





YIVO Institute for Jewish Research

No. 196 / Summer 2003

Old Demons, New Debates

YIVO's 4-day Conference on Anti-Semitism Attracts International Scholars and Intellectuals



Some of the luminaries who gathered for YIVO's Conference, "Old Demons, New Debates: Anti-Semitism in the West." (L-R) Conference advisor and literary editor of *The New Republic* Leon Wieseltier; Canadian Member of Parliament and human rights lawyer Irwin Cotler; Iranian dissident author Azar Nafisi; Henry Louis Gates, Jr., chair of Harvard's Afro-American and African Studies Department; Deborah E. Lipstadt, director of Jewish Studies at Emory University; *Die Zeit* publisher and editor Josef Joffe; and French historian and philosopher Alain Finkielkraut.

Is anti-Zionism a new form of the old anti-Semitism? Is the Vatican anti-Jewish? Who is ideologically responsible for the thousands of anti-Semitic acts in Europe over the past two years? These are a few of the questions that drew 36 top-level scholars, writers, public intellectuals and Jewish leaders from a dozen countries to YIVO for a four-day international conference on anti-Semitism in the West. The conference was sponsored by the David Berg Foundation, Nash Family Foundation, Open Society Institute, Nelson Peltz, Slovin Foundation, and other friends of YIVO.

The nine panels of the landmark May 11-14 conference, titled "Old Demons, New Debates: Anti-Semitism in the West," were sold out. The auditorium of the Center for Jewish History, where YIVO is headquartered, was filled, and the

sessions were simulcast to the overflow crowd in the adjacent Great Hall.

"It is outrageous that we are still discussing this foul subject," remarked Leon Wieseltier, literary editor of *The New Republic*, and one of the organizers of the conference. Yet, he cautioned

against alarmism and noted that American Jews, descendants of persecuted European Jews, count themselves as "the luckiest Jews who ever lived."

[continued on page 8]

Kertész and Safdie honored

Benefit Dinner Raises Nearly \$1M



YIVO's Lifetime Achievement Award winners, 2002 Nobel Prize-winning Hungarian author Imre Kertész (L) and Israeli-born architect Moshe Safdie.

At YIVO's annual banquet, Lifetime Achievement Awards were bestowed upon Hungarian Jewish author and

Nobel Laureate Imre Kertész and Israeli-born architect Moshe Safdie. The 78th anniversary dinner, held on May 13 at New York's Pierre Hotel, was attended by over 400 guests. It raised nearly one million dollars for YIVO.

"This dinner was one of a kind. It was a great moment for YIVO and our supporters to have Imre Kertész and Moshe Safdie receive Lifetime Achievement Awards," noted Bruce Slovin, Chairman of the Board. "These men — each in his own field — have helped to mold the world we live in today." [continued on page 11]

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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:

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

As summer draws to a close I am collecting my thoughts while preparing for the future of YIVO. Our noble and varied history is daunting; and this May we returned to the YIVO tradition of debating important issues in the Jewish community by organizing *Old Demons, New Debates: Anti-Semitism in the West*, an international conference of scholars and public intellectuals held here at YIVO. This brought us into the public eye in ways that will continue to benefit YIVO by showing its relevance in today's world.

Although many of our friends who knew YIVO in Eastern Europe are no longer with us, we must continue to renew and recreate the enthusiasm of those early members. The conference was a step in the right direction.

Enthusiasm, new ideas, innovative visions and creative plans all require us to reach out to the young, to our children, to our co-workers, to our students, to our relatives and to our friends.

YIVO has begun this process. We have renewed our commitment to educating and training new generations of students, teachers and parents through programs such as the Educational Program on Yiddish Culture (EPYC), which premieres this September in high schools in New York City, Seattle and Israel. Excitement was unanimous among the teachers who participated in the inaugural EPYC teacher training seminar in June. The program will touch so many students and parents. It will produce a ripple effect of interest in YIVO and our history. I wish all of you could share my

pleasure with this great accomplishment.

Along with EPYC, *The YIVO Encyclopedia of Jews in Eastern Europe* will also help lay the groundwork for our future. Through its vigorous scholarship, encompassing viewpoint and attention to the details of

“Enthusiasm, new ideas, innovative visions and creative plans all require us to reach out to the young.”

the massive history of Jewish life and culture in Eastern Europe. In scope, *The YIVO Encyclopedia* will represent the best YIVO has to offer to current and future generations. It will be a building block of home, synagogue and institutional libraries. It will make our complex history available in an ultra-modern user-friendly form.

These two projects, along with our many other activities, are what I like to call “the new face of YIVO.” What is that new face? Partly, it is a stronger commitment to improving access to YIVO's priceless Library and Archives collections. We will make rare collections available through the YIVO web site as part of our effort to touch the entire world.

With all this in mind, I ask each and every reader of *Yedies* to be a part of the *NEW YIVO* and to encourage others to join us financially and intellectually. Please come and visit YIVO; then you will better understand my excitement and pride. With your support YIVO will be a strong, vibrant organization for another 80 years.



Bruce Slovin

“Old Demons: New Debates”

These remarks were delivered before the opening plenary session of YIVO’s “Old Demons, New Debates: Anti-Semitism in the West: An International Conference” held at YIVO from May 11 to May 14, 2003.

“Throughout its history in interwar Europe, YIVO was often caught up in the fierce competition” among the varied political movements of the day. In the 1920s, the Institute’s position was to foster communal engagement and to pursue work of contemporary relevance “without aligning itself with a specific political camp, which it feared would compromise its intellectual integrity.”¹

Still, among YIVO’s early leaders and supporters, who included Albert Einstein, Sigmund Freud, and German Social Democratic leader Eduard Bernstein, “there were two distinct — and diametrically opposed — opinions on the desirability of political engagement. Neither camp succeeded in imposing its program and the Institute proceeded along a middle ground, addressing politically charged issues while keeping open political advocacy at arm’s length.”²

While Dr. Max Weinreich, YIVO’s founder and longtime Director of Research, urged his colleagues to stay outside of the political struggles of the day, by the 1930s, with Fascism on the rise, YIVO shifted its focus from literary concerns to the social sciences, while simultaneously confronting the danger of native and foreign anti-Semitism. Weinreich urged the need for a collective and interdisciplinary approach with researchers in different fields working together to bring varying perspectives to bear on a common problem.

In 1938, three years before the Nazis would occupy Vilna, Weinreich wrote, “Our goal is to help our people in the difficult struggle for its very existence with the weapons of understanding and knowledge.”³

Based on the available records, it appears that by 1939 none of YIVO’s leaders continued to argue for YIVO to remain solely a bastion of dispa-

sionate scholarship. Rather, the leadership accepted the premise that the Institute should “serve the folk” by doing work of widespread relevance.

These commitments were carried over to the United States when, at the outbreak of World War II, the center of the YIVO was transferred to New York City. In the very first issue of *Yedies fun YIVO* (September 1943) Weinreich wrote, “The YIVO has become a meeting place for those intellectuals who have preferred to seek knowledge through research rather than to accept preconceived ideas at their face value. Its work is a means of giving the Jew the opportunity to acquire self-knowledge and of providing the Jewish people with new implements in the struggle for survival.”

On January 5, 1945, with several of the major concentration camps already liberated, 1,400 persons attended the opening session of the YIVO Annual Conference, which was held in the Hunter College Assembly Hall in Manhattan. In this opening session, Max Weinreich read from a paper entitled “The YIVO Faces the Post-War World”:

The YIVO is ready to do its share, it wants to elucidate and strengthen the fundamental unity of the Jewish people in all times. It seeks to aid American Jewry in understanding the Jewish situation and utilizing it to the advantage of the group and the nation as a whole.⁴

The underlying premise of this conference is that an understanding of the worldwide revival of anti-Semitism is a pre-condition to effectively combating it. To that end, 36 scholars, public intellectuals, and community leaders from Israel, England, Mexico, France, Germany, Poland, Holland, Iran, Canada and the United States have come together to participate in the most ambitious rounds of discussions yet organized in North America on the resurgence of Jew-hatred.

It is in this spirit that I am honored to open this international conference, “Old Demons, New Debates: Anti-Semitism in the West,” YIVO’s first major international conference since 1935.



Dr. Carl J. Rheins

“YIVO is ready to do its share... to elucidate and strengthen fundamental unity of the Jewish people in all times.”

¹ Cecile E. Kuznitz, “The Origins of Yiddish Scholarship and the YIVO Institute for Jewish Research,” (unpublished doctoral dissertation), Stanford University, 2000, p. 205.

² Ibid, p. 207.

³ Ibid, pp. 264-269.

⁴ Dr. Max Weinreich, as quoted in “YIVO Conference Outlines Broad Program,” *News of the YIVO/Yedies fun YIVO*, No. 7: February 1945, p. 1.

Development and External Affairs

Inspiring Future Generations

by Ella Levine, Director of Development and External Affairs

Returning from YIVO's 2003 Heritage Mission in June, I felt inspired and hopeful. Contemplating how Jewish life was so brutally erased and how the Jewish communities in Moscow and the Baltic republics are being reborn, underscored the importance of our work and its relevance to contemporary Jewish life.

While we cannot ignore the lost world, we also must witness and nourish the Jewish future, which includes knowledge and affection for Hebrew and Jewish traditions. As Dr. Evgeny Satanovsky, Chairman of the Moscow Jewish community, pointed out, "The re-creation of *Yidishkayt* has become the new way of life in the cradle of East European Yiddish culture. The remaining Jews are committed to rebuilding Jewish life in their countries of origin."

As the Jews of Russia and the Baltics reconnect with their glorious past and find energy and creativity in their roots, so too, do we. YIVO is more than an archival resource center for East European culture; it seeks to enliven our heritage by making the traditions and teachings of the past relevant in today's world. In so doing we honor people who engage in similar pursuits.

Here, I refer to the 2003 honorees at the International Women's Division Luncheon who are ensuring our culture's vibrancy and vitality. Despite their different backgrounds, commitments and myriad activities, each has demonstrated a will to support and preserve our culture. Our recipients — Ruth Gruber (Lifetime Achievement Award), Vera Stern (Vilna Award), Jacob Waisbord and Myra Treitel (*Me'dor Le'dor* Award) and Bernice P. Slutzman (*Goldene Keyt* Award) — are a very distinguished and committed group, complemented by guest speaker Mimi Sheraton.

Regardless of our roots, the cultural milieu in which we were raised, our level of assimilation and cosmopolitanism, something unites us. However, as the past becomes more distant, prewar Jewish life in Eastern Europe is fading into stories, repeated from generation to generation. We are losing touch with the reality behind those stories.

Imre Kertész, one of this year's Lifetime Achievement Award honorees at our 78th Anniversary Celebration, brings our history to life in his writing. He ensures that our culture will be available for future generations to study and reflect upon. Moshe Safdie, also the recipient of the Lifetime Achievement Award, uses architecture to shape the spaces in which people live in the United States, Israel, Canada and Europe. Both of these prodigious and creative artists represent

the aspects of Jewish culture and history that we so greatly cherish.

Our honorees at both events are inspirations to us who want to preserve and enrich our culture. To accomplish this, we must inspire other generations. The commitment to continuity is best expressed through YIVO's most ambitious projects: *The YIVO Encyclopedia* and EPYC, the Educational Program on Yiddish Culture, to be introduced to Jewish and non-Jewish high schools in September, 2003. Perhaps this is YIVO's most important mission.



Ella Levine



YIVO Institute for Jewish Research

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- \$54 – You will receive the YIVO newsletter, *Yedies*, in Yiddish and English.
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3rd Annual International Women's Luncheon

Three Generations Celebrate Together



Honoree Vera Stern flanked by her grandsons Noah (L) and Eytan Stern-Weber.



(L-R) Mark Treitel, Jacob Waisbord, Myra Treitel, Dr. Herman Treitel and Stuart Treitel.

Commitment to preserving the culture of East European Jews for future generations was the message of the 3rd Annual International Women's Division Luncheon, held on May 18. The luncheon, entitled "A Heritage Journey — *Me'dor Le'dor*," drew more than 160 people to the Center for Jewish History to honor Dr. Ruth Gruber, Vera Stern, Jacob Waisbord, Myra Treitel and Bernice P. Slutzman. Chaired by Caren Constantiner and Co-chaired by Susan Oppenheim and Carol A. Stahl, members of the YIVO Leadership Forum, the luncheon was the most successful to date.

Gruber, recipient of the **Lifetime Achievement Award**, is best known for escorting 1,000 World War II refugees from Europe to America in a covert mission for the Roosevelt administration, while serving as Special Assistant to Harold Ickes, the Secretary of the Interior. She is an acclaimed journalist and author and was honored for her constant vigilance and dedication to Jewish culture.

Stern, recipient of the **Vilna Award**, has selflessly committed herself to the arts and to humanitarian causes. As president of the American-Israel Cultural Foundation (AICF) and throughout her 40 years of leadership, she has engendered many artistic innovations and successes. To honor her

Vilna roots, she works to preserve Vilna *Yidishkayt* and is committed to maintaining its culture. "To be honored by my friends is a special moment for me," Stern noted, after an introduction by her grandsons, Eytan and Noah.

Waisbord and Treitel (father-daughter), recipients of the **Me'dor Le'dor Award**, exemplify dedication and love for culture and how it is shared between generations.

"We are so pleased to be here. It is just wonderful to be honored together with my father," Myra Treitel said after she was introduced by Stuart, one of her sons. "Jacob was an early member of YIVO — his student card from Vilna, dated April 8, 1940, is reproduced on the back of each program."

Similarly, Slutzman, recipient of the **Goldene Keyt Award**, and Vice President of The New Cracow Friendship Society, credits her father, Roman Weingarten, as her inspiration in keeping alive the history and traditions of Jews from Cracow. Weingarten spoke in brief remarks about how proud he is of his daughter and of her commitment to continuity.

Guest speaker Mimi Sheraton, acclaimed author and food critic, entertained the crowd with stories of her childhood and spoke about the role that food plays in all families. Sheraton discussed the *Food as Roots* series, of which she serves as Honorary Chair, as an "important opportunity to use food to reconnect people to Jewish culture."

YIVO's 3rd Annual International Women's Division Luncheon was held in support of the Educational Program on Yiddish Culture (EPYC), a comprehensive high school level curriculum set to debut in September of this year. (See EPYC story on page 7.)



Bernice Slutzman with her father, Roman Weingarten.



(L-R) Susan Oppenheim, Mimi Sheraton, Carol Stahl and Caren Constantiner.



Eta Wrobel, Chair, and Fanya Gottesfeld Heller, President, YIVO's International Women's Division.

Jacob Waisbord and Myra Treitel Father and Daughter Keeping the Flame Burning

Myra Treitel glows when her father talks about his life in Europe and the United States. By age 28 Jacob Waisbord had made his way from Warsaw to Vilna, across Siberia to Japan, and finally to Seattle, Washington, on March 31, 1941, always one step ahead of the Nazis.

Waisbord continued on to New York City where, in January 1942, he married Adele Sukenik. Not yet a citizen and knowing very little English, Waisbord was drafted into the United States Army, in which he served more than three years.

Returning to New York after the war, he worked as a linotype operator and proofreader, first for the *Jewish Day* and then for *The Forward*. An active member of the printers' union, he became treasurer of the Yiddish Typographical Union. Later he was elected treasurer of the Workmen's Circle and was a founder of its Ringelblum Branch, in which he still serves as financial secretary at age 89. The branch was named after Emmanuel Ringelblum, who had been Waisbord's instructor in Left Poale Zion in Poland. Ringelblum, the Warsaw Ghetto historian, encouraged people from all walks of life to write and tell of the treatment of Jews in the ghetto as part of the "Oneg Shabbat" resistance group.

"Being a leader of the Left Poale Zion movement enabled his life to be saved," Myra noted. "He has never stopped being an activist in his attempt to 'give back' to the Jewish community at large."

Waisbord's connection to YIVO dates to his years in Europe, during which YIVO provided the opportunity to study almost any topic in Yiddish. According to Myra, her father continues to support YIVO because it is the only organization that

documents, preserves and teaches about the lives of Jews of prewar Europe — lives that stood for social justice, education, access to opportunity, Zionism, the use of the Yiddish language and more. His YIVO membership card from Vilna, dated April 8, 1940, was reproduced in *Yedies* #188 (Summer 1999).

Recently, Jacob Waisbord established a charitable gift annuity because it allowed him to make a significant contribution to YIVO while providing him with substantial financial benefits. In addition to assuring his own economic stability he also assured that YIVO will continue to receive future support to help it sustain the chain of Jewish continuity.

"I say, 'don't burn with a big flame that may die out,'" Waisbord commented. "It is better to burn with a small steady flame that burns forever!"

Waisbord and Treitel were honored at the International Women's Luncheon where they received the *Me'dor Le'dor* Award (see page 5). Treitel explained that her parents taught her three major lessons: to honor those who came before her; to give back to those in need; and to educate the next generation about Jewish life, Jewish values and the Jewish mission. Her father's charitable gift annuity will help to accomplish all three objectives.



Jacob Waisbord and his daughter Myra Treitel.

The Gaon Society: A Legacy for the YIVO Institute for Jewish Research

The Gaon Society, named for the 18th century Rabbi Elijah Ben Solomon Zalman — the Vilna Gaon — was established to recognize and thank YIVO friends and donors who have created a legacy for YIVO in their wills or estate plans, or through a charitable gift annuity or charitable trust.

Like the Vilna Gaon, who was known for his vast intellect and the importance he placed on *tzedakah*, these friends understand and appreciate the role YIVO plays

in preserving our heritage for future generations. By supporting YIVO you advance Jewish scholarship and perpetuate the culture, language and history of Eastern European Jewry. To learn how you can help YIVO while fulfilling your own financial needs, please call Ellen Siegel at (917) 606-8293. If you have already included YIVO in your will, please notify us so we can include you among the members of The Gaon Society.

YIVO Gaon Society Founders

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Jacob Waisbord

Milton Weiner

Rita Winningham

Debut Teacher Training

3-Day Seminar Launches EPYC Curriculum



Young Jewish men departing for service in the Polish army, sitting in front of a portrait of Ber Borochov, father of Labor Zionism, Lublin, 1919 (YIVO Archives).

YIVO hosted a three-day international teacher training seminar, officially launching the pilot phase of the Educational Program on Yiddish Culture (EPYC). Selected from public and private high schools around the world, the 18 teachers are the first group of EPYC Fellows. The sections were led by some of the

leading United States academics specializing in East European culture and history. Starting June 23, the Fellows attended lectures on history, literature, music, theater and Holocaust studies. Their afternoons were devoted to intensive workshops in which the EPYC curriculum was dissected, reviewed and evaluated under the guidance of Dr. Robert Shapiro, history instructor at Ramaz High School in Manhattan.

The EPYC Fellows will be implementing the pilot program, starting in September. They will act as a sounding board for EPYC, discussing the curriculum and suggesting ways to best use the material in their classrooms.

"It is an ambitious, terrific idea backed up by research," said Steven Solomon, principal of the East Brunswick Jewish Center school, one of the largest synagogue schools in New Jersey. "Without question, we will use the material in our high school."

The generosity of many individuals and foundations, and the guidance and support of the YIVO Leadership Forum, made the training seminar possible.

The seminar and the unveiling of the texts developed by EPYC mark the culmination of the first phase of this program. The EPYC Fellows received a review version.

The Fellows came from the United States, Mexico and Israel, and a diverse educational spectrum: public schools; private Jewish day schools, including orthodox, conservative and reform; as well as special afternoon Jewish religious school programs.

EPYC fundraising has also entered a new phase to cover the printing and distribution of the materials and their incorporation into school curricula. In this phase, the texts will also be translated into Hebrew, Spanish and Russian for global distribution.

At the closing ceremony Dr. Carl Rheins, YIVO Executive Director, highlighted the revolutionary character of the program. "EPYC is a way for YIVO to return to its instructional mission," he noted. "The program is a unique curriculum for Jewish Education in America." Then he presented flowers to Dr. Adina Cimet, the EPYC Director, whose vision of this initiative saw the light for the first time at the Seminar.

EPYC

EPYC Teacher Seminar Fellows

Name	Affiliation	Location
Eva L. Abbamonte	Harrison High School	Harrison, NY
Rochelle Anziska	Samuel H. Wang Yeshivah University High School	Holliswood, NY
Rabbi Jonathan Bloomberg	Maimonides School	Brookline, MA
Shira Breuer	Pelech Religious Experimental High School	Jerusalem, Israel
Mira Cohen	Beverly Hills High School	Los Angeles, CA
Paula Cohen	Abraham Joshua Heschel School	New York, NY
Sameya Gewirtz	Temple Beth Am	Seattle, WA
Rochel Licht	Beis Yaacov Academy	Brooklyn, NY
Rebeca Mareyna	Yavneh School	Mexico City Mexico
Avinoam Patt	Congregation Agudath Israel of West Essex	West Caldwell, NJ
Cynthia Peterman	Charles E. Smith Jewish Day School	Rockville, MD
Abraham Rabenstein	Israel Henry Beren High	Baltimore, MD
Shifra Rabenstein	Shalheves High School for Girls	Baltimore, MD
Gaby Reiss	Amit Gush Dan Technological High School	Ramat Gan, Israel
Shelly Rossoff	Milken Community Day School	Los Angeles, CA
Dr. Robert Shapiro	Ramaz	New York, NY
Steve Solomon	East Brunswick Jewish Center	East Brunswick, NJ
Miriam Wielgus	Yeshivah of Flatbush	Brooklyn, NY

Old Demons, New Debates *[continued from page 1]*



YIVO Executive Director Dr. Carl Rheins opening the conference proceedings.

During the conference, British historian Simon Schama received disturbing news related to the desecration of a cemetery back home. "My great-aunt and my great-uncle were among the desecrated."

As for France, site of 1,300 anti-Semitic incidents over the past two years, French historian Alain Finkielkraut blamed cooperation between France's Moslems and the progressive left, which accuses Israel of colonial crimes. "Unequivocal Islamist hatred of the Jews has

found, if not outright approval, at least an echo."

"Physical acts are committed by Moslems, but the rhetoric that made them acceptable comes from the European political elite," declared Mortimer B. Zuckerman, president of the Conference of Presidents of Major Jewish Organizations and publisher of the *Daily News*.

Canadian Member of Parliament and human rights lawyer Irwin Cotler warned that no less than the survival of humanity was at stake because "anti-Semitism is the proverbial canary in the pantheon of evil."

The speakers were almost evenly divided between North Americans and Europeans, with others from Israel, Iran and Mexico. Islamic anti-Semitism and its spread to the West was a repeated theme. Daniel Goldhagen, author of *Hitler's Willing Executioners*, said Nazi anti-Semitism had been exported from Europe to the Middle East, where Islamic anti-Semitism was "grafted onto it and was exported back to Europe."

"The first step to overcoming this plague and to the treatment of this disease which threatens

civilization and the Jewish People," contended Hebrew University Professor Robert Wistrich, "must be the lucid, relentless, implacable exposure of its roots, and that has been the *raison d'être* of this conference."

"Thousands attended the conference throughout its four days," remarked Bruce Slovin, Chairman of YIVO. "We have opened discourse on anti-Semitism at a higher intellectual level that will influence the debate for decades to come."

The conference was organized in the wake of resurgent anti-Semitism in Europe following the attack on the World Trade Center, which took on new urgency with the Iraq war. The Conference Committee was composed of YIVO National Board members Joseph Greenberger, Max Gitter, Martin Peretz, Bruce Slovin and Dr. Arnold Richards, as well as Dr. Leon Botstein, President of Bard College. Audio of the conference can be heard on the web site of the Center for Jewish History at www.cjh.org/about/old_demons.html.



Final panel discussion, "Anti-Semitism, Anti-Zionism and Israel." Participants (L-R) Robert Wistrich, YIVO National Board member Martin Peretz, Irwin Cotler, Fiamma Nirenstein and David Pryce-Jones.

Congressman Nadler Slams Anti-Semitism in Islamic Schools



Appearing at the conference, New York Representative (D-8th District) Jerrold Nadler denounced the use of anti-Semitic textbooks in some Islamic schools in New York and called on Moslem clerics to take action against it.

Excerpts from Talks Delivered at the YIVO Conference “Old Demons, New Debates: Anti-Semitism in the West”

Leon Wieseltier

Conference advisor and literary editor
of *The New Republic*



The taxonomy of present-day anti-Semitism is ominously large. There are religious varieties and secular varieties; theological varieties and ideological varieties; political varieties and cultural varieties; old varieties and new varieties. There is the anti-Semitism of Christians, which comes in many forms, and anti-Semitism of Muslims, which comes in many forms. There is the anti-Semitism of the Right, in Europe and in the United States, still stubbornly blaming the Jews for modernity (I have always found that particular allegation to be rather a compliment); and there is the anti-Semitism of the Left, most recently seeking shelter (and finding it) in the anti-globalization movement, which has presided over a revival of the New Left's dogmas about capitalism and liberalism and Americanism. And there is the anti-Semitism that manifests itself as anti-Zionism.

This is, I think, the most dangerous anti-Semitism of them all. It is not the case, of course, that every criticism of the Jewish state is an instance of anti-Semitism; but it is certainly the case that every instance of anti-Semitism is a criticism of the Jewish state, a fundamental criticism, since it denies the legitimacy of the ideal of a normal life for Jews, who are consigned by anti-Semites of one kind or another to an endless abnormality of one kind or another....

I do not believe that the United States is just another address for Jews on the run, just a safer haven. I believe, rather, that the United States represents a revolution in Jewish history, a country that is — in its philosophical foundations and in its political practices — structurally hospitable to us. We cannot be pilloried as a state within a state in a state that is comprised of states within a state. We cannot be excoriated for difference in a society in which difference is the substance of sameness.

To use the Zionist terms, I would define the American innovation in Jewish history as the establishment of a Diaspora that is not an exile, a *tfutzah* that is not a *golah*. Of course I do not mean to contend that there is no anti-Semitism in America. Not at all. But the story of Jew-hatred in America differs profoundly from the story of Jew-hatred in Europe. It is a scandal to be refused admission to a school or a hotel or a club; but it is not an expulsion or a pogrom. And it is not only the virulence of anti-Semitism that has been diminished in the United States. Its legitimacy, too, has been diminished. In fact, its legitimacy has been altogether repudiated. The remarkable fact about the American Jewish campaign against anti-Semitism in America, like the African American campaign against racism in America, is that it is made in the name of American principles. Not the Jews, but the bigotry against the Jews, is the anomaly here.

David I. Kertzer

Author of *The Popes Against the Jews* and
Professor of Anthropology at Brown University



One might think that today, in the wake of both Vatican Council II and Pope John Paul II's call for repentance and coming to terms with sins of the past, the Vatican-supervised journal would recognize and apologize for the pernicious role it played in the development of modern anti-Semitism. What we now see, however, is just the opposite.

The Vatican's continuing effort to distance itself from any responsibility for making the Holocaust possible depends on maintaining the distinction between anti-Judaism and anti-Semitism. In this account, these are two very different phenomena, and while some in the Church had unfortunately participated in religious anti-Judaism, this was completely different from modern anti-Semitism that the Church had nothing to do with. ...

The problem that the Vatican has encountered in clinging to its anti-Judaism/anti-Semitism distinction is that its original rationale — that the Church's hostile characterizations of the Jews were based on negative religious images alone — was so clearly false.

One only has to read the pages of the Vatican-supervised *Civiltà Cattolica* in the years from 1880 to 1939 to see that it is filled with a demonization of the Jews based on the evil things they were collectively responsible for socially, economically and politically....

Something very troubling is going on today in the Vatican. Those Catholics — from simple laypeople to cardinals — who have tried to get the Church to come to terms with its role in spreading anti-Semitism in the past have been subjected to strong sanction. Even those who have tried to offer a different interpretation of “We Remember” are now being repudiated.

The latter includes Cardinal Edward Cassidy himself, head of the commission that drafted the document. In a Nov. 9, 1998, speech, Cardinal Cassidy said: “In making a distinction between the anti-Judaism of the Christian Churches and the anti-Semitism of the Nazis, “We Remember” does not intend to deny the relationship between these two evils.” Yet this is exactly what the Vatican-approved *Civiltà Cattolica* text of June 2002 has done.

The Vatican is here playing with fire — for there are still parts of the Roman Catholic Church in no way resigned to accepting the lessons of the Second Vatican Council. Indeed, for the fringe groups on the right of the Church who reject the reforms of the Second Vatican Council, there is no clearer litmus test than continued demonization of the Jews.

(Please turn to page 10 for additional conference excerpts.)

More YIVO Conference Excerpts

Hillel Halkin

Israeli author whose most recent book is *Across the Sabbath River: In Search of a Lost Tribe of Israel*



Why are the Jews like the fruit of the olive tree? ask the rabbis in the Midrash. "Because," they answer, "as all liquids mix with each other, but the oil of the olive does not, so Israel does not mix with the Gentiles. . . . And as the olive does not yield its oil unless it is crushed, so Israel does not return to God unless it is crushed by affliction." Being chosen and set apart exacts a double price. It makes an envious and indignant world persecute the Jews and it makes a pedagogical God allow this to happen.

Historically, this is the normative Jewish point of view. Classical Zionism, too, viewed the Jews as the cause of anti-Semitism.

Here is Leo Pinsker's *Auto-Emancipation*, published 14 years before Herzl's *The Jewish State*: "Among the living nations of the earth the Jews occupy the position of a nation long since dead If the fear of ghosts is something inborn, and has a certain justification in the psychic life of humanity, is it any wonder that it asserted itself powerfully at the sight of this dead and yet living nation? The misfortunes of the Jews are due, above all, to their lack of desire for national independence"

Zionism understood the Jews' misfortunes differently from rabbinic Judaism, which made it more optimistic about overcoming them. And yet there is in all self-blame a peculiar sort of optimism that helps to explain why, starting with the biblical prophets, there has been so much of it among Jews; for if you are the cause of your own suffering, you have the ability to rectify it. . . .

Imagine that, in its early years, Zionism had declared proudly and defiantly: "Do not blame the Jews! It is not their fault that they have become the scapegoats of a sick mankind. . . ."

Such a Zionism would also have had to say: "Because mankind will always have fears, hatred and phobias, there will always be anti-Semitism, which no Jewish state can put an end to. On the contrary: Such a state will simply become anti-Semitism's new focus. . . ."

"Why the Jews?" will go on being asked. . . . because our anguish in the face of continued anti-Semitism makes us ask it. This anguish is especially great for those of us who have believed, and go on believing, that Zionism and Israel were the most appropriate and far-sighted of all Jewish responses to modernity, a heroic effort on the part

of the Jewish people to rejoin the family of man.

Christopher Caldwell

A senior editor at *The Weekly Standard*



Close bonds between America and Israel are bound to mean closer bonds between anti-Americanism and anti-Semitism. But there is another, more practical link between the two prejudices, that we can state crassly. Many Americans are convinced, with good reason since September 11, that there are a large number of people in the world who wish to see us slaughtered. We sincerely believe that many people wish to smuggle a nuclear bomb into this city and set it off. This is as true of a Lutheran farmer in South Dakota as it is of a Jew in the shadow of the Trade Towers, and it has a consequence: the vast majority of Americans are outraged at attempts to excuse or explain terrorist attacks on Israel's democracy. José Saramago, Breyten Breitenbach, and others who try to do so are perceived by Americans not just as foreigners who disagree with us on foreign policy; they are perceived as enemies of America itself. So at a time when a lot of anti-Semitism uses Israel as a pretext, even excusing the terrorism practiced against it, America is inevitably drawn into a tighter and tighter identification with Israel. This link is a matter of common values rather than ethnic loyalties. Europe will either come to share in these common values again — and I am confident that it can do so — or our continents will grow further apart. . . .

This does not mean, as certain European caricaturists claim, "unqualified support for Ariel Sharon." But it does mean that in the ongoing war against terrorism, the convergence between the values of the US and Israel may become more dramatic in the eyes of the world. No matter what happens in the coming years, the U.S., as the target of Islamic fundamentalist terrorists, will spend much of its time battling anti-Semites, even if it doesn't necessarily battle them for being anti-Semites. This may create a sacred American vocation of anti-anti-Semitism. . . .

Today, at most of the anti-globalization rallies, the refrain is the same one against neo-liberalism [i.e. capitalism], war, and racism And the representative racist war is always the same one. . . .

If you ask protesters why, of all the dozen conflicts now unfortunately roiling the Muslim world, this one obsesses them (why not Chechnya? why not Sudan? why not Nigeria?), they can give you an answer that stops just this side of anti-Semitism. Israel-Palestine is the one where the "capitalist" world of the West meets the underprivileged victim peoples of the South.



Cindy Stone, Co-Chair of the YIVO Leadership Forum, with speaker Yaira Singer.

Born in 1929 into an assimilated Hungarian Jewish family, Kertész, like many other European Jews, began asking questions about his Jewish identity only after being deported to Auschwitz in 1944. Having survived and returned to Budapest, he devoted his life to writing about the Holocaust. Two of his novels, *Fateless* and *Kaddish for a Child Not Born*, were translated into English, while almost all his works are available in German. In its Nobel citation the Swedish Academy said of Kertész: "For him, Auschwitz is not an exceptional occurrence ... outside the normal history of Western Europe. It is the ultimate truth about human degradation in modern existence."

Ill health prevented Kertész from attending the benefit. Instead, the audience was shown a short video featuring a recent interview with the writer at his Berlin office and excerpts from his Nobel Prize acceptance speech. His good friend and *landsmans* philanthropist George Soros introduced Imre Kertész and the film.

"I am delighted to see YIVO's door opened for our generation" — Yaira Singer

Moshe Safdie was introduced by his friend and YIVO National Board member Martin Peretz. Peretz termed architecture "a Jewish profession" and mentioned a few other well known architects, including Frank Gehry, last year's YIVO honoree, and Daniel Liebeskind.

Moshe Safdie was born in Haifa after his parents immigrated to Israel from Syria. The family moved to Montreal when Moshe was 15. Safdie made his architectural debut at age 29, with the daringly innovative design of Habitat '67 graduated housing units for the 1967 World's Fair in Montreal. Since then, Safdie has continued to create bold and original projects all over the world. His award-winning designs include the National Gallery of Canada, the Library Square in Vancouver and the Western Wall Plaza in Jerusalem. In 1978, Safdie

became director of the Urban Design Program at Harvard University's School of Design, a post he held until 1984.

In his acceptance speech, Safdie, who is Sephardi, said, "In the absence of my Yiddish, I greet you in Ladino," expressing delight at being honored by his Ashkenazi brethren. He credited growing up in the early days of Zionism for his "respect for nature and its scarce resources."

Representing younger generations was Yaira Singer, daughter of EPYC Program Director Adina Cimet Singer. Greeting the dinner guests in both Yiddish and English, she said, "I am delighted to see YIVO's door opened for our generation ... to see adults of the world concerned with cultural continuity...." Singer closed her remarks with a salute to YIVO: "May you all succeed in your work, and may you together gather the support and respect your work deserves."



Left photo: YIVO National Board member Motl Zelmanowicz (L) with YIVO Chairman Bruce Slovin.



Right photo: YIVO National Board member Martin Peretz (L) with honoree Moshe Safdie.

“Light One Candle” Exhibition at YIVO



“A five-year-old boy receives hot soup for the family from the ghetto soup kitchen. His father was murdered in the beginning of the war and the mother had to take care of smaller children. The boy became the provider of the family. I saw him often standing at the corner trying to sell what was left of the family possessions. He was shot trying to escape from the Germans during the ‘Children’s Action’ on March 27, 1944.” Photo: George Kadish.

Also at YIVO, Permanent Exhibition “Our Hometown Vilna.” Call (212) 246-6080 for reservations.

“Light One Candle: A Child’s Diary of the Holocaust” is a striking exhibition based on the book *Light One Candle: From Lithuania to Jerusalem*, by Solly Ganor. It features the photographs of George Kadish [Zvi (Hirsh) Kadushin], one of the only Jewish photographers able to secretly photograph life in the Kovno ghetto during the war. The exhibition is made possible through the generous support of Cindy and David Stone of the Smart Family Foundation.



“Without freedom or laughter/ And without springtime.../ From an age, far from/ Beauty or splendor.” From the poem “Ghetto Child,” author unknown, circa 1942. Photo: George Kadish.

Solly Ganor, author of the ghetto memoir, stated, “George Kadish took every opportunity possible to document life in the ghetto. The result constitutes one of the most significant photographic records of ghetto life during the Holocaust. He is a very special hero.” Other

photographs were taken post-war by the United States Army.

The exhibit encompasses photos of children in the streets of the ghetto (including one of Ganor as a boy), one of the mass murders of Kovno Jews and several images taken in Waakirchen, Bavaria, on May 2, 1945, of the Japanese-American troops who liberated Solly Ganor. “It was there that the Japanese-American 522 Field Artillery Battalion liberated us, the remnants of Lithuanian Jewry, while we were on a Death March from Dachau to the Tyrol Mountains,” Ganor recalled.



Solly Ganor as a young man serving with the United States Army.

Ganor summed up the importance of this exhibition: “It is the fulfillment of a promise I had made to my friends during the years of the Holocaust. We were a group of young boys and girls in the Kovno Ghetto, in Lithuania ... The chances that any one of us would survive were slim ... we made a solemn promise to each other, a *neder*, that those who would survive the Holocaust would tell our story to the world. I kept my promise...”

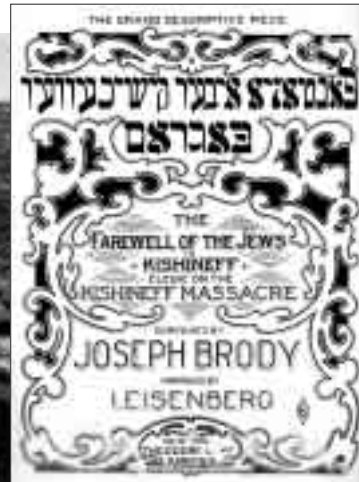
The exhibition features photographs of Chiune Sugihara, the Japanese consul in Kovno, Lithuania (1939-1940), who issued thousands of life-saving visas, and whom Ganor met as a young boy.

“Light One Candle” is on display through September 27, 2003, in the Joan Constantiner Gallery at the Center for Jewish History, 15 West 16th Street in New York City. Viewing hours are Monday to Thursday, 9 A.M. to 5 P.M.; Friday, 9 A.M. to 4 P.M.; and Sunday, 11 A.M. to 5 P.M.



“Wretched body, skinny/ Weak, shrunken;/ Sunken chest/ Down cast eyes.” From the poem “Ghetto Child,” author unknown, circa 1942. Photo: George Kadish.

YIVO Marks 100th Anniversary of Kishinev Pogrom With Commemorative Exhibition



Exhibitions

Above: "Elegie on the Kishineff Massacre," composed by Joseph Brody. From the Sholem Perlmutter Collection of the YIVO Archives (1903).

Left: A photo from the exhibit shows the devastation caused by the pogrom.

A new YIVO exhibition, "The Kishinev Pogrom of 1903: On the Occasion of the 100th Anniversary," has opened at the Center for Jewish History, 15 West 16th Street, New York City. It will be on display through December 31, 2003, Monday to Thursday, 9 A.M. to 5 P.M.; Friday, 9 A.M. to 4 P.M.; and Sunday, 11 A.M. to 5 P.M. Admission is free.

"This exhibition explores the facts of this gruesome event and its aftermath using original documents, photographs, leaflets, books and posters of the time," noted Dr. Carl J. Rheins, YIVO Executive Director. "All the exhibition materials are taken from the YIVO Archives and the YIVO Library. I urge everyone to view the exhibit in order to understand the events and their consequences."

A Turning Point in Jewish History

On April 6, 1903, the last day of Passover, which coincided with Easter, there was a terrible pogrom in Kishinev, a city in the Bessarabia region in the southern part of the Russian Empire. What distinguished this pogrom from its predecessors, besides being the first of the 20th century, was that it took place with the encouragement of the Tsarist regime. Rumors about the pogrom circulated in the city a few days before Passover. A Jewish delegation asked Governor Von Raben for increased police protection. The governor replied that he knew of nothing that would require special police attention.

The Kishinev Jews tried to hide or flee. After 48 hours, 49 people were killed and more than 500 were injured or raped. Dozens of synagogues, houses and shops were destroyed and looted.

The Kishinev Pogrom was a turning

point in Jewish history, as the historian Simon Dubnow wrote in his memoirs. This and subsequent pogroms demonstrated that Tsarist Russia would not afford any protection to its Jews. After the Kishinev Pogrom a self-defense movement sprang up, with groups in communities throughout the Russian Empire. A sharp rise in emigration from Russia to America also followed the pogrom, similar to the mass departures of the early 1880s. The Zionist movement gained impetus as many people concluded that Jews could only be secure in a homeland of their own. This led to the beginning of what became known as the Second Aliyah. Finally, Jewish revolutionaries, especially those in the Jewish Labor Bund, became convinced that only the overthrow of the Tsarist government could prevent such atrocities.

NEH Awards YIVO Encyclopedia Prestigious Half Million Grant

The YIVO Encyclopedia of Jews in Eastern Europe has been awarded more than half a million dollars from the National

Edelstein Appointed YIVO Encyclopedia Project Director

YIVO has appointed a new Project Director for the multivolume YIVO Encyclopedia of Jews in Eastern Europe. Jeffrey P. Edelstein comes to YIVO from the Milbank Memorial Fund where he served as the Publications Editor for reports and Managing Editor of the scholarly journal, *The Milbank Quarterly*.

Previously, Edelstein was Senior Project Editor and Managing Editor of Scholarly Reference at Oxford University Press. Some of his major projects include: *The Oxford Encyclopedia of the Modern Islamic World* (4 volumes); *The Oxford Encyclopedia of Archaeology in the Near East* (5 volumes); and *The Oxford Guide to Classical Mythology in the Arts* (2 volumes). He is a graduate of Amherst College and Columbia University.



Jeffrey P. Edelstein

Endowment for the Humanities. The grant consists of \$289,500 in outright and \$229,500 in federal matching funds over a two-year period. This support was based on the merit of the publication and its broad appeal in helping Americans to understand each other. The National Endowment for the Humanities intends to use the Encyclopedia proposal as an example of a successful grant for future grant-seekers.

When published in 2006, the YIVO Encyclopedia will be the definitive reference work on the rich and complex Jewish experience in Eastern Europe.

Revson Foundation Awards Major Grant to YIVO Encyclopedia

The Charles H. Revson Foundation awarded \$200,000 over two years to support the YIVO Encyclopedia of Jews in Eastern Europe. The funds are specifically intended to support the preparation of major essays and their online publication.

These essays form the core of the work, allowing the writers to engage in more extended discussion of general topics than is

Headed by Editor in Chief Professor Gershon Hundert and supervised by an impressive Editorial Collegium of scholars, the publication promises to be a major breakthrough in Jewish Studies. Previous funding includes grants from: the Revson Foundation, the Conference on Jewish Material Claims Against Germany, The Righteous Persons Foundation, the Slovin Foundation and Motl Zelmanowicz.



YIVO Encyclopedia Editor in Chief Gershon Hundert

possible in shorter articles. Essay topics include major surveys of geographical regions, religious movements such as Hasidism and Reform, articles on the various languages and literatures of Eastern European Jewry, and cultural subjects such as Economics, Education, the Arts, Theater, and the Press and Publishing.

Fruma Mohrer Appointed New Chief Archivist Plans Digitization Effort

YIVO's new Chief Archivist intends to launch a digitization effort to make more YIVO documents accessible to researchers worldwide. "Inside thousands of gray boxes lie papers and artifacts of extraordinary significance, created during the best and worst times of recent Jewish history," declared Fruma Mohrer. "Our mission is to bring them into contemporary life."

Mohrer, who had been Acting Chief Archivist, succeeds Marek Web, who headed YIVO's Archives from 1970 to 2001. Web is now a Senior Research Scholar at YIVO's Max Weinreich Center for Advanced Jewish Studies.

Mohrer and Web co-authored the *Guide to the YIVO Archives*, which won the Association of Jewish Libraries Award for the outstanding Judaica reference work in 1998. Her published translations include *Minutes of the Eldridge Street Synagogue, 1890-1916* (Lower East Side

Tenement Museum, 1988), "The Nature of Ghetto Prayer Services" in *Lodz Ghetto* (Viking Penguin, 1989), and autobiographies, including one in the recent YIVO publication *Awakening Lives* (Yale University Press, 2002).

Mohrer has been the curator of several exhibitions, including *YIVO at 75: An Anniversary Exhibition* (2000); *Here and Now: The Vision of the Jewish Labor Bund* (2002); and the current exhibition marking the 100th anniversary of the Kishinev Pogrom. She holds a B.A. in History and a Graduate Diploma in Education from McGill University, as well as a J.D. from New York Law School. She is a member of the New York Bar, the Mid-Atlantic Regional Archives Conference (MARAC) and the Archivists' Roundtable of Metropolitan New York (ART).



Slovak Ambassador and Polish Foundation Chair Visit YIVO

Slovakia's Ambassador to the United States, Dr. Martin Butora, visited YIVO in February for meetings with Executive Director Carl J. Rheins. Accompanied by his wife, Zora, the diplomat discussed Slovakia's vibrant 3,000-member Jewish community, which traces its history to the 10th century. Today it maintains a kosher kitchen, a restaurant, a kindergarten, a home for the aged and an Institute of Judaism. It is also trying to restore synagogues and Jewish cemeteries desecrated during World War II.

Butora is one of Slovakia's most distinguished sociologists and political activists. From 1966 to 1969, he edited student and cultural periodicals in Bratislava, Slovakia. After the Soviet invasion, he was prohibited from publishing officially and worked in ad hoc jobs. In 1977, Butora refused to sign a procla-

mation denouncing the human rights group Charter 77. He was a co-founder of Public Against Violence (VPN), the leading Slovak movement in the Velvet Revolution against Communism. From 1990 to 1992, he was Adviser for Human Rights Issues to President Vaclav Havel and Director of the Section for Human Rights in the Office of the President of the Czech and Slovak Federal Republic. Later, Butora coordinated a research project based on video testimonies of Slovakian Holocaust survivors.

* * *

Krzysztof Czyzewski, chairman and founder of the Polish Borderland Foundation, also visited YIVO. Founded in 1991 to promote understanding among ethnic groups, the foundation is located in Sejny, near the Lithuanian border. Its Borderland Center of Arts, Cultures

and Nations runs a publishing house, a theater, an art gallery, and a Klezmer Music Group. Its Jewish events include the staging of An-sky's play "The Dybbuk," a Klezmer workshop and an exhibit of photographs from the YIVO Archives by the prewar Jewish ethnographer and photographer Menakhem Kipnis, who died in the Warsaw Ghetto in 1941. In 2000, it published *Sasiedzi (Neighbors)*, by Jan T. Gross, about the 1941 Jedwabne massacre, which ignited countrywide discussion of Polish-Jewish relations during the Holocaust.

Czyzewski has visited YIVO several times, seeking Jewish material that could be used in the Borderland Center's work. He is interested in projects connected with Poland, such as the book *Awakening Lives* and the EPYC educational project (see EPYC, page 7).

New Book by YIVO Board Member Warren Grover

Warren Grover, a YIVO National Board member, has authored the new book *Nazis in Newark* (Transaction Publishers, 2003). It examines alliances and conflicts among Newark's major ethnic groups as they reacted to the growing Nazi presence in the 1930s. The book looks at infighting between the German community's democratic and Nazi factions and disputes between isolationists and interventionists on whether to oppose Nazism and anti-Semitism. It also analyzes the strained relations between the city's blacks and Jews.

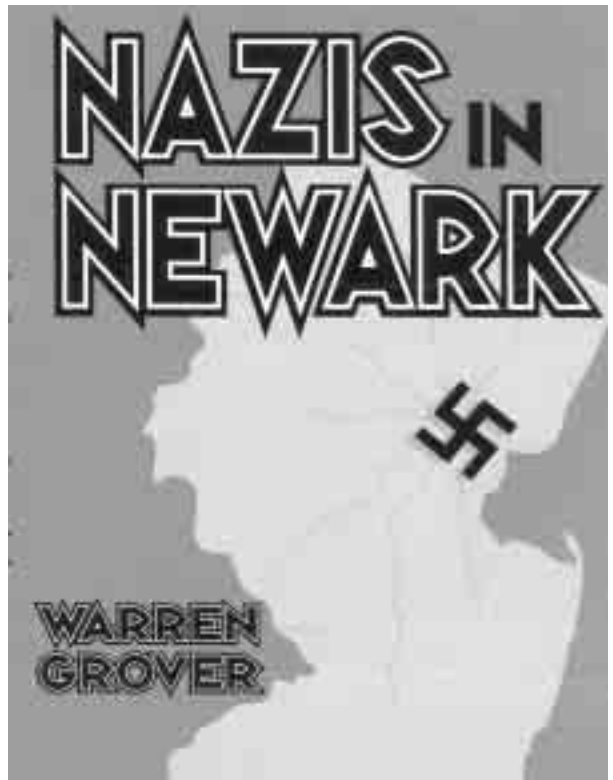
According to Grover, "*Nazis in Newark* is a comprehensive chronicle of local Jewish resistance, both organizational and private, and it also records the efforts of Newark's other ethnic groups to fight the Nazi pre-

sence that shook the city during those years."

Grover uses archival information, newspaper accounts, and interviews to produce the first in-depth study of an important American community's responses to Nazism during the crucial years of 1933-1941. *Nazis in Newark* is a colorful contribution to the history of the period preceding World War II.

A Newark native, Grover serves on the boards of the YIVO Institute for Jewish Research, the New Jersey Historical Society, and the Jewish Historical Society of MetroWest. He is a founder of the Newark History Society.

Nazis in Newark is available from Transaction Publishers, (888) 999-6778, for \$49.95.



Cover of new book by National Board member Warren Grover.

Album Donated to YIVO**Beneath the Trees: Poems by Abraham Sutzkever**

As a child, Ed Colker was a pupil at the Sholom Aleichem Shul in the Bronx, and he never forgot his *mame-loshn*. A pioneer in the movement to create art books since 1966, Colker decided to honor Abraham Sutzkever with a fine art edition of his poems to be issued on the the Yiddish poet's 90th birthday. Colker approached the well-known translator Barnett Zumoff, who gave him permission to use his English translations of Sutzkever's poetry.

The result is *Beneath the Trees: Poems by Abraham Sutzkever (in Celebration of Abraham Sutzkever's 90th Birthday)*, a beautiful folio album containing the Yiddish

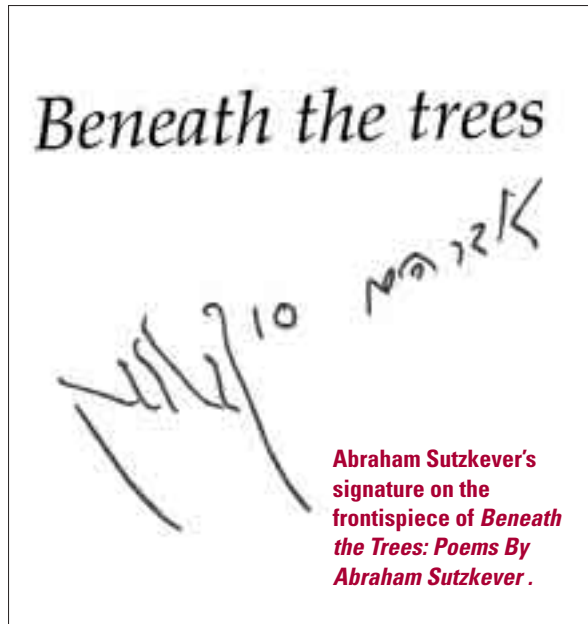
and English texts of 27 of Sutzkever's poems accompanied by original lithographs, some in color, in a limited edition of 90 copies. Colker

visited YIVO and presented a copy to the YIVO Library, where it can be viewed upon request.

Under the auspices of Haybarn Press, Colker has published other letterpress volumes of poetry by

Walt Whitman, Pablo Neruda and Kathleen Norris. All include Colker's lithographs and are printed on paper in a limited edition.

Colker has taught at the University of the Arts in Philadelphia and at Cooper Union and the Pratt Institute in New York City. As a young artist he received a Guggenheim Foundation fellowship in 1960 and has been teaching and exhibiting since then. His artwork is part of the collections of numerous museums, including the Museum



Abraham Sutzkever's signature on the frontispiece of *Beneath the Trees: Poems By Abraham Sutzkever*.

of Modern Art, Philadelphia Museum of Art, National Museum in Stockholm and the Bates College Museum of Art.



Abraham Sutzkever

Abraham Sutzkever: Yiddish Poet and Partisan

Abraham Sutzkever, born in 1913 in Smargon (now in Belarus), is one of the greatest Yiddish poets, an editor and former partisan fighter. During the First World War his family fled to Siberia, but later settled in Vilna, where Sutzkever attended school. He wrote poetry from the age of 14, but it was not until 1934 that a poem of his appeared in print. Beginning in 1935, he was a regular contributor to *Yung-Vilne*, the organ of modernist writers in Vilna, and to major literary journals in Warsaw and in the United States. He published two volumes of poetry before the Holocaust.

From June 1941 to September 1943, Sutzkever lived in the Vilna ghetto, where he

continued to write poetry and was active in cultural and communal life. In addition to giving lectures and poetry readings he chose the materials for the ghetto theater and led a Youth Club literary circle.

Together with Shmerke Kaczerginski and other workers of the *Papir-brigade* (Paper Brigade), he sorted books in the YIVO Library during the day and in the evening smuggled books, manuscripts, and works of art into the ghetto to preserve them. During the time he spent in the YIVO building Sutzkever composed many poems, which he then read to his friends in the ghetto, including the dramatic chronicle *Dos keyver-kind* (Child of the Tomb) and *Kol-nidre*, the great

poem in which he recounts the liquidation of Vilna's "Ghetto 2" on Yom Kippur day in October 1941.

Sutzkever escaped from the Vilna ghetto on September 12, 1943, and joined the partisans in the Naroch Forest. On March 12, 1944, he was flown to Moscow, where he stayed until his appearance as a witness for the Soviet prosecution in the Nuremberg Trials during February 1946.

In 1947, Sutzkever settled in Palestine. He continues to write poetry and prose in Israel today. For more than 40 years, he was the editor of *Di goldene keyt* (The Golden Chain), the distinguished Yiddish literary and cultural quarterly.

Baranovitsh: A Community Remembered

The YIVO Library has about 500 yizker-bikher (memorial books) in its collection. These books are published histories of Eastern European communities that memorialize the town and its Holocaust victims. Typically, there is a narrative overview of the town's history, culture, institutions and rabbis. Sometimes this includes lists of Holocaust victims, survivors or immigrants. Most memorial books are entirely in Hebrew and Yiddish. Some of the books may also have an English section. The shtetl of Baranovitsh was remembered in a published memorial book. The following is an abstract of the opening chapter, translated into English by YIVO Reference Librarian Yeshaya Metal.

Baranovitsh was considered a young city. It did not possess an old cemetery, old schools, old prisons or old castles. It was a city that in the not too distant past consisted of dense forests. And in the course of ten years Baranovitsh became a modern city. Also, because of its geographic location it became an important railroad junction at the end of the 19th century [and] ... a key strategic military and communication center as well as business center. It therefore became known as the unofficial capital of the area. The city was not large. In 1897 the Jewish community consisted of 24 people. In 1921 there were 6,605 Jews (57.5% of the total population). The population grew to more than 28,000 people and among them less than half were Jewish.

Thanks to its own peculiarities and its great status the city stood out from among its neighbors. Baranovitsh was louder, livelier and more open than its neighbors It was known as the Polish Chicago or the Polish Minsk because of its being a communication center and business center. Baranovitsh was also known as "Little Warsaw" because its population consisted of Jews coming from different areas in Poland. There was a certain intimacy in the city. This feeling of belonging was brought out by the following anecdote: A beggar who traveled from city to city was asked by the people of Baranovitsh: "Where do come from?" He answered; "I am a native." It was understood that just by entering the city you felt you belonged....

The city consisted of three parts: 1) Old Baranovitsh, 2) New Baranovitsh and 3) the city itself. The snakelike Shosay Street connected the three areas. The blueprint for the construction of Baranovitsh was well conceptualized: the streets were beautifully long, wide and parallel as well as moderate, symmetric and crossing one into the other. The streets did not flow downwards or upwards; they were level and resembled a chessboard. From 1914 to 1915, the city was the headquarters of the Russian General-Staff. Nicholas II, the Emperor of Russia/King of Poland, also resided in Baranovitsh

The Jewish community played an important role in providing manual labor as well as being active in the business dealings of Baranovitsh. They did not play an important role in industry aside from

owning a few sawmills. In the professional fields, the Jews proportionately outnumbered all other groups in the medical field. Most of the doctors in Baranovitsh were Jews. Most Poles worked in government jobs and enlisted in the army...

The Poles ruled from 1921 to 1939, and from 1939 the Russians were the rulers. But overall the relationship was civil. The government officials would visit Jewish stores and employ Jewish labor. This lasted until a few years before World War II. Then all the relationships changed for the worse ...

The political fabric of the city was very colorful. There were the Bund and the General Zionists and



the Revisionists and the Labor parties. The city was also a rich center of Torah and *Hasidut*. It had two great yeshivas: 1) Ohel Torah, led by the great Torah scholar Rabbi Elhanan Wasserman ... and 2) the great *hasidische* yeshiva of Torat Hesed. It was the only *hasidische* yeshiva in Lita. The leader of the yeshiva was Rabbi Mosheh Minder Both yeshivas had great influence within the Jewish community. Baranovitsh was also the seat of Koydanover *hoyf*. The last Rabbis of Koydanov were Rabbi Nehemya and Rabbi Alter. It also had the largest shtibl that was used by the Slonimer Hasidim. The Rebbes of Slonim were Rabbi Avraham and Rabbi Shlomo.

Baranovitsh of today belongs to the Republic of Belarus. Its geography is as it was but the dynamic, rich and colorful city is no more. Its history stopped with the death of the 12,000 Jews.

A typical photo from the Baranovitsh Yizker-bukh.

YIVO Fellow Anna Lipphardt

Exploring Jewish Cultural Memory

Anna Lipphardt has been named the 2003-2004 Maria Salit-Gitelson Tell Memorial Fellow at YIVO. She is also a member of the Graduate Faculty at Potsdam University in Germany. The working title of her YIVO Fellowship research is "*Vilne, yidishlekh fartrakht* / Cultural Memory and Migration: The Vilne Diaspora in New York, Tel Aviv and Vilnius, 1944 to the Present."

Lipphardt is exploring the interrelation of cultural memory and migration by comparing three groups that emerged from one core community — Jewish Vilna — and emigrated to New York and Israel (mainly Tel Aviv and Kibbutz Lohamei ha-Getaot) or stayed behind in Soviet Lithuania. The central question is how the former inhabitants of *Vilne*, who choose different places of residence after the Holocaust, remember — or forget — their *heymshtot*, their old hometown, within their respective organizations, cultural productions and in their individual memories. In New York City the focus is on the Vilna Diaspora.

"Apart from being a *Vilne* address itself, YIVO has been and continues to be in many respects a crucial point of reference for my project," Lipphardt explains.

"While studying in the Uriel Weinreich Program in Yiddish Language, Literature and Culture during the summer of 2001, YIVO staff introduced me to David Rogow, today the president of *Nusakh Vilne*, the one

"I cannot stress enough the value of the intense exchange with other researchers of and with active participants in secular Yiddish culture that I found through YIVO."

remaining *Vilne* organization in New York. This contact later allowed me — a multiple outsider — to conduct numerous in depth-interviews among the survivors from Vilna."

Then, in the summer of 2002, Lipphardt had the opportunity to explore the wider Yiddish topography of New York City as a participant in the Third International Yiddish Research Seminar, co-sponsored by YIVO. "The following months I spent doing archival research at YIVO, as well as doing field studies and conducting interviews," she continues. "When I came back this spring as the Maria Salit-Gitelson Tell Memorial Fellow, my focus was mainly on newly acquired archival items, specifically from the Sutzkever-Kaczerginski and the Vilna Collections, and on interviews with the second generation, as

well as with experts from Yiddish institutions."

Lipphardt looks forward to the fall term, when she will be able to draw from "the Mount Everest of materials I brought back home" for the seminar "Jewish Vilna from the Interwar Period to the Present" that she will be teaching at Potsdam University. "Our students will research YIVO's online picture database ("People of 1,000 Towns") for visual impressions about Jewish Vilna, research the *Yugnt-forschung-opteyl*, and learn about the everyday lives and the dreams of Jewish teenagers in the 1920s and 1930s, using the diaries of Herman Kruk and other YIVO-based materials.

"I cannot stress enough the value of the intense exchange with other researchers of and with active participants in secular Yiddish culture that I found through YIVO and the Weinreich Program," Lipphardt concludes. "For someone working in a rather isolated situation in Berlin, these discussions provide the intellectual input to recharge my 'Yiddish batteries.' *A hartsikn dank!*"



Anna Lipphardt

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For information on YIVO planned-giving options, please please visit the YIVO web site at www.yivo.org, or call Ellen Siegel at (917) 606-8293.

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YIVO mourns the passing in December 2002 of Pamela Brumberg, Program Director of the Lucius N. Littauer Foundation, and former administrator of the Max Weinreich Center. Brumberg's support for Jewish Studies and YIVO and the warm, personal encouragement she gave to emerging scholars will not be forgotten. Our deepest sympathy to her family.

12 Fellowships Awarded

New Fellowships Added for 2003 - 2004



Dr. Eric L. Goldstein

Twelve graduate and faculty fellowships, each carrying a stipend, have been awarded for the academic year 2003-2004 by YIVO's Max Weinreich Center for Advanced Jewish Studies. Each fellow will pursue a specific research project in the YIVO Library and Archives and most will then report on the progress in a public lecture at YIVO. [See the listing of the fellowship winners, affiliations and topics.]

"This year's YIVO fellows are exceptionally able, and YIVO has added two new fellowships," noted

Dr. Paul Glasser, Associate Director of the Max Weinreich Center and Chair of the YIVO Fellowship Committee. "The first is the *Workmen's Circle/Dr. Emanuel Patt Visiting Professorship in Eastern European Jewish Studies*, established by the Van Cortlandt Workmen's Circle Community House and awarded to Dr. Jack Jacobs of John Jay College, CUNY. The second, the *Dora and Meyer Tendler Fellowship in Jewish Studies* established in memory of Dora Tendler, goes to Hagit Cohen of Bar-Ilan University."



Dr. Marcin Wodzinski

Max Weinreich Center

RECIPIENTS OF YIVO FACULTY AND GRADUATE STUDENT FELLOWSHIPS, 2003 - 2004

AWARD	RECIPIENT	AFFILIATION/TOPIC
Dina Abramowicz Emerging Scholar	Dr. Eric Goldstein	Assistant Professor, History and Jewish Studies, Emory University Yiddish-Speaking Immigrants and the Public Sphere
Prof. Bernard Choseed Memorial	Dr. Marcin Wodzinski	Research Centre for Polish Jewry, University of Wroclaw The Government of Congress Poland and the Hasidic Movement
Rose and Isidore Drench Memorial	Susan Roth Breitzer	History, University of Iowa The Jewish Labor Movement in Chicago
Vladimir and Pearl Heifetz Memorial	Paula Eisenstein Baker	Music, University of St. Thomas, Houston Leo Zeitlin (Society for Jewish Folk Music)
Aleksander and Alicja Hertz Memorial	Dr. Sean Martin	Adjunct Professor of History, Kent State University CENTOS and Jewish Child Welfare
Vivian Lefsky Hort Memorial	Dr. Jan Schwarz	Visiting Assistant Professor of Germanic Studies, University of Illinois Yiddish Writers in New York After the Holocaust
Abraham and Rachela Melezin	Eliyana Adler	Modern Jewish History, Brandeis University Education of Jewish Girls in Vilna Province
Workmen's Circle/ Dr. Emanuel Patt	Dr. Jack Jacobs	Professor of Government, John Jay College, CUNY Bundist Counterculture in Inter-War Poland
Natalie and Mendel Racolin Memorial	Szonja Komoroczy	Faculty of Modern Languages, Oxford University Yiddish Culture in Hungary
Maria Salit-Gitelson Tell Memorial	Anna Liphardt	Graduate Faculty, Potsdam University, Germany Jewish Vilna in New York
Dora and Mayer Tendler	Hagit Cohen	Jewish History, Bar-Ilan University Reading Culture of Eastern European Jews in the U.S.A.
Abram and Fannie Gottlieb Immerman and Abraham Nathan and Bertha Daskal Weinstein Memorial	Dr. Julija Sukys	Postdoctoral fellow, Comparative Literature, Northwestern University Beloved Profession (Ona Simaite)

Uriel Weinreich Summer Program Celebrates 36th Anniversary

The 36th session of the Uriel Weinreich Program in Yiddish Language, Literature and Culture has just begun. This auspicious anniversary — double *khay*, or two times life — finds the program flourishing with an enrollment of 66 students, some from far away as Donetsk, Ukraine; Tim Sum Village, Hong Kong; Stockholm; Tokyo; Tel Aviv and Houston, Texas.

The faculty is now focused on the task of cultivating a new crop of students. The next issue of *Yedies* will include an overview of the program and a report on the *siyem-hazman* (graduation ceremony).

There are two additions to this year's workshop offerings. YIVO has developed a new workshop for the *zumer-program*, "Researching in Yiddish," to guide budding Yiddish scholars to literary, cul-

tural and historical sources and around linguistic pitfalls. The workshop is also designed to train researchers in reading Yiddish manuscripts, which can be indecipherable to the uninitiated.

The Yiddish teacher-training workshop, which had not been offered for a number of years, is back. Veteran faculty of the *zumer-program* lead the sessions, in which they offer their methodological expertise and experience on issues such as the integration of Yiddish video and audio sources into the curriculum, the utilization of drills for thorny grammatical issues and the creation of games that reap rich pedagogical benefits.

For information on how to participate in the *zumer-program* in the future, please write to Yankl Salant, Director of Yiddish Language Programs, at ysalant@yivo.cjh.org.

YIVO Archives Completes Vilna Project

The YIVO Archives has completed a project to arrange and microfilm the Records of the Vilna Community Council.

The Vilna Kehillah, as this autonomous body was also known, dates back to the 16th century. The documents of the Kehillah shared the fate of many other important archival collections from

Vilna, which were pillaged and moved by the Nazis to Germany, then recovered by the Allies and finally transferred to the reestablished YIVO Institute in New York in 1947.

The Tsarist government abolished the Kehillah in 1844, but the organization that replaced it, the Tsedakah Gedolah, though reduced to charitable and religious functions, remained the pivotal communal organization for the Jews of Vilna and the vicinity. In 1919, the New Kehillah was created to replace the Tsedakah Gedolah. The Soviet authorities dissolved the Kehillah in 1940. The vast majority of the Jewish community was exterminated during the Holocaust.

The surviving records of the Kehillah at YIVO, which cover the period from 1800 to 1940, provide a portrait of day-to-day life in this important Jewish center. The collection includes records of the *hevra kadisha* (Burial Society) and documents on the 19th century Meat Tax levied on the Jewish community. There are also documents of Vilna Kehillah departments including the Educational Department, the Interest-Free Loan Office, the *Matzah* Committee and Social Services. There are fragmentary birth, marriage and death records, which will be of interest to genealogists.

Funded by the Conference on Jewish Material Claims Against Germany, the project was carried out by Archivist Vital Zajka, who completed the analysis of Russian, Yiddish and Hebrew documents and compiled the new electronic finding aid. The collection was microfilmed by the YIVO Preservation Department.



Jewish workers' children being fed under the sponsorship of the Central Education Committee, a constituent part of the Vilna Kehillah, 1920s (YIVO Archives).

"How Can I Bear It?"

Songs About the Mendl Beilis Blood Libel

In 1911, Mendl Beilis (1874-1934), Jewish superintendent of a brick kiln in Kiev, was charged with murdering 12-year-old Andrei Yushchinsky to use the boy's blood for ritual purposes. The Beilis trial (Sept. 25-Oct. 28, 1913) sparked worldwide protests and his acquittal was celebrated the world over. Beilis emigrated to Palestine and then the United States. The injustice appears in Bernard Malamud's novel, *The Fixer*. This victim of the most notorious blood libel of the 20th century also speaks to us through two songs in the YIVO Music Archives, excerpted below:

Vi halt ikh dos oys? (How Do I Bear It?), composed by Mark Warshawsky, describes Beilis's suffering in prison.

"Vi halt men dos oys?" der yid fregt farvundert. 'How can one bear it?' the confused Jew asks. Theologians, learned men, cannot comprehend it; they come forth with sharp protests against the dreadful blood libel. They cry out, they ask: 'How can one bear it?' There, in Kiev, a black gang of ugly criminals murders a child. Mendl Beilis is thrown in prison ... accused of the dreadful crime, the terrible blood libel. The tyrant ... comes forth arrogantly to incite a wild pogrom.

"To sit in the court and hear the charges of the evil ... prosecutor, brings hot tears to one's eyes.... There in the prison, in a dark cell, nightfall comes, like a black Torah curtain. There Mendl Beilis sits ... longs ... for his wife and children.... He weeps softly and prays, 'God, please help me! Enough,



Sheet music of Boris Thomashefsky's operetta entitled, "The Victim or Mendel Beilis," New York City (1913).

God, You punish me too much! *Ikh halt es nit oys!* I cannot bear it!"

The second song about Beilis comes from the 1913 Yiddish play *Der Martirer Mendl Beylis* (The Martyr Mendl Beilis), with words by Boris Thomashefsky and music by Arnold Perlmutter and Herman Wohl.

"Ikh bet aykh, mentsh, rebe, dertseyl es, Umshuldik iz Mendl Beylis. I appeal to you, man, rabbi, to relate that Mendl Beilis is innocent ... God, what has become of me? I have lost my wife and children ... I committed no crime, I worked hard, I carried bricks. *Ven hob ikh gekoylet a kind?* When did I murder a child?"

Besides the material in the Music Archives, the YIVO Archives contain photographs of Beilis and rare letters that he wrote to writers and other prominent people.



Russian postcard "In memory of the Beilis Trial 1913" showing the jury, and a cameo portrait of Beilis (YIVO Archives).

New Accessions to the YIVO Archives

Featured Collection: Iwo Wesby Musician Saved by Singer



Iwo Wesby (inset) with sheet music of a shimmy he composed for Hanka Ordonowna. Donor: Harold Siegel.

Composer-conductor Iwo Wesby (1902-1961), born Ignacy Singer in Cracow, worked in prewar Polish musical theaters, films and cabarets. His papers were donated by Harold Siegel, a cousin of Wesby's late wife, Eleonor Berliner Wesby. They include forged "Aryan" papers, musical compositions, personal documents, photographs and programs of his performances.

Wesby was the musical director of Warsaw's then-famous "Qui Pro Quo" theater, where he worked with such major stars as Hanka Ordonowna (1902-1950), whose CD recordings still enjoy brisk sales. Wesby also worked with popular Polish singer Mieczyslaw Fogg (1901-1990), who was active in the anti-Nazi underground, helping Jews to hide on the "Aryan" side of Warsaw, including Wesby, his wife Eleonor — then a dance teacher — and their daughter Olga.

Wesby was head conductor of the "New Azazel" theater in the Warsaw ghetto. Later he jumped from a train headed to the Treblinka extermination camp, but even his false papers did not protect him from being caught again and sent to forced labor in Vienna. After being reunited with his family in 1945, Wesby conducted orchestras in displaced persons' camps, eventually settling in New York, where he continued to compose music to popular songs.

HISTORY

- Judith C. Moroz of the Jewish Historical Society of Central New Jersey donated 20 scrapbooks of contemporary newspaper clippings assembled by Louis Schiff, entitled "Events in the Jewish and Zionist World, 1932-1940."
- Seth H. Dubin donated a substantial number of records of the Hebrew Technical Institute, a New York-based boys' vocational school established in 1884 that closed in 1939. Some records date to 1903.
- Bonnie Aidelman donated documentation on the International Synagogue building (which has since been demolished) at the John F. Kennedy International Airport in New York City.
- Nick Harris donated materials on the Jewish community in Ireland, and YIVO Chief Archivist Fruma Mohrer donated materials on the Jewish community of Montreal.
- Yiddish educator Michael Baran donated materials on the Jewish community of Grodno, now in Belarus.
- Louis L. Lipshutz donated a Yiddish account written by his father, Jacob, of a Jew murdered in Krivoi Rog, Ukraine, at the turn of the 20th century. The donation includes Jacob Lipshutz's musical compositions.
- The Houts and Davidoff families donated the autobiography of Dr. Ida Fisher Davidoff, a pioneering researcher of the roles of educated women in American society.
- Hannah Truth donated, via former YIVO Librarian Nikolai Borodulin, the 1934 charter of Workmen's Circle Branch 808, a women's branch connected to the order's School Number 2 in the Bronx. Dr. Chava Lapin, YIVO National Board member, gave Workmen's Circle materials.
- YIVO Archives volunteer Majus Nowogrodzki donated many additional documents to the papers of Borukh Shefner, a prominent Yiddish journalist and Jewish Labor Bund activist.
- Wlodka Blit Robertson donated a large number of additional documents to the papers of her father Lucjan Blit, who was a Yiddish, English and Polish journalist and historian, as well as a Bund activist.
- YIVO Archives volunteer Hinda Jacobs donated Camp Hemshekh Yiddishist-Socialist summer camp songbooks and educational materials.

Wedding photograph of Lily (now 95 years old) and Aaron Lefkowitz, aunt and uncle of the donor, New York City (1927). Donor: Lillian Altman.



[continued on page 24]

New Accessions [continued from page 23]

- Rose Weiss donated a partly hand-decorated Bund announcement, on silk, of a meeting in Vitebsk, Belarus, held in May 1917.
- Dr. Gary Kantrowitz, Ruth Lempert and Martin Levinson donated miscellaneous materials.

LANDSMANSHAFTN, FAMILY AND GENEALOGY

- Miriam Zuger donated documents and photographs of her father, Abraham Troop, a Bund activist in Rezhitsa (Rezekne), Latvia. He was subsequently active in the Workmen's Circle and in the Jewish Socialist Alliance in Philadelphia.
- Raanan Geberer donated American Yiddish Anarchist materials, and Bruce Ballin donated materials relating to American Jewish radical groups in the 1960s.
- Tina Ben-Israel donated additional material about the Yiddish radio interview conducted by her husband, Shlomo, with Israeli Prime Minister Menachem Begin. The interview tape is also in the YIVO Archives.
- Judith Jaffe donated letters and documents from the collection of her grandfather-in-law, Rabbi Solomon Elchanan Jaffe, who officiated at the Beth Hamidrash Hagodol, the oldest East European congregation in New York.
- Special thanks go to Eiran Harris of Montreal for his steady stream of donations of antique historical and literary documents from Jewish communities in many parts of the world.
- Special thanks are also to Hannah Donner of the National Yiddish Book Center for forwarding substantial historical materials and documents received there as part of various book donations.

- Eli Botkin donated, via Rebecca Patt, the extensive Yiddish minutes of the Cholevar Social and Beneficial Society, covering the years 1942 to 1964. The town of Cholojow is in Ukraine.
- Sandra Laykind donated, in memory of her father, William Seiden, membership ledgers of the First Pilzner Benevolent Society. The town of Pilzno is in southern Poland.
- Morris Sorid gave significant additional documents to the records of the United Pruziner and Vicinity Relief Committee. Pruzhany is located in Belarus.
- Dr. Francine Sobel Lasken donated the 1960 souvenir journal of the First Solotwiner Sick and Benevolent Society. Solotvina is a town in Ukraine.
- Joseph Lerner donated a Yiddish-inscribed gavel of the Independent Sharogroder Ladies' Auxiliary. The town of Shargorod is in Ukraine.
- Dr. Alice Kahn Ladas gave family photographs and materials on her career as a psychologist. She also donated the detailed autobiography of Dr. Theodor Bloom, a physician and dentist, born in Vienna, who settled in New York in 1905.

- Michael Garkave donated many Yiddish letters and photographs of the Garkave-Dolinski family, which lived in Vasilishki, Skidl and other towns in the Pale of Settlement.
- Marcy Levinson donated family photographs and documentation of her long career as a New York City public school principal.
- Martin Roberts donated Rabinowicz family photographs



New Year card sent to the family of Miriam Raphael, the donor, from the Lower East Side. Person pictured is not identified, New York City (1908/09).

taken during visits of American relatives in Warsaw and Smargon (now in Belarus) in 1930.

- Jac H. Karlan donated letters and photographs of the Feitelberg family and the town of Goldingen, Latvia.
- Miriam Raphael donated many Goldstein-Bobrow family photographs from Gomel, Belarus and Mt. Vernon, New York.
- Alice Canick donated family photographs as well as antique postcards with Jewish motifs.
- Lillian Altman donated family photographs taken in America and in both Dobrzyn and Bledow, Poland. Family members were active Labor Zionists.
- Norman Zelvin donated a photograph of his grandparents. The grandmother, Lina Besprosvanni Zelvin, was a daughter of a kidnapped "cantonist" soldier in the times of Tsar Nicholas I.
- Iris Lane Struber donated a large quantity of family letters, documents and photographs as well as many antique postcards with Jewish motifs.
- Irene Gelin donated additional correspondence between her grandparents conducted from Lodz and Riga before they married.

Postcard advertising the Palestinian Jewish "Hassolel" newspaper publishers (pre-1936). Donor: Iris Lane Struber.



- Aviva Benemy donated a 1936 Yiddish letter written from Haifa by her father, Joseph Adler, describing the political situation in Mandatory Palestine.
- Allen Standard donated a letter written to his grandmother, which informed her that a cousin had perished in Auschwitz.
- Kallia H. Boxer donated family photographs taken in Bialystok, Poland, during the Tsarist period.
- Faith Goldman donated documents about the emigration of her husband and father-in-law from China. They were Jewish refugees who were able to leave China only in the late 1950s.

HOLOCAUST

- Harold Siegel donated the papers of the Polish-Jewish theatrical composer and conductor Iwo Wesby and his wife, Eleonor. (See featured collection.) The papers include forged identity documents.
- Carol Wilson of the Swiss Benevolent Society donated documents about the survival of Ria Lopes Cardozo, who had Swiss citizenship through marriage though she was born and lived in Holland. The documents also pertain to Lopes Cardozo's unsuccessful effort to save her family.
- Rachel Klein donated additional documents on her family's internment on a Danube river barge and in a Hungarian detention camp; after an 18-month struggle, they managed to reach the United States in November 1939.
- Professor Dov Levin donated substantial additional materials to his papers, which mostly relate to the Jewish community in Lithuania during the Holocaust.
- Isidor Friedman donated his detailed account in Yiddish of survival in the Komi Autonomous Republic in Siberia, to which many Polish Jewish refugees were deported during World War II.
- Harry Demby donated materials about his survival in the Siauliai ghetto in Lithuania.
- The Yiddish account in poetic form of Simon Makon's survival in several ghettos, and of his escape from a train to Treblinka, was donated by his son, Solomon Makon.
- Eva Zysman gave manuscripts of her slightly fictionalized short stories, written in English, based on her experiences in Nazi-occupied Europe.
- Manfred Weininger and Dr. Christane M. Pabst jointly donated their work on Sergeant Anton Schmidt, who paid with his life for aiding the resistance movement in the Vilna ghetto.
- Professor Manuel Sanudo of Queens College/CCNY donated the extensive Abraham H. Berman collection of educational materials on the Holocaust. Dr. Lawrence Nessman donated his own collection of similar materials.
- Ziemowit Feddecki donated, via Regina Paul-Bloxham, selected Nazi proclamations about Poles hiding Jews and lists of those executed for doing so.



Zypora Spaisman appearing in a Folksbina Theater production of "Hard to be a Jew" by Sholem Aleichem, New York City (1995). Photo: Carol Rosegg. Donor: Ben Spaisman.

LITERATURE, LANGUAGE AND CULTURE

- Felix Shuster donated the papers of his father, Joseph, co-editor of Soviet literary monthly *Sovetish Heymland*, one of the world's leading Yiddish publications for four decades. Joseph Shuster eventually emigrated to Israel.
- Rochelle Lederman Abelson donated a letter from the Yiddish poet Ruvn Aizland addressed jointly to the Yiddish poet Mani

Leib and to the Yiddish essayist Joseph Kissin.

- Dr. Jeanne Anderson donated letters written by the Yiddish novelist and playwright Fishl Bimko to vaudevillian Philip Carr.
- Bert Chernin gave many letters from the Yiddish actor and cantor Noah Nachbush and from the Yiddish novelist and poet Lamed Shapiro. Included in this donation are three unpublished Nachbush recordings.
- Hershel Post donated, via Lyn Slome of the American Jewish Historical Society, Yiddish and Hebrew manuscripts written by his father, David, who was active in the Labor Zionist Alliance and other organizations in Milwaukee.
- Paul Liebhaber and Beverly Feren made separate donations of materials relating to current Yiddish cultural activities in Florida.

MUSIC AND THEATER

- Ben Spaisman donated the extensive papers of his mother, Zypora, who for nearly half a century was a star of the Folksbina Yiddish Theater in New York. This donation includes many audio and video performance tapes.
- Morris Wyszgorod donated additional materials for the papers of the Yiddish-English stage and film actor Leib Lensky.
- Professor Nahma Sandrow gave audiotapes of interviews of Yiddish actors she conducted in the course of her research for her history of the Yiddish theater.



- Yiddish actor David Rogow donated additional documents to the collection of his papers already preserved in the YIVO Archives.
- Beatrice Ringel donated the papers of her husband, Cantor Irving Ringel, who served congregations in New York City and

Sidor Belarsky in the title role of Mykola Lysenko's "Taras Bulba," presented by the Russian Opera Company, New York City (1930s). Donor: Isabel Belarsky.

[continued on page 26]

New Acquisitions [continued from page 25]

- Detroit. The papers include his compositions and unpublished recordings.
- Vivana Brodey donated the large Jewish musical collection of her sister Marianna Esther Brodey, a solo singer and member of several Jewish and other choirs, as well as a music instructor in New York.
 - Michael Ezer donated, via Yevgenia Sheinman, the papers of the Soviet Yiddish singer Mikhail Epelbaum, possibly the first person to perform publicly in Yiddish following Stalin's death.
 - Isabel Belarsky donated many additional documents for the papers of her late father, Sidor Belarsky. Included in this donation are record masters of several of his Yiddish recordings.
 - Muriel Kaplan donated materials relating to the Yiddish-American singer and folklorist Ruth Rubin.
 - Chana Mlotek, YIVO Music Archivist, donated manuscripts of little-known musical compositions by Moses Kligsberg, a longtime YIVO archivist.
 - Claire Stadtmauer donated sheet music editions of various operettas by Abraham Goldfaden, father of the Yiddish theater.
 - Pauline Doynow donated a manuscript of Solomon Golub's compositions. Golub was a leading composer of Yiddish art songs.
 - Morris I. Gerber donated published Jewish sheet music and anthologies of Jewish music.
 - Gidaly Dorfman donated various programs of recent Jewish music festivals in Europe.
 - Judith Brin Ingber donated her unpublished study of the fate of Jewish dancers during the Holocaust.
 - Mark Gladstone donated a photograph and an audiotape of his grandmother, Sonia, who sang in Yiddish choirs, as well as sheet music and recordings of Jewish music.
 - Recordings of Jewish music were donated by Myril Bennett Axelrod, Estelle and Louis Baron, Evelyn Eber, Ann Golub, Gladys Hopkowitz, Shirley Leids, Moshe Leopold, Abe Liebling (via Edith Forman), YIVO Executive Director Dr. Carl Rheins, Dr. Chana Schachner and Ellen Share of the Washington Hebrew Congregation in Potomac, Maryland.
 - Andreas Schmitges donated a full set of storyboards from an exhibit about klezmer music currently touring Germany.
 - of the Warsaw-based artist Chaim Goldberg, much of whose work was published on postcards. He did not survive the Holocaust.
 - Janette and Danny Lesser, via Andreas Schmitges, gave a Friends of Yiddish Culture poster from London in 1945.
 - Dr. Edy Kaufman donated a poster commemorating the heroic Holocaust rescue activities of Oskar Schindler.
 - YIVO National Board member Martin Peretz donated a large poster published in Moscow in 1941 on the 19th anniversary of the death of the famed Yiddish writer Yitskhok Leybush Peretz.
 - Flora Steinman gave the papers of her father, Rabbi Hyman L. Molod, a *shoykhet*, published authority on *kashruth* and the President of the Rabbinical Supervisors Union. The donation includes a set of antique kosher slaughtering knives.
 - YIVO Head Librarian Aviva Astrinsky donated an antique *Mogen David*-shaped aid appeal from the Jewish National Fund in New York.
 - Julia D. Friedel donated a tallis and set of tefilin that her father, Louis Desgun, may have brought with him from Russia in 1907.

ART AND ARTIFACTS

- Carolyn Tobias gave additional materials on the career of her husband, Abraham Joel Tobias, who was primarily a muralist and whose work is part of a number of buildings in New York State and at Howard University in Washington, D.C. She also gave an original lithograph by Leonard Baskin.
- Marilyn Dornhelm donated Yiddish letters of Baruch Dornhelm, a prominent silversmith active in Central Europe in the second half of the 19th century. She also included the lyrics to a dozen songs sung by the Academic Society Yiddish Culture in Vienna in 1910.
 - Professor Rochelle G. Ruthchild donated three sets of lithographs by Soviet artist Anatoli Kaplan derived from Jewish folklore and Yiddish literature.
 - Barbara Klion donated materials about the career

FILM, PHOTOGRAPHIC AND VISUAL

- Ilsa Wagner donated 660 master videotapes of "The Jewish Entertainment Hour," a New York television program produced and hosted by her husband, Gary Wagner, from 1965 to 2002. The programs constitute a veritable encyclopedia of Jewish entertainment and include interviews with American and Israeli politicians. She also donated nearly 500 recordings of Jewish music, as well as other materials and equipment.
- Margaret Siegal Weiss donated a film made by her father, Morris Siegal, of his 1936 visit to his hometown of Zborow, now in Ukraine. Her gift also included extensive genealogical materials.

Jewish soldiers from Palestine serving in the British army during WWII. The photo was taken in North Africa. Donor: Majus Nowogrodzki.



- Yakov Kopelansky donated, at the recommendation of Prof. Dov Levin, videotapes he made during trips to Vizhun (Vizuonos) and neighboring towns in Lithuania. The tapes include the donor's narrative about the area's Jewish pre-war communal life and its fate during the Holocaust, both of which he personally experienced.
- Minna Packer donated a videotape entitled "Back to Gombin." The town is located in Poland.
- Oscar Berland donated a videotape of the Modicot Yiddish Puppet Theater, established by the painters Yosl Kotler and Zuni Maud. It was active in New York City in the 1930s.
- Bernard Aptaker donated an educational video about the Holocaust entitled "Why Us?"
- Carin Evans and Michelle Beinhacker jointly donated, via Hal Lewis, several feature films made in the 1930s and 1940s, including "Dream of My People," which starred Cantor Yossele Rosenblatt. The gift is in honor of their grandfather, Philip S. Lewis.
- Special thanks to Larry Geismar for donating two VCR machines designed for the handling of 3/4-inch tapes.
- Livia Turkel donated 55 rare, high-definition glass lantern slides of the town of Rezhitsa, Latvia, taken in the 1920s.
- Victor and Norah Mayper donated prewar photographs of the town of Rumsiskes, Lithuania.
- Madeleine Okladek donated a photograph of the Neshet soccer team, taken in the town of Warta, Poland, in the 1930s.
- Leo Hershkowitz donated a photograph relating to the American Joint Distribution Committee's activities in Brest Litovsk (now in Belarus) from the early 1920s.
- Professor Allan Nadler and Toby Appleton made a joint donation of a set of post-war photographs of Lublin, Poland.
- Fay Bloom Itzkowitz donated early photographs of Yiddish schools in New York and others of her family in Losice and Goniadz, Poland.
- Rhoda Newman donated photographs of her mother, the Yiddish writer and diarist Hannah Safran Bially, whose papers are on deposit at the YIVO Archives. Fellow Yiddish writers and journalists are also pictured.
- Rose Fogel donated photographs of the Borokhov Labor Zionist-oriented school taken in 1938 in Lodz, Poland. Also included were photographs of the displaced persons' camp in Feldafing, Germany.



A delegate from the American Jewish Joint Distribution Committee registers needy Jews for relief in Brisk, Poland (1920s). Donor: Leo Hershkowitz.

WWI JDC Representative Frank Rosenblatt's Collection Available

The life of Dr. Frank Rosenblatt (1882–1927), took him from his scholarly family in Lapin, a small shtetl in Russia, to the United States, and then back to Russia as a representative of the Joint Distribution Committee (JDC). The Rosenblatt archival material, donated by his granddaughter Emily Ford, focuses on his experience with the JDC. It includes reports, minutes of meetings, newspapers and a vast correspondence, mostly from officials of the JDC, United States and Soviet government agencies and family correspondence with his wife and children.

The son of a merchant and Talmudic scholar, Rosenblatt seemed destined to follow in his father's footsteps and become a rabbi. After studying in yeshivas and a secular high school, he was influenced by Zionist and socialist-Bundist ideas. Facing arrest, he escaped to Switzerland, and moved to the United States in 1903.

He worked in a New York shop while continuing his studies, graduating in 1910 from Columbia University with a Ph.D. in philosophy. Rosenblatt became an expert

on American tariff law, wrote extensively under the name of Ben Yakir for the Yiddish and English press, and in 1915 was elected general secretary of the Workmen's Circle. In 1919 he was appointed JDC representative in the Russian Far East.

With the political order in Russia in flux at the end of World War I, Rosenblatt sought to help the Jewish population recover after suffering through the war, pogroms, murders and the continued fighting of the White armies. He also collected documents, newspapers and other material reflecting the general situation in Russia, with a special emphasis on the Jewish populations.

In subsequent years he established the Frank Maurice publishing house, where he served as president. Solomon Krystal, long-term YIVO National Board member and volunteer, arranged the collection. For researchers and historians of this period, the archival material in the Dr. Frank Rosenblatt Collection holds many original items and is a rich source of information.

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JUNE 1, 2002 – MAY 31, 2003

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YIVO Donors

YIVO Welcomes Texas High School Students

A confirmation class from Congregation Agudas Achim in Austin, Texas, visited YIVO during its spring break tour to places of both Jewish and secular interest in New York and Washington. Over cookies and soda, the 14 students from the Conservative synagogue met with Executive Director Carl Rheins who told them about the YIVO Institute's history and mission. Brad Sabin Hill, Dean of the Library, gave them a tour of the YIVO Rare Book Room. At the end of their visit, the students, all fourth-generation Jewish-Americans, each received as a confirmation gift a copy of *East European Jews in Two Worlds*, edited by Deborah Dash Moore (Northwestern University Press/YIVO, 1990).



One of the Texas students views photos from YIVO's recent exhibition on the Jewish Labor Bund.



YIVO Executive Director Dr. Carl Rheins demonstrates the restoration of treasured books and manuscripts in the Preservation Laboratory.

Letters to YIVO

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

Alumni Updates

Dr. Joanna Lisek of Wroclaw University (Poland) was the Maria Salit-Gitelson Tell Fellow for 2001 at YIVO. Her lecture, held on October 30, 2001, explored "The Identity of the Artistic Group 'Yung-Vilne.'" Lisek's dissertation reviewer was Dr. Monika Adamczyk Garbowska of Maria Sklodowska-Curie University (Lublin, Poland), the Vivian Lefsky Hort Memorial Fellow at YIVO for 2002 and also a consultant to the Educational Program on Yiddish Culture (EPYC) at YIVO.



Joanna Lisek

I am glad to inform YIVO that I have finished my monograph on the history of *Yung-Vilne*. Three weeks ago I defended my dissertation ... I got a very good (A) grade in the exam, and both the dissertation and the defense were accepted unanimously

by the examination board. My dissertation was also submitted for publication and an award.

I wish to thank you once more for your help. I am fully aware that my thesis would have been incomplete if I hadn't had the opportunity to do research at YIVO. My dissertation also includes materials from the Central State Archives of Lithuania and the Jewish Museum in Vilnius. What is more, I really enjoyed my stay in New York. It was a great, unforgettable adventure.

Sincerely yours,
Joanna Lisek

In the Winter 2002 issue of

Yedies, I am listed as a recipient of a YIVO scholarship granted 50 years ago. I got my doctorate from Columbia and since 1961 I have been on the faculty of the University of Minnesota.

I am still a member of YIVO. As a visiting Professor at the University of Munich in 1985 and at the University of Amsterdam in 1987, I taught seminars on *Yidishkayt* in the United States. Some of those seminar participants continued their studies at YIVO and Columbia. In addition, last year the Minnesota Historical Society published my book on Jews of Minnesota. I am listed in *Yedies* as Chaim Berman, but here I am known as Hy. I hope that this will indicate that the scholarship of 50 years ago was appreciated and useful.

Hyman Berman
(via e-mail)

Great EPYC Training

How do I even thank you? You have provided me with such a truly wonderful learning opportunity — one that surely has changed my life. I was able to study with engaging instructors, grapple with inspiring curriculum and meet with the best people YIVO has to offer. Thank you so much for making it possible for me to attend the EPYC training and to bring valuable materials back to my students. I hope this is the beginning of a close relationship ... personally and professionally with YIVO and Dr. Adina Cimet, the Project Director. (See EPYC, p. 7)

Sameya Helen Gewirtz
Director of Education
Temple Beth Am
Seattle, WA

Requests

I am looking for information on B'nai Rezitza, a *landsmanshaft* founded in 1893 and incorporated in 1927 by Jewish immigrants from Rezekne, Latvia (Russian until 1917). I do not know what language the records are in, and I wonder if they are accessible as I am doing research on those who immigrated from this town to America.

Lavi S. Soloway
New York, NY

The YIVO Archives does possess the B'nai Rezitza Association, Inc. file, symbol RG 918. The file contains the constitution, minutes of the years 1956-1970, financial records, correspondence and a cemetery map. The minutes were probably taken in Yiddish. The YIVO archivist on duty will assist you. No appointment is necessary.

I am trying to locate information on the Kaiserwald Concentration Camp in Riga, Latvia. I have found many oral interview transcripts but I am unable to find a blueprint, description, photo, dates of construction, closure, etc.

Sophie Wilzig-Garcia
(via email)

The following sources contain information about the camp:

- 1) Encyclopedia of the Holocaust (Israel Guttman, ed.); Vol. 2, pp. 777-778
- 2) Pinkat ha-Kehilot: Latvi'yah ve-Estoni'yah ('orekh Dov Levin); pp. 287-290
- 3) Yidn in Letland (Mendl Bobeh); pp. 227-231
- 4) Yahadut Latvi'yah: sefer zikaron (ha-orkhim B. Eli'av, M. Bobeh, A. Kremer); pp. 337-338

Letters to YIVO

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.

Requests

I am trying to locate records of the Kalischer Lodge #59, which was based in New York, and which some of my ancestors were members of.

*Raymond M Simpson
(via email)*

The YIVO Archives has the following records on Kalisz:

- 1) Kalisher Social Verein
- 2) Kalisher Landsmanshaft and Vicinity, Workmen's Circle Branch 361: Non-Partisan Relief Committee.

* * *

My grandmother was from Konin and contributed family pictures to the Konin Memorial Book. I would like to visit YIVO and look at the book, but would need assistance as I don't speak or read Yiddish.

*Bess Kirnie
Syracuse, NY*

The YIVO Library has the Konin Memorial book. Our reference librarian will assist you with the Yiddish.

* * *

Thanks

I am writing my dissertation on travels in Yiddish literature and the press and I spent almost the whole month reading periodicals on microfilm at the YIVO library. I am grateful to Yeshaya Metal and Herbert Lazarus. Without their help I would not have been able to find as much material as I needed for my research.

*Zayt gezunt,
Paola Sannino
Queen's University
Belfast, Northern Ireland*

Thanks

For the last two months, I have researched Chaim Zhitlowsky at the YIVO library. I am writing to thank your library and specifically Herbert Lazarus, who not only introduced me to the intricacies of the YIVO catalogue system, but also took an interest in my project. It is not easy to photocopy from old microfilms, and he patiently showed me how to cope with them. His collegial attitude has made my search both more efficient and more pleasant.

*Sincerely yours,
Karen Rosenberg
Montclair, NJ*

YIVO Mission 2003

Because my maternal grandmother and grandfather came from Latvia and Lithuania respectively, this trip had great meaning for me. It far exceeded my expectations. It was a precious opportunity to connect with the Jewish communities in the Baltic nations and in Moscow as well, and to learn, first hand, how vibrant these communities, which went through so much in years past, are today. My trip-mates added so much to this experience, and I am grateful to YIVO for organizing this outstanding effort.

*Joan D. Levin
Chicago, IL*



Photo by Joan D. Levin

YIVO Mission 2003 at the memorial in Rumbula Forest, near Riga, Latvia, where 25,000 Jews from the Riga Ghetto were murdered on November 30 and December 8, 1941.

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ליטער־אַרישער אָוונט לכּבֿוד „יונג־ווילנע“

די טעג דערגרייכט אַכּרהם סוצקעווער זיינע 90 יאָר. שווער צו גלייבן, נאָר ס'איז אויך נישט לאַנג אויסגעפֿאַלן דער 21סטער יאָרצייט פֿון חיים גראַדע ע"ה. איז נישט קיין צו־פֿאַל, וואָס דעם 3טן מאַרץ הניאָר האָט דער יוואָ דורכגעפֿירט אַ ליטעראַרישן אָוונט ליכּרון דער גרופּע „יונג־ווילנע“, וואָס האָט געאַרבעט אין צווישנמל־חמהדיקן פּוילן פֿון 1929 ביז 1939 און וואָס דער לעצטער מיטגליד זיינער איז טאַקע סוצקעווער אַליין.

ביי דער אונטערנעמונג איז אַרויס־געטראָטן מיט אַ רעפֿעראַט דער יונגער פּראָפֿעסאָר דזשאַסטין קאַמי (סמיט־קאַלעזש, מאַסאַטשוסעטס). וועגן דער איבערזעצן־קונסט האָט גערעדט דער באַקאַנטער איבערזעצער ד"ר בערל זומאַף. געפֿירט דעם פֿאַרויץ האָט פּראָפֿ' אַהרן־לייב נאַדלער. די איני־ציאַטיוו פֿאַר דעם אָוונט איז געקומען



פֿון יאַסל גרינבערגער, פֿאַרוואַלטונג־מיטגליד פֿונעם יוואָ. פּראָפֿ' קאַמי, וואָס ער האָט געשריבן זיין דיסערטאַציע בשעתו וועגן „יונג־ווילנע“, האָט געגעבן אַ פרטימ־דיקן איבערבליק איבער דער געשיכטע פֿון דער גרופּע. ער האָט דערמאַנט אַלע באַקאַנטע שרייבערס - סוצקע־ווער, גראַדע, שמערקע קאַטשערגיני־סקי, שמשון קאַהאַן, פּריץ מיראַנסקי, משה לעווין און אַלחנן וואַגלער, ווי אויך די קינסטלערס רחל סוצקעווער, רפֿאַל כּוואַלעס, בן־ציון מיכטאַם א"א. מער פֿון אַלעמען האָט ער זיך אָפּגע־שטעלט אויף לייזער וואַלף, דער

„יונג־ווילנע“, 1930ער יאָרן. פֿון רעכטס - ערשטע ריי: משה לעווין, שיינע עפֿראָן, שמשון קאַהאַן, רחל סוצקעווער, בן־ציון מיכטאַם. צווייטע ריי: שמערקע קאַטשערגינסקי, אַכּרהם סוצקעווער, אַלחנן וואַגלער, חיים גראַדע, לייזער וואַלף.

ערשטער „שטערן“ פֿון דער גרופּע און אַ מענטש מיט אַ כאַראַקטער. לייזער וואַלף האָט זיך אויסגעצייכנט מיט פּאַראַדישע לידער, וווּ ס'טאַגטעגלעכע

איז געוואָרן אַכּסורד. ער האָט זיך אויך פֿאַרמאַסטן צו שלאָגן דעם וועלט־רעקאָרד, אָנשרייבנדיק 1001 לידער אין משך פֿון איין חודש! ווי ס'דערציילט דער שרייבער ש. בעליס, וואָס האָט אים געקענט, אין זיינע פּאַרטיעס און פּראָבלעמען (וואַרשע, 1964): „כ'ווייס נישט ווי זיך צו דעם אַלץ באַציען. כ'ווייס נאָר, אַז אזוי טאָר מען נישט.“

„וואָס טאָר מען נישט?“ „אַזוי פֿיל שרייבן.“ „פֿאַר וואָס? ווי איז דאָס געזאַגט געוואָרן? כ'קוועטש זיי נישט אויס פֿון פֿינגער. אין קאַפּ איז ביי מיר אַ בינשטאַק. עס הוי־דזשעט מיט לידער, מיט טעמעס. פֿאַר וואָס טאָר מען נישט?“ „ער האָט זיך צעוואַרעמט. נעמט אַרויסציען נייע שטויסן. דאָס איז אַ טראַגעדיע, „טראַציקי און סטאַלין“, דאָס אַ ראַמאַן פֿון יוגנט־לעבן, דאָ פֿאַנטאַטישע ראַמאַנען, דראַמעס, פּאַעמעס, זעסט, וויפֿל ס'האָט זיך אָנגעקליבן!“

„טאַקע, פֿאַר וואָס נישט? איך בין אַרויס פֿון אים אַ צערודערטער.“ דער רעפֿערענט האָט אויך דער־ציילט וועגן קאַטשערגינסקי - דער איינציקער, וואָס איז געווען טיף אַרטינגעטאָן אין פּאַליטיק, בדרך־כלל האָט די גרופּע געהאַלטן פֿון קונסט לשם קונסט; וועגן סוצקעווער, דער יונגסטער פֿון דער גרופּע, דער לעצטער שטערן אירער; וועגן גראַדע, דער איינציקער וואָס איז אויפֿגעוואַקסן אין אַ שטאַרק פֿרומער סביבֿה און וואָס האָט יאָרן לאַנג געלערנט אין דער נאַוואַרעדקער ישיבֿה איידער ער איז געוואָרן אַ פּאַעט; וועגן לעווין, וואָס האָט אויסגעטראַכט אַ פּאַנטאַזיע פֿון יידן אויפֿן מאַרס א"ט, יאָר 2939; וועגן וואַגלער, וואָס האָט דער־שטער אַרויסגעגעבן אַן אייגן ביכל לידער; וועגן מיראַנסקי, דעם משלים־שרייבער.

ער האָט זיך אויך אָפּגעשטעלט אויף די פּובליקאַציעס פֿון דער גרופּע, די דריי זשורנאַלן יונג־ווילנע פֿון 1934-35; אויף זייערע מורי־דרך - זלמן

רייזען, דער רעדאַקטאָר פֿון ווילנער טאַג; משה קולבאַק, דער פּאַעט און לערער; און מאַקס ווינערניך, דער פֿילאָלאָג און אָנפֿירער פֿונעם יוואָ, ווי אויך דער גרינגער פֿון דער קינדער־באַוועגונג „בין“. סיי סוצקעווער, סיי לייזער וואַלף זענען געווען אַקטיוו אין „בין“; שפּעטער איז סוצקעווער געווען אַן אַספּיראַנט ביים יוואָ.

דער צווייטער האָט גערעדט ד"ר זומאַף, וואָס ער האָט אַרויסגעגעבן עטלעכע ביכלעך אויף ענגליש מיט די ווערק פֿון שלום־עליכם, גלאַטשטיין, צבי אַיזנמאַן און, פֿאַרשטייט זיך, סוצקעווער און מיראַנסקי. ער האָט פֿירגעלייענט פֿאַרן עולם זיינע איבער־זעצונגען פֿון עטלעכע לידער סוצקע־ווערס מיט עטלעכע משלים מיראַנסקיס. ער האָט אויך אַרומגעערעדט די פּראָבֿ־לעמען אין שניכות מיט איבערזעצן און געוואָרנט דעם עולם, אַז אַפֿילו דער מאַלט ווען דער מחבר לעבט און מע קען זיך מיט אים עצהן איז מען נישט אין גאַנצן באַוואַרנט פֿון אַ טעות... צום סוף האָט מען געזען דעם פֿילם The Quarrel, לויט גראַדעס באַרימטער דערציילונג „מזין קריג מיט הירש ראַסיינער“. אין זיין אַרטינפֿיר צום פֿילם האָט פּראָפֿ' נאַדלער דערציילט וועגן זיינע באַגעגענישן מיט גראַדען און אים זייער וואַרעם און רירנדיק אָפּגע־מאַלט. גראַדע, דער ישיבֿה־בּחור און תּלמיד־מובֿהק פֿונעם חזון־איש, איז סוף־פּל־סוף אַוועק פֿון תּורה־לערנען און אַרײַן אין „יונג־ווילנע“. נאָר ער איז נעבעך געבליבן אַ צעשפּאַלטענע נשמה - ביי בני־תּורה איז ער מער נישט געווען אין דער היים, נאָר צווישן וועלטלעכע שרייבערס האָט ער אויך נישט געפֿונען קיין רו. מיט זיין אייגענעם אַוועקגיין פֿון דער ישיבֿה האָט ער קיין מאָל נישט שלום גע־מאַכט. אזוי אַז זיין „קריג“, וווּ דער מער נישט גלייביקער „חיים ווילנער“ טענהט זיך אויס מיטן נאָך אַלץ פֿרוי־מען הירש ראַסיינער, שוין נאָכן ייִדישן חורבן אייראָפּע, איז אין דער אמתן אַ קריג צווישן דעם יונגן, נאָך אַלץ פֿרומען גראַדע מיטן שוין עלטערן, „קאַליע“־געוואַרענעם גראַדע. אַ פּלל, אַן אָוונט וואָס מע'ט לאַנג געדענקען!

אונדזערע יידישע „וואַרצלען“

וואַרצלען

גענדזענע אָדער הינערשע שמאַלץ און קאַכן דאָס אין האַבערנע גרויפן. געוויס האָט מען פֿון די קניידלעך געהאַט מער הנאה ווי פֿון באַמבעס... אַ נאַציאָנאַלער מאַכל איז געווען „פּוּסטע פֿיש“, וואָס אַ שפּאַטער אַ דאָרפֿישער אַגראַנאַם האָט אפֿשר אַזאַ נאָמען געגעבן פֿדי צוצוגעבן מער אפּעטיט. „פּוּסטע פֿיש“ איז באַשטאַנען פֿון צעשניטענע אָפּגעשאַבענע קאַר-טאַפֿל (אין ליטע האָט מען געשאַבן, נישט געשיילט, קאַרטאַפֿל, עס זאָל חלילה נישט אַוועק אין ניוועץ צו פֿיל פֿון דער בולבע). מען האָט קיין ציבע-לע פֿאַר פּוּסטע פֿיש נישט געזשאַלע-וועט, אויך אַ ביסל צוגעפֿעפֿערט. ווינטערציט פֿלעגט מען אַרזינגעבן שמאַלץ, זומער - אַ שטיקל פּוטער, סמעטענע אָדער שמאַנט (סמעטאַנע).

בולבע פֿלעגט אָפֿט זיין די איינציקע זאַך אויף „איבערצוכאַפֿן“, ס'זאָל נישט „ציען אין האַרצן“. אַגבֿ האָט מען דאָך די בולבע געקענט עסן, „נישט געוואָ-שענערהייט די הענט“ און יוצא זיין מיט דער קורצער ברכה „בורא פּרי האַדמה“. די מעלה, וואָס איז געווען אויף דעם קרעדיט פֿון דער בולבע, האָט אָנגעהאַלטן יעדן טאַג (זונטיק בולבע, מאַנטיק בולבע) אַזז"וו פֿון פֿאַלקסליד). די בולבע איז אויך געווען אַ מין מן אין ליטע, פֿון וועלכע מען האָט גע-קאַנט און טאַקע געמאַכט פֿאַרשיידענע מאַכלים. ס'איז שווער אויסצורעכענען אַלע קאַמבינאַציעס פֿון בולבעס, וואָס די ליטווישע יידן האָבן באַנוצט. זייער פּאַפּולער זענען געווען געבאַקטע באַנ-דעס. מען האָט עס געגעסן מערסטן טייל אין קאַלטן צושטאַנד. אָבער „נאַשערס“ (הייט זיך פֿון די אַמאָליקע ליטווישע נאַשערס!) האָבן ליב געהאַט אַ הייסע באַנדע, ווער רעדט מיט סמעטענע אָדער מיט אַ שטיקל פּוטער (אָבער דאָס האָבן זיך געקאַנט דערלויבן די ריכערע באַלעבאַטישע פֿאַמיליעס).

אונדזערע ליינערס איז אַוודאי שוין באַקאַנט דער נאָמען הירש אַבראַמאָוויטש. ער איז ס'לעצטע מאָל דערמאַנט געוואָרן אין די **זייעות** (נומ' 188, זומער 1999) ווען ס'איז אַרויס Profiles of a Lost World, די ענגלישע איבערזעצונג פֿון זיין פֿאַרשוונ-**דענע געשטאַלטן** (בווענאָס-אַנרעס, 1958). אין ביידע בענד איז דאָ זיין אַרבעט „אַכ-לות בני ייִדן אין ליטע“ (תחילת געדרוקט אין זאַמלבוך **ליטע**, ב' 1, ניו-יאָרק, 1951). דאָ דרוקן מיר איבער אויסצוגן פֿון דער דאָזיקער אַרבעט וווּ ס'רעדט זיך וועגן אַ וויכטיקן ייִדישן וואַרצל, די בולבע. די שפּראַך האָבן מיר, אַגבֿ, אין גאַנצן נישט געביטן, וועט איר דאָ געפֿינען אַ צאָל ליטווישע דיאַלעקטיזמען. - רעד'

ד י גרעסטע טייל פֿון לעבן בני אַ דורכשניטלעכן ליטווישן יידן איז געווען פֿאַרנומען מיט דאגות פרנסה, אָבער רוחניות האָט פֿאַרנומען אַ גרוי-סן אָרט אין גאַנצן לעבן. פֿאַרן גשמיות איז געווען ווייניקער צייט. אָבער „די נשמה קען מען פֿאַרט נישט אויסשפּייען“, האָט מען נאַטירלעך געמוזט עסן. אָבער נישט בני אַלעמען איז געווען תמיד וואָס... בני אַ גאָר היפשער צאָל פֿאַמיליעס פֿון עמך איז דאָס געווען אַ פּראָבלעם. דאָס עסן איז געווען זייער איינפֿאַך. עס איז געווען באַזירט אויף צוויי הויפט-אַרטיקלעך - שוואַרצן ברויט און בולבעס. דער דריטער אַרטיקל איז געווען „זויערס“, דאָס מיינט בוריקעס (באַרשט), קרויט, שטשאַוו. דער ליטווישער ייד, וואָס איז געווען אָפֿט אַ „קיבעצער“ לגבי זיך, - האָט געשמייכלט אין באַרד אַרזין איבער זיך אַליין, - האָט מיר דערציילט אַ מעשה וועגן אַ ייִשובֿניק, וואָס האָט אין דער פֿרי ערבֿ יום-פיפור געגעסן אַ יום-טובֿדיקן מאַלציט: הון, קרעפלעך און צימעס. דאָס ווייב פֿרעגט אים, צי ער איז צופֿרידן מיט די מאַכלים. „אָוודאי, ענטפֿערט ער, אָבער אָן אַ ביסל זויערס בין איך גאָר קיין מענטש נישט.“ די ראָל פֿון די בולבעס איז געווען איינע פֿון די גרעסטע אין דער באַ-שפּיזונג פֿון די ליטווישע יידן. בולבעס האָט מען געגעסן אָפֿט 2-3 מאָל אַ טאַג אין פֿאַרשיידענע צו-שטאַנדן - געשאַבענע, געקאַכטע (מיט ציבעלעס און פֿעפֿער), געבאַקטע און מיט „פעלצלעך“ געקאַכטע (בלויז אָפּגעוואַשן און געקאַכט). אַ געבאַקטע



הירש אַבראַמאָוויטש מיט זיינע משפּחה (1920ער יאָרן). פֿון רעכטס: טאַמאַראַ, הירש, דינה, אַנאַ

אָפֿט פֿלעגט מען פּוּסטע פֿיש פֿאַר-נוצן פֿאַר „וועטשערע“ (איינ שפּיז). מען פֿלעגט פֿאַררופֿן גוטע-פֿריינד צו העלפֿן אָפּטאַן אַ נודנע אַרבעט - ווי פֿליקן פֿעדערן - דערביי פֿלעגן אַלע אַנטייל-נעמער עסן פּוּסטע פֿיש, וואָס אַלע ליטוואַקעס האָבן אַזוי ליב גע-האַט. אויך פֿלעגט מען דערלאַנגען זויערע קרויט. נאָכן אָפֿפֿליקן אַ 3-4 שעה פֿעדערן האָט מען געגעסן מיט אפּעטיט די געפֿעפֿערטע פּוּסטע פֿיש. בכלל איז זיך קיין קליין-שטעטל-דיקער ייד נישט באַגאַנגען אָן אייגענע „געזעצטע“ בולבעס. האָט ער געהאַט אַ גערטל אָדער אַ גאַרטן לעבן זיין שטוב, אָדער אַ ביסל ווייטער פֿון שטוב, האָט ער דאָרטן פֿאַרזעצט אייגענע בולבעס.

די ריכערע באַלעבאַטישע פֿאַמיליעס). דער „מלך“ פֿון אַלע בולבענע מאַכלים איז געווען אַ טייגעכץ. די צעריבענע קאַרטאַפֿל האָט מען איינגעמישט מיט אַ ביסל מעל, צע-ברעקלטע ציבעלעס, אַרזינגעמישט פּוטער און אַוועקגעשטעלט אין אַ פֿאַן אין אויוון צוזאַמען מיטן ברויט אָדער סתם אין אַ הייסן אויוון. פֿון די צערי-בענע און אויסגעדריקטע קאַרטאַפֿל-טייג האָט מען אויך געמאַכט קליינע קניידלעך, וועלכע מען האָט געגעסן אין מילכיקע געקעכטס (זופּ). ווינטער פֿלעגט מען מאַכן פֿון דעם קאַרטאַפֿל-טייג גרויסע קניידלעך (מען פֿלעגט עס אַ מאָל רופֿן: „באַמבעס“). אָפֿט פֿלעגט מען די קניידלעך אַנפֿלין מיט האַבערגריק, צעהאַקטע ציבעלע,

לוציאן בליט-קאלעקציע אינעם ארכיוו

א יינער פֿון די אנגייענדיקע פראַ-יעקטן אין בונד-ארכיוו איז דאָס אנאליזירן און סאָרטירן די קאלעקציע פֿון דאָקומענטן, בריוו און פאפירן פֿון לוציאן בליט.

לוציאן בליטס נאָמען איז געווען גוט באַקאנט די יידן פֿון די שטעט און שטעטלעך פֿון פֿאַרמלחמהדיקן פּוילן. ער איז געווען אַ מיטגליד פֿון צענ-טראַל-קאָמיטעט פֿון דער בונדישער יוגנט-אָרגאַניזאַציע „צוקונפֿט“, אַ מיטגליד פֿון סאַציאַליסטישן יוגנט-אינטערנאַציאָנאַל און – אין די לעצטע יאָרן פֿאַר דער מלחמה – אַ ראַטמאַן אין וואַרשאַווער שטאַטראַט. אַרעס-טירט דורך דער סאָוועטישער פּאָליציי בעת ער האָט זיך געפרוּווט אומקערן קיין וואַרשע פֿון ווילנע, איז ער געזע-סן אין רוסישע תּפֿיסות און שווער געאַרבעט אין רוסישע אַרבעטס-לאַ-גערן. נאָך זײַן באַפֿרײַונג אויפֿן סמך

פֿון סטאַלין-שיקאַרסקי-אַפּמאַך האָט ער זיך אָנגעשלאָסן אין דער פּוילישער אַרמיי אין רוסלאַנד און – דורך איראַן און פּאַלעסטינע – סוף-כל-סוף געקו-מען קיין ענגלאַנד.

בעת די מלחמה-יאָרן אין לאַנדאָן איז לוציאן בליט געווען אַ מיטגליד פֿון דער בונד-דעלעגאַציע. ער איז געווען אַ באַגאַבעטער רעדנער און שרײַבער, און זײַנע פּאַפּירן שפּיגלען אַפֿ אַן אויסערגעוויינטלעך אַקטיווקייט אויף פֿאַרשיידענע געביטן:

- צענדליקער אַרטיקלען פֿאַר צײַטונגען און זשורנאַלן אויף ייִדיש, דײַטש, ענגליש, פּויליש, רוסיש;
- אומצאָליקע לעקציעס און רעפֿעראַטן;
- אַ גרויסער מאַנוסקריפּט וועגן זײַנע איבערלעבונגען אין די רוסישע תּפֿיסות און לאַגערן;
- אַ פֿאַרצווייגטע קאָרעספּאַנדענץ מיט גוט באַקאַנטע פּערזענלעכקייטן פֿון

דער אינטערנאַציאָנאַלער סאַציאַליסטישער באַוועגונג און דער ענגלישער לייבאַר-פּאַרטיי;

- בריוו פֿון ייִדישע זעלנער אין דער פּוילישער אַרמיי;
 - אַפֿיציעלע קאָרעספּאַנדענץ מיט אָרגאַנען פֿון דער פּוילישער גלות-רעגירונג;
 - מאַנוסקריפּטן פֿון ביכער און פּאַמפּלעטן;
 - ראַדיאָסקריפּטן (אין ענגליש און פּויליש) פֿאַר אַרױסטרעטונגען אין דער בײַ-בי-סי;
 - פֿאַרבעטונגען אויף פֿאַרשיידענע אונטערנעמונגען, קאָנפֿערענצן, זיצונגען;
 - אַנדענקוואַרג פֿון אַלע מינים.
- די קאַלעקציע איז אַן אמתער אוצר פֿון מאַטעריאַלן פֿאַר פֿאַרשערס פֿונעם דאָזיקן פּעריאָד.

אַן אינטערעסאַנט חסידיש ביכל

אָדער אין גאַנצן נישט קיין ניקוד אָדער ווייניקער ווי ס'פֿאַדערן די תקנות. דער אויסלייג איז צום טייל דײַטשמעריש, מיט שטומע עינס און האַען, אָבער נאָר צום טייל, נישט אויסגעהאַלטן. אויך אין פֿאַרגלייך מיט די נײַ-יאָרקער פּובליקאַציעס איז טשיקאַווע, וואָס די מחברטע ניצט נישט קיין אַנגליזיזמען צי עברית-זי-מען – ווי מע זעט אויפֿן בילד, למשל, זענען די טערמינען אַלע ייִדישע. דײַטשמעריזמען, ווידער, איז יאָ דאָ אַ סך. דער גראַמאַטישער מיין איז אויך נישט נאָרמירט – מיט דער, די, דאָס זענען זיי נישט שווער-בשווה. פֿונדעסטוועגן איז קלאַר, אַז דאָס בוך איז אַ גוט מיטל צו לערנען מיטן קינד ווי אַזוי זיך צו פֿירן און ווי אַזוי צו רעדן דערוועגן אויך. די יוואָ-ביבליאָטעק האַלט אין דערגאַנצן און פֿאַרבעסערן אירע זאַמלונגען פֿון דער הײַנצטיקער חסידישער ליטעראַטור אויף ייִדיש. מיר האָפֿן צו באַקומען נאָך אַ סך אַזעלכע אינטערעסאַנטע, קאַליריקע חסידישע לערנבילעך.

וויליאַמסבורג. צווישן די דאָזיקע קניות איז ס'אינטערעסאַנטסטע אפֿשר געווען געפֿיל ווערטער [אַזוי], וואָס ס'איז אַרויס אין בני-ברק, ישראָל (אַן יאַר). אינעם אַרײַנפֿיר שרײַבט די מח-ברטע, צילה מרגלית, אַז דער ציל פֿון בוך איז דאָס באַרײַכערן די שפּראַך (ייִדיש, פֿאַרשטייט זיך) פֿון די קינדער בכלל און זייער יכולת אויסצודריקן געפֿילן בֿפֿרט. ס'בוך איז ריך אילר-סטירט, פּדי דאָס קינד זאָל רעדן וועגן דער באַלעבאַטישקייט, וועגן די באַצונגען מיט טאַטע-מאַמע און מיט די אַנדערע קינדער, וועגן די יום-טובֿים אַזױ.

ס'איז טשיקאַווע וואָס אין אַ ביכל וועגן געפֿילווערטער רעדט זיך אויך וועגן צוגרייטן סאַלאַט, ניצן אַ שרױפֿן-ציער אד'גל. פֿאַראַן אין דעם ביכל אויך שפּראַכקוריאַזן. למשל, דער גאַנצער טעקסט איז געדרוקט מיטן פֿולן ניקוד (אונטער אַלע קאַנסאַ-נאַנטן) – ד"ה, אַ סך מער ווי לויט די תקנות פֿון ייִדישן אויסלייג, בשעת דאָ אין נײַ-יאָרק ניצן די חסידישע דרוקן



אינעם פֿריערדיקן נומער ידעוּת איז געווען אַפּגעדרוקט, אויף ענגליש, אַ באַריכט וועגן דעם, וואָס צוויי ביבליאָטעקערס פֿון יוואָ זענען געפֿאַרן קויפֿן חסידישע ביכלעך אין

פערמאנענטע אויסשטעלונג אין
„אונדזער היימישטאט ווילנע“



דער יוואָ האָט איניציירט אַ פערמאנענטע אויסשטעלונג אין „אונדזער היימ-שטאָט ווילנע“, צוגעגרייט פֿונעם פֿאַרבאַנד פֿון ווילנער יידן אין די פֿאַראייניקטע שטאַטן „נוסח ווילנע“, וואָס זי נעמט אַרום צענדליקער פֿאַטאָגראַפֿיעס פֿון פֿאַרמלחמהדיקן ווילנער ייִדישן לעבן.

נאָך רעזערוואַציעס קלינגט, זינט מוחל, אַן 212) 246-6080.

ס'פֿערטע יאָר ייִדיש-אַקאַדעמישער סעמינאַר

אין משך פֿון 2002-2003 האָט דער יוואָ דורגעפֿירט 7 סעמינאַרן אויף ייִדיש, אויסגערעכנט אונטן אין דער טאַבעלע. מיר ווילן אויסדריקן אונדזער דאַנק דעם צענטער פֿאַר העכערע ייִדישע שטודיעס ביים פענסילווייניער אוניווערסיטעט פֿאַר צוזאַמענאַרבעטן מיט אונדז. אַ דאַנק אים האָבן הנייאָר געקענט אַרויסטרעטן ביי אונדז די לעצטע פֿיר רעפֿערענטן*, וואָס זיי באַטייליקן זיך אַ גאַנץ יאָר אינעם ספּעציעלן סעמינאַר ביים פענסילווייניער צענטער. אין דער סעריע האָט אויך געפֿירט אַ סעמינאַר פֿראָפֿ' דינה פּורת (תל-אַבֿיבֿער אוניווערסיטעט), אויף ענגליש, וועגן אַבא קאָוונער און דעם אויפֿקום פֿון „בית התפֿוצות“ (דעם 26סטן סעפטעמבער). דערצו האָט פֿראָפֿ' פּורת, די סטיפּענדיאַנטין אַן מאַריאַ סאַליט-גיטעלסאָן טעל 2002-2003, גערעדט דעם 25סטן פֿעברואַר אד"ט „ייִדישע נקמה נאָך דער צווייטער וועלט-מלחמה“. ד"ר מאַרקאַס זילבער, ווי דער סטיפּענדיאַנט אַן דינה אַבראַמאָוויטש 2002-2003, האָט אויך רעפֿערירט דעם 10טן סעפטעמבער, אד"ט אויטאָנאָמיע פֿאַר יידן בעת דער ערשטער וועלט-מלחמה.

סעמינאַרן, 2002 - 2003

טעמע	רעדנער	דאַטע
ייִדישקייט ביי איציק מאַנגער	פֿראָפֿ' שלמה איידעלבערג (ישיבֿה-אוניווערסיטעט)	18טן אַקטאָבער
הערעוודיקע פּשרות (וועגן עסנוואַרג אויף ייִדישע ראַדיאָ-סטאַנציעס)	איוו יאַכנאוויץ (ניו-יאָרקער אוניווערסיטעט)	22סטן נאָוועמבער
שם ומלכות בלשון פּנען: אַ טשיקאַ-ווער מינהג אויף די שער-בלעטער פֿון ספֿרים, סוף 18טן-אַנהייב 19טן י"ה	ברוך סיני הילל (יוואָ)	24סטן יאַנואַר
וואָס הייסט זיין אַ ייד? קאַנצעפּציעס ביי הניטיקע רוסישע און אוקראַיני-שע יידן	*פֿראָפֿ' צבי גיטעלמאַן (מישיגאַנער אוניווערסיטעט)	14טן פֿעברואַר
„תרבות/קולטוראַ/קולטור“ אין דער רעוואָלוציאָנערער תקופֿה: די אונטער-נעמונג „ייִדישע קולטור“ אין מיזרח-איראָפּע, 1917-1921	*בנימין מאָס (סטענפֿאָרדער אוניווערסיטעט)	14טן מאַרץ
מלוכישער סטאַטוס פֿאַר דער ייִדישער שפּראַך במשך דער ערשטער וועלט-מלחמה	*ד"ר מאַרקאַס זילבער (תל-אַבֿיבֿער אוניווערסיטעט)	16טן מיי
גאַלדפֿאַדענס קאַמישע וויזיע אין זיינע ערשטע אַפּערעטעס	*ד"ר נחמה-פּניע קווינט (פענסילווייניער אוניווערסיטעט)	30סטן מיי

נייער באַנד יוואָ-בלעטער אַרויס פֿון דרוק

און פֿאַלקולטור האָבן גאָר נישט וואָס זיך צו שעמען נישט אַקעגן לשון-קודש, נישט אַקעגן די לאַנד-שפּראַכן און 'קולטורן'. איז אויב דער קוואַל פֿון דער נאַציאָנאַלער קולטור איז דאָס פֿאַלק מוז מען זיך בני אים לערנען. אין די יוואָ-פּובליקאַציעס האָט מען דורך די אַלע יאָרן אַ סך געשריבן וועגן פֿאַלקלאָר. פֿון אַ קורצן דורכ-בלעטערן די יוואָ-ביבליאָגראַפֿיע 1925-1941, וואָס דאָס נעמט דאָך דערעיקרשט אַרום די ווילנער תקופֿה, קען מען געפֿינען העכער 100 איינסן אונטערן קעפל פֿאַלקלאָר. דאָרטן זענען דאָ די אונטערקעפּלעך: „פֿאַלקס-לידער“, „מינהגים“, „גלייבונגען“, „פֿאַלקס-מעשיות“, „שפּריכווערטער“, „קינדער-פֿאַלקלאָר“, „וויצן“ און „פֿאַלקס-דראַמאַטיק“ – כמעט די זעלביקע טעמעס וואָס אינעם איצטיקן באַנד.

דער יוואָ וויל האַרציק באַדאַנקען אי די באַטייליקטע מחברים, אי די רעדאַקטאָרן, קאַרעקטאָרן און אַנדערע וואָס האָבן געזען, דער באַנד זאָל דערזען די ליכטיקע שיין.

* * *

אויב איר וואַלט געוואַלט קויפֿן אַן עקזעמפּלאַר פֿון דעם נייעם באַנד (פֿאַר 18 דאָלאַר פּלוס פּאָרטאָ) מעגט איר זיך ווענדן צום ייִדישן ביכער-צענטער ביים אַרבעטער-רינג, וואָס פֿאַרקויפֿט אַלע יוואָ-פּובליקאַציעס:

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ס'איז קיין נייעס נישט, אַז אויס-פֿאַרשן דאָס פֿאַלק איז פֿון תּמיד אַן געווען אַ הויפּט-עבֿדה ביים יוואָ. די ראשונים אונדזערע האָבן שוין פֿאַר-שטאַנען, אַז מיט דער מאַדערניזירונג פֿון ייִדישן לעבן גייט אונטער אַ היפשײַ ביסל פֿונעם דורותדיקן ייִדישן שטיי-גער און אַז מע מוז עס שוין זען צו פֿאַראייביקן. (פֿאַרשטייט זיך, אַז דאָס

איז געווען נאָך פֿאַרן חורבן, אין דער צייט ווען ס'איז קיינעם נישט אינגעפֿאַ-לן, אַז אַ מלאַך-המות וועט אויסקוילען אַזוי פֿיל יידן מיט זייער לעבן-שטייגער אין איינעם.) אויפֿגעקומען די השגה זאַמלער – פֿאַלקסמענטשן גלייך ווי אינטע-ליגענטן האָבן זיך אַרײַנגע-

וואַרפֿן אין דער הייליקער אַרבעט פֿון צונויפֿנעמען, פֿאַרשרייבן אַזוי וואָס נאָר ס'לאַזט זיך. אַזאַן אַרבעט האָט זיך אַנגעהויבן נאָך פֿריער – די אַנסקי און אַנדערע עקספּעדיציעס פֿון פֿאַר דער ערשטער וועלט-מלחמה – און האָט ערשט באַקומען אימפעט נאָכן אויפֿקום פֿונעם יוואָ אין 1925. די גאַנצע השגה ייִדישע וויסנשאַפֿט איז דאָך אַרויסגע-וואַקסן פֿון אַ פֿאַליטישן און וויסנ-שאַפֿטלעכן פֿאַלקוים – די פֿאַלקשפּראַך

שעת די שורות ווערן געשריבן איז אַרויס פֿון דרוק אַ נייער באַנד יוואָ-בלעטער, דער פֿערטער אין דער נייער סעריע, וואָס האָט זיך אַנגעהויבן אין 1991. דער איצטיקער באַנד ווערט אַפּגעגעבן דעם ייִדישן פֿאַלקלאָר. דאָ ווייטער דרוקן מיר איבער די הקדמה צו דעם באַנד:

* * *



פֿאַרווערטס, מיי 26, 1930

נאָך אַ לאַנגן איבעררייס גיט דער יוואָ אַרויס אַ פֿערטן באַנד פֿון דער נייער סעריע יוואָ-בלעטער. דער ער-שטער באַנד פֿון דער נייער סעריע איז געווען אַ פּוללדיקער; די ווייטערדיקע צוויי – וועגן ליטווישע יידן; דער איצטיקער באַנד איז וועגן דעם ייִדי-שן פֿאַלקלאָר, מיט אַרבעטן וועגן שפּראַכפֿאַלקלאָר, מוזיק-פֿאַלקלאָר, טעאַטער-פֿאַלקלאָר, קינדער-פֿאַלקלאָר ביזן מלחמה-פֿאַלקלאָר בעתן חורבן.

פֿאַרווערטס,
אַפּריל 14, 1932



די זומער־פראָגראַם א"נ אוריאל ווינרייך 2003 – צוויי מאָל חי!

ארבעט אויף יידיש, אַ סעריע לערער־וואַרשטאַטן, פֿילמען, געזאַנג, טענץ־ און טעאַטער־קורסן. די סטודענטן גייען אויך באַקוקן די שטאַט ניו־יאָרק און פֿאַרן אין דער נאַציאָנאַלער ייִדישער ביכער־צענטראַלע (מאַסאַטשוסעטס).

אין קומעדיקן נומער **ידיעות** וועט זיך דרוקן אַ פֿולער באַריכט וועגן דעם גאַנצן זומער. אויב איר ווילט קומען איבער אַ יאָר פֿאַרבעסערן איבער ייִדיש, ווענדט זיך צו יאַנקל סאַלאַנט, דעם דירעקטאָר פֿון שפּראַך־

פּראָגראַמען, אויף 6080-246-212 אָדער ysalant@yivo.cjh.org



חיילה פֿאַלעווסקי רעדט פֿאַר דער זומער־פּראָגראַם

קלאַסן, צוויי סעריעס רעפֿעראַטן, אַ הדרה־קורס פֿון וויסנשאַפֿטלעכער

ס' האָט זיך אָנגעהויבן די הנייאָריקע אוריאל ווינרייך־פּראָגראַם אין ייִדי־שער שפּראַך, ליטעראַטור און קולטור – די „זומער־פּראָגראַם“. איצט פֿאַלט אויס דאָס 36סטע יאָר פֿון דער פּראָגראַם. צווישן די 66 באַטייליקטע סטודענטן זענען דאָ אַזעלכע אַזש פֿון יאַפּאַן, כינע, אוזבע־קיסטאַן, ישראל, אוקראַינע און שוועדן. חוץ די פֿינעף אינ־טענסיווע אינדערפֿאַר־קע קורסן פֿון גראַמאַטיק און ליטעראַטור (צוויי אָנהייבער־קורסן, צוויי

מיטנדיקע און איינער אָן אַוואַנסירטער) קומען פֿיר נאָך מיטאַג: פֿינעף שמועס־

[המשך פֿון ז' א]

מאַטל זעלמאַנאוויטש

אָודאי איז אונדזער היינטיקער וועג אַ דאָרנדיקער. זייער אָפֿט ווערן אונדזערע הערצער אָנגעפֿילט מיט ספֿקות. קומט שוין דער יוואָ, צוזאַמען מיט אַנדערע ברידערלעכע ייִדיש־אַרגאַניזאַציעס, און זאָגט, ניין! מיר וועלן בייקומען אַלע שטרויכלונגען. די וועלט וועט בעסער ווערן, דאָס לעבן שענער, ליכטער, אונדזער פֿאַלק וועט ווייטער ממשיך זיין אונדזער גאַנג צו נייע צייטן פֿון שלום און פֿרייהייט, צו נייע הייכן פֿון ציוויליזאַציע און קולטור. זאָל לעבן דער יוואָ! זאָל לעבן דאָס ייִדישע פֿאַלק!

אומשולדיק פֿרויען, מענער און קינדער, אין תּל־אָבֿיבֿ, חיפֿה און ירו־שלים. שאַוויניסטישע, נאַציאָנאַליסטישע ווינטן גרייכן אויך אַן אונדזערע ייִדישע געצעלטן, אָבער די גרויסע מערהייט פֿון אונדזער פֿאַלק וויל שלום, וויל מנוחה, וויל לעבן אין פֿרייזשאַפֿט מיט די שכנישע פֿעלקער. נישט נקמה איז דער ייִדישער דרך. דער וועג איז – צוזאַמען מיט „אַלע מענטשן פֿון גוטן ווילן“ – בויען בריקן פֿון סאָלידאַריטעט און ברו־דערשאַפֿט פֿון פֿעלקער. טייערע פֿריינד!

וואָס זענען די היסטאָרישע אויפֿ־גאַבן פֿון אונדזער יוואָ? דאָס באַמיען זיך איינהאַלטן און פֿאַרשפּרייטן ייִדיש, איינפֿלאַנצן ליכשאַפֿט צו אונדזער מאַמע־לשון בני די יונגע דורות. זאָלן זיי לערנען ייִדיש, זאָל זיך ווייטער הערן דאָס געזאַנג פֿונעם ייִדישן ליד, דער קלאַנג פֿונעם ייִדישן וואָרט. ניין, ייִדיש טאָר נישט אונטערגיין, וויל אינעם ייִדישן לשון זענען איינ־געוועבט אַלע פֿאַלקישע אידעאַלן, וויל אין ייִדיש זענען האַרמאָניש צונויפֿגעבונדן סאַציאַלע גערעכטיקייט מיט ייִדישקייט. די מיסיע פֿון אונדזער יוואָ איז טאַקע קולטיווירן דאָס וויי־טער, פֿאַר אונדזער דור און פֿאַר די דורות וואָס וועלן קומען נאָך אונדז.

דאָ אין דעם זאַל געפֿינען זיך שרײַבער, לערער, פֿאַרשער, בנישטייערער, פֿאַרשטייער פֿון אַרגאַניזאַציעס און אַקטיוויסטן פֿאַר ייִדיש און ייִדישקייט. מיר קומען פֿון פֿאַרשיידענע סבֿי־בות, באַהויכט מיט אידעאַלן פֿון פֿאַר־שידענע אידעאַלאָגישע און פֿאַליטישע טענדענצן – אַ ווונדערלעכער רעגן־בויגן פֿון פֿלעריי קאַלירן. עס פֿאַר־בינדט אונדז אָבער אַ בשותפֿותדיקער ווילן איינצוהאַלטן, פּרעזערווירן און אָפּהיטן די קולטור־אוצרות פֿון אונדזער ייִדישן נעכטן, צוזאַמען צו שטאַרקן אונדזער ייִדישן היינט, און גלייבן צוזאַמען, האַפֿן צוזאַמען, פֿאַר אַ שענערן און בעסערן מאַרגן פֿאַר אונדזער פֿאַלק, שמידן ווייטער די גאַלדענע קייט פֿון דער ייִדיש־וועלטלעכער קולטור און שפּראַך. גרויס און הייליק זענען אונדזערע אויפֿגאַבן. עס לאַקערן געפֿאַרן פֿון פֿאַרשיידענע זייטן; די אַסימילאַציע ריסיסט שטיקער פֿון אונדזער פֿאַלקס־אַרגאַניזם, דער אַנטיסעמיטיזם באַדראַט נאָך אַלץ אונדזער קיום אין פֿאַרשיי־דענע טיילן פֿון דער וועלט. שוואַרצע וואַלקנס באַדעקן דעם הימל פֿונעם מיטעלן מיזרח... עקסטרעמער נאַ־ציאָנאַליזם און שאַוויניזם פֿאַרסמען הערצער און מוחות פֿון יונגע דורות בני די אַראַבישע שכנים, וואָס מאַרדן

יאָרה זינגער [המשך פֿון ז' א]

טראַדיציאָנעלער ייִדישער סבֿיבֿה: סני אין דער היים, סני אין שול. ייִדיש, ענגליש און העברעיִש זיינען מיינע שפּראַכן; און דאָך האָב איך ווייניק געוויסט פֿונעם יוואָ.

דאָס מיינט, אַז דער יוואָ און יונגע מענטשן דאַרפֿן זיך נענטער באַקענען; יונגע דאַרפֿן זיך דערוויסן פֿון די גרויסע מעגלעכקייטן וואָס אַזא וויסנשאַפֿטלעכע אַרגאַניזאַציע קען געבן די וואָס אינטערעסירן זיך מיט דער ייִדישער קולטור פֿון אַמאָל און היינט.

הונדערט יאָר נאָכן קעשענעווער פּאָגראָם



דער יוואָ האָט נישט־לאַנג געפֿנט אַן אויס־שטעלונג צו הונדערט יאָר נאָכן טרויעריק באַרימטן קעשענעווער פּאָגראָם (אפריל 1903). די אויסשטעלונג נעמט אַרײַן דאָקומענטן וועגן דעם פּאָגראָם גופּא, ווי אויך וועגן זײַן אָפּקלאַנג אויף ייִדישע פּאָליטישע באַוועגונגען, אויף דער עמיגראַציע אד״גל.

ווי באַוווּסט האָט מען ביאַליקן געשיקט פֿון אַדעס קײַן קעשענעווער אויסצופֿאַרשן דעם פּאָגראָם און דערפֿון איז אַרויסגעוואָקסן זײַן באַרימטע פּאָעמע „אין שחיטה־שטאָט“, וואָס ער האָט קודם אָנגעשריבן אויף העברעיִש („בעיר ההריגה“) און דערנאָכדעם פֿאַרטייטשט אויף ייִדיש. אינטערע־סאַנט, וואָס קודם־פֿל האָט עס פֿאַרטייטשט י.ל. פּרץ, נאָר פרצעס נוסח איז, אַ פנים, ביאַליקן נישט געפֿעלן, האָט ער עס אַליין געטאַן. איבערגעזעצט עס אויף רוסיש האָט וו. זשאַבאַטינסקי.

אין דער פּאָעמע איז ביאַליק אש־להכה איבער דעם, וואָס ייִדן האָבן זיך געלאָזט שעכטן. מע האַלט, אַז אין אַ גרויסער מאָס צוליב דעם פּאָגראָם כּפּלל און ביאַליקס טענות כּפֿרט האָט זיך פֿאַרשטאַרקט אי די אימיגראַציע קײַן אַמעריקע, אי דער ציוניזם און די עליה קײַן ארץ־ישׂראַל. נאָר די דעמאָל־טיקע פרעסע האָט איבערגעגעבן אַן אַנדער בילד. ייִדן האָבן זיך יאָ געווערט און צוליב דעם איז די צאָל הרוגים געווען בלויז 49, כּאָטש הונדערטער זענען פֿאַרווונדיקט געוואָרן און טויזנטער געבליבן אַן אַ דאָך איבערן קאַפּ. מיט די ווער־טער פֿונעם פֿאַרווערטס (אפריל 24, 1903, ז' 1 - מיר האָבן מאָדערניזירט דעם אויסלייג, ווי אויך צום טייל די לעקסיק):

ווען אַזאַ שרעקלעכע אויפֿגעהעצטע באַנדע מערדער זאָל געווען באַפֿאַלן אַ ייִדישע שטאָט ערגעץ אין וואַלין אָדער אין דער ליטע, וואַלטן טויזנטער ייִדי־שע נפֿשות אויסגעקוילעט געוואָרן אין איין [שעה]. די קעשענעווער ייִדן זײַנען אָבער גיבורים, געזונטע, אייזערנע, שטאַרקע און אומדערשראַקענע מענטשן. ווי די מערדערישע פּאָגראַמשטיקעס האָבן אָנגע־הויבן די שוידערלעכע הריגה, זײַנען די ייִדישע

כּחורים און מיט־יעריקע מענער זיך צוזאַמען געלאָפֿן פֿון אַלע זײַטן און האָבן געקעמפֿט ווי די לייבן צו באַשיצן זייערע שוואַכע און אַלטע ברידער און שוועסטער. אַפֿילו יונגע פֿרויען האָבן באַוווּזן ווונדערלעכע גבורות. זיי האָבן פֿאַרטיידיקט זייער ערע מיט איבערנאַטירלעכע קרעפֿטן, און די בלוט־דאַרשיקע מערדער איז ניט געלונגען צו שענדן קײַן איינציקע יונגע פֿרוי. אָבער די ייִדן האָבן געקעמפֿט מיט די ליידיקע הענט און די רוצחים זײַנען געווען באַוווּפֿנט מיט מעסערס און העק, צוגעגרייט אויסצוקוילען און צו פֿאַרטיליקן אַלע ייִדישע איינוווינער. ווי די ווילדע, בלוטגיריקע [חיות] זײַנען די רוצחים אַרומגעלאָפֿן און געשטאַכן, געשניטן, געהאַקט מיט די העק רעכטס און לינקס. זיי האָבן געלאַכט פֿון דעם געבעט פֿון אַלטע ייִדן און דאָס געוויינ פֿון פֿרויען און קינדער האָט זיי נישט גערירט.

דאָ ווייטער דרוקן מיר איבער אַ פֿאַלקסליד „קעשענעווער פּאָגראָם“ (פֿון חנה און יוסף מלאַטעק, מיר טראַגן אַ געזאַנג, נײַ־יאָרק 1972, ז' 137):

דעם ערשטן טאַג פּסח
האָבן ייִדעלעך גאַנץ פֿריילעך פֿאַרבּראַכט,
און דעם לעצטן טאַג חגא
האָט מען קעשענעווער חרובֿ געמאַכט.

קעשענעווער אַרומגערינגלט
אַזוי ווי אַ באַנדער די פֿאַס,
טאַטעס און מאַמעס און קינדער
זענען געפֿאַלן אין גאַס.

אוי, דו גאַט אין הימל,
קוק שוין אַראָפּ צו אונדז,
באַטראַכט נאָר דעם רעש מיטן טומל,
ווי די גוים זענען זיך נוקם אין אונדז.





דער יוואָ-באַנקעט 2003

דער הנייאַריקער יוואָ-באַנקעט איז געווען אַ גרויסער סוקצעס. ס'זענען געקומען 400 הונדערט געסט און מע האָט געשאַפֿן אַ קנאַפֿן מיליאָן דאָלאַר. די ערנגעסט זענען געווען דער ייִדיש-אונגערישער שרײַבער אימרע קערטעס און דער אַרכיטעקט משה ספֿדי.



ערנגאַסט משה ספֿדי

געדענקט
די דאַטע:
אויפֿן 21סטן
אַקטאָבער פֿלאָריד
דער יוואָ אָן אָונט
לכבוד אונדזער
גרויסן פֿאַעט,
אַברהם סוצקעווער,
צו זײַנע 90 יאָר.
פֿרטים — אין גיכן.

אויפֿן באַנקעט האָבן גענומען אַ וואָרט אויף מאַמע-לשון מאָטל זעלמאַנאָוויטש, פֿאַרוואַלטונג-מיטגליד פֿון יוואָ, און יאָירה זינגער, די טאַכטער פֿון ד"ר עדינה צימעט זינגער, דירעקטאָר פֿון „עפיק". אַט זענען די טעקסטן פֿון די רעדעס:

יאָירה זינגער

ד י פֿאַרבעטונג אָנטייל צו נעמען אינעם יערלעכן יוואָ-באַנקעט איז פֿאַר מיר אַ גרויסער פֿכוד און גלייכצײטיק אַ גרויסע איבערראַשונג! צום באַדויערן זײַנען מענטשן פֿון מײַן עלטער, פֿון מײַן דור ניט גענוג באַקאַנט מיטן יוואָ ווי איינער פֿון די וויכטיקסטע פֿאַרשצענטערס אין דער ייִדישער וועלט.



כאַטש איך שטודיר איצט אויף אַ מאַגיסטער אין אַרכיטעקטור, האָב איך אַלע מײַנע יאָרן זיך דערצויגן אין אַ [המשך אויף ז' ג]

מאָטל זעלמאַנאָוויטש

ח שוֹכֵר פֿאַרזיצער ברוס סלאָוויץ, טײַערע חבֿרעס, חבֿרים און פֿרײַנד, ווידער איז אדורך אַ יאָר און ווידער זענען מיר דאָ בני אונדזער יערלעכן יוואָ-יום-טובֿ און, ווי פֿרײַער, איז מיר הײַנט צוגעטיילט געוואָרן דער פֿכוד און די פֿריווילעגיע צו באַגריסן אײַך, און טאַקע אין ייִדיש — אין דעם לשון אין וועלכן עס זענען איינגעוועבט אַלע הייליקע ווערטן פֿון אונדזער ייִדיש וועלטפֿאַלק. [המשך אויף ז' ג]



אינהאַלט

- ב קעשענעווער פֿאַגראַם
- ג באַנקעט
- ד יוואָ-בלעטער
- ה ייִדיש-סעמינאַר
- ו חסידיש ביכל און לוציאָן בליט
- ז „וואַרצלען"
- ח יונג-ווילנע
- ט ידיעות פֿון אַמאָל



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