

YIVO Institute
for
Jewish
Research

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— אינסטיטוט —
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Alter Kacyzne's Photographs

YIVO Celebrates Publication of Historic Album

YIVO began its 75th Anniversary year with a celebration for *Poyln — Jewish Life in the Old Country*, a new book of pre-Holocaust photographs taken throughout Poland by the renowned Yiddish author and photographer Alter Kacyzne. (A selection of photographs from the book appears on pages 18 – 21.) Edited by YIVO Chief Archivist Marek Web and published by YIVO in cooperation with Metropolitan Books/Henry Holt, *Poyln* has received excellent reviews from the *Forward*, the *Atlanta Jewish Times* and the *Canadian Jewish News* and has been named a Book-of-the-Month selection. Its initial printing in English is 17,000 copies.

“A simultaneous German edition of *Poyln* was released just in time for the Frankfurt Book Fair,” Board Chairman Bruce Slovin told the 100 people who attended the November 4th reception and book signing in the Center for Jewish History library. “Marek Web has done Herculean labor in bringing this book to publication.”

“We are very proud to be here today,” Dr. Carl Rheins, YIVO Executive Director, commented. “It is a very fitting way to begin our 75th year.”

Kacyzne (1885-1941) was an acclaimed writer who published novels, plays, and poetry. However, he earned his living as a photographer. He had a portrait studio in Warsaw and also traveled the country photographing scenes of traditional Jewish life. He was first commissioned by HIAS in 1921 to photograph Jews seeking to leave Poland. After finishing this assignment, Kacyzne was, as he wrote, “hired to be the photo correspondent for the New York *Jewish Daily Forward*. My task is to cover all the places in Poland that may be of interest to the reader in America.” Although he was slated to work for two years, he eventually spent a decade as the *Forward* correspondent.

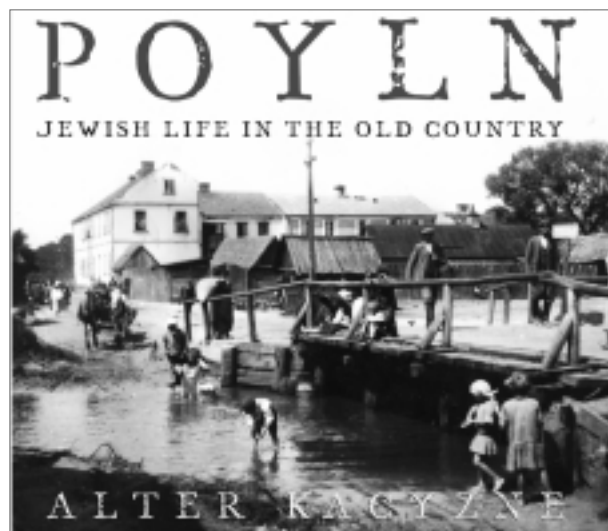


Marek Web, Chief Archivist and editor of *Poyln*, with YIVO Board member and author Fanya Gottesfeld Heller.

Kacyzne had a remarkable sensibility for his subjects, whether in studio portraits, on a Warsaw street, or in a *shtetl* marketplace. He was known to have been unusually painstaking in his work, never satisfied until he had achieved exactly the right effect. This new book provides a window into the lost world of Polish Jewry through the eyes of one of its keenest observers.

As Marek Web notes in his introduction, in the late 1930's, Kacyzne “had been granted a U.S. visa, which he did not use. He could not bring himself to leave behind all that was meaningful to him and become an immigrant, physically and culturally.”

When war broke out in 1939, Kacyzne fled with his wife and daughter, Sulamita, to Lwow in eastern Poland, which had been *[continued on page 6]*



Hold the

Date

YIVO's Annual
Dinner
**April 6,
2000**
Pierre Hotel
New York

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Bruce Slovin

Message from the Chairman of the Board

Time for Reflection and Renewal

It is the 75th Anniversary of the founding of YIVO! As this turbulent twentieth century winds down, it is a perfect time for reflection, evaluation and a renewal of our commitment to the mission of YIVO and future generations. Once Eastern Europe was the center of a whole Jewish culture. YIVO was founded as part of that thriving and strong community which was destroyed. Those people who survived built new lives. They, like YIVO, rose from the ashes despite all obstacles. We honor their memory and celebrate their dignity and perseverance.

For seventy-five years YIVO has been a central force in recording, studying, preserving and honoring every aspect of Jewish life, language and culture. YIVO has embraced an inclusive definition of Jewish continuity, one that spans the generations and looks to the future. The new century and millennium bring unique opportunities to forge links — among the generations and interna-

tionally, with Israel, Canada and Mexico, as well as the countries in the former Soviet Union. So many young people want to study Yiddish and Yiddish culture — to trace their family histories in Eastern Europe. YIVO must help them — and you — to make those connections. Join with us, as we begin our 75th year. Together we will face the future and make it our own.

NFJC Funds Two Major YIVO Projects

YIVO is receiving two grants totaling nearly \$117,000 from the Fund for Jewish Preservation of the National Foundation for Jewish Culture (NFJC). The grants will help YIVO redesign its Web site and publish autobiographies written in 1942 by Jewish immigrants to the United States. In addition, NFJC will award a special grant to help defray the costs of YIVO's move into permanent quarters at the Center for Jewish History.

The Web site project, which will receive \$25,800, will enhance public access to YIVO. It will explain YIVO's mission and rich history, provide an introduction to Yiddish, showcase the YIVO archives and library, and provide a calendar of YIVO events and programs. The site will also facilitate public access to YIVO through e-mail, serve as an online YIVO publications catalog, offer membership and donation forms, and provide links to related sites. The site will feature audio clips from the Sound Archives, online versions of recent YIVO exhibitions and the *YIVO News*.

Former YIVO photo archivist Roberta Newman will be the Project Coordinator. She knows YIVO's library and archives, has professional experience as a multimedia/film producer and

writer, is a skilled researcher, and is knowledgeable about Jewish history and culture. Ms. Newman recently helped produce the DVD-ROM format of Thirteen/WNET's "Heritage: Civilization and the Jews."

The other grant — \$91,000 — is for the creation of an English language anthology of American Jewish immigrant autobiographies. This volume will feature about 20 of the 233 responses to YIVO's 1942 contest for the best autobiography by a Jewish immigrant to America. Of the responses to the contest, 176 were from men and 47 from women; just over half came from New York, while others came from 62 locations in the U.S., Canada, Argentina, Mexico and Cuba; and the majority of the writers were between 51 and 70 years old. They had immigrated from Eastern Europe, Germany and Palestine, from the 1880s to the 1940s; most came between 1882 and 1924, the years of mass immigration.

Professor Daniel Soyfer of Fordham University will serve as Project Editor. Soyfer is a former archivist at YIVO and is the author of *Jewish Immigrant Associations and American Identity in New York, 1880-1939*. The anticipated publication date is 2002.

YIVO News

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

Chairman of the Board: Bruce Slovin

Executive Director: Carl J. Rheins

Director of Development and External Affairs: Ella Levine

Director of Research: Lisa Epstein

Director of Finance and Administration: Assaf Astrinsky

Chief Archivist: Marek Web

Head Librarian: Aviva Astrinsky

Head of Preservation: Stanley Bergman

Editor: Elise Fischer

Yiddish Editor: Hershl Glasser

Production Editors: Jerry Cheslow, Kim Hirsh

Contributors

Dina Abramowicz, Nikolai Borodulin, Chava Boylan, Krysia Fisher, Shaindel Fogelman, Leo Greenbaum, Batya Kaplan, Chana Mlotek, Fruma Mohrer, David Rogow, Jenny Romaine, Yankl Salant, Elisheva Schwartz, Yermiyahu Ahron Taub, Bella Hass Weinberg, Bina Weinreich

15 West 16th Street
New York, NY 10011-6301
Phone: (212) 246-6080,
Fax: (212) 292-1892
e-mail: efischer@yivo.cjh.org



Dr. Carl J. Rheins

Message from the Executive Director

Some Thoughts on YIVO's Future

In the coming century, Jewish communal life in the United States will require strong institutional leadership. This is especially true for institutions such as YIVO, ones with a mandate to preserve the material artifacts of Jewish civilization and promote the study of Jewish history. The vitality of Jewish archives and research libraries will also depend on their continuing adherence to the highest scholastic standards, combined with free and unfettered intellectual inquiry. The overarching acceptable institutional ideology must embrace the legitimacy of all forms of Jewish expression.

Other challenges must also be met if we are to keep YIVO and other Jewish research institutions strong. These include, but are not limited to:

- Identifying and raising substantial new sums of money;
- Supporting and energizing staff, while recruiting the most distinguished scholars available in Eastern European Jewish History, Yiddish language and literature, Archives and Records Management, and Library Science;
- Developing new strategic partnerships, including initiating new programs and academic enterprises with institutions both in the United States and abroad;
- Technological upgrading in every program to harness the power of new technologies at every level;
- And, finally, analyzing existing and emerging trends in Jewish Studies, the Social Sciences and the Humanities, so that YIVO's programs and practices remain adaptable to changing times and constituencies.

YIVO has a broad spectrum of on-going academic and cultural programs. To insure their

survival and expansion, we must also develop a strategic plan that addresses the interests of YIVO's many constituencies and friends.

In the September 1996 issue of the *Harvard Business Review*, James C. Collins writes that institutions that enjoy "enduring success have core values and core purposes that remain fixed while their [daily] strategies and practices endlessly adapt to a changing world." Preserving the core while stimulating progress are the key dynamics of organizations that become elite institutions, institutions able to transform themselves and to achieve superior results.

As YIVO approaches its 75th anniversary, a renewed commitment from the board, staff and YIVO's many benefactors and supporters is essential for strengthening the Institute's archives, library and research departments; for reevaluating its distinguished publications series; and for expanding its genealogical services program.

This last point is particularly critical. As young American Jews face the future, institutions such as YIVO are ideally positioned to assist new generations in understanding themselves, and affirming Jewish continuity, by understanding their past.

Martin Buber addressed this in 1911 when he wrote: "For Judaism has not only a past; despite all it has already created, it has above all, a future. Judaism has, in truth, not yet done its work and great forces active in this most tragic and incomprehensible of people have not yet written their ... own word into the history of the world." YIVO must play a critical role in this process. For in the end YIVO has the historic responsibility of passing to future generations the power and depth of Yiddish language, literature, and the Eastern European Jewish experience.

Zipperstein Book on Russian Jewish Past to be Feted by YIVO

The Russian Jewish past — how it is remembered in history, in literature and in popular culture — is the focus of Dr. Steven J. Zipperstein's new book *Imagining Russian Jewry: Memory, History, Identity*. The book, just published by the University of Washington Press (1999), is part of the Samuel and Althea Stroum Lectures in Jewish Studies. Dr. Zipperstein, a research fellow of YIVO's Max Weinreich Center from 1977-1980, is the Daniel E. Koshland Professor in Jewish Culture and History, and Chair of the Jewish Studies Program at Stanford University. A panel discussion and reception in honor of the book on December 15, is to be the first major scholarly program sponsored by YIVO at its new home in the Center for Jewish History.

In *Imagining Russian Jewry*, Dr. Zipperstein explores the imprint left by the Russian Jewish past on American Jews, considering literature ranging from immigrant novels to *Fiddler on the Roof*. "The chasm — and the interrelationship — between historical knowledge and widely disseminated...strongly felt, popular assumptions about the world of Russian Jewry (its pogroms, its poverty, its piety, etc.) are the unifying threads," Dr. Zipperstein comments in his Prologue.

Prof. Tony Judt, Director of the Remarque Institute at NYU, will serve as panel moderator. Other panelists will include Dr. Zipperstein and NYU professors Hasia Diner and Barbara Kirshenblatt-Gimblett.



Message from the Director of Development

by Ella Levine

Recently, a friend of mine came upon an old family portrait dating back to 1908 in *The Book of Jewish Food*. Looking at that photograph and thinking of him, I realized just how far we have come in the past century--how many struggles we as Jews have overcome, and how much has changed. YIVO is a maker of this as well: the past 75 years have witnessed some of the best and worst times in Jewish history. One can only wonder how things will change from here.

Together, we shall be creating our future. A record of this partnership shall be written and kept by YIVO. *Me'Dor Le'Dor* is our philosophy; understanding and teaching our heritage to those who shall follow is our mission. We have survived in times when it seemed that all was lost, and we

continue to move ahead knowing how much more there is to be learned. Although things are changing all around us, our belief in the Jewish community stays constant.

As we prepare to enter the new millennium, we must all continue our commitments to our community and to future generations. We must share with others our knowledge, history, culture and heritage, while expanding our outreach and ensuring YIVO's mission to tell *our* story. Only by understanding the past can we help write a new chapter of Jewish history of tomorrow. As part of this effort, YIVO's Leadership Forum proposes to develop an innovative educational program on Yiddish culture for Jewish and secular secondary schools called *EPYC* (see below). It will bring the Institute into the forefront in this area of secondary education.

Leadership Forum Launches Ground-Breaking Initiative **EPYC: New YIVO Educational Program**



L: Rita K. Levy
R: Cathy Zises

As a result of the efforts of the Leadership Forum, YIVO is branching out in a new direction aimed at connecting today's high school students and their families with their grandparents, with children of survivors and with the culture of pre-World War II

Jewish Eastern Europe. To mark YIVO's 75th anniversary, the Forum is helping to develop a unique high school curriculum called "Eastern European Jewish Culture: Life, Creativity and Expression — *Educational Program on Yiddish Culture*" (*EPYC*). The program will explore the life and culture of Eastern European Jewry. The *EPYC* syllabus will survey the geographic, political, economic and cultural life of these Jewish communities.

YIVO's Women's Committee, chaired by Fanya Gottesfeld Heller, has joined in the support of *EPYC*. "This is a great project," Mrs. Heller affirmed. "We want help bring it to fruition."

EPYC will address a new constituency for

YIVO. "We want to build appreciation, support and usage of YIVO among students, the general public and people who, at present, may not even know that the organization exists," noted Rita K. Levy, chair of the Leadership Forum. "Further, we hope to build bridges of communication among generations and to create a new constituency that will be active with YIVO far into the future."



Members of each committee will sponsor parlor meetings to introduce YIVO and *EPYC* to their friends and colleagues. The first gathering, held at the home of Sima and Nathan Katz in October, was a singular success. Etta Wrobel, Fanya Gottesfeld Heller, and Cindy Stone and her sister Rosina Abramson will host future parlor meetings.

"Each of us must show a practical commitment to the success of *EPYC*," commented Cathy Zises, a member of the Leadership Forum. "Financial support as well as the gift of personal involvement are key to our project's success. We are turning our project into reality. We urge each *Yedies* reader to join us. If we succeed, *EPYC* will have national and international impact." She also noted that the committees are planning a major fundraising event for the spring of 2000.

Other supporters of this initiative include Dr. Adina Cimet Singer, who helped develop the core project material, and Forum members Carol Stahl, Cindy Stone, Rhona Liptzin, Miriam Katz and Charles Rose (a new addition), who each have made a financial commitment to the program.

October 1999
parlor meeting at
the home of Sima
and Nathan Katz in
Roslyn, New York.



YIVO Launches *Zamler* Project in Hasidic Communities

For the first time in decades, the YIVO Archives has organized a grass roots collecting program modeled on YIVO's classic *zaml* (collecting) work of the 1920s and 30s. Titled "*Zamler* Project: Neighborhood Prayerhouses and Synagogues in the New York Area," the project will first survey the hundreds of prayer houses or *shtiblekh* founded over the past 50 years by survivors of European communities. Focusing on a select group of prayer houses, workers will gather documentation reflecting their histories, diverse geographical origins, European roots, Hasidic ties, if any, and the rich mosaic of customs and traditions transferred by their founders to American soil. The materials will be deposited in the YIVO Archives, cataloged and made available to the public.

Work has begun in Borough Park, a predominantly Hasidic neighborhood, with hundreds of *shtiblekh* bearing the names of Hasidic dynasties or those of towns and cities in Poland, Czechoslovakia, Hungary, the Ukraine and Rumania. Most of these prayer houses were founded circa 1938 by refugees from Nazi persecution. Congregants include founding members, their children and grandchildren. Among them are yeshiva students, teachers, rabbis, businessmen, plumbers, electricians, caterers, housewives, shopkeepers and computer programmers.

The work will center on interviews with congregants who will relate first-hand experiences about the history and religious traditions of their community. Holocaust survivors in particular are expected to provide moving narratives in Yiddish. Representatives of the *shtiblekh* will be urged to contribute current and historical information about the prayer houses. In light of the lack of systematic archival documentation on many prayer houses, the interviews will create a core of source materials.

Project archivists will also collect written or printed materials generated by the congregations, including wedding and bar mitzvah invitations, photographs and announcements of lectures and charitable events. Posters which are regularly hung on building walls and relate to the cultural, spiritual, commercial and educational life of the community will also be gathered.

Abraham Joshua Heschel, a resident of Brooklyn, New York, has been appointed archivist for the project. Mr. Heschel brings considerable experience conducting Yiddish language interviews. A student of yeshivas in Jerusalem and New York, Mr. Heschel has studied the history and customs of religious Jews, including Hasidim, and has a deep knowledge of the published literature on the subject. Mr. Heschel has also delivered lectures on the Holocaust based on his own fieldwork.

Mr. Heschel, whose interviews will be conducted primarily in Yiddish, will collect information on the establishment of the prayer house in New York, the founding members, the fate of the original community during the Holocaust period, *nusakh* and unusual customs, size and membership of the congregation, special melodies, languages spoken, Torah classes given, weekly learning schedules and methods of learning used. Other functions of the prayer house, such as free loan services and support for charitable causes, will be explored and documented. In addition to the interviews, field recordings will be made of *nigunim* (melodies) sung at religious gatherings.

The interviews will comprise a collective narrative reflecting the community's spiritual and historical perspectives. They will also provide the scholarly community with authentic archival sources on Jewish ethnography, including Jewish customs, Hasidism, Yiddish language usage, immigrant history and Holocaust studies. Like YIVO's *Landsmanshaftn* Archive, generated in the 1980s, the new archive will reflect an immigrant group's link with its European past. Not least of the project's objectives is the recording of Yiddish language interviews with survivors who never before shared their experiences.

Although the project started in Borough Park, it eventually will cover the entire New York area.

The YIVO Archives welcomes prospective participants in this project. Readers familiar with *shtiblekh* suitable for inclusion in this project are encouraged to contact Fruma Mohrer, YIVO's Associate Archivist and Project Director, at (212) 294-6143.



Borough Park poster advertising *shlogn kaporet*, a High Holy Day ritual. It was printed by Kaufman's Fish Market as part of an effort to raise funds for the poor in Ukraine.

Eastern European Jewish Studies Flourishing 30 Papers to be Presented at AJS Annual Meeting

The “State of Yiddish Studies,” “Yiddish Writers Encountering America,” and “Polish Jewry in the Twentieth Century” are three of the major panels scheduled for December 19-21, 1999, at the 31st Annual Conference of the Association for Jewish Studies in Chicago.

Founded in 1969, the AJS, with over 1,600 members, is the largest and most prestigious society in the United States for the promotion of Jewish Studies. The Association’s annual December meeting is devoted to a wide range of scholarly interests, including Jewish languages and literature, linguistics, history, sociology, political science, anthropology, Jewish philosophy and thought, the Bible and cinema studies.

Papers to be delivered at the convention include “Yiddish and American Jewish Literature,” by Ruth R. Wisse of Harvard University, and “The Dispossessed Write: Memorialization in the Yiddish Newspapers of the DP Camps,” by Miriam Isaacs of the University of Maryland.

David G. Roskies of the Jewish Theological Seminary and Rakhmiel Peltz of Drexel University will address “The State of Yiddish Studies: How to Train the Next Generation of Scholars.” Other colloquia devoted to the Eastern European Jewish experience include “The Bund Reconsidered,”

“Modern Yiddish Literature,” and “Jews in Twentieth-Century Russia.”

YIVO will be well represented at the conference:

Dr. David E. Fishman, Professor of Jewish History at the Jewish Theological Society of America and a YIVO Research Associate, will chair a panel titled “Profanation: Anti-Religious Propaganda and Parody Among East European Jews.” Additionally, Dr. Adina Cimet, a member of YIVO’s Leadership Forum, has been invited to serve as a discussant on a panel titled “Straddling Two Worlds.”

Also attending the AJS Convention for YIVO will be Executive Director Dr. Carl J. Rheins and Head Librarian Aviva Astrinsky, who will exhibit recent YIVO publications.

Among the YIVO graduate student fellows who have been asked to deliver papers is Jocelyn Cohen of the University of Minnesota, who is currently assigned to YIVO’s new American Jewish Autobiographies project. She will deliver a paper titled “Gender, Marriage, and the Rise of the Breadwinner Ethic in Immigrant Autobiography.”

Finally, for those seeking another approach to Eastern European Jewish Studies, the AJS will screen the classic Yiddish film, *Der Vilner Balabesl*, also titled *Shtot Hazn*.

Poyln [continued from page 1]

occupied by the Soviet Union. He abandoned his studio and photographs, all of which were destroyed. In Lwow, he worked as an editor and theater director until 1941, when the Germans invaded. Kacyzne fled on foot to Tarnopol, where he was killed in a pogrom perpetrated by Ukrainian collaborators. His wife perished in the death camp at Belzec; Sulamita survived the war disguised as a non-Jew.

Of all of Kacyzne’s work, only the photos that he had sent to the United States survived. Some have already been published, in *The Vanished*

World, edited by Raphael Abramovitch (Forward Association, 1947) and in *Image Before My Eyes*, edited by Lucjan Dobroszycki and Barbara Kirshenblatt-Gimblett (YIVO and Schocken Books, 1977). This new book features a representative sample of Kacyzne’s work for the *Forward*, material now housed in the YIVO archives, along with his own witty picture captions (which the *Forward* did not use).

“This book would not have been possible without Sulamita Kacyzne-Reale, Mr. Kacyzne’s daughter,” Web noted. “She spared no effort to make this volume possible but, unfortunately, did not live to see the fruit of her labors.”

Marek Web was born in Lodz, Poland and received his M.A. in History from the University of Lodz. He emigrated to the United States in 1970, and began working at the YIVO archives, becoming Chief Archivist in 1979. Mr. Web has curated major exhibits including “A Century of Ambivalence: A Photographic History of Jews in Russia and the Soviet Union,” which circulated in the U.S. and Europe from 1988 to 1992. Among many projects, he was research director for the film *Lodz Ghetto: A Community Under Siege*, and co-editor of the *Guide to the YIVO Archives*.



Bruce Slovin welcomes guests and thanks Marek Web.

Rekindling Jewish Studies in Russia

Eight students received master's degrees in Jewish studies at Moscow's Russian State University for the Humanities last June thanks to Project Judaica, which is returning Jewish Studies to a country where the study of Hebrew was banned for 70 years.

An intensive program co-sponsored by YIVO and the Jewish Theological Seminary (JTS), Project Judaica celebrated its third graduation at the RSUH. The students received their degrees and then were given certificates from YIVO and JTS at a more intimate Judaica graduation ceremony.

Project Judaica also celebrated its publication of the *Anthology of Hebrew Literature*, a Russian-

language book edited by Professor Hamutal Bar Yosef of Ben Gurion University of the Negev, and issued by Russian State University Press. The handsome volume, which spans modern Hebrew literature from 19th-century poet Judah Leyb Gordon to contemporary Israeli author Amos Oz, has been lauded as a monumental literary achievement in a country that long prohibited the study of Hebrew literature. The anthology, intended as a university-level text, includes a near-exhaustive bibliography of Hebrew literature. Several additional books are in preparation, including a Russian-language textbook of Yiddish written by veteran philologist Shimon Sandler.

The students in Project Judaica had completed and defended theses on topics such as "Yiddish Children's Periodicals in the Soviet Union," "The Problem of the Autobiographical Genre in the Works of Isaac Bashevis Singer," and "The Poetics of Dovid Hofshtein." The graduates were congratulated by the director of Project Judaica, Dr. David Fishman of YIVO and JTS, and by Vice Rector Natalya Basovskaya of RSUH. YIVO Chief Archivist Marek Web and JTS Dean Rabbi Alan Kensky also attended the celebration.

The five-year program, founded in 1991, trains students as specialists in Jewish Studies, stressing either Bible and rabbinics (JTS track) or Yiddish and East European Jewish history (the YIVO track). The program currently enrolls 55 students, including five doctoral candidates.

Mr. Web was in Moscow primarily to work on Project Judaica's Jewish archival survey, which prepares comprehensive guides to Jewish archival records throughout the former Soviet Union. A guide to the Moscow archives was issued in 1997, and a Belarus guide will be published in 2000. The guides enable researchers throughout the world to locate materials on topics of interest to them, from Sholem Aleichem to Zionism in the USSR.

Project Judaica
1999 graduates.

Scholars and Grad Students Flock to Yiddish-Only Seminar

YIVO has inaugurated a new academic seminar, conducted entirely in Yiddish, covering Yiddish and East European Jewish Studies. Directed by Drs. David Fishman and Paul (Hershl) Glasser, the bi-weekly Friday sessions draw 25 scholars and graduate students in the field.

The new seminar has two goals. First, it brings together scholars and students of East European Jewish history and culture as well as Yiddish language, literature, folklore, and related fields, from academic institutions in the greater New York area. These include YIVO, the Jewish Theological Seminary, Columbia University, New York University, Yeshiva University, and the City University of New York. The seminar provides a forum for discourse across institutional lines.

Secondly, the seminar perpetuates the YIVO tradition of using Yiddish as an active language of scholarly research and discussion. Many scholars and students in the field are eager for the opportunity to hear high-quality Yiddish lectures, and others are committed to maintaining a Yiddish-language *svive* (environment) in YIVO.

The seminar series was inaugurated by Dr. Mordkhe Schaechter, emeritus senior lecturer of Yiddish at Columbia University, and the dean of all Yiddish language instructors, who spoke on "The History of Yiddish Orthography." He was followed by Rabbi Sholem Ber Levin, chief librarian of the Central Lubavitch Library, who discussed that library's history and collections. At the third session, Abraham Brumberg, a scholar of East European affairs, lectured on "The Bund in Poland in the 1930s—A Response to Its Critics." The organizers are planning a wide range of speakers and topics. For further information on the seminar, contact Dr. Glasser at YIVO at (212) 246-6139.





Daniel Katz,
Rutgers University

The Max Weinreich Center's 1972 charter from the University of the State of New York.

"Dancing with the ILGWU"

The Max Weinreich Center's Fall Lecture Series was launched with "We Organized the Union by Dancing? Jewish Socialist Culture and Interracial Organizing in the ILGWU," a talk delivered Oct. 7 by Daniel Katz, a 1999 Weinreich Center research fellow. Mr. Katz, a doctoral student at Rutgers University, spoke of efforts by leaders of the largely Jewish International Ladies Garment Workers Union to reach out to other ethnic groups—particularly, but not exclusively, blacks.

Unlike many other unions, the ILGWU and the Amalgamated Clothing Workers Union did not restrict membership by blacks. On the contrary, they actively recruited members among black workers, with mixed success. The unions also aided blacks seeking to unionize in other industries, such as A. Philip Randolph's Pullman porters. However, infighting between Communists and Socialists, as well as the anti-union backlash in the 1920's, cost the union many members. The union encouraged socializing among members of various racial and

ethnic groups. Union leaders generally (although not always) felt that workers who were friendly and associated with each other both at work and in their free time would be more likely to struggle together for the cause of labor.

Accordingly, the ILGWU did not merely organize workers and work for higher wages and better working conditions; it sponsored sports teams, cultural events and Unity House, a resort in the Poconos that provided city dwellers an escape to the country at a reasonable price.

"Unraveling the Golden Thread"

Dr. Joel Berkowitz, YIVO's 1999 Professor Bernard Choseed Memorial Fellow, gave a lecture August 2 titled "Unraveling the Golden Thread: Meditations on Avrom Goldfaden's Place in Yiddish Culture." Dr. Berkowitz is the Corob fellow in Yiddish and director of studies at the Oxford Centre for Hebrew and Jewish Studies.

In his talk, Dr. Berkowitz first established Mr. Goldfaden's identity, his importance to the development of Yiddish culture in general and Yiddish theater in

particular, and the reasons for his great popularity, in his own time and today. He argued that the epithet "father of Yiddish theater" generally applied to Mr. Goldfaden is inaccurate, because Yiddish theater existed before Mr. Goldfaden and because he achieved far more than the mere establishment of Yiddish theater. Mr. Goldfaden's accomplishment was in founding the first theater to survive for a significant period of time and ensuring longevity to the tradition of Yiddish theater.

Mr. Goldfaden began as a writer of songs and sketches, eventually moving on to full-fledged plays and operettas. As true in works of earlier *maskilim*, Mr. Goldfaden's plays were an important vehicle for social satire. While his operettas were frequently inspired by Biblical and Talmudic stories, they also contained contemporary messages veiled in allegory.

Dr. Berkowitz declared Sholem Aleichem, Peretz, Jacob Gordin and Mr. Goldfaden to be the four classic authors of the Yiddish theater, because of the quantity and quality of their writings and theatrical productions. He considers the production history of Mr. Goldfaden's works to be the richest. Though by the early 1920's Mr. Goldfaden was generally considered to be "old hat," just a few years later, he had become "exotic and daring." While he was still alive, writers like Sholem Aleichem, Peretz and the popular songwriter Mark Warshawsky paid homage to him and acknowledged his influence on them. Even today, his popular songs are well-known, both in Yiddish and in translation.

Dr. Paul Glasser, Research Associate at YIVO, introduced the speaker. The lecture was accompanied by recordings of songs and dialogue from Mr. Goldfaden's works.



Lecture Series

Hasidic Tales

Justin Lewis, the 1999 Hort Fellow, explored the world of Hasidic tales in a lecture on Oct. 21 titled, "In the Marketplace: Hasidic Tales Between Yiddish and Hebrew." Mr. Lewis is a doctoral student at the University of Toronto and rabbinical student at the Academy for the Jewish Religion in Manhattan, as well as an experienced storyteller himself.

He structured his engrossing talk by setting forth the assumptions about Hasidic narratives,

particularly around issues of language, with which he first embarked upon his research, and the subsequent evolution of his understanding of these issues. Focusing on the first era of major publication of such works, from the 1860s until World War I, he discussed the types of evidence that led him to see Hasidic tales as part of a wider body of popular tales, as opposed to a highly distinct genre. This also led him to question whether books containing Hasidic tales were truly regarded as holy or

whether their authors merely aspired to such status for their publications and to see a fluidity in the relative status of Yiddish and Hebrew within these tales. Mr. Lewis displayed unusual astuteness in his analysis of books of tales, reading not only the contents but also the book as artifact. Much of the illustrative material he referred to during his talk resides in the YIVO library and archives.

The lecture was introduced by Dr. Lisa Epstein, YIVO Director of Research.

Max Weinreich Center



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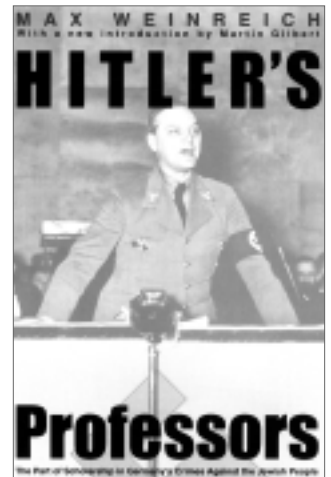
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Reprint of *Hitler's Professors* Issued by Yale University

In spring 1999, Yale University Press released the long-awaited reprint of Dr. Max Weinreich's book, *Hitler's Professors: The Part of Scholarship in Germany's Crimes Against the Jewish People*. The seminal work was originally written in Yiddish and first appeared in two consecutive issues of *YIVO-bleter* in 1946, as well as in a separate English-translation volume that same year. This pioneering study explores the role of German academics in helping to create and support a philosophy upholding Nazi ideology and goals, and in implementing their ideas. It was written in the immediate aftermath of the war, as Nazi documents first were being sent to YIVO from Europe. The book also played a critical role in the Nuremberg War Crimes Trials.

The new edition includes an introduction by historian Sir Martin Gilbert, who comments: "*Hitler's Professors* is written with great passion. Drawing on publicized writings, Weinreich conveys through [selected quotations] the anger he felt on reading these materials for the first time... Building on a formidable bibliography of books, pamphlets and articles, Weinreich provides erudite evidence of the scale and ramifications of Nazi support in German intellectual life, [examining] in great detail the intellectual support and encouragement inside Germany for Nazi policy against the Jews."

To order copies, please contact Yale University Press at 1-800-987-7323.



Uptown Yiddish

YIVO's Summer Program at Columbia

YIVO's Uriel Weinreich Program in Yiddish Language, Literature and Culture concluded its 32nd session this summer with the annual *siyem* (graduation ceremony) on Friday August 6, 1999. Following remarks by Yankl Salant, YIVO Director of Yiddish Language Programs, keynote speaker Dr. Eugene Orenstein of the Jewish Studies Department at McGill University discussed the contributions of Uriel Weinreich. Then, the students showed off what they learned in the previous six weeks with songs, original poems, skits, essays and even a tango, all in Yiddish.

The 57 students came from Australia, Belgium, Canada, Cuba, Finland, France, Germany, Israel, Poland, Russia, South Africa and the United States. The *programmniks* included artists, historians, linguists, professors, musicians, librarians, retired persons and even a high school student.

The morning classes in Yiddish grammar and literature were taught by Hanan Bordin, Brukhe Caplan, Naomi Kadar, Rivke Margolis, Eugene Orenstein, Mordkhe Schaechter and Sheva Zucker. The afternoon conversation classes were taught by Kolya Borodulin, Adina Cimet, Naomi Kadar and Leye Robinson. The Yiddish folkdance workshop was again led by Michael Alpert and the folksong workshop was co-led by Binyumen Schaechter and Adrienne Cooper. Irena Klepfisz led a translation workshop and Hy Wolfe debuted as the leader of the theater workshop. Lectures were given by Mina Bern, Toby Blum Dobkin, David Goldberg, Beyla Gottesman, Troim Handler, Shloyme Krystal, Joshua Rubenstein, Jeffrey Shandler and Tsirl Waletzky.

In short, the summer was a success. Back in their homes, students will now have something new to keep them linked to their experience in

New York. An alumni newsletter will soon be published, allowing students to share their experiences.



Adam Pasamanick (L) and Steve Greenman performing a klezmer piece at *siyem* for the 1999 Uriel Weinreich Program.

Thank You Letter to Summer Program Director Yankl Salant

Dear Yankl,

I would like to thank YIVO for making it possible for me to participate a second time in the YIVO/Columbia Yiddish Summer Program. To attend once is just not enough. In the beginners level I felt as if I were breaking through a wall in the struggle to grasp and to internalize the basis of the language. In the intermediate, I was soon able "to swim in the sea" of Yiddish literature, enjoying the classics of our greatest writers, such as Yitzhak-Leibush Peretz, Sholem Aleichem, Sholem Asch, Chaim Grade, Avraham Raisin, Moyshe Nadir and Yosef Opatoshu.

Now back in South Africa, I have already been booked to present three reports on the program: to the Union of Jewish Woman, the Highlands House-Cape Jewish Aged Home, and to the Cape Jewish Seniors Association. Yesterday, with the resumption of our small *leyenkrayz*, I was able to begin to share the delight of reading "Monish," Yitzhak-Leibush Peretz's first published Yiddish work, which we read in Prof. Orenstein's inspiring literature classes.

The summer course has enabled me to continue with my South African Jewish bibliographic work and my research into South African Yiddish cultural life and Yiddish theatre in particular with far greater proficiency and speed.

Nokh a mol, a groysn un a hartsikn dank!

Veronica Belling
Jewish Studies Librarian
University of Cape Town

Below: Dr. Eugene Orenstein of McGill University makes a point to the Intermediate II class.



Zuckerman Scholarships in Second Year



(L to R) Dmitry Tartakovsky, Zuckerman Foundation Executive Director Mark Zuckerman, Anna Petrov Bumble, Yiddish Summer Program Director Yankl Salant and Jocelyn Cohen.

The Harry & Cecelia Zuckerman Foundation has awarded its second annual scholarships for YIVO's Uriel Weinreich Program in Yiddish Language, Literature and Culture.

Dmitry Tartakovsky was born in Kiev and raised in Chicago. He is a Ph.D. student at the

University of Illinois. His dissertation topic will focus on late 19th-century Ashkenazic Jewish life in the Russian Pale of Settlement. Mr. Tartakovsky was a student in the Elementary class.

Anna Petrov Bumble, from Israel, is currently a Ph.D. student in the Department of Near Eastern & Judaic Studies at Brandeis University. She previously studied Spanish, English, and Russian literature at Leningrad Pedagogical University. She has studied Yiddish at Brandeis and wishes to gain further proficiency. Her focus is Jewish literature of Eastern Europe and its reflection in American Jewish literature. Ms. Petrov Bumble was a student in the Intermediate I class.

Jocelyn Cohen is a Ph.D. student at the University of Minnesota specializing in American Jewish history and Eastern European Jewish history of the late 19th century. She previously studied Yiddish at the Uriel Weinreich Summer Program in 1997. Her goals are to master the Yiddish language, to contribute to the current renewal of the Yiddish language and culture and to use Yiddish in her academic work.

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CALLING ALL ALUMNI! Of the Yiddish Summer Program

If you have not yet submitted your alumni information, please do so as soon as possible, even if you are already on the YIVO member mailing list.

Contact Yankl Salant by phone:
212-294-6138, fax: 212-292-1892
or e-mail: YSalant@yivo.cjh.org.

YIVO Fellows

Receive NFJC Awards

YIVO is proud to note that several recent YIVO fellows have been named recipients of awards for 1999-2000 by the National Foundation for Jewish Culture.

Cecile Kuznitz, YIVO's 1997 Racolin Fellow and 1999 Melezin Fellow, has received the Kogan Foundation Fellowship for completion of her dissertation, "Where the Treasure of Our People Lies: A History of the YIVO Institute for Jewish Research."

Keith Weiser, a doctoral student at Columbia University and YIVO's Max Weinreich Center, has received a doctoral dissertation fellowship for his work on "The Politics of Yiddish: Noah Prilutski and the 'Folkspartey' in Poland, 1900-1926."

Jocelyn Cohen, the 1999 Racolin Fellow, has been awarded the Joy Ungerleider-Mayerson/Dorot Foundation Fellowship to support her dissertation work on "Dynamics of Class and Gender in Eastern European Immigrant Autobiography, 1942."

Pearl Gluck, the 1998 Racolin Fellow, has received a grant of \$23,660 from the NFJC's Fund for Jewish Documentary Filmmaking to continue work on *Divan*, her documentary on her "journey from Brooklyn to Hungary to retrieve a family heirloom: a couch upon which Hasidic rebbes once slept."

More than 7,000 Requests Annually Queries Stream in from Around the World

by Aviva E. Astrinsky, Head Librarian

National Public Radio requests photocopies of 10 pages from the Holocaust diaries of Hayim Kaplan and Emanuel Ringelblum. An architect from Amsterdam who was commissioned to build a synagogue in Lima, Peru, requests photos of Sephardic synagogues in Turkey, Greece and North Africa. A bibliographer asks for help in locating poems by Ezra Pound and T.S. Eliot that were translated into Yiddish. The Princeton Historical Society is seeking a copy of the autobiography of Harris Rubin in which he describes Princeton in 1885. (The manuscript was located in the YIVO Archives.) A graduate student from Helsinki searches for materials about Jews in Scandinavia, particularly Finland.

These are just a few examples of the more than 7,000 queries from all over the world that come to YIVO each year by mail, telephone, fax, e-mail and, of course, in person. The questions, which span a wide array of subject matter, are testimony to the high esteem in which our library is held by scholars and the general public. Library staff members do their best to answer each question or to refer people to other, more suitable, organizations.

By far, the highest number of queries concerns East European genealogy. There is a tremendous curiosity on the part of the children and grandchildren of Jewish immigrants to the U.S. to learn more about their family roots in East Europe and

to trace their family trees. YIVO applauds this trend, and hopes to play an even greater role in fulfilling these genealogical needs when the Institute for Jewish Genealogy opens under the auspices of the Center for Jewish History in the next few months.

The YIVO Library also receives many requests for help with translations from Yiddish. The librarians are pleased to translate short passages but are unable to devote the time necessary to translate long texts.

We also receive many requests for copies of articles from our extensive collection of East European newspapers, which are available on microfilm. A scholar from England requested an article about Yiddish names of birds, which appeared in *Di Yidische Shprakh* (Kiev) in the 1930's, and a graduate student from Israel requested copies of newspapers that appeared in the DP camps. The YIVO music collection is also heavily used — a testimony to the tremendous interest in Yiddish music in the 1990's. Interest in Yiddish Theater is also very keen.



Right:
Reading Room in
the YIVO Library.

The YIVO Library and Archives are now open to the public in the Reading Room of the Center for Jewish History. Please enter through 22 West 17th Street. Appointments are encouraged. Contact the Library at (212) 294-5100 and the Archives at (212) 294-6143, or by e-mail at library@yivo.cjh.org.

Request for Information from Abroad: One of Many



A company based in Germany that is preparing a film on Jewish life in inter-war Poland has requested copies of the August 1939 issues of *Nasz Przegląd*, the last ones to appear before the Nazi onslaught. *Nasz Przegląd* was a Polish-language daily, the central organ of Polish Jewry in the years 1923-39. The National Library in Poland also has the paper, but a microfilm copy was not available. In addition to the complete set of *Nasz Przegląd*, the YIVO Library also contains a complete run of the Yiddish daily *Der Haynt*, published from 1908-1939.

In this context it is important to mention that the Vilna YIVO Library had a remarkable collection of the Jewish press from all over the world. A considerable part of this collection miraculously escaped destruction by the Nazis and the Soviets and now is in the possession of the National Library of Lithuania. YIVO has initiated a cooperative project with this library to microfilm the rescued collection. Norman Ross mentions this vital project in the recent volume of the *Proceedings of the 33rd Annual Convention of the Association of Jewish Libraries* (Philadelphia, 1998).

Book on *Litvaks* Recalls 'Engulfed World'

Henri Minczeles, who visited the YIVO Library several years ago while collecting materials for his book *Vilna, Wilno, Vilnius* (1993), was kind enough to send YIVO a copy of his more recent publication, edited with Yves Passeraud. At its core is still Vilna, but this time it encompasses larger territory, as is indicated by its title, *Lithuanie Juive 1918-1940; Message d'un Monde Englouti* (Autrement, 1996). "Message from an Engulfed World" is also the title of Mr. Passeraud's introduction, where he defines the purpose of the book more precisely. Its subject is "a mythical country" which he prefers to call "Yiddishland" and "Litvakia." The latter is a term created by a French psychiatrist, Dr. Leon Chertok, which he derived from the Yiddish word *Litvak*. This country encompassed approximately the territory of the historic Grand Duchy of Lithuania and included lands which in the inter-war period were divided among Poland, Lithuania and the Soviet Union (now Belarus).

The importance of this "mythical" country is further explained in a statement that seems to signal a new approach to Jewish history in an effort to bring out its meaning and significance in terms of universal values. "Although the country does not exist any more," Mr. Passeraud writes, "it engendered one of the most remarkable civilizations of our [European] continent... From the establishment of the Bund movement in 1897 to the expansion of YIVO in the 1930's, there is a long list of *Litvak* institutions which have left a deep mark on our century." It should be noted here that the intention of the authors was recognized by the popular French publisher Autrement, which included the book in its series "Collection Memoires." The series is meant as a "history of ideas, sensibilities, creations in the world—through places as symbols caught in the critical moments of turmoil and rupture."

Lithuanie Juive was conceived as an anthology whose loose structure permitted the inclusion of several literary genres, such as succinct historical narratives, travelers' impressions, objective studies of a chosen topic (one is by Ariel Sion on the school network in Vilna and Bialystok), as well as interviews and poetry. Two great poems, "Vilna" by Moyshe Kulbak (1927) at the opening of the book, and "Farewell" (1944) by Abraham Sutzkever at its end, set the tone of the work, which is warm and sometimes even lyrical.

Interestingly, the editors disregard chronology when this is desirable, although the motives for such are not spelled out. Thus, we find a chapter entitled "La Catastrophe" covering the years

1940-44 in the introductory part of the book, although this really describes the end, not the beginning, of the story of Jewish Lithuania. It may be a sensitive act on the part of Mr. Passeraud, who could have anticipated a problem: How could a general reader who is not very familiar with the history of the period understand the paradox that a community of such high cultural achievement, which coexisted rather peacefully with its neighbors in the long course of history, could have come to such a tragic end in which the neighbors played more than a minor role? The author of the account should be credited for his effort to consider all possible circumstances that could shed light on the terrible tragedy.

The book includes a succinct but insightful survey covering the time from the early Middle Ages to the inter-war and war period; interviews with Holocaust survivors; and in the final part, discussions of the lasting heritage of the *Litvak* civilization. The following contributing scholars are connected with YIVO: Dov Levin, on the resistance movement in the Vilna and Kovno ghettos and their environs; Itzhok Niborski, on the achievement of Max Weinreich and YIVO in the field of Yiddish; and Rachel Ertel, on the modernist movement in literature, represented by the group known as "Young Vilna."

In the end the authors declare that their work "is the first in France to restore the obliterated world of the heirs of a culture which is still alive, and to rescue it from oblivion." This certainly seems to be true. (Our *Yedies* readers should remember that YIVO also has contributed several recent publications to the study of Lithuanian Jewry. In addition to the first three volumes of the renewed *YIVO-bleter*, it has co-sponsored two books: Dr. Yulian Rafes' biography of Dr. Tsemakh Shabad, one of the founders of YIVO and a pioneer in the field of social medicine; and *Profiles of a Lost World* by Hirsz Abramowicz, a journalist and educator from Vilna who himself was a part of the "lost world.")

Let us conclude with a phrase borrowed from Odile Suganas, one of the contributors: "Lithuania does not emit this radiance *in situ* anymore. It nevertheless continues to live here...in our hearts... It is a living permanence." May we hope that this remark rings true to many of our readers.



“Displaced Books” Pamphlet Presented to Library

A pamphlet entitled “Displaced Books” was recently sent to the YIVO Library by its editor, Maria Kuhn-Ludewig. Mme. Kuhn-Ludewig is an active member of “AKRIBIE,” the German “Workshop of Concerned Librarians.” She is one of the editors of the “Laurentius” series, which publishes a journal under this title, as well as a series of *Sonderhefte*, or special issues. The purpose of the pamphlet is explained by its German title, which translates as “The Dual Aspect of Book Returns.”

This pamphlet is in response to a request by several German libraries to have some of their holdings returned to them from East European countries, which are in possession of the holdings as a result of World War II. The editor of “Displaced Books” points out that the holdings of German libraries also should be surveyed for the “gifts” that they may have received during the Nazi period. YIVO is especially interested in this aspect of “Displaced Books,” since the Vilna Library and Archives were plundered by the infamous “Einsatzstab Reichsleiter,” Alfred Rosenberg. This is the most exhaustive survey in the field to-date. It is divided into three parts: Gifts, Losses and Case Histories.

Mme. Kuhn-Ludewig, now on a research assignment in France, has published extensively on Vilna Ghetto librarian Herman Kruk, whose diary in the original Yiddish was published by YIVO in 1962.

Hannah Levin: Lifelong YIVO Supporter



Hannah Levin, a lifelong supporter of YIVO, recently passed away at the age of 76. She was the daughter of Yankev Levin, a founder of the Yiddish secular schools in the United States, and of Rivke Levin, a leading activist of the World Congress for Jewish Culture.

Aside from donating her parents’ papers to the YIVO Archives, Hannah Levin and her siblings sponsored YIVO’s 1981 Conference for Teachers of Yiddish.

Like her parents, Hannah Levin was a devoted Yiddishist and an active member of many Yiddish-oriented groups. A highly cultured person, she was also head of the Israel programs section of the National Council of Jewish Women.

YIVO and its staff will miss her.

Claims Grant To Put Vilna Library Online

YIVO will use a \$116,000 grant from the Conference on Jewish Material Claims Against Germany to help fund an online catalogue of the Vilna Library, one of YIVO’s many invaluable treasures. “We are very proud and grateful for this grant,” said Bruce Slovin, Chairman of the YIVO Board. “By putting the Vilna Library catalogue online, YIVO will make our core collections accessible to everyone, including Holocaust and cultural scholars, researchers in a wide variety of topics, and the general public.”

The Vilna Library is a key piece of YIVO’s overall Vilna collection. YIVO played a critical role in negotiations with the Lithuanian government that enabled the Institute to identify and preserve, on microfilm, an extraordinary trove of Jewish artifacts unearthed in Vilnius in the 1980s.

“With this grant the Claims Conference has reaffirmed our longstanding partnership,” Executive Director Dr. Carl J. Rheins said. “We thank the Conference, and plan to forge ahead rapidly to complete the online catalogue.”

Nikolai Borodulin Lectures to Jewish Educators at CAJE



YIVO bibliography specialist Nikolai Borodulin lectured at the August Conference on Alternatives in Jewish Education (CAJE), a major gathering of Jewish educators in the United States. The event took place at Ohio State University in Columbus.

Borodulin spoke about innovative ways to teach Yiddish to young people and presented two papers, “Yiddish Curriculum for Sunday School” and “Methods of Teaching Yiddish through Games.” He also taught Yiddish for the beginners at the Yiddish Ulpan.

Mr. Borodulin also participated in the world-renowned “Klezkanada” festival of Yiddish/Jewish music and culture held in Toronto in August. He taught Yiddish to 30 beginners, most of them young people between 18-40 years old. Interestingly, many of the young attendees of the Yiddish class were *Klezmer* musicians. Mr. Borodulin took his 10-year-old son with him to Klezkanada. “After participating for three days in the children’s program of the Klezkanada festival, my son approached me and said, ‘Dad, teach me Yiddish.’ It was such a *nakhes* – one which I will never forget.”

Dr. Joseph C. Landis

Professor Joseph C. Landis, National Secretary of the American Association of Professors of Yiddish and Professor Emeritus of Yiddish at Queens College (CUNY), visited YIVO on October 28 as the guest of YIVO's Executive Director Dr. Carl J. Rheins. At the conclusion of his tour of YIVO's new offices and the Center for Jewish History, Dr. Rheins presented Professor Landis with a copy of the 50th Anniversary Edition of *College Yiddish* (New York: YIVO, 1999).

The American Association of Professors of Yiddish numbers more than 150 members nationally and is a constituent member of the Modern Language Association (MLA).



Aviva Astrinsky, YIVO's Head Librarian (L), with Professor and Mrs. Beit-Arie.

Professor Malachi Beit-Arie

Professor Malachi Beit-Arie, the Ludwig Jesselson Professor of Hebrew Codicology (the study of manuscripts in book-form), Hebrew University of Jerusalem, and his wife, Dalia, visited YIVO on October 15. While still a graduate student, he discovered the oldest dated inscription in Yiddish—in the *Mahzor of Worms* from 1272. This lavishly illuminated, large-format *Mahzor* includes a short rhymed blessing, in pointed Yiddish, for the person who would carry the heavy *Mahzor* into the synagogue. The inscription confirmed the hypothesis that Yiddish was the spoken vernacular of the Jews who settled the Rhineland in Germany since the early Middle Ages.

Dr. Milos Pojar of Prague

Dr. Milos Pojar, head of the Education Department of the Jewish Museum of Prague and former Czech Ambassador to Israel, visited YIVO on Oct. 20, 1999 as the guest of Board Chairman Bruce Slovin.

While at the Institute, Dr. Pojar met with Dr. Carl Rheins, YIVO's new Executive Director, Aviva Astrinsky and Dina Abramowicz of the library, as well as Fruma Mohrer, Associate Archivist.

At the conclusion of his visit, Dr. Rheins presented Ambassador Pojar with a copy of Dr. David Fishman's book, *Embers Plucked From The Fire: The Rescue of Jewish Cultural Treasures in Vilna*.

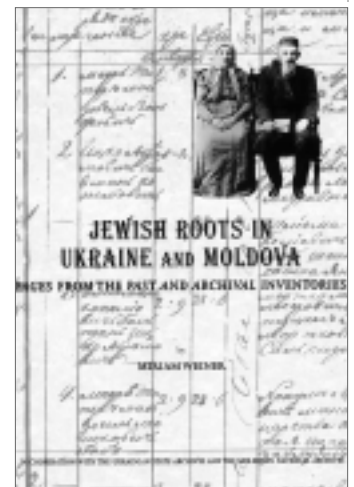
Head Archivist of Ukraine



Professor Pirig (L) with Miriam Weiner (author of *Jewish Roots in Ukraine and Moldova*) and Dr. Carl Rheins.

Professor Ruslan Y. Pirig, Director of the Main Archival Administration of Ukraine, made his first visit to YIVO this October accompanied by Miriam Weiner, author of the newly released *Jewish Roots in Ukraine and Moldova: Pages from the Past and Archival Inventories*. Ms. Weiner's book is co-published by YIVO and the Routes to Roots Foundation, in cooperation with the Ukrainian State Archives and the Moldovan National Archives. Prof. Pirig noted that Ms. Weiner is an indefatigable and courageous historian and archivist. "Through her work, she builds bridges. We are proud to have assisted her in completing this important book." Ms. Weiner's first book, *Jewish Roots in Poland*, was also co-published by YIVO in cooperation with the Polish State Archives.

Professor Pirig, who is responsible for 55 million books and documents, exchanged information on archival practices with YIVO head archivist Marek Web, Dr. Carl Rheins and other members of the YIVO staff. He toured the library, the new archival storage facilities, examined the computer system and received as a gift the *Guide to the YIVO Archives*. "This has been a very valuable visit for me," Prof. Pirig commented. "I hope our institutions can forge a partnership for future projects."



Dibner Fund's Sternheim

Marci B. Sternheim, Executive Director of The Dibner Fund, visited YIVO at its new headquarters, at the Center for Jewish History. The Dibner Fund is a major supporter of YIVO, with a special interest in books, Jewish history and culture. Together with David Dibner, President, and George M. Szabad, The Dibner Fund treasurer and member of the founding family of YIVO, we greatly appreciate their support and look forward to a continuing— and productive — partnership.



Marci Sternheim

Tunes for Tots and Profs

YIVO Music Reference Service Covers Wide Gamut

New parents looking for a Yiddish lullaby for a baby-naming ceremony (“*Shlof Mayn Feygele*” or “Sleep, My Little Bird”) and researchers from Harvard and Penn State University writing on early Yiddish theater are among the diverse clientele of the YIVO Music Reference Service.

A cursory glance at some of the topics archivists assisted with in recent months shows the range of ongoing interest in Jewish music among teachers, scholars, students, performers and lay people.

Among the inquiries fielded by the Music Reference Service were:

A researcher at Hebrew Union College (HUC) requested songs of the Messiah for a master’s thesis and concert program.

Klezmer musicians and researchers—Joel Rubin of Berlin, Henry Sapoznik and Yale Strom—requested bibliographic data relative to their forthcoming publications.

Scholars and musicians from Geneva, Switzerland, and Berkshire Community College, among others, examined the repertoires of the late well-known *klezmer* Dave Tarras, Leon Schwartz and Harry Kandel.

A Yiddish music teacher at the Jewish Community Center in Rockville, Maryland inquired about the biographies of theater composers Joseph Rumshinsky, Abraham Ellstein, Alexander Olshanetsky, and others.

A professor from Tulane University sought music of 19th-century Yiddish folk poets such as Mikhl Gordon, Berl Broder, and Velvel Zbarzher.

A singer from Montreal investigated the influence of Ukrainian music on the Yiddish folksong.

Dr. Jack Gottlieb researched the influence of Jewish music on American popular music for a book in preparation.

In addition, librarians fielded requests for piano arrangements of folksongs for concert performances, traditional wedding music, songs by Eliza Greenblatt, music by Vladimir Heifetz, “God of Abraham” songs and *tekhines*. A student at the Jewish Theological Seminary was interested in Yiddish choruses. Librarians also assisted with preparing for a songster at the upcoming Camp Hemshekh reunion.

Two children came with their grandmother, YIVO volunteer Esther Mishkin, to learn about their ethnic music for school and showed particular interest in the songsheets of the “Titanic.” Additionally, numerous requests were received for individual songs like “*Eyli, Eyli*,” “*A Yidishe Mame*,” “*Mayn Shtetele Belz*” and others.

Peter Lighte Writes from Hong Kong To Thank Music Archives

I was thrilled to receive the sheet music for “*Shlof Mayn Feygele*” which you kindly passed on to my childhood friend, Larry Lipton. As he might have mentioned, it will be sung at the naming ceremony for my second daughter, Tillie. The lullaby was sung to me by my mother who heard it from hers. Unfortunately I only knew the first two lines; thus my search. Tillie is my second adopted child from China. Since you are now involved in our lives, I thought you might enjoy the photo of Hattie and Tillie. A cantor will sing the melody at the ceremony. I thank you for your kindness.



Warm wishes,
Peter R. Lighte
Hong Kong, China

Make a Planned Gift to YIVO



Jenny Romaine

Jenny Romaine Launches *Memoirs of Glückel of Hameln*

We are proud that former Sound Archivist Jenny Romaine’s original adaptation of the oldest writing by a woman in Yiddish, *The Memoirs of Glückel of Hameln* (17th century), will be featured in theaters across North America and in Europe. The music theater work with puppets, performed in Yiddish and English, was created by Romaine with YIVO alumni Adrienne Cooper and Frank London of the Klezmatiks.

The show will have its grand New York City premiere Jan 17- Feb. 6 at the La MaMa Annex Theater on East 4th Street. Look for it!

Professor Mark Slobin Supports Music Project

Professor Mark Slobin of Wesleyan University’s Music Department, consultant to the YIVO Music Archive, recently presented a timely gift to YIVO for a special project in the Music Archive. Professor Slobin and his wife Greta Slobin visited the Music Archive earlier this year and examined the Ruth Rubin collection, among other holdings.

The Sounds of Kovno

Ghetto Survivor Records Songs

Ms. Leah Ingel, of Tamarac, Florida, sent the YIVO Archives three 90-minute tapes of 130 songs that she remembered from Kovno. Included on the tapes are songs her parents sang and that she learned in a Yiddish school, stories for children, folksongs, recitations and about 25 songs that were sung in the Kovno Ghetto. She was confined in the ghetto for two years until she escaped. Ms. Ingel feels that the songs and stories reflect Eastern European Jewish life during the period between the world wars.

"The songs," she says, "reveal the horrific tribulations of the largest part of Lithuanian Jewry, which the Nazis and their collaborators systematically exterminated. I hope that future generations will be interested in listening to these songs and learn the extent of deprivation that European Jewry endured under German occupation. A pitifully small group survived to describe it."

The songs are moving: Ms. Ingel's voice is clear and the melodies are rendered with simplicity and little embellishment. They are an important addition to YIVO's recorded Yiddish song treasury, and we are most grateful to her for this important contribution. The tapes eventually will be placed in the YIVO Sound Archive, where they will be available to interested visitors and researchers.

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Lazarus Gift Buys Klezmer Music

Thanks to the special donation from Alice and Ben Lazarus of Denver, Colorado, a number of klezmer music albums have been purchased for the YIVO Music Archive. The donation was made in memory of Alice Lazarus' sister, Ruth Levy of Vancouver, Canada. The music albums purchased will feature special bookplates acknowledging the couple's gift.

Klezmer music purchased with the Lazarus gift.

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The YIVO Institute for Jewish Research thanks the following donors for helping to preserve our Jewish heritage through their generous support. In the last issue, *Yedies* acknowledged gifts of \$5,000 and above. This issue recognizes donors of \$1,000 - \$4,999.

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In 1921, photographer Alter Kacyzne was commissioned by the New York Yiddish daily, the *Forward*, to document Jewish life in Poland, or "Poyln." At the time, it was home to more than three million Yiddish-speaking Jews. Their story, as seen by Kacyzne's camera, is told in a new book called *Poyln — Jewish Life in the Old Country* (see story on page 1). Here are some of the photos from *Poyln*.



L: Khana, Sulamita and Ater Kacyzne, Warsaw, ca. 1930.

R: *Otwock*, 1927. *Otwock's* next generation learns how to pour water.



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Giving a hint.

R: *Wolomin.*
The saddler's wife.

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*Poyln photographs
(continued):
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Calisthenics in
the Medem
Sanatorium.*

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The journey begins:
 Immigrants
 on the way to
 Gdansk.

New Accessions to the YIVO Archives

AMERICAN HISTORY

- Eleonor Holtz donated the records of Pioneer Women, the American Labor Zionist women's organization now known as Na'amat Women. The materials span the years 1923 to 1996. The organization was officially established in 1925.
- Aida and Nathan Litwack donated materials relating to the American-Palestine Line. This passenger line was active in 1925. The Litwacks also donated documents and photographs relating to Max Davidson, an actor who performed on Yiddish stages in Tsarist Russia and Argentina.
- Through the agency of Professor Maurie Sacks, director of the Synagogues of Sullivan County [NY] Project, the YIVO Archives has received an increment of the records of Hebrew Congregation of Loch Sheldrake, of Temple Beth El of Kauneonga Lake and of Congregation Chesed Shel Emes of Monticello.

Max Davidson, who performed in Yiddish Theater in Russia and Argentina, came to the U.S. in 1919 and became a filler of seltzer bottles. Below is his business license from the New York Fire Department.



- Jack Raskin donated objects relating to American Jewish fundraising for Israel.
- Gitl Bialer donated materials relating to Labor Zionist activities, including schools, in Paterson, NJ, in the 1920's and 1930's. She also donated letters from the Zionist pioneer Manya Wilbushewitch Shochat.
- David Levine donated materials relating to the Bund-oriented summer camp "Hemshekh," which existed in 1959-1978 in upstate in New York.

ARTIFACTS, FILMS AND PHOTOGRAPHS

- Libby (Libe) Okun Cohen donated two albums of original photographs. One album contains dozens of images of pupils and teachers, including the Yiddish writers Moishe Kulbak and Ber Horowitz, of the Yiddish-oriented Sofia Gurevitch Gymnasium (high school) in Vilna, where the donor studied during the late 1920's. The second album contains images of the Bund-sponsored Medem [children's] Sanatorium, near Warsaw, where the donor spent her vacations.
- Liselotte Samuel Gorlin and Evelyn Kalinsky made separate donations of European Jewish embroidery dating from the 1840s to the beginning of the twentieth century. Ms. Gorlin also donated glass positives of the Ecole Gilbert Bloch, a Jewish scout training center established in France after the Holocaust.
- Joseph I. Cohen and Rebecca Patt jointly donated a children's game in Hebrew,

- published in Kishinev, Moldova, in the 1920's. He also donated a candidates list for Jewish communal elections in Bialystok, Poland, in 1918.
- Khayim Lurye donated photographs of pre-war Jewish institutions in Kreslava as well as of the Jewish choir in Riga in the early 1960s. Both locations are in Latvia.
- The late Lucy Luchowitzki donated (via Edward Portnoy) photographs of the funeral of the puppeteer, illustrator and Yiddish poet Yosl Kotler, who was killed in a car accident in 1935.
- Dr. Leah Davidson donated photographs of the Yiddish educator Yitskhok Charlash.
- Khayim Kleiman donated photographs of labor and Bund activist Marek Jedwab of pre-war Lodz, Poland.
- Sheila J. Salenger donated photographs of her family (Grossman), which lived in the Odessa, Ukraine, area. The family perished in the Holocaust.



Motl Grossman's bar mitzvah, 1920s. One of the family photos donated by Sheila J. Salenger.

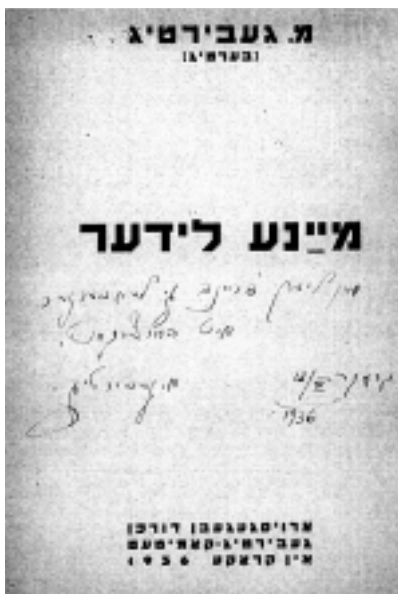
- Hershl Lederhendler donated a video, made in Canada in 1977, on Bund history Bund.

FAMILY HISTORY MATERIALS

- Ruth Markowitz donated family letters, written in 1925-1935, from Kilikiev, near Annapol in the Ukraine, by her grandfather, Chaim Nachshon (Nachsin).
- Lee Gaynor donated family letters from her mother, Jeanette (Tsherne) Botwinski Kantor, written from Wolkowysk, Poland, in 1935.
- Edith Cohen donated family letters, mostly written to her father, Louis, from Gologora, Ukraine, before World War I.
- Lee Turner donated family letters from the paternal side of her family, named Yomin, written mostly from Disna, Belarus, in the first decade of the twentieth century.

HOLOCAUST

- The Israeli journalist Eliyohu Yones donated, via former



“My Poems,” by Polish poet Mordechai Gebirtig, with a 1936 dedication to the actor Gustav (Lemberger) Berger. Donated by Geraldine Kuris.

YIVO archivist Cecile Kuznits, an extensive portion of his unpublished Yiddish manuscript of his recollections of the Kurowice slave labor camp, which was located near Lwow (now Lviv), Ukraine, as well as of his life as a partisan fighter against the Nazi occupation authorities.

- Irene Birnbaum donated a 140-page unpublished English-language memoir of the Warsaw Ghetto.
- Lea Strusman donated her testimony on the Stutthof concentration camp.
- Leib Opoczynski donated his recollections of the Fuenfteichen (near what is now Wroclaw, Poland) slave labor camp.
- Nachum Lifshits donated his recollections of the fate of the Jewish community during the first Soviet occupation of Riga, Latvia, in 1940-1941.
- Dr. Lucja Gliksman donated materials relating to her late husband, Dr. Jerzy Gliksman, who was a Jewish Labor Bund activist in Poland. In particular, the documentation concerns his imprisonment by the Soviet authorities during the Holocaust years.

LANDSMANSHAFTN

- Miriam Schneider donated (via Abraham Gusewich) Yiddish-language minutes of the Ladies’ Auxiliary and Bikur Cholim Bnos Rabbi Menachem Mendel of Dobrowa for 1922-1941. The group met in Brooklyn.
- Mark Jacobson donated the records of the Independent Drohobyczer Young Men’s Benevolent Society.
- Beverly Beiman donated the records of the Erste Bobrkar

[Boyberik] Kranken Untershtitsungs Verein.

- Edward J. Weinstein donated the constitutions of the Tarnobrzeg Dzikow Young Men’s Association and of the Loshitzer Benevolent Association.
- Rebecca Lipson Liss donated supplementary documents to the records of the Lipsonian Kinsmen.
- Rebecca Martin donated supplementary documents to the records of the Nederland Israelitish Sick Fund.

LANGUAGE AND LITERATURE

- Elye Derbaremdiker donated the manuscript of his unpublished study of Yiddish numismatic terminology.
- Leon Milman donated original typescripts of Workmen’s Circle resolutions and conference minutes for 1947-1948.

[continued on page 24]



1941 photo, Manya Wilbuszewitch Shochat, co-founder of Hashomer group in Palestine. Donated by Gitl Bialer.



A photo of the Shuttan family, taken in Vilna, probably in 1925. It was donated by Aida and Nathan Litwack.

[continued from page 23]

- Dr. Monica Shteingart donated a letter from Isaac Bashevis Singer.
- Hank Bayer donated fundraising materials for the publication of a Yiddish translations of the Five Scrolls of the Bible by Naftoli Gross.
- Dr. Zetta Putter and Vita Hochstadt jointly donated a 216-page manuscript of children's stories written by their father, Shaye Hurwitz-Zalkes, author of several widely-used Yiddish schoolbooks.

THEATER AND MUSIC

- Vassili Schedrin donated his unpublished study of the diary of Osip Dymov, the Russian and Yiddish playwright and sculptor whose papers and art are in the collections of the YIVO Archives.
- Geraldine Kuris donated the papers of the actors\singers Gustav Berger and Fania Rubina. Berger and Rubina, who were married, had long-lasting careers in Yiddish theater and film in Europe and America. The collection consists of about a hundred play manuscripts, musical



Funeral of puppeteer and cartoonist Yosl Kotler. The donor, Lucy Luchowitzki, is holding the flag.

- Positions by Hertz Rubin, Rubina's brother, and other materials.
- The distinguished actress Shifra Lerer donated (via Yosl Mlotek) manuscripts of five Yiddish plays.
- Paula (Perl) Boltman donated documentation about Yiddish theatrical activities in Australia, particularly relating to performances by the great Yiddish actresses Ida Kaminska and Rokhl Holtser.
- Janet Weiss donated 31 Yiddish and cantorial 78-rpm recordings.
- Leah Ingel donated tapes containing 130 Yiddish songs that she remembers from her childhood as well as from the two and a half years she spent confined in the Kovno, Lithuania, ghetto. [See p. 17 for an article on this donation.]
- The distinguished singer Masha Benya-Matz donated six Yiddish theatrical songs in printed and manuscript versions.
- Clara Flohr donated a thank-you note signed by members of a class taught by the great violinist Jasha Heifetz.
- A very special thanks goes to Judi Lepofsky for donating twenty-five piano rolls featuring popular Yiddish songs. Piano rolls are a new kind of document for YIVO's collections.
- The Fairfax Public Library of Los Angeles donated 26 Hebrew song booklets.
- Sandra Domnitz, Dinah E. Lindauer and Tzipora Sofare made separate donations of Yiddish and cantorial 78-rpm recordings.



OZE (a Jewish health organization) Summer Camp in Kreslava, Latvia, 1938. Donated by Khayim Lurye.

We encourage our readers to write with comments and responses to *Yedies*.

Stirring Old Memories

The photo of Dr. T. Shabad in your last issue reminded me that Jasha Shabad, his son, was a very close friend of my family in Vilnius (Vilna) after WWII. He spent long hours at the home of my parents, Fira and Edgar Pavloski.

Dr. Boris Paul
Stroudsburg, Pennsylvania

Thanks from Archives of Ukraine

I want to thank Dr. Carl J. Rheins, YIVO executive director, for the warm welcome and very interesting tour of your repository. It was very important for me to learn more about the YIVO Institute and the important work you are doing. I am very interested in seeing more of your collections the next time I visit New York. If YIVO officials plan a trip to Ukraine, I welcome the opportunity to meet with them in my office and to show them the archives in Kiev. Again, thank you for your hospitality.

Prof. Ruslan Y. Pirig
Director
Main Archival Administration
of Ukraine

From a Donor to the Archives

I don't know how easy it is for you to receive Yiddish letters, so I decided to write in English. With this letter, I am also sending you materials related to the following:

- The Sofia Markovna Gurevich Gymnasium in Vilna, Poland, my school from 1923 - 1930. (It included elementary and high school classes.)
- The Medem Sanitarium in Miedleszyn, near Warsaw. (I often spent summer vacations there.)

Both institutions were important in building the education of the youth of that time, and both were Jewish secular institutions. I hope these materials will enrich the YIVO Archives in relation to pre-Holocaust Jewish life in Poland. Please let (YIVO's) Dina Abramowicz know that these materials arrived, since Vilna was also her city.

With thanks,
Libby O. Cohen
Charlottesville, VA

Dear Ms. Cohen,
Thank you very much for your generous gift. Yes, we do publish letters in the Yiddish section of Yedies.

Editor

Music Archives Provides Words to Comforting Song

I am 97 years old, a resident at Daughters of Israel Geriatric Center, in New Jersey. A new resident arrived and told us he spent five years in a concentration camp, lost his father and mother there and had seen naked bodies go into the gas chambers and never return. He was 30 years old at the time and survived as a slave laborer. Understandably, his brain is somewhat addled. My heart broke as I heard his story and I wailed out the mournful song "Eyli Eyli." I express myself in song. I remembered all the words except three but substituted the sounds. Everyone was silent when I sang. Evidently, no one knew of the error but I don't want it to happen again. Please send me the song in English transliteration. The Hebrew words I know. I am missing three Yiddish words.

Many thanks for your help,
Ruth Smith
West Orange, NJ

Dear Ms Smith,
The Music Archives, of course, has the words to the song and forwarded them. We are delighted to be part of your noble efforts to comfort others through song.

Editor

Ida Kaminska's Australian Tour

The last issue of *Yedies* had a short article about the forthcoming Commemorative Exhibition on the 100th Anniversary of Ida Kaminska's birth. Ida Kaminska, her husband Melman, daughter Ruth Turkow Kaminska and son-in-law Karol Latowicz visited Australia in 1960. Ida Kaminska directed and performed two plays: "Mirele Efros" and "The Trees Die Standing," together with the ensemble of the David Herman Theater. I am forwarding a photocopy of the front of the program and two photos, one of myself playing Felicia the maid, together with Ms. Kaminska. I am also enclosing a copy of an article which appeared in the Australian Jewish News shortly after the death of the great Yiddish actress Rachel Holcer.



Mit a hartsikn grus,
Perl Boltman,
Victoria, Australia

באַריכט וועגן בונד־אַרכיוו

יִיִדִישֶׁ אַזְכֵּרְטֵן

אין נאָוועמבער הייבט ד"ר נאַרמאַ פֿינ־פּראַט אָן צו אַרבעטן ווי אַ פֿולשטענדיקע בונד־אַרכיוויסטקע. זי האָט אַ סך פּראַקטיק ווי אַ לאַנגיאַריקע פֿאַרשערין אינעם אַרכיוו, ווי אויך די מחברין פֿון ביכער און אַרטיקלען וועגן דער ייִדישער אַרבעטער־באַוועגונג און דער ייִדישער ליטעראַטור. אויך די פֿריוויליקע חברים שלמה קרישטאַל און הינדע דזשיקאַבס וועלן קאַטאַלאָגירן בונדישע זאַמלונגען אונטער דעם אויפֿזיכט פֿון פּראָפֿעסיאָנעלע אַרכיוויסטן.

פֿאַרן יוואָ איז דאָס הויפּט־געשעעניש אין די פֿאַרגאַנגענע דריי יאָר דאָס אַרזניציען זיך אין אַ נייער געבידע. צום ערשטן מאַל זינט אַ סך יאָרן געפֿינען זיך ס'רובֿ מאַטעריאַלן פֿונעם בונד־אַרכיוו אינעם הויפּטלאַקאַל און נישט אין קיין מאַגאַזין. די מאַטעריאַלן וועלכע בלייבן אין מאַגאַזין באַשטייען פֿון געמישטע געדרוקטע אַמעריקאַנער איינסן, ווי אויך פֿון איבערגרויסע צייטונגען וועלכע זענען מיקראָפֿילמירט געוואָרן.

דער בונד־אַרכיוו בלייבט נישט נאָר איינער פֿון די וויכטיקסטע אַפּטיילונגען פֿונעם יוואָ־אַרכיוו, נאָר אויך איינער פֿון די פּאָפּולערסטע. די פֿאַרשערס נוצן ס'ני בונדישע און ס'ני נישט־בונדישע מאַטעריאַלן. למשל, מאַרעק באַרטעליק, אַ פֿאַרשער פֿון פּוילן, האָט גענוצט די זאַמלונג פֿונעם מאַלער אַברהם מאַניעוויטש. דניאל כּץ, אַ פֿאַרשער פֿון ראַטגערס־אוניווערסיטעט, האָט גענוצט די זאַמלונג פֿונעם „אינטערנאַשאַנאַל ליידיס גאַרמענט ווערקערס יוניאָן“.

צווישן די בונדישע מאַטעריאַלן רופֿט אַרויס די זאַמלונג פֿון (און וועגן) שמואל אַרטור זיגעלבוים אַ באַזונדער גרויסן אינטערעס. מיעטשיסלאָוואַ וואַזאַטש פֿון לאַנדאָן האָט פֿאַרטיק געמאַכט דעם ערשטן שניט פֿון אַ פֿילם וועגן זיגעלבוים. נתן וויניטשאַק פֿון בריסל האָט פּובליקירט צוויי פֿאַרש־אַרטיקלען אויף דער זעלבער טעמע אויף פֿראַנצייזיש. ד"ר לאַה דאַווידזאָן, צוזאַמען מיט פּראָפֿ' עליזה קאַלקער און ד"ר דזשאַד ניובאָרן, גרייטן צו אַ פֿולשטענדיקע זיגעלבוים־ביאָגראַפֿיע.

ס'זענען אַרויס עטלעכע ביכער צום טייל געמאַכטע אויפֿן סמך פֿון דאָקומענטן פֿון בונד־אַרכיוו. צווישן זיי קען מען אויסרעכענען דניאל בלאַסמאַנס העברעיִש בוך וועגן בונד אין דער חורבן־צייט, יוסף גראַדזינסקיס בוך, אויך אויף העברעיִש, וועגן די שאַרית־הפּליטה־לאַגערס און מאַרעק וועבס אַלבאָם וועגן אַלטער קאַציעזע. אונטער דער רעדאַקציע פֿון פּראָפֿ' יאַנקל דזשיקאַבס האַלט בנים אַרויסגיין אַן אַנטאַלאָגיע פֿון פֿאַרשבאַריכטן געמאַכטע פֿאַרן סימפּאָזיום וועגן דער געשיכטע פֿון בונד וואָס איז מיט אַ יאָר צוריק פֿאַרגעקומען אין וואַרשע.

די אויסשטעלונג „100 יאָר בונד“ איז געוויזן געוואָרן אין ניו־יאָרק, אין דער נאַציאָנאַלער ייִדישער ביכער־צענטראַלע און אין טאַראַנטאָ. די אויסשטעלונג געפֿינט זיך איצט אין ישראָל. אין שניכות מיט דעם איז צוגעגרייט געוואָרן אַן אינהאַלטסרייכער קאַטאַלאָג. די אויסשטעלונג „ייִדישע אַרבעטער און רעוואָלוציאָנערן“ ווערט איצט געוויזן אין האַמבורג. די אויסשטעלונג „דער ייִדישער פּלאַקאַט“ ווערט איצט געוויזן אין וואַרשע.

מע קען מאַכן אַ גאָר לאַנגע רשימה פֿון חברים און פֿריינד וועלכע האָבן געגעבן בילדער און דאָקומענטן פֿאַרן אַרכיוו. די נייע מאַטעריאַלן, אזוי ווי אַ סך פֿון די עלטערע, וואַרטן אויף קאַנסערווירונג און קאַטאַלאָגירונג.



קרני פֿון דער יוגנט־באַוועגונג „צוקונפֿט“ (וואַרשע, 1931) מיטלסטע רי, ערשטע רעכטס: שאַשקע ערליך (געוועזענע מיטאַרבעטערין אין יוואָ)

זאַמלער־פּראָיעקט [המשך פֿון ז' ג]

אויטענטישע אַרכיוואַלע מקורים אויף טעמעס אין ייִדישער עטנאָגראַפֿיע, אַריינגערעכנט ייִדישע מינהגים און חסידים, באַניץ פֿון דער ייִדישער שפּראַך, געשיכטע פֿון אימיגראַציע און חורבן־פֿאַרשונג. פּונקט ווי דעם יוואָס לאַנדזמאַנשאַפֿטן־אַרכיוו, וואָס ער האָט אַרויסגערופֿן אינטערעס אין די 1980ער יאָרן, וועט דער נייער אַרכיוו אָפּשפּיגלען די פֿאַרבינדונג מיט דער נייער כּוואַליע אימיגראַנטן מיט זייער מיזרח־אייראָפּעיִשן עבר. מע דאַרף צוגעבן, אַז איין ציל פֿונעם פּראָיעקט איז צו רעקאָרדירן די ייִדישע אינטערוויען מיט די שאַרית־הפּליטהניקעס וואָס האָבן קיין מאַל ביז איצט נישט געטיילט זיך מיט זייערע זכרונות.

דער פּראָיעקט האָט זיך טאַקע אָנגעהויבן אין באַראַ־פּאַרק, אָבער וועט סוף־כל־סוף אַרומנעמען גאַנץ ניו־יאָרק. דער יוואָ פֿאַרבעט דעם עולם, ער זאָל אַנטייל נעמען אין דעם פּראָיעקט. ליינערס וואָס זיינען באַקאַנט מיט „שטיבלעך“ צוגעפאַסטע צו דעם פּראָיעקט ווערן געבעטן זיך צו פֿאַרבינדן מיטן יוואָ־אַרכיוואַר און פּראָיעקט־דירעקטאָר, פֿר' פּרומאַ מאַהרער. טעל': 212-294-6143.

ידיעות פֿון דער יוואָ-ביבליאָטעק

פֿאַרוואָגלטע ביכער



צעראַבעוועט געוואָרן דורך אַלפֿרעד ראָזענבערג ימ"ש. פֿר' קוהן-לודעוויג איז אַ גרויסער פֿריינד פֿון דער יוואָ-ביבליאָטעק. זי האָט פּובליקירט פֿאַרשאַרבעטן וועגן ווילנער געטאָ-ביבליאָטעקער הערמאַן קרוק, וועמענס טאַגבוך דער יוואָ האָט אַרויסגעגעבן אין 1962.

נ יט לאַנג צוריק האָט דער יוואָ באַקומען צוגעשיקט אַ בראַשור א"נ „פֿאַרוואָגלטע ביכער“ פֿון איר רעדאַקטאָר מאַריאַ קוהן-לודעוויג. די בראַשור איז אַן ענטפֿער אויף דער בקשה פֿון עטלעכע דייטשישע ביבליאָטעקן, מע זאָל זיי צוריקקערן טייל פֿון זייערע קאַלעקציעס.

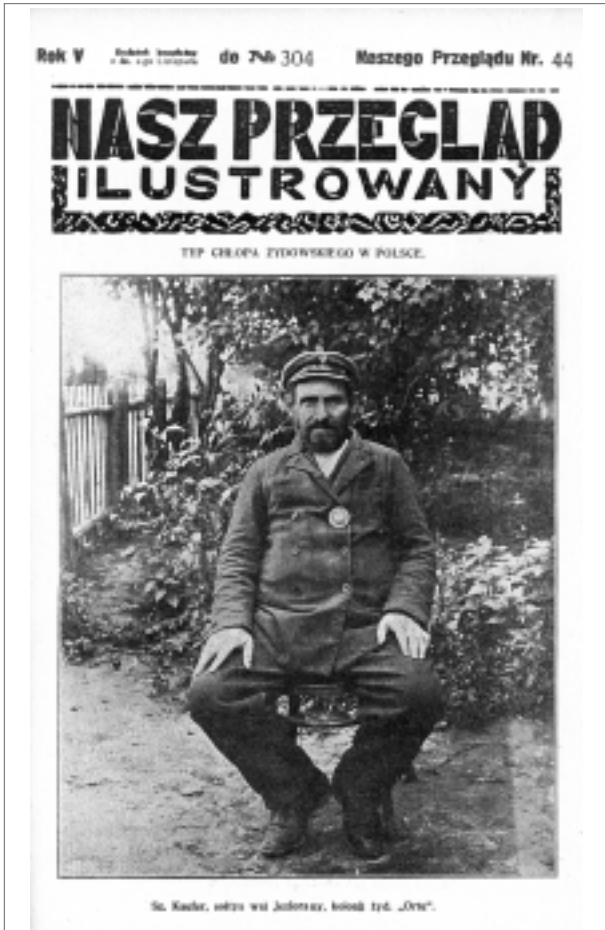
צוליב דער צווייטער וועלט-מלחמה געפֿינען זיך איצט יענע ביכער אין די מיזרח-אייראָפּעיִשע לענדער. די רעדאַקטאָרשע פֿון דער בראַשור ווייזט אָן, אַז דער פֿאַרמאָג אין די דייטשישע ביבליאָטעקן וואָלט אויך געדאַרפֿט אויסגעפֿאַרשט ווערן, צוליב די „מתנות“ וואָס זיי האָבן געקערט באַקומען פֿונעם נאַצי־רעזשים. דער יוואָ איז ספּעציעל פֿאַראַינטערעסירט אין דעם ענין, וואָרן די ווילנער ביבליאָטעק און אַרכיוו זיינען

בקשות פֿון אויסלאַנד

אַ פֿילם-קאָמפּאַניע פֿון דייטשלאַנד, וואָס מאַכט אַ פֿילם וועגן ייִדישן לעבן אין פֿאַרמלחמהדיקן פּוילן, האָט געבעטן מע זאָל זיי שיקן קאָפּיעס פֿון דער טאַגצייטונג *Nasz Przegląd* („אונדזער איבערבליק“) פֿון אויגוסט 1939, די לעצטע, וואָס איז אַרויס פֿאַר דעם נאַצי־אַנפֿאַל. די צייטונג „נאַש פּשעגלאַנד“ איז געווען אַ טאַגצייטונג אין דער פּוילישער שפּראַך, דער צענטראַלער אָרגאַן פֿונעם פּוילישן ייִדנטום אין די יאָרן 1923-1939. די אַלע יאָרגענג פֿונעם „נאַש פּשעגלאַנד“ האָט די יוואָ-ביבליאָטעק, אויך אַלע יאָרגענג פֿון דער ייִדישער טאַגצייטונג **הַיִט**, אַרויסגעגעבן 1908-1939.

די ווילנער יוואָ-ביבליאָטעק האָט פֿאַרמאַגט אַ זעלטענע קאַלעקציע פֿון דער ייִדישער פרעסע פֿון איבער דער גאַרער וועלט. אַ היפּשער טייל פֿון דער קאַלעקציע איז על-פי נס ניט צעשטערט געוואָרן דורך די נאַציס און די סאָוועטן און געפֿינט זיך איצט אין דער נאַציאָנאַלער ביבליאָטעק פֿון ליטע. דער יוואָ האָט אינצייזירט אַ שותפֿישן פּראַיעקט מיט דער ביבליאָטעק צו מיקראַפֿילמירן די אָפּגעראַטעוועטע קאַלעקציע.

(לינקס)
ש. קויפֿער,
סאָלטיס (בירגער-
מניסטער) פֿונעם
וואָלינער דאָרף
ייִדישע
יעזשאַראַנע.



Sh. Kuchel, sitting in the forest, behind the „Orta“.

ייִדיש-ווינקל ביים יוואָ

ל יבֿהאַבערס פֿון ייִדיש, איר זאָלט וויסן, אַז דער יוואָ האָט באַניט דעם ייִדיש-ווינקל זיינעם. יעדן צווייטן מאָנטיק טרעפֿן זיך ייִדיש-רעדערס פֿונעם יוואָ-פּערסאָנאַל אויף מיטאַג און כאַפּן אַ שמועס אויף ייִדיש. פֿון צייט צו צייט וועט אויך זיין אַ קינסטלערישע פּראָגראַם: אַ ווידעאָ צי אַ טאַשמע אויף ייִדיש, אַ פֿירלייענונג פֿון דער ייִדישער ליטעראַטור, אַ קאָמעדיע-סקעטש אויסגעפֿירט אויף ייִדיש.

קומט פֿאַרברענגט מיט אונדז!

ביים מאַכן אייער צוואָה געדענקט דעם יוואָ. זעט, אַז אונדזערע קינדער און קינדסקינדער זאָלן זיך לערנען און געדענקען דאָס לשון, געשיכטע און לעבן-שטייגער פֿון אונדזער ייִדישער מיזרח-אייראָפּע.

ידיש-אקאדעמישער סעמינאר אין יוואָ

אנדערע זינען פֿאַראַינטערעסירט אַנצוהאַלטן אַ ייִדיש־שפּראַכיקע סבֿיבֿה.

דער ערשטער איז אויפֿגעטראָגן ד״ר מרדכי שעכטער, עמערירטער עלטערער לעקטאָר פֿון ייִדיש ביים קאָלאָמביע־אוניווערסיטעט, וועגן דער „געשיכטע פֿון דער ייִדישער אַרטאָגראַפֿיע“. נאָך אים האָט געפֿירט אַ סעמינאר הרבֿ שלום־בער לעווין, הויפּט־ביבליאָטעקער פֿון דער צענטראַלער ליובאַוויטשער ביבליאָטעק, וואָס האָט דערציילט וועגן דער געשיכטע פֿון דער ביבליאָטעק און זינע קאָלקעציעס. די דריטע סעריע האָט געפֿירט אַברהם ברומבערג, פֿאַרשער אין מיזרח־אייראָפּעיִשע ענינים, א״ט „דער בונד אין פּוילן אין די 1930ער יאָרן – אַן ענטפֿער זינע קריטיקערס“. די ווינטערדיקע דריי רעפֿערענטן וועלן זײַן:

- פֿריטיק דעם 19טן נאָוועמבער: דינה אַבראַמאָוויטש (יוואָ) – „נניע ביכער און פעריאָדיק אין דער יוואָ־ביבליאָטעק“
- פֿריטיק דעם 3טן דעצעמבער: ד״ר יואל בערקאָוויטש (אַקספֿאָרדער אוניו״) – „צו אַ נייער גאָלד־פֿאָדען־פֿאַרשונג“
- פֿריטיק דעם 10טן דעצעמבער: ד״ר דוד־הירש ראָסקעס (ייִדישער טעאָלאָגישער סעמינאר) – „מײַן מאַמעס לידער“

נאָך פּרטים קלינגט אַן ד״ר הערשל גלעזער. טעל': 212-246-6080.



אויפֿן ערשטן ייִדיש־אקאדעמישן סעמינאר

דער יוואָ־פֿירט אַינן אַ נניעם אקאדעמישן סעמינאר אין ייִדיש און מיזרח־אייראָפּעיִשע ייִדישע לימודים, אַנגעפֿירט פֿון ד״ר דוד פֿישמאַן און ד״ר הערשל גלעזער. די צווייִוואָכיקע פֿריטיקדיקע סעמינארן וועלן געפֿירט ווערן דורכױס אין ייִדיש און זינען אויסן געלערנטע און גראַדויר־סטודענטן אין דעם פֿעלד.

די נניע סעמינארן האָבן צוויי צילן. ערשטנס, צוזאַמענצוברענגען געלערנטע און סטודענטן פֿון מיזרח־אייראָפּעיִשער ייִדישער געשיכטע און קולטור, ייִדישע שפּראַך, ליטעראַטור, פֿאָלקלאָר און קורבישע פֿעלדער וואָס אַרבעטן אין אקאדעמישע אינסטיטוציעס אין ניו־יאָרק און אַרום, אַרײַנגערעכנט קאָלאָמביע־אוניווערסיטעט, דעם ייִדישן טעאָלאָגישן סעמינאר, דעם ניו־יאָרקער אוניווערסיטעט, דעם יוואָ, דעם ישיבֿה־אוניווערסיטעט און דעם ניו־יאָרקער שטאַטישן אוניווערסיטעט.

צווייטנס, דער סעמינאר איז ממשיך די יוואָ־טראַדיציע פֿון ריידן ייִדיש ווי אַן אַקטיווע שפּראַך אויף וויסנשאַפֿטלעכע אַרבעטן און דיסקוסיעס. אַ סך געלערנטע און סטודענטן אין דעם פֿעלד האָבן גרויס חשק צו הערן לעקציעס אין ייִדיש אויף אַ הויכן ניוואָ און

דער יוואָ־אינסטיטוט אין אַ נניעם פּראַכט־בנין

אונטער דעם נאָמען איז דעם 8טן אַקטאָבער 1999 געווען געדרוקט אין פֿאַרווערטס אַן אַרטיקל פֿון דוד ראָגאָוו, וווּ ער באַשריבט דעם הערלעכן בנין מיט די מאָדערנסטע אויסריכטונגען. דעם ליכטיקן באַקוועמען, שייַן דעקאָרירטן צווייגאַרנדיקן לייענזאַל. אויף אַ באַזונדערן העכערן גאַרן געפֿינען זיך די ביבליאָטעק־ביכער גופּא, אויסגעשטעלט אין די סאַמע מאָדערנע רוק־פּאַליצעס, וווּ די לופֿט איז ספּעציעל רעגולירט, כדי די זעלטענע ביכער און ספֿרים זאָלן ניט באַשעדיקט ווערן.

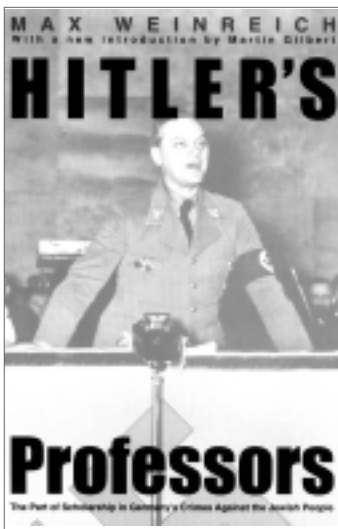
אין דעם בנין וועלן אינגעזאַמלט ווערן קאָלעקציעס פֿון אַלע אינסטיטוציעס, דהיינו: 100 מיליאָן זעלטענע דאַקומענטן און אַריגינעלע מאַנוסקריפֿטן; פֿינף הונדערט טויזנט ביכער און ספּעציעל די 350 טויזנט ביכער פֿון דער יוואָ־ביבליאָטעק, צווישן זיי די ביכער און ספֿרים פֿון דער ווילנער יוואָ־ביבליאָטעק און פֿון דער באַרימטער סטראַשון־ביבליאָטעק, על־פי נס אָפּגעראַטעוועטע פֿון דער נאַצישער פֿאַרלענדונג; מער ווי צען טויזנט איינסן, אַרבעטן און קונסטווערק.

דער „צענטער“ וועט זײַן פֿאַר די ייִדישע קולטור־אוצרות דאָס וואָס אין וואַשינגטאָן איז דער „סמיטסאָניען“ פֿאַר די אמעריקאַנער קולטור־אוצרות.

דער בנין, וווּ עס געפֿינען זיך אונטער איין דאַך, אַחוץ דעם יוואָ, נאָך פֿיר קולטור־אינסטיטוציעס, גייט אונטערן נאָמען „צענטער פֿאַר ייִדישער געשיכטע“.

פּובליקאַציעס

פֿרילינג 1999 האָט דער פֿאַרלאַג פֿון יעיל־אוניווערסיטעט אַרויסגעגעבן דעם לאַנג אויסגעוואַרטן איבערדרוק פֿון דער ענגלישער אויפֿלאַגע פֿון ד״ר מאַקס ווינריכס **היטלערס פּראָפּעסאָרן**. די פּיאַנירשע שטודיע איז אָפּגעגעבן דער ראַלע פֿון דײַטשישע אקאדעמיקערס וואָס האָבן מיטגעהאַלפֿן ביים שאַפֿן און דורכפֿירן די נאַצישע אידעאָלאָגיע. דאָס בוך איז געשריבן געוואָרן באַלד נאָך דער מלחמה, ווען ס'האַבן אַנגעהויבן אַנקומען צום יוואָ דאַקומענטן פֿון אייראָפּע. דאָס בוך האָט געשפּילט אַ וויכטיקע ראַלע בעת דעם נירנבערגער פּראָצעס. די נניע אויסגאַבע האָט אַ פֿרישע הקדמה פֿונעם היסטאָריקער סער מאַרטין גילבערט. דאָס בוך קען מען באַשטעלן דירעקט פֿונעם פֿאַרלאַג.



צום טויט בשעתו פֿון באקאנטן שרייבער אלטער קאָצינע

פֿונעם אַרכיוו איז אונדז געקומען אונטער דער הענט אַ נעקראָלאָג נאָך אלטער קאָצינע (1885–1941), געשריבן פֿון זיין גוטן־פֿרענד די פּאָעטעסע קאָדיע מאָלאָדאָוסקי אינעם זשורנאַל פּוילישער ייד. דאָ דרוקן מיר דערפֿון איבער עטלעכע אויסצוגן. – רעד'

עס איז גאַנץ שווער צו שרייבן אַ נעקראָלאָג וועגן אלטער קאָצינע, אַ מענטש וואָס האָט געהאַט זייער אַ סך לעבעדיקע אינטערעסן, געזעלשאַפֿטלעכע און ליטעראַרישע. די עלטער איז געווען זייער ווייט פֿון אים, כאָטש ער איז שוין געווען אין די מיטעלע פֿרֿעזיקער, ווען איך האָב אים געזען צום לעצטן מאל אין וואַרשע. קלעפט זיך טאַקע עפעס ניט צו אים אַ „נעקראָלאָג“, אָנגעשריבן, ווי ער פֿלעגט זאָגן, מיט „פּסחדיקע“ ווערטער. ער האָט געהערט צו דעם דור שרייבער, וואָס האָט געלעבט מיט הומאַניטאַרע אידעאַלן, און האָט עס גענומען ערנסט. זיין אַדרעס אין וואַרשע אויף נאַוואָליפּיע־גאַס איז געווען אַן אַדרעס פֿון אַ מוטיקן קעמפֿער אין דער צייט פֿון דער פּוילישער „דעמאָקראַטישער“ רשעות.



אלטער קאָצינע

אין קאָצינעס דירה אויף דער וואַנט איז געהאַנגען פּרצעס בילד מיט אַ פֿרֿינדלעכער אויפֿשריפֿט, און צו דעם י.ל. פּרֿיך־בילד האָט קאָצינע אַרויפֿגעקוקט דאָס גאַנצע לעבן, און איך האָב שטענדיק געהאַט דעם איינדרוק, אַז קאָצינע נעמט ניט אונטער קיין זאָך, איידער ער האַלט ניט אַפּ אַ באַראַטונג מיט פּרצעס בילד אויף דער וואַנט. אין זינע אַרטיקלען פֿאַררופֿט זיך קאָצינע כּסדר אויף פּרצן – „אין פּרצעס צייטן“, „אין דער טראַדיציע פֿון פּרצן“ – אַאז״וו. און וואָס עס איז געווען אין דער טראַדיציע פֿון פּרצן איז פֿאַר קאָצינע אומאָפֿערעגבאַר, גוט.

עס האָט אים געפֿעלט די פֿעיקייט פֿון צופּאַסן זיך, ער איז געווען אַ נעסט פֿון ווידערשפּרוכן – אַ ראַדיקאַל און אַ מענטש מיט איינגעוואַרצלעטע ייִדישע טראַדיציעס, אַ דערצויגענער אין ווילנע אויפֿן שולהויף. ער איז געווען אַן אַפּיקורס און אַ גאַטזוכער, אַ פֿאַנטאַזיאַר און אַ קעמפֿער.

איך פֿלעג אָפֿט זיין ביי קאָצינע אין הויז. איין מאל האָט מיר זיין פֿרוי חנה, וואָס איז געווען זייער איבערגעגעבן, אַ זאָג געטאָן: ער טראַכט גאַר ניט, וואָס עס זינען אַזעלכע שרעקלעכע צייטן... דער וואַלף האַלט אָפֿן דעם פּיסק, סכּנות... מען וואַלט עס אים באַדאַרפֿט דערמאַנען, קאָצינע...

איך האָב געפרוווט „דערמאַנען“ קאָצינע, אַז עס זינען אַזעלכע שרעקלעכע צייטן... דער וואַלף האַלט אָפֿן דעם פּיסק, סכּנות...

קאָצינע האָט גוט פֿאַרשטאַנען, אַז איך „דריי חנהס רעקאַרד“, ער האָט מיך אָנגעקוקט מיט שטאַרק העלע אויגן און געזאָגט: – נאָך ווייניק, וואָס איך וועל אין גיכן אָנהייבן „שלעפּן“ אַ פֿוס? (ער האָט לעצטנס געליטן פֿון אַ

קראַנקן פֿוס) – זאָל איך נאָך דאָס האַרץ אויך „שלעפּן“? און מיר האָט זיך געדאַכט, אַז פֿאַר מיר זיצט אַ רעליגיעזער ייד, וואָס רעדט וועגן בכל לַבֶּבֶךָ, בכל נֶשֶׁך וּבְכָל מַאֲדָך. דעם פֿוס שלעפּן, מילא – אָבער דאָס האַרץ – דאָס ניט.

ווען וואַרשע וועט צוריק אויפֿגעריכט ווערן, און וועט אָנהייבן אַטעמען און ריידין, וועט מען קאָצינעס נאַמען דערמאַנען מיט ליבע. זיין פען איז געווען אַן אויפֿריכטיקע און געטרייע, און האָט ניט איין מאל געשטעלט זיין פֿרֿייהייט און לעבן אין געפֿאַר. די נאַוואָליפּיע־גאַס האָט געהאַט אַ ווירדיקן איינוווינער, אַ שרייבער, אַ מוטיקן ייד, און זי וועט זיכער ניט פֿאַרגעסן דעם נאַמען – אלטער קאָצינע.

„פוילן“

[המשך פֿון ז' א]

אַמעריקאַנער וויזע, וואָס ער האָט נישט אויסגעניצט. ער האָט נישט געהאַט דאָס האַרץ איבערצולאָזן אַלץ, וואָס איז אים געווען טייער און ווערן אַן אימיגראַנט, פֿיזיש און קולטורעל. ווען ס'האַט אויסגעבראַכן די מלחמה, איז ער צוזאַמען מיט זיין פֿרוי חנה און טאַכטער שולמית אַנטלאָפֿן קיין לעמבעריק, שוין אַקופּירט פֿונעם סאָוועטן־פֿאַרבאַנד.

ווען די דייטשן זיינען אין 1941 אָנגעפֿאַלן, איז ער אַנטלאָפֿן קיין טאַראַנאָפּאָל, וווּ ער איז אומגעקומען אין אַ פּאַגראָם דורכגעפֿירט פֿון אוקראַינער קאַלאַבאָראַנטן. זיין פֿרוי איז אומגעקומען אין בעלזשעץ. בלויז די טאַכטער האָט זיך געראַטעוועט, פֿאַרשטעלט פֿאַר אַ קריסטין.

אויך זיין סטודיאָ מיט זיין קאַלעקציע פֿאַטאַגראַפֿיעס איז אין גאַנצן חרובֿ געוואָרן. בלויז די פֿאַטאַגראַפֿיעס, וואָס קאָצינע פֿלעגט שיקן דעם פֿאַרווערטס, זיינען געבליבן. טייל זיינען שוין פּובליקירט געוואָרן אין די פֿאַרשוונדענע וועלט, רעדאַקטירט פֿון רפּאַל

אַבראַמאָוויטש (פֿאַרווערטס־אַסאַציאַציע, 1947) און אין דאָס בילד פֿאַר מנינע אויגן, פֿון לוציאַן דאַבראַשיצקי און ברנינדל קירשנבלאַט־גימבלעט (ײוואָ און שאַקען־פֿאַרלאַג, 1977). די נייע אויסגאַבע נעמט אַרײַן מוסטערן פֿון קאָצינעס אַרבעט פֿאַרן פֿאַרווערטס, וואָס געפֿינען זיך איצט אינעם יוואָ־אַרכיוו, צוזאַמען מיט זינע וויציקע קעפלעך צו די בילדער (וואָס דער פֿאַרווערטס האָט נישט געניצט).

קאָצינע איז געווען געוואַלדיק סענסיטיוו צו זינע פּערסאָנאַזשן, צי אין סטודיאָ־פֿאַרטערען צי אויף אַ וואַרשעווער גאַס צי אין אַ שטעטל אויפֿן מאַרקפּלאַץ. דאָס נייע בוך עפֿנט אַ פֿענצטער צום פֿאַרשניטענעם ייִדישן פּוילן דורכן עקסט שאַרפֿן אויג פֿון אלטער קאָצינע.

דער יוואָ לאַנסירט אַ זאַמלער־פּראָיעקט אין רעליגיעזע געגנטן אין ניו־יאָרק

ליידישע זייטן

צום ערשטן מאל זינט צענדליקער יארן האָט דער יוואָ זיך גענומען צו אַ פּראָיעקט לויטן מוסטער פֿון דער קלאַסישער זאַמל־אַקציע אין די 20ער און 30ער יארן א״ט, אין די שילן אין און אַרום ניו־יאָרק. די ערשטע עובֿדה וועט זײַן דאָס אַרומפֿערגן אין הונדערטער שילן אָדער „שטיבלעך“ געשאַפֿענע פֿון דער שאַרית־הפּליטה במשך פֿון די פֿאַרגאַנגענע פֿופֿציק יאָר. ס׳וועלן געזאַמלט ווערן דאָקומענטן פֿון אַ געקליבענעם סכּום שילן, וואָס זאָל אָפּשפּיגלען זייערע געשיכטעס, זייערע אייראָפּעיִשע שורשים, זייערע פֿאַרבינדונגען מיט חסידים (אויב

די אַרכיוואַרן פֿון דעם פּראָיעקט וועלן זאַמלען אַלע מעגלעכע געשריבענע אָדער געדרוקטע מאַטעריאַלן וואָס געפֿינען זיך אין די שילן, וואָס שפּיגלען אָפּ זייערע אַקטיוויטעטן, אַרײַנגערעכנט פֿאַרבעטונגען צו חתונות און בר־מצוות, פֿאַטאַגראַפֿיעס, מודעות וועגן לעקציעס, ווילטויקע אונטערנעמונגען. פּלאַקאַטן וואָס ווערן רעגולער אױפֿגעהאַנגען אויף די ווענט בשײַכות מיטן קולטורעלן, גײַסטיקן, קאַמעראַציעלן און דערצײערײַשן לעבן פֿונעם ציבור, וועלן אויך געזאַמלט ווערן. ר' אַבֿרהם־יהושע העשל, וואָס ווײַנט אין ברוקלין, איז באַשטימט געוואָרן פֿאַר אַ

אַזעלכע זײַנען פֿאַראַן) און די אַלע מינהגים און טראַדיציעס אַריבערגעפֿירטע דורך זייערע גרינדערס אויפֿן אַמעריקאַנער קאַנטײַנענט. די מאַטעריאַלן וועלן אַינגעגלידערט ווערן אינעם יוואָ־אַרכיוו און זײַן צוטריטלעך פֿאַרן ברייטן עולם.

באַשטימט געוואָרן פֿאַר אַ צײַטווייליקן אַרכיוואַר פֿאַר דעם פּראָיעקט. ר' אַבֿרהם־יהושע האָט הינטער זיך אַ סך פּראַקטיק בײַם דורכפֿירן אינטערוויען אויף ייִדיש. ר' אַבֿרהם־יהושע, וואָס ער האָט אַליין געלערנט אין ניו־יאָרק און ירושליםער ישיבֿות, האָט אָפּגעגעבן אַ סך צײַט אויף צו פֿאַרשן די געשיכטע און מינהגים בײַ רעליגיעזע ייִדן און האָט אַ טיפֿע קענטעניש פֿון דער ליטעראַטור אויף דער טעמע. ער האָט אויך געהאַלטן לעקציעס וועגן דעם חורבן באַזירטע אויף זײַן פּראַקטיק אין דעם פֿעלד. ער וועט פֿירן אינטערוויען, דער עיקר אין ייִדיש, און זאַמלען אינפֿאַרמאַציע וועגן די שילן אין ניו־יאָרק, וועגן די גרינדערס, דעם גורל פֿון די קהילות בעתן חורבן, דעם נוסח און די

תפארת יונה • דבני שלמה
 תלמוד תורה
 פורטוה חשובה לחשידי התשובה (בגיל 9 עד בר מצוה)
 אַ יעדע ערב שבת קודש וועט זײַן אַ שיעור כּפּרין אַבּות פֿון 4:00 ביז 5:30
 דינסטאָג אַנעבּן וועט זײַן אַ שיעור כּפּל־יאָנען פֿון 7:30 ביז 8:30
 וואַנאָ אַנעבּן וועט זײַן אַ שיעור כּפּרין סלכּים פֿון 6:30 ביז 8:00
 בתלמוד תורה תפארת יונה דבני שלמה
 1749 – 51st St.

מעלדונג פֿון אַ באַראָ־פּאַרקער תלמוד־תורה

אומגעוויינטלעכע מינהגים, די צאָל מתפללים, ספּעציעלע ניגונים, די גערעדטע שפּראַכן. אויך מיט תורה־לערנען, די צײַט און די מעטאָדן פֿון וואַכנדיקע לעקציעס וועט ער זיך פֿאַרנעמען. דערצו וועלן אויסגעפֿאַרשט און דאָקומענטירט ווערן אַנדערע פֿונקציעס פֿון דער שיל, ווי למשל גמילת־חסד־קאַסעס און שטיץ פֿאַר צדקה־צוועקן. חוץ די אינטערוויען וועלן אויך דורכגעפֿירט ווערן רעקאָרדירונגען פֿון ניגונים געזונגענע אויף רעליגיעזע מסיבות.

פֿון די אינטערוויען וועט זיך אַרויסשײלן אַ קאַלעקטיווע דערצײלונג, וואָס וועט אָפּשפּיגלען די גײַסטיקע און היסטאָרישע פּערספּעקטיוו פֿון דער קהילה. אין דער זעלבער צײַט וועלן די אינטערוויען העלפֿן, אַז פֿאַרשערס און געלערנטע זאָלן זיך באַקענען מיט

קינדער און קינדסקינדער; פֿאַראַן ישיבֿה־בחורים און ראַשי־ישיבֿות, רבנים, געשעפֿטסלייט, באַלעבאַסטעס, אינסטאַלאַטאָרן, עלעקטריקערס, עסן־ליוועראַנטן, קרעמערס און קאַמפּיוטער־פּראָגראַמירערס.

דער הויפטציל פֿון דער אַרבעט וועט זיך קאַנצענטרירן אויף אינטערוויען מיט די מתפללים, וואָס וועלן דערצײלן וועגן דער געשיכטע און די רעליגיעזע טראַדי־ציעס פֿון זייערע קהילות. אינטערוויען מיט דער שאַרית־הפּליטה וועלן זײַן אַן עיקרדיקער טײל פֿון דער אַרבעט, ספּעציעל ווען מע וועט דערצײלן אויפֿן היימישן ייִדיש. אַנדערע באַטייליקטע וועלן צוטראַגן וויכטיקע אינפֿאַר־מאַציע וועגן דער שיל, סײַ אַ מאל, סײַ הינט. דערפֿאַר ווײַל ביז איצט איז פֿאַראַן ווייניק סיסטעמאַטישע אַרכיוואַלע דאָקומענטירונג וועגן אַ סך פֿון די שילן, וועלן די אינטערוויען זײַן אַ פּיאָנירישע אַרבעט אויף צו שאַפֿן דעם יאָדער מאַטעריאַלן פֿאַר דעם פּראָיעקט.

[המשך אויף ז' ז]

75 יאָר יוּוָאָ



ס'ווערט 75 יאָר זינט ס'איז אויפֿגע־שטעלט געוואָרן דער יוּוָאָ! איך האָלט, אַז בײַם סוף פֿון אונדזער שטורעמדיקן יאָרהונדערט איז פֿאַסיק, מיר זאָלן זיך פֿאַרטראַכטן וועגן דער שליחות פֿון יוּוָאָ. לאַמיר אונטערשטרײַכן אונדזער איבערגעגעבנקייט דעם יוּוָאָ און די קומעדיקע דורות.

אַ מאָל איז מיזרח־אײראָפּע געווען אַ פֿעסטונג פֿון ייִדיש און ייִדישן שטייגער. אין יענער סבֿיבֿה איז אויפֿגעקומען דער יוּוָאָ. נאָכן חורבן איז די שארית־הפּליטה, אַזוי ווי דער יוּוָאָ, שיער נישט אויפֿגעשטאַנען תּחית־המתים. האַלטן מיר זיי בכבֿוד און האָבן גרויס אַפּשײַ פֿאַר זייערע אויפֿטוען.

דער יוּוָאָ איז שוין 75 יאָר אַ זײַל פֿון ייִדישן לעבן, וואָס ער היט אויף, פֿאַרשט אויס און פֿאַרנעמט זיך מיט אַלץ וואָס ס'האַט אַ שניכות צו ייִדן און צו דער ייִדישער שפּראַך און קולטור. דער יוּוָאָ האָט אינגעשטעלט אַן אַרומנעמיקע דעפֿיניציע פֿונעם ייִדישן המשך, אַ דור־דורותדיקע מיטן קוק אויפֿן מאָרגן. אינעם נייעם יאָרהונדערט וועלן מיר מוזן שאַפֿן פֿאַרבינדונגען צווישן דורות און צווישן ייִדן פֿון אַלע לענדער – פֿון ישראל, קאַנאַדע, מעקסיקע און די פֿון געוועזענעם ראַטן־

פֿאַרבאַנד. פֿאַראַן אַזוי פֿיל יונגע ייִדן, וואָס ווילן זיך לערנען ייִדיש, טועם זײַן פֿון דער ייִדישער קולטור און געפֿינען זייערע וואַרצלען אין מיזרח־אײראָפּע. און דער יוּוָאָ מוז זיי אַרויסהעלפֿן. טאָ שטייט צו צו אונדז בײַם אַריבערטועטן די שוועל פֿון אונדזער 75סטן יאָר, מיר זאָלן אין איינעם אַרײַנשפּאַנען אינעם מאָרגן.

לאַזט זשע פֿון זיך הערן!

שיקט אונדז אַ בריוול אָדער אַ טעלעקאָפּיע (פֿאַקס) אויפֿן וויטערדיקן אַדרעס:
ידיעות פֿון יוּוָאָ
 15 וועסט 16סטע גאַס
 ניו־יאָרק, נ"י 10011
 מיר דאַנקען אײַך אין פֿאַרויס פֿאַר אויספֿאַלגן אונדזער בקשה!

אוריאַל ווינרײַך־זומער־פּראָגראַם

איך וויל דאַנקען דעם יוּוָאָ, וואָס זיי האָבן מיר צום צווייטן מאָל דערמיגעכט זיך צו באַטייליקן אין דער ייִדיש־זומער־פּראָגראַם פֿון יוּוָאָ און קאַלאַמביע־אוניווערסיטעט. די נוצן פֿון דעם זינען פֿאַר מיר ניט איבערצוגעבן. און באמת... אַנטייל נעמען איין מאָל איז ניט גענוג. ווי אַן אַנהייבער האָט זיך מיר געדאַכט, אַז איך וואָלט דורכגעבראַכן אַ וואַנט אינעם געראַנגל אינצוזאָפֿן אין זיך דעם יסוד פֿון דער שפּראַך; אינעם מיטנדיקן קלאַס האָבן איך געפֿילט, אַז איך וועל גאָר גיך קענען שווימען אינעם ים פֿון דער ייִדישער ליטעראַטור, זיך קוויקן מיט די קלאַסישע ווערק פֿון אונדזערע גרעסטע שרײַבערס: פּרץ, שלום־עליכם, שלום אש, חיים גראַדע, אַבראַם רײזען, משה נאָדיר, יוסף אַפּאַטאַשו א"א. איצט בין איך שוין צוריק אין דרום־אַפֿריקע און מע האָט מיך שוין פֿאַרבעטן אַפּצוגעבן דריי באַריכטן וועגן דער פּראָגראַם. אַ דאַנק דעם באַניצען אונדזער קליינעם לייענקרייז האָבן איך געהאַט די מיגלעכקייט זיך אַנצוהייבן טיילן מיט דעם פֿאַרגעניגן צו לייענען „מאַניש“, פרצעס ערשט געדרוקט ווערק אין ייִדיש, וואָס מיר האָבן געלייענט בני פּראָפֿ אַרענשטיינען. דער זומערקורס האָט מיר מיגלעך געמאַכט ממשיך צו זײַן, סײַ מיט מײַן דרום־אַפֿריקאַנער ייִדישער ביבליאָגראַפֿישער אַרבעט, סײַ מיט מײַן פֿאַרשאַרבעט וועגן דרום־אַפֿריקאַנער ייִדישן קולטור־לעבן, און ספּעציעל וועגן ייִדישן טעאַטער. נאָך אַ מאָל אַ גרויסן, האַרציקן דאַנק!

זײַט וויסן! געוועזענע תּלמידים פֿון דער ייִדיש־זומער־פּראָגראַם!

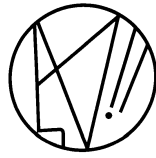
סוף־פּל־סוף וועט עס זײַן! אַ בולעטין פֿאַר געוועזענע תּלמידים פֿון דער ייִדיש־זומער־פּראָגראַם! סוף־פּל־סוף אַ נעץ פֿאַר זומער־פּראָגראַמניקעס. דער ערשטער ענין: דאָס דערהײַנטיקן די אַדרעסן־רשימות.

אויב איר זײַט אַ געוועזענער סטודענט פֿון דער ייִדיש־זומער פּראָגראַם א"נ אוריאַל ווינרײַך אָדער איר זײַט אין קאַנטאַקט מיט געוועזענע סטודענטן פֿון פּראָגראַם, זײַט אַזוי גוט און לאַזט אונדז וויסן אײַער (זײַער) הײַנטיקע קאַנטאַקט־אינפֿארמאַציע, אַרײַנגערעכנט נאָמען, אַדרעס, טעלעפֿאָן און טעלעקאָפּיע־נומערן און בליצפֿאַסט־אַדרעס. אַפֿילו ווען איר זײַט שוין אין אונדזער אַדרעסן־רשימה דאַרפֿן מיר סײַ ווי וויסן צי מע דאַרף אײַך אַרײַננעמען אין דער בולעטין־רשימה.

צום בעסטן שרײַבט אַ בליצפֿאַסטל יאַנקל סאַלאַנטן:
 YSalant@yivo.cjh.org

אַנישט קענט איר אים דערגרייכן דורכן טעלעפֿאָן, טעלעקאָפּיע אָדער פֿאַסט: 212-246-6080, עקסט' 6138; 212-292-1892; יאַנקל סאַלאַנט, 15 וועסט 16סטע גאַס, ניו־יאָרק, נ"י 10011, פֿ"ש.

רחל (ווער־אַניקאַ) בעלינג
 ביבליאָטעקער פֿון ייִדישע ליחודים
 קייפּטאָווער אוניווערסיטעט



אַרויס אַ בוך פֿאַטאָגראַפֿיעס פֿון אַלטער קאַצינע א"ט „פּוילן”



ד דער פֿאַרלאַג „מעטראָפּאָליטען בוקס” בשותפות מיטן יִוואָ האָט אַרויסגעגעבן אַ נײַ בוך פֿאַטאָגראַפֿיעס א"ט „פּוילן – ס'ידישע לעבן אין דער אַלטער היים” (אויף ענגליש). די קאַלעקציע נעמט אַרײַן פֿאַטאָגראַפֿיעס סײַ פֿון די שטעט, סײַ פֿון די שטעטלעך אינעם פֿאַרמלחמהדיקן פּוילן, גענומענע פֿונעם באַוווּסטן ייִדישן שרײַבער און פֿאַטאָגראַף, אַלטער קאַצינע. מאַרעק וועב, דער הויפּט־אַרכיוואַר פֿונעם יִוואָ, האָט רעדאַקטירט דעם באַנד. דער יִוואָ דריקט אויס אַנערקענונג פֿר' שולמית קאַצינע־רעאַלע, די טאַכטער פֿונעם מחבר, וואָס זי איז געווען די טרײַבקראַפֿט בײַם אַרויסגעבן דעם באַנד און וואָס זי איז, צום באַדויערן, געשטאַרבן עטלעכע חדשים איידער דאָס בוך איז אַרויס, האָט זי נישט דערלעבט צו זען די פֿרוכט פֿון איר האַרעוואַניע.

אַלטער קאַצינע (1885-1941) איז געווען אַ מחבר פֿון דערצײלונגען, פּיעסעס און פּאַעזיע. ער האָט אָנגעהויבן זײַן קאַריערע אונטער דער השפּעה פֿון פּרצן, וואָס האָט אים מקרֶב געווען. לויט ווי ס'גײט איבער קאַדיע מאַלאַדאָווסקי, „אין קאַצינעס דירה אויף דער וואַנט איז געהאַנגען פּרצעס בילד. איך האָב שטענדיק געהאַט דעם איינדרוק, אַז ער נעמט נישט אונטער קײן זאַך, איידער ער האָלט נישט אָפּ אַ באַראַטונג מיט פּרצעס בילד אויף דער וואַנט”. קאַצינע איז געווען פֿאַרבונדן מיט אַלע באַרימטע שרײַבערס פֿון יענער צײַט, ספּעציעל מיט דער „כאַליאַסטרע”, וואָס צון איר האָבן געהערט פּרץ מאַרקיש, י.י. זינגער א"א. ער איז אויך געווען דער גרינד־דער און רעדאַקטאָר פֿון עטלעכע ייִדישע פּובליקאַציעס.

אַבער פּרנסה האָט ער געהאַט פֿון פֿאַטאָגראַפֿירן. ער האָט געהאַלטן אַ פֿאַטאָסטודיאָ אין וואַרשע און איז אַרומגעפֿאַרן איבערן לאַנד נעמען בילדער פֿון טראַדי־ציאַנעלן ייִדישן לעבן. אין 1921 האָט אים דער היאַס אָנגעשטעלט צו פֿאַטאָגראַפֿירן ייִדן וואָס קלײַבן זיך צו פֿאַרלאָזן פּוילן. נאָך דעם ווי ער האָט פֿאַרענדיקט די אַרבעט, ווי ער אַליין האָט עס איבערגעגעבן, „האַט מיך [קאַהאַן] אָנגאַזשירט אַלס פֿאַטאָ־קאַרעספּאָנדענט פֿאַרן פֿאַרווערטס. מײַן פּראָגראַם האָט געזאַלט זײַן – אַלע שטעט אין פּוילן, וועלכע האָבן אַן אינטערעס פֿאַרן ייִדישן לעזער אין אַמעריקע”. כּאַטש ער איז געווען באַשטימט צו אַרבעטן בלויז צוויי יאָר, איז ער אַ גאַנצן יאַרצענדליק געבליבן פֿאַרבונדן מיטן פֿאַרווערטס. ווי מאַרעק וועב באַמערקט אין דער הקדמה, „האַט מען אין די שפּעטע 30ער יאָרן אַרויסגעגעבן קאַצינען אַן [המשך אויף ז' ד]

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