

Jews and Medicine

Groundbreaking Conference to Take Place in November



On the occasion of its 80th anniversary, YIVO is sponsoring an historic conference, “Jews and Medicine — In the Footsteps of Maimonides: The Jewish Doctor as Healer, Scientist and Intellectual.” The November 6th conference initiated by the Board of Overseers, will feature

some of the nation’s outstanding experts in medicine and related fields, including at least one Nobel laureate, who will explore the history of Jews in medicine and their roles and responsibilities today. Topics include medical ethics, the role of women, the attraction of the medical field for Jews and issues related to the boycott of Israeli academicians and physicians at international meetings. The conference is expected to be of interest to the general public as well as medical and health professionals.

Concurrent with the conference, an exhibition will focus on the subject with artifacts and documents from the extensive YIVO Archives.

“Since the Talmudic period, a millennium and a half ago, the study of medicine has attracted young Jews of a scholarly bent,” noted Dr. Sherwin Nuland, M.D., F.A.C.S., of Yale University School of Medicine, a member

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Claims Conference and French Shoah Foundation

YIVO Awarded \$220,000 for Holocaust Archive

The YIVO Archives has been awarded two grants totaling \$220,000 to support major preservation and cataloging efforts. The Conference on Jewish Material Claims Against Germany is providing \$100,000 toward the creation of new microfilms of core collections in the YIVO Holocaust Archive, as well as electronic finding aids. The microfilms are designed to replace existing copies made by YIVO in the 1940s and 1950s, which are now deteriorating. The new finding aids will be available to researchers via Google Internet searches and will be downloadable. In addition, the Fondation pour la Mémoire de la Shoah (FMS) in Paris, founded in 2000 by an order of the French government, is providing 100,000 Euros (equivalent to \$120,000) toward the YIVO Holocaust Archive Project.

The grant from the FMS — known in English as the



Jewish children who survived the war welcome actress Molly Picon to Le Colonie Scaire (France, 1946).

Foundation for the Remembrance of the Holocaust — will serve as a matching grant to that of the Claims Conference. However, it will be used especially on the microfilming and digitization of thousands of documents in the French collections in the YIVO Archives. Those documents will be linked to electronic finding aids in English and French. Under the FMS grant, the French-language finding aids will be sent to the Centre de Documentation Juive Contemporaine (Center for the Documentation of

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YIVO News

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

A founding partner of the Center for Jewish History, YIVO holds the following constituent memberships: • American Historical Association • American Association of Professors of Yiddish • Association for Jewish Studies • Association of Jewish Libraries • Council of Archives and Research Libraries in Jewish Studies • Museums Council of New York City • Society of American Archivists and • World Congress of Jewish Studies.

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From the Chairman of the Board **Bright Future Ahead**

As I leafed through the proofs for this issue of *Yedies/YIVO News*, I was struck once again by the tremendous variety and vitality of YIVO's work. Our strengths are many and impressive. At YIVO we can offer expertise and research assistance on the broadest range of Jewish-related topics, thanks to the unique talents of our staff and volunteers. Our archives and library make accessible a wonderland of truly irreplaceable items, both the seemingly quotidian and the one-of-a-kind.

If you want to hear a top Ladino scholar discuss the Jewish history of Salonika, listen to five contemporary Jewish authors talk about their craft, examine a manuscript of Genesis in the ancient Samaritan script, read autobiographies of Jewish immigrants to America, explore the history of Jewish cooperative communities or understand the importance of food in the Jewish family today, YIVO is the place to be!

Just the other day I was in the stacks of the archives looking through the acid-free boxes containing documents, manuscripts, letters, photographs, postcards — all pieces of our history and culture. In reality, every piece is interesting and related to every other piece, in a vast crazy quilt embodying Jewish life, history and contemporary innovation. It was fascinating.

In one set of containers were the records of *landsmanshaftn* arranged in alphabetical order. It touched me to see this documentation — the photographs and newsletters — of the communal societies formed in America by people in my father's generation. I also saw sheet music — copies of "*Eishes Chayil*" (A Woman of Valor),

traditionally sung by husband to wife at the beginning of *Shabes* and "Long Live the Land of the Free," both with music by Joseph Rumshinsky and printed in New York. This



Bruce Slovin

"YIVO is a place for candid intellectual exchange and discourse."

experience got me thinking about yesterday, today and tomorrow.

Because YIVO connects the world of my father with today, it is the place to research in depth almost any aspect of Jewish life, history and culture. It is also a place in which we can feel the long line of footsteps in which we follow, as we go forward with innovative plans and ideas.

Once again YIVO is a place for candid intellectual exchange and discourse. We begin this year with a great symposium on November 6, 2005, "Jews and Medicine — In the Footsteps of Maimonides: The Jewish Doctor as Healer, Scientist and Intellectual." This is an opportunity to bring outstanding physicians, ethicists and public intellectuals together with the broadest YIVO audience. I hope you will join us at the symposium, but if you cannot, it will be simulcast online, then archived on our redesigned state-of-the-art web site at www.yivo.org.

When you read this issue of the YIVO newsletter, I hope you feel the same way I do: a great pride in YIVO and a tremendous optimism about the future. We have come so far, working and celebrating together. Today and tomorrow — there is such a bright future ahead.

One Measure of Success

Throughout YIVO's recent renaissance, I have observed countless achievements within the Institute. Among the most remarkable is the increase in the number of publications sponsored since 1999 — an unprecedented 16 books, more than any other independent Jewish research institute in the world. These have generally fallen into two broad categories: new English-language monographs based on the latest historical, social science and humanities research and the reprinting of major Yiddish language reference works that are so essential for the new generation of scholars working in Yiddish Studies.

In 2002, with Yale University Press, YIVO published *The Last Days of the Jerusalem of Lithuania: Chronicles from the Vilna Ghetto and the Camps, 1939-1944*. This was the long-awaited English translation of the Yiddish diaries of Herman Kruk, a Bundist activist from Warsaw who fled to Vilna in 1939. Edited by Benjamin Harshav of Yale University, this work contains vast amounts of material not included in the 1961 YIVO Yiddish edition.

The same year, YIVO opened a window on prewar Jewish life in Poland with *Awakening Lives: Autobiographies of Jewish Youth in Poland before the Holocaust*, edited by Professor Jeffrey Shandler of Rutgers University and published in cooperation with Yale University Press. Based on materials collected in a series of YIVO autobiography contests, these poignant memoirs are the voices of a lost generation.

Intensive work began on *The YIVO Encyclopedia of the Jews in Eastern Europe* in 2002, led by Editor-in-Chief Dr. Gershon Hundert, Segal Professor of Jewish History at McGill University (Montreal). Seventy five percent of the planned 1800 articles are

in, prepared by over 430 Jewish and non-Jewish scholars from 16 countries in 11 languages: English, Hebrew, Yiddish, Polish, Russian, Hungarian, Romanian, Czech, Slovak, German and French. All non-English articles will be translated before the completed manuscript is sent to the publisher, Yale University Press, on October 1, 2006.

Between 1992 and 2002, YIVO reprinted two major Yiddish language classics: the 50th edition of Uriel Weinreich's classic, *College Yiddish* (1999), and *The Standard Yiddish Orthography: Rules of Yiddish Spelling* (6th edition, 1999).

The pace of publication has accelerated. This year, YIVO plans to publish eight new titles, the largest number YIVO has published in one year since the mid-1940s. These include the important *My Future Is in America: Autobiographies of Eastern European Jewish Immigrants* (New York University Press, December 2005), edited by Jocelyn Cohen and Daniel Soyer, based on materials collected by YIVO in a 1942 contest for the best autobiography by a Jewish immigrant on the theme, "Why I Left the Old Country and What I Have Accomplished in America." Chosen from over 200 entries and translated from Yiddish, this book offers a compelling portrait of Eastern European Jewish immigrants as they integrated themselves into American life.

Equally thought provoking is *Old Demons and New Debates: Anti-Semitism in the West* (Holmes and Meier/YIVO, 2005), edited by David Kertzer of Brown University, which grew out of the May 2003 International Conference in New York organized by YIVO. It features the revised papers of 14 distinguished academics and public intellectuals who took part in the conference.

An evening panel scheduled for October 20, at the Center for Jewish History, will explore the book's themes and implications.

A third YIVO work based on original research is the *New Anthology of Yiddish Folksongs* by Ruth Rubin, edited by Mark Slobin and Chana Mlotek (Wayne State University Press/YIVO, December 2005). This work represents YIVO's commitment to fostering the study of East European Jewish folklore.

The year 2005 also marks the publication of two new important Yiddish-language titles: Mordkhe Schaechter's *Plant Names in Yiddish: A Handbook of Botanical Terminology* (which includes a Latin-English-Yiddish Taxonomic Dictionary); and the newest edition of Alexander Harkavy's classic *Yiddish-English-Hebrew Dictionary* (Yale University Press/YIVO). Originally published in 1925, the Harkavy dictionary remains the best Yiddish-English-Hebrew dictionary in print.

And finally, on the occasion of the 350th anniversary of Jewish settlement in the United States and the 80th anniversary of YIVO's founding, the Institute is reprinting Khaykl Hurwitz's *Tsofnes Paneyekh* (Berdichev, Ukraine, 1817), with a new introduction by Brad Sabin Hill, Dean of the YIVO Library. *Tsofnes Paneyekh* was the first Yiddish book devoted to the subject of America, and the first published using the Eastern European Yiddish literary standard.

As YIVO continues to evolve, we will ignite awareness and involvement through an ever-expanding library of unique literature, based on YIVO materials and human expertise. I hope you will join me in celebrating our Jewish heritage by continuing to support YIVO's ongoing publications projects.



Dr. Carl J. Rheins

YIVO Institute for Jewish Research Donors

We acknowledge gifts of \$5,000 and above from July 1, 2004, through June 30, 2005. We also extend our gratitude to the thousands of donors who are not listed in this issue of *Yedies*.

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YIVO at 80: Spanning Continents and Generations

A Stage for Success

Building Lasting Relationships

by Ella Levine, Director of Development and External Affairs

The job entrusted to YIVO by the Jewish people is to serve those seeking a Jewish education and a connection to their history. Many of us were raised with the mission of helping people understand the importance of the world that well-nigh perished over a half-century ago and to preserve YIVO's tradition of superior Jewish learning and scholarship. Philanthropy has always been a critical part of Jewishness, and it ensures the survival of this fine institution. By building a long-lasting relationship with YIVO, you become a partner in protecting and sustaining Jewish historical values.

"Having begun my Jewish education in Vilna, knowing the home of YIVO in Vilna and now being part of the same YIVO right here in New York is very emotional and satisfying," writes Esther Hautzig, member of the Board of Directors of Nusakh Vilne (see related article, page 9).

YIVO now takes on the added responsibility of memorializing Vilna Jews through an annual lecture made possible by the newly established Nusakh Vilne endowment. Moreover, the YIVO Archives has received the entire correspondence and records for the last 57 years of Nusakh Vilne. This and similar gifts enhance YIVO as a major resource for future Holocaust historians, a place that embraces our history and culture for now and the future.

I am privileged to be a member of a rare group of people who are such important links in YIVO's special history. It reinforces the continuing and powerful ties to my own — and our — Jewish family roots and culture.

We must help one another if we feel a sense of shared heritage, history and destiny. With your ongoing friendship and support YIVO will be able to reach the next generation. By continuing to preserve, tell and teach our history through YIVO, we build a stronger and brighter future. Help us continue to foster new generations of active Jewish learners and leaders.

You may wish to make a gift that will provide immediate benefits to YIVO, or you may want to create an endowment fund, providing support in perpetuity. YIVO takes great pride in the number of supporters who have chosen this way of honoring the memory of their loved ones. Doing so creates a legacy and commemorates the lives of those we hold so dear. Another way to establish an enduring connection with Jewish history and scholarship through YIVO is by leaving a lasting legacy in your will. We are reaching out to the Jewish community at large with a life-affirming message: we have inherited the obligation from

our parents to preserve our heritage and our tradition of scholarship by maintaining YIVO.

We remain dedicated to a full understanding of Jewish life, by drawing on the resources of the past and present. Our work is animated by a shared commitment to the rigors of modern scholarship and the perseverance of our culture.

This shared commitment has also been the basis of your vital support for the hard but necessary work of preserving, teaching and passing along our Jewish heritage, languages and history to current and future generations. The resources of YIVO also play an essential role in advancing Jewish scholarship.

You can help tell the unique East European Jewish story. We seek to maintain a special relationship with our supporters, our most important *shlikhim*, in transmitting the Jewish cultural heritage to coming generations. YIVO has been an essential part of Jewish history for the past 80 years. If you make a planned gift or create a legacy for YIVO, your *tzedakah* will help to ensure that YIVO will thrive beyond your lifetime, so it can serve generations to come.



Ella Levine

Tasty Year at Food as Roots Classes

YIVO's fourth annual Food As Roots series explored different Jewish cultures and their relationships to Italian, vegetarian and Passover holiday cooking. The three events — one of which drew 60 participants — featured acclaimed chefs Peter Berley and Mark Strausman, and Judy Marlow from Simply Divine caterers. The hard work and dedication of co-chairs Cathy Zises and Katja Goldman made this the most successful series yet.

The first class at the home of Caryl and Israel Englander, featured Peter Berley, former executive chef of Angelica Kitchen and current award winning cookbook author.

The second class with Mark Strausman, chef and co-owner of Coco Pazzo and head chef of Fred's at Barneys New York, was held at the home of Katja Goldman and Michael Sonnenfeldt. It featured a wide range of Italian Jewish recipes. Guest speaker Mimi Sheraton, author and former *New York Times* food critic,



Chef Mark Strausman is presented with a special YIVO award.

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Leaders in Business, Medicine, Academics and Finance

New Directors Elected to YIVO Board

YIVO proudly welcomes three new members to its National Board of Directors, increasing its membership to 30.



Stanley Chais

business, academic and legal depth to the Board.

Stanley Chais is a businessman who has been involved in charitable activities his entire adult life. He has been awarded honorary doctorates from two Israeli institutions — the Weizmann Institute and the Hebrew University of Jerusalem — and an honorary fellowship from the Technion, also in Israel. A partial list of the organizations on whose national Boards Chais serves includes: Hillel, the Weizmann Institute of Science, the Hebrew University of Jerusalem, the Technion-Israel Institute of Technology and the American Jewish Joint Distribution Committee. Chais resides in Beverly Hills and New York City.

Dr. Milton Kramer is Clinical Professor of Psychiatry at the Albert Einstein College of Medicine of Yeshiva University and the School of Medicine of New York University. He was director of the Sleep Consultation Service at New York University and is now Director of Psychiatric Research at the Maimonides Medical Center in Brooklyn, teaching international medical graduates who are psychiatric residents. He is also Clinical Professor of Psychiatry Emeritus at the University of Cincinnati

and Clinical Professor of Psychiatry in the College of Medicine at Wright State University in Dayton, Ohio. He served as a captain in the U.S. Army Medical Corps from 1958-60. Kramer joined the faculty in Psychiatry at the University of Cincinnati in 1960 where he rose to the rank of full professor. He opened the sleep and dream laboratory at the Veterans Administration Hospital in Cincinnati, where he served as Assistant Chief of Psychiatry and Acting Chief of the Research Service. He was a founding member of the Association of Sleep Disorders Centers (now the Academy of Sleep Medicine).

Kramer joined the Psychiatry Department at the University of Mississippi in 1982 as Professor of Psychiatry and Director of the division of Somnology (Sleep Medicine), the first such Division in the country. He returned to Cincinnati in 1984 to open a Sleep Center at Bethesda Hospital. He moved to New York in 1999.

Kramer is the editor of four books dealing primarily with dreams and the diagnosis and treatment of sleep disorders and other health-related social issues.



Milton Kramer, MD

Seymour W. Zises is the president and founder of Family Management Corporation, a financial firm that deals in asset management, growth and protection for individuals, families and not-for-profit organizations.

Zises is continuing a family tradition of leadership and support for Israel Bonds and currently serves on the Board of the Bronfman Center for Jewish Life at New York University. Previously he served on the Executive Committee and the Board of the UJA-Federation of New York and as President and Board member of the Baron de Hirsch Fund. Zises founded the Associates of the American Friends of the Israel Museum, cofounded the Roundtable Political Action Committee and chaired major fundraising dinners for the America-Israel Public Affairs Committee (AIPAC). He is also involved with the Jaffe Institute, Colel Chabad and the Jewish Board of Family and Children's Services.



Seymour W. Zises

Seymour Zises and his wife, Cathy Zises, Chair of YIVO's Leadership Forum, reside in New York City.

Spanning Continents

YIVO
AT
80

and Generations

Profiles of Two of the Best and the Brightest **Greenblatt and Pizar, YIVO Overseers**

In each issue of *Yedies*, we profile two members of the new Board of Overseers, a group formed to help guide YIVO in the coming generations.



Stephen Greenblatt

his connection to his parents' world was affected by the "complicated route by which families made accommodations to modernity." His father, for example, saw himself as a patriotic American who loved the Red Sox, but, said Greenblatt, his father "was only fully comfortable around other Jews." In the last decade two experiences clarified for Greenblatt the legacy of his parents, who spoke Yiddish and came from the Vilna and Kovno *gubernias*. One was a visit to the Mir Yeshiva with Professor Moshe Halbertal of the Hebrew University of Jerusalem; another was a Shakespeare lecture tour in Vilna and Kovno with his son.

"What's interesting about the American experience (of Eastern Europe)," he says, "is that it is both close and tremendously far away. My grandparents grew up and had their teenage years there. You can reach out and touch it, but it is far away, like Thermopylae and Pyramids, because of the catastrophic events of the 20th century."

His interest in YIVO "lies not in resolving the ambiguity of my own relationship and that of Jews of the 20th century to this place, but in the fascinating ambiguity of the Jews' relationship to that Eastern European world — living it, thinking it through,

trying to understand it and trying to enjoy it."

Stephen Greenblatt is Cogan University Professor of the Humanities at Harvard University. He specializes in Shakespeare, 16th- and 17th-century English literature, the literature of travel and exploration and literary theory. He has written numerous books, the latest being *Will in the World: How Shakespeare Became Shakespeare*, which won two prestigious awards and was a finalist for several others. He is also General Editor of *The Norton Shakespeare* and of *The Norton Anthology of English Literature* and has cowritten a play, *Cardenio*, with Charles Mee.

His research has been supported by fellowships and grants from the National Endowment for the Humanities, the Guggenheim, Fulbright, Howard and Kyoto University Foundations and the American Council of Learned Societies. He has received the James Russell Lowell Prize of the MLA, the British Council Prize in the Humanities and the Mellon Distinguished Humanist Award. He has been elected to membership in the American Academy of Arts and Sciences. He is also a permanent fellow of the Institute for Advanced Study in Berlin.

He received his B.A. (*summa cum laude*) from Yale University, a second B.A. from Cambridge University and his Ph.D. from Yale.

Leah Pizar is completing a doctoral thesis on transatlantic diplomacy. A graduate of Harvard College and the Institute of Political Studies of Paris, she served on the staff of the National Security Council in the Clinton White House, at

the State Department and at the U.S. Embassy in Paris. A visiting scholar at the Center for American Progress, Pizar was previously director of leadership programs at the French-American Foundation and advised New York on its bid for the 2012 Olympic Games.

Pizar was invited to join the YIVO Board of Overseers in 2004, but her attachment goes back a long time. Her father's side of the family, before it was wiped out in the Holocaust, lived in Bialystok and Vilna, and her mother's, three generations of American-born Jews, came from Budapest.

"For me YIVO, with its noble mission, remarkable history and precious archives, miraculously saved from the ashes of World War II, is not only the indispensable repository of a rich heritage and a once thriving culture," Pizar notes, "but also a source of inspiration for the future."

Drawing on these resources, she and her fellow Overseers hope to engage other young people to meet the cultural challenges and opportunities that lie ahead for the Jewish people.

"The saga of YIVO and its transplantation from Vilna to Manhattan is a moving accomplishment that touches on our destiny," she says. "Both tragedy and triumph are reflected in this effort to resurrect a culture, a world that Sholem Aleichem and Marc Chagall so tenderly described and that Hitler and Stalin so cruelly destroyed."



Leah Pizar

**Remember YIVO
in Your Will**

**See Gaon
Society Insert
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Giving Options**

Jews and Medicine [continued from page 1]

of YIVO's Board of Overseers and the inspiration behind the conference. "During the Middle Ages and Renaissance, Jews were among the leading physicians of Europe, North Africa and the Middle East. Even today, Jewish women and men enter the practice and science of medicine far out of proportion to their numbers in the population."

Nuland further noted that Jews are prominent practitioners, research scientists, teachers and public intellectuals. As in the past, there are distinctive Jewish perspectives on today's ever-widening possibilities and moral conundrums of medicine and medical science.

The conference will be opened by Dr. Eric Kandel, winner of the 2000 Nobel Prize in Medicine, a University Professor at Columbia University's College of Physicians and Surgeons, and the recipient of the 2001 YIVO Lifetime Achievement Award.

Nuland, the conference convener, is an award-winning author, a Fellow at Yale University's Institute for Social and Policy Studies, and served as a founding member of the Bioethics Committee of the Yale-New Haven Hospital. Nuland will speak on "The Tradition of the Jewish Doctor: Its Origin and Continuity."

Other speakers include:

- Sidney Altman, Ph.D., the Sterling Professor of Biology at Yale University and recipient of the Nobel Prize in Chemistry in 1989. Altman's presentation will be on "Jews as Scientists."
- Barbara E. Bierer, M.D., Professor of Medicine at Harvard Medical School and Senior Vice President for Research at Brigham and Women's Hospital. She will speak about her experience

as a Jewish woman in medicine.

- Ezekiel Emanuel, M.D., Ph.D., Chair of the Department of Clinical Bioethics at the National Institutes of Health. He will be speaking on "Medical Ethics from a Jewish Perspective."
- Jerome E. Groopman, M.D., the Dina and Raphael Recananti Professor of Medicine at Harvard University and Chief of the Division of Experimental Medicine at the Beth Israel Deaconess Medical Center, Boston. He will be giving a presentation on "The Jewish Healer: Clinical Physician and Teacher."
- Jonathan David Lear, Ph.D., the John U. Nef Distinguished Service Professor of Philosophy also serves on the Committee on Social Thought at the University of Chicago. Lear will speak on "The Jewish Relationship to Psychoanalysis."
- Regina Morantz-Sanchez, Ph.D., Professor of the History of Medicine at the University of Michigan, will talk on "What's Gender Got to Do with It? Placing Jewish Women in the History of Medicine."
- Andrew Marks, M.D., Chairman of the Department of Physiology, Director of the Center for Molecular Cardiology and Clyde and Helen Wu Professor of Physiology and Cellular Biophysics and Medicine at the College of Physicians and Surgeons at Columbia University. Marks has been central in the struggle to alert the international academic community to and repel anti-Semitism and anti-Zionist boycotts and banings. He will speak on "Counteracting the Boycott of Israeli Academics: Preserving Academic Freedom."

Young woman prepares medicine in the pharmacy of the Jewish Hospital (Bendery, now Moldava, 1937).



"This conference is an outstanding achievement of the newly formed YIVO Board of Overseers," noted Dr. Carl Rheins, YIVO Executive Director. "With it we return to our roots. In Vilna, YIVO served as a place for rigorous, yet approachable intellectual discourse on subjects of contemporary interest in Jewish life, thought and letters. Since contemporary Jewish life for us is the American Jewish landscape, we are proud to continue this tradition by exploring a subject that has deep historic roots as well as present-day importance for the American Jewish community."

For more information on the Conference, which will be held at the Center for Jewish History, 15 West 16th Street, New York, contact medicine@cjh.yivo.org or (917) 606-8285.

New Annual Memorial Lecture

Nusakh Vilne Collection Comes to YIVO

The Board of Nusakh Vilne (Federation of Jews from Vilna in the United States) approached YIVO in January to donate their organizational papers, publications and photographs. They had also decided to endow an annual memorial lecture. The first annual Nusakh Vilne Memorial Lecture and Yizkor Service on September 25, 2005, featured Professor Samuel Kassow, the Charles Northam Professor of History at Trinity College (Connecticut).

Earlier this year, two members of the Nusakh Vilne Board met with YIVO Executive Director Dr. Carl J. Rheins. Esther Hautzig recalls, "His words, 'It's an honor to welcome you!' made it special. We are proud to have made the formal connection between these two historic Vilna-born organizations."

Before formally dissolving their federation, founding members Chaya Palevsky, Fanny Portnoy and David Rogow donated the materials covering the organization's history and activities in Israel and America. They included photographs, announcements, correspondence, speeches, pamphlets, their organizational bulletin and financial documents, as well as a personal memoir of the group drafted by Esther Hautzig.

Rheins wrote in the acceptance letter, "The first two decades of your records and correspondence will prove to be an invaluable resource for future historians of the Holocaust."

The two organizations had collaborated before on three projects. The first is a wall of memorial plaques at YIVO, commemorating the lives of those who perished in the Holocaust. The second is a permanent exhibition at YIVO, entitled "Our Hometown Vilna." It features sections on the geography of

"Our Vilna"; life in Vilna; social, communal and religious leaders; and the destruction.

The exhibition catalog states, "Over a half century ago, a group of Vilna Jews who had miraculously survived the Holocaust arrived in New York ... They became socially active and organized Nusakh Vilne ... to continue the golden tradition of Vilna, the Jerusalem of Lithuania, which the Nazi murderers destroyed."

The third was the English-language publication in 2002 of the Herman Kruk diaries from the Vilna ghetto and Klooga slave labor camp.

The first meeting in New York, commemorating the liquidation of the Vilna Ghetto, was held in 1948. Max Weinreich, Chaim Grade, Shimen Palevsky and Szmerke Kaczerginski participated.

Hautzig's connection with YIVO began in Vilna and continued in America. "It was miraculous to realize that YIVO existed in New York! In Vilna, YIVO was part of my life," she writes. "When I was born, my parents were living in the building where YIVO had its beginning." When she arrived in the United States in 1947, Max and Regina Weinreich helped her start over.

The unification of the two organizations results from similar interests. The accomplishments of Nusakh Vilne are described in full in "Fifty Years of the Federation of the Jews from Vilna in the United States — Nusakh Vilne (A Short History): 1997-1998," a monograph written by David Rogow, president of Nusakh Vilne and former managing editor of *YIVO-bleter*.

Hautzig writes, "To let Nusakh Vilne disappear would be a travesty on all the work and efforts

that kept it alive to help others ... Having begun my Jewish education in Vilna, and knowing ... YIVO there and now becoming an official part of the same YIVO right here in New York City is an amazing circle! We may all take pleasure that the essence of Nusakh Vilne — its brave spirit and important accomplishments — will live on at YIVO. In this way we can pass the torch to the younger generations in our families, making it possible for them to become involved in YIVO, its activities and learning. Nusakh Vilne is now formally part of YIVO, and I am very proud."

Ella Levine, YIVO Director of Development, notes, "The life,



Nusakh Vilne Board, 2000.

culture and traditions of Jewish Vilna are part and parcel of this donation. Their gift to YIVO will help preserve the story of Nusakh Vilne and its brave members, while reaching forward to the future through the new annual lecture and the ongoing exhibition at YIVO. This is a perfect fit."

Our Hometown Vilna

A permanent exhibition has been established at YIVO to commemorate Jewish life in Vilna prior to the Holocaust. The place, the geography, the people, the social and communal structures and the destruction are all featured. The exhibition may be viewed on weekdays by appointment. To schedule a visit, call (212)-294-6140.

Project Activity Moving Forward on Schedule

YIVO Encyclopedia Awarded Two New Grants

In the spring and summer of 2005, two foundations awarded major grants to *The YIVO Encyclopedia of Jews in Eastern Europe*. In May, the project received an anonymous \$100,000 grant to be paid over three years (2005–2007). At the end of July, the Bernard and Audre Rapoport Foundation gave a one-time grant of \$50,000. With these two grants, the encyclopedia has successfully raised almost \$2 million since its inception in 2001, keeping pace with its expenditures.

Based in Waco, Texas, the Bernard and Audre Rapoport Foundation supports a broad array of projects in areas including health care, community building and social services, arts and culture, and education. Its support of *The YIVO Encyclopedia* reflects the deep and longstanding interest of its founder, Bernard Rapoport, in Yiddish culture, in particular the Yiddish press.

“We are proud to have this support,” YIVO Executive Director Carl Rheins commented. “It is crucial, especially now, as the encyclopedia enters its final years of production.”

Project staff, working with YIVO colleagues and board members, continue to seek possible new funding sources. Decisions on several pending grant applications and proposals to private donors are expected by the end of this year.

Meanwhile, editorial work continues apace. More than 80 percent of the encyclopedia’s planned 1,800 articles had been received by the end of the summer. With only one year until the complete manuscript will be submitted to Yale University Press for publication, the volume of



Project Director Jeffrey Edelstein (center) examines map sketches with outgoing editorial assistant Nadia Kahn and her replacement, Philip Wolgin.

work has increased and the rate of activity has quickened. The staff is nearing the halfway point in the number of articles copyedited and returned to their contributors for final approval.

In addition to the encyclopedia’s longtime staff — Editor-in-Chief Gershon Hundert, Project Director Jeffrey Edelstein and Copy Chief Joyce Rappaport — freelance personnel now include a bibliographic researcher, Yankl Salant and an illustrations editor, Roberta Newman. Both Salant and Newman have longstanding ties to YIVO, the former as the past director of YIVO’s Yiddish Language programs and the latter as one-time curator of YIVO’s iconographic materials and, more recently, as Director of New Media and Special Assistant to the Executive Director.

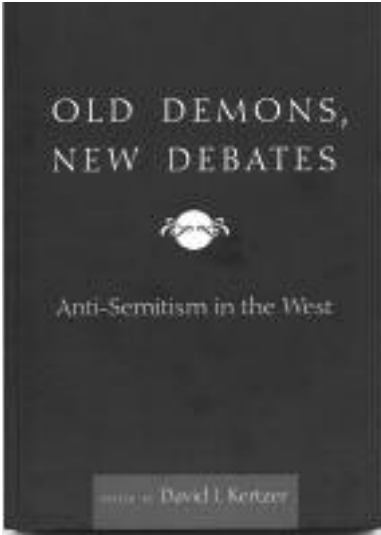
Encyclopedia Articles Posted Online

Several of *The YIVO Encyclopedia*’s major overview articles are now available to the public on the YIVO web site. To view them, please visit www.yivo.org, then select the “Publications” tab.

- “Bund”
Daniel Blatman, Harmon Institute of Contemporary Jewry, Hebrew University of Jerusalem
- “Czech Literature”
Jonathon Bolton, Harvard University
- “Frankism”
Pawel Maciejko, Franke Institute for Humanities, University of Chicago
- “Hasidism: Overview”
David Assaf, Tel Aviv University
- “Holocaust”
David Engel, Greenberg Professor of Holocaust Studies, New York University
- “Names & Naming”
Alexander Beider, Chaville, France
- “Newspapers & Periodicals”
Avraham Greenbaum, Dinur Center for the Study of Jewish History, Hebrew University of Jerusalem
- “Poland Since 1939”
David Engel, Greenberg Professor of Holocaust Studies, New York University
- “Reform, Religious”
Michael A. Meyer, Hebrew Union College – Jewish Institute of Religion (Cincinnati)
- “Russian Empire”
Michael Stanislawski, Nathan J. Miller Professor of Jewish History, Columbia University
- “YIVO”
Cecile Esther Kuznitz, Bard College
- “Zionism & Zionist Parties”
Scott Ury, Harmon Institute of Contemporary Jewry, Hebrew University of Jerusalem

One of Eight New YIVO Titles

YIVO to Officially Launch *Old Demons* in October



October 20th is the official launch date for the long-awaited *Old Demons, New Debates: Anti-Semitism in the West* (Holmes & Meier/YIVO Institute). Edited by Professor David I. Kertzer of Brown University, *Old Demons* is a compendium of essays based on talks delivered at an international conference by the same name hosted by YIVO in 2003. The book includes 15 chapters by academics, philosophers, journalists and other public intellectuals from the United States,

Israel, France, Poland, Germany, Britain, Italy and Mexico.

"No other major book displays the level of expertise of *Old Demons*," Kertzer contends. "It puts anti-Semitism in a larger-world context and it delves into the roles of Western intellectuals, who are often the leaders of a new, reconstituted anti-Semitism."

While some of the essays are hopeful, stating that the United States is inhospitable to anti-Semitism, others point out that in parts of Europe, it is again dangerous to wear a skullcap.

In his preface, Kertzer notes, "Not only have we been receiving a disturbing series of reports of fire-bombings of synagogues, desecrations of Jewish cemeteries and verbal and physical assaults on Jews because they are Jews, but the blaming of Jews for the world's problems has again begun to gain currency."

Kertzer, an expert on Vatican-Jewish relations, is the author of several other books, including the highly acclaimed *The Popes Against The Jews* (Knopf/Vintage, 2001), which examines the Vati-

can's role in the rise of modern anti-Semitism.

Old Demons is one of eight new YIVO publications, including:

- A reprint of the 1928 Expanded Second Edition of Alexander Harkavy's *Yiddish-English-Hebrew Dictionary* with an introduction by Dovid Katz (Yale University Press).
- *My Future Is in America: Autobiographies of Eastern European Jewish Immigrants* (New York University Press), edited by Jocelyn Cohen, Ph.D. and Daniel Soyer, Ph.D. It is based on entries in a 1942 YIVO contest for the best autobiography by a Jewish immigrant.
- *Plant Names in Yiddish*, by Dr. Mordkhe Schaechter, a Yiddish-English botanical dictionary.
- A reprint of Max Weinreich's two-volume *History of the Yiddish Language*.
- Mark Slobin and Chana Mlotek's *New Anthology of Yiddish Folksongs* by Ruth Rubin (Wayne State University Press).

All YIVO books will be available at the Center for Jewish History Bookstore (917) 606-8220.

YIVO's 80th Anniversary Celebrated at Carnegie Hall

As a central event in YIVO's 80th anniversary celebrations, acclaimed conductor and composer Michael Tilson Thomas held a Carnegie Hall performance of his *Thomashefsky's Yiddish Theater: An Evening of Remembrances* (right). The performance honored his illustrious grandparents Boris and Bessie Thomashefsky, pioneers of the Yiddish theater. Tilson Thomas was well acquainted with YIVO, which provided some of the research materials for the project. Following the performance, a reception for



Tilson Thomas was held at the Manhattan home of YIVO supporters Mira and John Van Doren (above). The performance and the YIVO benefit dinner, both held in April, raised \$1.1 million for YIVO.



Improves Accessibility to Information

YIVO Launches New Web Site — www.yivo.org

On September 1, 2005, YIVO launched its new state-of-the-art web site at www.yivo.org. The result of a one-year redesign process, it improves accessibility to information about the YIVO Library and Archives, educational programs, events and publications. The site includes links to online YIVO galleries and exhibitions. It will be updated regularly with information about upcoming public programs, activities and news.

The new web site was shepherded through its final stages by David Ben-Arie, YIVO Development Associate. The unique challenge the site posed was to convey the breadth and depth of YIVO's scholarship and history, while still ensuring that it would be easy to navigate and enjoyable to use.

"You want the site to engage anyone, whether

they live across town, or across the Atlantic," says Ben-Arie. "From the person who might otherwise not know about us, to the academic searching for specific information."

Given YIVO's global reach, the new web site is expected to play an expanding role in outreach to the next generation of YIVO scholars and supporters. As YIVO moves forward with digitizing its collections, visitors to the site will gain the ability to explore catalogs and collections using new finding aids, subject tabs and an enhanced site map.

"In every way our redesigned web site becomes an increasingly important tool in YIVO's educational mission," Carl Rheins, YIVO Executive Director, notes. "Throughout this process, greater access — the ultimate goal — remains the same."

Hourlong Broadcast Available on YIVO Web Site

BBC Radio Program Marks YIVO's 80th

In recognition of YIVO's 80th anniversary, BBC Radio 4's Archive Hour broadcast a one-hour documentary on the history of the Institute. Hosted by producer Tim Whewell (a former student in YIVO's intensive Uriel Weinreich Program in Yiddish Language, Literature and Culture), the program, entitled "YIVO at 80: Plucked from the Fire," was heard by local radio audiences

consultation with YIVO staff members via telephone and e-mail. He traveled to New York in December 2004 to conduct interviews and collect sound elements for the May 28, 2005, broadcast.

"Plucked from the Fire" tells the dramatic story of YIVO, from its founding in Vilna in 1925, to the uprooting and move to New York City in 1940, through its emergence

as the world's premier library and archives of Ashkenazic cultural artifacts in its present home in the Center

Kuznitz and, perhaps most moving of all, Vilna native and YIVO volunteer Hinda Jacobs. Whewell has illuminated the program throughout with materials from the YIVO collections. Readings (in Yiddish with simultaneous English translation) from various letters and documents are featured, as well as vintage commercial recordings of theater, folk and Holocaust songs, excerpts from Yiddish radio programs and examples from various historical folklore collection projects.

The documentary also inspired a related article on YIVO, "Heroic Exploits of the Paper Brigade," which appeared in London's *Jewish Chronicle* newspaper in May 2005.

As "YIVO at 80: Plucked from the Fire" eloquently sums up: "So the passion for building history lives on. And the lost world that nurtured that passion lives on, too. (YIVO's) Collectors ... have made sure its voice can still be heard, loud and clear."

You may listen to this archived broadcast on the YIVO web site at www.yivo.com or in person at the Reading Room at the Center for Jewish History.



The first Executive Committee of YIVO in America (New York City, 1941).

as well as internationally via the BBC web site.

Whewell spent many months of preparation for the program in

for Jewish History. The program includes insightful interviews with Chief Archivist Fruma Mohrer, Sound Archivist Lorin Sklamberg, Executive Director Carl Rheins, historians Allan Nadler and Cecile

IWO Stabilizes Yiddish Play Scripts Collection



Cover page of *Erfolg* (Success), by M. N. Shprinberg, signed by the author (Buenos Aires, 1933).

During the first half of the 20th century, Yiddish theater in Argentina developed into an important art form. In 1943, the directors of IWO (YIVO's Buenos Aires affiliate) formed a commission to establish a theater section in its archives. Headed by Shmuel Rollansky, David Licht and other leading Buenos Aires theater figures, the section collected hundreds of posters, thousands of programs and a vast array of scripts. The records of the Association of Argentinean Jewish Artists and other private archives enriched this section.

"Although badly damaged during the bombing of the IWO building in 1994," IWO Director Abraham Lichtenbaum writes, "the materials were rescued by a group of courageous volunteers who, with years of strenuous work, stabilized the collections."

Over the past two years the collection has been arranged and described by a team led by archivist Silvia Hansman. It includes scripts in comedy, musical, operetta, life vignette (*lebnsbild*), drama, tragedy, reinterpretation of biblical themes, children's plays, as well as the specific Yiddish genres known as *kleynkunst* and *shund teater*. Some of the authors are internationally known — Sholem Aleichem, Jacob Gordin and Jacob Latainer. Local

playwrights include Mordkhe Alpersohn, Shmuel Glazerman and Motl Yacubovitch. These works had been performed on the most important stages in Argentina and Brazil.

Scripts span the years from 1899-1999, with a concentration on 1920-1950. Most of the materials are Yiddish manuscripts or printed booklets. Among them one can find short plots (*eynakters*) performed as part of a longer artistic program and sweeping dramas in dozens of acts and epilogues.

Since impresarios, directors and actors used these original manuscripts, many contain notes or corrections to the original text, diagrams on staging, directions on performance, dates of the first presentation and the names of the artists who were selected for the roles.

"Yiddish translations from Russian, French and Spanish masterpieces were performed on Buenos Aires stages, bringing world theater to Yiddish speakers," Lichtenbaum noted.

New customs in Argentina, usually called the *treyfland*, are portrayed as offering immoral, tragic choices to men and women. Immigration, contrast between European and American lifestyles, adaptation to country or urban life, assimilation, generational conflicts, love and marriage and new gender roles are the emblematic topics. The scripts also provide a vivid gallery of local types: Jewish, indigenous, *gringos* and *criollos*, built on prejudices as well as on idealizations.

First page of *Borg mir dayn vayb* (Lend Me Your Wife), by Anshel Shor, with a pencil diagram of the stage (c. 1912).



Contact Information for IWO Argentina

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director@iwo.org.ar
archivos@iwo.org.ar.

Budapest, Prague, Bratislava, St. Petersburg, Vilna

Heritage Mission Marks YIVO's 80th

YIVO's Heritage Mission, marking its 80th anniversary, visited Lithuania, Budapest, Prague, Bratislava and St. Petersburg. Sixteen YIVO supporters toured sites related to Jewish heritage, the Holocaust and Jewish culture and education. They saw the rebirth of communities and met with government officials, representatives of various Jewish organizations and their beneficiaries, and Holocaust survivors. Three of the participants shared their feelings about the May trip.

Rosina Abramson

I am not sure what did it this time: seeing the old synagogues in St. Petersburg and Budapest functioning and restored to their full magnificence; or our beautiful guide in Prague, more Jewish than her parents and married to a handsome Israeli pilot, taking us to a home for elderly Jews, supported entirely by the Prague Jewish community; or perhaps it was Ella Levine serenely meeting a childhood friend and fellow "refusenik" from Kovno, some 30 years later, who now is coordinating construction for the Joint Distribution Committee of the St. Petersburg Jewish Community Center, which is bound to rival any in America; or encountering his wife, a leading Israeli poet, now famous in Russia



Outside a house within the former ghetto in Kovno.

where her poems are set to music by major Russian composers; or maybe it was sharing Marlene Teichman's hopes of tracing her family's story as she anticipated her first trip to Vilna, a city her father had fled and refused to ever visit again.

This was another YIVO Mission full of life and emotions, informed by guides knowledgeable about the unique past and present conditions of Jewish life as well as the cultural amenities of their locales.

It was my third YIVO Mission to the sources of our Eastern European Jewish roots. This time we visited Prague, Budapest, St. Petersburg, Vilna and Kovno. In the past, we went to Riga, Tallin, Moscow, Cracow and Warsaw, tracing our heritage and monitoring the restoration of some modicum of Jewish life. We always stop in Vilna, birthplace of YIVO, talisman of *Yidishkayt* in its cultural and intellectual glory. Revisiting these places has given me the opportunity to witness the turning tide — hopes, dreams to reestablish modern Jewish communities becoming reality: kindergarten children in Riga singing Yiddish and Hebrew songs; high school students in Tallin learning Hebrew and Jewish cultural history; and

Marlene Glassman Teichman

The enormity of what befell our Jewish extended family and the enormous loss of our Jewish heritage in Eastern Europe can only be felt and understood by participating in a trip such as YIVO's. Here is my first poem, inspired by the 2005 Mission trip.

"In Memory"

At the end of Sklarna and Yadkova facing Gaona	My survivor father who did not speak about the Holocaust
Jutting out center stage	Kept from me horror
Where M. Glazman and sons is no longer,	From where M. Glazman and sons is no longer,
A French woman designs spas for hotels in Vilna.	I could only try to imagine In my father's Vilna.
With a child's gaze of discovery clicking images	The cadence of Ponar's freight trains' shuffle still heard
Cobblestone steps increasingly harden	Reciting our Kaddish prayer
There M. Glazman and sons is no longer,	In memory of M. Glazman and all who are no longer,
Vilna's gentrified yellow washes gray	With <i>Yidishkeyt</i> from his Vilna
There are no Jews.	My father survives in me.



Celebrating *Kabalat Shabbat* in St. Petersburg.

Mission [continued from previous page]

adults in Prague and Budapest worshipping in restored synagogues that were destroyed by the Nazis and Soviets.

A friend recently returned from a trip to Eastern Europe, vowing never to go back because the only Jews "were in cemeteries." Not on a YIVO trip. Despite the horrors of the Holocaust these missions are more than what was done to us, but are also about what we have done and are doing!

Pearl Stark

My experience in my Yiddish class at Workmen's Circle motivated me to make the trip. My fellow students have shared books — *A Hole*



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in the Heart of the World: *Being Jewish In Eastern Europe*, by Jonathan Kaufman; and I. L. Peretz's 1893 short story, "The Golem."

In Vilna I was amazed to see plaques written in Yiddish and Lithuanian marking the site where YIVO was, where Moyshe Kulbak lived, where the Vilna Gaon lived, and of course, information on the two ghettos. All this in the city of Vilna, about which I had read in Chaim Grade's book, *My Mother's Sabbath Days* (my class at the Workmen's Circle read this book in Yiddish). I view all this as the Lithuanian government's recognition of our culture and presence over many years.

Meeting with community leaders and hearing about the problems within the observant community was very worthwhile. We learned about the Sholem Aleichem School having 200 full-time day students as well as clubs for adults.

I haven't even touched upon the pleasure of being in Prague, bringing home a souvenir golem after visiting Rabbi Loew's grave. Also my delight in seeing the changes in the Jewish community in Budapest since my previous visit 30 years ago. So much information to bring home and share with family, friends and community.



New YIVO plaque marking the house in Vilna where Dr. Max Weinreich once lived.

Mission participants visting the construction site of YASOD, the Jewish community center in St. Petersburg.



38 Years Strong

YIVO's Uriel Weinreich Program Debuts at NYU

Summer 2005 marked the 38th year of the Uriel Weinreich Program in Yiddish Language, Literature and Culture (UWP), as well as the first year that YIVO coordinated the intensive six-week Yiddish program in partnership with New York University (NYU).

A diverse group of 53 students participated in this year's program, including graduate and undergraduate students, professors, writers, actors, translators, musicians and retired professionals. They came from all over the United States and Canada, as well as from Russia, Poland, Ukraine, Romania, Austria, Japan and China. Most were attending the UWP for the first time; several were returning for the second or even third summer to study Yiddish at a more advanced level.

Classes were held on the Washington Square campus of NYU, with grammar and literature teachers Brukhe Caplan, Abraham Lichtenbaum, Rebecca



Cantor Dan Rous at the siem.

Margolis, Vera Szabo and Sheva Zucker. Conversation teachers were Donny Fifer, Paul Glasser, Eve Jochowitz, Rivke Margolis and Paula Teitelbaum.

In addition to grammar, literature and conversation classes, students enjoyed a full program of afternoon lectures, workshops and films. Workshops included Yiddish Song, Researching in Yiddish, Theater and Translation. Lectures were enhanced by the participation of several professors from NYU's Skirball Department of Hebrew and Judaic Studies.

Benefiting from NYU's close proximity to the Center for Jewish History, UWP students and professors attended several YIVO lectures and events. The UWP also sponsored a trip to the graves of Yiddish writers at Mount Carmel Cemetery; a film screening and book reading with *Forverts* newspaper editor Boris Sandler at the Congress for Jewish Culture; and a performance by the young Folksbiene Troupe (an outreach theater group composed predominantly of UWP alumni).

In keeping with YIVO tradition, the UWP culminated in an annual *siem-hazman* (graduation) on August 5, 2005 at the Center for Jewish History. Students shared their newfound knowledge of Yiddish in a lively program of musical and theatrical performances, including poems, compositions, comedy and original sketches. Each student was presented with a certificate, and the program culminated with a festive reception.

Scholarships Support Uriel Weinreich Program

Major Sponsors

Dr. Zellig Bach Scholarship Fund • Rev. Samuel A. Baker Memorial Scholarship • Eve Bonner (Leah Eisenberg Scholarship Fund) • Lillian and Joel Cohen • Congress for Jewish Culture • Forward Association • Frances Litwer Krasnow Memorial Scholarship • League for Yiddish • Tamar Levin (The Ruth and Misha Schneider Memorial Fund) • The Max and Anna Levinson Foundation • Leo and Betty Melamed • Moyshe Mlotek • Jacob Morowitz • Plotkin Foundation • Bessy L. Pupko Scholarship Fund in Memory of Zelig Abraham and Joseph (Osia) Pupko and Paula Pupko Olkenitzkaya • Arnold and Arlene Richards • Dr. Rebecca Rieger (Leah Eisenberg Scholarship Fund) • Stuart Schear • Benyumen Shekhter Foundation • Bruce and Francesca Slovin • Frances Stern and Binyomen Feldman • Louis Williams Scholarship Fund • Norman and Rosita Winston Endowment

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Approximately 70 percent of students in the Uriel Weinreich Program receive scholarships. This is up sharply due to rising tuition and airfare costs, as well as increased applications. In letters to benefactors, recipients expressed their appreciation and wrote about how they will employ their newly acquired Yiddish language skills.

"I will be beginning a graduate program in ethnomusicology in which I plan to study, among other things, the contemporary Yiddish/klezmer music scene. I feel well on my way to acquiring the working knowledge of Yiddish ... for my research and fieldwork."

Shayn Smulyan, Providence, RI

"It's important not for myself only, but for the inspiration of Yiddish activity in Russia in general ... My plan is to make a bilingual (English-Russian) guidebook about Ukrainian Jewish cemeteries."

Angelina Smirnova, St. Petersburg, Russia

"It has been a lively, wonderful experience, replete with fine instruction, lectures, films, songs and camaraderie. I have been sharing the new knowledge with my children in the hope that they will be drawn to its richness."

Cantor Dan Rous, New York, NY

RECIPIENTS OF YIVO FACULTY AND GRADUATE STUDENT FELLOWSHIPS, 2004–2005

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

AWARD	RECIPIENT	AFFILIATION/TOPIC
Dina Abramowicz Emerging Scholar	Dr. Pawel Maciejko	Whiting Fellow, Franke Institute for the Humanities, University of Chicago "Frankism in Warsaw"
Professor Bernard Chosed Memorial	Dr. Natalia Aleksiu	MacCracken Fellow, Skirball Department of Hebrew and Judaic Studies, New York University "Historians on a National Mission: Polish-Jewish Historical Scholarship 1918–1939"
Rose and Isidore Drench Memorial	Dr. Michael Beizer	Lecturer, Jewish History, Hebrew University of Jerusalem "The American Joint Distribution Committee in Russia and the USSR"
Vladimir and Pearl Heifetz Memorial	Dr. Joel Rubin	Assistant Professor, Jewish Studies and Ethnomusicology, Ithaca College "The Spilman Manuscript: At the Intersection of Klezmer and Cantorial Music"
Aleksander and Alicja Hertz Memorial	Dr. Ela Bauer	Academic Coordinator, Faculty of Law, Haifa University "The Polish Intelligentsia, German <i>Bildung</i> and the Jews"
Vivian Lefsky Hort Memorial	Dr. Kerstin Hoge	Lecturer, Germanic Linguistics, Oxford University "Yiddish Writing for Children: A Linguistic Study of the <i>Bibliotek grininke beymelekh</i> "
Abram and Fannie Gottlieb Immerman and Abraham Nathan and Bertha Daskal Weinsten Memorial	Dr. Eliyana Adler	Postdoctoral fellow, Meyerhoff Center for Jewish Studies, University of Maryland "Teaching Judaism in Russian Gymnasia"
Joseph Kremen Memorial	Dr. Joel Rubin	Assistant Professor, Jewish Studies and Ethnomusicology, Ithaca College "The Spilman Manuscript: At the Intersection of Klezmer and Cantorial Music"
Workmen's Circle/ Dr. Emanuel Patt Visiting Professorship	Dr. Joel Berkowitz	Assistant Professor, Judaic Studies, State University of New York, Albany "Historical Events on the Yiddish Stage, 1881–1945"
Natalie and Mendel Racolin Memorial	Scott Ury	Doctoral candidate, Institute of Contemporary Jewry, Hebrew University of Jerusalem, "Radical Politics, Democratic Institutions and Collective Identity among Jews in Warsaw"
Maria Salit-Gitelson Tell Memorial	Dr. Barry Trachtenberg	Assistant Professor, Judaic Studies, State University of New York, Albany "The Revolutionary Origins of Yiddish Scholarship"
Dora and Mayer Tendler Fellowship	Dr. Heidemarie Petersen	Researcher and teacher, Jewish History, University of Leipzig "Jewish Historiography and YIVO's Historical Section"
Samuel and Flora Weiss Research Fellowship	Dr. Joanna Michlic	Postdoctoral fellow, Near Eastern and Judaic Studies, Brandeis University "Jewish Children in Poland 1939–1949: Wartime Experience, Survival and Identity"

Yizker-bikher**Remembering Zamosc, Poland**

The YIVO Library holds more than 750 Yizker-bikher, Memorial Books, the largest collection in the United States. They tell the stories of Jewish communities annihilated during the Holocaust. Yizker, "Remember," is the first word of a Jewish memorial prayer for the dead. Ad hoc committees of survivors compiled the books to commemorate their families and friends who perished in the Holocaust. Published privately in limited quantities, the books were intended for distribution among fellow survivors from the same town or region. However, Holocaust Memorial Books fulfill another obligation — *Zakhor et asher asah lekha Amalek!* (Deuteronomy, 25: 17) — the obligation to remember the evil that had been perpetrated against the Jewish people. The Nazis were seen as the modern day Amalekites, who attacked the ancient Israelites. Thus, the survivors of the death camps felt a compelling need to tell the world what had happened during the dark years of World War II.

This excerpt from the YIVO Yizker-bikher collection relates the story of Zamosc, Poland, home to great rabbis, including Arye Leib, poets and leaders of the Haskala movement.

Zamosc is a city in the Lublin district of Poland. Its first Jews were Sephardim from Turkey and Venice. In 1620 the Sephardim left for economic reasons and were replaced by Ashkenazic Jews from the area. In 1648-1649, when the Chmielnicki massacres were being perpetrated, Zamosc became a refuge for Jews (because it was surrounded by a fortress).

population to take an active role in Polish politics, and Jews participated in the Polish rebellions of 1830 and 1863.

Austria occupied Zamosc from 1915–1918, during which Jewish life in the city improved greatly, following a period of suffering under Czarist rule. During the Austrian period the *Mizrachi* movement established a Yavne school that operated until 1923.

After World War I, the Jews were attacked by Polish and Ukrainian soldiers. With the increase of anti-Semitic acts, the economic situation deteriorated for the Jews. By the 1930s, many were penniless and many young Jews left Zamosc. Under the influence of the Zionist movement, the Jews again flourished. The Yiddish newspaper *Zamoshtsher shtime* (Zamosc Voice) was published from 1928–1939. From 1930 the publication of the *Zamoshtsher vort* (Zamosc Word) began.

The Zamosc Jewish community operated a hospital, an old age home, an orphanage, a shelter for needy children and summer camps.

The German bombing began in September 1939; 500 Jews were killed by the Germans. Polish mobs began attacking Jews prior to German occupation of the city on October 7, 1939. Many Jews escaped with the Russian Army, but 5,000 remained. The Germans set up a *Judenrat*, which opened a soup kitchen, a school and a hospital to deal with a typhus epidemic.

In 1941, 1,500 to 2,000 Jews were sent to the Izbica labor camp. On April 11, 1942, Jewish deportations began with the transport of 3,000 Jews to the Belzec death camp. Deportations occurred again in May, August and September of 1942, with the final liquidation of the ghetto on October 16, 1942, when the remaining Jews were taken to Izbica and then to Belzec, where about 4,000 Jews were killed. The last Jews in the local labor camps were brought to the Majdanek concentration camp in May 1943 and were liberated by the Red Army in late 1944.

— Translated by Yeshaya Metal

Jews were involved in the lumber, grain and alcoholic beverages businesses. In 1846 Jews were managing brickyards, flour mills, a soap factory and sawmills. The Jews came from all economic strata — businessmen, laborers, wagon drivers and porters. The population included rabbis, *hasidim* from Belz and Ger, *maskilim* and Bundists, as well as members of the *Halutz* movement.

Haskala leaders were Alexander Zederbaum,

Yaakov Eichenbaum, Shloyme Ettinger and Y.L. Peretz. The *Haskala* movement urged the Jewish



Yiddish writers Sholem Asch, I.L. Peretz, Peretz's son Lucjan and Hersh David Nomberg, Yiddish writer, founder of the Folkist party and member of the Polish parliament.

YIVO Library Receives Precious Donations from Grace & Scott Offen Charitable Fund

YIVO Board of Overseers member Scott Offen has launched an effort to expand YIVO's library with unique, rare and out-of-print books from dealers and antiquarians in America, Europe and Israel.

"He sent us bibliographical lists and catalogs, encouraging us to order books that correspond with the collections profile of the YIVO Library," says Lyudmila Sholokhova, YIVO Catalog and Acquisitions Librarian. "At first we thought it would be hard to surprise us with items not yet held in our collections, but we found a significant number of editions not yet represented in the YIVO collections." The most important finds were in Hungarian, Czech and Russian Judaica; Jewish periodicals in Yiddish, English and other languages; rare art albums; and large microfiche collections.

One example is the rare and beautiful poem *Povest' o Rizhem Motele, gospodine inspektore, ravvine Issaie i komissare Blokh* (The Tale of Red-Haired Motele, Mr. Inspector, Rabbi Isaiah and Commissar Bloch) by Iosif Utkin



***Povest' o Rizhem Motele, gospodine inspektore, ravvine Issaie i komissare Blokh* (The Tale of Red-Haired Motele, Mr. Inspector, Rabbi Isaiah and Commissar Bloch) by Iosif Utkin.**

(1903–1944), with illustrations by Mendel Gorshman (1902–1972). Published in Moscow in 1933, the book tells the story of the young tailor, Motele, who denounces his religion and becomes a commissar. With a

sense of humor and gentle lyricism, Utkin reflects the struggle between old and new lifestyles in the wake of the revolutionary changes of 1917.

Offen's support has also enabled the library to buy 50 scanned copies of rare *Yizker-bikher* (memorial books for East European Jewish communities) from the New York Public Library collection, thereby increasing YIVO's collection to 750 volumes. The copies were recently digitized by the National Yiddish Book Center. With Offen's help, the library has also acquired over 100 issues of the Czech Jewish periodical "Zidovské zprávy" (1925–1939) as well as one of the earliest known Yiddish newspapers, the "Tsaytung," published in Lemberg, Austria (today Lviv, Ukraine) in 1848–49. Previously, the only available copy of "Tsaytung" in the United States was on microfilm in the Harvard University Library. The Library looks forward to continued cooperation with the Offen Charitable Fund in expanding its rare book collection.

Elements of a Memorial Book

Yizker-bikher, Memorial Books, are generally comprised of the following sections:

- A complete history of the Jewish community in a given town or region
- Personal recollections of prewar events and personalities, often accompanied by photos
- Eyewitness accounts of life in the ghettos and of deportations and mass murders
- A list of all the townspeople who were annihilated. The work was intended to serve as a tombstone for people whose final burial place is unknown.

The first *Yizker-bikher* appeared in the late 1940s, primarily in Yiddish, issued by survivors in the United States

and Canada. In the 1950s and 1960s many more such books appeared in Israel, primarily in Hebrew.

This body of works has become an important source of material on Jewish life in Eastern Europe before and during the Holocaust. However, the compilation of *Yizker* books has never really stopped. Some communities issued second and third editions, while others commissioned translations into English. Finally, with the demise of the Soviet Union, many Jewish communities that were unable to commemorate their dead under the Communist regime have begun doing so.

An alphabetical list of all the towns in Central and Eastern Europe whose memorial books are in the YIVO collection is posted on YIVO's website at www.yivo.com. The books can be viewed at the YIVO Library.

East European and American Immigrant Treasures

YIVO Acquires Rabbinic Library of Benjamin Greenberg

The late Rabbi Benjamin W. (Binyomin Zev) Greenberg's collection of rabbinic and other literature has been donated to the YIVO Library by his family. Greenberg was an exemplar of the Lithuanian tradition of rabbinic learning brought to America with the wave of Jewish immigrants just after World War I. His private library comprised thousands of volumes.

Assembled over decades, Greenberg's library reflects not only a lifelong interest in rabbinic literature, Jewish history and contemporary Hebrew and Yiddish writing, but also the confluence of East European rabbinic culture and immigrant American Jewry in the first half of the 20th century. The rabbinic texts in the collection stem primarily from presses in Warsaw and Vilna in particular, but there are also many volumes from other East European centers of rabbinic printing, such as Petrikov and Bilgoray in Poland, Munkatsh and Khust in the Carpathians and Pressburg (today Bratislava, Slovakia), as well as from the North American Hebrew presses in New York and St. Louis.

This library is especially important for its rich holdings of East European Hebrew printing — including one of the last rabbinic texts printed in Poland before the Holocaust — and of rabbinic works printed in America by immigrant Yiddish-speaking rabbis and Talmudic scholars. Especially noteworthy are a number of modern religious texts in Yiddish and other Yiddish publications from Orthodox circles, many of which were not yet held in the YIVO Library. Some of these books and

chapbooks are found in only a few libraries. Besides rabbinica, there is also material on Jewish history and Zionism, secular Yiddish literature, English-language Judaica and partial runs of uncommon serials.

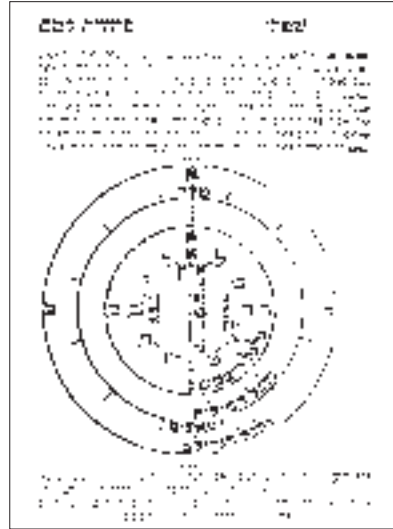
Rabbi Greenberg was born in 1893 in Pruzhany (Pruzan in Poland, now Belorussia), an old center of Talmudic studies where the halakhic scholars Rabbi Joel Sirkes and Rabbi David b. Samuel (known as Taz) lived near the end of the 16th century. After studies in the renowned yeshiva of Malch (Polish Malecz, now Belorussia), the young rabbi served as an officer in the Russian Army during World War I, attaining the rank of captain

under the Kerensky regime. Having experienced the vicissitudes of various changes of government in his native region, including his arrest in Smolensk for "counter-revolutionary activities" (e.g., engaging in Jewish religious education), Rabbi Greenberg emigrated to the United States in 1921. Until his death in 1959, he taught at the Orthodox yeshiva Torah Vodaath in Brooklyn. (Cf. the memorial volume of the *Twentieth Annual Banquet Tendered by the Parents Associations, Yeshivat Torah Vodaath ... in honor of Rabbi Benjamin W. Greenberg* [Brooklyn, 1956] and *Torah Vodaath Alumni News*, May 1956.)

YIVO's best-known collection of rabbinic material was assembled by the scholar Matisyohu (Mathias) Strashun in the 19th century. Left by Strashun to the Jewish community of Vilna, the library became the first Jewish public library in Eastern Europe. The Strashun collection was confiscated by the Nazis, recovered by the American Army after the war and sent to the reestablished YIVO headquarters in New York, where it is now preserved.

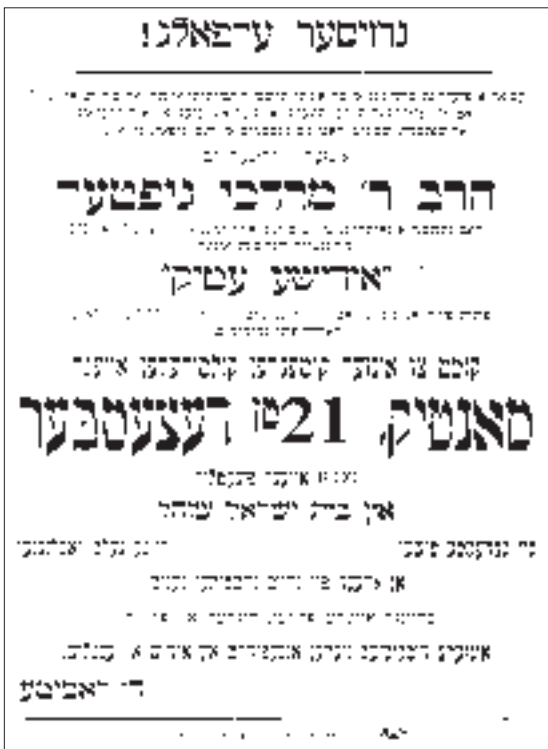
The Greenberg collection has come to YIVO through the beneficence of the rabbi's daughter, Mrs. Miriam Corn of Brooklyn, and his grandchildren Eli Ben-Zev of Baltimore and Aviva Chayah Davidowitz of Brooklyn. The YIVO Institute is grateful to the Greenberg family for their generosity in donating the collection and for their responsible concern to secure a permanent home for their father's and grandfather's books.

— Brad Sabin Hill



Astronomical illustrations from A. Herczl of Pressburg, *Sifte Hakhamim* (Paks, 1906).

Yiddish announcement of lecture by Rabbi M. Gifter, printed in Waterbury, Connecticut, December, 1942.



YIVO Awarded \$220,000

[continued from page 1]

Contemporary Jewry) in Paris, the premiere Holocaust research center in Europe. The documents and finding aids will be available to visitors.

YIVO began collecting original Holocaust diaries, eyewitness accounts and ghetto records in the early 1940s, making it one of the first organizations to collect these materials. Itself a survivor of Nazi persecution whose collections in Vilna were pillaged by German occupation forces, YIVO moved its headquarters to New York and, in 1943, called on the public to create the "Museum of the Homes of the Past," asking for contributions of letters, manuscripts and artifacts of Jewish life in Europe. People in ghettos and camps — many of whom knew of YIVO's prewar collection of original historical documents — hid and collected secret diaries, old Jewish manuscripts, papers and artifacts found in the Judenrat offices. Among the best-known collectors with close ties to YIVO were Dr. Emanuel Ringelblum, director of the underground Oneg Shabbat Archive in the Warsaw Ghetto, and Abraham Sutzkever, the Yiddish poet and member of the Paper Brigade, who risked his life to collect documents and artifacts in the Vilna Ghetto.

Immediately after the war, YIVO representatives stationed in the DP camps, in Germany, France, Poland, Shanghai and elsewhere continued

retrieving original evidence of life under the Nazis. Some of that evidence was used in the proceedings of the Nuremberg Trials.

The YIVO Holocaust Archive contains hundreds of thousands of documents in German, French, Yiddish, Polish and Dutch covering Jewish life under Nazi occupation across Europe, including France, Poland, Germany, Belgium, Rumania, Czechoslovakia, Holland and Hungary. Among them are documents on life in the Warsaw, Vilna and Lodz ghettos as well as camps in France, Holland, Hungary, China and other countries; thousand of eyewitness accounts by survivors; and files reflecting the racial and anti-Jewish policies of the Nazi Party and its agencies.

Together with Israel's Yad Vashem Holocaust Memorial, YIVO also played a pioneering role in Holocaust research and participated in bibliographic and documentation projects that laid the foundation for Holocaust research in the second half of the 20th century.

Fruma Mohrer, Chief YIVO Archivist, observes, "The digitization of the documents and the preparation of English and French-language finding aids supported by these grants are expected to be part of revolutionizing Holocaust research in the United States and in France and in enriching Holocaust education in both countries."

Food as Roots [continued from page 5]

discussed the similarities between Italian and Jewish cooking. At the third and final class, held at the home of Francesca and Ivan Berkowitz, the guests were involved in a Passover dessert cooking demonstration prepared by Judy Marlow, of Simply Divine caterers, and her staff.

The Food as Roots series has

quickly become one of YIVO's most popular activities. The classes show how Jews adapted their food and cooking to the culture and traditions around them, and how food can continue to be both a link with the past and a symbol of tradition and continuity.

Cathy Zises, the Food as Roots and Leadership Forum chair,

says, "YIVO is uniquely positioned and equipped to bring together diverse elements of Jewish life, to share enhanced resources and rich experiences and renew our commitment to the Jewish community — our past, present and future." In the spring of 2006, YIVO is planning to host its inaugural Food as Roots luncheon.



From left to right: Cathy Zises, Caryl Englander, Chef Peter Berley, Judy Marlow, Francesca Berkowitz, Linda Amster, and Katja Goldman, Co-Chair, Food as Roots.

YIVO Project Receives Two Grants

Young Ladino Scholar Cataloguing Salonika Archive

At 21, Devin Naar has taught himself to read Ladino in its traditional *solitreo* script. This rare ability has facilitated his studies of the early 20th-century Jewish community in Salonika, Greece, where his paternal grandparents had lived. Now it is enabling him to organize, catalogue and prepare for microfilming and digitization the archive of the Jewish community of Salonika, held by YIVO. The July–December project is being funded by a \$15,000 grant from the Maurice Amado Foundation as well as a \$7,500 grant from the United States Holocaust Memorial Museum.

YIVO's 11 boxes of archival material from Salonika, which had been known as "Jerusalem of the Balkans," cover daily life from 1917–41. On the eve of the Holocaust the Jewish community numbered 60,000. Most were killed in Auschwitz in 1943.

The story of YIVO's involvement with the collection — most of which is in Ladino — begins with the Nazi Eisenstadt Rosenberg Commission, set up to loot the intellectual property of Jewish communities. "In 1941," said Naar, "they confiscated the Salonika communal archives." The material was shipped to Frankfurt, he continues, "where



Devin Naar working with the population ledgers of the Salonika community.

the Nazis would make a museum for the vanquished people."

After liberation, some of the Salonika collection got mixed in with YIVO's much larger collection that was sent to New York in 1947. It sat untouched for 50 years until Dr. David Bunis, a linguistics professor at Hebrew University in Jerusalem, used it for research on his book *Voices from Jewish Salonika* (1999) and Dr. Isaac Benmayor, a linguist and a Salonika native who lives in New York, examined the collection and created a preliminary listing of documents.

"I am using Benmayor's work as a template that I am expanding, developing and reorganizing," said Naar. Beyond Ladino many languages are represented in the archives, including Greek, Hebrew, French and German.

Naar is a 2005 graduate of Washington University in St. Louis, where his award-winning honors thesis was entitled "A Twentieth Century Diaspora: Greek Government Policy and Jewish Immigration from Salonika, 1912–1924." Naar's interest in Salonika was piqued

by the fact that his paternal grandfather, Rabbi Benjamin Hayim Naar, was a rabbi there. He will spend next year in Greece as a Fulbright Hays Traveling Fellow and in September 2006 will begin his doctoral studies in Sephardic History at Stanford University.

The YIVO project is being advised by a committee of leading American, Greek and Israeli scholars of Sephardic and Greek Jewry. It includes Dr. Aron Rodrigue, Director, Taube Center for Jewish Studies, Stanford University; Dr. Jane Gerber, Director, Graduate Jewish Studies, Graduate Center, City University of New York; Dr. Rena Molho, Professor of Jewish History, Panteion University, Athens; Dr. Isaac Benmayor, linguist and translator of Greek and Ladino; and Dr. David Bunis, Professor of Linguistics and founder of the program in Ladino Studies at the Hebrew University in Jerusalem. The American Sephardi Federation is providing bibliographic resources and intellectual support for the project.

Discoveries from the Collection

- Census of the Jewish community after a devastating 1917 fire showed 50,000 out of 90,000 Jews were left homeless. The Greek government prevented most Jews from rebuilding their homes, leading to mass emigration.
- In 1911, when David Ben Gurion stayed with members of the Salonika Jewish community, he had to win their trust. At the time, the Salonikan Jews considered Ashkenazic Jews to be of questionable moral character.
- Letters from other communities to Salonika, asking that its matza factories produce and distribute matza to their poor.

Lithuanian-Born Lazarus Goldschmidt

Portrait of Orientalist and Bibliophile Donated to YIVO

Not all *kalye-gevorene yeshive-bokherim* (yeshiva students who abandoned their traditional religious observance) ended up as Yiddish writers, or socialist Bundists, or secular Zionists, or apostate missionaries. Some became orientalists. In fact, at the turn of the last century, there were so many Jewish doctoral students of Lithuanian and Galician origin in the oriental faculties of German and Swiss universities that it was common to say *Er iz a dokter in Targem Unkeles*, i.e., his doctorate is based on a study of the Aramaic Targum, which every *kheyder-yingl* in Eastern Europe had learned from age five.

One of the most distinguished of these orientalists was Semitist Lazarus (Eliezer) Goldschmidt, born in Plunge, Lithuania, in 1871. As a youth he studied Talmud in the famous yeshiva of Slobodka near Kovno and later read Semitic and oriental languages at the universities of Berlin and Strassburg in Germany. A precocious scholar, by the age of 21 he had published an Aramaic imitation of a medieval midrash (an intentional hoax) and several volumes of Ethiopic scholarship, aside from a collection of his own Hebrew poetry. His lifelong interest in bibliography was reflected in his early *Bibliotheca Aethiopica* (Leipzig, 1892), a literary survey of the Ethiopic language in which he specialized. Goldschmidt also prepared a critical edition and translation of the *Sefer Yetzirah* (Book of Creation), as well as a new edition of the standard dictionary of Talmudic Aramaic, among many other works of oriental scholarship. A native Yiddish speaker, Goldschmidt mastered German so thoroughly that he prepared not only German translations of the Hebrew Bible, various post-biblical Hebrew works and the Koran,

but also carried out in this adopted language one of the monumental undertakings in the history of Jewish scholarship: a complete and annotated translation of the Talmud. His *Subject Concordance to the Babylonian Talmud* was printed posthumously.

Goldschmidt was also a Hebrew bibliophile and bibliographer of the first rank. He issued a facsimile edition of the oldest manuscript of the Babylonian Talmud, preserved in the State Library in Hamburg; a bibliographic study of early editions of the Hebrew Bible; and a facsimile of the earliest known illustrated Haggadah printed in Prague in the 16th century. Goldschmidt's treatise on *Hebrew Incunables*, a little octavo volume translated from the German by his son Immanuel Goldsmith, is riddled with invective directed at the ignorance and incompetence of other Hebrew bibliographers, although the mistakes on which he caught them were not always mistakes. Toward the end of his life he became an antiquarian bookseller, and the sale catalogues of "Battersea Books," issued in the 1940s, are still of bibliographic interest. A collector of rare Hebraica, he built an important private library which was acquired by the Royal Library of Denmark in Copenhagen.

After emigrating to England as a refugee in 1933, Goldschmidt worked as a mere private tutor, but his Hebrew scholarship was acclaimed by both Christian and Jewish Hebraists throughout the country, who paid him tribute on his 70th birthday in 1941. Although there are several published encomia from that time and a number of accounts of his career, Goldschmidt's multi-faceted life and work deserve a monograph. By virtue of his philological breadth and

acumen, he was certainly one of the great Jewish orientalists of the 20th century.

Through the kindness of his grandchildren Penny, Jonathan and Rosalind Goldsmith, the YIVO Archive has been able to add to its art collection a portrait of their grandfather Lazarus Goldschmidt. The undated oil painting, probably made around the turn of the century or sometime before World War I, shows a young Goldschmidt in a stiff collar. It is the signed work of the accomplished German-Jewish portrait artist Joseph Oppenheimer (1876-1966), whose many famous commissions included Leonid Pasternak and the British Prime Minister Harold Macmillan.

The painting now held at YIVO is one of two known portraits of Goldschmidt, both by Oppenheimer. The other, made in his old age, now hangs in the library of the Oxford Centre for Hebrew and Jewish Studies, at Yarnton Manor in

England. It is fitting that this great orientalist, Talmudist and Hebrew bibliographer, Lazarus Goldschmidt, who began his career as a Yiddish-speaking *yeshive-bokher* in Lithuania, should be memorialized thus in two centers of Hebrew and Yiddish scholarship. The YIVO Institute, an heir of the scholarly tradition of Vilna, is honored to preserve this portrait of a scion of Lithuanian Talmudic learning.

— Brad Sabin Hill



Portrait of the young scholar Lazarus Goldschmidt, by Joseph Oppenheimer (undated).

85th Anniversary of Masterpiece

Ansky's *The Dybbuk*: Preserved in the YIVO Archives

In the 85 years since its Warsaw premier *The Dybbuk* by S. Ansky has inspired productions in Yiddish and world theatre, as well as interpretations in music, film and ballet. The play about possession and exorcism of a lover's soul came out in 1920, at the end of the 30-day mourning period for the author, whose real name was Shloyme Zanvl Rapaport.

Music in the YIVO Archives tracks the play's many artistic metamorphoses. From the initial performances, by the Vilna Troupe, the YIVO Archives holds two songs, "*Makhmes vos?*" and "*Batlonim-tants*," based on hasidic melodies.

A year after its the premier, the Yiddish Art Theatre in New York presented the play in 1921 under the direction of Maurice Schwartz, and the archives is home of two Joseph Cherniavsky pieces for the production, "*Batlonim-tants*" and "*Dem tsadiks lid*." Then in 1922 the Habima Theatre in Moscow performed *The Dybbuk* in a Hebrew translation by Hayyim Nahman Bialik. The score of Joel Engel's published musical suite for that production appeared in a YIVO commemorative exhibit on Ansky in 1980.

The Dybbuk has also inspired several operas. Italian composer Lodovico Rocca wrote an opera in 1934, and YIVO has a picture of the opera cast at Carnegie Hall in the 1930s. American composer David Tamkin began working on an opera with his

brother Alexander after seeing a theatrical production of the play in 1931. Tamkin's opera finally premiered, first as an eight-movement concert suite in Portland, Oregon, in 1949 and then as a full opera in New York City in 1951. The archives contain the score of another opera, by Solomon Epstein (1993), which was performed in Israel. Even George Gershwin once contemplated writing an opera and composed a few pages before he learned that the rights belonged elsewhere.

After toying with the idea for years, Leonard Bernstein started composing a ballet, *Dybbuk*, in 1972. He had hoped to finish in time for Israel's 25th anniversary in 1973, but other commitments intervened, and the ballet

with music by the *Klezmatiks*, performed in 2002 at the Public Theatre in New York, and a Polish performance, directed by Krzysztof Warlikowski, which premiered on October 6, 2003, at the "DIALOGUE-WROCLAW 2003" International Theatre Festival. The Polish version combined elements of the Ansky drama with those of a short story by Hanna Krall in which the *dybbuk* is a small boy who was murdered in the Warsaw Ghetto.

Even after 85 years, *The Dybbuk* continues to stir contemporary artists and audiences, inspiring new interpretations in countries across the globe. And much of the source material for this classic is preserved in the YIVO Music Archives.

opened New York City Ballet's spring 1974 season. Jerome Robbins was its choreographer. Another ballet was composed by Pearl Lang and performed in 1977. Aaron Copland used the *nign* (wordless song) of *The Dybbuk* for his Vitebsk Trio (1929), and the music resides in the archives.

Film directors also joined in the cultural phenomenon of *The Dybbuk*. A Polish version of the film came out in 1938, Sidney Lumet directed an adaptation of *The Dybbuk* for television in 1960, and an Israeli film entitled *The Dybbuk of the Holy Apple Field* appeared in 1998.

More recent incarnations of this play include a version by Tony Award-winning author Tony Kushner



Advertisement for 1930s performance of Lodovico Rocca's opera *The Dybbuk* at Carnegie Hall in New York.



**S. Ansky
1863-1920**

New Accessions to the YIVO Archives

Eugene C. Weiner, 1933–2003

Interethnic Champion



Rabbi Eugene C. Weiner (1933–2003) was dedicated to developing cooperation among peoples. One of three North American rabbis who marched with Dr. Martin Luther King, Jr., in Selma, Alabama, Weiner cofounded The Abraham

Fund Initiatives (TAFI), the largest organization in Israel aimed solely at fostering coexistence between Jews and Arabs. He also edited *The Handbook of Interethnic Coexistence*, whose essays provide theoretical and practical guidance on living in a multicultural world.

Weiner's wife, Anita, donated his papers to the YIVO Archives, including autobiographical writings, family history material, essays, lecture notes and correspondence. She observed, "He lived life with great fullness and believed in and acted on making change for the better. Yet, he was pessimistic about mankind and the evil impulse of human beings to be destructive toward each other."

Born in New York City in 1933, Weiner grew up in Miami and studied philosophy and Hebrew literature at Columbia University. After his ordination at the Jewish Theological Seminary of America (JTS) in 1960, he served as a congregational rabbi in Hamilton, Ontario. He later directed the Lehman Institute of Ethics at JTS. During that period he helped develop the *havurah* movement, providing alternatives to synagogue worship, and cofounded the International Institution for Mediation and Historical Conciliation.

Weiner made *aliyah* in 1969 and taught at Haifa University. He cofounded Zahavi, an Israeli organization dedicated to promoting the rights of large families. While in Israel, Weiner wrote three books with his wife and cofounded the Carmel Institute for Social Studies, which conducts research and advocates on societal and national issues.

After retiring from teaching, Weiner lived in Moscow and worked with the Joint Distribution Committee on reconnecting Jews from the former Soviet Union with their Judaism. At the time of his death, he was working to create a World Jewish Peace Corps.

HISTORY

- Anita Weiner donated (via Lyn Slome of the American Jewish Historical Society) the papers of her late husband, Rabbi Eugene Weiner, an American-Israeli sociologist and activist.
- Michal Diani donated (with the assistance of Professor Mel Scult) the papers of her father, Isaac Imber, a Yiddish poet and early American Zionist activist. He was related to Yiddish poet Samuel Isaac Imber and to Naftali Herz Imber, who wrote the words to the Israeli national anthem, "Hatikvah."
- Barbara Arion donated a 1918 stock certificate of the Jewish Colonial Trust.
- Ann Bashook Leiner donated a 20-page letter (with an English translation) written by her uncle Yankel Beiser describing conditions in Palestine in 1927.
- Professor Moshe Amon provided additional documents for the papers of his father, Bialystok Labor Zionist pioneer Meyer Borowski.
- Marvin Brooks gave a bilingual Yiddish-German passport issued in Lida (now in Belarus) during World War I and a photograph of the Lida Jewish cemetery from the same period.
- Betty Lyons donated the International Ladies Garment Workers Union report on the 1911 Triangle Shirtwaist Factory fire.
- Becky Peterson donated the Yiddish edition of the 1913 Constitution of the International Ladies Garment Workers Union.
- Dr. Arnold Richards, YIVO National Board member, donated the autobiography of Max Wilson, an activist in the revolutionary movement in Minsk prior to his immigration to the United States in 1906.
- Irene Goldberg Stundel and Avram Stundel, parents of former YIVO staff member Deborah Stundel, donated three separate memoirs of their respective parents' experiences in the wartime Soviet Union and in Mandatory Palestine.
- Arlene Sulkes donated the autobiography of her grandfather Joseph Meyer Dressner.
- Bernard Rosen donated the memoirs of his father, Jacob Rosen.
- Herbert A. Bernhard donated an additional 67 Jewish historical documents dating from 1869 to 1961. They relate to Palestine, the Austro-Hungarian Empire, Romania, Hungary, Argentina, Poland, Israel, Bulgaria, Egypt and Paraguay.
- Toby Carliner Sanchez donated Alex P. Korn's translation of the entry on Barlad, Romania, from the *Pinkas Hakehillot* (Encyclopedia of Jewish Communities), Yad Vashem, Jerusalem, 1980.

[continued on page 26]

"Song of the Daughter of Zion" postcard with short poem (Warsaw, c. 1917). Donor: Ona Stonkus.



New Accessions [continued from page 25]

- Canada-based YIVO *zamlar* Eiran Harris gave additional historical documents.
- Martin Levinson donated the records of Congregation Beth David, Saratoga, California.
- Mark Singer donated materials on the Woodbine, New Jersey, agricultural colony.
- Alice and Lawrence Rothbaum donated a collection of recent materials relating to Ethiopian Jewry.

LANDSMANSHAFTN AND FAMILY HISTORIES

- Vera Stern donated the autobiography of her grandfather, Gerson Wirschubsky, and a memorial album of photographs and letters relating to her grandmother, Rosa Chaskes Wirschubsky. The family originated in Vilna and later settled in Leipzig.
- Chaya Palevsky, Fanny Portnoy and David Rogow gave materials on the history and activities of Nusakh Vilna, including photographs,



Stamps commemorating Hannah Szenes, Perets Goldstein, Tsvi Ben-Yaacov and Rafael Reiss issued by the Jewish National Fund (1946). Donor: Gitl Bialer.

correspondence, speeches, announcements, pamphlets, their organizational bulletin and financial documents (see page 9 for more information).

- The following donors provided *landsmanshaft* materials: Selma and Irvin Ehrenfreund (First Toporower Ladies Sick and Benevolent Society); Rose Linden, via Robert Friedman of the CJH Genealogy Institute (Jokai Hungarian Sick and Benevolent Society); Madeleine Okladek (Kalisher Non-Partisan Relief); Richard Rosenzweig, with assistance from Ann Mitchell and Madeleine Okladek (Congregation Bnai Peiser); Dr. Roseline J. Wagner (First Kolniboloder Benevolent Society); and Ben Weinstock (Latichever Benevolent Society of Philadelphia).
- Family history materials were donated by Hannah and Irene Benson, Dr. Leah R. Cook, Adi Farfel, Harriet Dronska Feitelberg, Gail Goldstein-Cohen, Neal Greene, Harry Langsam, Rela Laufer, Linda Intrator Miller, Sylvia Violin Nash, Robert Nedwich, George Schwartzman, Ira B. Tumpowski and Pamela Weisberger.

(Shimke) Palevsky. They were active in the Vilna Ghetto underground and later as partisans.

- Paul Behr gave letters written by his grandfather Knut Behr from Vichy, France, in 1943.
- Dr. Seymour Burday donated family letters sent from the Warsaw Ghetto, as well as letters sent from prewar Poland and the Soviet Union.
- Shamai Kizelstein gave (via Catherine Madsen of the National Yiddish Book Center) his memoir of Auschwitz in three versions: Yiddish, Hebrew and English.
- Irene Birnbaum donated (via her son, Stanley Gonczanski Birnbaum) the unpublished English translation of her memoir of the Warsaw Ghetto.
- Hanna Hirshaut donated her memoir of the Warsaw Ghetto.
- Samuel Hofman donated his chronicle of occupied Poland, where he was active as a partisan.



Tree-planting certificate from the Jewish National Fund, presented on the occasion of the marriage of the donor's parents. (Bialystok, Poland, 1929) Donor: Moshe Amon.

HOLOCAUST

- Lucille Dames donated American anti-Semitic materials from the 1930s.
- Lois Monbertrand gave a leaflet published by French Jewish war veterans in the 1930s containing detailed arguments against anti-Semitism.
- Professor Randolph L. Braham, preeminent expert on the Holocaust in Hungary, donated 24 reels of document copies relating to the Holocaust in Rumania, as well as a documentary film made about his life in a Hungarian forced labor battalion.
- Chaya Palevsky donated the papers of her late husband, Simen



Needlepoint crafted by Rosa Chaskes, grandmother of the donor, picturing the Binding of Isaac (Vilna, 1884). Donor: Vera Stern.



Antique postcard with image of Israel Zangwill. Donor: Evelyn R. Benson.

- Eta Wrobel donated autobiographical materials relating to her activities as a partisan in occupied Poland.
- Maurice Schiff donated autobiographical materials, including his recollections of being a hidden child in occupied France.
- Linda Greenman donated Rabbi Dr. Albert Belton's detailed review of the published wartime memoirs of Joseph Cardinal Mindszenty, based on Belton's direct personal encounters with the cardinal, who was the prelate of Hungary.



American boy with flag (New York, ca. 1910). Donor: Rela Laufer.

LITERATURE, LANGUAGE AND EDUCATION

- Max Blum donated additional short-story typescripts for the papers of his father, the Yiddish writer Boris Blum.
- Shoshana Balaban Wolkowicz donated letters from Yiddish poet Hinde Zaretsky.
- Edith Bregman's Yiddish poetry manuscripts, soon to be published with English translations, were donated by her daughter, Diana B. Feld.
- Dr. B. Dubnov donated his Russian translations of Henryk Grinberg's Polish-language poems.
- Lawrence H. Geller donated the typescript and program of his play "The Holocaust and the Righteous Gentile."
- Semen Ouzine donated his memoir on Soviet Yiddish folklorist and historian Abraham Pribluda, some of whose papers are in the YIVO Archives.
- Ruth Kremen donated additional documents for the papers of her father-in-law, Yiddish educator Isaac Kremen.
- A special thank-you to Professor Mikhl Herzog and to Columbia University Librarian Bernard Crystal for securing the remaining records of the *Great Dictionary of the Yiddish Language* for the YIVO Archives.
- Itche Goldberg, Yiddish teacher, editor and essayist, donated his papers pertaining to his activities in the Yidisher kultur-farband, covering the 1960s to the 1990s.

RECORDINGS, MUSIC AND THEATRE MATERIALS

- Margaret Ann Shepherd donated the papers of the Polish-American composer and pianist Sigismund Stojowski, including a dedication by Camille Saint-Saens.
- Freya Rosemarin Schnitzler donated her grandfather's arrangements of cantorial music. Jacob Rosemarin was active, as a cantor, in Portland, Maine and in Montreal.
- Louise Libman donated a scrapbook on Cantor Simkha Landow, who was active in Brooklyn in the 1930s.
- Arlene Sevrinsky gave a scrapbook about her mother, Jeanette

Levenson, a music teacher in Lynn, Massachusetts.

- Doris B. Gold donated additional materials about the Folksbiene Yiddish Theater in New York.
- Marie Hansen of Emory University donated a collection of recorded transcriptions of Jewish liturgical music.
- Gifts of Jewish sheet music were made by Maddy Simon, Lyn Slome of the American Jewish Historical Society, Amy Swerdlow, Samuel S. Teicher, Anita Olshanetsky Willens and Dena Wechter, a YIVO volunteer.
- Saul Chapnick donated six Edison vertical-cut (Hill & Dale) recordings of Yiddish music. These are the first recordings of this type in the YIVO Sound Archives.
- The following individuals made donations of Jewish recordings: Aaron D. Beckerman (180 78-rpm recordings), Rabbi Murray Berger, Bernice Birnbaum, Juanita Carmi, Dr. Bernard Fruchtman, Miriam Gittelson, YIVO volunteer Goldie Gold, Arlene Goldblatt, Gloria Karpas, Irene Lamm (124 LPs), Anette Lipson and Bernie and Kate Sussman.

[continued on page 28]

The donor and her father on board the S.S. Marine Perch, as they arrive in America (New York City, August 1946). Donor: Harriet Feitelberg.



New Accessions [continued from page 27]

- Mikhl Baran donated broadcast tapes of the Yiddish radio program "The Forward Radio Hour," which he hosts weekly in New York City. He provided additional materials for the records of Camp Hemshekh, the summer camp sponsored by the Jewish Labor Bund.

ART, OBJECTS, PHOTOGRAPHS AND FILMS

- Bel Kaufman and Sidney Gluck donated a bust, done from life in 1912, of Sholem Aleichem by Armenian sculptor Numa Patlazhan (Patlagean). It is on permanent display in YIVO's third-floor gallery.
- Vera Stern donated a 30" x 24" needlepoint on the motif of the Binding of Isaac, crafted in 1884 by her maternal grandmother.
- Victor Shaines donated a copper repoussé engraving by Zuni Maud, whose papers and some artwork are in the YIVO Archives.
- Penny Goldsmith donated a large portrait of scholar, bibliographer and Talmudist Lazarus Goldsmith, painted by artist Joseph Oppenheimer.
- Natasha and Noah Brenner donated a large portrait, painted by artist Joseph Margulies in 1945, of Clara (Chajele) Brandmark Brenner, a relative of the donors.
- David J. Rosen donated three watercolors by Samuel Rothbort, active in

New York in the 1920s. These were based on the artist's memories of growing up in Eastern Europe.

- New York-based Harold Silverman donated examples of his graphic work for Jewish organizations.
- Art reference materials were provided by Carolyn Tobias and Dr. Chava Lapin, YIVO National Board member.
- Genia Markon of the United States Holocaust Memorial Museum donated a student Hebrew-language world globe dating from the 1920s.
- Gitl Bialer gave a complete set of Israeli postage stamps from the 1940s through the 1990s.
- Rosalyn Baker donated a collection of buttons relating to Yiddish cultural activities and organizations in the United States.
- Posters were donated by Andreas Schmitges, Pesakh Fishman and the International Youth Meeting in Dachau.
- Historic photographs were donated by YIVO Head Librarian Aviva Astrinsky (Aden Jewish couple, 1920s), Evelyn R. Benson, George and Doris Berkowitz, Solomon Bogard, Joan Braman (a photo album about her mother, Dr. Mary Shulman and her life in the Bronx), Manny Friedman (Pinsk pogrom, 1919), Hilel Himmel (30 photographs of the Landsberg displaced persons camp), Leora Klaymer Stewart (family photographs from prewar Warsaw), Dr. Alan R. Kling (via Professor Shlomo Eidelberg), Shulamis Levin-Friedman (Peretz Shule 14, Sholem Aleichem Houses in the Bronx), Ella Lidsky, Sonia Ruben, Lorraine Rodman (photograph of Yiddish poet Kadye Molodowski, taken by donor), Marjorie J. Short (pictures of Jewish life in Boston), Yehuda Singer (Zbaszyn, Poland, refugee



Cover of *The Wise Men of Chelm* (New York: Hebrew Publishing Co., 1929). Donor: Ruth Kremen.

camp, 1939) and the Workmen's Circle in Israel (Jewish Labor Bund in Interwar Poland and Yiddish cultural activities in Australia).

- Ona Stonkus donated several dozen antique postcards with Jewish motifs.
- Pinye (Paul) and Esther Nash donated their collection of over 500 videos on Jewish themes.
- The Cinema Guild gave a copy of Zuzana Justman's documentary film, "Voices of the Children (of Terezin)."
- Agnes Vertes donated a copy of her Holocaust-related documentary film, "Passport to Life."
- Ron Steinman and Eileen Douglas donated a copy of their documentary film, "My Grandfather's House: The Journey Home (to Rovno)."
- Jerzy Lipchytz gave a copy of his Holocaust-related documentary film, "As Long as They Don't Kill Me."
- Esther Hautzig donated a video and a CD-ROM about the role of pioneers from Vilna in building Israel.
- Abraham Potezman donated background materials on his documentary-in-the-making about the Jewish community of Pinczow, Poland.

Engineering Technician faculty and 1958 graduating class (Odessa, Russia). Donor: Adi Farfel.



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

Yiddish Statistics

I am preparing a radio program on some music from Henry Sapoznik's "Yiddish Radio Project" for Austrian National Radio in Vienna. Is there reliable data, at least approximate figures, on the number of Yiddish speakers in New York in the first half of the 20th century? Do you know of a source on the Web, or could I perhaps contact somebody at YIVO?

*Johann Kneihls
Austrian National Radio
Vienna, Austria*

Reply: According to Uriel Weinreich (College Yiddish, p. 80), there were 2,987,000 Yiddish speakers in the United States in 1935. It is likely that most of them lived in New York. So, roughly 2,000,000 New Yorkers knew Yiddish at that time.

* * *

"Der Arbeter Fraynt"

I'm interested in locating copies of a relatively obscure anarchist newspaper, written in Yiddish and published in London in the early 1900s, called "Der Arbeter Fraynt," or, as they seemed to prefer, "Der Arbayter Fraynd." My search of your online catalogue resulted in several references. Do copies of this newspaper still exist at YIVO? Can they be seen by members of the public, and is there any chance that the children's supplement to this paper, "Der Yunger Dor," might also exist?

Jon Levitow (by email)

Reply: We have the following years of the newspaper: 1904-1905, 1910-1911, 1914-1916, 1920-1923 and 1927. You may come into the Reading Room and order copies of them.

Prewar Holland

I am giving a talk about my Holocaust experiences in Holland. Do you know how many Jews lived in Holland before the Holocaust?

Gerda Mosse (by e-mail)

Reply: There were 140,000 Jews in Holland. The source is The Holocaust Chronicle: A History in Words and Pictures, p. 470 ("Trains from Westerbrook, a transit camp in northeastern Holland, deported more than 100,000 of the Netherlands' 140,000 Jews to the death camps at Sobibor and Auschwitz.").

* * *

How Do You Say...?

Please tell me how to say "telephone answering machine" in Yiddish? Thank you so much.

Marjorie Wolfe (by e-mail)

Reply: The correct word is "entferke," or if you find that too newfangled, "entfer-mashin."

* * *

Galitsia/Halitsia

What is the etymology and derivation of Galitsia/Halitsia?

Jack Weiner (by e-mail)

Reply: Dr. Paul (Hershl) Glasser, Associate Dean of the Max Weinreich Center for Advanced Jewish Studies, believes Gaul, Galicia (both the one in Spain and the one in Poland/Ukraine), Wales, Wallachia (province in Romania) and a number of other European geographical terms, such as Polish Wlochy and Hungarian Olasz(ország) "Italy", are all from an old word, possibly of Celtic origin, that means "foreigner."

Kacyzne Photograph

Letter written after YIVO located a photograph of a train carrying emigrants on their way to Gdansk.

Thank you so much for helping me find that wonderful Alter Kacyzne photograph. My great-grandmother took that train trip, or one just like it the next year (1922), and that photo (plus so many others in your collection) puts extraordinary images to the story of her journey to the U.S. The entire YIVO photo collection is so moving, so impressive. I feel so thankful that it exists — and even exists online. I trust that your photos are also just as magnificent at the Ellis Island Museum — magnificent in a moving and momentous way.

*Claudia Weinstein
Madison, Wisconsin*

* * *

Soviet Yiddish Play

I am trying to locate a Soviet Yiddish comedy, *Brilyantn* (Diamonds) by A. Veviorka. It was staged by Artef in New York in 1930, and last time I visited YIVO I found a program for this play in the YIVO Archives. Please let me know if you have a copy of the Yiddish play, and if so, might I secure a photocopy of it? It may be unpublished.

*Joel Schechter
San Francisco State University
San Francisco, California*

Reply: We have located the play in the book Dramatishe Shriftn fun A. Veviorka. It is being copied for you.

ברייטהארציקע מתנה פֿונעם אַרבעטער־רינג־ברענטש 349



בונדישע דעמאָנסטראַציע דעם 1טן יוני

טויט וועט ער אויפֿרודערן די פֿרײַע, שווינגנדיקע וועלט, און ווירקן, אז די נאַצי־מערדער זאלן אויפֿהערן מאַרדן די יידן אומעטום, און ספּעציעל אין פּוילן. עמנואל שערער - דער בונדישער פֿירער און סעקרעטאַר פֿון וועלט־קאָאָרדיניר־קאָמיטעט אין ניו־יאָרק. מיר האָפֿן, אז אונדזער ביטע וועט אָנגענומען ווערן. מיט בעסטע גרוסן, פֿאַר דער פֿאַרוואַלטונג פֿון ברענטש: סעקרעטאַרין ס. בירנצוויג דער יוואָ גיט אָפֿ אַ האַרציקן דאַנק דעם ברענטש פֿאַר זייער ברייטהארציקייט און וועט אין גיכן צוגרייטן דעם געבעטענעם טאָול.

מיר האָבן אַנומלטן באַקומען אַ בריוו פֿונעם אַרבעטער־רינג־ברענטש 349 בזה הלשון: אונדזער ברענטש אין אַרבעטער־רינג־349, אויפֿן נאַמען פֿון אַרטור זיגעל־בוים־עמנואל שערער, מוז זיך, צו־ליב פֿאַרשיידענע סיבות, אויפֿלייזן. דאָס איז געווען איינער פֿון די טע־טיקסטע ייִדיש־ריינדדיקע ברענ־טשעס. די געלטער פֿון ברענטש, אין דער סומע פֿון 4085.31 דאָלאַר, ווילן מיר איבערגעבן צום בונדישן אַרכיוו, מע זאָל פֿאַראַייביקן מיט אַ טאָול די נעמען פֿון אַרטור זיגעל־בוים, דעם מאַרטירער, וועלכער האָט פֿרײַויליק אָפּגעגעבן זײַן לעבן אין לאַנדאָן, מיינענדיק, אז מיט זײַן

דער אַרגענטינער יוואָ ציט זיך איבער

יוואָ, איז נישט צוגעפֿאַסט פֿאַר אַ ביבליאָטעק און אַרכיוו און די אָפֿ־טיילן פֿונעם יוואָ זינען געשלאָסן געוואָרן פֿאַרן עולם. די פֿירערשאַפֿט פֿון דער קהילה האָט זיך אַרויסגעזאָגט, אז זי איז ניט אין שטאַנד אָנצווענדן די נייטיקע רעפֿאָרמען, אז אַ ביבליאָטעק זאָל דאַרטן פֿונקציאָנירן, דאַרף זיך ווידער איבערציען דער יוואָ. נאָך שווערע אונטערהאַנדלונגען איז מען געקומען צו אַן אָפּמאַך אין וועלכע תנאים וועט דער יוואָ פֿאַרלאָזן דעם קהילה־בנין. איצט דאַרף מען געפֿינען אַ פּאַסיק, זיכער און פּערמאַנענט פּלאַץ פֿאַר אונ־זער ביבליאָטעק, אַרכיוו און מוזיי און דערווייל אַמטירט מען פּראָ־ווזאַריש און מען באַדינט דעם עולם אויף אַיאַקוטשאַ 483, בוענאָס־אַירעס, טעל' 54-11-4953-0293, פֿאַקס 54-11-4953-9614, בליצפֿאַסט director@iwo.org.ar, info@iwo.org.ar און archivos@iwo.org.ar דאָס איז אַ נײַער קריזיס אויף וועלכן מיר האָבן זיך ניט געריכט, אָבער נײַע פֿאַרמעסטן ברענגען נײַע מעגלעכקייטן און פֿאַרשטאַרקן די כּוחות. העלפֿט אונדז קאָנסערווירן אונדזערע אוצרות פֿאַר די נײַע דורות. העלפֿט אונדז ברענגען אונדזער ביבליאָטעק און אַרכיוו צו אַ זיכערער נײַער היים.

קריזיס האָבן צעשטערט דעם ייִשובֿ אויף אַ סך שטחים. איינער פֿון זיי איז געווען די ראַלע פֿון דער קהילה וואָס שייך קולטור, פּאָליטיק און הילף פֿאַר אַנדערע ייִדישע אָרגאַניזאַציעס. אין 1998 האָט זיך דער יוואָ געעפֿנט אינעם ווידער אויפֿגעבויטן קהילה־בנין, אָבער די באַציונגען און מיטאַרבעט איז שוין ניט געווען די זעלביקע. צו דעם דאַרף מען צוגעבן די אויסערגעוויינטלעכע זיכערקייט־מיטלען וואָס האָבן פֿאַרשווערט דאָס אַרײַנגיין מצד פֿאַרשערס און לײַענ־ערס און דאָס אויספֿירן די יוואָ־אַקטײַ וויטעט. ניט־געקוקט אויף דעם האָבן מען ווייטער באַדינט די לײַענערס און פֿאַרשערס, פּובליקירט, דורכגעפֿירט לעקציעס און קאַנצערטן. אָבער די האַרבע ווירקלעכקייט האָט ווידער צעקלאַפט דעם אַרגענ־טינער יוואָ. דעם 29סטן דעצעמבער 2004 האָט אויסגעבראַכן אַ שריפֿה אין אַ דיסקאָ וווּ איבער 3000 מענטשן זינען בײַגעווען אַ קאַנצערט. איבער 200 זינען אומגעקומען און אַ גרע־סערע צאָל פֿאַרווונדיקט געוואָרן. די קאַטאַסטראַפֿע האָט גורם געווען אַ סעריע שטאַטישע עמערגענץ־מיטלען אויף צו פֿאַרשטאַרקן די זיכערקייט אין שטאַט. מיט די נײַע געזעצן איז מען געווייר געוואָרן, אז דער קהילה־בנין, וווּ עס פֿונקציאָנירט אויך דער

דער אַרגענטינער יוואָ האָט אָנגעהויבן איר טעטיקייט אין 1928 ווי אַ פֿיליאַל פֿונעם ווילנער יוואָ. נאָכן אַמטירן עטלעכע חדשים אין קאַפּלאַנסקיס בוכהאַנדלונג איז דער יוואָ אַריבער צו אַן אײַגענעם בנין אויף דער גאַס קאַריענטעס. אין



1945, ווען די בוענאָס־אַירעסער קהילה האָט געהאַלטן אין בויען איר הויז, האָט מען פֿאַרבעטן דעם יוואָ צו פֿאַרקויפֿן איר שטוב און אָפּקויפֿן אַן אַרט אינעם נײַעם צענטער. זינט דעמאָלט האָט דער אַרגענטינער יוואָ פֿאַרנומען דעם דריטן און אַ טייל פֿונעם פֿערטן שטאַק און ס'האָט זיך אָנגעהויבן אַ האַלבער יאַרהונדערט פֿון פֿרוכטיקער צוזאַמענאַרבעט. דער אויפֿרייס פֿונעם קהילה־בנין אין 1994 און דער עקאָנאָמישער

אַינסדרן ייִדישע פּעריאָדיק בנים אַרגענטינער יוואָ

אויסצוגן פֿון דאָנקבריוו

וויזנערדיג צענטער

דאָס יאָר וועל איך דורכפֿירן אַ פראַיעקט אין דער נאַציאָנאַלער ביבליאָטעק אין ווינסרוסלאַנד וואָס האָט אַ גרויסע קאָלעקציע מאַטעריאַלן אויף ייִדיש... בלייבן-שום ספֿק וועלן די אַלע געניטשאַפֿן, וואָס איך האָב געקראָגן במשך פֿון דער פראַגראַם, צו ניץ קומען און העלפֿן מיר אין מיין פֿאַרשאַרבעט.

אַלגאָ זניצעוואָ
אָוואַנסירטע
מאַסקווע

איך אַרבעט ביים פֿאַרווערטס ווי אַ זעצער און סעקרעטאַר. איך נעם אויך אַנטייל אין דער „פֿאַלקסבינע-טרופֿע“, אַ גרופֿע אַקטיאָרן און זינגערס וואָס פֿאַרט אַרום און שפּילט ייִדישן טעאַטער פֿאַר די וואָס קענען נישט פֿאַרן קיין מאַנהעטן, ספּעציעל פֿאַר לעבן-געבליבענע פֿונעם חורבן. דאָס איז ממש אַ ווונדערלעכע אַרבעט, און כּמעט אַלע אַקטיאָרן זענען געווען סטודענטן אין דער זומער-פראַגראַם. אָן אַזעלכע שטיצעס וואָלט געווען אוממעגלעך אויסצולערנען יונגע ייִדישטיטן.

לייזער בורקאָ
אָוואַנסירטע
ניו-יאָרק

איצט קען איך שוין גענוג פּדי ווייטער צו לערנען זיך אַליין אין קייעוו. צוליב מענטשן אַזוי ווי איר איז ייִדיש נישט געשטאַרבן אין דער פֿאַרגאַנגענהייט און וועט נישט שטאַרבן אין דער קומעדיקער צייט.

קאַרינאַ שיראַקיד
מיטעלע 1
קייעוו

איך פֿיל אַז איך האָב פראַגראַעסירט אַ סך אין ייִדיש און איך האָף מיט דער צייט צו ניצן ייִדישע טעמעס און אידעעס, שרייבנדיק ליטעראַרישע אַרבעטן, אַפֿשר איבערצוזעצן ליטעראַרישע אַרבעטן אויף ענגליש, און אויך אַרבעטן אין אַ ייִדישער אַרגאַניזאַציע. אייער בייטראַג איז מיר געווען זייער וויכטיק.

אַסתר וואָלפֿסאָן
מיטעלע 1
ניו-יאָרק

איך האָב תּמיד געוואָלט פֿילן אַ שייכות מיט מיין משפּחהס געשיכטע, מיט פֿאַרגאַנגענע דורות, פֿון ייִדיש-רעדערס וואָס האָבן איבערגעלאָזט אַזאַ ריכע און קולטורעלע ירושה...

עשריבן דורך די סטודענטן פֿון דער זומער-פראַגראַם 2005:

נאָך נאָר זעקס וואָכן קען איך שוין רעדן, לייענען און שרייבן אַ ביסל ייִדיש, און אין אַ יאָר אַדער צוויי אַרום וועל איך קענען פֿאַרשן אַמע-ריקאַנער און קאַנאַדישע ליטעראַטור אויף ייִדיש. אַ שיינעם דאַנק! איר האָט דאָס געמאַכט מעגלעך.

יהושע לאַמבערט
אַנהייבערס 2
אַן-אַרבאַר, מישיגאַן



(פֿון רעכטס: חנה מיין (אַנהייבערס 1), מאַרטינאַ רוסיניאַק (אָוואַנסירטע))

איך לערן זיך ייִדיש נישט נאָר פֿאַר דעם ווייל איך פֿאַרינטערעסיר זיך מיט ייִדיש, נאָר אויך ווייל איך זינג לידער אויף ייִדיש. איך שטודיר דאָס ווייל מיין אַרבעט איז זאַמלען און אויפֿהיטן ייִדישן פֿאַלקלאָר. אַ שיינעם דאַנק אַינך, וואָס איצט קענען מיר צוזאַמען אויפֿהיטן און פּאָפּולאַריזירן די קולטור און שטייגער לעבן פֿון אשכּנז.

מלך אָסין
אַנהייבערס 2
קייעוו

ווי אַ לערערקע פֿון ייִדישע לימודים מיין איך, אַז עס איז זייער וויכטיק צו לערנען ייִדיש מיט קינדער און מינע איבערלעבונגען אויף דער זומער-פראַגראַם וועלן מיר העלפֿן צו קענען לערנען ייִדיש. אַ האַרציקן דאַנק.

יוספֿה דע בלומע
מיטעלע 1
טאַראַנטע



דער לערער ליכטענבוים וועגן דער זומער-פראגראם

ס'איז געווען אזוי ווייניק, פֿאר וואָס איז פֿאַרביליבן אזוי פֿיל? און זיי זוכן ווינטער, און זיי נישטערן אין דער שפראַך און אין דער ליטעראַרישער שאַפֿונג. ווען מיר וועלן שוין ניט זיין וועלן זיי דערקלערן די ייִדישע ווערטער פֿונעם פֿאַרטיזאַנער-הימען אויף דער שפראַך פֿון די קדושים, זיי וועלן איבערגעבן די זאַפֿטיקע בילדער פֿון באַשעוויסעס וועלט, די מיסטיש-סימבאָלישע מעשיות פֿון ר' נחמן בראַסלעווער און די פֿולע זשמעניעס פֿוילן וואָס אָפּאַטאַשו האָט פֿאַרטיילט. איך ווינטש זיי, זיי זאלן אויך גע-ניסן ביים איבערגעבן זייערע תלמידים און זיין די אָפּהיטערס פֿון טויזנט יאָר לעבן און שאַפֿן. אַ דאַנק אײַך, סטור-דענטן, פֿאַר דער פֿרייד וואָס איר האָט מיר פֿאַרשאַפֿן!

האַבן ממש דערקוויקט דעם עולם, ספּעציעל די לערערס, וואָס ווייסן קיין מאָל ניט צי די מי און ענערגיע וואָס מע לייגט אַרײַן אין די זעקס וואָכן אַרבעט איז פֿדאַי. ס'איז פֿדאַי! טייל פֿון זיי וועלן זיכער איבערנעמען דאָס וואָס מיר האָבן איבערגענומען פֿון אונדזערע לערערס און ווינטער לער-נען און ענטפֿערן אויף קשיות פֿון די קומעדיקע דורות. אַלע פֿרעגן מיך, פֿאַר וואָס לערנט מען זיך ייִדיש? איז דער ענטפֿער, ווער קען וויסן אַלע מאַטיווירונגען? איין זאַך איז אָבער זיכער: אַ יונגער דור אַקאַדעמיקער האָט געשלאָסן אַ בונד מיט דער פֿאַראַנגענהייט און זיך גענומען צו דער צוקונפֿט פֿון אַ טוי-זנט-יעריקער ציוויליזאַציע. אַ סך זוכן אַן ענטפֿער אויף דער פֿראַגע: אויב

יִוִּיאַרק איז אַ פֿרייד אפֿילו אין אַ הייסן זומער. אַ זומער-פֿראַגראַם איז אַלע מאָל אַ פֿרייד, ווייל דאָס איז אַ באַווייז, אַז לאַ אַלמץ ישׂראל. די לעצטע זעקס יאָר קומט מיר אויס צו לערנען אין זומער-פֿראַגראַמען: אין ווילנע, וואַרשע און לעצטנס אויך אין ניו־יאַרק. הײַנאַר האָבן 53 סטודענטן זיך פֿאַרמאַסטן מיט אַ ירושה וואָס מײַן דור וויל איבערגע-בן צו די אַלע וואָס זײַנען אין איר פֿאַראינטערעסירט. היימאַרבעט, לייענען, רעדן, זיך אַמפּערן און אפֿילו קאַכן אויף ייִדיש האָבן געשאַפֿן אַן אָנהייב פֿון ווינטער-דיקער אַרבעט. די אַנגעשריבענע אַרבעטן במשך דעם זמן און דער ניוואַ פֿון די מאַטעריאַלן וואָס די סטודענטן האָבן צוגעגרייט אויפֿן סיום

סיום-הזמן

[המשך פֿון ז' א]

איז אַרויס דאָס ביכל פֿאַרשוונדענע געשטאַלטן פֿון הירש אַבראַמאָוויטש. אין זײַן אַרײַנפֿיר צום ביכל פֿרעגט ווינרניך, וויפֿל מענטשן וועלן לייענען אַ ייִדיש בוך אין 1958? ער ענטפֿערט אַליין: דאָס זאַל קיין דאָגה נישט זײַן. עס זײַנען דאָ ווינציק, עס וועלן זײַן מער. אויב עס וועט זײַן אַ וועלט, וועלן תמיד זײַן ייִדן וואָס ווילן דערקענען זייערע וואַרצלען, פֿדי דורך דעם צו דערקענען זיך אַליין. מיט צען יאָר שפּעטער, פֿדי די דאָזיקע נבֿואה זאַל מקוים ווערן, האָט דער ייִוואַ געשאַפֿן דעם מאַקס ווינרניך-צענטער פֿאַר העכערע ייִדישע שטודיעס און די אוריאַל ווינרניך-פֿראַגראַם אין ייִדישער שפראַך, ליטעראַטור און קולטור. מיט אַט די פֿראַיעקטן האָט דער ייִוואַ ווינטער געפרוווט איבערגעבן די ייִדישע קולטור צו נײַע דורות.... בדיעבֿד איז קלאַר, אַז ביים שווערן מצבֿ אין מיזרח-אייראָפּע אין די דרייסיקער יאָרן איז אַזאַ ייִדישע הויכשול געווען נישט מער ווי אַ חלום. אפֿשר האָט ווינרניך דאָס אַליין פֿאַרשטאַנען. און אפֿשר האָט ער אויך פֿאַרשטאַנען, אַז דאָס אויפֿבוי-ען די ייִדישע וויסנשאַפֿט נאָכן גרויסן חורבן, ביים גוטן מצבֿ אין אַמעריקע וואָס האָט געטריבן ייִדן צו אַסימילאַציע, איז אויך געווען אַ חלום. נאָר וואָס דען? אַז אַן אידעאַל איז פֿדאַי, דאַרף מען צו אים שטרעבן. און אַז מע קען נישט דערגרייכן אַלץ וואָס מע חלומט דערפֿון, איז אַלץ וואָס מע דער-גרייכט יאָ אַ נצחון. ווי ס'שטייט אין פרק: לאַ עליך המלאכה לגמר, ולא אתה בן-חורין להבטל ממנה - איר זײַט נישט מחויב צו ענדיקן די אַרבעט, אָבער איר זײַט אויך נישט פֿרײַ זיך פֿון איר אַפּצוזאַגן. מזל-טובֿ און אַ שיינעם דאַנק.

לאַנג לעבן. לאַמיר כאַטש האַפֿן, אַז יאָ.... וואָס איז מיטן ענין צוגרייטן נײַע פֿאַרשערס, פֿון לערנען יונגע סטודענטן? דאָס איז געווען איינע פֿון די לעצטע פֿראַיעקטן וואָס זענען מקוים געוואָרן. יאָרן לאַנג האָט מען אַרומגערעדט אַ פּלאַן צו שאַפֿן אַ ייִדיש „הויכשול“, ד"ה אַ מין קאַלעדזש. ערשט אין 1934 האָט דער ייִוואַ געגרינדעט די אַספּיראַנטור א"נ צמח שאַבאַד, אַ גראַדויר-פֿראַגראַם פֿאַר אַלע פֿעלדער פֿונעם ייִוואַ אַרבעט: פֿילאָלאָגיע, געשיכטע, פּעדאַגאָגיע אַא"וו. איז פֿרעגט זיך אַ פֿראַגע: פֿאַר וואָס האָבן די פֿירערס פֿונעם ייִוואַ געוואַרט כמעט צען יאָר



(פֿון רעכטס): שִׁמְחָה מאַסקאָ-וויץ, מאַרטינאַ רוסניאַק, אין אַ פֿאַדאָדיע פֿון דער טשערנעוויצער שפראַך-קאַנפֿערענץ

ביז זיי האָבן געשאַפֿן אַט דעם טייל פֿונעם אינסטי-טוט? צי האָבן זיי געמיינט, אַז דאָס לערנען סטודענטן איז ווינציקער וויכטיק פֿון זאַמלען מאַטעריאַלן אָדער פֿון אַרויסגעבן ביכער? לאַוו-דווקא; און אין דער אמתן - פונקט פֿאַרקערט. די פֿירערס פֿונעם ייִוואַ האָבן געהאַלטן, אַז דאָס צוגרייטן יונגע פֿאַרשערס איז איינע פֿון די וויכ-טיקסטע עובֿדות פֿון דער ייִדישער וויסנשאַפֿט, די קרוין פֿון דער אַרבעט - און דווקא דערפֿאַר איז אזוי נייטיק צוצוגרייטן אַ פֿעסטן יסוד. מע דאַרף צו ערשט זאַמלען מקורים, זיי אַנאַליזירן, דערגיין אַ טאַלך - און ערשט דעמאַלט, ווען מע האָט שוין געשאַפֿן אַ פֿונדאַמענט קען מען איבערגעבן דאָס וויסן אַ נײַעם דור.... מאַקס ווינרניך האָט געגלייבט באַמונה שלימה, אַז די אַסימילירטע אַמעריקאַנער ייִדן דאַרפֿן ייִדיש פונקט אזוי ווי די מיזרח-אייראָפּעישע. אין 1958

סעמינאַרן פֿרילינג 2005

ווי ס'פֿירט זיך האָט דער יוואָ ווידער אַ מאָל דורכגעפֿירט אַ ציקל סעמינאַרן אויף ייִדיש. דעם פֿאַרזאַמלטן עולם, אַ 20-30 אירע, האָט הנאה געטאָן דאָס גוטע ייִדיש אויף אַקאַדעמישע טעמעס. ס'האָבן אויפֿגעטראָטן:

א שייכות דאָס האָט מיט דער היינטיקער אַלגעמיינער עטנאָגראַפֿיע.



דעם 18טן פֿעברואַר
ד"ר הערשל גלעזער (יוואָ)

„ס'לשון פֿון פּויליש-ייִדישע שרײַבערס“
ד"ר גלעזער האָט גערעדט וועגן דעם סטיל פֿון אַ צאָל באַקאַנטע ייִדישע שרײַבערס פֿון קאַנגרעס-פּוילן בעל־לשון (י. באַשעוויס, פּישל בימקאָ, שמעון האַראָנטשיק, איטשע-מאיר וויסענבערג א"א), זיך אַפּגעשטעלט אויפֿן פּויליש-ייִדישן דיאַלעקטישן יאָדער בײַ זיי, ווי אויך וועגן דער ראָלע פֿון דיטשמעריש אין זייערע ווערק.

דעם 25סטן מאַרץ

רבקה בלאו (אילינויער אוניווערסיטעט)



„קאַפּקאָ און ייִדיש, קאַפּקאָ אויף ייִדיש“
פֿר' בלאו, וואָס שרײַבט אַ דיסערטאַציע וועגן ייִדישע איבערזעצונגען פֿון דער דיטשישער ליטעראַטור, האָט דערציילט וועגן קאַפּקאָס פּערזענלעכער באַציונג צו מאַמע-לשון און אַרומגערעדט די איבערזעצונגען פֿון זיינע ווערק אויף ייִדיש.

דעם 6טן אַפּריל

ד"ר רחמיאל פעלץ (דעקסעל-אוניווערסיטעט)

„ייִדיש און די היינטיקע עטנאָגראַפֿישע פֿאַרשונג“
ד"ר פעלץ האָט אַרומגערעדט זיינע סאַציאַלינגוויסטישע פֿאַרשונגען פֿון ייִדיש און ייִדיש-רעדערס, ספּעציעל בײַ אַמעריקאַנער-געבוירענע פּילאַדעלפֿיער ייִדן, און וואָס פֿאַר

דעם 6טן מײַ

ד"ר שמואל קאַסאָוו (טריניטי-קאלעדזש)

„עמנואל רינגעלבלום ווי אַ היסטאָריקער און געזעלשאַפֿטלעכער טויער“

ד"ר קאַסאָוו האָט דערציילט פּרטימדיק אי וועגן רינגעל-בלום פֿאַרשאַרבעטן, אי וועגן זײַן אַרבעט מחוץ דער אַקאַדעמיע. דער הויפט האָט ער זיך אַפּגעשטעלט אויף רינגעלבלוםס פּאָליטישער אַרגאַניזיר-אַרבעט פֿאַר דער מלחמה, ווי אויך אויף זיינע באַמיונגען צו העלפֿן ייִדן אין וואַרשעווער געטאָ אי מאַטעריעל, אי גינסטיק.



דעם 27סטן מײַ

ד"ר שלמה איידעלבערג (ישיבה-אוני-ווערסיטעט)

„ייִדיש אין די שאלות-ותשובות פֿון די דיטשע חכמים ביים סוף מיטל-עלטער“
פּראָפֿ' איידעלבערג האָט אַרומגערעדט

דעם בראשית פֿונעם ייִדישן לשון אין אַמאַליקן דיטשלאַנד. ער האָט אויך אַרויסגעזאָגט די מיינונג, בהספּם מיט דער פֿון נתן זיסקינד בשעתו אָבער פּונקט פֿאַרקערט פֿון דער פֿון מאַקס וויינרײַך און שלמה בירנבוים, אַז ייִדן האָבן אין דיטשלאַנד אין יענער צײַט גערעדט רײַן דיטש און ערשט שפּעטער, אין די מיטל-עלטערלעכע געטאָס, זיך צעגאַנגען מיט די דיטשן און אַנגעהויבן רעדן אַ באַזונדער לשון.

נוסח ווילנע גלידערט זיך אין אינעם יוואָ



פֿאַראַן שוין לאַנג אַן ענגע צוזאַמענאַרבעט צווישן דעם יוואָ און דער לאַנדסמאַנשאַפֿט נוסח ווילנע, די פֿעדעראַציע פֿון ווילנער ייִדן אין די פֿאַראייניקטע שטאַטן. למשל, האָבן זיי דאָ אין 2002 אינגעאַרדנט אַן פּערמאַנענטע אויסשטעלונג „אונדזער היימשטאָט ווילנע“, מיט פֿאַטאָס פֿון ווילנער פּערזענלעכקייטן און לאַנדשאַפֿט פֿאַרן, בעתן און נאָכן חורבן. זיי האָבן אויך געהאַלפֿן ביים גרייטן צום דרוק די ענגלישע איבערזעצונג פֿון הערמאַן קרוקס טאַגבוך פֿון ווילנער געטאָ, אויך אַרויס אין 2002. איצט האָט נוסח ווילנע אוועקגעגעבן זײַן אַרכיוו דעם יוואָ און זיך אַפּציעל צונויפֿגעגאַסן מיטן אינסטיטוט. זיי האָבן אויך אינגעשטעלט אַ יערלעכן רעפֿעראַט א"נ נוסח ווילנע; דער ערשטער רעפֿעראַט וועט זײַן דער באַקאַנטער פּראָפֿעסאָר שמואל קאַסאָוו.

די שרײַבערס ה. לייװיק (צווייטע רײ, דריטער רעכטס) און משה קולבאַק (צווייטע רײ, דריטער לינקס) מיט סטודענטן פֿון דער ווילנער רעאַל-גימנאַזיע, 1920ער יאָרן.

מיט יראת-הפֿכוד נעמען מיר איבער דעם אַרכיוו פֿון נוסח ווילנע. לייענט אויך אויף ענגליש, ז' 9.

א געזאנג צום לעבן: אן אַוונט לכבוד איטע טאַוב



שבע צוקער

איטעס פלימעניק, לעסטער טאַוב. אלע רעדנערס און דער גאַנצער עולם האָבן דערמאָנט איטען מיט וואַרעמקייט און איר שייַן באַדאַנקט פֿאַר איר ברייַט-האַרציקייַט סײַ ביים לעבן, סײַ ביים שרייַבן איר צוואַה.

באַנד צוויי - פֿון דעסטוועגן. נאָך איר פטירה האָט די איבערגע-לאַזט אַ שייַנע ירושה פֿאַר עטלעכע ייִדיש-קולטורעלע אָרגאַניזאַציעס: דעם יוואָ, דעם אַלוועטלעכען ייִדישן קולטור-קאַנגרעס, יוגנטרוף, דער ייִדיש-ליגע און דער ייִדישער קולטור. בײַ דער אונטערנעמונג האָט גע-פֿירט דעם פֿאַרויץ און געמאַכט דעם אַרײַנפֿיר שבע צוקער, דער עקזעקו-טיוו-דירעקטאָר פֿון דער ייִדיש-ליגע; גענומען אַ וואָרט האָט, אין נאָמען פֿון יוגנטרוף, מירל מניעווסקי; אין נאָמען פֿונעם יוואָ, הערשל גלעזער; אין נאָמען פֿונעם קולטור-קאַנגרעס, שייַן בייקער. די הויפט־רעדע האָט געהאַלטן איטשע גאַלדבערג, רעדאַקטאָר פֿון ייִדישע קולטור. אין דער קינסטלע-רישער פּראָגראַם: די זינגערין סוזען לעוויטאַן. צום סוף האָט אין נאָמען פֿון דער משפּחה באַגריסט דעם עולם

גרויסער עולם האָט אָנגעפֿילט דעם זאַל ביים „צענטער פֿאַר ייִדישער געשיכטע“, דעם 6טן יולי 2005, אַפּצוגעבן כּבוד דעם אַנדענק פֿון איטע טאַוב, אַ ייִדישיסטקע, פּאַע-טעסע און ברייַטהאַרציקע שטיצערין פֿון ייִדיש-שפּראַכיקע אָרגאַניזאַציעס. איטע פֿאַסמאַן טאַוב (1908-2003) איז געבוירן געוואָרן אין סטידעניצע, אוקראַינע. יונגערהייַט איז זי אוועק קיין בוקאַרעשט אַרבעטן און דערנאָך קיין צפֿון-אַמעריקע. זי האָט זיך באַ-זעצט אין ניו-יאָרק, וווּ זי האָט חתונה געהאַט מיט שיציע טאַוב. איטע איז געווען אַקטיוו אין דער ייִדישער קולטור-סביבה און האָט לאַנג געשטיצט ייִדישע אָרגאַניזאַציעס. זי האָט געשריבן לידער און זכּרונות. איר לעבנס-געשיכטע האָט זי פֿאַרשרי-בן אין אַ צווייבענדיקער אויטאָביאָ-גראַפֿיע: באַנד איינס - איך געדענק,



שרה־רחל שעכטער

און וויינט אין צפֿת, מדינת-ישׂראל. די מוזיקאַלישע פּראָגראַם, אָנגע-פֿירט פֿון שעכ-טערס זון בנימין מיט דער באַטיי-ליקונג פֿון בני-מינס טעכטערל ריינע, ווי אויך מירעלע קעסלער און מרים-חיה סגל, איז באַשטאַנען פֿון לידער וואָס האָבן אַ שניכות אָדער מיט ייִדיש, אָדער מיט באַטאַניק, אָדער מיט דער משפּחה שעכטער. דאָס סאַמע אינטערעסאַנטע איז געווען אַ מוזיקאַלישער פּאַפּורי, צונויפֿגעשטעלט פֿון בני-מין שעכטער אויס צענדליקער לידער וווּ ס'פֿיגורירן נעמען פֿון געוויקסן - ממש אַן ענציקלאָפּעדיע פֿון געוויקסן-נעמען אין ייִדישן ליד. אַחרון אַחרון חביב: ס'האַט די באַקאַנטע אַקטריסע און רעציטאַטאָרין שיינדל (סוזען) טאַרן פֿירגעלייענט צוויי סאַטירעס פֿון דער פען פֿון יוסף טונקל (דער טונקעלער), „ייִדישיסטן“ און „פֿולקלור און פֿילולוגיע“, וואָס דערפֿון האָט זיך דער עולם מיטן בעל-שימחה געקאַטשעט פֿון געלעכטער. אַ כּלל, דער גאַנצער נאָכמיטאַג האָט געמאַכט אַ גרויסן רושם אויף אַלעמען.

ד״ר מרדכי שעכטער

[המשך פֿון ז' א]

מע האָט ד״ר שעכטער אַפּגעגעבן כּבוד מיט רעדעס און געזאַנג אין אַ פּראָגראַם וואָס האָט באַוויזן וואָס פֿאַר אַ גוואַלדיקע השפּעה ער האָט אויף זיינע תּלמידים און אויפֿן שטח פֿון ייִדישער לינגוויסטיק. ד״ר שבע צוקער, די נייע עקזעקוטיוו-דירעקטאָרשע פֿון דער ייִדיש-ליגע, האָט בשעת איר רעדע געבעטן, אַז אלע אַמאַליקע סטודענטן ד״ר שעכטערס זאָלן זיך אויפֿשטעלן, האָט דאָס געטאַן כּמעט אַ העלפֿט פֿונעם גרויסן עולם. ווייטער האָט גערעדט דוד בראַון, אַ ייִדיש-לערער אין האַרואַרד-אוניווערסיטעט, ווי אויך שעכטערס אָן אַמאַ-ליקער סטודענט און זיין הויפטגעהילף ביים צונויפֿשטעלן די באַטאַנישע טערמינאָלאָגיע. דוד בראַון האָט גערופֿן שעכטערס סטודענטן זיינע „גייסטיקע קינדער“ און דער-ציילט וועגן זיין צוזאַמענאַרבעט מיט שעכטערן מיט געפֿיל און אַפֿילו מיט אַ ביסל טרערן. ד״ר הערשל גלעזער, דער מיטדעקאַן פֿונעם מאַקס וויינרניץ-צענטער ביים יוואָ, האָט אויך גערעדט וועגן שעכטערס וויכטיקער אַרבעט ווי אַ פֿילאָלאָג און וועגן דעם באַטאַנישן ווערטערביכל, וואָס ער האָט אויך געהאַפֿן צוגרייטן. ס'האַט גענומען אַ וואָרט דער פּרעזידענט פֿון דער ייִדיש-ליגע, ד״ר זוני זעליטש, וואָס האָט פֿירגעלייענט באַגריסונגען פֿון איבער דער גאַרער וועלט. פּראָפֿ' שיקל פֿישמאַן, דער פֿאַרשטער סאַציאַלינגוויסט, האָט געגעבן אַ סאַציאַלע אַפּשאַצונג פֿונעם נייעם ווערק. נעכע פֿאַרבער האָט אין נאָמען פֿון דער ייִדיש-ליגע געגעבן אַן אויסציי-כענונג שעכטערס ווייב טשאַרנע. זיין עלטסטע טאָכטער, שרה־רחל שעכטער-איידלמאַן, האָט פֿירגעלייענט אַ באַגריי-סונג פֿון איידל שעכטער רעזניק, זיין ייִנגסטע טאָכטער,

ידיעות פֿון יוואָ

נומ' 200 • האַרבסט 2005

צירל קוזניץ די גאסטערעדנערין

38סטער סיום־הזמן פֿון דער זומער־פראָגראַם

קענערס, פראָפֿעסאָרן, אַרטיסטן, יידישיסטן און פּלל־טוערס. די גאסטערעדנערין איז געווען ד"ר צירל קוזניץ, פראָפֿעסאָר פֿון יידישער געשיכטע ביים באַרד־קאלעדזש (אנאָנדייל אויפֿן האַדסאָן, ניו־יאָרק) און אַ געענדיקטע פֿון דער זומער־פראָגראַם. פראָפֿ' קוזניץ איז ביים הינטיקן טאָג אפֿשר דער גרעסטער קענער פֿון דער גע־שיכטע פֿונעם יוואָ. האָט זי צום 80סטן יובֿל פֿונעם יוואָ דערציילט דעם עולם וועגן אונזער היסטאָריע, ווי אויך וועגן אירע איבער־לעבונגען אין דער זומער־פראָגראַם. דאָ ווייטער דרוקן מיר אויסצוגן פֿון איר רעדע:

ס'איז פֿאַר מיר אַ גרויסער כּבֿוד פֿאַרבעטן צו ווערן צו רעדן אויף דער הינטיקער אונטערנעמונג. איך געדענק דעם סיום אינעם יאָר ווען איך בין געווען אַ סטודענטקע. דעמאָלט איז דער גאסטערעדנער געווען איטשע גאַלדבערג, וואָס ער האָט נישט־לאַנג געפראָוועט זיין 100סטן געבורן־יאָר. אזוי אַז ס'דאַכט זיך מיר, אַז דאָס רעדן ביים סיום איז אַ סגולה צו אַ

[המשך אויף ז' ד]

דעם 5טן אויגוסט 2005 איז פֿירגעקן מען דער סיום־הזמן פֿון דער אוריאַל וויינירניך־פראָגראַם אין יידישער שפראַך, ליטעראַטור און קולטור, דורכגעפֿירט דורכן יוואָ בשותפֿות מיטן ניו־יאָרקער אוניווער־סיטעט. עס האָבן זיך פֿאַרזאַמלט סטודענטן, לערערס, משפחות און גוטע־פֿרײַנד. סטודענטן פֿון אַנהייבערס ביז אַוואַנסירטע האָבן פֿירגעלייענט לידער און קאַמפּאָזי־ציעס, געזונגען און געשפּילט דראַמאַטישע סצענעס אויף יידיש. צום סוף האָבן די



צירל קוזניץ

לערערס אויסגעטיילט די צערטיפֿיקאַטן. שוין 38 יאָר וואָס דער יוואָ פֿירט דורך די זומער־פראָגראַם. ס'קן מען סטודענטן פֿון נאָענט און פֿון ווייט צו פֿאַרטיפֿן זיך אין יידיש אין איינער פֿון די איינציקע אינטענסיװע יידיש־פראָגראַמען אויף דער וועלט. די גראַדואַנטן פֿון דער זומער־פראָגראַם ווערן גרויסע יידיש־

יום־טובֿ לַכּבֿוד ד"ר מרדכי שעכטער ביים יוואָ



מרים־חיה סגל

לערער, דער פֿאַרליי־גער און עקזעקוטיוו־סעקרעטאַר פֿון דער יידיש־ליגע און דער מחבר פֿון וויסנשאַפֿט־לעכע ווערק וועגן דער יידישער שפראַך. די פראָגראַם איז געווען אַרגאַניזירט בשותפֿות דורך דער יידיש־ליגע און דעם יוואָ.

[המשך אויף ז' ב]

טיק דעם 24סטן יולי אינעם „צענטער פֿאַר יידישער געשיכטע“. די אונטערנעמונג איז געווען אַ צווייפֿאַכיקע: אי צום אַרויסקום פֿון ד"ר שעכטערס באַטאַנישן ווערטערבוך די געוויקסן־וועלט אין יידיש, וואָס דער יוואָ האָט אַנומלט אַרויסגעגעבן, אי לכּבֿוד ד"ר שעכטערס לעבן און שאַפֿן ווי אַ פֿילאָלאָג, אַ

זענען געקומען העכער 200 מענטשן פֿון נאָענט און פֿון ווייט אַפֿ־צוגעבן כּבֿוד ד"ר מרדכי שעכטער ביים יום־טובֿ, זונ־



מרדכי שעכטער

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