Yivo, at present a graduate student in sociology at Columbia University, and a participant in Yivo seminars.

Joseph Mlotek, *pro-aspirant* (junior research fellow) of the Yivo in Vilna, at present a teacher in the Yiddish school of Calgary, Canada.

Harriet Schutzman, B.A. (Hunter College), former *pro-aspirant* (junior research fellow) of the Yivo, at present a

YIVO ARCHIVES ENRICHED BY IMPORTANT MATERIALS ON THE JEWS IN BELGIUM

Owing to the kindness of Mrs. Pauline Trocki, A. Werber, and H. Rusak, the Yivo has recently acquired the very valuable collection of the late David Trocki, an untiring pre-war Yivo correspondent who perished at the hands of the Germans (see *News of the Yivo*, No. 26, p. 7).

This collection comprises the protocols, bulletins, announcements, publications and other printed matter of practically every Jewish organization in Belgium in the interbellum period, and in the early years of World War II, to wit the Zionist Organization, the Poale Zion, the Jewish Labor Organization "Bond," the Hashomer Hatzair, the Mizrachi, the Agudas Yisroel, and numerous others, the various professional and artisan groups, cultural groups, such as dramatic and musical circles, and the like.

The degree of economic competence attained by the Jewish community in Belgium can be gained, in a measure, by their contributions to the various philanthropic funds.

These materials were painstakingly gathered by Mr. Trocki over a period of nearly twenty years, from 1924, the time he arrived in Belgium from his native Vilna, to his untimely death in the concentration camp of Ebensee. During all those years, Mr. Trocki was a leading participant in a number of Jewish cultural and social organizations. During the Nazi occupation he continued these activities clandestinely. In 1944 he was deported, and succumbed on March 20, 1945.

Jewish Mode of Life in Distant Parts

A Jewish wedding in Morocco, 1942. — Gift of Abraham Rosenfeld, New York, to the Yivo Archives.



A page from *News of the Yivo*, June 1948.

גאָן-געזעלשאַפֿט

ייִדישער וויסנשאַפֿטלעכער אינסטיטוט – יוואָ



ירושות, צוואות און עזבנות

דורך זיין גאַנצער געשיכטע שטיצט זיך דער יוואָ אויף די ביישטייערס פֿון זיינע חברים סיי ביים לעבן, סיי בצוואה. אַ דאַנק אייער מתנה וועלן מיר קענען איבערגעבן ווייטערדיקע דורות אונדזער ייִדישע גייסטיקע ירושה.

אַז איר ווילט דעם יוואָ אַ ביישטייער אָפּשרייבן אין דער צוואַה איז דער גרינגסטער אופֿן אַ פּוללדיקער אָפּשרייב. דורך דעם מעג דער יוואָ ניצן דאָס געלט אויף וואַסערע פּראָיעקטן ער האַלט פֿאַר גייטיק.

איר קענט אויך געבן געלט אויף אַ געוויסן פּראָיעקט. אויב אזוי בעטן מיר אייך, איר זאָלט זיך באַוואַרענען, אַז טאַמער וועט דער יוואָ איינזען, אַז דער פּראָיעקט לאָזט זיך מער נישט דורכפֿירן, זאָל ער האָבן דאָס רעכט איבערצוניצעווען דאָס געלט אויף עפעס אַנדערש וואָס איז קאָנסעקווענט מיט די תנאים פֿון אייער ביישטייער.

אויב איר ווילט איצט געבן צו שטייער, איז אייך כּדאי דאָס צו טאָן ביזן סוף יאָר, איר זאָלט עס קענען אַראָפּרעכענען פֿון די הייאָריקע שטייערן.

דאָס קענט איר למשל טאָן דורך איינשטעלן יאָרגעלט, ד"ה פֿאַר אַ ביישטייער דעם יוואָ וועט איר קריגן אַ גאַראַנטירטע הכנסה אויפֿן גאַנצן לעבן. טייל פֿון דער דאָזיקער הכנסה איז באַפֿרייט פֿון שטייערן און האָט דערפֿאַר אַ העכערן ווערט. אזוי ווי דאָס אינוועסטירן אויף דער בערזע איז ביים היינטיקן טאָג נישט פֿאַרלאָזלעך, איז אַ גאַראַנטירטע הכנסה נאָך מער געווינטשן.

דער פּראָצענט וואָס איר וועט קריגן ווענדט זיך אין אייער עלטער ביים איינשטעלן דאָס יאָרגעלט. אזוי ווי דער פּראָצענט וועט אין יאָר 2003 קלענער ווערן עצהן מיר אייך, איר זאָלט געבן אייער ביישטייער פֿאַרן סוף יאָר. נאָך פינקטלעכע אינפֿאַרמאַציעס ווענדט זיך צו:
דאַנא ליפּמאַן אויף 606-8293 (917).

געדענקט דעם יוואָ ביים שרייבן אייער צוואַה

מיטן אַריינרעכענען דעם יוואָ אין אייער צוואַה העלפֿט איר פֿאַרזיכערן, אַז אונדזערע קינדער און קינדס קינדער זאָלן לערנען און פֿאַרשטיין די געשיכטע, שפּראַך און קולטור פֿון אונדזער טייערער מיזרח אייראָפע. ביים שרייבן אַ צוואַה איז כּדאי זיך צו האַלטן אַן עצה מיט אַן אַדוואַקאַט.

אַן אייך קענען מיר דאָס נישט טאָן!

אויסשטעלונג וועגן דעם בונד



בני דער עפענונג (פֿון רעכטס): פראָפֿ' יאָנקל דזשייקאָבס, ברוך־אלי סלאָוין, מאַטל זעלמאַנאוויטש, יצחק לודען, פֿרומאַ מאַהרער

נאַציאָנאַלע שפראַך פֿון פּוילישע יידן וועט זײַן ייִדיש, שוין הונדערטער יאָרן ס'לשון פֿונעם רוֹב יידן אין פּוילן. געזאַגט און געטאָן: דער בונד האָט געשאַפֿן אַ נעץ קולטור־דערצײער־יש געזעלשאַפֿטלעכע אָרגאַניזאַציעס פֿאַר ייִדישע אַרבעטערס און זײַערע קינדער: שולן, פֿאַרלאַגן, ביבליאָטעקן, דראַמ־קרייזן, יוגנטקלובן, ספּאָרטקלובן און סאַנאַטאָריעס, וואָס האָבן געהאַט אַ גרויסע השפּעה אויפֿן אויפֿבלי פֿון דער ייִדישער קולטור אין די 1920ער און 1930ער יאָרן.

דער בונד האָט זיך אויך ענערגיש באַטייליקט אינעם קאַמף פֿאַר דער אַרבעטער־באַוועגונג און זיך באַמיט וועגן ווילזיגן און רעכט פֿון ייִדישע אַרבעטערס. דער בונד האָט אויך אָרגאַניזירט „זעלבשוץ“ זיך קעגנצור־שטעלן גוואַלד־מעשים אויף יידן אין די פּאַרקן און אוניווערסיטעטן. די בונדישע צײַטונג, די **נייע פֿאַלקס־צײַטונג**, האָט זיך אויך שאַרף אַרויס־געזאַגט קעגן דעם געזעץ צו פֿאַרווערן ייִדישע שחיטה וואָס דער סײַם האָט אין 1936 אָנגענומען, וויל זי האָט עס געהאַלטן פֿאַר אַנטיסעמיטיש, קעגן די אינטערעסן פֿון יידן בכלל.

דאָס ענערגישע געראַנגל מיטן אַנטיסעמיטיזם מצד דעם בונד האָט צוגעהאַפֿן, ער זאָל ווערן איינע פֿון די גרעסטע און שטאַרקסטע פּאַרטייען בײַ יידן אין פּוילן און ער־ב דער צווייטער וועלט־מלחמה טאַקע געווינען ס'רוב־שטאַטישע וואַלן איבערן לאַנד.

אַ רעפֿעראַט וועגן דער געשיכטע פֿון בונד אין פּוילן. נאָך דעם איז דער עולם געגאַנגען באַקוקן די אויסשטעלונג. די פֿאַטאַס, אַפֿישן אַזױו האָבן געמאַכט אַ טיפֿן רושם פֿונעם בונדישן אויפֿטור אין צווישנמלחמהדיקן פּוילן. דאָ ווייטער איז אַן אויסצוג פֿונעם קאַטאַלאַג פֿון דער אויסשטעלונג:

די באַנייגונג אין 1918 פֿון דער פּוילישער רעפּובליק איז געווען אַ יום־טוב־סײַ פֿאַר פּאַליאַקן, סײַ פֿאַר יידן. אַלע האָבן געגלייבט, אַז מיט דער געשעעניש הייבט זיך אַן אַ נייע תקופֿה, וווּ ס'וועלן געוועלטיקן דעמאָקראַטיע, גלייכהייט און יושר. פֿאַרן רוֹב יידן אין פּוילן, אָבער, האָט זיך די דאָזיקע תקופֿה גיכער אויסגע־צײַכנט מיט אַ פֿאַרשאַרפֿטן אַנטיסע־מיטיזם, מיט עקאָנאָמישן אומיושר און מיט דלות. פֿון איין זײַט האָבן די ציוניסטן אונטערגעטריבן יידן, זײ זאָלן אַוועקפֿאַרן קיין אַרץ־ישׂראל. דער בונד, ווידער, האָט זיך געקלאַמערט אין „דאָקײַט“, אַז מע דאַרף נישט אַנטלויפֿן פֿון די צרות, נאַר אויפֿן אַרט, אין פּוילן גופֿא, זיך ראַנגלען דורך אַ פֿאַרצווייגטן פּאַליטיש־קולטורעלן פּלאַן.

בײַם סאַמע האַרץ פֿונעם פּלאַן איז געווען דער געדאַנק צו שאַפֿן אַ מאַדערנע, וועלטלעכע, אויטאָנאָמע ייִדישע געזעלשאַפֿט וואָס וועט קעמפֿן פֿאַרן סאָציאַליזם און פֿאַר די רעכט פֿונעם ייִדישן אַרבעטער־קלאַס. די

דעם 28סטן אָקטאָבער האָט זיך געעפֿנט אַ נייע אויסשטעלונג א״ט „דאָקײַט: דער חזיון פֿון ייִדישן אַר־בעטער־בונד אין צווישנמלחמהדיקן פּוילן“. דעם פֿאַרזײן בײַ דער אימפּאַ־זאַנטער עפֿענונג האָט געפֿירט פֿרומאַ מאַהרער. זי האָט אויך גערעדט וועגן דער אַרבעט בײַם צוגרייטן די אויס־שטעלונג. (מיטקוראַטאָרן זענען געווען לײַזער גרינבוים און קרישאַ פֿישער. פֿר' מאַהרער איז איצט נאַמינירט געוואָרן פֿאַר הויפּט־אַרכיוואַר בײַם יוֹאַ.) מיט באַגריסונגען אויף ענגליש און ייִדיש זענען אַרויסגעטראָטן ברוך־אלי סלאָוין, פֿאַרזיצער פֿון דער יוֹאַ־פֿאַרוואַלטונג; ד״ר הערשל גלעזער, מיטדעקאַן פֿונעם מאַקס וויינרײַך־צענטער בײַם יוֹאַ; מאַטל זעלמאַנאָ־וויטש, פֿאַרוואַלטונג־מיטגליד און בונדיסט, וואָס האָט געגעבן אַ ברייטהאַרציקן בײַשטייער, די אויס־שטעלונג זאָל צו שטאַנד קומען; און יצחק לודען, ספּעציעלער גאַסט פֿון ישׂראל, רעדאַקטאָר פֿונעם בונדישן זשורנאַל **לעבנס־פּראָגן**. דער הויפּט־רעדנער איז געווען פּראָפֿ' יאָנקל דזשייקאָבס פֿון דזשאַן־דזשיי־קאַלעדזש, וואָס ער האָט געהאַלטן



צום ארויסקומען פֿון דעם באַנד אויטאָביאָגראַפֿיעס דרוקן מיר דאָ אויסצוגן פֿון איין שרטיבערין, „אסתר“. איר שפראַך האָבן מיר נישט רעדאַקטירט, בלויז דערהינטטיקט דעם אויסלייג. – ה.ג.



אַנשריבן אָפֿן־האַרציק. עס איז געווען אַ בריוו פֿאַר זיך אליין. יעצט, נישט־קוקנדיק וויפֿל כ׳שטעל אַינן, שרײַב איך. נאָר די זיכערקייט, אַז דאָרט ווױהן כ׳שרײַב, וועט מען אויף מיין ווונטש גאַרנישט איבערגעבן דער עפֿנטלעכקייט, האָט מיר געגעבן די דריי־סטקייט צו שרײַבן. בײַ אונדז אין שטוב ווייסט מען נישט אָפֿילו, וואָס כ׳שרײַב.

ווער ווייס? אפֿשר וועט די

אויטאָביאָגראַפֿיע אַרויסרױפֿן אַ ווענדונג אין מיין לעבן. זי איז פֿאַר מיר גופֿא אַ נײַעס. איך האָב נאָך קיין מאָל אַזוי ערנסט באַטראַכט מיין לעבן. יעדן פֿאַלס איז עס געווען אַ לעבן אַ שווערס. עס דריקט דאָס מאַטעריעלע, עס קוועלט די צוויי־דייטיקייט פֿון דער סיטואַציע. עס דענערווירט דאָס טאַפֿלטע פֿנים, דער נישט־ריכטיק פֿאַרשטאַנענער איך. און רעדן קען מען נישט, ווייל מען פֿאַרשטייט דיך נישט. און די וועלכע פֿאַרשטייען יאָ קענען קנאַפֿ העלפֿן. די נשמה רײַסט זיך צו ווייטע האַרײַזאַנטן, און כ׳פֿאַרבלייב אין קליינעם וועלטל פֿון יונגע פֿליכטן. אַרויסרײַסן זיך איז אוממעגלעך, ווייל דאָס וואָלט געהייסן פֿאַרלירן דעם באַדן. ווערט אַלזאָ דערשטיקט דער פֿראַטעסט מיטן קול פֿון שכל. ווערט פֿאַרטראַטן דאָס רעאַלע מיט לייענען ביכער און מען לעבט. טייל מאָל לאַכט מען. און ווען איך די טיפֿענישן פֿון

האַרץ קלינגט אַ זיפֿץ פֿון ווייטיק, ווען איך אויגן מידע, כאַטש יונגע, צינדן זיך פֿונקען פֿון גליצענדן בונט און פֿראַטעסט, ווערט עס פֿאַר־לירן אין טומל פֿון פֿאַרויסגייענדן לעבן. פֿאַר וואָס?

און גלייך נאָך דעם גלייכן זיך די אַקס־לען, שטאַרקן זיך, גרייט איבערצור־טראַגן דאָס אַלעס, נישט לאָזן זיך! נאָר מיט בטחון, פֿאַרויס!

גריצע, דעם 7טן מײַ 1939

אָך בין געבוירן אין יאָר 1920 אין אַ שטרענג חסידישע פֿאַמיליע. מיין פֿאַטער איז געווען אַ גערער חסיד. פֿון זײַט כ׳געדענק בין איך געווען אַרומגערינגלט מיט חסידישע טראַדיציעס. אַלס פֿינפֿיאַריק קינד האָב איך זיך געפֿילט גליקלעך, וואָס כ׳בין אַ יודיש קינד. מיט באַדויער האָב איך געקוקט אויף די נישט־יידן, וועלכע האָבן נישט דאָס גליק. מיין קינדערישער שכל האָט מיר געזאָגט, אַז זיי איז זייער שלעכט.

ווען כ׳בין אַלט געוואָרן פֿינף יאָר האָט מיך מיין פֿאַטער אַנגעדונגען בײַ אַ מלמד. אין יענע צײַט איז געקומען צו פֿאַרן קיין גריצע די פֿרוי שרה שענירער. בײַ אונדז אין שטוב איז געוואָרן אַן איבערקערעניש. איך האָב זיך צוגעהערט ווונדערלעכע געשיכטעס וועגן דער אויסער־געוויינטלעכער פֿרוי. מען האָט געשמעסט, אַז זי גרינדעט יודישע טעכטערשולן. דאָס וואָרט „שול“ האָט אויף מיר געווינקט מאַגיש. מיט אויסערגעוויינטלעך אומגעדולד האָב איך דערוואַרט, בײַ אונדז זאָל זיך שוין גרינדן אַ שול, און דווקא אַ יודישע. עס האָט זיך מיר געחלומט אַ גן־עדן. עפעס אַ קלייניקייט: לערנען! איך וועל קענען. כ׳האָב זיך פֿסדר געפֿרעגט צי וועט מען אונדז לערנען שרײַבן, רעכע־נען אַזאַ ווי. מיין פֿאַטער האָט געענטפֿערט: קודם־כל וועט מען דיך לערנען דאוונען, שרײַבן יודיש, פֿאַרטייטשן ס׳דאוונען. און ווען ער האָט נאָך געזאָגט, אַז מע וועט לערנען חומש האָט מיר פֿאַרפֿעלט אַטעם. „און רשי און גמרא אויך, טאַטעשײ?“ דאָ האָב איך באַקומען אַן ענטפֿער, אַז רשי און גמרא לערנט מען נישט מיט קיין מיידלעך. נו, זאָל זײַן נישט. בלייבט דאָך חומש. כ׳בין אַרומגעלאָפֿן ווי פֿאַרשיפורט צווישן אַלע און ווער ס׳האָט געוואָלט הערן האָט זיך געקענט דערוויסן, אַז אין גריצע וועט זיך גרינדן אַ שול פֿאַר מיידלעך, וווּ מע וועט לערנען יודיש לייענען, דאוונען און – דאָ האָב איך פֿאַרענדיקט זיגרייך – און חומש.

קורץ, עס האָט זיך געגרינדעט אַ בית־יעקב־שול. איך האָב זיך געלערנט אויסגעצייכנט. כ׳האָב זיך דאָרט אויס־געלעבט מיט מיין גאַנצער קינדערישער פֿרייד. אַזוי האָב איך ענדלעך געלערנט. פֿאַרשטייט זיך, אַז נישט קיין חומש, אָבער אַלף־בית שוין יאָ און זינגען אויך. אָפֿגעלערנט צוויי יאָר אין בית־יעקב־האָב איך אַנגעהויבן קלערן וועגן אַ פֿאַוושעכנע [מלוכישע] שול. מינע עלטערע חבֿרות האָבן זיך שוין דאָרט געלערנט. ענדלעך איז געקומען די צײַט. קיין גליקלעכער קינד איז שוין דעמאָלט נישט געווען אי־בער מיר. אין דער היים האָט מען זיך קנאַפֿ אינטערעסירט דערמיט. [...]

אַרייַנקומענדיק אין פֿאַלקס־ביבליאָטעק האָב איך געלייענט די באַקאַנטמאַכונג פֿון יוואָ. מיין האַרץ האָט שטאַרקער אַ קלאַפֿ געטאַן. כ׳האָב געוויסט, אַז כ׳וועל אַנשריבן מיין אויטאָביאָגראַפֿיע. דאָס וועט אַלזאָ זײַן מיין ערשטע אַרבעט געשריבן אין יודיש. אָבער ס׳איז געווען נישט בלויז צוליב דעם מיין פֿרייד. ענדלעך! כ׳וועל

בשם אומר

אונדזער חבֿרטע פֿריידל פֿראַנק, וואָס איז געווען אַ סעקרעטאַרשע אינעם „אַמאָפֿטייל“ (אַמעריקאַנער אָפֿטייל) פֿון יוואָ אין די 1930ער יאָרן, אונטער דער אַנפֿירער־שאַפֿט פֿון ד״ר יעקב־שאַצקי, ד״ר א. מוקדוני, לייבוש לעהרער, פֿראַפֿ' יודא א. יאַפֿע א״א, און איז איצט איבער די 90 (ביז 1120!), האָט מיט עטלעכע יאָר צוריק, אין אַ רעפֿעראַט וועגן דער יודישער ליטעראַטור, דערציילט אַ שיינע מעשה וועגן יצחק באַשעוויס זינגער: „ווען באַשעוויס זינגער איז אַנגעקומען קיין אַמעריקע האָט ער זיך געווענדט צום פֿאַרווערטס נאָך אַ שטעלע. האָט מען אים געפֿרעגט: וואָס טויג דיר אַ שטעלע אין אַ צײַטונג וואָס האַלט בײַם שטאַרבן [אין 1935]! און וועט זיך אין גיכן פֿאַרמאַכן? באַשעוויס זינגער האָט געענט־פֿערט, איך בין גרייט אַינצושטעלן. דאָס איבעריקע ווייסט איר אַלע אליין.“

אונדז דאַכט זיך, אַז אונדזערע לייענערס פֿאַרשטייען דעם ווונק...

אַפּרופֿן פֿון די זומער־סטודענטן 2002



זשעניע וואָלאַך שפּילט בנים סיום

טייערע חברים רבקה און אברהם פאט, א שיינעם און הארציקן דאנק פאר דער סטיפענדיע צום אַנדענק פֿון ברוכה פאט. עס האָט געמאַכט מעגלעך מיין לערנען זיך אין דער זומער־פּראָגראַם אין קאַלאַמביאַ. די פּראָגראַם איז געווען פֿאַר מיר אַ רייכע איבערלעבונג. נישט נאָר האָב איך זיך געלערנט שרייבן, רעדן און לייענען ייִדיש, נאָר זיך אויך געלערנט מער וועגן מיין משפּחה און וועגן ייִדישער קולטור און געשיכטע. איך וויל זיך באַניצן מיט ייִדיש אין מיין פֿילמאַרבעט. איצט בין איך אין דער מאַגיסטער־פּראָגראַם אין פֿילם־ און מעדיאַ־קונסט אין האַנטער־קאַלעדזש. נאָך אַ מאָל אַ שיינעם דאַנק.

נעמי מגידסאָן

געלע שווייד פֿישמאַן אהרן און סאַניע פֿישמאַן־פֿונדאַציע פֿאַר ייִדישער קולטור

טייערע חברים פֿישמאַן,

שלום־עליכם. איך הייס עליזה שאַכנאַוויץ. איך בין געווען אין דער קאַלאַמביאַ־ייִדיש־פּראָגראַם אין דעם אַנהייבער־קלאַס. איך בין אַ גראַדוּר־סטודענטקע אין דזשאַרדזשטאָונער אוניווערסיטעט אין וואַשינגטאָן. איך לערן זיך לינגוויסטיק פֿון ייִדישע שפּראַכן. נאָך דער פּראָגראַם קען איך טאָן פֿאַרשונג אויך וועגן ייִדיש. איך האָב הנאה געהאַט פֿון דער פּראָגראַם. איך האָב זיך באַקענט מיט נייע חברים און זיך געלערנט וועגן דער ייִדישער קולטור און לעבן. איך וועל בענקען נאָך די לימודים און די אַנדערע מענטשן. אַ שיינעם און האַרציקן דאַנק פֿאַר אַינער הילף. איך האָב דאָס ניט געקענט טאָן אָן אַינער הילף. איך ווינטש אַיך געזונט און שמחה. נאָך אַ מאָל אַ דאַנק,

עליזה שאַכנאַוויץ

מרים־חיה סגל זינגט בנים סיום



בס"ד געאַכטע חֶרַטע פֿישמאַן, איך הייס ישראל (סערגיי) נעקראַסאָו און איך שרייב אַיך צו באַדאַנקען פֿאַר אַינער סטיפענדיע, וואָס איך האָב באַקומען. די באַטייליקונג אין דער ייִדיש־זומער־פּראָגראַם איז זייער וויכטיק פֿאַר מיר און פֿאַר מיין היינטיקער און קומעדיקער אַרבעט. אין פעטערבורג פֿיר איך ייִדיש־לימודים אין דער גרופּע אוניווערסיטעטישע סטודענטן און אַרבעט ווי אַן איבערזעצער פֿון ייִדיש אינעם צענטער „פעטער־בורגסקאַיאַ יודאַיקאַ“. איז די באַטייליקונג אין דער דאָזיקער פּראָגראַם פֿאַר מיר די איינציקע מיגלעכקייט אויסצובעסערן מיין שפּראַך, זיך צו לערנען ביי די בעסטע ספּעציאַליסטן אין דער גאַנצער וועלט. דאָס איז נייטיק פֿאַר אונדזערע ייִדיש־אויספֿאַרשונגען. אָן אַינער הילף וואָלט עס געווען אוממיגלעך. אַ גרויסן און האַרציקן דאַנק,

ישראל (סערגיי) נעקראַסאָו

געדענקט דעם יוואָ בנים שרייבן אינער צוואָה

דורך שטיצן דעם יוואָ ווערט איר אַ רינגל אין דער קייט וואָס פֿאַרבינדט דעם היינטיקן דור מיט אונדזערע מירזח־איראַפּענישע אַבות. זעט, אַז אינערע קינדער און אייניקלעך זאָלן וויסן פֿון וואַנען זיי שטאַמען, אַז אונדזער ירושה זאָל אַריבערגיין פֿון דור צו דור.

אַזוי ווי דער יוואָ האָט זיך שוין באַזעצט אין זיין נייער היים, קען מען איצט אָפּגעבן כּבֿוד חברים און קרובֿים דורך באַשטימערן זיך אין זייער נאַמען. נאָך אינפֿאַרמאַציע וועגן ירושות, צוואָות און עזבֿונות קלינגט אָן: עלאַ לעוויץ, פֿונאַנדערבוּי־דירעקטאָר, אויפֿן נומער 246-6080 (212), אַדער פֿילט אויס דעם איצטיקן פֿאַרמולאַר און שיקט אים צו אין יוואָ. אונדזער ירושה געפֿינט זיך ביי אַיך אין די הענט

ליבע חברים באַנער, איך פֿריי זיך זייער אַיך צו שרייבן און לאָזן אַיך וויסן וואָס פֿאַר אַ וויכטיקע און ווונדערלעכע פּראָגראַם דאָס איז. עס איז דאָ אַ גאַנצער דור יונגע־לייט וואָס לערנען זיך ייִדיש פֿון דער דאָזיקער פּראָגראַם, וואָס איז די גרעסטע אין דער וועלט. אַ האַרציקן דאַנק.

אַביגיל האָוועל

„עפיק“ – דער עפאס פֿון ייִדישן פֿאָלק



לובלין: לעווערטאָווער גאַס („דער נײַער וועג“)

דער ייִדישער וויסנשאַפֿטלעכער אינסטיטוט - ייוואָ, וואָס געפֿינט זיך אין ניו־יאָרק און איז דער יורש פֿון דעם ווילנער ייוואָ וואָס האָט אָנגעהויבן זײַן טעטיקייט נאָך אין יאָר 1925, האָט אָנגענומען אַ באַשלוס מיט צוויי יאָר צוריק זיך אָנצושליסן אין אַקטיווער דערצײערער אַרבעט מיטצואַרבעטן מיטן ייִדישן ציבור אויף צו דער־מעגלעכן אונדזער יוגנט זיך צו באַקענען, פֿאַרשטיין און פֿאַרדענען די ייִדישע מזרח־אייראָפּעישע קולטור און לעבן.

ווי אַ רעאַקציע אויף די ברייטע בקשות פֿון מענטשן אויסערן אינסטיטוט האָט דער ייוואָ אָנגענומען אַ פֿאַר־שלאַג צו פּראָדוצירן אַלע נייטיקע מאַטעריאַלן אויף צו קענען צוגרייטן און פֿאַרליכטערן דאָס צוגרייטן לערער וואָס זאָלן קענען אויסשולן יונגע מיטלשול־סטודענטן וועגן די עלעמענטן וואָס האָבן געשאַפֿן אַ רײַך ייִדיש לעבן אין מזרח־אייראָפּע ביזן חורבן. צווישן די וועלן זיך מסתּמא געפֿינען צוקונפֿטיקע אַקאַדעמיקער און לערער; אָבער צווישן די מוז אויך בלייבן אַ פֿאַרזיכערטע צוגעבונדנקייט צו דער קולטור, דער שפּראַך און דער ייִדישקייט וואָס האָט דאָרט געהערשט.

דער ייוואָ האָט צו דעם צוועק אָנגעשטעלט ד״ר עדינה צימעט, וואָס האָט זיך צונויפֿגערעדט מיט עצה־געבערס, דערצונוגס־ספּעציאַליסטן - היסטאָריקער, סאַציאַלאָגן אַזױ - אַלע אַקאַדעמיקער וואָס פֿאַרנעמען זיך מיט דער דאָזיקער תקופֿה און קולטור אין זײַער אַרבעט, אויף אויסצובויען דעם פּראָגראַם. דער פּראָגראַם וואָס גייט אונטערן נאָמען „עפיק“ (Educational Program for Yiddish Culture) און וואָס איז דער פּראָדוקט פֿון ד״ר צימעטס פּערזענלעכער אַרבעט און אויפֿזענונג, איז געבויט אויף ספּעציפֿישע טעמעס, וואָס זײַנען צונויפֿגעשטעלט נאָכגייענדיק די סאַמע נײַסטע דערצונוג־אַביעקטיוון פֿון די דערצונוג־קאָמפּיטעטן פֿון דער אַמעריקאַנער רעגירונג. עס נעמט אַרײַן עסייען, אַ מאָנאָגראַפֿיע מיט צוגאַב־מאַטעריאַלן און דערצונוג־אַנוויזונגען, וואָס דאַרפֿן צוהעלפֿן דעם לערער בײַם פֿאַרשטעלן די טעמאַטיק אין קלאַס. דער ייוואָ האָט אויך בדעה איבערצוצעצן דעם מאַטעריאַל אויף נוצלעך צו מאַכן פֿאַר אַנדערע ייִדישע ייִשובֿים וווּ ענגליש איז נײַט די הויפּטשפּראַך. שפּאַניש און העברעיִש פֿאַר לאַטיין־אַמע־ריקע און ישראל זײַנען די צוויי ערשטע צילן פֿאַר דעם צווייטן שטאַפּל.

אונדזער איצטיקער צוועק איז נײַט נאָר צו ברענגען וויסן און דערוועקן אינטערעס וועגן „עפיק“, נאָר אויך צו דער־מעגלעכן אַלע ייִדישע שולן איינצוזאַפֿן די מאַטעריאַלן פֿאַר זײַערע דערצײערישע הצטרכותן. פֿאַר דער צווייטער וועלט־מלחמה זײַנען ס׳רױב יידן געווען אין מזרח־אייראָפּע און זײַער קולטור און לעבן־שטייגער האָבן דאָרט גע־הערשט. עס איז נײַט נאָר אונדזער חובֿ, נאָר אויך אונדזער פּערזענלעכע פֿאַדערונג אָנצוהאַלטן אַ קאַנטאַקט מיט זײַער לעבן־שטייגער, קולטור און שפּראַך אויף צו קענען זיך באַשיצן קעגן דער הינטיקער איינזאַמקייט וואָס דערפֿירט אונדזער יוגנט זיך צו פֿילן פֿאַרלאָרן, אומבאַהאַלפֿן און

צעמישט לגבי דעם קולטורעלן הינט וואָס באַקומט זיך אָן אַן עבר אין זײַער דענקען. אין אַ וועלט וואָס דאַרף ווערן טאַג־טעגלעך באַוווּסטזיניקער צו די נויטווענדיקייטן פֿון מינדערהייטן, פֿון די קלענערע קולטורעלע שפּראַכן אַזױ פּאַסט זיך אונדזער ציל אַרײַן לחלוטין. אויף צו קענען זען דעם קערן פֿון לימוד און כּדי אונדזערע בשותפֿותדיקע צילן זאָלן זײַן פֿרוכפּערדיקע, מוז מען די טעקסטן און דער־צײַערישע אידעען אַרײַנפֿירן אין קלאַסן. דאָ מיר זוכן אַזײַער הילף און שטיצע. מיר האָפֿן צו פֿאַרזיכערן אַן אָרט אין אַלע ייִדישע שולן - אַשכּנזישע און ספּרדישע - פֿאַר אַ פֿאַרברייטערטער פּאַנאָראַמע פֿון דער ייִדישער קולטור און לעבן.

נאָך מער אינפֿאָרמאַציע זײַט אוי גוט און קלינגט אָן ד״ר עדינה צימעט: 917-606-8227.

נײַע סטיפּענדיע

[המשך פֿון ז' א']

סײַ אין פּוילן, סײַ אין אַמעריקע איז ער געווען אַ געזעל־שאַפֿטלעכער טוער, לעקטאָר און שרייבער. דער הויפּט האָט ער זיך אָפּגעגעבן מיט בונדישער אַרבעט - אין די יוגנט־אַרגאַניזאַציעס „צוקונפֿט“, „סקיף“ און „יוגנטבונד“. ער האָט געדרוקט זײַנע אַרבעטן סײַ אין בונדישע, סײַ אין אַנדערע פּובליקאַציעס: פֿאַלקסצײַטונג, יוגנט־וועקער, פֿאַרויס א״א אין פּוילן; ייוואָ־בלעטער, צוקונפֿט, אונדזער צײַט, וועקער א״א אין אַמעריקע; ווי אויך אין ישראל, אייראָפּע, דרום־אַפֿריקע, אויסטראַליע. ער האָט אַרויסגעגעבן עטלעכע ביכער אויף מעדיצינישע און פּובליציסטישע טעמעס. ער איז טראַגיש דערטרונקען געוואָרן נאָך נישט זײַענדיק קיין 60 יאָר אַלט. דער ייוואָ דריקט אויס אַ האַרציקן דאַנק דוד און לינא ברעסלאָו, דעם פּרעזידענט און עזעקוטיו־דירעקטאָר פֿונעם קולטור־הויז, ווי אויך רבֿקה און אַברהם פּאַט, ד״ר פּאַסט קינדער, און דער גאַנצער פֿאַרוואַלטונג פֿונעם קולטור־הויז פֿאַר זײַער ברייטהאַרציקייט.

דעם 12טן אויגוסט 1952:

סטאלינס לעצטער אָנפֿאַל אויף דער ייִדישער קולטור

מאַקס וויַננרײַך-צענטער



מאַרינאַ טעמקינאַ



יודזשין אָרענשטיין

זייער פֿאַרבינדונג מיט ייִדיש, ווי צוליב זייער אַקטיוויטעט אין דעם קאָמיטעט. ער האָט אָנגעוויזן דערויף, אַז פֿון די דרייצן קרבנות וואָס זענען געפֿאַלן דעם 12טן אויגוסט 1952 זענען בלויז פֿינעף געווען ייִדישע שרייבערס. דאָס איז אַ טעות וועגן דער געשיכטע וואָס ער באַמיט זיך אויפֿצוקלערן. ער האָט דערציילט פרטים וועגן דעם פּראָצעס, ווי אַזוי די באַשולדיקטע האָבן זיך קעגנגעשטעלט די פּראָקוראַרן און נאָכן פּלומרשטן „מודה זיין“ אָפּגעוואָרפֿן די באַשולדיקונגען.

נאָך אים האָט גערעדט פּראָפֿ' יודזשין אָרענשטיין (מעגיל-אוניווערסיטעט) אויף אַ שיינעם ייִדיש וועגן די ייִדישע שרייבערס פֿון אַ ליטעראַ-ריש-היסטאָרישן קווינקל. ער האָט אַרומגערעדט די אומגעקומענע פֿון יאָר 1952 – פּרץ מאַרקיש, דוד בערגעלסאָן, דוד האָפּשטיין, לייב קוויטקאָ און איציק פֿעפֿער, ווי אויך פֿרייער אומגעקומענע – משה קולבאַק און דער נסתר – ווי אַזוי זיי האָבן אָנגעהויבן זייערע קאַריערעס פֿאַר דער באַלשעוויטישער רעוואָלוציע, דערנאָכדעם ס'רובֿ אַוועק

צום פֿופֿציקסטן יאַרצייט נאָכן אומגליק איז דעם 23סטן יולי הײַנאַר פֿירגעקומען דאָ אינעם יוואָ אַ דיסקוסיע וועגן „דעם 12טן אויגוסט 1952: פֿופֿציק יאָר נאָך סטאלינס לעצטן אָנפֿאַל אויף דער ייִדישער קולטור“.

דער ערשטער האָט גערעדט דזשאַשאַ רובענשטיין פֿון „אַמעסטעיַ אינטערנאַציאָנאַל“, וואָס ער האָט דאָ נישט לאַנג אַרויסגעגעבן אַ בוך וועגן דעם מישפט איבערן ייִדישן אַנטי־פֿאַשיסטישן קאָמיטעט. לויט אים זענען די טוערס אינעם קאָמיטעט פֿאַרמישפט געוואָרן צום טויט נישט אַזוי צוליב

הייסט עס, נישט קיין פינקטלעכער. נאָר אַז די דערווייל בעסערע לעבנס־תנאים האָבן געפֿירט צו גאַר גרויסע ליטעראַרישע אויפֿטוען איז קיין ספֿק נישט.

אַחרון אַחרון – מאַרינאַ טעמקינאַ, אַ פּאַעטעסע און מיטגרינדער פֿונעם אַרכיוו פֿאַר ייִדישער אימיגראַנטישער קולטור (דערעיקרשט פֿון געוועזענעם ראַטן־פֿאַרבאַנד), האָט דערציילט וועגן די נאַכווייענישן וואָס זי האָט איבער־געלעבט ווי אַ יונג מיידל אין ראַטן־פֿאַרבאַנד. זי האָט דערציילט, ווי אַזוי ייִדן האָבן זיך בײַ די סאַוועטן אַרײַפֿ־געאַרבעט – פֿון אירע לערערס אין די שולן ביז די הויפטטוערס בײַ באַלעט „באַלשױ“ – און ווי זיי זענען בײַ אַנטי־סעמיטישע אַפּאַראַטיקעס גע־וואָרן „גרויס אין די אויגן“. זי האָט אויך איבערגעגעבן די שרעק בײַ ייִדן שרייבערס וואָס האָבן צו יענער צייט מער נישט געשריבן אויף ייִדיש, נאָר וואָס אויף אויסצומיידן אַרעסט האָבן געפרוווט אָפּווישן אַלע שפּורן פֿון זייערע אַמאָליקע קאַריעריעס אַרום ייִדיש און ייִדישקייט, למשל דורך פֿאַרברענען טײַערע ביכער און מאַנוסקריפּטן.

אַ פּלל, אויף די געשעענישן פֿון 1952 האָט מען געוואָרפֿן אַ גאַנץ נײַ ליכט.

- זשעניע וואָלאָך

זשעניע וו. איז דעם זומער געווען אַ סטודענטקע אינעם אַוואַנסירטן קורס, פּראָגראַם פֿון ייִדישער שפּראַך, ליטעראַטור און קולטור אין אוריאַל ווינרײַך.

פֿון רוסלאַנד אין דער צײַט פֿון דער רעוואָלוציע און ערשט שפּעטער, ווען זיי האָבן געזען, אַז דעם ייִדישן שרייבער איז פּלומרשט בעסער אין ראַטן־פֿאַר־באַנד ווי אין אַנדערע לענדער, האָבן זיי זיך דאַרטן באַזעצט. איז דער טערמין „סאַוועטיש־ייִדישער שרייבער“,



שלמה מיכאַעלס (רעכטס) און איציק פֿעפֿער (לינקס) מיט פּאַול ראָבסאָן בעת זייער וויזיט אין אַמעריקע (1943)

דער טאָגבוך פֿון ווילנער געטאָ פֿון הערמאַן קרוק

פֿאַרבעטן געוואָרן פֿון אַרגענטינע צו קומען קיין ניו־יאָרק, פֿדי פֿונאַנדער־שיפֿרין די פֿאַרצייכענונגען און העלפֿן אַרויסגעבן דעם טאָגבוך. צום טאָגבוך האָט פּנחס שוואַרץ אָנגעשריבן אַ גאָר גענויע ביאָגראַפֿיע פֿון קרוק. די דאָ־זיקע ביאָגראַפֿיע פֿאַרענדיקט שוואַרץ מיט דער ידיעה, אַז אויך אין לאַגער קלאַגאַ האָט קרוק נאָך ווייטער פֿאַר־צייכנט זינע נאַטיצן, אַז מען האָט זיי ביז דעמאָלט ניט געפֿונען און: „...מיר האָפֿן, אַז דאָס טאָגבוך וואָס קרוק האָט געשריבן אין קלאַגאַ וועט זיך נאָך אַפֿשר אַ מאָל אַפֿזוכן. עס איז זייער מיגלעך, אַז עס געפֿינט זיך ערגעץ אין דער הינטיקער ווילנע“.

די דאָזיקע האָפֿענונג איז איצט מקוים געוואָרן. דער טאָגבוך פֿון קלאַגאַ האָט זיך אָפֿגעפֿונען. ליידער האָט שוואַרץ ניט דערלעבט זיך צו דערוויסן וועגן דעם.

פֿון מדינת־ישׂראל איז געקומען די ידיעה, אַז מיט אַ פֿאַר וואָכן צוריק איז אַהין געבראַכט געוואָרן נאָך אַ טייל פֿון הערמאַן קרוקס טאָגבוך און אַנדערע נאַטיצן. זיי זינען געווען פֿאַרגראַבן אויף דעם שטח פֿון דער פֿריערדיקער ייִדישער געטאָ. אין די דאָזיקע געפֿונענע מאַטעריאַלן איז אויך דאָ דער נאַטיצבוך פֿון לאַגער קלאַגאַ. אין ישׂראל געפֿינט זיך דער מאַטע־יאַל אין דעם אינסטיטוט צו פֿאַרשן דעם חורבן און ווידערשטאַנד א״נ מרדכי אַנלעוויטש. אַ גרופֿע פֿאַרנעמט זיך מיט דעשיפֿירן די מאַטעריאַלן און צוגרייטן עס צום דרוק. די גרופֿע וועט זיך שטעלן אין פֿאַרבינדונג מיט די יעניקע, וואָס האָבן געהאַט צו טאָן מיט דעם אַרויסגעבן דעם פֿריערדיקן טייל פֿון קרוקס כּראַניק. אַן ספֿך וועט זיך דערוויסן די וועלט אויסערגעוויינט־לעכע און וויכטיקע נייע פרטים פֿון נאָך אַ גיהנום־ווינקל פֿון די נאַציס. דאָס וועט זיין אַפֿשר דער איינציקער אַריגינעלער מאַטעריאַל, דער אַוניקום־דאָקומענט, וועגן דעם לאַגער קלאַגאַ און אויך אַנדערע עסטישע לאַגע־רן - מ. וו. בערנשטיין (אויסצוגן פֿון אַן אַרטי־קל אין פֿאַרווערטס, דעם 9טן יאַנואַר 1964)

אונטערערדישער אַנפֿירונג, נאָר אויך פֿון דער פֿאַראייניקטער פֿאַרטיזאַנער־אַרגאַניזאַציע, פֿון אלע אַנשטאַלטן פֿון ווילנער געטאָ, פֿון יחידים - אַלץ איז געוואָרן, אויף דער הייסער מינוט, פֿאַרצייכנט.

דורך פֿאַרשידענע נסים־וועגן - דורך מאַסקווע און שוואַרצע גרענעצן - איז דער פּת־ידי אָנגעקומען קיין ניו־יאָרק. אַזוי איז געווען דער ווילן פֿון דעם שרייבער, וואָס איז אומגע־קומען. ווען מען האָט אויפֿגעפֿנט די בלעכענע פּושקעס פֿון די באַהאַלטענע שריפֿטן איז אויף דער ערשטער זינט געווען אָנגעשריבן מיט דער האַנט־שריפֿט פֿון הערמאַן קרוק: „ווער עס וועט געפֿינען די דאָזיקע בלעטלעך, בעט איך, אַז מען זאָל עס באַזאָרגן צו מיין ברודער פּנחס שוואַרץ קיין ניו־יאָרק“. נאָך דעם איז אויף טייל בלעטלעך געווען אָנגעגעבן, אַז די געפֿינער זאָלן די כּראַניק באַזאָרגן צו זינע, קרוקס, פֿריינד פֿון דער וואַרשעווער פֿאַלקסצייטונג - ד״ה, צום בונד.

פּנחס שוואַרץ, וועלכער איז מיט אַ פֿאַר וואָכן צוריק געשטאַרבן, האָט טאַקע אַריינגעלייגט אַ לעבן פֿדי די דאָזיקע בלוטכראַניק פֿון זיין אומגע־בראַכטן ברודער זאָל דערזען די ליכטיקע שיין. עס האָבן געפֿעלט בלעטלעך. עס זינען געווען זינטן, וואָס זינען געווען דורכגענעצט פֿון פֿיכטיקייט. זייער פֿיל נאַטיצן און טאַג־פֿאַרצייכענונגען זינען געווען געשריבן מיט פֿאַרקירצונגען: נעמען זינען געווען אָנגעגעבן נאָר מיט איניציאַלן, מיט די ערשטע אותיות אָדער פֿאַרקירצונגען; אַ טייל נעמען האָט ער אָנגעשריבן מיט רמזים, אָדער זיי ספּעציעל פֿאַרדרייט - אַלץ צוליב קאַנספּיראַציע, פֿדי ניט ברענגען קיין שאַדן די מענטשן, אויב די נאַציס וועלן אַנטדעקן די כּראַניק.

צוליב דעם, וואָס איך האָב געקענט די סבֿיבֿה פֿון ווילנע, די מענטשן פֿון געטאָ, געוויסט וועגן וועמען עס רעדט זיך, אויך געווען באַקאַנט מיט קרוקס נאָר שווערער האַנטשריפֿט, ביז איך

צום אַרויסקומען פֿון דעם דאָזיקן בוך אויף ענגליש דרוקן מיר דאָ איבער אַן אַרטיקל פֿון מרדכי בערנשטיין, וווּ ער דערציילט וועגן דער געשיכטע פֿונעם אַריגינאַל, וואָס ער האָט צוגעגרייט צום דרוק. בשעת דער ייִדישער אַריגינאַל האָט אַריינגענומען בלויז די יאָרן 1941-1943 אין ווילנער געטאָ, איז די ענגלישע איבערזע־צונג פֿולל קרוקס שריפֿטן פֿון דער צייט וואָס ער איז אַנטלאָפֿן פֿון וואַרשע קיין ווילנע (סעפטעמבער 1939) ביזן סוף פֿון זיין לעבן אין עסטלאַנד (סעפטעמבער 1944). וועגן די דאָזיקע ווייטערדיקע מאַ־טעריאַלן האָט מען זיך דערוויסט נאָך אין 1964, ווי ס׳דערציילט מ. בערנשטיין. - ה.ג.

מ יט צוויי יאָר צוריק [סוף 1961] איז דערשינען אין ניו־יאָרק דער **טאָגבוך פֿון ווילנער געטאָ**, וואָס עס האָט געפֿירט הערמאַן קרוק פֿון



הערמאַן קרוק יוני 1941 ביז יולי 1943. דער דאָזיקער טאָגבוך גע־הערט צו די זעלטנסטע דאָקומענטן פֿון אונדזער אַזוי ברייט צעצוווינגטער חורבן־ליטעראַטור. צווישן די פֿיל הונדערטער חורבן־ביכער פֿאַרנעמט קרוקס טאָגבוך איינס פֿון די וויכטיק־סטע ערטער. עס איז פֿון די געציילטע אַריגינעלע כּראַניקעס פֿון דער דאָזיקער בלוטיקער צייט. הערמאַן קרוק האָט טאַג־טעגלעך פֿאַרצייכנט, אַן באַפֿר־צונגען, אַן פֿאַרדעקונגען, אַלץ וואָס עס איז געשען אין ווילנער געטאָ. יעדער טאַג האָט געהאַט זינע נייעסן און יעדן טאַג האָט ער דאָס פֿאַרשריבן. דורכן טאָגבוך האָט די חורבן־פֿאַר־שונג באַקומען אַן אַ שיעור פֿאַקטן, דאַטעס וועגן וועלכע עס זינען נאָך געווען השּׁערות, ניט קיין קלאַרע אינפֿאַרמאַציעס. קרוק האָט אין טאַג־בוך אויך אַריינגעשריבן וואָס ער האָט געהערט פֿון אַנדערע שטעט און שטעטלעך אַרום ווילנע. ער פֿלעגט באַקומען אינפֿאַרמאַציעס ניט נאָר פֿון בונד, וווּ ער איז געווען אין דער



נייע סטיפענדיע א"נ ד"ר עמנואל פאט

פֿאַרקויפֿן דאָס אַרבעטער־ינג־קולטור־הויז (בראָנקס, נ"י), וואָס ד"ר פּאַט איז געווען זײַן פֿאַרזיצער זינט דער גרינדונג אין 1960. דער הינטיקער פרעזידענט, דוד ברעסלאַו, האָט בײַ אַ צערעמאָניע דעם 19טן יוני הײַנאַר איבערגעגעבן דעם יוואָ דעם טשעק. ד"ר עמנואל (מאַניע) פּאַט (1912-1971), דער זון פֿונעם באַוווסטן בונדישן טווער און שרייבער יעקב פּאַט, איז געבוירן געוואָרן אין ביאַליסטאָק און האָט שטודירט אויף דאָקטער אין וואַרשעווער אוניווערסיטעט. 1936-1939 האָט ער געאַרבעט אין אַ קינדער־שפיטאַל אויף שליסקע־גאַס, וואַרשע. ווען ס'האָט אויסגעבראַכן די מלחמה איז ער אַנטלאָפֿן, קודם קיין ווילנע, דערנאַכדעם דורכן סאַוועטן־פֿאַרבאַנד און יאַפּאַן קיין אַמעריקע. אין 1944 האָט ער זיך אומגעקערט מיט דער אַמעריקאַנער אַרמיי קיין אייראָפּע און דאַרטן געווען איינער פֿון די ערשטע ייִדישע שרייבערס וואָס האָבן דערציילט וועגן די טויטלאַגערן. (המשך אויף ז' ה')

דער רשימה חשובֿע סטיפענדיעס וואָס דער יוואָ טיילט אַלע יאָר אויס איז צוגעקומען אַ נײַע: די גאַסט־פּראָפֿעסור פֿון מיזרח־אייראָפּעזשע ייִדישע לימודים א"נ ד"ר עמנואל פּאַט. די נײַע סטיפענדיע האָט דער יוואָ צו פֿאַרדאַנקען אַ גרויסן בײַשטייער פֿונעם אַרבעטער־ינג, וואָס באַטרעפֿט העכער 140,000 ד. דאָס געלט איז געשאַפֿן געוואָרן פֿונעם



בני דער צערעמאָניע. ס'זיצן (פֿון רעכטס): ד"ר קאַרל רינס, לינאָ און דוד ברעסלאַו; ס'שטייען: שלמה קרישטאַל, דזשאָו פּהן, רבֿקה פּאַט, אַבֿרהם פּאַט, ליליען וועקסלער, הערשל אַסטראָף, איז פֿאַרמאַן, מאָטל זעלמאַנאוויטש

ליטעראַרישער יום־טובֿ לכבֿוד דעם אַרויסקום פֿונעם באַנד יוגנט־אויטאַביאָגראַפֿיעס

דער וועג צו אונזער יוגנט, ווילנע, 1935). דער יוואָ האָט אין משך פֿון די 1930 יאָרן דורכגעפֿירט דריי קאַנקורסן: 1932, 1934 און 1939. אין איינעם האָט דער יוואָ באַקומען 627 אויטאַביאָגראַפֿיעס; נאָכן חור־בן האָבן זיך אָפּגעפֿונען 350 און פֿון זיי האָבן די רעדאַקטאָרן פֿונעם איצטיקן באַנד אויסגעקליבן פֿופֿצן. (זעט דעם אויסצוג אויף ז' ז.)

דעם 15טן אַקטאָבער 2002 איז אינעם צענטער פֿאַר ייִדישער געשיכטע פֿאַרגעקומען אַ ליטעראַרישער יום־טובֿ לכבֿוד דעם אַרויסקום מען פֿונעם נײַעם באַנד *Awakening Lives*, אַ זאַמלבאַנד מיט אויטאַביאָגראַפֿיעס פֿון פּויליש־ייִדישער יוגנט. די דאָזיקע אויטאַביאָגראַפֿיעס האָט דער יוואָ באַקומען דורך אַ קאַנקורס, וואָס די איניציאַטיוו דערויף האָט זיך גענומען פֿון ד"ר מאַקס ווינעריך (זעט זײַן

געדענקט די דאטע:

דער הײַנאַריקער יוואָ־באַנקעט וועט פֿאַרקומען דינסטיק, דעם 13טן מײַ. בעטן מיר אײַך: פֿאַרשריבט שוין די דאטע בני זיך אין קאַלענדאַר — איר ווילט אַוואַדאי נישט דורכלאָזן אַזאַ געלעגנהייט!

אינהאַלט

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