

YIVO Encyclopedia Published to Celebration and Acclaim

Called “essential” and a “goldmine” in early reviews, *The YIVO Encyclopedia of Jews in Eastern Europe* was published this spring by Yale University Press. Scholars immediately hailed the two-volume, 2,400-page reference, the culmination of more than seven years of intensive editorial development and production, for its thoroughness, accuracy, and readability.

YIVO began the celebrations surrounding the encyclopedia’s completion in March, just weeks after the advance copies arrived. On March 11, with Editor in Chief Gershon Hundert serving as moderator and respondent, a distinguished panel of “first readers”—scholars and writers who had not participated in the project—gave their initial reactions to the contents of the work. Noted author Allegra Goodman was struck by the simultaneous development, in the nineteenth century, of both Yiddish and Hebrew popular literature, with each trading ascendance at different times. Marsha Rozenblit of the University of Maryland noted that the encyclopedia, without nostalgia, provides insight into ordinary lives, the “very texture of Jewish life in Eastern Europe,” and was impressed with the obvious seriousness



with which the contributors took their role in writing their articles. Dartmouth University professor Leo Spitzer emphasized that even in this age of the Internet and Wikipedia, we still need this encyclopedia for its informative, balanced, and unbiased treatment, unlike much information found on the Web.

Perhaps the most enthusiastic remarks of the evening came from Edward Kasinec, chief of the Slavic and Baltic Division of the New York Public Library, who said, “I often had the feeling that Gershon Hundert and his many collaborators were like masters of a kaleidoscope, continuously turning and [continued on page 4]

Former Treasury Secretary Lawrence H. Summers Honored at 2008 YIVO Annual Benefit Dinner



[L-R] William A. Ackman, Lawrence H. Summers, Martin Peretz, and Henry Rosovsky

The 83rd YIVO Annual Benefit Dinner, held on May 13, 2008, honored Lawrence H. Summers with the YIVO Lifetime Achievement Award. Summers, a past president of Harvard University and secretary of the Treasury during the second Clinton administration, was named senior White House economic adviser by President-elect Barack Obama in November.

YIVO was proud to present this award to Summers, the Charles W. Eliot University

Professor at Harvard, who served as the 27th president of Harvard University from 2001 to 2006. From 1999 to 2001, Summers served as secretary of the Treasury of the United States. He was chief economist of the World Bank from 1991 to 1993, and in 2006 he was a member of the Panel of Eminent Persons, which reviewed the work of the United Nations Conference on Trade and Development. Prior to this service, Summers was a professor of economics at Harvard and MIT. His research contributions were recognized [continued on page 28]

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Founded in Vilna, Poland, and headquartered in New York since 1940, the YIVO Institute for Jewish Research is devoted to the history, society, and culture of Ashkenazic Jewry, and the influence of that culture as it has developed in the Americas. As the only pre-Holocaust scholarly institution to transfer its mission to the United States, YIVO is the preeminent center for the study of East European Jewry; the Holocaust; Yiddish language, literature, and folklore; and the American Jewish immigrant experience.

YIVO holds the following constituent memberships: American Historical Association • American Association of Professors of Yiddish • Association for Jewish Studies • Association of Jewish Libraries • Museums Council of New York City • Society of American Archivists • World Congress of Jewish Studies

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From the Chairman of the Board

A Heartfelt “THANK YOU” to Our Special YIVO Friends

It is in uncertain times like these that our longtime supporters and friends are so crucial to YIVO’s success and survival. I am sure you have all been following the recent market fluctuations, and the resulting financial disquiet that they have created. We need our friends—old and new—to stand with YIVO, helping to ensure the continuation of the work we do collecting, preserving, and teaching about Jewish life in Eastern Europe, Israel, and the Americas.

Over the more than 83 years since the YIVO Institute for Jewish Research was founded, we have embraced the broadest definition of Jewish life and culture. YIVO has collected a treasure trove, including such varied material as audiotapes of native Yiddish speakers recorded just after World War II; photographs and home movies of interwar and prewar Eastern Europe; 800 Memorial/Yizker Books commemorating lost communities; archival materials tracing the daily assistance provided by the social service agencies that American Jews established to help their brethren adjust to their new lives in America; recordings of wedding, cantorial, folk, klezmer, and other Jewish music; a vast collection of personal testimonies and memoirs

of survivors; the records of fraternal societies/*landsmanshaftn* established in America by Jewish immigrants; and so much more.

All of these pieces make up the great mosaic of “our story.” It is a proud story of survival against incredible odds: against tyrants, poverty, pogroms, lack of opportunity, natural disasters, financial uncertainty. Although right now our banking system is in crisis, I hope you share my optimism that Wall Street will right itself in time. But during the rough days and months ahead, I hope that YIVO can count on you—our members and readers—to help keep our vital work going.

YIVO, born in a time of great intellectual ferment between the two world wars, survived the decimation of the Holocaust and rebuilt successfully in America. We are proud of the vision and strength of our founders, and we especially thank all of you who have supported YIVO.

With your help and involvement, I know that YIVO can weather these hard times and make you and all of our friends proud. Thank you.

Bruce Slovin ■



From the Executive Director

Lithuania–YIVO Relations Revisited

In October 2002, fresh on the heels of the official opening of YIVO’s highly praised exhibition “Mattityahu Strashun: Scholar, Leader and Book Collector” at the Lithuanian Embassy in Washington, D.C., I shared with you my hopes for a new era of friendship and cooperation between the Lithuanian government and YIVO (see “A New Era in Lithuania–YIVO Relations, *Yedies*, no. 195 [Winter 2002],” p. 3). At that time, I wrote that “the degree to which this relationship can continue to flourish will be largely dependant, 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 pre-war Lithuanian republic.”

Unfortunately, my hopes were misplaced. During the last six years no legislation designed to ensure justice for Lithuania’s Jewish community (or, for that matter, Lithuanian Jews driven from their homeland) has been introduced in the Lithuanian unicameral legislature. Despite the fact that all the essential

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elements of a draft law to effect the return of former Jewish communal property were long ago negotiated with the Social Democrat-led government coalition, the government of Prime Minister Gediminas Kirkilas has, as of this writing, lacked the will to bring it to the parliament. With the defeat of the Social Democrats on October 26 and the likely formation of a new coalition government led by the Conservative Homeland Union Party, it is not clear if previous public and private commitments by Lithuanian President Valdas Adamkus and Foreign Minister Pielias Vaitekunes to introduce restitution legislation will be honored.

What is at stake is the restitution of more than 430 major properties owned by Jews before World War II. The 108 most prominent buildings, as identified by the Lithuanian Jewish Community and the American Jewish Committee, have an estimated value of 50–100 million euros. While the magnificent prewar YIVO Institute building at Wiwulskiego 18 was destroyed by Soviet artillery fire during the Russian liberation of Vilna in 1944, thousands of YIVO's books and pamphlets survived. These works still sit today in the Bibliographic Center of the Lithuanian National Library in Vilnius.

Rabbi Andrew Baker, director of the International Affairs Department at the American Jewish Committee, told the *Baltic Times* on October 22, "we are looking to have buildings that served the community returned: schools, synagogues, and hospitals." Should the new Conservative government, led by Andrius Kubilius, fail to satisfy Jewish demands through long-promised legislation, the Jewish community's most likely strategy would be to file suit against the Lithuanian government in the European Court of Human Rights in Strasbourg. The embarrassment caused by a European Jewish community suing its own government in order to reclaim its own property would be immense, especially at a time when Vilnius will celebrate the year 2009 as the "Cultural Capital of Europe." Still, we may have no other choice.

Other issues separating the Lithuanian government and YIVO remain equally

contentious. As many of you know, more than a year ago the Lithuanian special state prosecutor formally requested that the attorney general of the State of Israel extradite Brigadier General Yitzhak Arad to Lithuania on the charges of possible war crimes. A former director of Yad Vashem, Arad escaped from the Vilna ghetto at 17 to fight with the Markov Brigade in the forests of Belarus. Later, the Lithuanian state prosecutor added to his list of suspected war criminals Fania Brantsovsky, the 80-year-old librarian of our sister institution, the Vilnius Yiddish Institute, and former Lithuanian Jewish partisan Rachel Margolis, 87, who lives today in Rehovot, Israel. Although the charges against Arad have been dropped, the disproportionate focus on Jewish members of the Nazi-era resistance movement is deeply troubling, especially when one considers that international calls for the prosecution of Lithuanian collaborators of Nazi-era atrocities against Lithuanian Jews have been largely ignored. As General Arad has stated, "what they are trying to do is rewrite history...the murderers of the Jews are becoming the heroes of Lithuania and they are making partisans out to be criminals and murderers."

To date, only three Nazi collaborators have been indicted in Lithuania; all of these cases were developed in the United States. Two were dismissed due to death and severe illness, and in the only remaining case, after arriving at a guilty verdict the Lithuanian courts refused to carry out the sentence.

The continued investigations of Jewish resistance fighters under the accusation of war crimes serves to discredit heroic Jews while at the same time diverting attention from efforts to bring to trial those truly responsible for atrocities in wartime Lithuania—whether against Jews or non-Jews. What accounts for this behavior by the Lithuanians? The only plausible explanation that one can think of, other than outright antisemitism, is that anger over 48 years of Soviet occupation has clouded Lithuanian thinking about Russian imperialism. Worse, it blocks discussion of Nazi mass murder and the fact that too many Lithuanians eagerly supported genocide.

Here, however, we are not without allies. Thanks to the firm leadership of three Jewish members of the U.S. House of Representatives—Howard Berman (Calif.), chair of the House Committee on Foreign Affairs; Robert Wexler (Fla.), chair of the House Subcommittee on Europe; and Paul Hodes, a congressman from New Hampshire—the Lithuanian government has essentially been put on notice that its actions with regard to its Jewish citizens and institutions, whether it is the suppression of neo-Nazi marches in Vilnius, the desecration of Jewish cemeteries, or the need to come to grips with the restitution of Jewish communal assets must be addressed. To do otherwise will cost Lithuania dearly.



Former Lithuanian Jewish partisan Rachel Margolis in a 2007 photo taken at Trakai, Lithuania

Among issues of mutual concern to the United States and Lithuania are energy security and NATO expansion (especially in view of the recent Soviet invasion of Georgia). Unlike our hopeful thinking of six years ago that Lithuania's political climate had changed and that Lithuania's admission to NATO was worthy of Jewish American support, let us learn from our mistakes. Before any further normalization of relations between Jews and Lithuania takes place, the new Lithuanian prime minister and parliament must take positive steps. I, for one, will be watching as developments unfold in Vilnius and I urge all of you to do the same.

Dr. Carl J. Rheims ■

A delegation from Lithuania led by Prime Minister Kirkilas visited YIVO in July; a photo gallery of this event may be found on our website at www.yivo.org/news/lithuania/

YIVO Encyclopedia Published to Celebration and Acclaim

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At the reception following the performances at YIVO on March 12. [L-R] Editor in Chief Gershon Hundert with project staffers Roberta Newman (l) and Nadia Kahn (r); Project Director Jeffrey Edelstein and living legend, dancer Felix Fibich; Jeffrey Edelstein and Gershon Hundert with YIVO chairman and principal encyclopedia donor Bruce Slovin.

rearranging and reinterpreting the pieces of the complex mosaic of East European Jewish history and culture.” Kasinec also pointed to the encyclopedia’s selection of illustrations as apt, innovative, and far-ranging in their sources.

The following evening, YIVO held a more entertaining but no less informative celebration, featuring brief talks by leading scholars associated with the encyclopedia that served as introductions to a diverse roster of performances, recitations, and readings. Among the highlights of the evening were vocal performances by famed cantor Jacob Ben-Zion Mendelson, who gave a thrilling rendition of “Ve-’Al yedey `avodekho,” and innovative performer Rebecca Joy Fletcher, representing Yiddish theatrical and cabaret music with “Dus batshl kreln” (The Necklace of Beads).

Performer Rebecca Joy Fletcher



Interspersed with the performances were remarks from a number of individuals responsible for the encyclopedia’s creation. YIVO Board Chair Bruce Slovin noted that the encyclopedia represents a fulfillment of YIVO’s mission, bringing to life and making accessible to young people the richness of our inherited culture. Representing the encyclopedia’s publisher, Editorial Director Jonathan Brent of Yale University Press called the encyclopedia “not just a book, but a vision . . . a book of books that will last a hundred years.”

In keeping with the encyclopedia’s international roster of editors and contributors, events marking the encyclopedia’s publication continued to take place on several continents. In April, a panel discussion that included senior scholars David Halivni and Israel Gutman took place at the Hebrew University in Jerusalem; a second such event followed in June at the Zalman Shazar Center for Jewish History. That same month, leading Polish scholars, most of whom were contributors to the encyclopedia, convened a panel at the Jewish Congress in Warsaw; all had high praise for the work’s detailed coverage of Jewish history in the Polish lands, now including parts of Belarus, Ukraine, and Lithuania.

The Jewish community of Montreal marked the encyclopedia’s publication and the achievement of fellow Montrealers Gershon Hundert and encyclopedia copy chief Joyce Rappaport with an evening that followed the format of the YIVO celebration in March. Held at Congregation Shaare Zion in conjunction with its annual

Kulturfest, the evening’s cosponsors included Congregation Dorshei Emet, the Jewish Public Library, and the Segal Centre for the Performing Arts at the Saidye. Encyclopedia Project Director Jeffrey Edelstein of YIVO reprised his role as emcee, while Professor Olga Litvak of Clark University once again presented a lively art-historical survey of highlights of the encyclopedia’s color illustrations. An ensemble of polished local singers and actors performed a number of Yiddish songs.

“The most complete picture of this world we are ever likely to get.”

— Kenneth Turan
The Los Angeles Times

A stand-out among early critical response to the encyclopedia is a review that appeared in the Sunday Book Review section of *The Los Angeles Times* on July 27. Reviewer Kenneth Turan particularly praised the work for providing a sophisticated and nuanced outline of what East European Jewish life was like and countering the lack of accessible knowledge that has previously been available to general readers. Calling the encyclopedia “fiendishly comprehensive” and “compulsively browsable,” Turan concludes his remarks by noting, “if your family comes from that part of the world, this is as close as you will ever come to truly possessing your past.” ■

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Reflections on Memory and Its Revision in the YIVO Encyclopedia

by Gershon David Hundert

Among my own goals for *The YIVO Encyclopedia of Jews in Eastern Europe* was to reframe and reimagine the historical and visual memory of East European Jewry. Thus for example, as editor in chief, it was especially important to me to avoid the *kitsch* sometimes associated with East European Jewish culture. Over-sentimentalized, even tacky images and melodies have distorted and cheapened the historical memory of an extraordinarily rich and diverse culture.

Consequently, I attached great significance to the physical appearance and design of the book. Guided by leading U.S. book designer Joan Greenfield, I believe that Yale University Press has succeeded in making a physically beautiful book, distinguished by its dignified and clear presentation. This, together with the 1,100 carefully chosen illustrations, contributes to our goal. That is, the physical book is in fact a part of its contents and serves our goals. Among our aspirations in this respect was to overcome the widely shared notion that this Jewry was culturally undifferentiated, poor, pious, and unmannered.

More significant in this regard is the way we decided to deal with the period of the *khurbn*, or Holocaust, which

presented a serious challenge. While the Holocaust is appropriately represented in this work, we are acutely aware of the existence of an enormous literature in English on this subject as well as the existence of several reference works, for example, *The Holocaust Encyclopedia*, edited by Walter Laqueur and Judith Tydor Baumel, and the *Encyclopedia of the Holocaust*, edited by Israel Gutman. We treated the period mainly within the framework of the individual country and other geographical entries, in order to integrate it into a longer-term narrative.

The *YIVO Encyclopedia* pays particular attention to the Jewish experience and Jewish responses during the period of Nazi occupation of Eastern Europe. Thus, while there are several entries dealing with the ghettos and biographies of the most prominent *Judenrat* leaders and other important figures, there are no entries on specific concentration camps (we made an exception for Terezín because of the special qualities of the Jewish experience there). The camps are instead treated in the entries “Aktion Reinhard” and “Killing Centers”; there is also an entry on labor camps. Other Holocaust-related entries include “Babi Yar,” “Black Book,” “Honor Courts” (informal courts that tried Jews accused of



Gershon Hundert (left) presenting a set of the work to Carl Posy, Academic Director of the Israel National Library in Jerusalem on April 7

collaboration with the Nazis after the war), and “Yizker-bikher.” These last are memorial volumes, usually for one specific community; the overwhelming majority of these volumes—of which there are at least 1,400—was prepared by survivors after the war.

The main focus of the *YIVO Encyclopedia*, however, is on the life of Jews and not their murder or their murderers. It is because of this that there are no entries for individual death camps, even Auschwitz. This represents a fundamental editorial principle that guided our efforts. The Holocaust must not be allowed to define the East European Jewish experience. We must try to avoid seeing the many centuries that preceded World War II through the prism of the *khurbn*, and try equally to avoid depicting the history of those hundreds of years and millions of lives as leading inevitably to destruction.

I hope readers will share my belief that we have succeeded, in our encyclopedia, in mediating and presenting the enormous heterogeneity, the variegated societies, and the rich and diverse cultures of East European Jewry during the last millennium. ■

Gershon David Hundert, professor of Jewish Studies at McGill University, served as editor in chief of the *YIVO Encyclopedia*

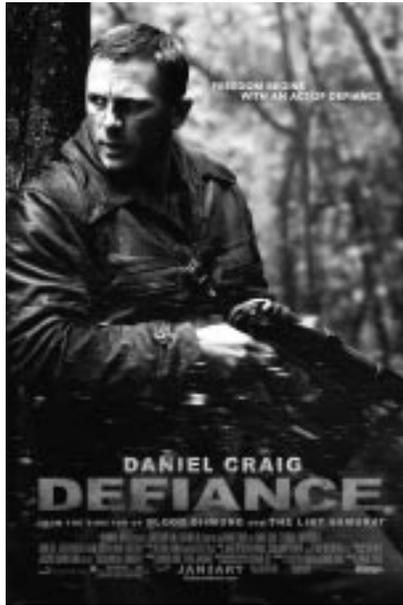


Heroes: Edward Zwick's *Defiance* Brings a Tale of Jewish Partisans to the Big Screen

by Harold Steinblatt

Few who attended YIVO's advance screening of renowned director Edward Zwick's latest film, *Defiance*, would disagree that it was a night to remember—and in more ways than one. On October 30, more than 200 friends and members of YIVO crowded the Lincoln Square Theater on Manhattan's Upper West Side to see the film as well as to hear an informal lecture by Zwick, whose fine body of work includes *The Last Samurai*, *Shadows of the Fall*, and *Glory*. The artist, who as a member of YIVO's Board of Overseers made the event possible, then fielded audience questions and comments, some of which were at times almost as riveting as the film itself.

And the film *is* riveting, not to mention—as the copious weeping by many in the audience suggests—very moving as well. Based on a scholarly work of the same name by historian Nechama Tec, the film tells the true (and largely unknown) story of the Jewish brothers Tuvia, Zus, and Asael Bielski (played by Daniel Craig, Liev Schreiber, and Jamie Bell), who, in December 1941, following the murder of family members by Nazi Einsatzgruppen,



© Paramount Vantage

eventually came together in a forest near their home in what today is Belarus and formed an all-Jewish partisan unit. Apart from both working on their own and with Russian partisans to sabotage the German war effort, the group led by the Bielskis was unique in that, as they traveled through the forests, sometimes just ahead

of a relentless enemy, they absorbed into their ranks and protected desperate Jewish refugees—men, women, children, and the elderly alike—whom they encountered on their way. Inspired by the brigade's leader, Tuvia Bielski, they even engineered daring raids into ghettos and saved groups of Jews helplessly awaiting deportation.

At the conclusion of the film, which opens on December 31, Zwick took the stage to a long standing ovation. After pointing out that *Defiance*, unlike other films, “is a story about Jews saving Jews,” he went on to describe how as a child growing up in the 1950s he was greatly attracted to “heroes and acts of heroism”—so much so that he “smuggled comic books into Hebrew school by hiding them in books.” Given this affinity, he added, it was not surprising that he was moved to make a film about the Bielski brothers, whose real-life accomplishments rivaled those of even Superman and the X-Men.

“Hollywood,” Zwick noted, “usually has to fabricate its heroes. This was not the case with the Bielski brothers. It was also

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One week after YIVO's screening of *Defiance*, Ed Zwick was kind enough to engage in a brief but revealing e-mail interview with *Yedies*.

*What was it like for you to hear Sam Bloch, the audience member who was in the Bielski partisan group, vehemently express his approval of *Defiance*?*

► It's one thing to make a film but quite another to be in the presence of those whom it seeks to honor. To hear that survivor stand at the back of the theater and proudly give testimony was as moving as anything I had ever read, and as gratifying as any review, box office, or award the film will ever receive.

In the course of your comments, you noted that Lithuanian authorities, past

and present, have not exactly been eager to take legal action against their own citizens who collaborated with the Nazis. Is this the result of endemic anti-semitism there, or is it more like Japan's continued refusal to take responsibility for its war crimes in China?

► The issue of the antisemitism that still exists, indeed that seems to be resurgent in Eastern Europe, is deeply troubling, even heartbreaking. This is the legacy of societies that, despite their economic revival, remain traumatized at heart. The sins of the fathers have never been confronted in any rhetorical way—nothing approaching the movement toward “truth and reconciliation” that can be felt among the third generation of young Germans. What is most apparent after spending considerable time in Lithu-

ania is the capacity of an entire culture to remain in denial. Rather than confront their legacy, the most talented and ambitious among them have fled their home countries, choosing instead the blandishments of the EU—while those who remain behind still bear the scars, the fears, and the paranoia of past. It is as if the shadow of the Gulag and fear of the Soviet boot heel are still palpable.

Did you experience this directly during the time you spent working in Lithuania?

► One day, as we were scouting for locations in a beautiful birch forest where we needed to film a grim scene of a mass grave, I noticed a concrete plinth nearby. It was only after asking several of the young production

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wonderful to make a film that belied the notion of Jewish passivity in the face of Nazism, something that is still used to besmirch the memory of the victims.”

Defiance was filmed on location in Lithuania, which, Zwick pointed out, “has to date prosecuted only one of its many citizens who collaborated with the Germans, and yet even as I speak is considering taking action against Jews it claims committed atrocities against Lithuanians during the war.” That, Zwick added dryly, created an



Sam Bloch, a member of the Bielski Brigade, lauded the film during the post-screening discussion

“interesting” dynamic as the film was shot. On the other hand, many of the extras who played Jewish refugees rescued by Bielski were themselves contemporary Jewish residents of Lithuania. “The experience of stepping into the past was very intense for them,” said Zwick, “as it was for me and the rest of the cast and crew.”

The question and answer period that followed Zwick’s comments not only gave members of the audience the chance to effusively thank the director for making *Defiance*, but also to share their own highly personal connections to the events depicted in the film. One woman related her father’s own experience hiding from the Germans in a forest elsewhere in Eastern Europe. “Of the more than 100 refugees who hid with him,” she said tearfully, “only a handful survived.”

But the evening’s high point came when Sam Bloch, the 84-year-old president of the American Gathering of Holocaust Survivors and Their Descendants, rose and declared, “I was in the Bielski brigade! And everything in this film is the truth, down to the trees, the bushes, the swamps.

The things we experienced, the emotions we felt, the terror and the hope ... it’s all true.” He paused for a moment. “Finally, the world will know that Tuvia Bielski was one of the great heroes of World War II!”



Director Edward Zwick during the Q&A

And Ed Zwick, the Hollywood director who long ago hid copies of Superman in his Hebrew textbooks, sat back, clearly humbled by the experience of seeing his work, his vision, instantly and incontrovertibly validated. ■

Defiance [Paramount Vantage 2008] will open in selected theaters on December 31, 2008, and nationwide on January 16, 2009.

assistants if they knew what it represented that I found an older truck driver who told me we were near the outskirts of Ponar, where more than 70,000 Jews were murdered and buried in unmarked pits.

To film in the forest is to feel the presence of *The Lost*.

What was it like for you to observe crowds of people openly crying at the screening?

► Nothing is quite so gratifying after making a film than to sit among a real audience, especially one with a genuine attachment to the subject. If the film is a comedy, it’s easy to gauge the reaction—the volume, type, and generosity (or lack of) laughter. But for a drama such as ours, the only measure is tears. And

modern audiences are often inhibited to display that kind of public catharsis. In this case, though, it was undeniable.

I am convinced that when we weep, we are weeping for ourselves.

How have audiences where no survivors or others whose lives have been touched by the Holocaust were in attendance responded to the film?

► I have now watched the film with audiences across the country. In a suburban mall in Westminster, Colorado, we held a focus group after a screening in which a group of Hispanic teenagers talked about the relevance of the film to the genocide in Darfur. This is my greatest hope—that those who know nothing of this time will come in

search of entertainment and leave having learned something of the world. But even among those who presume to know a great deal about the Holocaust, I have found that few have ever heard of the Bielskis and their triumph.

*What has been the most personally gratifying response to *Defiance* you’ve encountered?*

► Last week I met a man who had survived in the forests of Poland. He talked of living in an underground cave for an entire year. To see our movie, he said, gave him comfort—because he could die knowing his story had been told.

This is the eleventh hour for those whose voices will no longer be heard. But in the movies, they can last forever. ■

Board of Overseers Brings Vibrant, Varied Programming to YIVO

Topics Range from Basketball to the Yiddish Language to Zionism

by Menachem Ejdelman

The Board of Overseers 2008 public programming season brought a diverse array of films, lectures, and discussions to YIVO that covered topics ranging from popular culture to the philosophy of Zionism and beyond.

The season opened in January on a lively note, with a visit from renowned legal scholar and political commentator Alan Dershowitz, Felix Frankfurter Professor of Law at Harvard Law School. The evening featured Dershowitz in conversation with Jeffrey Gurock, Libby M. Klapperman Professor of Jewish History at Yeshiva University, on a subject of passionate concern to both men: basketball. For many in the audience, the discussion, “The Case for Basketball,” brought back many memories, as Gurock and Dershowitz reminisced about an earlier era when professional basketball was dominated by Jews. Gurock began by presenting sports as an important vehicle for understanding Jewish life. He then talked specifically about basketball and its accessibility in the immigrant Jewish experience as a principal reason why the relationship that Jews have with basketball is stronger than that for any other sport.

Dershowitz then painted a picture of his childhood, explaining how integral basketball was for him growing up, and how, as

an Orthodox Jew from Borough Park, the sport allowed him to live in two worlds. The discussion then turned to various Jewish basketball stars, such as Bill Russell and Red Auerbach, and the continuing impact of their on-court creativity on professional basketball to this day, when players still use moves and strategies that Jews devised decades earlier.

In March, Professor Benjamin Harshav of Yale University delivered his talk, “The Rise and Fall of the Yiddish Empire,” to a multigenerational, predominantly Yiddish-speaking audience. Harshav explored the complex relation between Yiddish and Hebrew in nineteenth-century Russia. There were Jewish majorities in numerous towns and shtetls of the vast territories of the empire, where 98 percent of Jews declared Yiddish as their first language. This period witnessed the total transformation of the Jews—their languages, professions, and education. At the same time, the foundation was laid for the emergence of a new Hebrew-speaking society that would eventually found the state of Israel.

Harshav emphasized the richness and cultural significance of the Yiddish language, noting particularly the variety of idioms, expressions, and religious references used in everyday speech. He also recited several rare Yiddish poems that



Poster image for the April 6-screening of the film *Exodus* and Bernard-Henri Lévy's lecture *The Strange Experience of Jewish Sovereignty*

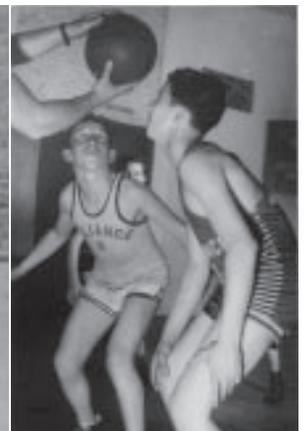
exemplify this richness. He concluded with remarks about various reasons for the decline of Yiddish, blaming assimilation over annihilation.

On March 27, Michael Makovsky, foreign policy director at the Bipartisan Policy Center in Washington, D.C., led a talk about the clarity and ambiguity of Winston Churchill's relationship to Jews and Zionism with former London *Times* editor Sir Harold Evans. Makovsky and Evans discussed Churchill's immense support of the idea of the Jewish return to Palestine. Still, he contrived the excision of Transjordan from Palestine and did very little to curtail the British ban on Jewish migration to Palestine after the White Paper of 1939.

On April 6, YIVO commemorated the sixtieth anniversary of the founding of

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Images from the January 31 *Jews and Basketball* program with Alan Dershowitz and Jeffrey Gurock



the state of Israel with a daylong program on the Zionist experience called “Jewish Sovereignty: Its Promise and Its Reverberations.” The event began with a screening of the epic 1960 film *Exodus*, starring the late Paul Newman, followed by a panel discussion about the ways in which the film shaped public perceptions of the new country in the early years of its existence.

In the evening, French public intellectual Bernard-Henri Lévy delivered a keynote address titled “The Strange Experience of Jewish Sovereignty.” Lévy brought his formidable intellect to the questions: Why does the new Jewish sovereignty unnerve so many non-Jews? Why does it do the same to so many Jews? Moderator Paul Berman, writer in residence at New York University, gave an analysis of Lévy’s remarks, after which Lévy sought to answer the questions he had posed. He quoted various thinkers such as George Hegel and Franz Rosenzweig, and cited, in comparison to the Jews’ current sovereign status, historical references such as the nomadic lifestyle of Abraham’s time and the onset of the Jewish monarchy in the Davidic era.

In May, historian Jan T. Gross of Princeton University spoke about the central arguments of his newest book, *Fear: Antisemitism in Poland after Auschwitz*, and the Polish reaction to it. How, he asked, with more than 90 percent of Polish Jewry having been killed in the Holocaust, could a postwar pogrom have been possible in the city of Kielce in 1946?

In his talk, Gross expressed his shock at how poorly recorded this pogrom was. He was disturbed by the surprise expressed by the Polish public—from ordinary citizens to historians and other scholars—when the truth about the events surfaced forty years later. Gross discussed the reasons behind the destruction and violence, citing examples of an antisemitic sentiment in Poland that considerably predates the Holocaust. In a discussion that followed, Gross was joined by Professor Deborah Lipstadt of Emory University; their conversation touched on the current state of sentiment toward Jews in Poland, where his book is now a bestseller and where yearly klezmer festivals take place in Kraków. ■

The Unknown Black Book

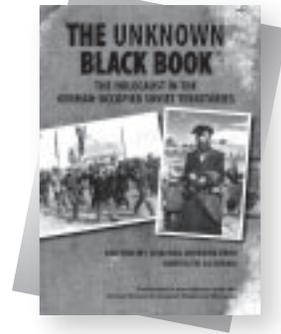
Author Joshua Rubenstein Addresses Nazi Murder in Soviet Lands

Joshua Rubenstein, northeast regional director of Amnesty International and associate of the Davis Center for Russian and Eurasian Studies at Harvard University, spoke on the topic “The Neglected Massacres: The Holocaust in the German-Occupied Soviet Territories” at YIVO on September 16. His lecture was based on research done for his new book, *The Unknown Black Book*, published by Indiana University Press.

Rubenstein discussed at length the German killings of Jews in Soviet territories that they occupied from 1941 to 1944 and the Soviet response to these killings. He concentrated on the massacres that took place near the largest cities in these territories: Riga, Vilna, Minsk, Kiev, Kharkov, and Odessa. He explained that there was no effort made to ship Jews to concentration camps in Poland, as was done elsewhere in Europe. Rather, in the first series of massacres, Jews were simply shot to death by killing units that followed the path of the Wehrmacht; later, the Einsatzgruppen used gas vans to kill Jews. The result, according to Rubenstein, was that more than two million Jews were murdered on the territory of the Soviet Union.

The Germans had three categories of people beyond the law who were to be exterminated wholesale: Communists, Jews, and partisans. While the massacres were taking place, the Soviet Union’s main interest was in saving commissars and other Communist Party members, not in saving Jews; however, as the fate of Jews became more widely known, Stalin was willing to take advantage of

it to win the sympathy of the West in general and western Jews in particular. Evidence of this includes the establishment of the Jewish Anti-Fascist Committee, followed by the 1943 mission of Shloyme Mikhoels and Itzik Fefer to the United States.



Rubenstein related that the Soviet press did award some coverage to these massacres. In the United States, the New York Yiddish press printed whatever it could about them, the general press relatively little.

In his book, Rubenstein deals with eyewitness accounts of the massacres and with evidence released at the Nuremberg trials. One entire trial was devoted to 23 commanders of the Einsatzgruppen, 14 of whom were sentenced to death for participating in more than one million murders; only four death sentences were carried out.

Rubenstein stressed that the original Black Book was heavily censored and that ultimately it was never published in the Soviet Union, but only in the West. His book includes materials that did not become available until the fall of the Soviet Union. ■

COMING SOON!

YIVO BOARD OF OVERSEERS FILM FESTIVAL

Programmed and hosted by Nathan Lee

Village Voice and New York Times film critic Nathan Lee will present a winter film festival featuring films by Jean-Luc Godard, Claude Lanzmann, Rainer Werner Fassbinder, Louis Malle, and others. Guest speakers include Richard Brody (*The New Yorker*), J. Hoberman (*The Village Voice*), and Annette Insdorf (author, *Indelible Shadows: Film and the Holocaust*). A complete schedule with screening times will be posted on the YIVO website <www.yivo.org>.

Nusakh Vilne Commemorative Ceremony

Perpetuating the Living Legacy of Vilna's Jewish Culture and Tradition

by Rivka Schiller

Marking the 65th anniversary of the liquidation of the Vilna ghetto and the 55th anniversary since the formation of the Nusakh Vilne *landsmanshaft*, YIVO, in conjunction with Nusakh Vilne, hosted its fourth annual commemorative ceremony. In accordance with the organization's stipulations, the ceremony was held at YIVO on September 21, the Sunday closest to the date when the ghetto's final liquidation began—September 23, 1943.

The event attracted some 200 attendees of varying ages, composed mostly of individuals bearing some direct or indirect familial connection to Vilna or Lithuanian Jewry. Among those present were Ruth Walt Katz, a longtime supporter of YIVO and the niece of Abraham Walt Liessin, the well-known Yiddish poet and editor of the New York–based Yiddish literary journal *Di tsukunft*. Katz, of Belarusian-Jewish heritage, grew up hearing about YIVO and is familiar with pre-World War II Vilna's Jewish culture.

YIVO Executive Director Carl Rheins ushered in the program with a speech about growing tensions in Lithuanian-Jewish relations. Of particular concern, according to Rheins, is the refusal of the Lithuanian government to take an active stand on the restitution of looted



A group of Jewish partisans shortly after the liberation of Vilna, July 1944

Jewish assets and stolen property. This includes a significant number of books from the Strashun Library at YIVO's original institute. (For more on this subject from Dr. Rheins, see pp. 2–3.)

Following Rheins' opening remarks, Rachel Gurdus and her daughter Lydia Baukh, both born in Vilna, lit candles in memory and honor of Vilna friends. Later in the program Ella Levine, director of Development and External Affairs at YIVO, recited the names of Nusakh Vilne members who had passed in the previous year: Tanya Corbin, a member of the Strashun family; Sara Klor, wife of partisan Boris Klor; and Leon Tzipelovitz.

The afternoon's keynote speaker was Michael Bart of San Diego. Bart is the son of Holocaust survivors Leizer and Zenia Bart (both now deceased), who were members of the Vilna ghetto underground and fought in the Jewish partisan fighting group Nekamah (Avengers), led by Abba Kovner. Bart's recent book about his parents' wartime experiences and those of the Jewish Resistance—the culmination of a ten-year research project to learn

more about his parents' time in the Vilna ghetto—is titled *Until Our Last Breath*, a testament to the urgent call delivered by Abba Kovner in December 1941, in which he implored the Jewish youth not to go like sheep to the slaughter, but to revolt. His closing remarks were, "Arise! Arise with your last breath!"

Bart had known relatively little about his parents' activities during the war because they rarely spoke about those times. It was at his father's funeral that one of the mourners approached him to say that he should inscribe the word *nekamah* on his father's headstone to acknowledge his heroic contributions to the Jewish resistance movement in Vilna. Prior to that moment, Bart had no knowledge of Nekamah or of his parents' involvement in the group. This newfound awareness motivated Bart's research into Jewish Vilna and his Lithuanian Jewish heritage.

In his remarks, Bart conveyed how his parents and 120 other members of the Jewish underground escaped from the Vilna ghetto to the Rudnicki forest,

[continued on next page]

Keynote speaker Michael Bart during YIVO's annual Nusakh Vilne Yizker and Memorial Lecture



25 miles away, where they survived the particularly bitter winter of 1943 in bunkers camouflaged by tree limbs, subsisting on a combination of swamp water and flour and food pilfered from nearby towns and villages. At the same time, they managed to cut telephone lines and derail and bomb German trains, many of which contained weapons and explosives.

Providing musical accompaniment and spiritual inspiration to the program was Cantor Victor Wortman, the son of Holocaust survivors, who serves the Bay Terrace Jewish Center of Bayside. Wortman's connection to the *khurbn* and familiarity with the legacy of Vilna Jewry were fully evident during his meaningful renditions of "Ani Ma'amin," "El Malei Rachomim," and, later in the program, the "Partisan Hymn." Among other Yiddish musical pieces Wortman performed was "Shtiler, Shtiler," composed in the Vilna ghetto

in 1943 by 11-year-old Alek Wolkowiski with lyrics by Shmerke Kaczerginski that describe Ponary, the killing ground outside of Vilna where most of the ghetto's Jews were murdered.

Rounding out the ceremony, Moish Palevsky, son of Nusakh Vilne members Khayele and the late Simon Palevsky, read "A Day in the Vilna Ghetto," an extract from the diaries of Herman Kruk, followed by brief addresses from Nusakh Vilne member Renee Abt, a child survivor of the Holocaust, and Elliott Palevsky, Moish Palevsky's brother, who spoke about his experience this summer teaching Yiddish in Vilnius. Palevsky concluded with a message of hope: "It is not sufficient merely to memorialize" the Jewish Vilna of yesterday, but it is also incumbent upon us to perpetuate the living legacy and spirit of "Yerushalayim de Lite" to our children, grandchildren, and all future generations.



[L-R] Ray (Khayele) Palevsky, Hinda Jacobs, Rachel Gurdus, and Lydia Baukh

In her closing remarks, Ella Levine expressed a desire, in keeping with Elliott Palevsky's message, to extend the golden chain of Lithuanian-Jewish heritage by creating a group for the children of natives of Jewish Lithuania, with the first meeting to take place in Jerusalem. ■

For remarks by Khayele Palevsky from the event, see Yiddish p. 7.

2008 Jan Karski and Pola Nirenska Prize at YIVO Awarded to Szymon Rudnicki

Professor Szymon Rudnicki is this year's winner of the Jan Karski and Pola Nirenska Prize. Endowed by Professor Jan Karski at YIVO in 1992, the \$5,000 prize goes to authors of published works documenting Polish-Jewish relations and Jewish contributions to Polish culture. The award ceremony was held in October at the Jewish Historical Institute in Warsaw.

Szymon Rudnicki was born in Vilna in 1938. He is professor of history at Warsaw University. He has taught for many years and occupied administrative positions at Warsaw University's History Institute (deputy director, 1973–1987). He has written monographs and published widely in scholarly and popular journals in Poland, Israel, Germany, Russia, and the United States.

Rudnicki's main focus is the history and ideology of Polish rightwing movements in the twentieth century. He has written extensively on Roman Dmowski's

National Democracy (Endecja), the ultrarightist National Radical Camp (Obóz Narodowo-Radykalny, ONR), and its extremist offshoot the ONR-Falanga—all known for their radically antisemitic stance. His major monographs on this subject are *Narodowa Demokracja w Warszawie, 1918–1939* (The National Democracy in Warsaw, 1973), and *Geneza i Działalność Obozu Narodowo-Radykalnego* (The National-Radical Camp, Its Origins and Activity, 1985). Another social group on the Polish Right that has elicited Rudnicki's interest is Polish Conservatives, about whom he has written books and essays.

A major topic in Rudnicki's scholarship is the Jewish question in Poland and Polish-Jewish relations. His writings include essays on the national minorities, extremist antisemitism (*antysemityzm totalny*) as represented by the Falanga, numerus clausus, ritual slaughter, and Jewish parliamentarians in Poland. He gave in-depth treatment to this last topic

in his award-winning book *Żydzi w Sejmie II Rzeczypospolitej, 1918–1939* (Jews in the Parliament of the Second Republic, 2003). Rudnicki is a member of the Scientific Council of the Jewish Historical Institute and of the editorial board of the *Jewish Historical Institute Quarterly*.

Professor Szymon Rudnicki, the winner of the 2008 Jan Karski and Pola Nirenska Prize at YIVO



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

From Dream to Reality: Zionism and the Birth of Israel

YIVO Exhibition Celebrates the Sixtieth Anniversary of the Founding of the State of Israel

by George G. Allshandemirov

“Fascinating ... Absolutely fascinating,” uttered Krysia Fisher, YIVO senior curator, while browsing the pages from Theodor Herzl’s diary of the 1880s. The diary—as well as more than 250 photographs, letters, pamphlets, and other documents—is now on display as part of YIVO’s current exhibition, *From Dream to Reality: Zionism and the Birth of Israel*. The exhibition attempts to capture, through myriad rare artifacts unique to YIVO’s holdings, a remarkable story of the Zionism movement from its early years in Eastern Europe until May 14, 1948, when an independent Jewish state was declared.

It was no easy task to recount this complex, multinational story in a cohesive presentation. In preparing the exhibition, Fisher embarked on a journey through the vast archives of YIVO, browsing through more than 2,000 individual and group collections, painstakingly studying each of the layers upon layers of material within each folder. The journey led her to memorable images, fascinating documents, and remarkable letters that together weave an intricate story characterized by constantly shifting developments, marking an incomparable record of events.

“I strove for a balanced selection illuminating various aspects of this dynamic chapter of history with an obvious emphasis on the visual quality of material and avoidance of cliché and stereotype,” Fisher says.



Pages from Herzl's diary dating from the years 1882 to 1887



Postcard depicting Herzl with his famous quote from *Altneuland* (1902), “If you will it, it is no dream.” More than 250 rare artifacts unique to YIVO’s holdings are on display in the exhibition *From Dream to Reality: Zionism and the Birth of Israel*

Included in the exhibition, as well as in the recently published catalog accompanying it, are examples of the extraordinary wealth of rare possessions entrusted to the YIVO Archives—some provocative, others depicting ordinary, everyday life—that tell the story of how Zionism moved “From Dream to Reality.”

After the destruction of the First Temple, Jews remained strongly connected to Jerusalem and Erets Yisraël. The call for Jewish nationhood was never forgotten, as seen in a poem by students of the Vilna Gaon written in 1810: “How wonderful it is to love our country—even in her ruins there is none to compare her, even in her desolation she is unequalled.” It was not until the late nineteenth century, however, that this sentiment gained a renewed momentum with a sense of urgency as the Jews became subject to massive persecutions associated with political upheaval in Europe. Hibat

Tsion (“Love of Zion”), first introduced by Leo Pinsker (1821–1891) in his *Autoemanzipation*, within a short time became an international mass movement in the Diaspora with considerable enthusiasm from Europe, North America, and beyond.

By 1897, the year Herzl organized the First Zionist Congress in Basel, Switzerland, Hoveve Tsion (“Lovers of Zion,” as the members of the movement were known) included such figures as Chaim Weizmann, Nahum Sokolow, Menahem Ussishkin, Shemaryahu Levin, Meir Dizengoff, Vladimir Jabotinsky, Sholem Aleichem and Hayim Nahman Bialik. “It is truly remarkable that these individuals demonstrated such an intense emotional commitment to the movement,” Fisher notes, “that in those early days, each of these individuals’ contribution strengthened and affirmed the foundation of the movement and its success.”



Workers atop a telephone pole in Tel Aviv, 1924



Sheet-music cover of *Hatikvah* (The Hope), which later became the Israeli anthem (published in New York, 1907)



Refugees on the deck of the *Exodus*, 1947

Despite the Ottoman ban on Jewish immigration, from the year 1882 onward Jews began to settle in Palestine and founded Rishon le-Zion, Gadera, Rosh Pinah, Petah Tikvah, Zichron Ya'acov, and other colonies. From early on, American Jewry offered a helping hand to these settlements. Many American Jewish philanthropists donated large sums of money—a tradition that remains intact—in support of building hospitals and schools, as well as various other educational and cultural institutions.

The Zionist movement was committed to the cultural Hebraic renaissance in Palestine, laying the foundations for an educational system in Hebrew, which culminated in the creation of the Hebrew University in Jerusalem in 1925. Besides establishing a network of agricultural colonies and towns, the pioneers created the Bezalel Academy of Arts and Design and established a Jewish philharmonic orchestra and a number of theater companies.

While these efforts were underway, the question of Jewish immigration to Palestine remained a pressing issue throughout the period as the British government limited the number of visas issued to Jews after World War I. Subsequently, with the emergence of Fascist regimes in Europe, more and more Jews unsuccessfully tried to flee Europe as they increasingly faced persecution and harassment by government-sponsored economic exclusion and boycotts, and by enactment of the

numerous *clausus* at universities and in the professions. By the eve of World War II, the British government issued a White Paper that severely restricted Jewish immigration to Palestine, effectively leaving the Jews of Europe no possibility of escaping the oncoming catastrophe.

“It took me by surprise,” Fisher says, referring to the foresight of Jabotinsky, who, by the 1930s, urged a mass evacuation of East European Jewry, predicting that the Jews in Europe were about to face a disaster. “Eliminate the Diaspora or the Diaspora will surely eliminate you,” was a frantic warning from Jabotinsky to Polish Jews on Tisha b’Av in 1937.

Even during the most difficult days of World War II, the spirit of Zionism remained alive in the ghettos, with young Jews joining the movement and dreaming of going to Palestine. Resistance and revolts organized by Zionist activists were of utmost importance—they led the Warsaw ghetto uprising of 1943 as well as the revolts in Vilna and Bialystok. On display in the exhibition is a handwritten Zionist magazine published in the Lodz ghetto, including a poem that adapts the Polish national epic by Adam Mickiewicz: “Erets, my country, you are like health; I never knew how precious you are, till I lost you; now I see and write of your beauty, because I yearn for you....”

At the end of the war, survivors in the displaced persons camps pressed to be

allowed to immigrate to Eretz Yisra'el, where they believed they would never again be the object of persecution and mass slaughter. As the doors of Western nations remained mostly closed to these refugees and other survivors, the Zionists demanded independence more vocally. In the face of British opposition, the Zionists began to organize illegal immigration of survivors.

Intensive negotiations led to the great debate in November 1947 before the United Nations Committee on the Future of Palestine. There, David Ben Gurion passionately invoked the Jewish cause: “... in Palestine, you are faced not merely with a large and growing number of Jews, but with a distinct Jewish nation. There are Jews and Jewish communities in many countries, but in Palestine there is a new and unique phenomenon—a Jewish nation, with all the attributes and aspirations of nationhood.” The result was the committee’s resolution to divide the land. On May 14, 1948, Israel was declared an independent Jewish state—fifty-one years after Herzl’s prophetic promise at the First Zionist Congress. ■

The exhibition *From Dream to Reality: Zionism and the Birth of Israel* is on view until Spring 2009 in the John and Gwen Smart Gallery at the YIVO Institute for Jewish Research

The catalog (\$25.00) is available for purchase at the Fanya Gottesfeld Heller Book Store at the Center for Jewish History [YIVO members receive a 10 % discount]

Illustrated Story of the Jewish Underground Movement in the Soviet Union

by Lyudmila Sholokhova

The year 2007 marked the 40th anniversary of the Six-Day War, when Israel defeated the armies of Egypt and Syria, heavily armed with Soviet weaponry, as well as the British-trained Jordanian army. The lightening victory galvanized the entire Jewish world, but nowhere was the reaction more dramatic than among the Jews of the Soviet Union. Since the 1920s Jewish ethnicity had become an increasing liability in Soviet Russia, and most Jews tried to hide their identity by avoiding contact with their relatives overseas. They lived obscurely behind the Iron Curtain, completely cut off from the roots of their ancient traditions. The Six-Day War rekindled their pride in being Jewish and emboldened a small number of them to demand their right to leave the Soviet Union and go to their ancestral homeland, Israel. After 1967, more and more Jews, undeterred by arrests and persecution, began to apply for permission to emigrate.

The first group of Jewish immigrants from the Soviet Union arrived in Israel from the Georgian SSR in late 1967. This was the first crack in the floodgates. Since

"The Doctor's Trial 1953 - Trial in Leningrad of 100 arrested for hijacking a plane" Poster put out by the Israel Students' Federation, ca.1970, artist: David Harel. From *Jews of Struggle* (p. 50); source: The Central Zionist Archives - Jerusalem



Photograph of a Hebrew lesson in the home of teacher Pavel Abramovich (center), Moscow, 1976. From *Jews of Struggle* (p.118); source: Beth Hatefutsoth Photo Archive, courtesy of Shlomo Balsam

then about 2 million Jews have left the former Soviet Union, with the vast majority settling in Israel, the United States, and Germany. To commemorate the freedom struggle of Soviet Jewry as well as the unprecedented support extended to them by the Israeli Government and American Jewish organizations, several books on this subject were published in 2007–2008, including *Jews of Struggle: The Jewish National Movement in the USSR, 1967–1989*, which is a handsome catalog of an exhibition by the same name held at Beth Hatefutsoth, The Nahum Goldmann Museum of Jewish Diaspora in Tel Aviv. The book was donated to the YIVO Library by one of its authors, well-known historian of Russian Jewry Michael Beizer, who himself was very active in the refusenik movement.

The book documents the tremendous unity of Soviet Jews bonded by the idea of returning to their historical homeland, Israel, with photos, posters, letters, and other unique memorabilia reflecting a rich history of the Jewish underground movement in the Soviet Union. The decision to leave Russia required tremendous

courage, because it meant automatic job loss and official ostracism, if not imprisonment. Some people went on hunger strikes, or stood trial and imprisonment. The refuseniks had to meet underground, teaching themselves Hebrew in private homes. The book documents the various Jewish cultural activities that flourished underground as the Jewish national movement was gaining momentum with outside support. The protest campaigns held all around the world, under the banner "Let My People Go," are well documented, as are exhibits of Jewish art, synagogue services, women's movements, and Jewish schools and kindergartens. The wide variety of activities reflected in the catalog makes it a powerful resource for the historical phenomenon of the exodus from the Soviet Union.

The catalog is accompanied by informative articles by experts on the history of Russian Jewry: Martin Gilbert, Michael Beizer, Yaacov Ro'i, and Marina Genkina. Natan Sharansky, the most famous "prisoner of Zion," who later became minister of Immigration Absorption in the Government of Israel, wrote the catalog's foreword. ■

Yiddish Vegetarian Cookbook Donated to YIVO Library

by Lyudmila Sholokhova

Pessl Beckler-Stern and her husband Hank Stern have recently presented the YIVO Library with a great rarity: Fania Lewando's *Vegetarish-dietisher kokhbukh: 400 shpayzn gemakht oysshlislekh fun grinsn* (Vegetarian-Dietetic Cookbook: 400 Meals Made Exclusively from Vegetables), published in Vilna in 1938, just three years before the destruction of that illustrious Jewish community. The book is decorated with vivid color illustrations of vegetables, which makes it even more unusual among Yiddish publications of the time. The illustrations, depicting red cabbage, beetroot, red peppers, cauliflower, green peas, onion, parsley, celery, and the like, have both Yiddish and English captions. Aviva Astrinsky, YIVO head librarian, suggests that those images were copied from illustrations that appeared on paper envelopes containing vegetable seeds distributed throughout Europe and Palestine.

Fania Lewando, author of this cookbook, was the owner of the vegetarian restaurant at 14 Niemiecka Street in Vilna and a strong advocate for healthy vegetarian food. The book not only provides tasteful recipes for Jewish housewives, but also contains information about the benefits of a vegetarian way of life. In her introduction Lewando explains that "in today's unhealthy times," doctors instruct more and more patients to keep to a certain diet of vegetable dishes. Lewando suggests that it would be healthier for the whole family to stay away from meat for three days a week.

To dispute the common complaints that "without meat there is nothing to cook" and "not eating meat is a sign of sorrow," Lewando provides a healthy and delicious alternative of 400 recipes. She concludes her introduction by quoting from Dr. B. Bembski's article on the benefits of dishes made from fruits and vegetables, published in the Yiddish journal *Folksgezunt* (People's Health), as well as Ben-Tsiyen Kit's article "Vegetarianism as a Jewish Movement." A list of vitamins with explanations of their health benefits completes the introductory portion of the book.

Lewando divides the recipes into the following categories: salads, soups, vegetarian cutlets, stewed dishes (*gedempte shpayzn*), various dishes (such as rice *kneydlekh*, macaroni with nuts, stuffed tomatoes, potatoes with eggs), blintzes, omelets (*faynkukhns*), porridge, kugels with *tsholnt*, puddings and *teygekhtsns*, latkes, Passover dishes, sauces and creams, stuffed dishes, baked dishes, fruit preserves, pirogies (*stonikes*), compotes, cake glazes, coffee, sour milk, marinades and pickles, ice cream, wines and liqueurs, vitamin drinks, and juices. The great variety of dishes and drinks mentioned in the book was sure to satisfy even the most sophisticated gourmet!

Lewando's restaurant was an extremely popular and busy place in Vilna. She kept a guest book in which her satisfied customers jotted their reactions. Portions from the guest book are included as an appendix. Among those who enjoyed Fania



Lewando's cooking we see the names of famous Jewish writers, poets, artists, and educators such as Itzik Manger, Marc Chagall, Alter Kacyzne, Noah Prilutski, Der Tunkeler, Yudel Mark, Daniel Charney and others. Their comments are full of humor and appreciation. Daniel Charney confessed, "Your restaurant is not only a pleasure for the stomach, but also for the soul. Anyone who can talk, write, or sing has already eaten at your place." Yudel Mark wryly observed, "Anyone can be a vegetarian sometimes..." There is no doubt, given contemporary interest in vegetarian cuisine, that Fania Lewando's unique Yiddish cookbook could be a best-seller if translated into English.

In presenting this book to YIVO, Pessl Beckler-Stern explained that she and her husband had chanced upon this copy while attending an antiquarian book fair in Hay-on-Wye, England, in 1995. She was particularly captivated by the comments from Lewando's guest book, especially those from Mark, who, as she notes, was "one of my favorite teachers at the Arbeter-Ring Mitlshul in New York." She and her husband were encouraged to donate the book to YIVO on the advice of the late Mordkhe Schaechter, who, upon examining the volume, offered the information that to his knowledge, this is one of only two copies of this book still in existence. It is fitting that this book will now be a part of YIVO's collection. ■



Color illustrations from the *kokhbukh*

2008 Ostroff Awards at YIVO

Excellence in Professional Service and Leadership

Two prominent members of the YIVO Library staff were chosen to receive the 2008 Harold Ostroff Award, named in memory of the late YIVO trustee and activist. Lyudmila Sholokhova, Yiddish acquisitions librarian and cataloger, and Oleg B. Vinogradov, Hebrew and Slavic languages bibliographer and cataloger, were honored with the “Harold Ostroff Award of Excellence in Professional Service and Leadership” on August 22, which included \$2,500 for each honoree. Members of Ostroff’s family attended, sharing refreshments and memories.

Lyudmila Sholokhova, originally from a Yiddish-speaking family in Kiev, Ukraine, came to YIVO in 2003. She has a PhD in musicology from the Tchaikovsky National Music Academy of Ukraine, where she wrote her thesis, “The Formation and Development of Jewish Musical Folklore Studies in 20th-Century Tsarist Russia” (2000), based on materials in the archives at the Vernadski National Library of Ukraine. During her research, Sholokhova became familiar with historical recordings made by the An-Ski Ethnographic Expedition to the Pale of Settlement of 1914–1916. Her language skills and broad ethnographic background give her a unique perspective that fits perfectly with her duties at YIVO.

Sholokhova has a variety of responsibilities at YIVO, including purchasing rare and out-of-print editions for the library, using North American and European databases. These purchases are underwritten by the Grace & Scott Offen Foundation. She has also led in restoring YIVO’s large microfilm database and collaborating with the International Children’s Digital Library Foundation to choose the most interesting children’s books—mainly in Yiddish—from the YIVO library to be scanned and made available online at www.icdlbooks.org. In addition to her regular acquisition and cataloging activities, Sholokhova represents YIVO at scholarly conferences, giving papers on her areas of expertise. Her exemplary enthusiasm, work ethic, and professionalism make her an invaluable and admired member of the YIVO staff.

Oleg Vinogradov, originally from St. Petersburg, Russia, first joined YIVO eight years ago. Since that time he has gone through more than 60,000 uncataloged books that came to YIVO from the Strashun Collection in Vilna, various book *zamlers*, and the legacies of important scholars and donors. He has made great progress in making order from chaos: cataloging what is suitable for YIVO, giving away duplicates and nongermane titles. He is very engaged with

the retrospective catalog, dealing with computerization of non-Latin alphabet catalog cards and related “difficult” collections for the thousands of cards that could not be outsourced.



[L-R] Philip and Maddie Braun (daughter of Harold Ostroff) with award recipients Lyudmila Sholokhova and Oleg Vinogradov

Vinogradov’s knowledge of languages—his ability to read all the Eastern and Western European languages as well as Semitic languages—helps with his daily work as Slavic and Hebrew bibliographer and cataloger. Recently he finished cataloging YIVO’s Nazi Periodical Collection, collected by *zamlers* immediately after World War II but never cataloged. This Nazi propaganda, comprising more than 300 unique titles and almost 1,000 volumes, was published in German, Polish, Swedish, Danish, Italian, and French, all of which are among the 16 languages Vinogradov is able to read. He also created an online catalog of previously uncataloged portions of Max Weinreich’s personal library and 400 books in Ladino; processed and cataloged 7,000 Hebrew books from the Strashun Collection; processed and cataloged the library’s backlog dating to the 1970s; and created an online catalog of the approximately 800 *yizker-bikher* in the YIVO library as well as a separate database of these memorial books on the YIVO website (www.yivo.org; see under “Library”).

Truly these are two of YIVO’s finest. They represent what the family of the late Harold Ostroff hopes to celebrate through this award: those whose skills, professionalism, leadership, and willingness to take on large projects are remarkable. Ostroff would no doubt have been very pleased by the accomplishments of Lyudmila Sholokhova and Oleg B. Vinogradov. ■



In Memory Esther Mishkin

The Board and staff of YIVO mourn the May 2008 passing of Esther Mishkin, our dear friend and colleague, mother of YIVO Trustee Jonathan Mishkin. A social worker by profession, she was a longtime volunteer in the YIVO Archives, where she used her language skills and professional training to help in many projects. Confined in the Kovno ghetto during the war, Esther escaped in 1943 and went to Palestine. In 1952 she and her husband Eliezer made their way to America, where their sons Jonathan and Arnon were born. She started volunteering at YIVO in 1993 upon her retirement. At the 2007 Annual Heritage Luncheon,

Esther and her sons were honored with YIVO’s “Me’Dor Le’Dor” Award. In presenting the award, YIVO Chairman Bruce Slovin called Esther “a true YIVO gem” and her extended family “people who understand what we do, who really embody the values that we share: family, community, and a commitment to preserving Jewish history and culture.”

Esther will be remembered by everyone at YIVO for her love of *yidishkayt* and Israel, her intelligence, strength of character, and warmth. She is sorely missed. Our heartfelt condolences go out to her family. May her memory be for a blessing. *Koved ir ondenk!*

Uriel Weinreich Yiddish Summer Program Attracts Diverse Enrollment

by Nadia Kahn

Fifty students from nine countries attended this summer's session of the Uriel Weinreich Program in Yiddish Language, Literature and Culture. The program attracted academics, musicians, and students, all of whom enrolled in the program in order to deepen their understanding of Jewish culture through the Yiddish language.

As in the past, the strength of the program is built on the high caliber of the faculty and the ability of the students YIVO attracts. This year, the morning teachers included several who have been with the program before, including: Abraham Lichtenboim, executive director of Fundación IWO (YIVO in Argentina); Sheva Zucker, executive director of the League for Yiddish; David Braun of Harvard University; and Anna Gonshor of McGill University. This year Gonshor was joined by her colleague, newcomer Esther Frank.

Summer Program 2008 students hailed from Australia, France, Germany, Israel, Poland, Sweden, and Ukraine in addition to North America. Intermediate student Rachel Feinmark, who returned for a second year, echoed the comments of many students when she said that she found it fulfilling to be able to sit through a lecture entirely in Yiddish and understand it. Another student, Sasha Somysh, from Lviv, Ukraine, felt she came to the "heart of Yiddish culture in the world." For her, the most moving experience was watching *yidishkayt* come alive on stage—an art form to which she is no stranger, given her award-winning performances as a singer with several musical projects, such as the Lviv Klezmer Band. The program was also privileged to have Professor Yoshiji Hirose, president of the Jewish Literary Society of Japan, sit in on advanced classes. Professor Hirose shared some of his expertise on Isaac Bashevis Singer with his classmates.

The students underwent an intensive schedule, studying grammar and literature in the morning, conversation or reading classes in the afternoon, and an array of workshops, lectures, and films to fill in any free time. They were especially fortunate to have had director and writer Pearl Gluck

(*Divan*) screen her new documentary movie *Williamsburg* and lead a subsequent discussion. The highlight of the lectures was the commemoration of the one-hundredth anniversary of the Czernowitz Yiddish Conference of 1908, with panelists Jess Olson (Yeshiva University) and Cecile Kuznitz (Bard College), who gave her talk, appropriately enough, in Yiddish.

The graduation ceremony in August highlighted the talents of the next generation of klezmer musicians and academics. This year's program was a particularly nice mix of the two. Daniel Kahn, a theater artist currently living in Berlin, opened with an original piece. His band The Painted Bird performs old and new songs in Yiddish "in a Brechtian cabaret and klezmer style." The valedictory speaker at the graduation

ceremony, Marek Tuszewicki, a doctoral student at Jagiellonian University in Kraków, spoke eloquently about how much he learned from his teachers and fellow students (see Yiddish p. 7). He is currently writing a dissertation on poet Mani Leyb. Singer Sarah Mina Gordon, a graduate of Bank Street College of Education who has performed with the Klezmatics, sang two songs, including one of her own compositions. University of Chicago Ph.D. student Rachel Selig gave a humorous speech about how a *yeke* (German Jew) like herself became a Yiddishist. It is an inspiration to see how these students will contribute to the continuation of Yiddish as they return to their respective homes and scholarly institutions. As keynote speaker and YIVO board member Chava Lapin exclaimed, "Yiddish is a living language!" ■

2008-09 YIVO Faculty and Graduate Student Fellows

Dina Abramowicz Emerging Scholar Fellowship: Elissa Bemporad, Hunter College, CUNY; Soviet Jewish Burial Rites

Bernard Choseed Memorial Fellowship: Magdalena Ruta, Jagiellonian University, Kraków; Yiddish Literature in Postwar Poland

Rose and Isidore Drench Memorial Fellowship: Jonathan Dekel-Chen, Institute of Contemporary Jewry, Hebrew University of Jerusalem; Mapping Transnational Philanthropy

Vladimir and Pearl Heifetz Memorial Fellowship: Abigail Wood, University of London; Yiddish Song after 1945

Aleksander and Alicja Hertz Memorial Fellowship: Amos Bitzan, University of California, Berkeley; East European Jewry under German Occupation, 1915-1918

Vivian Lefsky Hort Memorial Fellowship: Roland Gruschka, Institute of Jewish Studies, Heinrich Heine University Düsseldorf; Yiddish Literary History and Theory in the USSR

Abram and Fannie Gottlieb Immerman and Abraham Nathan and Bertha Daskal Weinstein Memorial Fellowship: Felix Heinert, Simon Dubnow Institute for Jewish History and Culture, University of Leipzig; Jewishness in Riga

Joseph Kremen Memorial Fellowship: Abigail Wood, University of London; Yiddish Song after 1945

Workmen's Circle/Emanuel Patt Visiting Professorship: Ellen Kellman, Brandeis University; Abraham Cahan and the Making of American Yiddish Fiction

Natalie and Mendel Racolin Memorial Fellowship: Jonatan Meir, Hebrew University of Jerusalem; Anti-Hasidic Writings of Joseph Perl

Maria Salit-Gitelson Tell Memorial Fellowship: Jolanta Mickutė, Indiana University; Politics of Culture, Ethnicity and Sexuality in Poland and Lithuania

Dora and Mayer Tendler Fellowship: Lara Rabinovitch, New York University; Romanian Jewish Immigrants 1890-1930

Book Launch for English Translation of Max Weinreich's *History of the Yiddish Language*

YIVO celebrated the publication of the full English translation of Max Weinreich's *History of the Yiddish Language* with a symposium and reception on September 14. Three speakers lectured on Max Weinreich, his life achievement and his masterwork: Robert D. King, Audre and Bernard Rapoport Chair of Jewish Studies and Fellow of the Schusterman Center for Jewish Studies at the University of Texas at Austin, on "Max Weinreich: A Life for Yiddish" (see below); Neil G. Jacobs, Professor in the Yiddish and Ashkenazic Studies Program of the Department of Germanic Languages and Literatures at The Ohio



Max Weinreich teaching Yiddish at City College of New York, 1947

State University, on "Max Weinreich: Ideology and Scholarship"; and Keith (Kalman) Weiser, Silber Family Professor of Modern Jewish Studies at York University, on "Coming to America: Max Weinreich and YIVO in New York" (see Yiddish p. N). Paul Glasser, Associate Dean of the Max Weinreich Center for Advanced Jewish Studies, who edited the English translation of the second half of the work and Weinreich's two volumes of footnotes to his two volumes of text, served as the symposium's moderator. The translator of the entire work was the late Shlomo Noble, long-time research associate at YIVO, assisted by Joshua A. Fishman, Distinguished University Research Professor of Social Sciences Emeritus at Yeshiva University.

The new edition both restores the text portion of the work to print and produces the notes in English for the first time. The length of the notes, which nearly equal the text (733 pages of text vs. 717 pages of notes, plus 271 pages of bibliography and index), demonstrates their quality: in addition to thousands of citations from hundreds of works, Weinreich provides

elaboration of his statements in the texts, scholarly asides, and occasional polemics with other scholars.

A review of the work by Harold Bloom, Sterling Professor of the Humanities at Yale University, appeared in the November 6, 2008, issue of *The New York Review of Books*. Bloom offers a long synopsis of the work and praises it highly.

The masterpiece of Max Weinreich, his *History*, was published in a curtailed translation by the University of Chicago Press in [1980], which unfortunately omitted the thousand pages of notes, now restored in the superb new Yale University Press edition. The notes, extraordinarily copious and rich, are unlike any others I know. I have been reading them for several months in a proof copy, and cannot come to an end, because every subject they discuss involves the processes by which Jewish culture was transmitted and survived. The story of Yiddish, in a sense the Jewish language, parallels and embodies the history of the Jewish people. [continued on next page]

Max Weinreich: A Life for Yiddish by Robert D. King

This article is based on remarks made by the author at the symposium celebrating the publication of the English translation of Max Weinreich's *History of the Yiddish Language* held at YIVO on Sept. 14, 2008.

I cannot imagine a more congenial task than speaking in praise of Max Weinreich as part of the launch of the now complete English translation of his monumental *Geshikhte fun der yidisher shprakh* (*History of the Yiddish Language*). Max Weinreich brought together the study of Yiddish language, Jewish history, and *yidishkayt* as no one has before or since. And he accomplished this against a lifetime of tragedy that would have defeated a lesser man: hooligan pogroms in Eastern Europe (one of which cost him his sight in one eye), the rise of German antisemitism,

the Holocaust, loss of Vilna family and friends, and uprooting from Vilna and relocation to America. Spared nothing, he had to endure the tragically early death of his son, Uriel Weinreich, a brilliant linguist at Columbia who linked the Yiddish linguistics of his father to modern structural linguistics.

The Yiddish Zeitgeist of the 1920s was ripe for the creation of an institution to promote academic study in and about the Yiddish language. Yiddish had come a long way since the Czernowitz Conference of 1908; it was being used in Russia and elsewhere in Eastern Europe as the medium of instruction in schools, and publication in the language on both sides of the Atlantic was extensive. The idea for an academy

dedicated to the support and standardization of minority and regional languages was in the air. The suggestion to create such an institute for Yiddish originated apparently with Nokhem Shtif, then living in Berlin, but without Max Weinreich, YIVO would never have come into existence. It is no exaggeration to say that he *willed* YIVO into existence in 1925. Thanks to Weinreich's astonishing drive and energy, the Vilna YIVO became the place where students could be trained in linguistics, literature, economics, history, and folklore—all in Yiddish.

Weinreich's *History of the Yiddish Language* is much more than simply the history of a language. It is a social, cultural,

[continued on next page]

Bloom also discusses in some detail Weinreich's research interests:

Weinreich's account of the bewildering multiplicity of Jewish languages is masterly, since there were at least ten aside from Hebrew and Yiddish.... Weinreich's zest for Jewish languages was awesome; you can drown happily in his oceanic discussions of Marranos (converted Jews secretly practicing Judaism) using the Portuguese language, or of deviations from Arabic and Turkish idioms in the other varieties of Ladino. The byways lead Weinreich into folklore, which aids him in asserting that "of all Jewish languages Yiddish has...the largest degree of individuality." Literary achievement in Yiddish, even now underestimated, sustains the linguistic esteem that Weinreich conferred on a tongue that he himself had not spoken as a child.

He lays out Weinreich's view of Yiddish:

Weinreich's great *History* seems to me undiminished in its urgency. Resolutely it is not an elegiac work, though

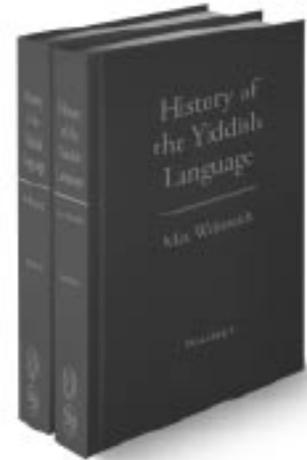
initially a reader may ponder its position in a Jewish world whose languages are now English and Hebrew. What Weinreich implicitly argues is that Yiddish is the Jewish language, prime emblem of the past, present, and whatever coherent future the once-wandering people could possess, at least linguistically. His principal explicit argument is paradoxical enough to be Kafkaesque: Yiddish, he writes, is the language of the Way of the Talmud, but the Talmud is written in Hebrew and Aramaic. By "the Way of the Talmud" Weinreich meant the profound influence of the Talmudical mind and its idiom and procedures upon Yiddish itself. As "the Oral Teaching," the Talmud suggested an endlessly subtle and nuanced way of dialectical inquiry.

And, finally, Bloom sums up Weinreich's approach to the writing of his life's work:

It is difficult for me, a native speaker of Yiddish in my faraway childhood, to reflect upon Weinreich's *History* without considerable sorrow, itself resolutely excluded by Max Weinreich

from his culmination of a life's work. He chose to write purely as a historian of language, while listening hard to tradition.

It is a worthy tribute to a great scholar. We hope that the full English edition will make Max Weinreich's magnum opus accessible to many, many new readers. ■



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and linguistic history of Ashkenazic Jewry written for scholars but in a style that makes most of it accessible to the general public. Most refreshingly, it has a point of view; it has *attitude*. I am reasonably confident that I know all of the histories of the German, English, and French languages that have been published. Not one of them equals the sweep and breadth of Weinreich's *Geshikhte*.

The first article of Max Weinreich's that I recall reading was his contribution to Uriel Weinreich's *Field of Yiddish* (1954), a collection that prepared the ground for modern Yiddish linguistics. Max Weinreich's essay was entitled "Prehistory and Early History of Yiddish: Facts and Conceptual Framework." When one reads this article today, one sees the root system of the *Geshikhte* as it was taking shape in Weinreich's mind. *Loter* and *Lāaz* are there; "fusion language" is

there; "internal Jewish bilingualism" is there; the four "determinants" of Yiddish are there. Also there is the idea that the simplistic formula MHG > Yiddish (Middle High German "yields" Yiddish) is misleading. After reading this article I could never again be comfortable with linguistic statements such as MHG *schæne* 'beautiful' > Yiddish *sheyn*, routine formulas that had never bothered me before.

Lucy Dawidowicz told me once that what Weinreich wanted more than anything else in life was for Yiddish to be a "first-class language." On his trips abroad he had noticed that although there were many Jewish passengers in the first-class accommodations on board ship, Yiddish was neither seen nor heard, whereas on the second-class deck there were signs in Yiddish and Yiddish was openly spoken aloud.

Weinreich spent his life upgrading Yiddish from tourist to first class: by founding and guiding YIVO, training scholars to write in Yiddish on any subject under the sun, making Yiddish a language for cultivated men and women, and turning out a ceaseless stream of publications in chaste and polished Yiddish, culminating finally with his magnum opus, the *Geshikhte fun der yidisher shprakh*.

Max Weinreich's was a life lived for Yiddish. His lifetime of scholarship carried out against impossibly difficult conditions is a beacon for us all, and his *History of the Yiddish Language* is enduring proof that he succeeded in his inmost goal: to make Yiddish a first-class language. ■

Robert D. King is chair of the Jewish Studies Department at the University of Texas at Austin

Reflections on the Centennial Czernowitz Conference

by Jess Olson

To mark the hundredth anniversary of the Czernowitz Yiddish Conference of 1908, the Max Weinreich Center held a symposium on July 30 (see Yiddish p. 3). One of the participants, Professor Jess Olson of Yeshiva University, also attended the centennial conference held this past summer in Czernowitz itself. He reflects here on that experience.

This year marked the 100th anniversary of a unique event in the history of the Yiddish language. In August 1908 the first and only conference on the Yiddish language was held in Czernowitz, the provincial capital of Bukovina in the far eastern Austro-Hungarian Empire (now Chernivtsi, Ukraine). The conference's aims were nothing less than to plan the future of Yiddish as a modern Jewish language, giving it a fixed grammar, syntax, spelling system, and more: a future for its literature and theater, and a rethinking of its history and place as a national Jewish language. Its participants included major Yiddish literary and political notables, including H. D. Nomberg, Sholem Asch, Chaim Zhitlovsky, Ester Frumkin, and, most famously, Y. L. Peretz.

A celebration of this event, the Czernowitz Yiddish Language International Centenary Conference in Chernivtsi was organized in a joint effort by Wolf Moskovich of the Hebrew University, Leonid Finberg of Kiev's Institute of Judaic Studies, and Michael Chlenov of the Moscow Maimonides Academy. Like the original conference, it was both retrospective and forward looking. A varied and fascinating series of panels was offered on issues such as Yiddish and the 1908 conference in historical perspective, Yiddish as a developing language in the 20th century, questions of linguistics and lexicography, Yiddish literature, and the Yiddish writers of Czernowitz.

As an academic conference, this meeting was a great success—more so than the original conference, which was wracked by political and ideological conflict. But as a historian and biographer of one of the principal organizers and the president of the 1908 conference, Nathan Birnbaum, I was most struck not by the particularities of papers or the many distinguished speakers, but of the meaning of this conference



(left) The former grand synagogue, now a movie theater; (right) a session at the 2008 Conference, held in the same hall as the original event

in this place. Czernowitz has always affected my work on Birnbaum, for whom the city was a backdrop from which little good came—a conference with ambiguous results, a failed Yiddish newspaper (*Dr Birnboym's vokhenblat*), and financial ruin.

So it was with uncertainty that I took my first trip to Bukovina. And my surprise upon encountering Czernowitz was complete. Tucked away among the hills east of the Carpathians, sitting upon the gentle Prut River, Chernivtsi is a jewel of the long-dead Austro-Hungarian Empire. The architecture is classic late nineteenth-century Central European: five-story buildings with beautiful art nouveau accoutrements—murals, statues, and friezes—their stucco walls colored with a palate of springtime pastels. In homage to its eastern location, and no small part of its particular beauty, are the spires, domes, and copulas of the many Orthodox (and one Catholic) churches that dot its skyline. It well earns its nickname as the “Vienna of the East.”

Despite this beauty a barely perceptible sense of absence whispered as I walked around the city. And it was when my wife and I strolled up Zankovskoi Street that this whisper resolved into a moan of desolation, as we stumbled unexpectedly on the Kinopalats Chernivtsi—the Chernivtsi Movie Palace. The building that houses this theater had been the grand synagogue of Czernowitz, once a magnificent domed structure that rivaled Berlin's famous Oranienburgerstrasse Temple; now it has been reduced to a banal box showing second-run Hollywood movies. It bespoke a basic fact: the Jews of Czernowitz are truly gone (even if Jewish life, to some degree, continues; my wife and I were graciously

fed the only kosher food available in Czernowitz by the small Chabad center). The shul is a movie theater; the Jewish National House, once the pride of the sophisticated, Germanophone Jewish upper crust of Czernowitz, is now a little-used “Hall of Culture.” The erasure is almost complete.

To some critics of this year's conference, this erasure was extended to the conference itself, and they have commented or written derisively about the fact that many of the papers were not presented in Yiddish (in fact, papers were delivered in Russian, Yiddish, Ukrainian, and English). But this misses the point. Leaving aside the fact that Czernowitz, neither today nor at the time of the conference, was a particularly hospitable home to Yiddish, the language issue for this conference, as perhaps for the original conference, was secondary.

No, the most essential point of this year's conference, as in 1908, was a simple existential affirmation: we are here. This message has always had a special resonance in a city like Czernowitz. For the Yiddishists in 1908, it was a statement against the hegemony of the German-language Zionism that dominated the elite Czernowitz Jewish community. In our case, it was a moment to make history anew, to return living voices of scholars of Jewish and Yiddish studies to a place where they had been silenced. And more than any museum or monument, any building or synagogue, the sound of voices being raised with vigor, and ideas exchanged—sometimes contentiously—about Jews, about Yiddish, about a population that added so much life and depth to this city, is the worthiest monument. ■

Jess Olson is an assistant professor of Jewish History at Yeshiva University

Weinreich Center Fellow's Research at YIVO

Cultural Heritage: The Yiddish Canon and the Development of Yiddish Literary History and Theory in the Soviet Union

by Roland Gruschka

In the 1920s and the early 1930s, Soviet authorities promoted the construction of a new, secular, Yiddish-speaking Jewish “proletarian” culture and propagated a Soviet-Jewish identity as an alternative to the projects of other political and cultural movements of Ashkenazic Jewry outside the Soviet Union. As part of this project, Soviet Jewish scholars and Communist Party functionaries faced the task of interpreting the so-called “cultural heritage” of Yiddish literature before the Russian Revolution in a “critical” manner, of revising Yiddish literary history according to Marxist-Leninist ideology, and of creating a historiography of the literary past and its protagonists (such as the three classic Yiddish writers: Sh.-Y. Abramovitsh [“Mendele”], Sholem Aleichem, and Y.-L. Peretz) that could be made “usable” for Soviet Yiddish cultural policy.



Visnshaft un revolyutsye (Science and Revolution) Ukrainian Academy of Sciences, Kiev, 1935

In my postdoctoral project *Cultural Heritage: The Yiddish Canon and the Development of Yiddish Literary History and Theory in the Soviet Union*, I am investigating this process and its impact on Yiddish literary history in the Soviet Union. I focus on the reevaluation and reinterpretation of the works of Yiddish writers and artists who were seen as leading, but historical, figures in the period before the Russian Revolution or to whom non-Soviet intel-

lectuals already attributed a seminal role in the history of Yiddish literature, such as Sholem Aleichem. The literary theories that de facto influenced the works of Soviet Yiddish literary scholars (parallel or in a synthesis with official Marxism-Leninism) are of special interest for my project, since the methodology to a certain extent also belonged to the so-called “bourgeois heritage.” My research will lead through a series of articles to my second book in the field of Yiddish.

With the support of the Vivian Lefsky Hort Memorial Fellowship, which I was awarded for the year 2008/09, I was able to study the rich collections of the archives and the library of YIVO. In the first instance, I concentrated on the official publications of Soviet Yiddish literary scholarship, foremost journals such as *Visnshaft un revolyutsye* (Science and Revolution; published by the Ukrainian Academy of Sciences, Kiev). The YIVO library also holds a number of rare monographs, such as *Der radikaler peryod in Peretses shafn* (The Radical Period in Peretz's Works; Kharkov, 1934). These official publications are the main source of my research. In addition, I intend to base my research on internal documents of Soviet Yiddish academic institutions, principally the Institute for Jewish Proletarian Culture in Kiev. A sample of materials from the Kiev institute, which was discovered about ten years ago, is now a separate collection in the archives of YIVO. Other documents of the Kiev Institute are part of YIVO's so-called Vilna Archives, among them papers of Soviet Yiddish writers and scholars such as Dovid Hofshyteyn (1889–1952) and Maks Erik (1898–1937). Some documents that I found in the YIVO archives touch upon questions about which the official publications of Soviet Yiddish



Der radikaler peryod fun peretses shafn (The Radical Period in Peretz's Works) Kharkov, 1934

scholarship do not shed light. This inspired me to extend the focus of my research to these aspects as well. For instance, the collection of the Institute for Jewish Proletarian Culture contains questionnaires of a survey undertaken by the Moscow State library in the late 1920s in order to investigate which works of Yiddish literature were actually read by the “masses” and how they responded to this kind of literature. During my research, I was also able to identify a number of archival documents as proof pages for official publications, for example, articles of the aforementioned journal *Visnshaft un revolyutsye*.

To sum up, my book project benefited greatly from my stay in New York. I enjoyed the inspiring atmosphere at YIVO and express my gratitude to the friendly staff for their helpful assistance. ■

Roland Gruschka is an assistant professor of Yiddish Studies at the Institute of Jewish Studies, Heinrich Heine University Düsseldorf; as the 2008/09 Hort Fellow at YIVO, he delivered the annual Hort Memorial Lecture on Sept. 10, 2008.

Ruth Gay Seminar in Jewish Studies Established at YIVO

by Fruma Mohrer

On Sunday, September 7, the YIVO Institute for Jewish Research established the Ruth Gay Seminar in Jewish Studies, thanks to a major gift from the family of the late Ruth Gay, a well-known American Jewish historian who passed away in 2006.



YIVO Executive Director Carl Rheins (standing) with members of Ruth Gay's family. L-R: Sarah Glazer Khedouri, Peter Gay (seated), Sophie Glazer (holding book), and Elizabeth Glazer

Ruth Gay's publications touch upon on a wide range of themes and include *The Jews of Germany: A Historical Portrait* (introduction by Peter Gay), *Safe among*

the Germans: Liberated Jews after World War II, and *Unfinished People: Eastern European Jews Encounter America* (winner of the 1997 National Jewish Book Award for nonfiction). For her last book, *The Jewish King Lear: A Comedy in America* by Jacob Gordin, translated by Ruth Gay and Sophie Glazer (Yale University Press, 2007), Gay translated Gordin's popular play from Yiddish into English. Gay completed the manuscript to this book just before her death in 2006.

The newly established seminar series is open to faculty and students of Jewish studies and history departments in the tristate area, curators, writers, and members of the public. To be given by scholars who have used YIVO's resources, the seminars, which will take place several times a year, are intended to stimulate public dialogue about new topics in Jewish studies.

Focusing on Ruth Gay's last published work, *The Jewish King Lear*, the inaugural session was opened by YIVO Executive

Director Carl Rheins and Chief Archivist Fruma Mohrer, both of whom spoke about the importance of the newly established seminar and expressed their public appreciation to Ruth Gay's family for their generous gift. Marion Kaplan, Skirball Professor of Modern Jewish History at New York University and a close friend of Gay, shared personal stories and anecdotes about the life and work of the late American Jewish historian. Ruth Gay's daughter Sophie Glazer, visiting instructor at Indiana University and Purdue University in Fort Wayne, who had edited the manuscript of *The Jewish King Lear* with her mother, discussed the intellectual origins of the publication project and the themes in the Yiddish play that had inspired Gay to translate it into English.

A panel discussion on *The Jewish King Lear* featured Edna Nahshon (moderator), associate professor of Hebrew at the Jewish Theological Seminary; Nina Warnke, assistant professor of European Studies at Vanderbilt University; and Joel Berkowitz,

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Six Milstein Family Research Fellowships Awarded in 2008

by Ettie Goldwasser and Fruma Mohrer

The Milstein Family Jewish Communal Archive Project, a \$225,000 three-year pilot project funded by the Milstein Family Foundation and the Abby and Howard Milstein Foundation, reached a major milestone with the awarding of six Milstein Family Research Fellowships in 2008. Focusing on the preservation and exploration of the Jewish communal archival heritage in the New York region, the project was organized in 2006 in collaboration with the 92nd Street Y, The Educational Alliance, FEGS Health and Human Services System, NYANA (New York Association for New Americans), and Surprise Lake Camp.

The dual aims of the Milstein Project are to raise public awareness about the treasures held in Jewish archives in the

New York area and to address some of the critical intellectual, economic, and administrative issues facing archives today.

In the first year of the project, archivists Francesca Pitaro and Donna Lewi completed a survey of the archives of the five collaborating agencies. The team then moved on, organizing a fellowship program to stimulate scholarship on the history of Jews in New York and the American Jewish experience.

A fellowship announcement, distributed to universities and listservs across the country, listed a wide range of research topics, including the Jewish migration experience; social welfare and philanthropy in Jewish communal organizations; culture, intellectual

life, and the arts; youth education and camping; Jewish life in New York during and after World War II, including GIs, displaced persons, and the organized Jewish community; Jews of New York and the civil rights movement; and studying and preserving archival resources on Jewish life in New York.

The enthusiastic response from the scholarly community to the fellowship announcement demonstrated the need for quality fellowship programs that provide scholars with the opportunity and resources to pursue their research.

Thirty-one scholars submitted applications from the United States, Canada, Australia, and Japan. In June 2008, the Fellowship Committee awarded \$4,500

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associate professor and chair of the Judaic Studies Department at the University at Albany, SUNY. Nahshon, author of *Yiddish Proletarian Theatre: The Art and Politics of the Artef, 1925–1940* and *From the Ghetto to the Melting Pot: Israel Zangwill's Jewish Plays* (2006), referred in her talk to the continued legacy of the Yiddish theater in contemporary American life, saying, “The Yiddish theater has retained its allure longer than any other institution of the Jewish immigrant world in America. To this day people’s faces light up when you mention the names of its great stars, and whenever there is an event celebrating the Yiddish stage, the house is invariably packed.” Noting Ruth Gay’s contributions, Nahshon said, “By eliminating the language barrier that so often separates American Jews from their roots, Ruth Gay has done us a great service.”

Nina Warnke, whose publications focus on the role of theater in the formation of cultural identity and include “Theater as Educational Institution: Jewish Immigrant Intellectuals and Yiddish Theater

Reform” in *The Art of Being Jewish in Modern Times* (ed. Barbara Kirshenblatt-Gimblett and Jonathan Karp; 2007), traced Gordin’s career and his role in moving the Yiddish theater away from the “fanciful operettas” and “lively comedies” of Abraham Goldfaden toward a theater of realism and serious modern social drama. Referring to the historical significance of Gordin’s plays and the need to reevaluate them a hundred years after their first appearance, Warnke praised “Ruth Gay’s translation and her excellent essays that situate the play both within the history of early American Yiddish theater and Gordin’s life.”

Berkowitz, the author of *Shakespeare on the American Yiddish Stage* (2002), spoke on the subject of Shakespeare in translation. “Had Ruth Gay provided only a new translation of *The Jewish King Lear*,” Berkowitz suggested, “then *dayenu*—that alone would make a significant contribution to the field. But by adorning her translation with layers of valuable commentary, and offering a model of how to

deal with complex textual questions, Ruth Gay has added immeasurably and lastingly to the bookshelf of English translations of Yiddish drama.”

The seminar featured film clips from the 1935 version of the Jewish *King Lear* directed by Harry Thomashevsky. The audience was also entertained by members of the Yiddish Rep Theater, who gave a live Yiddish performance of the play’s last scenes. Their performance was based on the 1907 Warsaw edition of the play held by the YIVO Library. ■

Members of the Yiddish Rep Theater performing a scene from *The Jewish King Lear*



Milstein Family Fellowships to six of the applicants. The winning fellows will carry out their research in 2008 and 2009 using resources available at the five collaborating agencies and at the Center for Jewish History. Each of the Milstein Family Research Fellows will deliver a paper at a major Milstein Conference on New York and the American Jewish Experience scheduled to take place in the fall of 2009.

The awardees are Rebecca Cutler, doctoral student at the University of Pennsylvania, whose topic is “Health Activism and the International Politics of American Jews in the Post–World War II Era”; Marsha A. Dubrow, musicologist and resident scholar at the Center for Jewish Studies of the CUNY Graduate Center, on “Lazar Weiner, New York, and the American Jewish Communal Music Enterprise of the 1920s to 1960s”; Kirsten Fermaglich, associate professor of History and

Jewish Studies, Michigan State University, whose study “A Rosenberg by Any Other Name” will explore the history of name changing by Jewish immigrants; Miyuki Kita, associate professor, University of Kitakyushu, Japan, who will research the role of Jewish organizations in the drafting and passage of antidiscriminatory legislation in her study “Breaking the ‘Gentleman’s Agreement’: Jews and the 1945 New York Fair Employment Practices Act”; Rebecca Kobrin, assistant professor of history, Columbia University, whose topic is “Beyond the Myth of Mobility: Jewish Social Welfare Agencies, Jewish Immigrant Professionals, and the Challenges of Adaptation to Life in New York City, 1948–1954”; and Shira Kohn, a doctoral candidate at New York University, with her project “Educated Advocates? Jewish Student Organizations in New York City Universities and Their Postwar Encounters with Civil Rights.”

Fellow Rebecca Kobrin’s project, for example, focuses on the changing nature of the immigrant experience for Jews who arrived in the early postwar era. Unlike Jewish immigrants of the early twentieth century, who rarely arrived on American shores with university degrees, many postwar Jewish immigrants possessed professional degrees and training. Kobrin, who herself worked at NYANA in the 1990s, when large numbers of Russian Jews, many of whom were engineers, doctors, and scientists, arrived in New York, notes, “If the history of these agencies, some of which have already closed their doors, is not preserved, the gap in our historical knowledge about the experiences of those they served will become insurmountable. YIVO’s role in providing a home for this material is critical from the perspective of history as well as current debates on immigration and adaptation.” ■

Important Collection of Nazi Kennkarten to Be Microfilmed and Digitized

by Fruma Mohrer

As part of the YIVO Holocaust Archive Project, a unique YIVO Archives collection of almost 5,000 Nazi registration cards, commonly referred to as *Kennkarten*, will be microfilmed and digitized. The project is being carried out in partnership with the Mémorial de la Shoah–Centre de Documentation Juive Contemporaine in Paris and funded by the Conference of Jewish Material Claims Against Germany and the Fondation pour la Mémoire de la Shoah in Paris.

The cards are found among the files of the Institut zur Erforschung der Judenfrage (Institute for Research into the Jewish Question), fragments of which are in the YIVO Archives. That institute, dedicated to supporting Nazi anti-Jewish propaganda activities by collecting antisemitica as well as books, documents, and artifacts on Jewish life, was located in Frankfurt am Main in Germany and directed by Alfred Rosenberg. Rosenberg was the leader of German racist ideology that fueled the Nazi anti-Jewish propaganda machine. He was also the Reich minister for Occupied Eastern Territories and in charge of the Einsatzstab Rosenberg, the special Nazi pillaging unit that plundered hundreds of Jewish libraries throughout occupied Europe. A large proportion of the looted materials was brought to the institute or to its outlying storage facilities.

The thousands of *Kennkarten*, which were discovered by YIVO archivists in the 1950s while cataloging the records of the Nazi institute, were issued under the law of July 23, 1938 obligating each Jew to apply for and carry an identity card. Each card was stamped with a large “J” (Jude or Jew) and



Sample *Kennkarte* cover (From *Kennzeichen*, by Helmut Eschwege [Berlin, 1966], p. 80)



Sample *Kennkarte* from the YIVO Archives collection issued in Frankfurt am Main to Edith Sara Goldschmidt, born April 17, 1907.

the swastika bearing the seal of the Nazi police department or mayoralty that issued the card. Each Jewish man was given the middle name Israel and each Jewish woman the middle name Sara. These Nazi-imposed names appear on each registration card.

The cards in this group, meticulously preserved, counted, and described by early YIVO archivists, are from about 190 municipalities in Germany, with some cities, such as Frankfurt am Main, much better represented than others. Cards from the same municipality are usually together in the same packet. YIVO archivists assume that this is the original order in which the cards were discovered in the 1950s and that this order may represent some aspect of Nazi administrative history.

What distinguishes these cards from the ones actually carried by Jews in Germany is that these are the duplicates, the administrative copies, kept in the police departments that issued them. Unlike the actual cards, which were folded and carried in their pockets by German Jews, these cards are flat and unbent. The *Kennkarten* carried by German Jews had an outside cover page that read “Deutsches Reich” followed by a large “J” for Jude and then “Kennkarte.” The *Kennkarten* at YIVO do not have this outside title page as they were maintained by the Nazi bureaucracy as administrative duplicates. Early YIVO archivists working on

the identification of these cards concluded that these duplicates were sent or brought to the institute in Frankfurt when the German Jews to whom they were issued had been deported or left Germany.

Thanks to the work of YIVO volunteer Estelle Guzik and her team of German-speaking specialists who deciphered thousands of handwritten texts in German, each card has now been indexed by name, municipality, date of birth, occupation, and other pertinent fields that appear on each card. Guzik notes that because the cards include photographs, they may provide the first opportunity for people to see pictures of lost family members. As YIVO Executive Director Carl Rheins notes, the availability of these cards in digitized form “refocuses our perspective from the abstract, statistical level to the personal, offering insight into the distinct lives and personalities of individual victims of the Holocaust.”

Under the grant, each card will be digitized in addition to being microfilmed; the metadata or information about each card, maintained in a searchable database, will be matched to the digitized card and will be accessible on a computer screen in the Reading Room at the Center for Jewish History. ■

Shmuel Klein and Estelle Guzik provided research and further information for the preparation of this article

Society for Jewish Folk Music Marks Centennial: Its Influence Continues Today

by Chana Mlotek

In 1908, in what would become a significant event in the history of Jewish music, the Society for Jewish Folk Music was founded in St. Petersburg, Russia. In the wake of the nationalist movement in Russia, the society was created by a group of young Jewish musicians at the St. Petersburg Conservatory, including students of Nikolai Rimsky-Korsakov, who impressed upon them the importance of collecting and composing their “own” music. The founders were also inspired by the pioneering efforts of Joel Engel of Moscow, who in turn had been influenced by the noted Russian critic Vladimir Stasov, who challenged him to examine Jewish music.

A centennial conference commemorating the founding of this group was held in St. Petersburg in June 2008.

The aims of the society were to collect and arrange Yiddish folk songs, to compose and publish works with Jewish themes, and to organize concerts of these works. Over the ten years of the society’s existence, its members were responsible for the publication and performance of many works that they collected and arranged for piano and other instruments and for choruses. Among the important composers associated with the society were Joseph Achron, Moyshe Milner, Lazare Saminsky, Solomon Rosowsky, Mikhail Gnessin, and Leo Zeitlin.

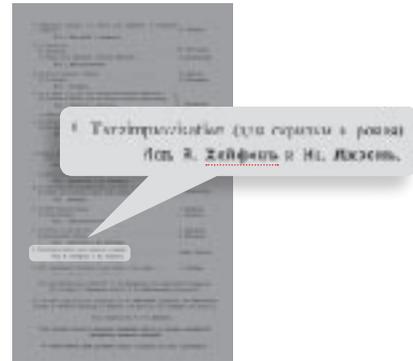


Program cover for an August 1915 concert given by the Society for Jewish Folk Music

At its prime the society had about 400 members, including not only musicians and composers but also literary figures such as S. An-ski, Y. L. Peretz, Mortkhe Rivesman, and Mendel Elkin. It is Elkin, who later became head librarian of YIVO, to whom we are indebted for the collection of works of the St. Petersburg Society in the YIVO Archives.

During the course of its existence the society organized about a thousand concerts in various cities of Russia. Among the programs in the Archives there is one in which a young Jascha Heifetz performed.

The society accomplished what it set out to do. It awakened interest and appreciation of Jewish music among professional musicians, created audiences for concerts of Jewish music, and stimulated composers to create a new Jewish music that combined modern style and technique with Jewish modalities. Recently the sheet music published by the society has



Interior page of the same program listing Jascha Heifetz and Joseph Achron as performers

been sought in the YIVO Archives and performed by students of Jewish music, young singers, cantorial students, instrumentalists, and conductors. Scholars have also published new monographs that explore the contributions of this unique organization devoted to the propagation of Jewish music. ■

In Memory

I. Bernard Weinstein

With Brother, Founded YIVO Sound Archive



The Board of Directors and staff of the YIVO Institute for Jewish Research mourn the passing of our friend and esteemed Trustee, I. Bernard Weinstein, a distinguished physician and cancer researcher whose pioneering research gave rise to new targeted cancer therapies. Weinstein, who died on November 3, 2008, was a visionary and an inspiration to many in his career in cancer research, and also in his commitment to preserving and teaching the rich Yiddish culture and heritage of East European Jewry.

Weinstein played a pivotal role as a member of YIVO’s National Board, showing a keen interest in every aspect of reinvigorating and sustaining this historic institute. His dedication to YIVO and the history it embodies is exemplified by his role in the cre-

ation of the Max and Frieda Weinstein Archive of Sound Recordings at YIVO in 1982, along with his late brother Laurence, who was himself a member of the YIVO National Board at that time. Through his support of the sound archive, Bernard Weinstein helped preserve rare field recordings of the Y. L. Cahan Folklore Club, interviews with Jewish refugees in German displaced persons camps, cultural events, and music, much of it in Yiddish. The Weinstein Archive is at the heart of the current Yiddish cultural renaissance, and has proven invaluable to musicians, performers, writers, historians, scholars, and linguists.

We send deepest condolences to his wife Joan and children Claudia, Tamara, and Matthew. May his memory be for a blessing. *Koved zayn ondenk!*

We have acknowledged here gifts of \$1,000 and above from July 1, 2007, through June 30, 2008. We also extend our gratitude to the thousands of donors who are not listed in this issue of *Yedies*.

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Preserving Our Identity and Our History with Your Story



The Holocaust has taken away from us grandparents, uncles, sisters, and brothers. We, the children of survivors, lived with our parents' pain, and their experience became an integral part of our lives. Their loss became our life, their life became our future. Often times, they needed to learn how to open their broken hearts to new feelings, to us—their new lives, created out of the ashes. And despite the pain, our parents pledged to go on living.

As we get older, we become the keepers of their stories; preserving this legacy becomes the mission of our lives. Never before has it been so urgent for our generation to take up the torch from our parents and grandparents. Now is the time to act, celebrating our strength and perseverance so we can ensure that the legacy our parents left will be heard, valued, and studied. We want to look into the future with hope, but each of us must be motivated by the conviction that what we do matters, that one person can make a difference.

YIVO is embarking on two new initiatives to meet these needs. The first is the

creation of the Children of Lithuanian Parents group. We want to renew our commitment to the perpetuation, commemoration, teaching, and celebration of the strength and continuity of our heritage and honor the memory of those who are no longer here. Through this we reaffirm our promise to preserve the Jewish life of the Yerusheyim de Lite and its history. By recording it for posterity we show just how important culture and tradition are. These values hold the community and the family together—passing on family traditions, stories and memories will give the future generations a sense of who their families were and what they represented. Each story represents a life, a family, and a link from the past to the future. And the future is what matters most.

The second effort is the “YIVO Zamler Project”—a call to the Russian Jewish community to come forward to help us collect and document postwar Jewish life in the FSU. We hope to preserve this critical period in Jewish life in much the same way we plan to do with the Lithuanian Jewish community. History is personal—each person, each family, each letter, birth

certificate, and passport provides a piece of our story. We want to ensure that the history lived by Russian-speaking Jews before, during, and after World War II is not lost or diminished.

Through these two projects, we will preserve the memories and history of Jewish Vilna and the Jews of Lithuania and of Russian-speaking Jews from the FSU. To maintain one's identity and safeguard cultural memory, it is important to enhance self-esteem and give people pride in who they are and what they represented. We do this by celebrating our strength, perseverance, and creativity. By acting now we can document our history in Eastern Europe, the area where YIVO itself began. Our goal is to guarantee that we will leave a narrative legacy of a critical period in Jewish history that will be heard and studied by generations to come. Please become a partner with us: By sharing your story, you will be preserving our history and identity. This is both a challenge from us and a great opportunity for you and your family!

Ella Levine ■

Food As Roots 2008: Cooking and Learning Together

For seven years, YIVO's Food As Roots series has brought history, food, and culture together in an elite culinary experience. Founded and chaired by Katja Goldman and Cathy Zises, Food As Roots offers a unique opportunity to learn “at home” with celebrity chefs providing hands-on demonstrations of meal and dessert preparations.

The 2008 series commenced in February at the home of Susan Shay. Chef Roberto Santibañez of Rosa Mexicana fame instructed the guests on how to prepare a sumptuous kosher meal of

classic Mexican favorites, as well as explaining some of his own twists on traditional Jewish fare.



Chef Mark Strausman demonstrates his culinary art during the 2008 Food As Roots session

“I was inspired to recreate traditional Jewish dishes with a Mexican flair after I catered a private Passover seder,” the chef said as he began his class. From this cultural merger has sprung treats such as chicken soup with cilantro matzo balls and Mexican chopped liver served on fresh corn tortillas with guacamole.

Other standout dishes included a Veracruz-style sauce appropriate for any firm-fleshed fish—Santibañez used red snapper that evening—and chile-spiked chocolate cake.

[continued on next page]

Food As Roots 2008: Cooking and Learning Together

[continued from previous page]

The second class of the 2008 series was held at Haim and Barbara Dabah's townhouse in early March. It featured Chef Mark Strausman, a returning favorite doing a class aptly titled "Beyond Brisket II." Strausman cooked up a multi-course dinner of delicious cuisine that included a tasty Worker's Farmhouse soup—literally made from everything and anything you might have sitting in your cupboard—and a buttery soft Florentine Osso Bucco.

The third and last class of the series was held later that month at the home of Katja Goldman. Fusion seafood specialist Chef Alison Barshak demonstrated how to cook contemporary cuisine with Mediterranean, Southwest, and Asian influences. The results included delectable dishes such as Black Sea Bass with Curried Pumpkin Squash Sauce, root vegetables, and apple samosas. Together the teaching and the eating inspired the participants to think about fresh ways to

approach traditional Jewish foods and meal planning.

"Food traditions are part of how we eat and bond as a community," Cathy Zises, who has also hosted previous FAR events in her home, noted. "The dinner table, and all it represents in carrying on Jewish culture, is key to family and community continuity." Katja Goldman agreed, adding, "Through Food As Roots, YIVO has helped us all celebrate and remember, together." ■

Former Treasury Secretary Lawrence H. Summers Honored at 2008 YIVO Annual Benefit Dinner

[continued from front page]

when he received the John Bates Clark Medal in 1993, given every two years to the outstanding American economist under the age of 40. Summers was the first social scientist to win the Alan T. Waterman Award from the National Science Foundation for outstanding scientific achievement in 1987.

Martin Peretz, longtime YIVO National Board member and chair of the YIVO Board of Overseers, and his dinner co-chair, William A. Ackman, emceed the award ceremony. The Dinner Committee included four Nobel laureates in economics among the honorary co-chairs—Kenneth J. Arrow, Gary S. Becker, Paul A. Samuelson, and Robert M. Solow—as well as famed cellist Yo-Yo Ma and philanthropist Lily Safra.

After YIVO Chairman Bruce Slovin gave welcoming remarks to the more than 250 YIVO friends and supporters in attendance, Elisa New, professor of English at

Harvard University and Summers' wife, began the introductions by describing her own family's connections to Jewish Eastern Europe, specifically to Russia and Lithuania. In her personal search for family history—which included assistance from YIVO—she found that one side of her family came from Shavl, Lithuania, making her part of the greater Litvak family.

Henry Rosovsky, professor of economics emeritus at Harvard, spoke about Summers' profound impact on the university. He noted that Summers was fearless in his leadership, a pioneer who also was a special friend and advocate for the students at Harvard.

In accepting his award, Summers reflected on the importance of history, and the institutions that help researchers in the study of history and culture, and YIVO in particular. He urged those present to live lives worthy of study by future generations: "The history we make as individuals, families, communities, institutions, and governments should be worthy, should be the best we can do, should be fodder for study by future academics and scholars. YIVO, as a renowned archive and library, has a very crucial role to play in ensuring that Jewish history is not forgotten or downplayed."

The evening began with a cocktail reception and tours of the new YIVO exhibition, *From Dream to Reality: Zionism and*

the Birth of Israel, which marks the 60th anniversary of the creation of the State of Israel. Following the Awards Ceremony, as dinner was served, Motl Zelmanowicz, who has served as a YIVO National Board member for many years, addressed everyone in Yiddish, closing with the injunctions, "Long live the Jewish People! Long live YIVO!"

The YIVO annual benefit is the chief fundraising event of the year, and the 2008 dinner raised \$1.2 million. A special thanks goes out to Martin Peretz and William Ackman for their leadership and vision in making this year's dinner such a great success. ■

SAVE THE DATES

Heritage Luncheon **MAY 6, 2009**
Annual Benefit Dinner **MAY 19, 2009**

Film Screening: *What If? The Helena Mayer Story* **JANUARY 14, 2009**
(co-sponsored with the Leo Baeck Institute)

YIVO Board Chairman Bruce Slovin with Meryll and James Tisch



YIVO Heritage Mission 2009

YIVO Heritage Mission to
South America
Uruguay - Chile - Argentina

NOVEMBER 2009

For information contact Ella Levine at
212.294.6128 or elevine@yivo.cjh.org

Seventh Annual Heritage Luncheon Embraces Three Generations

On May 6, 2008, YIVO held its Seventh Annual Heritage Luncheon, honoring former YIVO National Board member Warren Grover, newly appointed YIVO National Board member Maks Etingin, and Blanche and Emanuel Binder.



Warren Grover with wife Andrea and their son Owen

Warren Grover served on the National YIVO Board for more than twenty years. His clear commitment to YIVO and its mission helped to guide YIVO into a new era. His masters degree in Russian history from New York University is a reflection of an ongoing interest in history that culminated in his book *Nazis in Newark* (2003). Owen Grover introduced his father, describing how much YIVO has meant to Warren over the years because of its dedication to Jewish history and scholarship, its world-class library and archives, and its outreach to younger generations. Grover received the Special Recognition

Award to thank him for his many years of leadership and service to YIVO.

Maks Etingin, a native of Vilna and a survivor of its ghetto, is a new member of the YIVO National Board. Etingin embodies the history of the lost Jewish communities of Lithuania, and he remembers Vilna as the thriving Jewish community it once was. He is a living bridge between prewar Jewish Vilna and the postwar diaspora of that community in America, where he was able to start a new life. Alexander Sedlis, a childhood friend from Vilna, introduced Maks Etingin, offering reminiscences from those days. Etingin received the YIVO Vilna Award.



Maks Etingin with wife Rochelle

Blanche and Emanuel Binder are both native New Yorkers who were raised in Yiddish-speaking homes. In fact, Blanche is the daughter of Fischel Bimko, a noted Yiddish author and playwright whose

works have been performed in theaters all over the world. Bimko's home, on East Sixth Street in Manhattan, was a magnet for Yiddish actors, writers, musicians, and scholars who gathered there to share music, stories, and ideas. Introduced by their daughters Leah Peskin and Andrea Binder, Blanche and Emanuel Binder accepted the YIVO Lifetime Achievement Award in memory of Fischel Bimko.



Blanche and Emanuel Binder with event chair Fanya Gottesfeld Heller

As emcee Ruth Levine, a member of the YIVO National Board, noted, "These honorees truly represent the very best of YIVO and our mission: the preservation and continuation of Eastern European Jewish culture and history. I am proud to have had the opportunity to help honor such distinguished members of our YIVO family, along with their families." The luncheon was a tremendous success, raising almost \$200,000 to support YIVO programs. ■



YEAR END BOOK SALE !

YIVO is having a year end book clearance! Take advantage of purchasing YIVO publications directly from YIVO at great low prices!

Set of three issues of YIVO Bleter (vols. 1-3, new series)\$5

Old Demons, New Debates: Antisemitism in the West, an International Conference \$12

Standardized Yiddish Orthography [Takones fun Yidishn Oysleyg]\$15

Documents of the Lodz Ghetto\$8

Yiddish Thesaurus [Der Oytser fun der Yidisher Shprakh]\$10

Plant Names in Yiddish [Di Geviksnvelt]\$25

Bontshe the Silent [CD]\$8

Bontshe the Silent [cassette]\$5

Please contact Naomi Gates-Monach at 212.294.6140 or nmonach@yivo.cjh.org for more information

Heritage Luncheon Renamed in Memory of Eta Wrobel



YIVO has renamed its annual luncheon in memory of one of the founding members of the International Women's Committee, Eta Wrobel. Eta was a Jewish partisan fighter in Nazi-occupied Poland, where she showed remarkable courage and strength. Her experiences are recorded in her autobiography *My Life, My Way: The Extraordinary Memoir of a Jewish Partisan in WWII Poland* (YIVO & The Wordsmith LLC: 2006). Her activities as a partisan and resistance leader demonstrate the considerable role women played in the wartime Jewish resistance in Poland. Eta is also

featured in the short film *Everyday the Impossible*, available online at www.jewishpartisans.org. The qualities that made her a partisan helped her when she began her new life in America. Eta's energy and dedication to YIVO, *yidishkayt*, Holocaust remembrance, and Israel were truly exemplary. She was an inspiration to younger generations.

Beginning with the May 2009 Heritage Luncheon, the yearly event will be called "The Eta Wrobel Memorial Heritage Luncheon at YIVO." We are proud to be able to honor the memory of such a "Woman of Valor" in this way.



Today many Americans are concerned about the economy and the stock market. People have seen the value of their retirement assets shrink, and interest rates paid from CDs and savings accounts remain low. It can be a tight spot to be in.

But if you create a legacy by leaving a bequest to YIVO in your will or trust, you may find some help with the following suggestions :

If you are 46 or older and still building your retirement plans, but are concerned about whether these accounts will produce enough income when you want to retire, try adding a YIVO *deferred* charitable gift annuity to your existing retirement planning. As the table below indicates, the rates are very attractive and they are guaranteed to be paid to you for the rest of your life (and your spouse's, if you so choose). They are also partially tax free, further enhancing your return. It will certainly eliminate some of the guesswork for you, regardless of market activities, interest rate fluctuations, and the general economy, since they are locked in at the time you make your gift to YIVO. An added advantage is that you can claim a charitable deduction in the year you sign the contract, further adding to the benefits of this gift.

Sample Single-life DEFERRED Gift Annuity Rates*

Age Today	Age to Retire	Rate of Return at Retirement
46	65	13.6%
50	65	11.3%
55	65	9.0%
55	70	7.1%
60	70	9.6%

*Rates adjusted as of July 1, 2008. Joint returns are slightly lower

If you are 65 or older you can establish a YIVO current charitable gift annuity, which will immediately begin to pay out to you a very attractive, partially tax-free income (see table below) that is guaranteed for the rest of your life (and that of a loved one too, if you so choose). You will also be entitled to a charitable deduction for a portion of your donation.

Sample Single-life Gift Annuity Rates*

Your Age	Rate of Return
65	5.7%
70	6.1%
75	6.7%
80	7.6%
90 & over	10.5%

*Rates adjusted as of July 1, 2008. Joint returns are slightly lower

Charitable gift annuities and deferred charitable gift annuities can be helpful to our supporters, but they eventually help YIVO as well, securing our mission for coming generations of researchers, students, and scholars; most of all, they **create a *yerushe* for all of our children and grandchildren**. That is why this type of planned gift, along with charitable remainder trusts, insurance policies, beneficiary designations, and bequests carry membership in YIVO's Gaon Society, named for the revered Vilna Gaon. The Gaon Society acknowledges the donors of gifts that will continue to support YIVO's work, even after these contributors are gone. These various types of planned gifts ensure that those who care about our Jewish history and heritage can meet their obligation to inform and enrich generation after generation. *Our Gaon Society members help to ensure that the culture and artifacts of our past will always be available long into the future.*

Gaon Society members are recognized on YIVO's website and here in our newsletter; they receive distinctive membership certificates and special invitations to YIVO activities and exclusive events.

We will be pleased to provide a free, confidential, and personalized example of how a YIVO charitable gift annuity or deferred charitable gift annuity would work for you or a loved one. To receive information about YIVO's Gaon Society and planned giving program, including bequests, charitable gift annuities, and more, contact Ella Levine, director of Development & External Affairs, at 212-294-6128 (elevine@yivo.cjh.org), or Lorri Greif, CFRE, planned giving officer, at 212-505-6171 (lgreif@yivo.cjh.org).

Emergency Economic Stabilization Act of 2008

Signed in October by President Bush, this law includes an extension of the IRA Charitable Rollover that was originally implemented as a part of the Pension Protection Act of 2006. **Once again, it is possible to make a gift to the YIVO Institute for Jewish Research, Inc., directly from an IRA for up to \$100,000 per year in 2008 and 2009.** This IRA distribution will not be taxed as income but also does not produce a charitable deduction.

- ▶ You must be at least 70½ years at the time the gift is made.
- ▶ It *cannot* be made to establish a charitable gift annuity or a charitable remainder trust.
- ▶ It can only come from an IRA account: pensions, 401(k)s, 403(b)s, and the like do not qualify for this type of contribution.
- ▶ It must be paid to YIVO directly from your IRA administrator.

Please let Ella Levine of YIVO know if you make this type of gift since checks are sometimes sent by IRA administrators without including the identification of the contributor.

Helping YIVO may help you - Link your future to YIVO's

Become a Member of YIVO Gaon Society

Herbert J. Maletz is a member of YIVO's Gaon Society and participates in our charitable gift annuity program. He has a real desire to be able to connect with his roots and scattered family. Possessing strong interest in his heritage and history, Herb has found YIVO to be a great resource of information.



Herb retired from his consulting practice designing multicompany financial systems in 1999, on his 77th birthday. Then, after his wife of 56 years passed away, he began to travel extensively, both here in the United States and around the world; through this travel, Herb became interested in researching

his family's history and relations. With some assistance from his brother and sister, he found relatives in Argentina with whom he now visits regularly, and he is now poring through YIVO archives and documents to seek information on possible family members who migrated from Russia to Shanghai in the late 1930s and then to California in the late 1940s.

Herb, with his brother and three sisters, was raised almost solely by his mother, the late Sarah Winograd Maletz, who came to the United States from her birthplace in Shereshevo, Russia. It is from her that he learned about his Yiddish heri-

tage and Jewish history, and it is in her memory that he established his most recent YIVO charitable gift annuity. A plaque commemorating her life has been placed next to the door to the archives.

With no children of his own, Herb eventually decided to distribute his assets among several Jewish organizations. He got out of the securities markets and used the proceeds to make contributions in the form of charitable gift annuities, which further solidified his link with Jewish life, globally and in the United States, and earning a good return through his charity. Always smart in finance, Herb understands the benefits of this type of tax-advantaged giving, with partially tax-free income guaranteed for the rest of his life, a charitable deduction, and a legacy for future generations.

Between his research in YIVO's records for family connections and attending YIVO and Gaon Society events, Herb has become a much respected and cherished benefactor to YIVO while personally benefiting from our resources and programming.

We are sincerely grateful to Herbert J. Maletz and all our other Gaon Society members who have ensured that YIVO will continue to be the preeminent institution for preserving our Eastern European Jewish heritage for many years to come.

Gaon Society Members

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

Rosina Abramson
Sylvia Antonier Scher
Harold Baron
William Begell
Evelyn Berezin
Roger & Rhoda Berkowitz
Sylvia Brody Axelrad
Robert Brooks
Eliane Bukantz
Hyman Cohen
Shirley Cohen
Eva Eckert
Sol Eldman
Stanley Engelstein

Mildred & Gene Forrell
Shulamis Friedman
Max Gitter
Vicki Gold
Nathan Goldstein
William Goldstein
Linda Grossman
Warren Grover
Celia Heller
Edwin Hantman
Laura Hapke
George Hecht
Felice Itzkoff
Louisa Johnston

Rosalind Kaplan
Henry Kellen
Enid Klass
Isaac & Liora Levine
Ruth & David Levine
Ella Lidsky
Leo Melamed
Herbert J. Maletz
Sally W. Morgan
Milton & Ahrona Ohring
Louis Osofsky
Martin Peretz
Barbara Phillips
Ethel Roberts

Enid Sandri
Abraham Sherman
Bruce & Francesca Slovin
Richard & Carole Stein
Jonathan Sternberg
Leora Klaymer Stewart
Robert & Lottie Tartell
Franklin & Ellen Toker
Milton Weiner
Chava Weissler
Joan Wertheim

*In Memory***Bina Weinreich: A Unique Colleague Who Loved Yiddish Folklore**

by Chana Mlotek

I knew Beatrice (Bina) Weinreich, who died in March, for over half a century. When she first worked at YIVO, she worked in my office as secretary/assistant to the research director. She and I were among the recipients of YIVO scholarships at UCLA in 1948; during our time there we developed an intimate relationship, sharing a room off campus and partaking of the excellent courses of Max Weinreich as well as the extracurricular activities of lectures, sing-alongs, and dramatic skits and performances. She helped found the Cahan Folklore Club at YIVO. Bina was a gifted classical mandolinist who played with various orchestras. She loved to listen to Yiddish folk music, to collect songs, and to perform them.

Bina Weinreich collected songs from her grandmother that we later printed in our journal. She was enthusiastic in her work, devoted to our purpose of



Uriel and Bina Weinreich shortly after their marriage. New York, 1949



Friends enjoying an evening together. Top row : Uriel Weinreich, Bina Silverman (Weinreich), Yankl Fuchs Bottom row: Gabriel Weinreich, Mendl Hoffman. New York, 1948

continuing the work of the decimated scholars and collectors of the YIVO in Vilna—collecting folklore materials, publishing and analyzing her collections, tutoring and encouraging her students. When her husband Uriel died prematurely, before completing the proofreading of his *Modern Yiddish-English Dictionary*, Bina tried to complete it, but was so devastated that I was the one who edited the second set of proofs for her.

Bina was a research associate of YIVO for more than 50 years. Her master's thesis and research articles were devoted to topics in Yiddish folklore. These covered a broad array of interests, including stories about the prophet Elijah, the master-thief motif in Yiddish folktales, the ethnography of the shtetl, Yiddish riddles and proverbs, and a detailed questionnaire that she compiled and analyzed on the changing customs of Passover from Europe to America.

Bina Weinreich was a pioneer collector of Yiddish proverbs and songs, using the first tape recorders in her work as they became available, and served as coeditor of the YIVO journal devoted to Yiddish folklore. She was also involved in the study of Yiddish linguistics, with her husband Uriel compiling *Yiddish Language and Folklore: A Selective Bibliography for Research* (1959) and a Yiddish phrase book entitled *Say It in Yiddish*. She edited the revised editions of Uriel's textbook *College Yiddish* and his *On Semantics* (with William Labov), while she also tutored students in the fields of Yiddish folklore and linguistics.

When Bina retired from YIVO in 2001, a profile of her accomplishments (see *Yedies* no. 191) mentioned that as an 18-year-old student she studied with the greats of the time, including



Uriel and Bina Weinreich climbing a mountain. Zurich, Switzerland, 1950

Max Weinreich, Jacob Shatzky, Shlomo Noble, and Abraham Menes. Many of her fellow students also later achieved renown: Shmuel Lapin, Joshua Fishman, Yosl Mlotek, and Mendl Hoffman.

Bina's own magnum opus was the collection she edited, *Yiddish Folktales* (in English; published by YIVO in 1988). *Yiddish Folktales* featured 178 Yiddish folktales and anecdotes culled from rare collections in the YIVO Archives. It was later published in paperback and translated into both Italian and Japanese. In the 1970s, Bina Weinreich served as editor of this newsletter. In her later years as a YIVO staffer, she helped in the drafting of the book later published as *Yiddish Folksongs from the Ruth Rubin Archive* (YIVO and Wayne State University Press, 2007).

Bina Weinreich was many things: a beautiful, sensitive human being; adored daughter-in-law of Max and Regina Weinreich, mother of Stephanie Shifra and Don, and devoted grandmother; and an ardent proponent of the work and aims of YIVO. She was beloved by her friends and colleagues; all of us sorely miss her. ■

New Accessions to the YIVO Archives

HISTORY

- ▶ The entire archives of the New York Association for New Americans (NYANA) have now been transferred to YIVO. It is approximately 4,000 linear feet in size, and await processing. The bulk of the documents are case files.
- ▶ The Workmen's Circle head office in New York is continuing to transfer its archives. YIVO has also received documents from the organization's Southern California division.
- ▶ The Ontario Jewish Archives has donated a large collection of items primarily relating to Israel.
- ▶ The American Jewish Historical Society has donated a series of items related to Israel, including the Israel stamp collection of Leon Ilutovich, whose memoirs are in YIVO's collections.
- ▶ Stanley Fishman also donated a large, fully arranged collection of materials related to Israel.
- ▶ Louis-Philippe Arnhem donated a copy of the file on Samuel Schwarzbard from the Belgian state archives. In 1926 Schwarzbard assassinated Symon Petlyura, Ukrainian leader and commander of the Cossack units that carried out pogroms against Jews in the years 1918–1920.
- ▶ Jeff Marx donated the typescript of his history of the Jewish community of Panevėžys, Lithuania.
- ▶ David Kahane donated the typescript of his history of the Jewish community of Chrzanów, Poland.
- ▶ Pamela S. Weisberg donated a copy of the detailed police report on Communist activities in Skalat, Poland, in the 1930s. This document lists many names that appear to be Jewish.
- ▶ Samuel Halperin donated his unique collection of 78 charity labels from Jewish institutions in interwar Poland.
- ▶ Herbert A. Bernhard donated many additional items to his collection, already in YIVO, of Jewish historical documents from prewar Europe and Palestine/Israel.
- ▶ Robert Greene donated records of the Stevenson Society, a literature-appreciation group composed of Jewish young men from New York's Lower East Side.
- ▶ Mark Singer donated additional documents of the Woodbine Colony, a Jewish agricultural community in New Jersey.



Photograph of Moe and Sydney Nathanson on the road to Jerusalem, Mandate Palestine, December 30, 1930. Donor: Merle Kastner

- ▶ Sara and Norman Chaitin donated materials relating to Argentine Jewry.
- ▶ Richard Tomback donated yearbooks and Passover Haggadahs of various Jewish educational institutions in New York City, most dating from the 1950s and early 1960s.
- ▶ Estelle Guzik donated records of Congregation Adath Sholom of Merrick, New York.
- ▶ Elise Fischer donated event programs of the Town and Village Synagogue of New York City.
- ▶ Irene Lasker donated, via Philip Jason Lasker, a letter from Chaim Weizmann.
- ▶ Esther M. Lockett donated additional documents for the papers of Herman Morgenstern, labor editor of the *Jewish Day-Journal*.
- ▶ Gail Malmgreen donated three issues of "Geprop," a hectographed bulletin of the Left Labor Zionists in Chicago that appeared in the mid-1930s.
- ▶ Aryeh Leibowitz donated an article about Sidney Shapiro, an American political activist who has been living in China for decades.
- ▶ Abraham Goldwasser donated documents relating to the International Ladies' Garment Workers Union.
- ▶ Jane Prawda donated the memoirs of Simcha Prawda, who was from Czyżew, Poland.
- ▶ Beba Leventhal donated materials relating to the Jewish Labor Bund.
- ▶ Rena Wilen donated the memoirs of Henry Shapiro, who was born in Lublin, Poland, and moved to Shanghai.
- ▶ Carol Sicherman donated the memoirs of her aunt, Vida Castaline, who came to the United States from Russia, at the age of 21.
- ▶ Lillian Weber-Silver donated the extensive memoirs of her grandmother. The donor is the daughter of the late Simon Weber, who was editor of the daily *Forward*.
- ▶ Beth N. Shapiro donated her grandfather's autobiography.
- ▶ Susan Tinkelman Earl donated memoirs of life in Ukraine written by her father, Aaron Tinkelman.
- ▶ Stacie Cahn Greenhouse donated the journal kept by her grandfather, Solomon Langer, during World War I. He lived in Będzin, Poland.
- ▶ Janet Ray donated, via Pearl Krupit, the joint memoirs of Ida and Abraham Wasserman.
- ▶ David Simpson donated the biography of his grandfather, the American Socialist activist Herman Simpson, who was the husband of Rose Asch-Simpson, a leading figure in the Workmen's Circle.
- ▶ Jewish historical materials were also donated by Joyce Concors, Eiran Harris, Judy Derman, Detlef Kaessner, Max Kleinman, Rudolf Kofler, Lorraine Z. Nelson, Chava Lapin, Jerry Silverman, Merle Spiegel, and Martin Warmbrand.

New Accessions to the YIVO Archives

YIVO Receives Papers of Egon Mayer (1944–2004)

This summer the YIVO Archives received a major portion of the papers of Egon Mayer. The collection was donated by Professor Mayer's widow, Dr. Marcia Kramer Mayer, and by their daughter, Daphne Mayer Vidars.

A leading sociologist and demographer of American Jewry, Mayer was the founding director of the Jewish Outreach Institute and for many years the director of Jewish Studies at the CUNY Graduate Center. His published works focus on the study of American Jewish Orthodoxy and of Jewish intermarriage and include *From Suburb to Shtetl: The Jews of Boro Park [Brooklyn]* (1979) and *Love and Tradition: Marriage between Jews and Christians* (1985, 1987). At the time of his death Mayer was completing a book project on Rudolph Israel Kasztner. The bulk of the Egon Mayer papers consist of research materials gathered for the book.

Mayer's interest in Rudolph Kasztner goes back to his childhood and to

his own family history. As a Zionist and the head of the Hungarian Rescue Committee in Budapest, Rudolph Kasztner had negotiated in 1944 with high-ranking Nazis, including SS Colonel Kurt Becher and Adolf Eichmann, to allow two trains carrying 1,685 Jews to travel to Switzerland in safety. Egon Mayer's parents were passengers on one of the two "Kasztner" trains. Mayer himself was born in Switzerland, in December 1944. Kasztner immigrated to Palestine in 1947 and became a cabinet minister in the Mapai government. Accused of collaboration with the Nazis in 1954, and following a lengthy libel trial held that year, Kasztner was assassinated three years later on a Tel Aviv street.

Mayer, whose family immigrated to the United States in 1956 during the Hungarian Revolution, went on to have a distinguished career as an American Jewish sociologist. However, his last research project led him back to his childhood and to the story of how his family survived the Holocaust. Amassing a considerable body of research



materials on Kasztner's life and work, Mayer passed away before the book he was working on was published.

The Egon Mayer papers consist of more than three linear feet of paper documentation and 125 video and audio tapes relating entirely to the Kasztner Affair. The tapes are primarily interviews with more than 40 individuals who Kasztner saved. The papers also contain materials about the "Becher Deposit," the collection of currency and jewelry worth 9 million Swiss francs coerced by SS Colonel Kurt Becher from Hungarian Jews.

A preliminary draft of the finding aid to the Egon Mayer papers, compiled by Beatrice Kornblatt, reveals the depth and thoroughness of Mayer's research and the value and importance of the Egon Mayer Papers as a resource for scholars of the Holocaust.

LANDSMANSHAFT RECORDS AND FAMILY DOCUMENTS

- ▶ Hinda Jacobs and Nina Rogow made separate donations of supplementary materials for the records of Nusakh Vilne.
- ▶ Bruce Karp donated records of the Reziner Independent Progressive Society.
- ▶ Joan Baronberg donated records of the Suchostover Benevolent Association.
- ▶ Madalyn Merbaum Klein donated records of the Progressive Horodenker Benevolent Society.
- ▶ Albert Nitzburg donated supplementary documentation for the records of the Antepoler Young Men's Benevolent Association.
- ▶ Martin Kaminer donated records of the Amdurer Benevolent Society.
- ▶ Jeremy Mishkin donated records of the Minsker Independent Benevolent Association.
- ▶ Charles Roemer donated records of the Kolbushower Young Men's Benevolent Society.
- ▶ Taube Fine donated records of the Yarbarger Emergency Relief Society.
- ▶ Roslyn Somer Roth donated records of the United Galician Jews and of the Lutowisker Young Men's Benevolent Society.
- ▶ Henry Rosenstein donated records of the Piotrkow-Trybunalski Relief Association.
- ▶ Jeremy J. Shapiro donated records of the Rachover Yugnt Branch 581 of the Workmen's Circle.
- ▶ Ron Goldman donated records of the Proskurover Zion Society.
- ▶ Abraham Small donated, via Ronda Small, records of the Chmelnicker Sick and Benevolent Society of Poland.
- ▶ Alan and Jodi Siegel donated, via Esther Brumberg of the Museum of Jewish Heritage, records of the Radautz Roumanian Benevolent Society.
- ▶ Jeffrey Cymbler donated cemetery maps of the Fraternal Order Bendin-Sosnowiec Sick and Benevolent Society. Baila Rosenbaum also donated records of this organization.
- ▶ The following donors provided family documents: Sandy Berger, Ronald Cutler, Samuel and Ida Fox, Rachel Frank, Marcia Frumberg, the Genealogy Institute of the Center for Jewish History, Grant Arthur Gochin, Hilda Jaffe, Merle Kastner, Beverly Levine, Ord Matek, Laura Sandler, Eva Shatkin, Mayer Siegel, Jonathan Sorid, Constance Terrell-Hill (jointly with Jo Ellen Terrell), Charles Ticho, Lawrence Wayne, and Herbert Zimiles.

HOLOCAUST

- ▶ Marcia Kramer Mayer and Daphne Mayer Vidars donated papers of the late Professor Egon Mayer. The papers consist entirely of documentation of the Kasztner Affair (see feature article).
- ▶ Personal documents directly related to the Holocaust were donated by Esther Friedenthal, Henry Kellen, Sandra Rosenblith, Henry Schanberg, and Anne Wallack.
- ▶ Vladimir Tsesis donated the wartime letters of his father, Red Army Captain Abram Mikhailovich Tsesis.
- ▶ Angela Genger donated a German translation of Josef Zelikowicz's diary of the Lodz ghetto. The original is in YIVO's collections.



"Shir ha-Palmach" (The Palmach Song), from *Shai la-hayal* (A Gift for a Soldier), children's book, c. 1950s. Donor: Eiran Harris

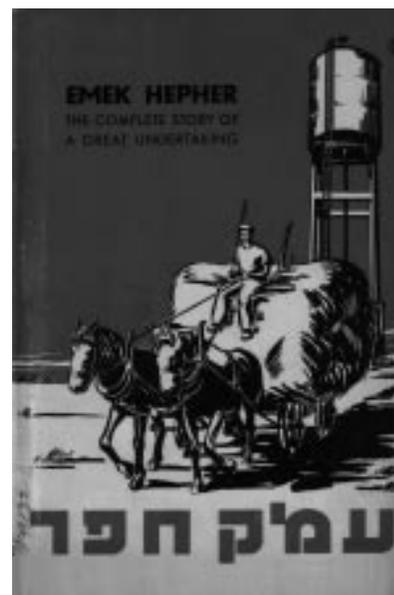
- ▶ Henry S. Newman donated his memoir of the Buzyn labor camp in Poland.
- ▶ Grace L. Hoffman donated the papers of her late husband, U.S. Army Lieutenant Colonel Leo Hoffman, who served in China, Burma, and India during the war.
- ▶ Daniel I. Peters donated Fishl Kutner's account of the destruction of the Jewish community of Trestina (Trzcianne), Poland.
- ▶ Vered-Roos Lazar donated her father Israel-Laszlo Lazar's memoirs of survival in Auschwitz and Buchenwald.
- ▶ Bernard Gotfryd donated the galley to the second edition of his *Anton the Dove Fancier and Other Tales of the Holocaust*, his memoir of survival in the Radom ghetto, Poland.
- ▶ Sol Rosenkranz donated his memoir of the destruction of the Jewish community of Piotrkow-Trybunalski, Poland.
- ▶ Lola Liblau donated, via YIVO Archives volunteer Majus Nowogrodzki, her account of being hidden on the Aryan side of Warsaw. Krystina Kane donated a similar memoir by her grandmother, Sophie Horowitz.
- ▶ Eleni Katsoulaki donated postcards she received from Otto Frank.
- ▶ Eddi Weinstein donated his 1945 account of his escape from Treblinka.

- ▶ Ilana Pruzan Sherman donated the Vilna ghetto memoirs of her uncle, Michael Pruzan.
- ▶ Hadassa Schneerson Carlebach donated, via Harriet Jackson, the papers of her father, Rabbi Zalman Schneerson. He was the founder of the Association des Israélites Pratiquants, a French Orthodox organization whose records are deposited in the YIVO Archives. Bertha Schwarz donated her memoir of how she was assisted by that body to survive the Nazi occupation.
- ▶ Charles Ticho donated sets of charity stamps from the Blue Card organization, which provided aid to refugees from Germany.
- ▶ Joanna M. Kapner donated a scrapbook of her two great-aunts' 1938 visit to Central Europe.
- ▶ Martin Goldenberg donated an SS recruiting pamphlet.
- ▶ Gerben Zaagsma donated his dissertation on Jewish volunteers in the Spanish Civil War.
- ▶ Yelena Yoffe donated a large collection of contemporary Polish and Soviet clippings on the trial of Adolf Eichmann.
- ▶ Holocaust-related materials were also donated by Iris Jourdan, Masha Leon, Frank Mecklenburg (via Arnold Richards), Eric Saul, Maurice Schiff, and Sherry Sztul.

ART AND ARTIFACTS

- ▶ The noted illustrator and calligrapher Grambs Miller Aronson donated her original manuscript of Yuri Suhl's poetry collection *Treblinka*. The calligraphy, as well as the illustrations, are by the donor.
- ▶ Markle Karlen donated a set of lithographs by the Soviet Jewish artist Anatoli Tanchum Kaplan (1902–1980). The lithographs are based on motifs from Sholem Aleichem's novella *Song of Songs*.
- ▶ Sara and Norman Chaitin donated a bust of Theodor Herzl.
- ▶ Yvonne Callaway Smith donated, on behalf of the late Judy King, a bust of the Hebrew/Yiddish writer and political activist Reuven Brainin (1862–1939).

- ▶ Ann S. Sand donated a set of nineteenth-century Judeo-Persian illuminated manuscript pages.
- ▶ Barbara Fix donated an antique parochet (Torah ark curtain) from Morocco.
- ▶ Naomi Noble Richard donated an eighteenth-century map of Poland.
- ▶ Art objects and art-related materials were also donated by the American Jewish Historical Society, Aviva Astrinsky, Martin E. Corwin, Simon and Frieda Erlich, Elise Fischer, Sidney Gluck, Paul Gordon, Erwin Joos, Cheryl Kempler, Miriam Kreiter, Max Lew, David Margulis, Edna Nelkin, Alan Pensler, Eric Saul, Rivka Schiller, and Helen Serebin.



Cover of the book *Emek Hepher: The Complete Story of a Great Undertaking* (Jerusalem, 1936). Donor: Ontario Jewish Archives

New Accessions to the YIVO Archives

THEATER MATERIALS, MUSIC MATERIALS, AND RECORDINGS

- ▶ Ann Liebgold donated the extensive papers of prominent Yiddish performer Leon Liebgold (1910–1993). During his long career Liebgold starred in four Yiddish films, including *Der dibek*.
- ▶ Leo Mavrotis donated the papers of May Simon. Simon had a long and notable career in the American Yiddish theater and starred in the Yiddish film *My Yiddishe Mother*.
- ▶ Victor Melman donated letters from Ida and Ruth Kaminska.
- ▶ Charlotte Bargad donated, via Arlene Bargad, the papers of Cantor Gedalie Bargad (1898–1968). Cantor Bargad, who served for decades at Temple Emanuel in Chelsea, Massachusetts, was a pupil of the legendary cantor and composer Zaidl Rovner. The papers include a large number of hand-transcribed cantorial compositions as well as recordings.
- ▶ The dancer Naomi Aleh Leaf Halpern donated additional materials for her papers.
- ▶ Mona Widder Korman donated a Victrola record payer in nearly mint condition.
- ▶ Rima Sokoloff and Stanley Turkel jointly donated the papers of the mandolin orchestra conductor and composer Thomas Sokoloff. His papers included 66 unpublished recordings as well as compositions in manuscript form. Mandolin orchestras were popular among both American and European Jews.
- ▶ Sylvia Bernstein donated materials relating to the Jewish People's Philharmonic Chorus of New York. The donor's parents, Boris and Anna Spivak, were among the founders of this chorus.
- ▶ Jerry D. Glickson donated documents relating to his parents, Joseph and Tsipora Glickson, who performed with the Yung Teatr in Warsaw.
- ▶ Alfred Mahler and Helen Paktor Mahler donated a collection of hundreds of tapes of Yiddish radio programs broadcast in New York City.
- ▶ Printed Jewish music materials were donated by the following individuals: Arlene Agress (in memory of her mother, Rebecca Auerbach), Alan Arnold, Goldie Gold, Joan Hornstein, William Levy, and Karen Yaffe Lottes.
- ▶ Estelle Guzik and Melinda Billings made separate donations of programs from performances of Jewish interest.
- ▶ Donations of recordings of Jewish music were made by the following individuals: Aviva Benamy, Sylvia Bernstein (with the assistance of Jerome Seligsohn), Gertie Block, Lillian Bressman, Carol Bretstein, Howard R. Chernoff, Linda Feffer, Rebecca Joy Fletcher, Hal Jacobs, Sharon Kaiser, Ruth G. Katz, Martin Levinson, Aaron Lichtenstein, Eva Mandelsberg, Martin Meltzer, Renee Miller, Teresa Miller, Wojciech Ornat, Nava Piatka, Murray and Arlene Rogers, Eve Sicular (with Nancy Carlin), Lorin Sklamberg, Sarah Smokler, Donna Stoller, Diane Stamm, and Theresa Tova.



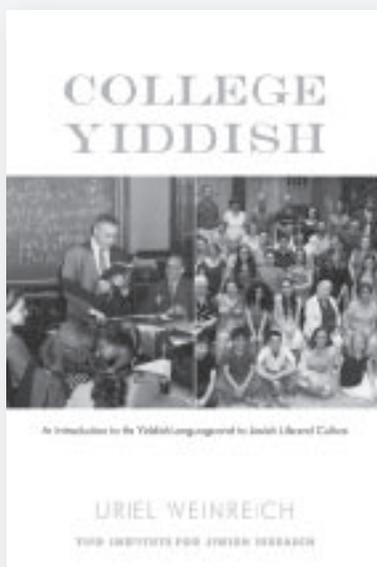
Autographed photograph of the Begelman Sisters (later also famous as the Barry Sisters). Donors: Sylvia Guberman Youmin and Deena Younin Mann

PHOTOGRAPHS AND FILMS

- ▶ Gilda Singer donated prewar photographs of Gorlice, Poland.
- ▶ Fruma Tartak-Flink donated prewar photographs of Kaunas and Slobodka, Lithuania.
- ▶ Rachel Solomon donated interwar photographs of Jewish Labor Bund activities in Lodz, Poland.
- ▶ Lawrence Litwin donated interwar photographs of Jewish Labor Bund activities in Lublin, Poland.
- ▶ Carol and Norman Guttman donated an album of original 1930s photographs showing refugees from Nazi Germany being assisted by the Jewish community of Antwerp.
- ▶ Sidney Kantor donated a photograph of the raising of the Israeli flag in Washington on the day that the Jewish state was established.
- ▶ Photographs of historic Jewish personalities were donated by Isabel Belarsky, Frances Brent, Majus Nowogrodzki, and Adriana Rosin.
- ▶ Katherine Noire and Susanne Kun jointly donated an album of original photographs of the Bamberg displaced persons' camp.
- ▶ Goldie Shabad donated an album of original photographs the displaced persons' camp Sedan Kaserne in Ulm.
- ▶ Ilsa Wagner donated additional video tapes for the papers of Gary Wagner.
- ▶ Elaine Reisman donated, via the American Jewish Historical Society, photographs of Jerusalem taken in 1945.
- ▶ Photographs of recent visits to Jewish communities were donated by Alfred Goldstrom, Beatrice Kornblatt, Renee Miller, Waldemar Piasecki, and Aurora Zinder.
- ▶ Privately published and restricted-edition DVDs were donated by Barna Alper, Carol and Howard Anderson, Rafael Feferman (via Israel Wanchotzker), Sophie Glazer, Kamila Klauzinska, Francoise Lazard, Ravit Markus, Bill Schechter, Diane Estelle Vicari, Meshakai Wolf, and the Consulate General of Poland in New York.

LITERATURE, FOLKLORE, AND EDUCATION

- ▶ David Goldberg donated the extensive papers of his father, the essayist, poet, educator, librettist, and editor Itche Goldberg (1904–2006), whose career on behalf of secular Yiddish culture spanned more than eight decades.
- ▶ Sylvia Guberman Younin and Deena Younin Mann donated the first large portion of the papers of Wolf Younin (1908–1984), Yiddish poet, lyricist, linguist, and playwright.
- ▶ Jacob Davidson donated the papers of the Yiddish poet Pearl Weissenberg Akselrod (1914–2008). She was the daughter of the prominent Yiddish novelist and publisher Itche Mayer Weissenberg (1881–1938) as well as the widow of the Yiddish poet and editor Zelig Akselrod (1904–1941), who was executed by the Soviet secret police as they were retreating before the advancing German invaders. A large portion of the papers are manuscripts of, and biographical materials about, her father.
- ▶ Shirley (Sarai) Z. Port donated a manuscript dating from 1894 that is a Hebrew translation by Moshe Yosef Zackheim of Yiddish folktales about famed rabbis and kabbalists of medieval and later times. Zackheim lived in Grodno, now in Belarus, and died in Auschwitz.
- ▶ Aviva Cantor Zuckoff donated Yiddish poems and essays by her uncle, Israel Cantor.
- ▶ Florence and Nathan Keusch donated an anonymous manuscript of Hebrew poems written in Warsaw and Tel Aviv in 1936.
- ▶ The Israeli Yiddish writer Abraham Majerkiewicz donated some of his correspondence with fellow Yiddish literati.
- ▶ Luba Rubinstein donated a manuscript of her poems, in Polish, Russian and Yiddish, written in 1945, after she survived the Holocaust.
- ▶ Eleni Katsoulaki donated letters from the German-French-Yiddish poet Rachel Lipstein Minc (1902-?), who was active in the French Jewish resistance and died in Israel.
- ▶ Eric Gordon donated letters from Alma Singer, wife of Isaac Bashevis Singer.
- ▶ Ruth Dropkin donated materials relating to her late husband, Professor John Dropkin, son of the Yiddish poet Celia Dropkin.
- ▶ Lester Taub donated supplementary materials to the papers of the Yiddish poet Eda (Ita) Taub.
- ▶ Krysia Fisher donated the lyrics of a Jewish Communist folk song from interwar Poland.
- ▶ Soffia Lelchuk Kozlova donated materials relating to the Soviet Yiddish poet Shimen (Simkhe) Lelchuk (1919–1941), who fell in battle against the Nazi invaders.
- ▶ Teresa A. Polin donated a Yiddish daily, tear-off calendar, published in Berlin, for the Jewish year 5685 (ca.1925).
- ▶ Aleksandra Vaynshteyn donated, via Eva Beder, materials relating to the Soviet Yiddish literary critic Moshe Notovich (1912–1968).
- ▶ Edward M. Goldman and Avayar Kamari donated their own poetry.
- ▶ Dr. Arnold Richards donated his essay on Sigmund Freud.
- ▶ Goldie Gold donated lyrics of humorous Yiddish songs recited/sung by members of the International Ladies Garment Workers Union.
- ▶ Pamela Kurtz donated a typescript of Yiddish folksongs, collected by Sara Schack.
- ▶ Fay and Marvin Itzkowitz materials relating to the International Workers' Order Mitlshul (middle school).
- ▶ David Levine donated materials relating to Camp Hemshekh, a Yiddish summer camp.



GOOD NEWS!

YIVO's premier textbook of the Yiddish language, *College Yiddish*, has been reprinted. This is the third printing of the sixth revised edition and the first ever in paperback. The latest edition includes textual revisions, new photographs, and a new introduction, "*College Yiddish: An Appreciation*," by Professor Jeffrey Shandler of Rutgers University.

As Shandler writes, "*College Yiddish* is a pioneering work, widely recognized as the first authoritative grammar of Yiddish published in English and the first introductory textbook for this language written with the college student in mind... The endurance of this textbook is, in part, a measure of the YIVO

Institute's commitment to Yiddish-language education.... The endurance of *College Yiddish*, above all, a tribute to its remarkable author, Uriel Weinreich. The book is an early achievement of a scholar who, 'despite his early death,' as *Encyclopedia Judaica* notes, 'left behind him the equivalent of several lifetimes of research and creativity....' This book is indeed both a symbolic offering to native speakers of the language and also a very tangible gift to those of us who have this invaluable opportunity to learn Yiddish from Uriel Weinreich."

Copies are available for \$30.00 from the Fanya Gottesfeld Heller Bookstore at the Center for Jewish History.

✉ Finding Aid to the HICEM Collection

I am interested in obtaining a copy of the finding aid for the HICEM collection, Record Group 245.5...especially for the years 1937-1941. I am trying to determine if HICEM had any role in the immigration of Jewish refugees to the Philippines. Thanks for giving this matter your attention.

Bonnie Harris – Spring Valley • CA

REPLY ▶ Although the Finding Aid for RG 245.5 is quite lengthy, the "Philippines" section contains only two letters, both from 1940, and we can send copies of them. However, there is another section of the HIAS collection [245.4(XVd) Far East, 1937-1945], which has four folders. Gunnar Berg, YIVO archivist, will mail you that Finding Aid page.

✉ Testimonies from the Schlachtensee DP Camp

My aunt, from Vilna, who was survivor of the Shoah, was sent to the Schlachtensee DP Camp after the war and remained there until 1947. Would you have any knowledge of who might have any records or testimony taken from the DPs who were residents of this camp? Her name was Pesia Yezerska/Jezerska. Thank you for your help.

Fred Klein – via e-mail

REPLY ▶ Yale University's Fortunoff Video Archive of Holocaust Testimonies has the testimonies from Schlachtensee. Yale University has the largest existing collection.

✉ Thank You for Translating Yiddish into English: Lunna Shtetl

I would like to express my gratitude to you for translating from Yiddish into English two articles about the Lunna shtetl and for sending us pictures of the 1931 fire in Lunna. We are very grateful for YIVO librarian Yeshaya Metal's cooperation and willingness to help us in researching the Jewish life in Lunna before World War II. I am now working on expanding the Lunna site at www.shtetlinks.jewishgen.org/lunna and will let you know [when] the new material will be online. Thanks again.

Ruth Marcus – Tel Aviv • Israel • via e-mail

🔍 MISSED A YIVO EVENT?

Did you know that most of our public programs are recorded and posted on our website? It's true--performances, lectures, and panel discussions going back more than three years are available to you right on your computer. Most events are available as full videos; some are available for listening as audio only. Go to the YIVO website <www.yivo.org> and click on the button "Video Archives" in the upper right of your screen. Once there you will see the listing for the newest posted event, including a brief description. Running down the righthand side of your screen is a list of previous events that are available, beginning with the most recent. Just click and enjoy the show!

✉ Researching Three Galician Towns

I am planning to visit the Institute to do research on my family... Basically what I am looking for is information on the Galician towns of Strzelisk Stare, Wojciechowice (Konigshain), and Tuchna. Is there material in books that can be photocopied or on micro-film that might need to be reserved/ordered in advance? Also, are maps of Galicia with small towns indicated available? Thank you for your time and help.

Blanche Deutsch – via e-mail

REPLY ▶ We would recommend two resources available at YIVO: *Pinkas ha-Kehillot, Poland: vol. 2, Eastern Galicia*, and the *Przemyslany Yizkor Book*. YIVO reference librarian Yeshaya Metal notes that Strzeliska Stare belongs to the Bobrka District and its subdistrict is Strzeliska Nowe. Wojciechowice is in Przemyslany District (now Ukraine), and its subdistrict is Przemyslany. There is no Tuchna but there is Tuczna. It also belongs to the Przemyslany District and its subdistrict is Swirz. You can find maps of the towns of Galicia in the *Encyclopedia of Galician Rabbis and Scholars* (Meir Wunder) and *Finding Your Jewish Roots in Galicia: A Resource Guide* (Suzan F. Wynne). You may also want to explore the map room in the New York Public Research Library.

✉ Translation of the Bove-bukh

I wonder if you can help me. While doing research for a screenplay I'm writing, I learned about the *Bove-bukh*....However, I don't speak Yiddish, and I'm trying to find an English translation of the work. I'm still...trying to figure out if it would be possible to have one of my characters (American) be intimately familiar with the story....I was hoping you might be able to point me in the right direction. The first step would be simply to read the story, and see if there's anything there that suits my purpose. Thank you.

Caroline Carrigan – Los Angeles • via e-mail

REPLY ▶ The *Bove-bukh*, written in 1507-1508 by Elia Levita (known in Yiddish as Elye Bokher), was the most popular chivalric romance in the Yiddish language. There is a modern edition of this text, *Elia Levita Bachur's Bovo-Buch: A Translation of the Old Yiddish Edition of 1541 with Introduction and Notes* (notes and translation by Jerry C. Smith), published by Fenestra Books, 610 East Delano Street, Suite 104, Tucson, AZ 85705 (info@fenestrabooks.com).

✉ Trembowler Landsmanschaft Society

Do you have *landsmanschaft* records for the Trembowler Society? I have taken over as president and am hoping to retrieve as much of the records as I can. I would appreciate any assistance you can give me. I know of the plot at Mt. Hebron Cemetery and was wondering if there were any other plots....Thank you very much.

Florence Marmor – via e-mail

REPLY ▶ YIVO has records of three Trembowler societies in our Archives, and we would be glad to make copies of them for you. These are RG 794, Trembowlra True Sisters (founded 1918), 1921-1965, one small box; RG 1070, Congregation Aguda Achim Anshei Trembowlra KUV (founded 1901), 1908, 1925-1948, one box; and RG 1073, Erste Trembowler KUV (founded 1897), 1957-1968, one small box. The fee for photocopies of documents is 35 cents per page.

✉ Immigration Records Help Settle an Old Account

On behalf of my family, I want to thank you and YIVO for the documents you provided on my grandmother and parents' immigration records. These documents contained compelling, sad, ironic, and ultimately uplifting information about their early life in the U.S. I appreciate the effort you made not only to locate these old files, but to be persistent in finding them, and then copying them all for me.

At the end of the document file was a letter from the United Service for New Americans, indicating that my family's transportation expenses had never been reimbursed to this organization. My mother took great pride in never asking the government or any related agency for any charity when this country took in my parents. I think that she would have wanted me to settle this old account, so I am enclosing a donation to YIVO the amount of their fare, visas, and board, in honor of my family and in gratitude to you and YIVO for the work you do.

Deborah H. Long – Chapel Hill • NC

REPLY ▶ Archivist Gunnar Berg assisted Ms. Long in locating these family records. The letter she refers to from the United Service for New Americans is dated May 11, 1948. It notes that Long's family had arrived on July 16, 1946, and states, in part, "This money is urgently needed to help defray the costs of the tremendous program of rehabilitation being carried by the Joint Distribution Committee in Europe." YIVO is now the repository of records from a number of immigrant aid organizations; for further discussion of this subject, see the article on the Milstein Family Research Fellowships in this issue of *Yedies*.

✉ Donation of Soviet Writer's Papers

Mrs. Alexandra Vaynshteyn, widow of Soviet Jewish writer Moyshe Notovich, donated her husband's papers to the YIVO Archives and his books were donated to the YIVO Library. In reply to our thank-you letter, she sent this letter.

I'm deeply grateful to you for your thoughtful letter in memory of my late husband Moyshe Notovich. Eva Lozdernik-Beider wrote a very warm article about him, which I have included in the donated materials. The staff of the YIVO Institute for Jewish Research is doing a very important work introducing modern readers to the rich treasury of East European Jewish culture and literature and to the poets and writers who created it. You preserve all this for future generations. My family and I wish you good health and success in your noble work.

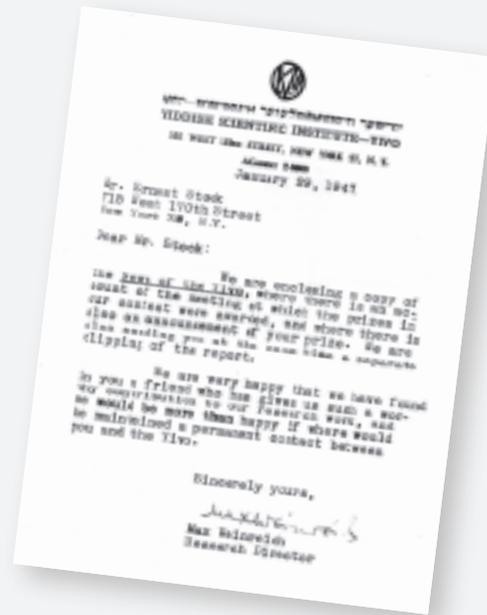
Alexandra Vaynshteyn

REPLY ▶ Catalog and Acquisitions Librarian Lyudmila Sholokhova, who translated Mrs. Vaynshteyn's letter from the original Russian, notes that Moyshe Notovich (1912, Berdichev–1968, Kazan) was a Yiddish writer and literary critic distinguished for his research on the Yiddish poet and playwright Yitzkhok Yoyel Linetsky (1839–1915). He taught Yiddish literature at the studio school of the Yiddish GOSET Theater and contributed to the Yiddish periodicals *Eynikayt*, *Heymland*, and *Sovetish heymland*. After the suppression of the Jewish Anti-Fascist Committee, Notovich was forced to move to Kazan, in the remote Soviet republic of Tatarstan, where he taught Russian literature at a local university. In 1983, his only book, *Kritike un kritikers* (Critic and Critics), was published as a supplement to the Yiddish journal *Sovetish heymland*.

✉ YIVO Is Always Glad to Hear from Our Friends

I recently came across the enclosed letter in my files, which I apparently failed to answer at the time it was received. Yes, I would be glad to maintain a regular contact with the YIVO, if the offer still stands..

Dr. Ernest Stock – Tel Aviv • Israel



REPLY ▶ The letter Dr. Stock refers to, reproduced above, was sent to him by Max Weinreich in January 1947, more than sixty years ago! Stock found it among some old papers he was sorting through. The contest referred to in the 1947 letter was on the theme of "My Experiences and Observations as a Jew in World War II." As reported in *Yedies/News of the YIVO*, no. 18 (December 1946), Stock, a German refugee, received the fifth prize (\$50), for his entry describing the "changes in outlook of a Jewish young person brought about by events" of the war years, as well as "an account of Jewish tribulations under the Germans."

✉ Forverts and My Husband's 70th Birthday

My husband, Chaim Neslen, is a great Yiddishist and runs a group here in London, where he is considered one of the language's foremost exponents. For his 70th birthday, I would like to give him a copy of the Yiddish edition of the *Forverts* of the date of his birth, 18 June 1938. If I could have a copy of the front page of that issue or even a facsimile of it, I would be most grateful. Could you let me know if there is any prospect of arranging this? I am extremely grateful for your consideration. Thank you so much.

Diana Neslen – United Kingdom • via e-mail

REPLY ▶ Yeshaya Metal, YIVO reference librarian, has mailed a copy of the *Forverts'* front page to you. Happy birthday!

ייוואג באקומען נייע גרויסע קאלעקציעס

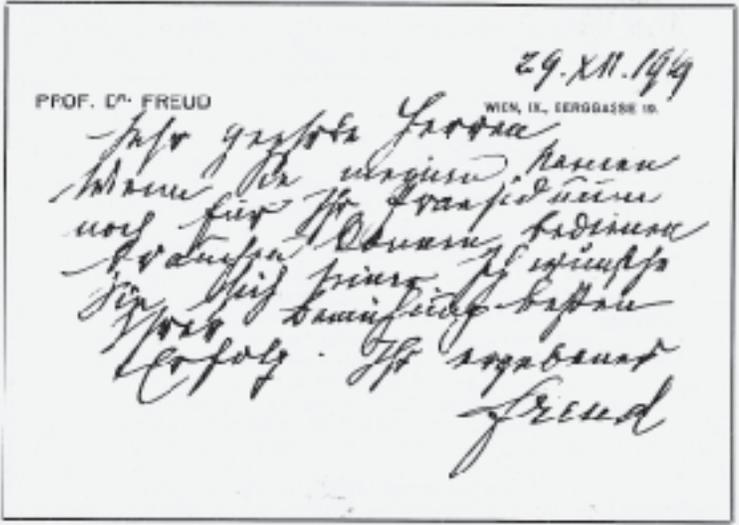
ארכיוו פון "עדיוקייטשאַפּעל עלטענס" די פארהאלטונג פון דער "עדיוקייטשאַפּעל עלטענס" אין ניראָיאַק האָט איבערגעגעבן דעם יוואָג דעם גרויסן און הערשאַפּעל פֿאַר זיין פֿון דער דאָזיקער גוט באַקאַנטער אינסטיטוציע וואָס פֿירט איר טעטיקייט מיטן זיבער 60 יאָר. אין אַ גרויסער סאַם האָט דער יוואָג צו פֿאַרדאַנקען די דאָזיקע סתּה: דער פֿונדאָלעכער מיטחילף פֿון אַ הערשאַפּעל אַרזי: יוואָג העט מיטווייטערפֿאַרשטאַר. און פֿאַר יאָר אַסאַטער. אַסיסענטן פֿון עק־דירעקטאָר זאָר פֿון דער דאָזיקער אינסטיטוציע.

דער ארכיוו באַשטייט פֿון 15 גרויסע סעסטלעך מיט צענדליגע טויזנטער דאָקומענטן און היינטע טעלעכע הונדערט פֿאַנאַ" גראַפֿישע. ער נעמט צום אַ תקופּה פֿון קנאַ פֿע 50 יאָר. פֿון 1907 ביז דער זיצטיקער צייט (דער ארכיוו פֿון די ערשטע יאָרן אין משפּות פֿאַרמירן געגאַנגען אין ער שפּילט אָפּ אַלע אַספּעקטן פֿון דער טעטיקייט פֿון דער "עלענס" אַלגעמינע בילדונג. פֿאַר בילדונג קונסט־אויסבילדונג. פֿאַרזינלונגן. קאַנצערטן. דעם באַקענען די נון נעקסטע מיט דער אַמטריקאַנער קולטור און אַטערי־קאַנער אינסטיטוציעס (די אַרזי פֿאַנגרופּ פֿון אַטערי־קאָנזירן). יורידישע ווילן. טע־דיזינישע חיל און היינטיגע פֿרעפֿאַנאָדע. קינדער־פֿאַרזערגונג. ווערקעטעס פֿאַר קינדער אין אַ קי אַנזערי. פֿון דער זייווייטער זעט שפּילט אָפּ דער ארכיוו דעם סאַפּילן טאַ פֿון די איינגרונטן. די ארכיב פֿון די פֿעלדענע־הונדער. די נעקאַמישע און געשטימט פֿרעלעכע פֿון די נון נעקסטע. דאָס אַרזיפֿאַנגן זיך אין אַטערי־קאַנער לנגן אַרזי. דער ארכיוו שטעלט מיט זיך פֿאַר אַ סאַפּילע און קילנדרעלע נעטיכע פֿון די גרויסע יודישע אויגראַציע־שטראַ" מען פֿון די לעצטע 50 יאָר און ניט אויס־נעצייכטן אַטערי־פֿאַר אומציליקע קאַ־צילאָישע און היסטאָרישע שטודיעס וועגן יודישן יושבֿ אין אַטעריקע. דער גאַנצער ארכיוו וועט אין יבֿן קיט־סירט און קאַטאַלאָגירט ווערן. דער יוואָג דריקט אויס אַ דאַנק־ער פֿאַר וואָלטהע פֿון דער "עדיוקייטשאַפּעל עלטענס" פֿאַר דעם דאָזיקן זיכטישן זיטענער פֿון טקאָרי־טאַטנדריאָל פֿאַר יודישע סאַפּילע פֿאַרשטענען.

די יעקב טאַזקין פֿאַרן קראַטאַר איבער דער דאָזיקער פֿאַלעקציע. האָט ער האָט געקליבן אַ לענגן לאַנג. דאָס איז משפּעה דער גרעסטער יודישער טעאַטער־ארכיוו אויף דער וועלט. ער נעמט צום די נעטיכע פֿאַר יודישן נעאַטער פֿון די 18טער יאָרן אָן ביז לעצטנס אין אַלע לענדער וווּ יודיש נעאַטער האָט פֿאַרנומען אַן אַטערידיק אַרזי. ספּע צעל רמך אין דער ארכיוו אין עלטענע מאַטעריאַל וועגן דעם פֿרוזן פֿערדאַ פֿון יודישן נעאַטער. סוף 19טן יאָר. עס וועגן דאָרטן נאָרען איבער 1.000 טעאַטער־שטיק אין כתבֿיד און עס וועגן פֿאַר אַ סך אַנדערע זעלנטיקייטן. ווי אַ טייטער אַ היסטע צאָר כתבֿידן פֿון גאַלפֿאַרונגען יודיש־אַנג איך זען אויסגאַנגראַפֿישע) דער כתבֿיד פֿון פֿרעס "קלעטער". פֿון גרויסע "גאַס־קענטש און סחולין. צענזור־עקוונטפֿלאַך (נדי־אָר אַ רשענישע צענזוריקע פֿון דער "גאַבער יאַנגע" אַרזי. אויך אין פֿאַר אַ זייער אַ גרויסע קאַלעקציע יודישע סחולין. הונדערטער פֿאַנגראַפֿישע פֿון יודישע אַר־סיסטן. זייער דעם בינע אין און רעפּליקעס און אַ אַנדערע מינים מאַטעריאַל וואָס טייד יודיש נעאַטער (ולאָ וילבֿערוועגן. דער רעדאַקטאָר פֿון יודישער טעאַטער־לעקט־פֿאַרטיבֿ אין דער פֿרעסע). דער ארכיוו וועט אין יוואָג געחאַלט ווערן

קאַלעקציע פֿון פֿ. שוואַרץ
פֿ. שוואַרץ האָט איבערגעגעבן דעם יוואָג זייער אַ גרויסע און וויכטיקע קאַלעקציע פֿון צייט צייטונג־אויסשניטן (און דער יודיש־טעי־פֿרעסע איבער דער גאַרער וועלט. פֿון דער מיליטער פֿרעסע אין און מחוץ פּוילן און פֿון דער אַמטריקאַנער פֿרעסע). ווי אויך פֿאַרשיידענע אַנדערע מינים דאָקומענטן. כּרית. בילדער אַרזי. האָט ער האָט אַנגע־קליבן אין משך פֿון די יאָרן 1941—1954. די דאָזיקע קאַלעקציע באַשטייט פֿון אַ ערך 50 טויזנט איינען און זי פֿאַרמאָגט דער עיקר ביגראַפֿישן מאַטעריאַל וועגן יודישע שרייבֿערס. געוועלשאַפּעלעכע טוערס. נעטאַקעס פֿעריס און פֿאַרשיאָנענע. היסרי אומות העולם איצט. ווי אויך מאַטעריאַל וועגן חרובֿ גע־וואָרענע יודישע קהילות און רעגן קאַנצענ־טראַציע־לאַגערן.

א בריוו פֿון זיגמונד פֿרויד צום יוואָג



א בריוו פֿון זיגמונד פֿרויד צום יוואָג פֿון 29טן נאוועמבער, וווּ ער איז מוויי אָן ער איז מרצה אַבסטרעקטן דעם פֿעט פֿון מיטגליד פֿון פֿרעזידענט פֿון יוואָג. — פֿון זיגמונד יודיש־כּרית.

גרויסער טעאַטער־ארכיוו פֿון שלום פֿעליטשע

גרויסער טעאַטער־ארכיוו פֿון שלום פֿעליטשע

שלום פֿעליטשע זייער וועגן (6) האָט אין זען צוואַ איבערגעלאָזט זען מרויסן טע־אַטערי־ארכיוו פֿאַרן יוואָג און האָט באַשטימט

פֿאַרן אַרכיוו, דערונטער אַ טע־אַטערי־ארכיוו מיט כתבֿידן פֿון פֿרזן, גאַלדפֿאַדענען, יעקבֿ גאַרדינען אַ"א; (2) אַז אין 1929 האָט זיגמונד פֿרויד, דורך אַ האַנט־געשריבענעם בריוו, אַנגענומען די

פֿאַרן אַרכיוו פֿון דער "עדיוקייטשאַפּעל עלטענס" אין ניראָיאַק האָט איבערגעגעבן דעם יוואָג דעם גרויסן און הערשאַפּעל פֿאַר זיין פֿון דער דאָזיקער גוט באַקאַנטער אינסטיטוציע וואָס פֿירט איר טעטיקייט מיטן זיבער 60 יאָר. אין אַ גרויסער סאַם האָט דער יוואָג צו פֿאַרדאַנקען די דאָזיקע סתּה: דער פֿונדאָלעכער מיטחילף פֿון אַ הערשאַפּעל אַרזי: יוואָג העט מיטווייטערפֿאַרשטאַר. און פֿאַר יאָר אַסאַטער. אַסיסענטן פֿון עק־דירעקטאָר זאָר פֿון דער דאָזיקער אינסטיטוציע.

אויף דעם זייטל פֿונעם נומער פֿון די ידיעות, 55 (דעצעמבער 1954), וואָס מיר דרוקן דאָ גאַבער, זעט מען צוויי טשיקאַוועסן: 1) אַז דעמאָלט האָט דער יוואָג ערשט באַקומען נייע קאַלעקציעס

בינה ווינרז'ך ע"ה

ווער אַ סאַבאַ



ס איז אַ גרויסער פּבּוֹד צו רעדן הינט ווי איינע פֿון בינהס סטור־דענטן.

בינה האָט אָנגעהויבן צו אַרבעטן מיט די גראַדווי־סטודענטן אין קאַלאַמביע־אוניווערסיטעט אין 1990, ווען רחמיאל פעלץ איז געוואָרן דער דירעקטאָר פֿון דער פּראָגראַם. צווישן אירע סטודענטן זיינען געווען קאַליע באַראַדולין, נעמי קאַדאַר, יען שוואַרץ, ברוכה לאַנג, רבֿקה מאַרגאָליס, מאַרק מילער, עדי פּאַרטנוי, קלמן ווינזער און איד. בינה האָט אונדז געהאַלפֿן פֿאַרבעסערן אונדזער ייִדיש, אונדזער גראַמאַטיק און מהירות אין לייענען, און מיר האָבן זיך ביי איר אויך געלערנט פֿאַלקלאַר. זי איז אויך געווען אַ בעל־יועץ ביי דער מאַגיסטער־אַרבעט פֿון עטלעכע סטודענטן.

אונטער בינהס השפעה האָבן אידן זיך פֿאַראינטערעסירט אין פֿאַלקלאַר און לסוף האָבן אידן געשריבן מיין מאַגיס־טער־אַרבעט וועגן אונגעריש־ייִדישע ווערטלעך. די פֿאַרשונג אויף דער טעמע האָט מיר געהאַלפֿן פֿאַרענטפֿערן עטלעכע פֿון די פֿראַגעס וואָס האָבן מיך געבראַכט צו ייִדיש־לימודים און קיין ניר־יאַרק.

די לעקציע ביי בינה איז תמיד געווען דער הויכפונקט פֿון דער וואָך. זיצנדיק אויפֿן העכסטן גאַרן פֿונעם אַלטן יוואָ אויף זעקס און אַכציקסטער גאַס, האָבן מיר געשעפּט נחת פֿון רעדן וועגן ענינים פֿון שפּראַך, פֿאַלקלאַר און לעבן. בינה איז געווען אַן אויסגעצייכענטער אַקאַ־דעמישער בעל־יועץ און זי איז ביי אַלע אירע סטודענטן אינגעבאַקן געוואָרן אין האַרצן. זי איז געבליבן יונג אַפֿילו אויף דער עלטער און האָט גוט פֿאַרשטאַנען דעם וועג צו אונדזער יוגנט.

אין 1995 בין אידן אַוועק פֿון ניר־יאַרק, אָבער מיט בינה געבליבן ווייטער אין קאַנטאַקט. זי איז געווען שטאַרק צו־פֿרידן צו הערן פֿון די געוועזענע סטור־דענטן און האָט שטאַלצירט מיט אונדזערע אויפֿטוען. אידן האָבן זיך געלערנט

קאַרעספּאַנדענץ און אַפֿילו געדרוקטע קאַפּיעס פֿון בליצבריוו!

אין איינער פֿון די טעקעס האָבן אידן גע־פֿונען בריוו וואָס רחמיאל פעלץ האָט געשריבן דעם יוואָ. אַט זיינען אַ פֿאַר אויסצוגן פֿון די אַ בריוו, אַלע געשריבן אין 1995.

„בינהס אַרבעט מיט אַ פֿאַר סטודענטן יעדן זמן האָט אַ יסודותדיקע ווירקונג אויפֿן מצבֿ פֿון ייִדיש־לימודים“.

„מיר ראַנגלען זיך שווער צו פֿאַרזיכערן אַז כאַטש אַ פֿאַר גראַדווי־סטודענטן זאָלן באַהערשן די שפּראַך גענוג גוט, זיי זאָלן קענען לערנען ייִדיש. אַן בינה וואַלט דאָס געווען כּמעט ווי אוממיג־לעך“.

„די סטודענטן לויבן בינהס איבערגע־געבנקייט, באַריכותדיקע צוגרייטונג און פּסדרדיקע דערמוטיקונג פּה־אחד“.

מיר לויבן בינהן טאַקע פּה־אחד. מיר וועלן תמיד געדענקען איר קלוגשאַפֿט, איר איידלקייט, געדולד, איר ליבע צו ייִדיש, צו פֿאַלקלאַר און צו אירע סטור־דענטן. זי וועט אונדז אינספּירירן אין אונדזער אַרבעט מיט די קומעדיקע דורות ייִדיש־סטודענטן.

מיין טייערע לערערין! איר זאָלט האָבן אַ ליכטיקן גי־עדן און אַראַפּקוקן אויף אונדז מיט אַנער ווילן שמיכל. ■

ווער אַ סאַבאַ, לעקטאָר פֿון ייִדישער שפּראַך ביים פֿרענקעל־צענטער פֿאַר ייִדישע לימודים פֿונעם משיגענער אוניווערסיטעט, האָט געהאַלטן די רעדע ביי דער אַזכּרה נאָך בינה ווינרז'ך, ניר־יאַרק, אַפּריל 27, 2008.

שנ"ב: די קינדער פֿון בינה און אוריאל ווינרז'ך ע"ה האָבן אַוועקגעשאַנקען די ביבליאָטעק און אַרכיוו פֿון טאַטע־מאַמעס עזבֿון דעם פֿרענקעל־צענטער פֿונעם משיג־גענער אוניווערסיטעט. חוץ דעם געפֿינען זיך אינעם אַרכיוו פֿונעם יוואָ קאַלעקציעס פֿון בינה און אוריאל ווינרז'ך. - רעד'

פֿון איר אויך ווען זי איז פֿאַרמעל מער ניט געווען קיין לערערין, זיצנדיק אויף איר באַלקאָן אַדער אין דער אונגערישער בעקערזי אויף אַמסטערדאַם־עוועניו. אַפֿילו בעת איר לאַנגער קראַנקייט איז בינה תמיד געווען דערהינטטיקט אין די נייעס פֿון איר פֿעלד און פֿון דער גאַרער וועלט. לעצטנס האָט זי זיך גענומען צו אַ נייעם אינטערעס, פֿאַטאָגראַפֿיע, און האָט מיט אירע בילדער געווינען אַ קאַנקורס.



בינה ווינרז'ך אין דער היים, צפֿון־מאַנהעטן

אידן האָבן טעלעפֿאָניש גערעדט מיט ביי־נהן אַ פֿאַר טעג איידער זי איז אַוועק אין דער אייביקייט. אידן האָבן פּלאַנירט צו קומען קיין ניר־יאַרק אויף פּסח און האָבן זי געוואַלט זען. דאָס איז ליידער מער ניט געווען מעגלעך.

אַנשטאַט דעם בין אידן געגאַנגען אין יוואָ אַרניצוקוקן אין איר אַרכיוו. אידן האָבן אויסגעקליבן אַ טעקע וואָס האַלט דאָקומענטן פֿון די יאָרן ווען בינה האָט געאַרבעט מיט אונדז גראַדווי־סטור־דענטן. בינה האָט אַלץ דאָקומענטירט מיט גרויס זאָרג, האָבן אידן געפֿונען אַלע סעמינאַר־אַרבעטן, נאַטיצן פֿון אונדזערע פֿאַרשפּאַרעיקעטן מיט אירע באַמער־קונגען און פֿאַרבעסערונגען, אונדזער

מן הַיְנִיטִיקע רעדע וויל איך וויד-מען די פּאַרזיצערס און פּאַר-וואַלטונגס-מיטגלידער פֿון נוסח ווילנע וועלכע זינגען שוין מער ניט מיט אונדז, ווי: לייזער ראָן, לאַזאַר עפשטיין, חיים פּופּקאָ, דעם לאַנגיאַריקן פּאַרזיצער שמעון פּאַלעווסקי און דעם לעצטן – דוד ראַגאַוו; ווי אויך אונדזערע פּאַרוואַלטונגס-מיטגלידער וועלכע זינגען נאָך מיט אונדז.

הַיְנִיט, שוין 65 יאָר אַריבער ווי מע האָט פּאַרניכטעט די ייִדן פֿון ווילנע ירושלים דליטע מיט אירע אַרומיקע שטעטלעך.

מיר דערמאָנען און באַערן זיי פּאַר זיי-ער גבֿורה און אויסגעהאַלטנקייט איידער זיי זינגען געגאַנגען צום טויט. און דאָ האָבן די געבליבענע, ניט-דערברענטע „האַלעוועשקעס“ פֿונעם ברענענדיקן „נאַ-ציוואַלד“, „זיך אויפֿגעהויבן און אַוועק-געשפּאַנט ווײַטער“, ווי דער פּאַעט ה. ליי-ווּיק זאָגט עס אין זײַן פּאַעמע.

די גרעסטע צאָל לעבן-געבליבענע האָבן זיך באַזעצט אין מדינת-ישׂראל און געהאַלפֿן בויען די ייִדישע מדינה, וועלכע פֿנערט הַיְנִיאַר איר 60-יאַריקע אומאַפּהענגיקייט. די געקומענע ווילנער און אומגעגנט, וועלכע האָבן זיך באַזעצט אין נײַ-יאַרק, האָבן גלנצכצײַטיק גענומען טראַכטן וועגן שאַפֿן ניט נאָר אַ לאַנדסמאַנשאַפֿט, נאָר אַ קולטור-אַרגאַניזאַציע צו קענען ציען דעם

איבערגעריסענעם גאַלדענעם פּאַדעם פֿון ירושלים דליטע.

און אַזוי, נאָך אַ צוזאַמענטרעף פֿון אַ גרופּע ווילנער קולטור-טוער, איז באַשלאָסן געוואָרן צו שאַפֿן די אַרגאַניזאַציע נוסח ווילנע, וועל-כע איז געוואָרן הַיְנִיאַר 55 יאָר אַלט.

כװעל איבערגעבן אָן איבערבליק פֿון אונ-דזערע אַקטיוויטעטן במשך פֿון אונדזער עקסיסטענץ:

מיר האָבן ארויסגעגעבן 15 נומערן פֿון אַ בו-לעטין מיט וויכטיקן היסטאָרישן אינהאַלט.

געדעקט פּאַר אויפֿשטעלן אַ ווילנער צימער אין קיבוץ לוחמי הגיטאות.

געגעבן הילף בניסם קויפֿן דעם בית ווילנע אין תּל-אַבֿיבֿ.

געגעבן 3,000 ד פּאַר בויען דעם יד לילד-פּראַיעקט אין קיבוץ לוחמי הגיטאות.

געשטיצט דעם ווילנער כאָר און מאַנדאַלינע-אַרקעסטער אין תּל-אַבֿיבֿ.

געהאַלפֿן מאַטעריאַל מחברים אַרויסגעבן בײַ כער וועגן ווילנע, ווי אַבֿרהם קאַרפּינאַוויטש, אַבראַשע סוצקעווער, חיים גראַדע, יאַני פֿנין, בנימין אַנאַליק, אלישבֿע פּהן-צדק, שלמה קאַוואַרסקי, לייזער ענגעלשטערן, ד״ר יוליאַן ראַפּעס און פֿרוי געלינסקי.

עטאַבלירט דעם חיים גראַדע-ליטעראַטור-פרעמיע בניסם ייִדישן קולטור-קאָנגרעס.

אַרגאַניזירט יערלעכע יזפור-אַקאַדעמיעס. געשיקט 1900 ד שכירות פּאַר אַ ייִדיש-לערער אין אַ שול אין תּל-אַבֿיבֿ, 2000 ד פּאַרן אַרבעטער-רינג אין תּל-אַבֿיבֿ, 25,000 ד אויפֿצושטעלן אַ דענקמאַל אויף פּאַנאַר.

אַרגאַניזירט אַ דעמאָנסטראַציע בני דער עסטרייכישער יו-ען-מיסיע אין נײַ-יאַרק קעגן באַפֿרײַען אין אַ געריכט אין ווין דעם נאַצי-מערדער פֿון ווילנער ייִדן – האַנס מורער.

אונדזערע לעצטע צוויי פּראַיעקטן: אַרויס-געבן די איבערזעצונגען אויף ענגליש פֿון הערמאַן קרוקס **טאַגבוך פֿון ווילנער געטאַ** און די פּערמאַנענטע אויסשטעלונג פֿון ווילנע פּאַרן קריג און אין צײַט פֿון קריג, ווי אויך טאַוולען פּאַר די משפּחות וועלכע זינגען אומגעקומען אויף פּאַנאַר. דאָס קען מען זען אין יוואָ.

אַ קוריאַז: אונדזער געוועזענער הויפּט-בוכהאַלטער ב. בערגער ע״ה, נאָכן דורכ-קוקן אונדזער פֿינאַנסן, האָט זיך שטאַרק געוונדערט, ווי אַזוי אונדזער אַרגאַניזאַציע גיט אויס אירע געלטער פּאַר ווילטעטיקע צוועקן און קיינער ווערט ניט באַצאַלט, אַלע זינגען וואַלונטירן. האָט ער זיך געווענדט צו דער פּאַרוואַלטונג צי ער קען אויך ווערן אַ מיטגליד, וויל צו אַזאַ אַרגאַניזאַציע וויל ער געהערן, און גלנצ אַרײַנגעשיקט דעם מיטגלידס-אַפּצאַל.

מיר דאַכט זיך, אַז פּאַר די 55 יאָר פֿון אונ-דזער עקסיסטענץ האָט נוסח ווילנע פֿיל אויפֿגעטאַן. נאָר אַזוי ווי די צײַט שטייט ניט אויף אַן אַרט, די מיטגלידער זינגען געוואָרן עלטער, פֿיזיש שוואַכער, האָט מען געדאַרפֿט רעדוצירן אונדזערע טעטיקייטן, ספּעציעל ווען ס׳איז פֿון אונדז אַוועק דער לאַנגיאַריקער פּאַרזיצער שמעון פּאַלעווסקי און דערנאָך זײַן פּאַרטנער – דוד ראַגאַוו.

די פּאַרוואַלטונג האָט באַשלאָסן זיך צו ווענדן צום יוואָ, די אינסטיטוציע וועלכע איז אונדז נאָענט צום האַרצן, אַז זיי זאָלן איבערנעמען אונדזערע פֿונקציעס, ספּע-ציעל אַננאַרדענען די יזפור-אונטערנעמונג פֿון די אומגעבראַכטע ייִדן אין ווילנע און אומגעגנט, נאָענט צו דער דאָטע דעם 23סטן סעפטעמבער. נאָכן איבערנעמען אונדזערע פֿינאַנסן פֿירט יוואָ דורך די לעצטע דריי יאָר דערפֿאַלגרייך אונדזער יזפור-אונטערנעמונג. ■

חיהלע פּאַלעווסקי, אַ מיטגליד פֿון דער פּאַרוואַלטונג פֿון נוסח ווילנע, האָט דעם באַריכט אַפּגעגעבן בניסם יזפור-אַונט נאָך די ווילנער ייִדן, סעפטעמבער 21, 2008.

האַרבסט 2008

פֿרײַטיק דעם 7טן נאָוועמבער, 12:00 אַסיאַ ווינסמאַן (האַרוואַרד-אוניווערסי-טעט)
„ייִדישע לידער און פּאַרשטעלונגען פֿון חסידישע פֿרויען און מיידלעך“
פֿרײַטיק דעם 12טן נאָוועמבער, 12:00 אַסיאַ ווינסמאַן האָט איבערגעגעבן וועגן איר פּאַרשאַרבעט בני חסידישע מאַמעס אין און אַרום נײַ-יאַרק, ירושלים און אַנט-ווערפּן (בעלגיע), דערפיקרשט וועגן וואָס פּאַר אַ לידער זיי זינגען, פֿון וואָסערע זשאַ-נערס ס׳זענען די לידער און וואָס מע וויל דערמיט לערנען די טעכטער – דאָס זײַן פֿרום און פֿירן זיך ייִדישלעך.

פֿרײַטיק דעם 21סטן נאָוועמבער, 12:00 פּראַפֿי מאַגאַד רוטאַ (יאַגילעלאַנגער אוניווער-סיטעט, קראַקע)
„ייִדישע ליטעראַטור אין נאָכמלחמהדיקן פּוילן, 1945-1968“

פֿרײַטיק דעם 12טן דעצעמבער, 12:00 פּראַפֿי רחל ראָזשאַנסקי (חיפֿהר אוניווער-סיטעט)
„צי איז דאָס טאַקע אַ פֿרעמדע און גריל-צנדיקע שפּראַך? צו דער פּראַגע וועגן בן-גוריונס באַצונג צו ייִדיש נאָכן חורבן“
פֿרײַטיק דעם 19טן, 12:00 ד״ר מאַקס קאַהן (פּסיכאָנאַליטיקער)
„פּסיכאָנאַליז און ייִדישקייט“

Seminar in English

February 28, 2008
Prof. Joanna Michlic (Lehigh University)
"The Raw Memory of War: The Reading of Early Post-War Testimony of Children in the Otwock Jewish Orphanage, 1945-49"
Prof. Michlic analyzed the demography of the Otwock orphans and their specific wartime experiences, and thus the implications for their testimony, as well as the testimony itself.

געזעגן-רעדע ביים סיום-הזמן פון דער זומער-פראָגראַם א"נ אוריאַל ווײַנרײַך,

אויגוסט 8, 2008 [המשך פון ז' ה]

מיר געטאָן אָן דעם דירעקטאָר פֿונעם קורס, הערשל גלעזער, וועלכער איז געווען בשעת־מעשה אַ וועגווייזער, אַ לערער, אַ בוכהאלטער, אַן עצה־געבער, אַ פֿרײַנד... איך אַליין וואָלט געוואָלט איבערגעבן אַ שיינעם און האַרציקן דאַנק דער אמתער פֿאַרוואַלטערין פֿונעם ביוראָ, שײַן פֿיגעראַָ, וואָס האָט מיט געדולד און פֿאַרשטאַנד פֿאַרטראָגן מינע מאָנונגען און בקשות, סײַ ווען איך בין געווען קראַנק, סײַ ווען איך בין געווייר געוואָרן, וויפֿל מע פֿאַדערט, איך זאָל באַצאָלן פֿאַר אַ קורצן ווייט אין שפּיטאַל. מע קען אַוואַדאי נישט פֿאַרגעסן וועגן יאַנקל בלומען, וועלכער האָט אונדז באַגלייט בשעת די לעקציעס, וואַרשטאַטן און פֿאַרשיידענע אויספֿולגן, און איך רעד דאָ נישט וועגן דער צײַט פֿון זײַן אַרבעט. ער איז מיר טאַקע געוואָרן אַן אמתער חבֿר.

איך האָב זיך אויכעט מתחיל־בֿ געווען איך בערזגעבן נאָך אַ מאָל, בֿפֿני פֿל עם ועדה, די שענסטע גרוסן און דאַנקען די, וואָס האָבן מיט זײַער ווונדערלעכער אַרבעט אויף אונדז משפּיע געווען, מע זאָל קיין מאָל נישט קען נען זאָגן, אַז מיר זײַנען עפעס געהרגעט אויף דער עבֿר. זײ זײַנען תּמיד געווען נאָענט, תּמיד געווען גרייט צו ענטפֿערן אויף פֿראַגעס אין הילכות ייִדיש. און נאָך אַ מאָל דאַרף איך זיך פֿאַררופֿן אויף מינע חבֿרים פֿון די מיטעלע ניוואָען, וואָס האָבן מיך אַפֿילו דאָ אין פֿאַיע איבערגעזחזרט מיט שטאַלץ: אונדזערע לערערס זײַנען באמת מענטשן, מענטשן מיט הערצער, וואָס זײ האָבן אונדז נישט געפֿיניקט מיט היימאַרבעט.

און, וואָס איז געווען אַפֿשר אַזוי וויכטיק ווי דער קורס גופֿא, געגעבן אַ צוטריט צו זײַערע ביבליאָטעקן און אַרכיוון. אַ דאַנק די אַלע, וואָס האָבן נישט געזשאַלעוועט קיין גראַשן, אונדזער פֿראַגראַם זאָל זײַן פֿול מיט אינטערעסאַנטע געשעענישן, פֿאַרן מיר צוריק אַהיים באַרעכערט מיט וויסן, איבערלעבונגען און, אַחרון אַחרון חבֿיבֿ, פֿרײַנדשאַפֿט. אַ שײַנעם דאַנק אַינז, טייערע פֿרײַנד, פֿאַר אַלץ, וואָס איר האָט פֿאַר אונדז דזערט וועגן געטאָן. איר האָט זיך אויף אייביק אינגעקריצט אין אונדזער זכרון.

איך האָב נישט גערעדט וועגן יעדן איינעם פֿון אַינז, טייערע לערערס, ווייל מינע ווערטער וואָלטן נישט געקענט אויסדריקן די וואַרעמע געפֿילן פֿון אַנזערע סטודענטן און דאַנקשאַפֿט, מיט וועלכער מיר וועלן טראַכטן וועגן אַינז.

נו, איך ווייס נישט. איך וואָלט באַזונדערס געוואָלט זיך ווענדן צו מינע לערערס: שׂע צוקער און אַבֿרהם ליכטענבוים – בײַ מיר זײַט איר געוואָרן אַ מוסטער סײַ אין ייִדישע, סײַ אין פֿעדאַגאָגישע ענינים. נו, מע האָט צו מאָל געדאַרפֿט האַרעווען פֿדי צו באַווייזן צוגרייטן אַלע געניטונגען, נאָר איך וויל אַינז באַרוינקן און פֿאַרזיכערן, עס איז טאַקע פֿדאָי געווען. אַ שײַנעם דאַנק אַינז!

מאַרעק טושעוויצקי, אַ פֿלאַצקער געבוירענער, בײַם קבֿר פֿונעם ייִדישן פֿאַעט זישע לאַנדוי, אויך אַ פֿלאַצקער, מיט זײַן פֿרוי רײַזל



זאָלן מיר זיך ווידער אַ מאָל טרעפֿן, צי אין ניר־יאַרק צי ערגעץ וווּ אַנדערש.

די אַלע אומפֿאַרגעסלעכע איבערלעבונגען זײַנען מעגלעך געווען אַ דאַנק מענטשן, וואָס האָבן זיך מקריבֿ געווען, מיר זאָלן פֿאַרברענען גען די פֿראַגראַם מיט אַלע באַקוועמלעכ־קייטן, אַטראַקציעס און פֿאַסירונגען, און וואָס זײַנען שטענדיק גרייט געווען אונדז אַנטקעגנקומען מיט הילף. וואָס וואָלטן

אַ דאַנק. זײַט מיר אַלע געזונט און שטאַרק! ■

מאַרעק טושעוויצקי, אַ געבוירענער אין פֿלאַצק, פּוילן, שרײַבט אַ דאַקטאָראַט אינעם יאַגיעלאַנער אוניווערסיטעט, קראַקע.

ייִדיש-סעמינאַרן 2008

ווי אַלע יאָר האָט דער מאַקס ווײַנרײַך־צענטער אויך הײַנאַר אינגעאַרדנט סעמינאַרן אויף ייִדיש אויף פֿאַרשיידענע טעמעס:

פֿרײַטאָג 2008

פֿרײַטאָג דעם 11טן יאַנואַר
ד"ר איציק גאַטעסמאַן (פֿאַרווערטס)
"די באַבעטשקע מיט די אייניקלעך – די באַ ליבסטע ייִדישע פֿאַלקס־מעשה?"
ד"ר גאַטעסמאַן האָט דערציילט וועגן אַ פֿאַלקס־מעשה וואָס איז פֿאַרשפּרייט סײַ אויף ייִדיש, סײַ אויף אַנדערע לשונות. ער האָט פֿאַרגליכט די פֿאַרשיידענע נוסחאָות און זיי אַנאַליזירט פֿון פּסיכאָלאָגישן קוקווינקל.

פֿרײַטאָג דעם 11טן פֿעברואַר
אימי זוטראַ (ייִדישער טעאַלאָגישער סעמינאַר)
"אַמעריקאַניש דערציגענע ייִדישער שרײַבער: 'אינז' ווי אַ שיטה פֿאַעזיע און פֿאַעטיק"
פֿ' זוטראַ האָט אַרומגערעדט די גרופע "אינז", וואָס איז באַשטאַנען אין פֿאַעטן

געבוירענע אין מיזרח־אײראָפּע, אַבער געקומענע יונגערלייט קיין אַמעריקע, אַזוי ווי יעקבֿ גלאַטשטיין, אַהרן גלאַנץ־לעיילעס און נחום־ברוך מינקאָוו, דערעיקרשט וועגן דעם ווי אַזוי זײ האָבן זיך אונטערגעשיידט פֿון פֿרענדיקע ווי, למשל, "די יונגע".

פֿרײַטאָג דעם 17טן מאַרץ
פּראָפֿ' משה־שנע שטיינלויף (גרעץ־קאַלעדזש)
"בויען דעם וואַרשעווער מוזײז פֿון פּוילישע ייִדן"
פּראָפֿ' שטיינלויף האָט איבערגעגעבן וועגן דעם פּלאַן פֿונעם נײַעם מוזײז און פֿון זײַן סטרוקטור, לויט וועלכער די פּערמאַנענט־טע אויסשטעלונגען וועלן אַפּשפּיגלען די פֿאַרשיידענע כּראַנאָלאָגישע תקופֿות פֿון ייִדישן לעבן אין פּוילן.

פֿרײַטאָג דעם 17טן אַפּריל
זעבֿית שטערן (קאַליפֿאָרניער אוניווערסי־טעט, בערקלי)
"דער דיבוק' 1937 – קינאַ ווי אַ זכרון־תּחום"
פֿר' שטערן האָט אַרומגערעדט ווי אַזוי דער קינאַ־נוסח פֿונעם "דיבוק" שפּיגלט אַפּ דעם קאַלעקטיוון זכרון פֿון ייִדן און וויפֿל דער פֿילם איז געטרײַ דער ייִדישער רעאַליטעט.

פֿרײַטאָג דעם 11טן אַפּריל
רות לעווין (וינגערין)
"לייבו לעווין – דער ייִדישער רעציטאַטאָר, זינגער און קאַמפּאָזיטאָר"
פֿר' לעווין האָט דערציילט וועגן דער קאַריע־רע פֿון איר טאַטן, לייבו לעווין, געזונגען עטלעכע לידער זײַנע און געלאַזט דעם עולם הערן זײַן זינגען דורך אַ לענגערן ווידעאָ.

די אוריאל ווינרליך-פראגראם 2008

מאַרק טושעוויצקי



די פֿון אונדז, וואָס האָבן געזאָלט באַקומען אַמעריקאַנער וויזעס, האָבן שוין אַפֿשר פֿון ערֶב פֿרילינג מיט אומגעזולד געוואָרט אויף יעדן בליצ־בריוו פֿון שייַן פֿיגעראַא, די סעקרעטאַרשע פֿונעם קורס, וועל די אוריאַל ווינערליך־פראַגראַם, אַראַגאַניזירט פֿונעם ״דישן וויסנשאַפֿטלעכן אינסטיטוט און דעם ניר־יאַרקער אוניווערסיטעט, האָט זיך קונה־שם געווען ווי די וויכטיקסטע אונטערנעמונג פֿאַר יונגע ״דישיסטן פֿון דער גאַנצער וועלט. אָבער אַלע דאַקומענטן זינען ברוך־השם אַנגעקומען צו דער ציט, זינען מיר אָנהייב יוני שוין געווען גרייט אין וועג אַרײַן... און ווינטער געזעסן אויף שפּילקעס.

אַנגעקומען קיין ניר־יאַרק, האָבן מיר גע־וויינט אינעם ״ידיש־הויז״, אויף דער 14טער גאַס, ד״ה אינעם סאַמע צענטער פֿון מאַנהעטן. ס׳רױבֿ סטודענטן האָבן געשטאַמט פֿון אַמעריקע אַדער קאַנאַדע, כאַטש עס זינען אויך געווען תּלמידים פֿון אויסטראַליע, אוקראַינע, דניטשלאַנד און פּוילן. די צימערן זינען געווען גאַר באַקוועם. חוץ דעם האָבן מיר אויך געהאַט אַ קיך, אַ געראַמען גאַסטציימער און אַ צוטריט צו אַלע וויכטיקע ערטער אינעם אינטערנאַט (למשל, דער ספּאַרטצענטער). ווען מיר האָבן געהאַט צרות פֿלעגן מיר זיך ווענדן צו דער אַדימ־ניסטראַציע און מע האָט זיי, לויט אונדזערע אַנצוהערענישן, תּיכּף־מידי געלייזט.

די אַטמאָספֿער פֿונעם ״ידיש־הויז״ איז תּמיד געווען פֿרֿינדלעך. מיר האָבן זיך זיי־ער גיך באַקענט, צוזאַמענגעאַרבעט איבער גראַמאַטישע געניטונגען אַדער איבערזע־צונגען פֿון ״דישע טעקסטן און געפֿירט לאַנגע דיסקוסיעס וועגן פּאָליטיק, מוזיק, קינעמאַטאָגראַפֿיע וכדומה. ס׳איז אונדז געווען אַזוי אַנגענעם צו וווינען אין איי־נעם, אַז מיר זינען אין גרעסערע גרופּעס סטודענטן פֿונעם קורס געאַנגען שפּאַ־צירן, געזען פֿילמען אין קינאַ און געהערט קאַנצערטן אין ניר־יאַרקער פּאַרק.

אַ דאַנק דעם וואָס דער אינטערנאַט געפֿינט זיך אַזוי נאַענט צו די בנינים פֿונעם אוני־ווערסיטעט האָט אונדזער טאַג־טעגלעכער וועג אין די קלאַסן נישט געדויערט לענגער ווי פֿופֿצן מינוט. די אונטערבאַן־סטאַנציע ״יוניאָן־קווער״ אויף דער 14טער גאַס איז דעמאָלט געוואָרן אַ מין טויער צו ניר־יאַרק, פֿון וואָנען מיר פֿלעגן פֿאַרן אויף עקסקור־סיעס אויף צו אַנטפּלעקן די ״דישע געשיכ־טע אין אַמעריקע, וואָס אירע שפּורן זינען צעזייט און צעשפּרייט איבער דער גרויסער

געסלעך. אַ דאַנק אירע דערקלערונגען איז די חרדישע וועלט אונדז געוואָרן נענטער און מער פֿאַרשטענדלעך.

במשך פֿון דעם קורס האָבן, אָבער, די וואַכעדיקע טעג אויסגעזען אין גאַנצן אַני־דערש, כאַטש פֿאַר אונדז איז דאַס סני ווי סני געווען אַ זעקסוואַכיקער יום־טובֿ אויף ״ידיש. פֿון מאַנטיק ביז פֿרֿיטיק האָט מען געדאַרפֿט גיין אין די קלאַסן, אַרבעטן אויף די לעקציעס, ליענען און שרײַבן אַ סך (אויף ״ידיש, פֿאַרשטייט זיך), און אויב עמעצער האָט געפֿונען אַ פֿרייע רגע און אַ ווינקל אַפּצואַטעמען, האָט זיך באַלד אין דער נאַענט באַוויזן אַ פֿרֿינד, פֿלעגט זיך אַוודאי אָנהייבן אַ שמועס וועגן עפעס אַ וויכטיקן ענין. קיין קלייניקייט וואָלט מען דאָך אויף ״ידיש נישט אַרומגערעדט...״

איך ווייס נישט, ווי אַזוי ס׳האָבן אויסגעזען לעקציעס מיט אַ יאַר אַדער צוויי צוריק. איך האָב געהערט, אַז די קלאַסן זינען דעמאָלט געווען זייער קאַלט און מע האָט געדאַרפֿט זיבן אין היטלען און שאַלן. הײַאַר האָבן מיר זיך געמוטשעט אין אַזעלכע סיבירער באַדיני־גונגען נאָר אין דעם פֿילמזאַל פֿונעם ״קייניג כּוואַך־קאַרלאַס־צענטער״, אָבער דאַס האָט אונדז לחלוטין נישט געשאַט. וואָס שייך דער אַטמאָספֿער אין די קלאַסן קען איך אַנז פֿאַרזיכערן, אַז זי איז געווען זייער אַ הייסע.

די לערערס האָבן זיך מיט אונדז מתעסק געווען ווי מיט אייגענע קינדער. יעדן [המשך אויף ז׳ ה׳]

מעטראַפּאָליע. איך האָב דער עיקר פֿאַרגע־דענקט די עקסקורסיע אויפֿן בית־עלמין ״הר ברקלין, וווּ מע קען געפֿינען קברים פֿון די באַרימטסטע ״דישע שרײַבערס און קולטור־טוערס, מיט שלום־עליכמען בראַש. דאַס איז געווען זייער אַ הייסער זונטיק, אַן אמתע חמימה. איבער דעם האָבן מיר פֿאַרבראַכט גאַר אַ קורצע ציט אויף די שטילע אַלייען פֿונעם בית־עלמין, כאַטש מיר האָבן יאָ באַ־וויזן צו באַזוכן די צוויי אַפּטיילונגען פֿונעם אַרבעטער־רינג און אַפּצוגעבן פֿבֿוד די, וואָס האָבן מיט זייערע שאַפֿונגען באַרנכערט די ״דישע ליטעראַטור און אַטוויקלט די מאַדערנע קולטור אין אַמעריקע.

צוויי מאָל זינען מיר אויך געפֿאַרן אין די פֿרומע ״דישע געגנטן באַראַ־פּאַרק און ווי־ליאַמסבורג, וווּ ס׳וויינען ביזן הײַנטיקן טאַג ״ידן, וואָס באַניצן זיך מיט ״ידיש ווי זייער מאַמע־לשון. די חסידישע סביבֿה האָלט מען פֿאַר שטרענג און אומפֿרֿינדלעך, אָבער מיר האָבן גערעדט מיט מענטשן אין גאַס, באַזוכט קראַמען מיט ביכער און מוזיק און די גאַנצע ציט זיך געפֿילט ווי אַנגעלייגטע געסט. אין וויליאַמסבורג האָט אונדז שטעדיק באַגלייט אַן אויסערגעוויינטלעכע וועגווייזערין, די רעזשיסאַרשע פּערל גליק, וואָס שטאַמט טאַקע פֿון אַ חסידישער משפּחה און איז אַ מחברטע פֿון דאַקומענטאַר־פֿילמען וועגן דער ״דישער אַרטאָדאָקסישער געזעלשאַפֿט. זי האָט זיך מיט אונדז געטיילט מיט פֿאַרשיידענע געשיכטעס און טשיקאָוועסן, מיט וועלכע ס׳זינען דאָך פֿול די ״דישע

סימפאזיום צו 100 יאָר טשערנעוויצער יידיש-קאָנפֿערענץ 1908



די טשערנעוויצער קאָנפֿערענץ 1908. ס'זיצן, ערשטע ריי: ערשטער פֿון רעכטס) י.ל. פֿרץ, (ערשטער פֿון לי- נקס) נתן בירנבוים; צווייטע ריי: ערשטער פֿון רעכטס) חיים זשיטלאָווסקי, (פֿערטער פֿון רעכטס) הערש'דוד נאָמבערג, (פֿיפֿטער פֿון רעכטס) אַבֿרהם רייזען, (ערשטער פֿון לינקס) שלום אש.

דעם 30סטן יולי איז אינעם ייוואָ פֿאָרגעקומען אַ סימפאָזיום צו 100 יאָר נאָך דער באַרימטער טשערנע- וויצער קאָנפֿערענץ, 1908. ס'האָבן גערעדט (אויף יידיש) פֿראַפֿ' צירל קוזניץ (באַרד- קאַלעדזש) וועגן דער קאָנפֿערענץ בכלל און (אויף ענגליש) פֿראַפֿ' דזשעס אַלסאָן (ישיבֿה-אָניווערסיטעט) וועגן דעם געשטאַלט פֿונעם אינציאָטאַר פֿון דער קאָנפֿערענץ, ד"ר נתן (נחום) בירנבוים. דעם פֿאַרזיץ האָט געפֿירט ד"ר הערשל גלעזער. ס'איז בנגעווען אַ שיינער עולם פֿון אַרום 100, דערנאָנטער סטודענטן פֿון דער זומער- פֿאָגראַם א"נ אוריאל ווינערץ.

אין 1928, צו צוואַנציק יאָר נאָך דער קאָנפֿערענץ, האָט דער ייוואָ אָנגעהויבן גרייטן אַ באַנד **די ערשטע יידישע שפראַך- קאָנפֿערענץ: באַריכטן, דאָקומענטן און אַפֿקלאַנגען פֿון דער טשערנאָוויצער קאָנפֿערענץ 1908**, וואָס איז אַרויס אין 1931. אויף דער הילע איז נישטאָ קיין נאָמען פֿון קיין רעדאַקטאָר אָדער צונויפֿשטעלער, אָבער אין זיין אַרניפֿיר שרעבט מאַקס ווינערץ, אַז „דעם פֿלאַן פֿון דער אַרבעט האָבן אויסגעאַרבעט ז[למן] רייזען און דער שרעבער פֿון די דאָזיקע שורות; די טעכ- נישע דורכפֿירונג איז איבערגעגעבן געוואָרן פֿ' חיים ברוידע, וועלכער האָט זיך אָנהייב זומער 1928 גענומען צו דער אַרבעט”.

נאָר ווי שרעבט ווינערץ: „די קאָנפֿערענץ האָט אָבער קיין מזל ניט געהאַט... עס האָט געדאַרפֿט זיין די ערשטע אויפֿגאַבע פֿון די דירעקטע אָנפֿירער אַרויסצוגעבן די פֿראַטאַקאַלן פֿון דער קאָנפֿערענץ, צי כאַטש אַן אויטענטישן באַריכט, לזכֿרון. דאָס איז ניט געטאָן געוואָרן און ממילא מוז יעדער איינער, וואָס וויל וויסן וועגן דער קאָנפֿערענץ, אַנקומען צו דער פרעסע פֿון 1908”.

ס'איז באַווסט, אַז די קאָנפֿערענץ איז נישט געווען גוט אָרגאַניזירט, אַז די אָנפֿירערס פֿון דער קאָנפֿערענץ האָבן פֿאַרויסגעזען אַ סטאַבילע אָרגאַניזאַציע וואָס איז קיין מאַל נישט מקוים געוואָרן, און אַז בכלל האָט די קאָנפֿערענץ איבערגעלאָזט נאָך זיך ווייניק שפּורן. פֿונדעסטוועגן איז זי נישט פֿאַרגעסן געוואָרן. אין חודש אויגוסט, פּונקט צו די הונד- דערט יאָר, איז פֿירגעקומען אַ צווייטע טשער- נעוויצער קאָנפֿערענץ, טאַקע אין טשערנעוויץ, אין זיין הניטיקן, אוקראַינישן, גילגול.

לויט פֿראַפֿ' קוזניץ איז די קאָנפֿערענץ געווען אַ פֿאַראַדאַקס: פֿון איין זינט איז

אין בירנבוים לעבן, נישט בלויז אַ קורצווייליקע „סטאַנציע”. וואָס איז דער צד-השווה פֿון אַלע שטאַפלען פֿון בירנבוים קאַריערע; דאָס האָט ער אָנגעהויבן אין דער ציוניסטישער באַוועגונג ווען זי האָט ערשט געהאַלטן בנים געבוירן ווערן (ס'וואָרט „ציו- ניזם” איז טאַקע בירנבוים אַ שאַפֿונג); דערנאָכדעם איז בירנבוים געווען אַ קאַני- דידאַט צום עסטרייכישן פֿאַרלאַמענט (און איז דורכגעפֿאַלן וויל דער צווייטער צד האָט געפֿאַלשעוועט); נאָך דעם – איז ער אַריבער צום יידישיזם און האָט צווי”א פֿאַררופֿן די טשערנעוויצער קאָנפֿערענץ; און צום סוף – צו תּשׁוּבָה, צום ווערן אַ פֿרומער און אַ חסיד פֿון אַגודת-ישראל. ווען אין 1928 האָט זיך צון אים געווענדט מאַקס ווינערץ, ער זאָל אָנשריבן דאָס וואָס ער געדענקט פֿון דער קאָנפֿערענץ פֿון 1908, האָט בירנבוים וועגן דעם זיך זייער פֿאַזיטיוו אַרויסגעזאָגט, אָבער אויך אַרויסגעברענגט די מורא, אַז די פֿאַר- וועלטלעכונג פֿון מאַמע-לשון וועט עס מאַכן פֿאַר אויס יידיש און דערמיט אַפֿרעמדן די מאַסן פֿרומע יידן וואָס רעדן ס'לשון.

אויף דעם סמך האָט פֿראַפֿ' אַלסאָן אויסגע- פֿירט, אַז פֿונעם אָנהייב ביזן סוף האָט בירנ- בוים געוואָלט פֿאַר זיך און פֿאַר פֿלל-ישראל דאָס סאַמע אויטענטישע יידישקייט, איז זיין גאַנצע אַרבעט, סײַ לטוֹבֿת דעם ציוניזם, סײַ דעם יידישיזם, סײַ דעם „אַגודזים”, געווען אַ מיטל צו דערגרייכן דעם דאָזיקן ציל. ■

זי געווען אַ וויכטיק געשעעניש פֿאַר דער יידישער שפראַך, נאָר פֿון דער אַנדערער זייט האָט מען דערבײַ אויפֿגעטאָן ווייניק ממשותדיקס. אין אַ געוויסן זינען, אָבער, איז דער ייוואָ געווען אַ יורש פֿון דער קאָנפֿערענץ און האָט זיך אונטערגענומען צו דערגרייכן די זעלביקע צילן. דער הויפֿט- ציל איז געווען צו הייבן דעם פרעסטיזש פֿון מאַמע-לשון, צו סטאַנדאַרדיזירן און מאַדערניזירן ס'לשון; לויט ד"ר בירנבוים – צו מאַכן פֿון דער פֿאַלקשפראַך אַ קול- טורשפראַך. פֿדי דאָס דורכצופֿירן האָט מען געזאַלט שאַפֿן צוויי אָרגאַניזאַציעס, איינע וואָס זאָל טראַגן דאָס אַחריות פֿאַר דער שפראַך – גראַמאַטיק, אויסלייג אד"גל – און אַ צווייטע וואָס זאָל שטיצן די קולטור- אַרבעט – שולן, טעאַטערס, פֿאַרלאַגן אד"גל. דאָס איז נישט מקוים געוואָרן בײַ אָדער נאָך דער קאָנפֿערענץ, אָבער בנים ייוואָ אין אַ היפּשער מאַס יאָ. די אַנטוויקלונג פֿון דער יידישער קולטור נאָך 1908 האָט זייער געהאַלפֿן צום געבוירן ווערן פֿונעם ייוואָ.

פֿראַפֿ' אַלסאָן האָט געזאָגט, אַז בנים הניטיקן טאַג איז נתן בירנבוים היפּש פֿאַרגעסן געוואָרן און אויב מע דערמאַנט אים שוין יאָ, איז עס ווי אַן אומראַס, אַ ציוניסט-יידישיסט-אַגודיסט. האָט אָבער געטענהט אַלסאָן, אַז דאָס איז נישט קיין פינקטלעך בילד און די טשערנעווי- צער קאָנפֿערענץ איז געווען אַ ווענדפּונקט

יום-טוב צום אַרויסקומען פֿון געשיכטע פֿון דער ייִדישער שפּראַך אויף ענגליש מאַקס ווינר אין אַמעריקע

[המשך פֿון ד' א]

דער ניו־יאָרקער יוואָב האָט פֿון די יוואָב־זאַמלונגען צוריקבאַקומען וואָס סע האָט זיך נאָר געלאָזט. מיט ווינרניכן בראַש האָט דער אַמאָפּטייל אויסגעברייטערט זיין אַקטיוויטעט פֿדי צו ווערן אַן ערשטאַנגיקע פֿאַרש־און לערן־אינסטיטוציע. צו דער זעל־בער צייט האָט ווינרניך נישט אויפֿגעהערט צו פֿאַרשן די ייִדישע שפּראַך און קולטור. נאָר איצטער האָבן זיך זיינע פֿאַרשאַרבעטן לרוי־קאַנצענטריט אויף ייִדיש און ייִדיש־רעדנדיקע ייִדן נישט ווי אַ לעבעדיקער ישׁ וואָס אַנטוויקלט זיך ווייטער, נאָר ווי אַ קלאַסישע ציוויליזאַציע. זיין מניסטרעווערק, **געשיכטע פֿון דער ייִדישער שפּראַך** (1973), איז נישט נאָר די קולטור־געשיכטע פֿון אַ שפּראַך. ס'איז אויך אַ מאַנומענט לזכרון דעם אַשפּנישן ייִדנטום בכלל.

ווינרניכס אַפּטימיזם איז אַפֿשר געווען אַ נאַרישער, נאָר אַ דאַנק דעם אַפּטימיזם האָט ער זיך געראַטעוועט. און צוליב דעם וואָס ער איז געווען אַן עקשן האָט זיך אַנטוויקלט נישט נאָר דער יוואָב אין אַמע־ריקע, נאָר אויך ייִדישע שטודיעס ווי אַן אַקאַדעמישער תּחום. ער האָט געשאַפֿן אַן אַספּיראַטור און רעקרוטירט פּריש בלוט צווישן דער אַמעריקאַנער ייִדישער שטודי־רנדיקער יוגנט. ער האָט געהאַפֿט, אַז די אַספּיראַנטן וועלן געניסן פֿונעם וויסן פֿון ביידע וועלטן און באַרייכערן נישט נאָר דאָס פֿאַרשן מיזרח־אייראָפּעיִשע ייִדן, נאָר אויך די אַמעריקאַנער, און זיי וועלן געבן צו שטיצער צו דער אַלמענטשלעכער ווי־סנשאַפֿט בכלל. און פֿך־הווה. ■

קלמן ווינער איז פּראָפּעסאָר פֿון מאַדערנע ייִדישע לימודים בנים יאָרקער אוניווערסיטעט, טאַראַנטע

ייִדן איבער דער גאַרער וועלט. ס'איז געווען נייטיק איר צו געבן צו פֿאַרשטיין אויף ווי־פֿל איר עצם קיום און אידענטיטעט זענען פֿאַרבונדן מיט ייִדיש און מיט דער פֿאַרשונג פֿון דער ייִדישער קולטור און געזעלשאַפֿט.

פריוואַט איז ווינרניך נאָכן ייִדישן חורבן געווען אַ פֿאַרצווייפֿלעטער. ער, אַ געבוירע־נער דייטש־רעדער און דיפּלאָמירטער פֿון מאַרבורגער אוניווערסיטעט, האָט אויך געהאַלטן די נאַצישע אויסראַטונג פֿון ייִדן פֿאַר אַ פּערוזענלעכן פֿאַראַרט מצד דער דייטשער קולטור. וועגן דער ראַלע פֿון אַקאַ־דעמיקערס אין דער אויסקריסטאַליזירונג פֿון דער נאַצישער אידעאָלאָגיע האָט ער געשריבן מיט זיין באַראַקטעריסטישער ערודיציע אין זיין בוך **היטלערס פּראָפּעסאָרן: דער חלק פֿון דער דייטשער וויסנשאַפֿט אין דייטשלאַנדס פֿאַרברעכנס קעגן ייִדישן פֿאַלק** (1947). נאָר בֿרהסיא האָט ער זיין פּעס און ייאוש נישט געלאָזט שפּירן. פֿאַרקערט, ער האָט פּראַקלאַמירט זיין פּוונה, מיט דער הילף פֿון אַנדערע פּליטים, צו „ווינלעזיגן“ דאָס אַמעריקאַנער ייִדישע לעבן. בני אַ יוואָב־קאַנפּערענץ אין 1945 האָט ווינרניך דער־קלערט, אַז דער יוואָב דאַרף דינען ווי אַן אינסטיטוט פֿאַר העכערע ייִדישע שטודיעס וואָס זאָל באַקענען די אַמעריקאַנער ייִ־דישע יוגנט מיט דער מיזרח־אייראָפּעיִשער אינטעלעקטועלער און קולטורעלער ירושה, פֿדי זי זאָל קענען בעסער קאַנפּראַנטירן די פּראָבלעמען פֿון אַמעריקאַנער לעבן. די וועלטלעכע ייִדישע קולטור און וויסנשאַפֿט דאַרף איר העלפֿן אַראַפּצווייטן פֿון זיך דעם ייִדישן שאַנדלעק און צו אַנטוויקלען אַ שטאַלצע, מאַדערנע אידענטיטעט וואָס זאָל פֿאַראייניקן די מיזרח־אייראָפּעיִשע טראַדי־ציע מיט דער היינטיקער אַמעריקאַנישקייט.

ביז דער מלחמה איז דער אַמאָפּטייל, אַזוי ווי גאַנץ אַמעריקע מיט איר ריזיקער ייִדישער באַפֿעלקערונג און עשירות, געווען בני אַ סך ייִדן נאָר אַ קולטורעלע קאַלאָניע פֿון מיזרח־אייראָפּע. אַ דאַנק זיינע זאַמל־אַקציעס האָט דער אַמאָפּטייל שוין לאַנג אויסגעהאַלטן פֿינאַנציעל כּמעט דעם גאַנצן אינסטיטוט. ער האָט זיך אויך אויסגעצייכנט מיט זיינע פֿאַרשערישע אויפֿטוען. נאָר ביז דעמאָלט האָט ער פֿאַרנומען אַ צווייטראַנגיקן פּלאַץ אין דער וועלט־אַרגאַניזאַציע. אַלע אַר־כיוואַפּע און פֿאַרש־מאַטעריאַלן וואָס מע האָט געזאַמלט אין אַמעריקע האָט מען אי־בערגעשיקט קיין ווילנע, דער אַנערקענטער הויפּטשטאָט פֿון דער וועלטלעכער ייִדישער קולטור און דער היים פֿונעם יוואָב.

מאַקס ווינרניך האָט גוט פֿאַרשטאַנען, אַז דער יוואָב אין אַמעריקע וועט קיין מאַל נישט קענען ווערן דאָס וואָס ס'איז געווען אין מיזרח־אייראָפּע, וווּ מיליאָנען ייִדן האָבן אים געשטיצט און געאַכפּערט. אין אַמע־ריקע האָט דער ייִדישער שפּראַך, אַזוי ווי דעם יוואָב, געפֿעלט פּרעסטיזש. אַמעריקאַ־נער ייִדן, דערעיקרשט די ענגליש־רעדנדיקע יוגנט, האָבן פֿון דעם ווייניק געוויסט. אַפֿילו אַמעריקאַנער געלערנטע האָבן געהאַט נאָר צעשוואַמענע און אַפֿט מאַל פֿאַלשע השּגות וועגן ייִדן און זייער קולטור. פֿון דער מאַדערנער ייִדישער וויסנשאַפֿט איז נישט געווען קיין רייד. אין 1942 האָט ווינרניך באַמערקט, „ווער קען אויף אַן אמת זאָגן, אַז די ייִדישע אַמעריקע קען נישט לעבן אַן דעם יוואָב?״ אָבער דאָס איז פֿאַר ווינרניכן נישט געווען קיין תּירוץ מוותר צו זיין אויפֿן קול־טורעלן און וויסנשאַפֿטלעכן שליוות פֿונעם יוואָב. די ייִדישע אַמעריקע, האָט ער געוויסט, וועט דאַרפֿן שפּילן אַ פֿירנדיקע ראַלע בני

האַלט די דאַטע!

דינסטיק, דעם 24סטן פֿעברואַר, 5:00 פֿאַר נאַכט אינעם יוואָב, 15 וועסט 16טע גאַס, פֿאַרבעטן מיר אייך אויף אַ שימחה לכּבֿוד 111 יאָר בונד און צום אַרויסקומען פֿון אַ בוך פֿון מאַטל זעלמאַנאוויטש, לאַנגיאַריקן מיטגליד פֿונעם אַלוועלטלעכן קאַאַרדינר־קאַמיטעט פֿונעם בונד. דאָס בוך איז אַ זאַמלונג זעלמאַנאוויטשעס עסיי־ען וועגן וועלט־געשעענישן אין דער תקופּה נאָך דער קאַלטער מלחמה,

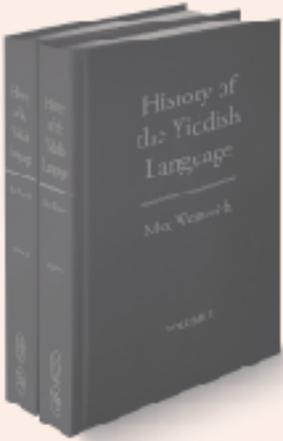
וואָס זיי זענען תּחילת אַרויס צווישן 1987 און 2005 אינעם בונדישן זשור־נאַל **אונדזער צייט**. דער טיטל: „אַ בונדיסט קאַמענטירט אויף דער גע־שיכטע אין לויף פֿון די געשעענישן.“

נאָך אַ קורצן אַרבייפֿיר וועט פֿאַרקומען אַ מוזיקאַלישע פּראַגראַם מיט פֿאַלקסלידער און לידער פֿון דער אַרבעטער־באַוועגונג, אויסגעטייטשט דורך דער באַקאַנטער זינגערין יוכבֿד

(דזשאַאָן) באַרטס. פּיבוד וועט סער־ווירט ווערן.

אַרבייטריט איז פֿריי. דאָס בוך וועט זיין צום קויפֿן און דער מחבר וועט עס אויטאָגראַפֿירן. מיר בעטן שוין רעזערווירן אַ פּלאַץ, אַדער טעלאָפֿניש אַדער דורך בלי־צפּאַסט:

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יום-טובֿ צום אַרויסקומען פֿון געשיכטע פֿון דער ייִדישער שפּראַך אויף ענגליש

דזשייקאָבס, פּראָפּעסאָר פֿון ייִדיש און אַשפּניזשע לימודים בניס אַהניער שטאַטישן אוניווערסיטעט, וועגן „מאַקס ווינערנדיך: אידעאָלאָגיע און ווי־סנשאַפֿט“; און קלמן ווינער, פּראָפּעסאָר פֿון ייִדישע לימודים בניס יאַרקער אוניווערסיטעט (טאַראַנטע), וועגן „מאַקס ווינערנדיך און דאָס אַרביעריִין דעם יוואָ קיין אַמעריקע“ (זען אויסצוגן דאָ ווינטער). דעם פֿאַרזיץ האָט געפֿירט הערשל גלעזער. – רעד'ר

זונטיק דעם 14טן סעפטעמבער זענען זיך צונויפֿ־געקומען ליבהאַבערס פֿונעם ייִדישן וואָרט לפֿבֿוד דעם אַרויסקומען פֿון דער פֿולער ענגלישער איבערזעצונג פֿון מאַקס ווינערנדיכס לעבנסווערק, **געשיכטע פֿון דער ייִדישער שפּראַך**. צום ערשטן מאָל זענען אַרויס אויף ענגליש די העכער 700 זיטלעך הערות, וווּ ווינערנדיך ברענגט נישט בלויז ביבליאָגראַפֿישע מראַה־מקומות, נאָר אויך אויס־געברייטערטע דיסקוסיעס און צוגאַבן צו אַלע ענינים אַרומגערעדטע אינעם טעקסט גופּא. פֿאַראַן אויך אַ פֿולער זוכצעטל צום גאַנצן ווערק. די איבערזעצערס זענען געווען שלמה נאָבל ע"ה, לאַנגיאַריקער ווי־סנשאַפֿטלעכער מיטאַרבעטער אינעם יוואָ, מיט דער הילף פֿון שיקל פֿישמאַן, עמעריטירטער פּראָפּעסאָר פֿון סאַציאַלע וויסנשאַפֿטן בניס ישיבֿה־אוניווער־סיטעט. רעדאַקטירט און צוגעגרייט די הערות צום דרוק האָט הערשל גלעזער, מיטדעקאַן פֿונעם מאַקס ווינערנדיך־צענטער. די נייע אויפֿלאַגע וועט צו ניץ קומען אַלע פֿאַרשערס פֿון מאַמע־לשון, פֿון אַנדערע לשונות בני ייִדן, פֿונעם שפּראַך־און לעבן־שטייגער בני אַשפּניזשע ייִדן וואָס האָט זיך אַנטוויקלט אויפֿן „דרך השֿם“, וואָס זיי איז שווער דורכצואַקערן ווינערנדיכס וויסנשאַפֿטלעכע פּראָזע אויף ייִדיש.

מאַקס ווינערנדיך אין אַמעריקע

קלמן ווינער

שטעקן אין דער דענישער הויפטשטאָט ווען סע האָט אויסגעבראַכן די צווייטע וועלט־מלחמה. איז ער נישט געווען ביכולת צוריקצופֿאַרן אַהיים צו זיין משפּחה, צו זיין שטאָט און צו זיין באַ־ליבטן יוואָ, זיין „בכור“. בליט־ברירה איז ער, איצטער אַ פּליט, אָנגעקומען מאַרץ 1940 מיט אוריאַלן קיין ניו־יאָרק. (רעגניע און גבֿריאל זע־נען שפּעטער אַוועק פֿון ווילנע און דורך סיביר און יאַפּאַן זיך אויך דערשלאַגן קיין ניו־יאָרק.) דאָרטן האָט זיך ווינערנדיך אונטערגענומען מיט מסירת־נפֿש איבערצומאַכן דעם אַמעריקאַנער אַפּטייל (אַמאַפּטייל) פֿונעם יוואָ, ער זאָל אי־בערנעמען ווילנעס פֿונקציע ווי דער וועלטצענ־טער פֿונעם אינסטיטוט.

[המשך אויף ז' ב']

זומער 1939 איז מאַקס ווינערנדיך, דער וויסנשאַפֿטלעכער דירעקטאָר פֿונעם ווילנער יוואָ, געפֿאַרן קיין בריסל אויף אַן אינטערנאַציאָנאַלער לינגוויסטיק־קאָנפֿערענץ. צוזאַמען מיט זיין פֿרוי רעגניע און מיטן עלטערן זון אוריאַל איז ער געווען אונטער וועגנס אין קאַפּנהאַגן ווען דייטשלאַנד מיטן ראַטן־פֿאַרבאַנד האָבן אונטערגעחחמעט זייער פֿאַרנאַנטן פּאַקט. אויף איר מאַמעס בקשה איז רעגניע תּיכּף צוריקגעפֿאַרן קיין ווילנע פּדי צו זיין מיטן יינגערן זון גבֿריאל. אַן אַפּטימיסט, האָט מאַקס ווינערנדיך באַשלאָסן צו ווילן נאָך לענגער אין אויסלאַנד מיט אוריאַלן האַפֿנדיק, אַז די בייזע וואַלקנס וועלן באַלד פֿאַרביי. אַזוי אַרום איז ער געבליבן

בניס יום־טובֿ זענען אַרויסגעטראָטן דרע לעקטאָרן: ראַבערט ד. קינג, פּראָפּעסאָר פֿון ייִדישע לימודים בניס טעקסאַסער אוניווערסיטעט, וועגן „מאַקס ווינערנדיך: אַ לעבן איבערגעגעבן דער ייִדישער שפּראַך“ (זען אויסצוגן אויף ענגליש, ז' 18); ניסן (ניל)



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