

YIVO Institute
for
Jewish
Research

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וויסנשאַפֿטלעכער
— אינסטיטוט —
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Dr. Carl Rheins Joins YIVO as Executive Director



Dr. Carl Rheins

Following a six-month long national search, Dr. Carl Rheins, currently Special Assistant to the President for Community Relations at Adelphi University, becomes Executive Director of YIVO beginning in September. Dr. Rheins, a specialist in modern European history, received his B.S. with Distinction in History from the University of Wisconsin, and his Ph.D. in Modern European History from the State University of New York at Stony Brook (SUNY). A long-term educator and university executive, Dr. Rheins has served in many capacities at Adelphi University, including those of Vice President and Dean of Student Life and Development, and Vice President for External Affairs and Community Relations, prior to his current assignment.

As an educator and historian, Dr. Rheins has taught courses in Modern Jewish History at SUNY at Stony Brook and Adelphi University; his research and publications have focused on Jewish reactions to anti-Semitism, the Holocaust and the history of the Jewish community in Germany. He has variously served as a judge of the National Jewish Book Awards (Holocaust category), as a Site Evaluation Team member for the American Academy for Liberal Education and on the Board of Directors of the Coalition on Higher Education of the Jewish Community

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Weiner and Rosovsky Honored

Benefit Dinner Raises \$1.5 Million



Harvey Krueger, honoree Walter Weiner and Bruce Slovin. "This is my way of giving back," said Mr. Weiner.

Continuity and community were the themes of YIVO's 74th Annual Benefit Dinner on April 27.

"After a long heroic journey, YIVO now is in its permanent home, the Center for Jewish History," YIVO Chairman of the Board Bruce Slovin said, greeting the 500 guests in the ballroom of New York's Pierre Hotel. "Tonight we celebrate YIVO's role as the primary bridge between the life of our Jewish Eastern European ancestors and the growing interest in that culture among our youth."

YIVO's commitment to Yiddish and Yiddish culture shone brightly throughout the evening. In special greetings—in Yiddish—devoted YIVO board member Motl Zelmanowicz stressed the importance of Yiddish and of YIVO as the repository of Jewish life and struggle. YIVO Leadership Forum Chair Rita K. Levy and fellow committee member Cathy Zises *[continued on page 3]*



Bruce Slovin, Dr. Walter Reich and honoree Dr. Henry Rosovsky. "There is a little 'Bobruisk' in each of us," said Dr. Rosovsky.

YIVO has reopened to researchers on an APPOINTMENT ONLY basis. The entrance is at the Center for Jewish History, 15 West 16th Street. See story on Page 12. For an appointment, researchers should call (212) 246-6080.

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Message from the Chairman of the Board

YIVO Looks to the Future

YIVO is taking giant steps forward into the new millenium. First I want to welcome Dr. Carl J. Rheins as YIVO's new Executive Director. His broad expertise in higher education and administration at Adelphi University, as well as his Ph.D. in modern European history from SUNY at Stony Brook, make him a particularly good fit with YIVO.

Our Annual benefit Dinner this past April raised \$1.5 million as we honored our new Board member Walter Weiner and the eminent scholar, Dr. Henry Rosovsky with Lifetime Achievement Awards. It was a great evening—warm, friendly and focused on the future.

The YIVO library and archives have now re-opened to researchers, by appointment only. We look forward to having our Center partners here later this year, and to the gala Center opening scheduled for spring, 2000.

The first YIVO Mission trip, "From *Shtetl* to State," took a group of 24 persons, including a college student and a 13-year-old boy, to Lithuania, Moscow and Israel. The mission's success is revealed in the travelogues beginning on page 22.

I bid a fond farewell to outgoing Head Librarian Zachary Baker, who has anchored the YIVO library for many years with devotion. We will miss him and wish him well in his new position at Stanford University. I also want to welcome our new Head Librarian, Aviva Astrinsky, who comes to us from the University of Pennsylvania. She brings her own wealth of experience and enthusiasm to YIVO.

In the year 2000, YIVO will expand its outreach to younger generations, while continuing the original focus of Max Weinreich and the YIVO founders on Yiddish, scholarship and education. Simon Dubnow's words in 1891 still resound today: "I appeal to all educated readers...to the old and the young...come join the camp of the builders of history!"

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 American Jewish immigration.

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Development and External Affairs

Reclaiming Roots

by Ella Levine, Development Director



"We rise by raising others, and he who bends over to aid the fallen, stands erect."

—Rabbi Jacob Weinstein

YIVO's roots are in Vilna, but very few signs of what our organization once stood for remain there. In May, a group of 24 people—diverse in both age and family history—returned to what is now Lithuania. Some were retracing their earliest memories; others went to find the places they knew from stories passed down from generation to generation. The group members shared a desire to understand their heritage and to reclaim it exactly where it almost cost them or their relatives their lives 50 years ago.

While reclaiming one's family history made for an emotional journey, perhaps what made it all the more important was the condition of Jewish life in Lithuania—once the cradle of Eastern European Jewish scholarship, culture and history. There are very few remnants of that past. YIVO is one of the last testimonies to the rich history that was once housed there.

By supporting YIVO you are ensuring that our community shall not disappear. While the buildings may not survive, and the rich Jewish life has vanished from many cities, we are here to preserve and teach a history unlike any other.

At the Benefit Dinner, I was struck by the number of young people who were in attendance, speaking Yiddish with pride.

We invite you to join us and become the link between the rich Jewish past and the Jewish future—*Me'Dor Le'Dor*. Be part of a community committed to preserving and teaching East European history and culture, where services and rich historical resources are brought to a world-wide academic community, students and the public, and where genealogical services, exhibits and varied cultural programs open endless opportunities and challenges into the Jewish future.



Dr. Martin Peretz

Peretz and Weiner Join YIVO Board

YIVO is proud to announce the two newest members of its Board of Directors: Martin Peretz, editor-in-chief of *The New Republic* and lecturer on social studies at Harvard University; and Walter H. Weiner, the newly retired Chairman and Chief Executive

Officer of Republic New York Corporation and its principle subsidiary, Republic Bank of New York. They were elected at the board meeting on February 1, 1999.

Dr. Peretz—a journalist, academic, entrepreneur and philanthropist—is an invaluable addition to YIVO. As the top editor at *The New Republic* since 1974, he has received awards for excellence from Columbia University and the University of Missouri Schools of Journalism. Dr. Peretz is also active in investments on the World Wide Web.

He is co-founder and co-chair of the board of *TheStreet.com*, a subscription financial daily, and

founder of The Electric Newsstand, the largest periodical site on the Web, among many other business ventures. He is the honorary chairman of the Jerusalem Foundation and a long-term friend of YIVO and the Center for Jewish History.

Mr. Weiner, honored at the 1999 YIVO Benefit Dinner with a Lifetime Achievement Award (see page 1), brings with him broad professional expertise, an enthusiasm for Jewish genealogy, and a record of distinguished philanthropic community and professional activities. Although newly retired, he remains a consultant to and director of the Republic New York Corporation and Republic Bank of New York. Mr. Weiner is a trustee of the Museum of Jewish Heritage, the New York Community Trust and the International Sephardic Education Foundation.

Dr. Peretz and Mr. Weiner share a strong commitment to YIVO's mission. Their election demonstrates YIVO's dedication to building an institution that will continue to be the pride of the Jewish community in New York and worldwide.

Benefit Dinner [continued from page 1]

welcomed everyone in Yiddish and English, and a warm feeling of *mishpokhe* prevailed. The evening's *hey mish* atmosphere was enhanced by several tables of young professionals.

YIVO honored Walter Weiner and Dr. Henry Rosovsky with Lifetime Achievement awards. Mr. Weiner, widely recognized for his humanitarian, civic and philanthropic activities, is the former Chairman and Chief Executive Officer of Republic New York Corporation and its principal subsidiary, Republic National Bank of New York. Dr. Rosovsky is an eminent scholar, educator and author, and the Lewis P. and Linda L. Geysler Professor, Emeritus at Harvard University.

Harvey Krueger, vice chairman of Lehman Brothers and a close friend of Mr. Weiner's who shares his avid interest in genealogy, presented Mr. Weiner with his award: a 1920s Yiddish poster from the Association of Jewish People's Banks in Lithuania. "It's extremely fitting and proper for Walter," Mr. Krueger remarked.

Mr. Weiner said that his father left the *shtetl* Berezeno near Grodno, for America when he was a small boy. In reconnecting to his family's roots, Mr. Weiner said he has tried to honor them, joining the YIVO board and serving as a trustee of the Museum of Jewish Heritage and the International Sephardic Education Foundation. "This is my way of giving something back," he said, "and of helping to preserve Jewish culture."

Dr. Henry Rosovsky, born in Gdansk and a spiritual descendant of Bobruisk in Belarus,



Leadership Forum Chair Rita K. Levy (L) and Committee Member Cathy Zises. "A warm feeling of *Mishpokhe*."

received his award from a friend and colleague, Dr. Walter Reich, the distinguished psychiatrist and Yitzhak Rabin Memorial Professor of International Affairs, Ethics and Human Behavior at George Washington University. "My friend Henry is a doer—a man with a lifelong commitment to higher education," Dr. Reich said. "His devotion to the Jewish people, and to our future, is evident in all his activities, especially in his support of the Hillel Center at Harvard."

In his acceptance speech, Dr. Rosovsky spoke of his roots in Bobruisk, of honoring ancestors and the importance of the continuity of memory. "Perhaps Bobruisk was not as rosy as my father recalled it," Dr. Rosovsky noted. "But Bobruisk represented home, family and Jewish culture for us. There is a little 'Bobruisk' in each of us."

Mr. Slovin thanked everyone for their support of YIVO and its lead role in the Center for Jewish History. "With your continuing involvement, we will succeed," he said. "The next generation is counting on us."

YIVO Party for Hirsz Abramowicz Book



Dina Abramowicz

On June 13 at the Park East Synagogue, a large group of YIVO friends and members of the Abramowicz family joined in celebrating the publication of *Profiles of a Lost World*, by Hirsz Abramowicz. The book party, hosted by YIVO, featured Professor Samuel Kassow of Trinity College in Hartford, who described the rich world of Jewish Lithuania and the importance of the book in its historical context. He recalled that this memoir was published in Buenos Aires in the original Yiddish in 1958, but it has never been available to the English-speaking public.

Dina Abramowicz, daughter of the author and longtime YIVO librarian, lovingly saw the book through translation, editing and publication.

“The appearance of the book is a dream come true,” she said, “It fills me with joy that something so precious, which seemed to be hopelessly forgotten, has suddenly come back to life.”

She thanked the many persons who helped bring the project to fruition, including Dr. Lisa Epstein, Eva Dobkin, Dr. Gertrude Berger of Brooklyn College, Dr. David Fishman, the late Professor Raphael Patai of Wayne State University, the Lucius N. Littauer Foundation, Dr. Jeffrey Shandler and Dr. Paul Glasser, among others.

“Remembering those who are no longer of this world is a mitzvah,” Ms. Abramowicz said. “I

cannot help thinking that Father enjoys the revival of his book (and) the possibility to speak to new generations.”

Violinist Matya Gotman, a 17-year-old great-grandson of Hirsz Abramowicz, closed the reception with Joseph Achron’s “Hebrew Melody,” a piece suggested by YIVO’s music archivist Chana Mlotek.

Shabad Biography Shows Devotion to Jewish Masses

VIA Press in Baltimore has published the long-awaited book, *Doctor Tsemakh Shabad: A Great Citizen of the Jewish Diaspora*, by Dr. Yulian Rafes, a former YIVO research fellow. Edited by Dr. Lisa Epstein and Dr. Stephen Sedlis, this new book is a glowing tribute to Dr. Shabad, considered one of the great figures in Jewish medicine and Jewish society before World War II. The biography stresses Dr. Shabad’s public health achievements, his involvement with Yiddish culture, and his devotion to the Jewish masses in Vilna.



Dr. Shabad: “How lucky we are to have a Jewish research institute” (1934).

Dr. Rafes has performed an invaluable service with this English language biography of Dr. Shabad, who was a YIVO founder and the first chairman of the YIVO Board.

Profiles Co-Sponsored by YIVO and Wayne State

YIVO and Wayne State University Press have co-sponsored the publication of an English edition of *Profiles of a Lost World*, a book by Hirsz Abramowicz that focuses on the lives of Lithuanian Jews (*Litvaks*). The original Yiddish version appeared as part of a series called “Polish Jewry” published by the Association of Polish Jews in Argentina. The author, born on the estate of a Jewish farmer in 1881, was a native of this area.

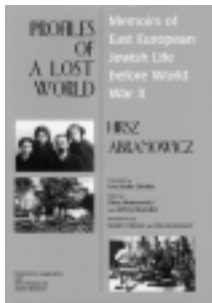
Mr. Abramowicz’s book, published in Yiddish in 1958, features his carefully observed descriptions of the way of life and historical vicissitudes of this group in the early decades of the twentieth century, when the Russian empire began to disintegrate under the twin pressures of the revolutionary movements and World War I.

The book also includes his personal reminiscences of his education and how it introduced him to the new class of the Russian-Jewish intelligentsia. The author vividly portrays his student years and his teaching career in Tsarist Russia. The last part

of the book, written from a post-Holocaust perspective, features portraits of representative personalities of the intellectual elite of Vilna—the city then known as the “Jerusalem of Lithuania.”

Eva Zeitlin Dobkin translated the book into English. The book includes a new introduction by Dr. David Fishman and a biographical sketch by longtime YIVO Librarian Dina Abramowicz, the author’s daughter. It is edited by Dr. Jeffrey Shandler and Dina Abramowicz, who supplied crucial references and a bibliography and saw the book through translation, editing and publication.

Hirsz Abramowicz’s book makes a significant contribution to Eastern European Jewish studies, written by an author who was a participant in the events described as well as a scholar of history. This book “is at one and the same time, a memoir, an ethnography, and a cultural history of Jewish Vilna ... by a sensitive and thoughtful witness,” according to Steven J. Zipperstein of Stanford University.



50th Anniversary Edition of *College Yiddish*

The new 50th anniversary edition of Uriel Weinreich's *College Yiddish*, is being readied for publication. This sixth revised edition includes a new introduction by Dr. Jeffrey Shandler of New York University, updated statistical tables prepared by YIVO Senior Research Associate Bina Weinreich, additional photographs from the YIVO archives, and a new cover designed by Adrienne Weiss.



Uriel Weinreich

Dr. Shandler notes in his introduction, "I first opened my copy of *College Yiddish* in June 1982, when I began Elementary Yiddish at the YIVO/Columbia University Summer Program in Yiddish Language, Literature and Culture, ... named in memory of the book's author, Uriel Weinreich. This was my first formal education in Yiddish, which had been spoken around me...by my grandparents and parents. Like many other second-, third-, and fourth-generation American Jews, I turned to this textbook to learn a language that had been the mother tongue of my immigrant forbears but was being taught in my first language, English..."

Dr. Shandler points out that since its first appearance in 1949, *College Yiddish* has been in steady use in a Jewish world radically different from that of the first half of the century. "The endurance of this textbook is, in part, a measure of the YIVO Institute's ongoing commitment to Yiddish-language education [and] because of its singular pedagogical value as an introduction to Yiddish language, literature and culture," Dr. Shandler continues. This text has been used widely in American universities and colleges, Hillel chapters, adult education groups, high schools and congregations in the United State, and worldwide. A Hebrew-language edition *Yidish la-universitah* (published by YIVO with the Hebrew University's Magnes Press in 1977) is a mainstay of Yiddish studies in Israel.

"Significantly," writes Dr. Shandler, "Weinreich dedicated the volume to an intergenerational relationship strengthened through knowledge of the language — 'a matone di ale, vos bay zeyere kinder in moyl vet yidish lebn' (a present to all those in whose children's mouths Yiddish will live). This book is indeed both a symbolic offering to native speakers of the language and also a very tangible gift to those of us who have the invaluable opportunity to learn Yiddish from Uriel Weinreich."

The 50th anniversary edition will be available for the Fall 1999 semester.

30th Yahrzeit:

Dr. Max Weinreich

Thirty years have passed since the death of Dr. Max Weinreich, one of the great figures in the world of Yiddish. Dr. Weinreich was a founder and long-time research director of YIVO, a renowned linguist, and the author of books and articles too numerous to mention here on language, history, ethnography, psychology, pedagogy, philosophy and literature.



Among his works were the monumental *History of the Yiddish Language*, as well as *Hitler's Professors*, *Der YIVO in yidishn lebn*, *Bilder fun der yidisher literatur-geshikhte*, *Di shvartse pintelekh*. He also translated Sigmund Freud's works into Yiddish. Dr. Weinreich's interests were incomparably broad, but he saw all aspects of Jewish studies in terms of a whole, always seeking the influence of one aspect on others—how history affects culture, how culture affects language, and how language, in turn, then affects culture.

Dr. Rheins [continued from page 1]

Relations Council of New York, among many other community and professional activities.

"I am eager to take up the YIVO challenge," Dr. Rheins observed. "YIVO is rooted in an important era of our history, established with a true commitment to rigorous scholarship. I share that commitment as well as YIVO's mission of preserving and fostering the study of Eastern European Jewish life and civilization." Dr. Rheins added, "YIVO is a tremendous repository of our life and culture—I look forward to working closely with the other founding members of the Center for Jewish History and with other distinguished academic institutions in the United States and abroad in advancing YIVO's central mission."

Commenting on Dr. Rheins' appointment, Bruce Slovin, Chairman of YIVO's Board of Directors said, "We are truly fortunate to have Dr. Rheins at YIVO. He is a man of many skills—a proven educator, historian, administrator and leader. His expertise strengthens YIVO as we build and grow into the future."

“In Love and Struggle” CD Highlights Musical Legacy of Jewish Labor Bund

Workers’ songs about exploitation, struggle, protest and hope are all featured on a new YIVO CD/cassette celebrating the musical legacy of the Jewish Labor Bund. The recording—inspired by a Jan. 25, 1998 concert at the Great Hall of New York’s Cooper Union honoring the 100th anniversary of the Bund—features The New Yiddish Chorale, the Workmen’s Circle Chorus, soloists Adrienne Cooper and Dan Rous, and conductor and accompanist Zalmen Mlotek. It includes “*Di shvue*,” “*Vilne*,” “*Arbeter-froyen*,” “*Mayn rueplats*,” “Ballad of the Triangle Fire,” and other songs of labor and freedom by Yiddish authors and composers.

YIVO kicked off the release with a May 2 concert and reception at which Research Director Lisa Epstein discussed the history and forced travels of the Bund Archive, now housed at YIVO. The prime mover behind the production, Motl Zelmanowicz, spoke of the Bund’s ideals and its far-reaching influence in Eastern Europe. Producer Donna Gallers dedicated the recording to her grandparents, Brucha and Dr. Emanuel Patt, activists in the Youth Movement of the Bund in Poland. For Mr. Mlotek, the songs hold a special meaning. He recalled that The Workman’s Circle Chorus of the 1950s was among his early inspirations, and at Camp Hemshekh, the Bund-run Catskills summer camp where he worked as a music counselor in the late 1960s, the songs’ “fire spoke to young people.”

The May kick-off concert featured songs popular on both sides of the Atlantic in the late 1800s and early 1900s, as well as the poems of David Edelshtat, I. L. Peretz and Abraham Reizen. Miriam Goldberg sang a lament of the exploited seamstress; Adrienne Cooper gave stirring performances of the “Ballad of the Triangle Fire,” “Bread and Roses,” a paean to the Bund’s home city of Vilna, and others; and Dan Rous sang a poignant rendition of “Rampage, Rampage, Raging Winds!” Finally, eight-year old Elisha Mlotek sang the solo part in the “Youth Anthem” from the Vilna Ghetto: “Anyone who wants to can be young...”



“In Love and Struggle”

CD (\$18), cassette (\$12)

Sold with an illustrated booklet of song notes and lyrics in Yiddish and English.

The recording, under the direction of Zalmen Mlotek, features The New Yiddish Chorale and The Workmen’s Circle Chorus and soloists Adrienne Cooper and Dan Rous.

To order, contact YIVO at (212) 246-6080.



Motl Zelmanowicz

“Yiddish is My Language”

Translation of a portion of the remarks by Motl Zelmanowicz at the YIVO Benefit Dinner 1999

I speak to you on behalf of YIVO. Last year we celebrated the 100th anniversary of the Jewish Labor Bund. The history of this century of heroic struggle for the social and national liberation of Jewish working people, the suffering, blood and tears, is preserved in the Bund Archive, which is part of the YIVO collections. YIVO has written a glorious chapter in Jewish history by preserving and protecting the voices and documents of our past.

But it is equally important to fulfill our mission to preserve and cultivate the Yiddish language, our *mame-loshn*, among younger Jews, which YIVO is doing through adult classes and the Uriel Weinreich Summer Program. As part of her application to the Summer Program, Donna Gallers, a young Jewish woman, wrote (in Yiddish):

“To quote the poet Zishe Weinper, ‘Yiddish is my language.’ Its words, sounds, expressions and music are found deep in my heart and soul. I was born into a family of activists, idealists and writers devoted to...*yidishkayt*. I attended Workmen’s Circle School 3-14 and the ‘Hemshekh’ summer camp...I want to learn to speak and think in Yiddish...The continuity of *yidishkayt* ...is both a challenge and a privilege for me.”

Young people like her can reconnect with the Yiddish language and culture thanks to YIVO... Yiddish is more than a language. It is the soul and the repository of our experience as a people—our joys, sorrows, fears and hopes.

Yiddish must live. As a long-term member of the YIVO Board member, I say again: “Long live YIVO, Yiddish and the Jewish people.”

Thank you.

YIVO Poster Exhibit Charms Warsaw



A major exhibition of YIVO posters titled “The Power of Persuasion: Jewish Posters from Poland, 1900-1939,” was on display this winter in Warsaw at the Jewish Historical Institute-ZIH. The mayor of Warsaw, the Polish minister of culture, and the American ambassador to Poland were among the 200 guests at the exhibit’s Jan. 25 opening reception. Several Polish television and radio programs featured the exhibit, and all of the major magazines and newspapers reviewed it.

The exhibition explores the life of Jews in inter-war Poland, with virtually every political ideology and movement represented. Some posters announce theater performances, sports events, and literary readings. Others urge Jews to improve their lives through financial independence, awareness of health and hygiene issues, and political change through collective action.

Curated by YIVO Archivist Krysia Fisher, the exhibition was funded by the A. Jurzykowski Foundation and the Trust for Mutual Understanding in New York, in combination with Dr. George Szabad, the Batory Foundation and the Jewish Historical Institute-ZIH in Warsaw.

The exhibition is traveling next to the Judaica Foundation in Cracow. An exhibition catalog in Polish and English is available through YIVO.

Posters



YIVO Archivist Krysia Fisher speaking at the opening of the exhibition

Commemorative Exhibition Planned for November '99 100th Anniversary of Ida Kaminska’s Birth

The 100th anniversary of Ida Kaminska’s birth will be marked in November by a YIVO exhibition, made possible through the generous support of Ewa and Josef Blass and Victor Markowicz.

The commemorative exhibition will explore the life of Kaminska (1899-1980) and her Yiddish theater family. Her parents, Avrom Yitskhok and Esther Rokhl Kaminski, established a touring Yiddish theater around 1900. Ida Kaminska’s mother was a pioneer in Yiddish art theater and acted in the first Jewish films made in Warsaw.

In 1916, she was a member of the Vilna Troupe. Influenced by Stanislawski’s Moscow Art Theatre, it became famous for its avant-garde productions of Yiddish and European theater classics. In 1923-24, Ida Kaminska and her husband, Zygmunt Turkow, established their Warsaw Yiddish Art Theater (WIKT) ensemble, producing European classics in Yiddish translations as well as plays written in Yiddish. After the war, Ms. Kaminska and her second husband, Meir Melman, founded the Jewish State Theater in Warsaw. Ida Kaminska’s fame was enhanced by her film roles, the most famous being her starring role in the Oscar-winning “The Shop on Main Street.” Ms. Kaminska and Mr. Melman left Poland in 1968 to settle in the United States.

A catalogue will accompany the exhibition.



A poster (in the above exhibit) advertises Kaminska’s theater.



Ida Kaminska (1899-1980)

The Max Weinreich Center For Advanced Jewish Studies

The Max Weinreich Center is dedicated to education and to the advancement of research concerning Jewish life and culture. It was established in 1968 as a result of many years of scholarly activity on the part of its parent organization, YIVO. Its purpose is to make YIVO's unique resources and its specialized knowledge available to universities and other institutions of higher learning, to encourage study and promote research concerning the life and culture of Eastern European Jewry and related topics, and to marshal the intellectual resources in this field of scholarship and assist young scholars in training for work in this field.

Fellowships Awarded to Distinguished Scholars and Students

YIVO has announced the awarding of the following fellowships in 1999:

- The **Professor Bernard Choseed Memorial Fellowship** has been awarded to Dr. Joel Berkowitz, The Corob Fellow in Yiddish and Director of Studies at the Centre for Hebrew and Jewish Studies at Oxford University. He also serves as Senior Research Fellow at St. Cross College, Oxford, and as Lecturer in the Faculties of Oriental Studies and Medieval and Modern Languages, Oxford University. After completing his doctoral degree at City University of New York in 1995, with a dissertation on "Shakespeare on the American Yiddish Stage," he spent a year in the Yiddish Department of the Hebrew University of Jerusalem as a Fulbright Postdoctoral Research Fellow. He is currently researching the creative legacy of Abraham Goldfaden and the role of Goldfaden's work in the life of modern Yiddish theater and dramatic arts in post-World War I Poland.
- Anna Shternshis is the recipient of the **Maria Salit Gitelson Tell Fellowship** for 1999. Ms. Shternshis is a

graduate of Project Judaica, the undergraduate program in Jewish Studies and Archival Studies jointly sponsored by YIVO and the Jewish Theological Seminary of America at the Russian State University for the Humanities in Moscow. Now a doctoral candidate at Oxford University, where she has also received certification as a Yiddish teacher, she is working on a thesis on Jewish popular culture in the Soviet Union, 1917-1941. Ms. Shternshis was also chosen to participate in this summer's International Research Seminar in Yiddish Culture in Israel.

- Dr. Anna Frajlich-Zajac was chosen as the first recipient of the newly established **Aleksander and Alicja Hertz Memorial Fellowship**. Dr. Frajlich, a native of Poland, has been a professor of Slavic Languages and Literature at Columbia University since 1982. She is a well-published poet and an active member of the Executive Board of the International Pen Club, Center for Writers in Exile. She has been the recipient of numerous grants in support of courses and conferences relating to Polish culture that she has organized. Her current

project is an analysis of the works of the Polish-Jewish writer Henryk Grynberg.

- The first **Abraham and Rachela Melezin Fellowship** was granted to Cecile Kuznitz, a doctoral candidate in Modern Jewish History at Stanford University. As her dissertation, Ms. Kuznitz is writing a history of the YIVO Institute for Jewish Research, 1925-1950. She has received numerous fellowships, including YIVO's **Racolin Fellowship** (1997). She was also chosen to participate in this summer's International Research Seminar in Yiddish Culture in Israel.
- The **Vivian Lefsky Hort Memorial Fellowship** has been granted to Justin Jaron Lewis, a doctoral student at the University of Toronto. Mr. Lewis, who has received numerous academic fellowships and grants, is working on Hasidic narratives, an under-analyzed branch of Yiddish literature. For his research, he will make use of YIVO's rich archival collection of Yiddish folktales, which includes Hasidic stories.
- The 1999 **Rose and Isidore Drench Memorial Fellowship** has been awarded to Adam Howard, a doctoral student at the University of Florida in Gainesville. His dissertation addresses American labor and Zionism during the three years prior to the declaration of the State of Israel. Mr. Howard brings to his research a strong background in political science and international relations.
- The 1999 recipient of the **Natalie and Mendel Racolin Memorial Fellowship**, Jocelyn Cohen, is a doctoral student in

U.S. History at the University of Minnesota. The primary body of material for her dissertation is the American Immigrant Autobiography Collection of 1942, housed in YIVO's archives. She uses this resource to examine "how Jewish immigrants remembered 'the Old Country' and the place of that memory in their new lives in the United States." Ms. Cohen has also been working as a research assistant at YIVO and is now receiving advanced Yiddish training in the YIVO Summer Program.

Additionally, YIVO has granted **Max Weinreich Center Fellowships** to the following students:

- Jonathan Dekel-Chen, a doctoral student in the Department of Comparative History at Brandeis University, received his B.A. and began his graduate studies at the Hebrew University in Jerusalem. He is working on a dissertation on "The Agro-



Photo from a collection on the Agro-Joint. A Max Weinreich Center Fellowship has been awarded to a doctoral student who is working on a dissertation on the subject.

Joint Experiment: Lessons from Over There."

- During the spring, 1999 semester, Leah Garrett, a doctoral candidate in Yiddish and Jewish Literature at the Jewish Theological Seminary of America, completed a dissertation on "Images of Travel in Modern Yiddish Literature." In the fall she will be joining the faculty of the

University of Denver with a joint position in Jewish Studies and English Literature.

- Daniel Katz, a doctoral candidate in the History Department at Rutgers University, is writing his dissertation on the Black/Jewish alliance within the American labor movement in the 1930s and 40s.

Dr. Tomaszewski Awarded 1998 Karski-Nirenska Prize

Dr. Jerzy Tomaszewski of Warsaw University has been awarded the **Jan Karski-Pola Nirenska Prize** for 1998. The annual prize, endowed by Professor Jan Karski at YIVO in 1992, is awarded to authors of published works documenting or interpreting the contributions to Polish culture and science by Poles of Jewish origin and Polish Jews. It bears a stipend of \$5,000.

Dr. Tomaszewski is a distinguished senior scholar in the fields of the history of Jews in Poland, the economic history of Poland, and national minorities in East Central Europe in the twentieth century. He has

been a professor in the Institute of Political Studies at Warsaw University since 1970 and the head of the M. Anielewicz Institute of the Warsaw University since 1990. He is also a longtime member of the board of the Jewish Historical Institute (ZIH) in Warsaw and of the editorial board of the journal *Polin*.

Among his more recent publications are: the four-volume *The Polish Economy Between the Two World Wars 1918-1939* (Warsaw, 1967-1989); *The Republic of Many Nations* (Warsaw, 1985), and *A Contemporary History of Jews in Poland before 1950* (Warsaw,

1993), all written in Polish.

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

The award was presented to Dr. Tomaszewski by two Karski Prize committee members, Marek Web, head archivist at YIVO, and Dr. Feliks Tych, head of the Jewish Historical Institute in Warsaw, at a reception in his honor at ZIH in late June.

Lectures

Hertz Lecture

On March 15, Anna Frajlich-Zajac delivered the first Aleksander and Alicja Hertz Memorial Lecture on “Henryk Grynberg and His Quest for Artistic and Non-Artistic Truth,” which analyzed the identity issues grappled with in the writings of this foremost expatriate Polish-Jewish writer. Mr. Grynberg’s work is a struggle with a Holocaust and post-Holocaust world. With his pen, he seeks to resurrect East European Jewry, in all its positive and negative manifestations, to “give them back their voice.” He strives to reconstruct that world artistically, but at the same time, with non-artistic credibility. Indeed, he crafts his own writing to adhere to his belief that “non-artistic truth should be the only goal of literature on the Holocaust.”

Very little of Mr. Grynberg’s work has been translated into English, so Dr. Frajlich’s lecture was particularly valuable in opening to non-Polish reading audiences another important voice in the ongoing discussion of the validity of different approaches to portraying the Holocaust, one that involves figures ranging from Lawrence Langer to Steven Spielberg.



Anna
Frajlich-Zajac

Klein Lecture

On May 3, Rona Sheramy delivered the first Irving D. Klein Memorial lecture, titled “Defining Lessons: Holocaust Education in American-Jewish Schools and Camps, 1945-67.” In her talk, Ms. Sheramy explored the often explicit connection made in the post-war period between the curricula of secular Yiddish schools and camps, and the memory of Holocaust



Rona Sheramy

victims. She argued against the well-accepted notion that a long period of silence regarding the Holocaust reigned until the 1970s. She maintained that this perception is formed if one looks only to cultural elites, whereas the documents of secular Yiddish schools and camps reveal clearly that the Holocaust became a part of their curricula, in a very organic manner, immediately after the war. Secular Yiddish schools and camps saw themselves as the natural bearers of the culture of East European Jewry of the pre-war and wartime periods, according to Ms. Sheramy. National history, and their place within that stream of history, was used to strengthen their children’s bonds to the Jewish people. Focusing on Camp Boiberik as her example, Ms. Sheramy showed the explicit discussion of the Holocaust with the campers and the way it became part of various camp rituals. She set the approach of the Yiddishist network in greater relief by contrasting it with the manners in which the Reform and Conservative movements chose to portray the Holocaust in this period.

Tell Lecture

“What Are You Doing Tonight? Amateur Culture in the Shtetl in the 1920s and 30s,” the second Maria Salit-Gitelson Tell Memorial Lecture, was delivered on April 22 by Anna Shternshis. Ms. Shternshis’ analysis centered on the phenomenon of a “double culture”—an official culture of the shtetl and the “real” culture of the people—which, she argued, existed in *shtetls* in the inter-war period. The official culture was a patriotic,

Sovietized world, which, to a certain extent, was a “false front,” a “Potemkin culture.” She argued against too simplistic a construction of “false” versus “real” culture; rather, these two coexisting worlds began to influence each other. Soviet holidays, for example, were observed not only in a pro forma manner, but came to take on their own “real” importance for Jews of the shtetl. And the various cultural clubs so central to Soviet life often adopted a Jewish character, such as when amateur theater groups put on the works of Sholem Aleichem.

Ms. Shternshis’ work is based on her archival research, as well as on interviews she conducted with former inhabitants of shtetls, many of them now living in the Brighton Beach area in Brooklyn. She found that, regarding understandings and attitudes toward Jewish identity, her interviewees were easily divided into three age cohorts. Those over 85 years of age had memories of a full, traditional Jewish life. The religious component was dominant in their understanding of Jewish identity. For those in their early eighties, being Jewish meant belonging to Jewish clubs, using Yiddish, and other elements of a secular Jewish identity. In their recollections, this Jewish life was brought to an end in the late 1930s with the closing of Jewish schools and clubs. Unlike members of these first two groups, for those in their seventies, being Jewish did not have positive associations. They associated it with being scared and secretive. Her interviews reveal the impact that the progressively restrictive Jewish policies of the Soviet Union had on Jewish identity.

Peter Novick Leads Holocaust Discussion



Peter Novick

Are Americans obsessed with the Holocaust? Why has the Holocaust, an event which was rarely discussed in the first decades after World War II, come to be such a mainstream issue in American life and a central point of American Jewish identity?

These issues, addressed by a controversial new book, *The Holocaust in American Life*, by University of Chicago historian Peter Novick, were the subject of a panel discussion on June 16 co-sponsored by YIVO and Houghton Mifflin Publishers. More than 125 people attended. Other panelists included Sara Horowitz, professor of literature at University of Delaware; Alan Mintz, professor of literature at Brandeis University; and Jeffrey Shandler, professor of Yiddish culture at New York University. Hasia Diner, professor of history and Jewish studies at New York University, was the moderator.

Novick's examination of Holocaust remembrance in America reflected on what this seeming obsession says about the Jewish community today and America at large. The author analyzed Jewish and American views of victimhood and strongly rejected any claims concerning the Holocaust's "uniqueness." Novick questioned whether "our

pervasive centering of the Holocaust in both our self-understanding and our self-representation" is a positive development for the American Jewish community.

Referring to a mandated Holocaust curriculum in schools, he said: "For an enormous number of American gentile children, Jewish ones too, the equation 'Jew equals victim' is being inscribed. So I wind up asking myself a traditional question, a question often mocked . . . but that is sometimes appropriate: Is it good for the Jews?"

Based on the critical commentary and questions from the audience, the debate on that question will continue well beyond that evening's discussion.

German Versus Slavic Influence

On March 3, Dr. Ewa Geller, a specialist in Germanic linguistics at the University of Warsaw, presented the first talk in the YIVO spring lecture series: "The Germanocentric vs. the Slavocentric Approach to Yiddish." Dr. Geller discussed whether Yiddish should be classified as a Germanic or a Slavic language. She sought a middle ground, though she leaned toward the Slavocentric approach. While some maintain that the Slavic influence on Yiddish has been superficial, affecting mainly vocabulary, Dr. Geller argued that the Slavic languages have affected major structural changes—in grammar, syntax, phonemics (the basic distinctive units of speech sound) and morphophonemics (the minimal grammatical units of language).

[continued on page 12]

Fall Lecture Series

YIVO's Fall Lecture Series promises to be an exciting one. It will include speakers on a broad array of topics exploring literature, politics, and Jewish culture in Eastern Europe from the inter-war period to the post-*glasnost* era. Among the distinguished scholars and researchers scheduled are:

Monday, August 2

Joel Berkowitz

Unraveling the Golden Thread: Reflections of Goldfaden's Place in Yiddish Culture

Monday, September 13

Jeremy Paton

From the Margins to the Center: the Jewish Labor Bund in the Political System of Independent Poland, 1918-1939

Thursday, October 7

Dan Katz

"We Organized the Union by Dancing?" Jewish Socialist Culture and Interracial Organizing in the ILGWU

Thursday, October 21

Justin Jaron Lewis

In the Marketplace: Hasidic Tales Between Yiddish and Hebrew

Monday, November 8

Aleksander Burakovsky

Elements of Jewish Renaissance in Ukraine, 1988-91

Wednesday, December 15

Cecile Kuznitz

The Origins of Yiddish Scholarship and the Founding of YIVO

Lectures will be held at 7 p.m., at the Park East Synagogue, 164 East 68th Street, New York City. All lectures are free and open to the public.

First International Research Seminar on Yiddish Culture Held in Jerusalem and Tel Aviv

YIVO is pleased to announce that the First International Research Seminar on Yiddish Culture was held in Jerusalem and Tel Aviv from June 20th to July 2nd, 1999. YIVO co-sponsored the seminar with the Yiddish Department of Hebrew University and Beth Shalom Aleichem in Tel Aviv.

An important new initiative in the field of Yiddish studies, the seminar was intended for advanced graduate students of Yiddish literature and East European Jewish history and culture. Its purpose was to provide intensive study with some of the foremost specialists in the field, to enable students from different countries and research disciplines to become acquainted with each other, and to familiarize students with the rich resources in Israel for the study of Yiddish literature and culture.

All instruction and seminar activities were conducted in Yiddish. The program included:

- **Mordechai Altshuler** (Hebrew University) "Yiddish Culture in the Soviet Union"
- **David Fishman** (Jewish Theological Seminary and YIVO Institute) "The Emergence of Modern Yiddish Culture in Eastern Europe"
- **Samuel Kassow** (Trinity College) "Yiddish Culture in Inter-War Poland"

Daniel Drench Adds to Endowed Fellowship

YIVO extends a special thank you to Daniel Drench in appreciation of his recent generous gift enhancing the endowment of the Isidore and Rose Drench Memorial Fellowship of the Max Weinreich Center.

Daniel Drench (L) and his wife Barbara congratulated the 1999 Drench fellow, Adam Howard, at the June 28 Drench Memorial Lecture.



The United States Holocaust Memorial Museum and YIVO co-sponsored the lecture. Dr. Geller is visiting from Warsaw on a Kosciuszko Foundation fellowship. She is working to establish an endowed faculty position in Yiddish at her home university. She is also trying to create a library of relevant materials at the university; donations of books are welcome.

- **Anita Norich** (University of Michigan) "Yiddish Literature in the United States"
- **Avraham Nowersztern** (Hebrew University and Beth Shalom Aleichem) "The Works of Sholem Aleichem"
- **Chava Turniansky** (Hebrew University) "Old Yiddish Literature"

In addition, meetings were held with Yiddish authors and cultural figures and a literary tour of Tel Aviv was provided. The first week of classes took place at Beth Shalom Aleichem in Tel Aviv, and the second week was held on the Mount Scopus campus of Hebrew University in Jerusalem.

Response to the seminar far exceeded expectations. In light of the large number of applicants, thirty students from eight different countries were divided into two seminar groups. Most of the program was underwritten by the sponsoring institutions. YIVO provided travel stipends, thanks to the generous donations of the Forward Association, the Sonya Staff Foundation, Dr. Arnold Richards, and Ms. Fanya Gottesfeld Heller.

The sponsoring institutions envision the seminar as a training ground for the next generation of instructors and scholars in Yiddish literature and culture. The second seminar is expected to take place in the United States in 2001.

Cataloguing Course Held at Center

YIVO's biennial course in Hebraica and Judaica cataloguing had some new features in the June 1999 session. It was held at the new Center for Jewish History in Manhattan. In addition, the main teaching tool was a new book, *Cataloguing Hebrew Materials in the Online Environment*, by Susan Lazinger and Elhanan Adler.

Led by YIVO Consulting Librarian Dr. Bella Hass Weinberg, the course was taught in an intensive three-week format. Dr. Weinberg gave each student a copy of *Birkon li-Medakdelim* (Blessings for Grammarians), the *bentsher* she designed for her daughter's bat mitzvah to clarify points of Hebrew grammar relevant to transliteration. The course this year also thoroughly covered the Romanization of Yiddish and Ladino. Zachary Baker, who recently resigned as YIVO's head librarian, presented a guest lecture on Romanization of Ladino.

The group included graduate students in library schools, as well as paraprofessionals employed in Judaica libraries of universities, seminaries and day schools. Many distinguished alumni of this course, begun in 1987, have gone on to prominent positions in libraries throughout the country.

University of Pennsylvania Librarian Joins YIVO Staff



Aviva E. Astrinsky

Aviva E. Astrinsky, formerly library director of the Center for Advanced Judaic Studies at the University of Pennsylvania, has become head librarian of YIVO, replacing Zachary Baker.

Ms. Astrinsky led the reorganization of the library of the Center for Advanced Judaic Studies and the computerization of its archives, making it the second major Judaica collection in the U.S. to be entirely computerized. (The first was the Judaic Division at Harvard University.)

At YIVO, Ms. Astrinsky says she will unearth the library's hidden treasures and modernize the library, making it accessible by computer to scholars and lay persons in the United States and abroad. She plans to put the card catalog on line and provide new services to the reading public by including access to American, European and Israeli data-bases. She says the library will also help with finding information on the World Wide Web and will expand services to genealogists and others wishing to research family roots.

"I am very excited about this opportunity to work for YIVO in the Center for Jewish History," Ms. Astrinsky said. "It is a unique place which brings together under one roof the heritage and history of Jewish people from the entire Diaspora."

Before her 11-year tenure at the University of Pennsylvania, Ms. Astrinsky was the administrative librarian for technical services at the Jewish Theological Seminary of America. She was also the bibliographic control librarian of the Union Theological Seminary in New York City.

An active member of the Association of Jewish Libraries (AJL), Ms. Astrinsky last year hosted and co-chaired a successful annual AJL convention in Philadelphia. Ms. Astrinsky previously served as an AJL vice president for membership and as president of its Research and Special Collections Division. In 1984, she co-founded the New York chapter of AJL and served as its president from 1984-86. She also helped revive the Philadelphia chapter of AJL and served as its first president.

Ms. Astrinsky's background symbolizes the ingathering of Diaspora Jews. She grew up in a religious home in Tel Aviv, Israel. Her father came to Palestine from Damar, Yemen in 1912. Her mother came to Palestine in 1923 from Wodzislaw, Poland. Ms. Astrinsky spoke Yiddish with her grandparents, uncles and aunts and understands the Hebrew dialect spoken by Yemenite Jews.

Ms. Astrinsky obtained her undergraduate degree from the Hebrew University of Jerusalem, majoring in Hebrew Literature and English Literature. Her Master of Library Science is from the University of Cape Town, South Africa.

Zachary Baker Leaves YIVO Library for Stanford



Zachary Baker

Head Librarian Zachary Baker is leaving YIVO this summer to become the Reinhard Family Curator of Judaica and Hebraica Collections at the Stanford University Libraries. Mr. Baker, who announced his resignation in February, served as YIVO head librarian for more

than 11 years. From 1981-87, he was the head of Technical Services and the Yiddish Department at the Jewish Public Library of Montreal. Before that, from 1976-81, he worked at YIVO as head Yiddish cataloger and genealogical reference librarian.

Mr. Baker's affiliation with YIVO extends back to 1971, when he was a student in the Uriel Weinreich Summer Yiddish Program, which he describes as "unquestionably the outstanding experience of my entire education." Reflecting on his long-time association with YIVO, Mr. Baker commented: "It has been a tremendous privilege and an honor to serve as head librarian. During

these years, I have worked closely with wonderful colleagues here, been responsible for an amazing collection, been involved with a series of very important projects, served as an officer of two professional organizations, and traveled to some pretty exotic locales," including Vilna, Kiev, Warsaw, and Buenos Aires. He also participated in the planning and execution of YIVO's two moves: from the Institute's Fifth Avenue mansion to temporary quarters on West 57th Street, in 1994, and then from that location to the Center for Jewish History, at 15 West 16th Street, during the past year.

While Mr. Baker will be leaving YIVO, he expects to remain affiliated with the Institute as a member. He observes that the guiding vision of Stanford University's Program in Jewish Studies "is very compatible with YIVO's scholarly traditions." Indeed, the head of the Stanford program, Prof. Steven Zipperstein, is an alumnus of both the Yiddish Summer Program and YIVO's Max Weinreich Center.

YIVO Collections Under Climate Control

On February 28, 1999, the YIVO Library— together with other YIVO departments— completed its move into the Center for Jewish History at 15 West 16th Street, after more than four years in temporary quarters on West 57th Street. For the first time ever, the library's fragile collections are being stored under ideal climate-controlled conditions.

The book and periodical collection is shelved on three separate floors. Two of these floors employ compact shelving to save space. In addition, the library staff occupies half of an office floor, which is shared with the Max Weinreich Center.

Considering that YIVO's latest move took place over two-and-a-half months during the depths of winter, and that construction at the Center is still in progress, the operation went quite smoothly and met

its target date. Credit for this success is due to the move team, under the leadership of Stanley Bergman, YIVO's director of operations. The move supervisors were Danny Pino and Dan Green. Crews from National Library Relocations tagged the collections, packed books onto rolling bins, and then reshelved them at the Center. These crews, in turn, were assisted by temporary employees—some of them recent immigrants from the former Soviet Union—who were hired for the duration of the move. Rounding out the move team was truck driver Chris Pocelinko of the J-Way Company, Hillside, NJ. Members of the library and archives staffs also participated in the relocation effort.

Center Reading Room Opens On a Limited Basis

The Reading Room of the Center for Jewish History has opened on a limited basis this summer. For the first few months of its operation, YIVO's collections will be the only ones accessible at the Center. The Center's partner organizations—the American Jewish Historical Society, the American Sephardi Federation, the Leo Baeck Institute, and the Yeshiva University Museum—are expected to start moving in this fall. Once that is completed, researchers will be able to utilize the combined resources of all of the organizations. Ultimately, access to these collections will be provided via an electronic catalog. Planning for that catalog is well underway, thanks to a major grant to the Center from the National Historical Publications and Records Commission. Meanwhile, readers can make use of existing library catalogs and archival finding aids, which exist in both manual and computerized formats.

The Center is expected to be a major destination for serious and casual researchers of Jewish history and culture. The number of readers using YIVO's collections is expected to grow significantly, given the Center's pivotal location in the heart of New York City and the unique synergy likely to result from the proximity of its partner organizations. A "dry run" for dealing with this increased traffic level will take place in August during the International Seminar of Jewish Genealogy in New York City. More than 1,000 genealogists and family historians are expected to participate in the seminar, and many will doubtless visit the Center to make use of YIVO's resources. Members of the Jewish Genealogical Society have offered their services as volunteers to assist YIVO's staff in handling the increased demand on YIVO's library and archival collections during the seminar.



Artist's rendering of new library.

Library Acquires Russian Book On Youth Movements in Poland

Among several Russian language books YIVO recently received is *K istorii iunosheskogo dvizheniia v Pol'she* (About the History of Youth Movements in Poland), which examines the establishment and development of youth organizations in Poland since the beginning of the 20th century. Describing the important Communist and Socialist youth groups in Poland, a special section is devoted to the Jewish youth organizations *Kleyn Bund*, *Kombund*, *Tsukunft*, offshoots of the Bund and the Socialist Youth League of *Poalei Zion*. For example, members of *Kleyn Bund* were children ages 10-16 who worked as apprentices. In 1905 there were 13 such groups uniting 250 members.

The socialist democratic youth organization *Tsukunft* (Future), initially established as a group of students, later merged with the Jewish Socialist Young Workers League. It became a very active body, and even though its leadership was overshadowed, the *Tsukunft* managed to hold its fourth conference in November 1911 (four months after the merger). The Jewish Young Socialist League of *Poalei Zion* had its own magazine, *Der yunger kemfer* (The Young Fighter), and worked solely with Jewish youngsters.

The book explores the connections as well as the conflicts between Jewish, Polish, and Soviet Russian youth organizations. Interestingly enough, it was published in 1925 in Kharkov, then the capital of the Ukrainian Soviet Socialist Republic.

Staff Notes

- Outgoing Head Librarian Zachary Baker lectured at various scholarly, professional and public venues during the last few months. Several presentations were in connection with his ongoing research on the Polish Jewish painter Maurycy Minkowski (many of whose pictures are owned by YIVO's sister institution in Argentina, the *Fundacion IWO*). On December 21, 1998, at the annual conference of the Association for Jewish Studies in Boston, Mr. Baker spoke about "The Death of an Artist: Maurycy Minkowski in Buenos Aires, 1930." On February 11, 1999, he delivered a lecture at Lehigh University entitled "Maurycy Minkowski: The Life and Death of a Polish Jewish Artist." On March 15, 1999, at a conference of the Latin American Jewish Studies Association, in Princeton, his topic was "Art Patronage and Philistinism in Argentina: The Fate of Maurycy Minkowski (1881-1930)." In recent months, Mr. Baker also gave slide lectures on this artist to a Workmen's Circle branch in New York City and to the Los Angeles Judaica Collectors Club.
- On April 12, 1999, Mr. Baker delivered the keynote address at a *Yom Ha-Shoah* commemoration in Springfield, Mass., sponsored by the Hatikvah Holocaust Education and Resource Center of Western Massachusetts. The title of his speech was "Remembering Communities: Memorial Books and the Collective Memory of Eastern European Jews." At the spring 1999 workshop of the New York Metropolitan Area chapter of the Association of Jewish Libraries, he spoke about "Memorial Books (*Yisker-bikher*): What They Are, How They Originated, Who Uses Them, Where They Can Be Found." The latest version of Mr. Baker's "Bibliography of Eastern European Memorial (*Yizkor*) Books" was included in the revised edition of *From a Ruined Garden*, an anthology edited by Jack Kugelmass and Jonathan Boyarin (Indiana University Press, 1998).
- On April 26-27, 1999, Mr. Baker represented YIVO at the annual meeting of the Research Libraries Group at the Getty Center in Los Angeles. YIVO joined RLG in 1992, and since then the YIVO Library has done its cataloging on that organization's Research Library Information Network. Over 10,000 titles from the YIVO Library's collections are included in the RLG database, which is accessible worldwide.

Vilna Ghetto Library Lecture Featured in Chapbook

G*uardians of A Tragic Heritage*, a chapbook recently published by the National Foundation for Jewish Culture, contains the text of the Myer and Rosaline Feinstein Foundation Lecture delivered by Dina Abramowicz, reference librarian at YIVO. Speaking at the 1998 annual convention of the Association of Jewish Libraries, Ms. Abramowicz, who is a survivor of the Vilna Ghetto, recounted her work in the Ghetto Library. The library's founder and director, Herman Kruk, was himself a refugee from Warsaw who was designated as chief manager of all the Jewish books and cultural resources of the city by representatives of the Alfred Rosenberg Nazi Ministry for the Vilna region.

Although Mr. Kruk and most of his collaborators in the group known as the "Paper Brigade" perished in the Holocaust, the poet Abraham Sutzkever (whose 85th birthday YIVO celebrated in a poetry reading last summer) is one of the few survivors. Sutzkever, together with Shmerke Kaczginsky, rescued and returned to YIVO a portion of its treasures, at great personal risk.

Abramowicz's published lecture is introduced by Zachary Baker, formerly YIVO's head librarian, who describes the results of the March 1997 trip to Vilna (Vilnius). The trip was undertaken by representatives of the Council of Archives and Research Libraries in Jewish Studies to evaluate the current condition and future of the cultural heritage of Jewish Vilna that survived the Holocaust. The chapbook is illustrated with reproductions of several title pages from rescued items.

Yiddish Theater Flourished in Omaha

Though usually associated with large cities, Yiddish theater thrived in Omaha, Nebraska, for decades. An article chronicling this history—co-authored by YIVO Associate Archivist Leo Greenbaum and Oliver Pollak, a history professor at the University of Nebraska at Omaha—is included in *Studies in Jewish Civilization-9: Yiddish Language & Culture Then & Now*, published this year by the Creighton University Press. The article, "The Yiddish Theater in Omaha, 1919-1969," details how theatrical companies with prominent personalities such as Ben Bonus, Samuel Goldenberg, Pola Kadison, Bertha Kalish and Isa Kremer performed in this mid-sized Midwest city.

During World War I, Omaha's predominantly immigrant Jewish population was roughly 15,000.

Yiddish Summer Program Blooms

A group of 57 students from as far away as Australia, South Africa, Finland, Israel, Belgium, Germany, France, England and Canada is now busy sipping the nectar at the ever-blooming flower of Yiddish that is New York City. Their presence at the Uriel Weinreich Program in Yiddish Language, Literature and Culture reflects the increased interest worldwide in Yiddish. Co-sponsored by YIVO and Columbia University, the program remains an acknowledged center for those seeking to master the Yiddish language in as short and intensive a period as possible.

The program includes Yiddish instruction at the beginner, intermediate, advanced intermediate and advanced levels. This summer, the program expanded to include an advanced beginner level as well.

The 35 beginning students are being immersed in *mame-loshn* by instructors Kolya Borodulin, Brukhe Caplan, Naomi Kadar, Rivke Margolis, Elinor Robinson and Sheva Zucker. Those pursuing higher levels are enjoying the expertise of Hanan Bordin, Dr. Adina Cimet, Naomi Kadar, Eugene Orenstein Mordkhe Schaechter and Sheva Zucker. Irena Klepfisz once again leads a translation workshop, and Khayim Wolf will make his debut as theater workshop leader. Adrienne Cooper and Binyumen Schaechter are teaching the group the repertoire of Yiddish folksongs, and Michael Alpert is teaching traditional folkdance.

A virtual parade of such experts in the field as Mina Bern, David Goldberg, Joshua Rubenstein and Beyla Schaechter Gottesman is filing through the program this summer. They are part of the lecture series on the Jewish arts, in which literature, theater, journalism, film and visual arts are explored. Jeffrey Shandler spoke on Yiddish education in the United States in honor of this year's 50th anniversary edition of *College Yiddish*. Excursions to the Jewish Lower East Side, the National Yiddish Book Center and a Yiddish-speaking neighborhood in Brooklyn are bringing students into environments where they can experience and apply what they have learned.

The public is invited to the 32nd *siyem* (graduation ceremony) where students will receive their certificates of completion and present a program of their accomplishments—all in Yiddish, of course—including songs, music, poetry and skits.

If you would like our brochure mailed to you in January for the first program of the millenium, e-mail Yankl Salant by e-mail at YIVOsummer@AOL.com, fax him at (212) 292-1892 or call him at (212) 294-6138. Your name and address will be added to the mailing list.

Leybl Kahn: Yiddish Bibliographer



Leybl Kahn

YIVO is saddened by the Feb. 18 death of Leybl Kahn. Though a city planner by profession, Leybl's great love was Yiddish.

He was an enthusiastic speaker of Yiddish (although a native speaker of English), an activist in numerous Yiddish organizations, including YIVO, and a Yiddish bibliographer.

He compiled the bibliography of Max Weinreich's writings published in *For Max Weinreich on His Seventieth Birthday* (1964). Mr. Kahn was truly a Yiddishist of principle, evidenced by his decision to legally change his name from Leonard to Leybl. He will be sorely missed.

"Zumer in nyu-york"

„זומער אין ניו-יאָרק!“

Contest

Above is the temporary name for the new Summer Program Alumni Newsletter.

Try to come up with a better one (in Yiddish) and submit it to Yankl Salant at:

212-294-6138, fax 212-292-1892,
YIVOsummer@aol.com.

The newsletter will be called by the winning title. The 5 runners-up will also be printed.

If you want to participate, help, write an article or memoir, give in a composition you wrote in the summer program, contact Yankl.

Yiddish With YIVO

Yiddish Evening Courses —
fall and spring classes at all levels
For more information, call (212) 246-6080

Women's Committee Members in the News

Fanya Heller Receives Jewish Heritage Award

The Jewish Community Relations Council and New York City Public Advocate Mark Green honored Fanya Gottesfeld Heller, chair of YIVO's Women's Committee, at City Hall June 15. Dr. Heller received the council's Jewish Heritage Award for her accomplishments as an author, lecturer and Holocaust survivor. The "Celebration of Jewish Heritage," part of the city's Jewish Heritage-NY99 project, was attended by more than 650 people.

Paysons Honored

Doris Payson and her husband Martin were honored with the 1999 Philanthropists of the Year Award from The National Society for Fund Raising Executives at a June 24 luncheon in New York City. The Paysons, role models in raising a close and loving family, "have enjoyed successful careers and prospered financially—and they have led lives as moral, compassionate human beings. They share values that drive their philanthropic commitment to those in need of help."

In addition to her role on the YIVO Women's Committee, Doris Payson serves on the YIVO Board and the Budget Committee.

Uncle of Vera Stern Cited In Hirsch Abramowicz Book

The newly released English translation of Hirsch Abramowicz's *Profiles of a Lost World* (see story on page 8) describes the pioneering work of psychiatrist Dr. Abraham Wirszubski, then the director of Vilna's Jewish hospital, in expanding treatment options for the mentally ill. Dr. Wirszubski—an uncle of committee member Vera Stern—studied the positive effectiveness of home-based care for the mentally ill and headed a commission that adopted this model in the inter-war years.

PBS Adapts Work Of Dr. Jaffa Eliach

In September the PBS/WETA documentary based on Dr. Jaffa Eliach's exhibit, "The Tower of Life" at the U.S. Holocaust Memorial Museum--and on her book, *Once There Was A World: A Nine-Hundred Year Chronicle Of The Shtetl of Eishyshok* and other research--will be released. Dr. Eliach, a member of YIVO's Women's Committee, sees this as a great opportunity to share our history and heritage: "I want everyone to see and feel the life that was, to cherish it and to teach it to our children."

10th Yahrzeit: Dina Halpern, Yiddish Actress



It has now been ten years since the death of Yiddish actress Dina Halpern. Born in Warsaw in 1909, she was related to the Kaminskis, who founded and embodied Yiddish theater in Warsaw. (To this day, the Warsaw Yiddish Theater is named after Ester-Rokhl Kaminski.) As a young actress, Ms. Halpern appeared in many Yiddish productions and Yiddish films, most notably "The Dybbuk" (1937). In 1938, she came to America temporarily, but was unable to leave when war broke out the following year. After the war, she discovered that her whole family had perished. She lived and worked in New York until 1948, when she met and then married impresario Danny Newman. For the last forty years of her life, Ms. Halpern lived in Chicago and performed in the Yiddish theater there and on tours around the world.

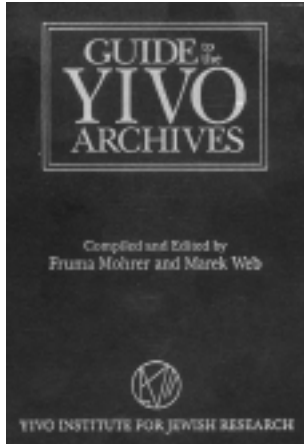


Women's Committee members at the 1999 Benefit Dinner (L to R) Mira Van Doren, Ella Levine, Esther Mishkin, Esther Barbasch, Rena Harris, Alan Harris, Mimi and Harold Galanter, Ruth and Joseph Day.

Remember YIVO in Your Will

Help ensure that our children and our children's children will study, enjoy and remember the history, language and culture of our East European ancestors. For information, please call Ella Levine, Director of Development, at (212) 246 6080.

AJL Honors Best Reference Book Guide to YIVO Archives



The Research and Special Libraries Division of the Association of Jewish Libraries selected the *Guide to the YIVO Archives* for the 1998 AJL Reference Award. The prize is given each year to the best reference book in the field of Judaica scholarship. The award was presented to

YIVO's Fruma Mohrer and Marek Web, the co-authors, at the AJL Annual Convention in Boca Raton, Florida on June 22. The 400-page guide, published last year by M.E. Sharpe, lists the collections in the YIVO Archives in alphabetical order by collection title, and provides a general description of each collection. An extensive 75-page index offers rapid access to the entries. The *Guide to the YIVO Archives* is available for a limited time directly from YIVO for \$70, plus shipping. Place orders in writing and address them to: YIVO Archives, 15 W. 16th Street, New York, NY 10011.

In Memoriam: Roza Hass

We are sad to report the passing of Roza Hass, a long-time member of the YIVO Library staff, on April 12, 1999, at the age of 70.



Mrs. Hass worked as a clerical assistant in the library for more than a dozen years. She was an extremely devoted and diligent worker, and was a quiet presence in the library's workroom. She will be sorely missed by her co-workers.

A Holocaust survivor born in the Galician town of Jaroslaw, Poland, Mrs. Hass immigrated to the United States with her husband, the late cantor Jacob Hass, after World War II. The couple had five daughters, among them YIVO's Consulting Librarian Dr. Bella Hass Weinberg (who often quotes the pithy Yiddish sayings that are a legacy from her mother).

We wish to convey our deep condolences to the Hass family on their loss.

Networking Discussed at Potsdam Archives Conference

Head Archivist Marek Web represented the YIVO Archives at a July 11 conference in Potsdam, Germany titled, "Preserving Jewish Archives as Part of the European Cultural Heritage." The event, supported by the European Union, was organized by the European Council of Jewish Communities (London), the Alliance Israelite (Paris), the Moses Mendelssohn Zentrum for European Jewish Studies (Potsdam) and the Jewish Partnership for Europe (Brussels). Archivists from Europe, Israel and the United States participated.

Mr. Web was on the panel discussing "Networking and Cooperation." He reported on the ongoing survey of Jewish archival sources being carried out in the former Soviet Union by "Project Judaica," a joint project of the Jewish Theological Seminary, YIVO and the RGGU, the Russian State University for the Humanities in Moscow. He also participated in the session on "European Written Heritage Outside Europe" and presented a paper by Fruma Mohrer titled, "The European Roots of the YIVO Archives."

YIVO Aids Author to Identify Her Grandmother's Song

Jane Redbord, who is writing a book about her grandmother, asked the YIVO Music Archive to identify a Yiddish song her grandmother sang. It was a song handwritten on several pages, which were stitched together by hand. The song was about a *troika*, Ms. Redbord said. Music Archivist Chana Mlotek recognized the song. It came from a longer poem entitled "The Two Troikas" by Russian Yiddish poet Simon Frug, and the music was by Henry A. Russotto. It was published as sheet music in New York in 1914 under the title "*Lebedik un Freylekh*" (Lively and Gaily). The singers of the song apparently regarded it as a folksong, for it appears as an anonymous song in the ninth volume of A.Z. Idelsohn's *Thesaurus of Hebrew Oriental Melodies* (Leipzig, 1932).

Chana Mlotek translated the poem for Ms. Redbord, who was very moved to learn that one of the troikas represented an allegory of the Jewish people, who are here composed of three deeds: Repentance, Prayer and Charity, since unbeknownst she had already planned to use this as part of the title for her book.

Make a Planned Gift to YIVO

See Page 19 for details on ways of increasing your income while giving to YIVO.

Grunstein Brothers Honor Their Father

In February, Max and Enrique Grunstein commemorated the 30th *yortsayt* of their father, Herman Grunstein, with a \$30,000 gift to YIVO in his memory. The Grunstein family, now based in Mexico City, was originally from Poland.

"My father was born in 1891 in Tuszyn (a *shtetl* close to Lodz), [and] moved to Lodz as a child," Enrique Grunstein recalled. "My father's only formal education was in *kheder*, but he became a hosiery mechanic, a Socialist and a Bundist, when leftist movements were forbidden by the Tsarist government. He emigrated to Mexico in 1921."

The Grunstein brothers' mother came to Mexico in 1923 from New York. Herman Grunstein was involved in "*gezeshaftelekh*" activities before World War II on behalf of a sanatorium near Warsaw, and was a Yiddishist and a Bundist.

"The Bundists in Mexico were most dedicated to the preservation of Yiddish as the living language of communication, knowledge and creativity all over the world and especially in Mexico," Enrique said. "When a representative of the Yiddish world organizations came to Mexico or when poets, writers, musicians and singers came, my parents always had them at our home. It was an opportunity for spiritual enrichment."

The elder Mr. Grunstein struggled in his profession but finally purchased four hosiery machines through the help of a friend. He ran the machines himself with the assistance of his wife.

Enrique recalled that "through hard work and dedication, the family mill became important and profitable. Both my brother and I entered the family business after finishing college.

"My father always attended the meetings of the World Coordinating Committee of the Bund in the United States and Canada," Enrique said. "He came back inspired by the always timely ideals of his youth."

A memorial plaque for Herman Grunstein will be hung in the Bund Archive at YIVO.

Mildred Becker Supports YIVO and *Yidishkayt*

Mildred T. Becker, who shares her father's commitment to Yiddish, has donated \$10,000 to ensure that Yiddish life and culture continue to flourish. Mrs. Becker, who has lived in California since 1939, was born in New York City to Russian immigrant parents. She is proud of her father's *yikhes* to *yidishkayt*: he came from Kapulye, the same *shtetl* as Mendele Moykher Sforim.

"I feel fortunate to be able to make this contribution because I have been emotionally involved with YIVO since 1930," she said. "It's important to me that YIVO continues to preserve and teach our rich East European Jewish culture and heritage."

Mrs. Becker has a rich Yiddish heritage of her own, having been educated in the *Arbeter Ring shuln* and teachers seminars. In California, she wanted to continue to be involved with Yiddish activities and tried to establish a Yiddish school.

Aside from her generous financial gift, Mrs. Becker has contributed books to the YIVO library. Her lifelong dedication to YIVO, to Yiddish, to teaching and preserving Jewish culture, *Me'Dor Le'Dor*, brings honor to her and to us all.

Increase Your Income While Supporting YIVO

You can increase your income, reduce your taxes and support Jewish continuity by establishing a YIVO Charitable Gift Annuity. Here are a few of the benefits:

- You can receive a guaranteed income for life with no investment worries or responsibilities.
- You or a loved one can receive an attractive rate of return.
- You can reduce taxes and avoid unnecessary estate taxes.
- You have the pleasure of making a meaningful charitable gift to the preservation of Jewish heritage through YIVO.
- A major portion of your Charitable Gift Annuity may be tax-deductible.

The annual income YIVO pays depends upon the beneficiary's age at the time of the gift. Your payments can be made at regular intervals of your choosing (i.e. quarterly, semi-annually) throughout the year. Through your participation in YIVO's Charitable Gift Annuity Program, you help endow YIVO's programs to preserve our Jewish heritage.

To find out more about the many ways YIVO Charitable Gift Annuities can help you achieve your financial, family and Jewish objectives, please call Ella Levine, Director of Development, at (212) 246 6080.

*Please note that while YIVO will gladly provide whatever assistance it can, we do not provide legal or professional advice. For that, you will need to discuss the matter with an attorney or other professional.

Retracing Jewish Heritage on Mission

In May, a group of 24 people—ranging in age from 13 to 84—visited Lithuania on YIVO’s first “*Shtetl* to State” Mission, which also included visits to Russia and Israel. Many participants recorded their experiences in mission journals, which they shared with *Yedies*. Excerpts are published below.

Ella Levine, YIVO Development Director

When memories become stories passed on from one generation to the next, their roots become less real. This mission gave the bearers of memories and family stories a new perspective—physical structures to match the events.

We sought to explore, understand and reclaim our heritage in the cradle of Jewish scholarship and culture. While some of us went to Lithuania to seek out former homes and schools, others went to find places linked to their family histories.

Women’s Committee members Sara Rigler (who was accompanied by her husband Bill), Sima Katz, and Vera Stern, as well as YIVO Leadership Forum member Myra Treitel (who accompanied her father Jacob Waisbord), called the trip one of the most powerful experiences of their lives.

Ralph and Pearl Kier went to find Ralph’s roots. For the first time since childhood, he went by the name of Rachmiel and was proud to do so. The Glick-Rohrlich family, four generations removed, rediscovered their heritage. Max Lubliner, born in Lodz, wanted to see what remained of the rich Jewish culture for which Lithuania was famous.



Mission participants at the Vilnius Jewish Community Center.

Each member of the group came with an agenda. Some wanted to see certain towns; others sought out specific streets and buildings. Each of us retraced our steps, or those of our parents or grandparents, becoming reacquainted with the past.

What was once a thriving home for Jewish scholarship and thought now survives only in memories. The remaining Jewish community in Lithuania is fighting to preserve and reawaken a culture that was practically extinguished.

Once YIVO was the center of Jewish education, research, science and socioeconomic studies in Vilna. By going back to where it started, YIVO is connecting with its past. The mission participants learned about YIVO’s past and present. Many expressed a desire to take an active role in making YIVO’s goals a reality by joining committees, learning Yiddish and otherwise supporting YIVO.



Mission participants outside the Jewish community Center in Kovno.



A marble map on a building shows Vilna’s old Jewish Ghetto.

to Lithuania, Moscow and Israel

Jacob Benzell, Union, New Jersey

Being a Holocaust survivor born in Lithuania, it was very painful returning to the country of my birth. Every time we stopped at the memorials to the murdered Jews, my heart nearly broke.

Ponar Forest, outside Vilnius, was the most difficult visit. The beauty of the surroundings and the serenity of the majestic trees standing in silence contrasted with the inhuman brutality that marked the site as a horrible killing grounds. It was mind-boggling to think of the massive murders committed in such a gentle, beautiful place.

In Zagare, my birthplace, thousands of Jews were murdered in Narishka Park. There, U-shaped rows of the burial place are covered with dark green leaves. To me they look as if they are weeping for the untold dead just beneath the ground. In the silence I can hear them cry, "Look what they have done to us."

Madeline Cohen, New York, NY

As we walked through the recently restored old town in Vilnius, I wished I could see more markers of past Jewish life. Our guide Stefan pointed out a former Jewish theatre, streets where synagogues once were, and the boundaries of the Jewish ghetto. We saw a monument to the Gaon of Vilna, and marble plaques on the façade of a building showing a map of the Jewish quarter. But to learn about the vibrancy of Jewish life in Vilna, one must read books or visit (as we did) the Jewish Museum, where our guide was Rachel Kostanian, a founder and curator of the museum. Rachel gave us the history of Vilna from her personal experience as a survivor of the *Shoah*.

We bore witness at Ponar and the Ninth Fort. Being with people who lost family at these very sites, and being able to say *kaddish* together for all those who died there, was an experience I will never forget.

In Kovno we visited Jewish cemeteries and walked through the streets of the ghetto. Asya, a Jewish woman living in Kovno, was our guide for the day. She paid special attention to those members of the group seeking to find streets and buildings where their families lived, and cemeteries where family members were buried.



Abandoned Jewish hospital in Kovno.



Ruth Benzell, wife of Jack Benzell, walking in Narishka Park.

Tal Levin, daughter of Ella Levine

This mission to Lithuania exposed the world that I had always wanted to know. The black and white pictures of my mom and her family suddenly came to life. The buildings that my mother grew up in became real.

My history became not just something I heard about, but something I was taking part in.

Seeing my mother go back to the places of her earliest memories opened up a world formerly closed to me. Seeing the Ninth Fort, where so many of our loved ones were murdered, walking in the Jewish ghettos, seeing the synagogues, schools, homes—everything that once symbolized thriving Jewish culture—made stories come alive. When I thought about how I was walking on the same streets as my relatives—some who only live on in memories—I got chills down my spine. I was going back to a place some tried to uproot us from. This was another example of how we survived.

Talking to the Jews who are still in Vilna and Kovno, people asked why they were trying to hold onto and recreate a semblance of Jewish life in a country in which it was almost destroyed. I saw a group of people ensuring that no matter where in the world they are, there shall always be some Jewish culture there. The buildings are gone, but the people are still there.

Rather than being commemorated in books, they are a testament to what could have been, but isn't.

[continued on page 22]



Ella Levine and her daughter Tal at a monument to the Vilna Gaon.

Rhona Liptzin, Seaford, NY

It's May 29 and we'll be leaving Lithuania tomorrow. I am crying. I am leaving a piece of my heart here. I am crying for my mother and father and the pain they endured, the sorrow that lasted a lifetime. I am crying for the family that I should have had. I am crying for the land that I was entitled to and the place I could have called homeland had it not been erased by the Shoah.

I was a little girl when I promised my parents that I would never forget. I promised them that *Yidishkayt* would not end with them. When I said *kaddish* for them 20 years ago, I prayed that I would live a life that would be worthy of the praise and love they bestowed upon me.

I look at my beautiful son sleeping so peacefully. I know his little head was filled this week with so much. I wonder if he misses having a full set of grandparents as much as I did.

I will someday have a grandchild, and I will bring him to the land of his great-great grandparents. I can bring him to the Ninth Fort, the orphanage, the Hebrew school. I can show him where my grandmother is buried. Their souls are here. This is where my roots are.

Each monument that is erected here becomes a reminder to the world. This land has to live with the shame of it all. And that's a pretty sad thing for a nation and for the world to have to do.

I think of how many children of survivors there are, and I multiply my reaction and feelings by theirs, and I see a generation of people who must be searching for the roots that gave them their Jewish culture, their *Yidishkayt*. I see a generation that is being left with the responsibility to remember. I think of my sons, and I hope that the Holocaust teaches them to get involved and make a difference in this world. I hope I can teach them to always pay attention to what is happening in the world and to help out. I wish for them to be generous enough to give of themselves, to be strong and courageous, and at the same time, kind and gentle, and to not let *Yidishkayt* end with me.

It is vital for YIVO to continue organizing such missions to strengthen the connection between the past, the present and the future—*Me'Dor Le'Dor*.

Joshua Liptzin, 13, son of Rhona Liptzin

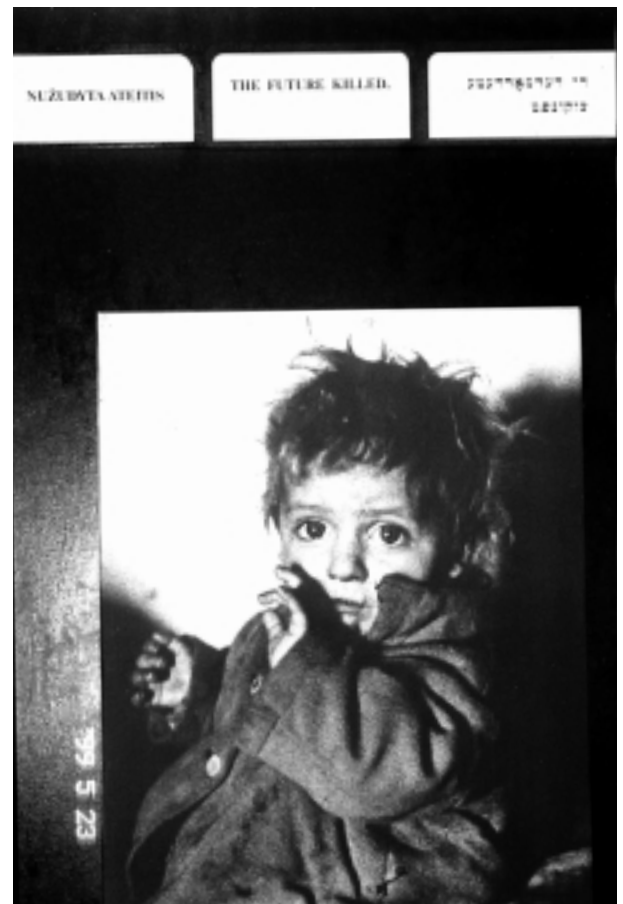
We were going to where my grandparents and great-grandparents lived prior to the Holocaust. I had been looking forward to this trip for months. I finally got to see where they had lived prior to the Holocaust. My mom had told me stories that her mother had told her, and I tried picturing what the places would look like. It wasn't what I expected.

At the Ninth Fort, at least 50,000 people were murdered, and two of them were my great-grandparents. Even though I never met them, and neither did my mother, it made me feel closer to them and gave me an understanding of what they had gone through. We went to the grave where these 50,000 are buried, and on top of it was a huge monument. There were three structures in it: the one in the middle symbolized the courage and strength of the Jews during that time, and the two smaller structures on the right and left symbolized the hard times, pain and suffering they had to go through, as well as hope for the future.

I consider myself lucky to have had the opportunity to go there and learn so much.



Rhona and Joshua Liptzin in Vilnius.



Part of a photo exhibit in the Jewish Museum of Vilnius.



Mission participants visiting the Ninth Fort Monument, scene of a mass murder of Lithuanian Jews outside Kovno.

Theodore Smith, Reston, VA

Although the subject of the Holocaust is unavoidable on the ground where it took place, I do think it is time to move on and pay more attention to things as they are, instead of the way things once were. I came away impressed with the seriousness and intellectuality of the Lithuanian and Moscow communities and believe that a third model of Jewish life is evolving there that is neither the *Muskelfudentum* of Israel nor the *Fiskaljudentum* of the United States.

My grandfather came to the United States more than 100 years ago as a result of one of the periodic famines that afflicted the Russian Empire at that time. I always wondered why he picked upstate New York as the place to resume dairy farming, but during the bus trip from Kaunas to Shauliai, through the Lithuanian farm country, I was struck by how the lay of the land, the crops, the cattle, the climate, and even the flowers in bloom resembled upstate New York when it was still somewhat of an agricultural powerhouse.

In Moscow the Jewish Museum at Victory Park was a total surprise and a brilliant illustration that Russian Jews can put together a world-class facility and exhibit with their own resources. There were many documents and graphics, as well as examples of Judaica that I have seen in no other Jewish museum I have visited. The esthetics of the display testified to the degree of talent and intent of the local Jews to demonstrate they can match their efforts against any similar effort anywhere else. The Jewish studies program at the Russian State University of the Humanities also showed how the local Jews (with some outside assistance) are reviving serious study of Jewish history and culture, even if the level of funding is not so generous as that for the new Jewish museum.

The YIVO trip was an eye opener and very well organized, and the group congenial. It may have been as much an internal exploration as an external one.

Miriam Katz, Bethpage, NY

Miriam is the daughter of Sima and Nathan Katz, who also went on the mission.

We ended with four days in Tel Aviv and Jerusalem. At our farewell dinner we met with Mr. Joseph Melamed, president of the Lithuanian Association in Israel. He revealed to us the startling statistic that 90 percent of the Lithuanian Jews who perished after the German invasion died by the hands of Lithuanian citizens and their enthusiastic Nazi collaborators.

Before World War II there were 350,000 Jews in Lithuania. Today, 3,000 remain, and their numbers are dwindling quickly, in large part due to assimilation and intermarriage.

Their government is quite poor, but construction is taking place nonetheless. For example, the city of Vilnius erected a new sports stadium on the site of an old Jewish cemetery. On holidays they hold festivals there and dance on our graves.

It is not my intention to make it seem as though all Lithuanians are evil monsters. Some risked their lives to save and hide Jews, although this was usually done for a price. My own parents survived because a good Lithuanian smuggled them and five other family members out of the ghetto. Later, a good kind family hid all seven of them on their farm, without remuneration. Just as there are some bad people in every society, there are some good people as well.



Monument at Ponar Forest, where 100,000 people, including 70,000 Jews from Vilna and the vicinity, were slaughtered.

New Accessions to the YIVO Archives

AMERICAN HISTORY

- Professor Mordkhe Schaechter donated the papers of Leybl S. Kahn, the longtime YIVO Library volunteer and contributor to YIVO's publications who died recently. The papers include extensive materials on YIVO and various Yiddishist organizations in the United States.
- Ruth Michaels donated additions to the papers of her father, longtime YIVO Research Associate Dr. Rudolf Glanz (1892 - 1978). These include the proofs of his unpublished 380-page book, *Aspects of the Social, Political and Economic History of the Jews in America*, focusing on the nineteenth century, as well as his memoirs of childhood and adolescence in Vienna.



Jewish petroleum "wildcatters" near Bialystok before the turn of the century. Donated by Kylie Masterson.

- Harriet Geller donated work papers of her father, Isaac Geller, relating to his nearly three decades as a HIAS fundraiser (1930s-1950s).
- William Stern, a leading veteran of the labor, social democratic, Labor Zionist and Yiddishist movements, as well as former executive director of the Workmen's Circle, has donated papers reflecting his wide range of interests, including the cooperative housing movement, the League for Industrial Democracy, Jewish Socialist Alliance, *Forward* and the Atran Foundation.
- Lena and David Breslow donated the records of the Workmen's Circle School #3 in the Amalgamated Houses in the Bronx.
- Shirley Novick, wife of the late Paul Novick, who was editor of the New York Yiddish daily, *Morgn Freiheit*, donated photographs relating to her husband's trips to the Soviet Union.
- Linda Harris-Sicular donated the papers of her father, Leon W. Harris, who served as a Jewish lay chaplain in the U.S. Army in New Mexico and India during World War II.
- Sonia Slom Hecht donated papers relating to her father, Charles Slom, an operatic tenor who was active in the Histadrut Division of the Workmen's Circle.
- Professor Martin Warmbrand donated materials relating to black-Jewish relations in America.
- Larry Cohen donated the autobiography of his father, Norman, born in the impoverished immigrant neighborhood called Chicken Hill in Pottstown, Pennsylvania. The donation is the first piece of an ongoing father-son collaborative project.
- Myron Cohen donated a collection of tickets to balls given by various *landmanshaftn* in New York City during the 1920s.
- Dr. Edward A. Mainzer donated his large collection of American anti-Semitic and anti-Israeli literature, dating mostly from the 1970s.
- Fannie Trost Cole and Arlene L. Parnes donated ephemera relating to American Jewish history in the 1920s and 1930s. Sonia Nusenbaum donated similar, but more recent, materials.

ART

- Before he passed away recently, the novelist Burt Blechman donated his collection of over 600 pieces of fine Yemenite Jewish silver jewelry. These were crafted before World War I in Yemen, and in Jerusalem before the establishment of the State of Israel. Selected items from the beautiful collection will be on permanent exhibition on a rotating basis at the Center for Jewish History. Twenty pieces are currently on display at Congregation Beth El in New Rochelle, N.Y.
- Adah B. Fogel donated ceramic figurines of Jewish folk characters created by her late husband, the sculptor Efraim Fogel.
- Original art objects and source materials on Jewish artists were donated by Isabel Belarsky, Carole T. Le Mian and Andrew Marum.

- Doris Pfeffer donated a large-scale collage created by her late sister, the filmmaker and artist Barbara Pfeffer, composed primarily of photographs of family members murdered by the Nazis.
- Chana Ellenbogen donated the English-translation typescript of her father's memoir, *Mitn farshnitnem folk* (With the Slaughtered People). It describes Jacob Celemenski's activities as a courier between the Polish underground and the Warsaw ghetto. Gershon Freidlin translated the work.
- Paul and Bella Zafran donated recent Yiddish-language minutes of Branch 473 (Kovler) of the Workmen's Circle.

EUROPEAN HISTORY

- George Reiss donated a letter from Mendl Beilis, the man who was tried and acquitted in a blood libel case in Russia in 1913.
- Rema Braun (via Dr. Chava Lapin) donated the memoirs of her father, Chackiel Kameraz, a Jewish Communist activist in inter-war Vilna.
- Sharyn Robbins Silverstein donated a letter giving a detailed description of the political and economic condition of the Jewish community in Lodz, Poland, in 1931.
- Jack Freedman donated the prison letters of his cousin, Icek, who was arrested for defending fellow Jews during the pogrom in Przytyk, Poland, in 1936.
- Michael Jackson (Jakobowicz) donated a memoir of his survival in the Chernovtsy region of the Ukraine.
- Steve Harris donated Joseph Dlugacz's account of survival in Brescia and Leipzig.
- Dr. Harriet Davis Kram donated World Jewish Congress documents relating to East European Jewry during and after the Holocaust.
- Rose Boyarsky donated poems and letters written by survivors immediately after World War II.
- Richard Puette (via Ellen Simer) donated a letter from his cousin, Isaac Zanger, an American soldier, describing his aid to Jewish survivors in Czechoslovakia in 1945.

- Fela Kupferstein donated documents relating to the Jewish printers' union in Poland. She also donated materials on the Amalgamated Workmen's Circle school in the Bronx.
- Marci Shore donated her study of labor Zionism in post-war Poland.

HOLOCAUST

- Majus Nowogrodski and Rose Klepfisz each made separate donations of materials relating to the Bundist resistance in the Warsaw ghetto.

GENEALOGY

- Family documents and genealogical documentation were provided by Dr. George Alexander (via Rose Alexander), Robert J. Greene, D. J. Jaffe, Ralph B. Lawrence, Julius Marymor, Gertrude Singer Ogushowitz, Anne Ottolenghi, Charlotte Steiner, Al Turney and David Waxman.

LANDSMANSHAFTN

- Shirley Saunders donated Yiddish-language minutes of the *Rakishker* (*Rokiskis*) Society in Johannesburg in the 1950s.

- Sol H. Liebman donated the correspondence, from recent decades, of the Congregation Sons of Telsh (*Telshai*) in New York. The correspondence deals mostly with cemetery plot assignments.
- Special thanks to Philip Imperiale and Robin Kraus of the New York State Department of Insurance Liquidation who donated the records of 40 *landsmanshaftn*. These documents will first be processed through YIVO's Archives and will then be available to the public.

[continued on page 26]



Wedding photo of the Prewalers was among the genealogical materials donated by David Waxman.

[continued from page 25]

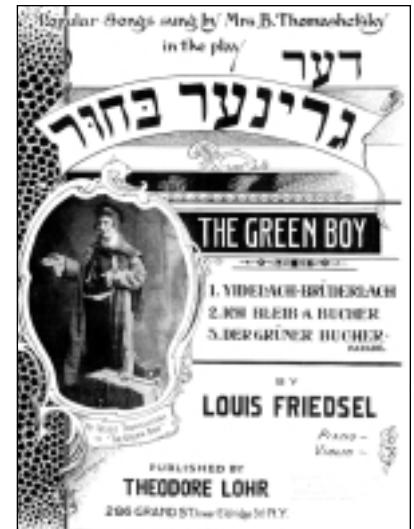
LANGUAGE AND LITERATURE

- Anna Miransky donated the papers of her late father, the Yiddish poet and fabulist Perets Miransky. Many letters from leading Yiddish *literati* are included.
- Miriam Gross donated the papers of her late father, the Yiddish novelist B. Demblin (the pen name of Benjamin Teitelbaum). Letters from many Yiddish writers are also included.
- Emily Birnbaum donated additional materials to the papers of the trilingual writers Jacob and Menachem Glenn.
- Professor Marvin (Mikhl) Herzog, the Yiddish linguist and member of YIVO’s Board of Directors, donated a large addition to his papers. The papers reflect his scholarly activities.

- Sidney Miller donated additional materials to the collection of papers of his father, Canadian Yiddish writer Mordechai Miller.
- Other literary materials were donated by Julius Fuhrmann, Ada Kagan, Leon Lederman, the late Adam Markusfeld and Jean Mathieu.

MUSIC and RECORDINGS

- Basia Arkuski (via Sara Paul) donated a collection of more than sixty Yiddish folksong lyrics that she recalls from inter-war Vilna.
- Peter Rushefsky and Howie Lees jointly donated a copy of the very rare book, *International Hebrew Wedding Music*, compiled by Wolff Kostakowsky and published in Brooklyn in 1916. Mr. Rushefsky also donated materials relating to his career as a klezmer musician.



Yiddish sheet music donated by Mitchell and Meredith Saltzman.

- Special thanks to Dini Bigajer of the United Jewish Appeal of Greater New York who donated thirty Yiddish and cantorial 78-rpm recordings. These include rare performances by baritone Cantor Zavl Kwartin, Cantor Joseph Shlisky and Cantor Pinchas Borenstein.
- Also, special thanks to Martin Kaplan and Leon Eisenson who jointly donated 150 glass disc transcriptions of the Jewish Theological Seminary radio series “Eternal Light” from the mid-1940s. A number of these transcriptions of the “Palestine Speaks” radio programs from the Zionist Organization of America were also included.
- Andrew Ingall of the National Jewish Archive of Broadcasting donated twenty-five Yiddish 78-rpm records.
- Felix Fibich, the dancer/choreographer/actor, donated 50 LP recordings of Israeli and Yiddish music, including Hasidic *nigunim*.
- Isidor Friedman donated twenty-five Jewish LP recordings.



Photo of a turn-of-the-century New York City touring coach, donated by Lee Frazier.

- Mitchell and Meredith Saltzman donated 78-rpm recordings of Yiddish and cantorial music, as well as Yiddish sheet music.
- The Yiddish and cantorial singer Freydele Oysher has donated Jewish music books and sheet music.
- Bella Kudish Weinberg donated her biography of her father, the violinist Alexis Kudish. Mr. Kudish, who received his musical training in Russia, performed in the United States from the 1920s to the 1940s.
- Lillian Brodatz donated materials on Cantor Jacob Koussevitsky.
- Beverly Tarabour donated (via Sara L. Sirman) documents on the life and career of Cantor Aaron Wecker, director of the *Der veker* Jewish choir in Bucharest in the inter-war period.
- Max Silverman donated a letter from the late violinist Yehudi Menuhin, as well as other materials.
- Robert Belenky donated 133 photographs depicting the activities of the Agro-Joint in Southwest Ukraine in the 1920s. The Agro-Joint, a division of the American Jewish Joint Distribution Committee, aided Jewish agricultural settlements in the Soviet Union. The donor's father, Maxim Davidovich Belenky, was the head of the Agro-Joint's tractor team. This donation complements YIVO's extensive holdings of the Agro-Joint's records, found in the papers of its director, Joseph Rosen.
- Feigl Glaser donated photographs of the Medem School in Lodz, Poland, in 1923. She also donated photographs of Bundist youth activities in Belgium in 1946.
- A. Jakubowicz and Pinye Nash donated photographs of recent Bund gatherings in America and Australia.
- Miscellaneous photographs of Poland were donated by Dr. Janusz Cisek (via Simon Schochet), and miscellaneous American photographs were donated by Lee Frazier.

VISUAL MATERIALS

- Linda S. Bienstock donated a videotape of her puppet play based on her grandmother's life.

- Kylie Masterson donated a photograph of Jewish petroleum "wildcatters" near Bialystok before the turn of the century.

SEEKING DONOR INFORMATION

The YIVO Archives is seeking the address and/or telephone number of donor Deborah Pincus Fedder.

Clarifications

Our apologies to donor Miriam Haaran. Her father, Solomon Golub, was a composer of Yiddish art songs, not of theatre numbers. Besides manuscripts and printed materials, she also donated recordings of some of these songs.

Apologies also to donor Rachel Levit Lisman. She donated materials relating to the Sofia M. Gurevitch Gymnasium in Vilna as well as a series of autobiographical essays on Vilna and other towns.

Remember YIVO in your will.
See page 19 for details.



Agro-Joint photographs from Southwest Ukraine in the 1920s. They were donated by Robert Belenky.

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The YIVO Institute for Jewish Research thanks the following donors for helping to preserve our Jewish heritage through their generous support. In the last issue, *Yedies* acknowledged gifts of \$1000-\$4999. This issue recognizes donors of \$5,000 and above from August 1998 - June 15, 1999.

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The YIVO Library seeks your support to purchase these important reference books and new scholarly editions on two of the seminal figures of Hasidism:

- *Hebrew Manuscripts at Cambridge University Library*, by Stefan C. Reif, Cambridge/New York, 1997— \$125.
- *One Hundred Years of Art in Israel*, by Gideon Ofrat, Boulder, 1998— \$75.
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- *Die Fahrt des Rabbi Nahman von Bratzlaw ins Land Israel (1798-99) (Rabbi Nachman of Bratslav's Journey to the Land of Israel, 1798-99)*, Tuebingen, 1997— \$125.
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- *Die Geschichten vom Ba'al Schem Tov = Schivche ha-Bescht (In Praise of the Ba'al Shem Tov)*, Wiesbaden, 1998—\$125.

Donors' names will be acknowledged on bookplates inserted in volumes purchased with these funds.

Vilna and Kovno Area Gatherings Held in Miami

The Vilna and vicinity annual gathering in Miami, Florida, is always an evening to remember! In February, more than 300 guests came to celebrate and share their proud Vilna connection. With the dedication and help of Sam Hamburg, a member of the organizing committee, the warm and friendly atmosphere reflected the deep roots and culture of this unique *Landsleit* community.

A week later, Harry Demby was hard at work organizing the annual gathering of the *Litvaks*—Kovno and vicinity—in Miami. Some 200 guests from the U.S., Canada and South Africa gathered to show their deep roots in Yiddish language and culture and in the rich Lithuanian Jewish heritage.



Harry Demby

Letters to *Yedies*

We encourage our readers to write (by regular mail or e-mail) with comments and responses to *Yedies*.

Dear Editor: Imagine my surprise, joy and pride when I received YIVO News #187 and saw that you used a copy of a postcard made by my uncle, Henry (Haim) Goldberg, who perished in the Holocaust. I have been doing research on his life. This issue will become part of my family archives.

Mrs. Barbara Klion

Dear Editor: I have an archive you might be interested in for the encyclopedia about East European history and culture. My grandfather, Zalman Kaplan, was the photographer in Szczuczyn, Poland, a prosperous town of 5,000 between Warsaw and Bialystok. We have family pictures from the late 1890's to 1937, pictures of the town in general, and a documented history of the town from its Polish origins in the 1500s to the Holocaust. Szczuczyn was ceded to Russia by the Germans in 1939. Before the Germans took back the town in 1941, the Polish residents massacred hundreds of their Jewish neighbors—including our family. The rest were killed in the Holocaust. Only four or five of the town's 3,000 Jews survived.

The pictures present a well-rounded look at Jewish life in small town, pre-Holocaust Poland.

Michael H. Marvinis

Thanks very much for your offer. We treasure collections of this type.

Editor

Dear Editor: The latest copy of *Yedies* carries an item on the HIAS Archives. The documents in the collection dealing with the Conference at Evian in 1938 are of special interest to me. I spent a very profitable two months at the YIVO Library and Archives years ago and I look forward to another such occasion.

*Professor David Vital
Tel Aviv University, Israel*



Florida gathering of Lithuanians from Kovno area. (L-R) Itka Lev, Ella Levine, Ruth Day, Rachel Lapidus of Montreal, Sara Karn and Izak Lev.

נעקר אל אגן

ניטאָ מער לייבל כהן



דער יוואָ טרויערט אויפֿן טויט פֿון לייבל כהן, דעם 18טן פעברואַר ה'תשס"א. לויט דער פראָפעסיע אַ שטאַט־פלאַנירער, איז לייבל כהן, אַבער, געווען פֿאַרליבט אין ייִדיש. ער האָט גערעדט ייִדיש מיט גרויס חשק, כאָטש ענגליש איז געווען זײַן מוטערשפּראַך. ער איז געווען דער סעקרעטאַר פֿונעם י.ל. כהן־פֿאַלקלאָר־קלוב און פֿון אַנדערע ייִדישע אַרגאַניזאַציעס. ווי אַ פֿאַלקלאָריסט האָט ער זיך פֿאַרנומען מיט קלייבן ייִדישע פֿאַלקסלידער. זײַן וויסנשאַפֿטלעכער הויפּטאויפֿטו איז אַבער געווען ייִדישע ביבליאָגראַפֿיע: צו"א האָט ער צונויפֿגעשטעלט די מאַקס ווינער־ביבליאָגראַפֿיע וואָס איז געדרוקט אינעם זאַמלאַנד מאַקס ווינער־ביבליאָגראַפֿיע צו זײַנע זיבעציק יאָר (1964). זײַן מאַנאָגראַפֿיע וועגן ייִדישע טערמינאָלאָגישע קאָמיסיעס האָט אויף אַלעמען געמאַכט אַ רושם. דאָס בײַטן לעגאל זײַן נאָמען פֿון לעאַנאַרד אויף לייבל וויזט אויך אַרויס זײַן איבערגעגעבנקייט דער זאַך. ער וועט אונדו זײַער אויספֿעלן.

יאָר צײַטן

ד"ר מאַקס ווינער



סע זײַנען פֿאַרבי דרייסיק יאָר זײַנט ס'איז געשטאַרבן ד"ר מאַקס ווינער, דער גרויסער שפּראַכפֿאַרשער, מיטגרינדער און לאַנגיאָריקער וויסנשאַפֿטלעכער דירעקטאָר פֿונעם יוואָ, מחבר פֿונעם מאַנומענטאַלן ווערק געשיכטע פֿון דער ייִדישער שפּראַך, ווי אויך היטלערס פּראָפֿעסאָר, דער יוואָ אין ייִדישן לעבן, בילדער פֿון דער ייִדישער ליטעראַטור־געשיכטע, די שוואַרצע פינטעלעך און נאָך און נאָך. כאָטש ווינער האָט זיך טאַקע פֿאַראינטערעסירט מיט כלערליי טעמעס, האָט ער, אַבער, אַלע מאָל געזען אַלע אַספּעקטן פֿון ייִדיש און ייִדן ווי אַ גאַנצקײט, אַלע מאָל געזען די קעגנאַנאַדיקע השפּעות: ווי אַזוי די ייִדישע געשיכטע האָט געהאַט אַ השפּעה אויפֿן ייִדישן שטייגער, ווי אַזוי דער שטייגער, ווידער, האָט משפּיע געווען אויף מאַמע־לשון און ווי שפּראַך, ווידער, האָט אויך געהאַט אַ השפּעה אויפֿן שטייגער אד"גל.

דינה האַלפּערן

מיט צען יאָר צוריק איז געשטאַרבן די גרויסע ייִדישע אַקטריסע דינה האַלפּערן. געבוירן אין 1909 אין וואַרשע, האָט זי זיך אָנגעקערט מיט דער משפּחה קאַמינסקי (פֿונעם וואַרשעווער ייִדישן טעאַטער). יונגערהײט האָט זי געשפּילט אין אַ סך פּיעסעס אין ייִדישן טעאַטער אין פּוילן, ווי אויך אין ייִדישע פֿילמען, דערונטער דעם „דיבוק“ (1937). געקומען אויף גאַסטראָלן קיין אַמעריקע אין 1938, איז זי אַבער שטעקן געבליבן נאָכן מלחמה־אויסבראַך אין 1939. אַז די מלחמה האָט זיך געענדיקט האָט זי זיך דערווייט, אַז איר גאַנצע משפּחה אין פּוילן איז אומגעקומען. זי האָט געוויינט עטלעכע יאָר אין ניו־יאָרק, ביז זי האָט אויף אַ טורני אין שיקאַגאָ זיך באַקענט מיטן אימפּרעסאַריאָ דניאל ניומאַן און באלד חתונה געהאַט מיט אים. פֿון דעמאָלט אָן האָט זי געוויינט אין שיקאַגאָ און געשפּילט אינעם ייִדישן טעאַטער סײַ דאָרטן, סײַ אויף גאַסטשפּילן איבער דער וועלט.

געשטאַרבן ראָזאַ האָס

מיר טרויערן אויפֿן טויט, דעם 12טן אַפּריל ה'תשס"א, פֿון ראָזאַ האָס, לאַנגיאָריקע מיטאַרבעטערין אין דער יוואָ־ביבליאָטעק. פֿר' האָס האָט העכער אַ צענדליק יאָרן געאַרבעט אין דער ביבליאָטעק ווי אַ ביוראָליסט. אַ געבוירענע אין דער מיטל־גאַליצישער שטאַט יערסלעוו (יאַראָסלאָוו), איז זי נאָכן חורבן געקומען אין די פֿאַראייניקטע שטאַטן מיט איר מאַן, דעם חזן יעקב־האַס ע"ה. זי לאָזט איבער פֿינעף טעכטער, וואָס איינע פֿון זיי איז די יוואָ־מיטאַרבעטערין ד"ר בעלאַ האָס ווינבערג. פֿרוי האָס איז געווען זײַער איבערגעגעבן דעם יוואָ און ליב געהאַט איר אַרבעט. זי וועט אונדו אַלעמען אויספֿעלן. מיר דריקן אויס אונדזער טיפֿסטן מיטגעפֿיל דער גאַנצער פֿאַראַבלטער משפּחה האָס.

אויפֿטריטן פֿונעם אַקטיאָר און לײַענער דוד ראָגאַוו

פאַרקסינאָגאַגע (שיל), וווּ די משפּחה־גלידער און פֿריינד קומען זיך צוזאַמען און מע לײַענט זײַן זעלטן עטישע צוואה, ווי אויך זײַנע סאַמע פֿריילעכסטע דערציילונגען. עס האָבן געלייענט משה לאָיעוו, חיים וואָלף, סוזען טאַרען, רות באַרלאַש און דוד ראָגאַוו („אַן עצה“). דעם 23סטן מײַ איז ראָגאַוו אויפֿגעטראָטן בײַ אַן אונטערנעמונג אַרגאַניזירט פֿון דער אַרגאַניזאַציע „הילף פֿאַר ליטווישע ייִדן“, וווּ ער האָט געלייענט שאַפֿונגען פֿון שלום־עליכם, זלמן שניאור, דער טונקעלער און פּרץ מיראַנסקי.

דעם 6טן מײַ האָט דוד ראָגאַוו אַנטייל גענומען אין אַ ליטעראַרישן נאַכמיטאַג פֿון קולטור־קאָנגרעס א"נ „ייִדישע פּאָעזיע אין איבערזעצונג“, וווּ ד"ר באַרנעט זומאַף, איבערזעצער פֿון ייִדישער פּאָעזיע אויף ענגליש, האָט געלייענט זײַנע איבערזעצונגען פֿון לידער פֿון אַבְרָהם סוצקעווער, יעקב־גלאַטשטיין, פּרץ מיראַנסקי, רחל פֿישמאַן, שאָול מאַלץ א"אַנד. און דוד ראָגאַוו האָט די זעלבע לידער געלייענט אין ייִדיש. דעם 16טן מײַ איז ראָגאַוו אויפֿגעטראָטן אויף דעם טראַדיציאָנעלן שלום־עליכם־יאָרצײַט, וואָס די משפּחה אַרדנט אײַן יאָר־אײַן יאָר־אויס אין דער גרעמערסי־

50 יאָר קאַלעדזש־ייִדיש:
אַ נייע אויפֿלאַגע

לכּוֹד פֿרֻפֿציק יאָר קאַלעדזש־ייִדיש, פֿון אוריאל וויננרִיך, דאָס פֿאַרשפּרײטסטע ייִדישע לערנבוך, ווערט געגרייט אַ נייע, זעקסטע אויפֿלאַגע, מיט אַ נייעם אַרײַנפֿיר פֿון ד״ר יחיאל־אַבא (דזשעפֿרי) שאַנדלער (ניו־יאָרקער אוניווערסיטעט), נייע סטאַטיסטישע טאַבעלעס פֿון בינה אוריאל וויננרִיך וויננרִיך, וויסנשאַפֿטלעכער מיטאַרבעטער אינעם יוואָ, נייע פֿאַטאַגראַפֿיעס פֿונעם יוואָ־אַרכיוו און אַ נייע הילע פֿון עדריאַן וויס. אינעם אַרײַנפֿיר שרײַבט ד״ר שאַנדלער, „כ׳האַב צום ערשטן מאַל געעפֿנט קאַלעדזש־ייִדיש זומער 1982, ווען כ׳האַב אויף דעם זומער־פּראָגראַם א״נ אוריאל וויננרִיך. אַנגעהויבן שטודירן מאַמע־לשון, ס׳לשון פֿון מײַנע טאַטע־מאַמע און זיידע־באַבע. פּונקט אזוי ווי אַ סך אַנדערע אַמעריקאַנער ייִדן בין איך צוגעקומען צו דעם בוך צו לערנען זיך ס׳לשון פֿון מײַנע אַבֿות, אַבער דורך מײַן מוטערשפּראַך, ענגליש.“

ד״ר שאַנדלער ווייזט אָן אויף דעם, אַז זינט ס׳איז אַרויס אין יאָר 1949 ניצט מען קאַלעדזש־ייִדיש כּסדר איבער דער גאַנצער וועלט, אין אַ נאַכמלחמהדיקער סביִבֿה וואָס איז אין גאַנצן אַן אַנדערער פֿון דער פֿאַרמלחמהדיקער. „דאָס וואָס דאָס לערנבוך איז אזוי פּאַפּולער איז אַ סימן סײַ אויף וויפֿל דער יוואָ איז איבערגעגעבן דעם ענין לערנען ייִדיש, סײַ אויף די פעדאַגאָגישע מעלות פֿון דעם בוך בײַם לערנען די ייִדישע שפּראַך, ליטעראַטור און קולטור“, איז ממשיך ד״ר שאַנדלער. נישט נאָר ניצט מען עס איבער דער גאַרער וועלט, נאָר די העברעיִשע אויפֿלאַגע („ייִדיש לאוניברסיטה“, אַרויס 1977 דורכן יוואָ בשותפֿות מיטן מאַגעס־פֿאַרלאַג בײַם העברעיִשן אוניווערסיטעט) איז אויך ס׳וויכטיקסטע לערנבוך פֿאַר ייִדיש אין ישראל. „ס׳איז אַ וויכטיקע זאַך“, שרײַבט ד״ר שאַנדלער, „וואָס וויננרִיך האָט דעם באַנד דעדיקירט צוויי דורות – אַ מתנה די אַלע, וואָס בײַ זייערע קינדער אין מויל וועט ייִדיש לעבן. איז עס אַ מתנה אי פֿאַר געבוירענע ייִדיש־רעדערס, אי פֿאַר די פֿון אונדז וואָס קוקן אַרויס אויף דער געלעגנהייט זיך צו לערנען ייִדיש בײַ אוריאל וויננרִיך.“

אַט די נייע אויפֿלאַגע וועט מען קענען קויפֿן פֿאַרן האַרבסט־זמן 1999.



אויסשטעלונג לכּוֹד דעם 100־יאָריקן
געבוירן־טאָג פֿון אידאַ קאַמינסקי

צום הונדערטסטן יובל פֿון דער גרויסער ייִדישער אַקטריסע, אידאַ קאַמינסקי, אַרדנט אײַן דער יוואָ אַן אויסשטעלונג מיטן אַנטייל פֿונעם וואַרשעווער ייִדישן היסטאָרישן אינסטיטוט. דער קוראַטאָר איז קרישאַ פֿישער, פֿאַטאַאַרכיוויסט בײַם יוואָ. די אויסשטעלונג וועט זיך עפֿענען אין אידאַ קאַמינסקי וואַרשע און דערנאָך קומען קיין ניו־יאָרק, אינעם נייעם „צענטער פֿאַר ייִדישער געשיכטע“. אידאַ קאַמינסקי (1899-1980) איז געבוירן געוואָרן אין אַ טעאַטער־משפּחה. אירע טאַטע־מאַמע, אַבֿרהם־יצחק און אסט־רחל קאַמינסקי, זײַנען געווען פּיאַנירן פֿון ייִדישן טעאַטער. 1923-24 האָבן אידאַ קאַמינסקי מיט איר מאַן, זיגמונט טורקאָוו, אַרגאַניזירט דעם וואַרשעווער ייִדישן קונסט־טעאַטער („וויקט“), וואָס האָט געשפּילט ביזן חורבן.

נאָך דער מלחמה האָט זי זיך מיטן צווייטן מאַן, מאיר מעלמאַן, אומגעקערט קיין פּוילן און דאַרטן אויפֿגעשטעלט אין וואַרשע דעם ייִדישן מלוכה־טעאַטער, וואָס האָט אי געשפּילט אין פּוילן, אי גאַסטראָלירט איבער דער וועלט. זי האָט אויך געשפּילט אין פֿילמען, דערונטער אינעם סלאָוואַקישן חורבן־פֿילם „די קראָם אויפֿן מאַרקפּלאַץ“ (1965), וואָס האָט געווונען די אַמעריקאַנער „אַסקאַר־פרעמיע. אין 1968, בשעת דער פּוילישער „אַנטי־ציוניסטישער“ קאַמפּאַניע, איז זי מיטן מאַן אוועקגעפֿאַרן קיין אַמעריקע.

צו דער אויסשטעלונג ווערט געגרייט אַן אילוסטראַטירטער קאַטאַלאָג. מיר דאַנקען עוואַ און יוסף בלאַס און וויקטאָר מאַרקאָוויטש פֿאַר זייער ברייטהאַרציקייט.



נייע אויסגאַבע [המשך פֿון ז׳ ד]

שטיק געזונט: „אַ חלום איז מיר מקוים געוואָרן. אַזא זעלטענע זאַך, שוין לאַנג פֿאַרגעסן, איז ווי אויפֿגעשטאַנען תּחית־המתים. מיר ווילט זיך גלייבן, אַז דער פֿאַטער שעפט נחת פֿון דעם וואָס זײַן ווערק האָט אויף ס׳נײַ דערזען די ליכטיקע שײַן.“ זי האָט געזאָגט אַ דאַנק די אַלע וואָס האָבן איר מיטגעהאַלפֿן בײַ דער אַרבעט; חוץ די אויבן דערמאַנטע אויך ד״ר דוד פֿישמאַן, דער מחבר פֿון דער הקדמה, ד״ר ליזאַ עפשטיין, וויסנשאַפֿטלעכער דירעקטאָר פֿון יוואָ און פֿאַרזיצערין פֿון דער אונטערנעמונג, און ד״ר הערשל גלעזער, יוואָ־מיטאַרבעטער, וואָס האָט געלייענט די קאַרקטור און געהאַלפֿן בײַם רעדאַגירן.

צום סוף איז אויפֿגעטראָטן דאָס 17־יאָריקע אוראַיניקל פֿון מחבר, דער פֿידלער מאַטיאַ גאַטמאַן, וואָס האָט געשפּילט יוסף אַחרונס „העברעיִשע מעלאָדיע“ – ד.א.

בײַם מאַכן אַינער צוואַה געדענקט דעם יוואָ. זעט, אַז אונדזערע קינדער און קינדסקינדער זאָלן זיך לערנען און געדענקען דאָס לשון, געשיכטע און לעבן־שטייגער פֿון אונדזער ייִדישער מיזרח־אייראָפּע.

יִיִדִישֶׁע מאָמענטן בעת אַ נסיעה קיין מיטל-אייראָפּע

וואָס אַ דאַנק אים האָב איך זיך באַקענט מיט דער שטאָט, איז דערוויל געשטאַרבן, אָבער זיין זון האָט איבערגענומען די אַרבעט און גיט היינט אַכטונג נישט נאָר אויף דער שיל, נאָר אויך אויף די בית-עולמס אין פּילזענער געגנט, פּונקט ווי זיין פֿאַטער בשעתו. און אַזוי ווי מע קען זיך דאָס איצט פֿאַרגינען פֿאַרשטיי איך, אַז די פֿריער פֿאַרוואַקסענע גוט-ערטער וועלן אויך האָבן אַ תּיקון.

אויך די פּראָגער ייִדישע גאַס האָט דערלעבט בעסערע צייטן. אונטער די קאָמוניסטן זיינען געווען פֿאַרשלאָסן העכער צוואַנציק יאָר, פּלומרשט אויף רעמאַנט, די דאָרטיקע פּינחס-שיל, וווּ אויף די ווענט זיינען אויפֿגעשריבן די נעמען פֿון העכער 77,000 טשעכישע ייִדן אומגעברענגטע אין חורבן, און די שפּאַנישע שיל, אפֿשר די שענסטע, געבויט אין מיטל-מזרחדיקן סטיל. נאָר נישט לאַנג צוריק האָט מען זיי ביידע ווידער געעפֿנט. האָב איך, וואָס כִּיבין געווען ס'אַכטע מאָל אין פּראָג, סוף-פּל-סוף זוכה געווען צו זען אַלע דאָרטיקע ייִדישע לאַקאַלן, דערונטער דעם אַלטן ייִדישן בית-הקברות, וווּ ס'ליגט צוואַ דער מהר"ל.

קיין טערעזין בין איך געפֿאַרן צום ערשטן מאָל. דאָרטן געפֿינט זיך דאָך דער קאַנצענטראַציע-לאַגער, וואָס פֿון אים האָט מען דעפּאָרטירט קיין אוישוויץ צענדליקער טויזנטער טשעכישע און אַנדערע ייִדן. דאָס שטעטל באַשטייט פֿון צוויי פֿעסטונגען. אין דער גרעסערער האָבן ביז דער מלחמה געוויינט אַרטיקע טשעכן, האָבן זיי די דייטשן אַרויסגעטריבן און אויפֿגעשטעלט דאָרטן אַ געטאָ פֿאַר ייִדן. מיך האָט געחידושט, וואָס ביים היינטיקן טאָג וווינען דאָרטן ווידער טשעכן, כּמעט אַזוי ווי קיין מאָל גאַרנישט. (אין דער קלענערער פֿעסטונג געפֿינט זיך דער געוועזענער לאַגער ממש, וואָס ער איז היינט אַ מיין מוזיי.)

אין פּרעשבאָרג האָט דער ייִדישער מוזיי אַן אויסשטעלונג וועגן ייִדישן שטייגער (אַן גרויסע חידושים פֿאַר אונדזערע לייענערס) און וועגן דער היסטאָריע פֿון ייִדן אין סלאָוואַקיי (דאָ זיינען מיר אַ סך פֿאַקטן גראַד נישט געווען באַקאַנט). עטלעכע פֿאַטאָגראַפֿיעס פֿון דאָרטיקע ייִדן מיט באָרד און פּאות, ווי אויך דער פֿאַקט, אַז דער קבֿר פֿון חתם-סופֿר געפֿינט זיך דאָרטן, האָבן מיך דערמאַנט, אַז ביזן חורבן איז סלאָוואַקיי געווען אַ סך מער אַ טייל פֿון אונדזער ייִדישער מיזרח-אייראָפּע, איידער די טשעכישע לענדער. (אַגבֿ האָט מיך מינע אַ סלאָוואַקישע באַקאַנטע, אַ געוועזענע תּלמידה פֿון דער זומער-פּראָגראַם א"נ אוריאל ווינערניך, געוואַלט פֿירן צום חתם-סופֿרס קבֿר, נאָר ער איז, צום באַדויערן, געווען פֿאַרשלאָסן - ער געפֿינט זיך, ווייזט אויס, אין אַ קאַטאַקאַמבע אין צענטער שטאָט - און דעם שליסל האָט זי נישט געקענט אַפּזוכן.)

הייסט עס, אַז פֿאַר ייִדן איז טשעכיי נישט מער ווי אַ מוזיי. אָבער אין דעם מוזיי איז בפֿירוש כּדאי צו פֿאַרן. - ה.ג.

כ' האָב פֿאַרברענגט מיין וואַקאַציע אין דער טשעכישער רעפּובליק, דערעיקרשט אין פּראָג, און זיך אויך אַריבערגעכאַפט קיין סלאָוואַקיי; זיך אַפּגעשטעלט צווישן אַנדערע אין פּרעשבאָרג, פּילזן און טערעזין. וואָס פֿאַר אַן אינטערעס האָט די געוועזענע טשעכאָסלאָוואַקיי פֿאַר היינטיקע ייִדן? פֿון אַ נשקשהדיקן קיבוץ פֿאַרן חורבן (העכער דריי הונדערט טויזנט, אַריינגערעכנט קאַרפּאַטן-לאַנד, דעמאַלט אויך אַ טייל פֿון דער רעפּובליק) זיינען געבליבן בלויז רעשטלעך, נישט מער ווי עטלעכע טויזנט. פֿונדעסטוועגן איז דאָס לאַנד פֿול מיט מערקווערדיקע היסטאָרישע ערטער - שילן, בית-עולמס אד"גל. לויט אַ מאַפע וואָס די ייִדישע קהילה האָט הייַאָר אַרויסגעגעבן זיינען דאָ ממש הונדערטער אַזעלכע ערטער צעוואַרפֿן איבערן גאַנצן לאַנד. די שילן וואָס מע האָט נישט איבערגעניצט - אויף שולן, טעאַטערס, קינאָס, מוזייען אד"גל - האָבן ביז לעצטנס אויך געהאַלטן זיך אין צעפֿאַלן. קיין געלט און קיין אַרבעטקראַפֿט אויף צו רעסטאָורירן זיי איז אין דער קאָמוניסטישער תקופֿה נישט געווען צום קרייגן.

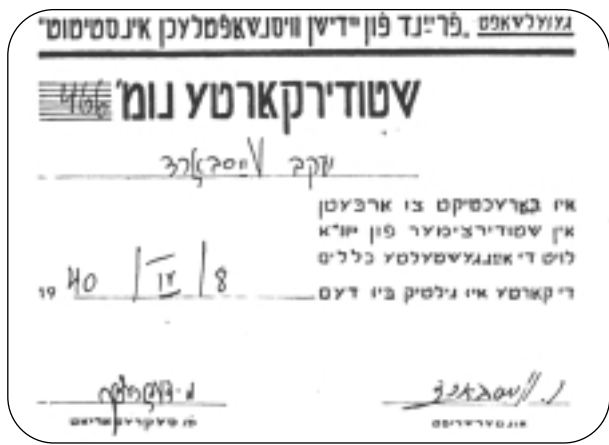
ויהי היום, מאַכט זיך דאָרטן אַן איבערקערעניש און דאָס לאַנד וואַרפֿט אַראָפּ דעם קאָמוניסטישן יאָך. איצט קרייגט די ייִדישע קהילה, ווייזט אויס, מער נישט קיין מלוכישע שטיין, נאָר ווי אַ זאָך מאַכט זיך - כִּווייס נישט פֿון וואַנען - פֿון ערגעץ קומט געלט צו רעסטאָורירן. האָט מען, למשל, אויסרעמאַנטירט די גרויסע פּילזענער שיל (די צווייט גרעסטע אין אייראָפּע), וואָס ווען כִּיבין



די גרויסע פּילזענער שיל

דאָרטן געווען ס'ערשטע מאָל, אָנהייב 80ער יאָרן, האָט די שיל נישט געהאַט קיין פּנים. היינט איז אַ מחיה צו קוקן אויף איר: אַלץ גלאַנצט, סיי אינעווייניק, סיי אויסנווייניק. די פֿריער אויסגעשלאַגענע שויבן זיינען גאַנצע. דער זייל פֿון דער דאָרטיקער קהילה, רודאַלף לוי,

„דאָס זען דעם נײַנטן פֿאַרט, וווּ אונדזערע אייגענע זײַנען אומגעבראַכט געוואָרן, דאָס גיין איבער די אמאָליקע ײִדישע גאַסן, דאָס זען די שילן, שולן, הײַזער, פֿון דעם איז מיר די גאַנצע געשיכטע לעבעדיק געוואָרן. ווען כ׳האַב געטראַכט, אַז דאָ זײַנען געגאַנגען מײַנע משפּחה-גלידער, סײַ די וואָס כ׳האַב געהאַט די זכּיה זיי צו קענען, סײַ די, וואָס האָבן נישט דערלעבט מיך צו קענען, איז מיר דורכגעגאַנגען אַ סקרוך איבערן ליב. „מיר האָבן גערעדט מיט די ײִדן, וואָס זײַנען געבליבן אין ווילנע און קאָוונע. מע האָט זיי געפֿרעגט פֿאַר וואָס? איך פֿאַרשטיי פֿאַר וואָס: ווילן זיי ווילן, אַז ײִדן און ײִדישקייט זאָלן נאָך לעבן אומעטום. „אַלע ײִדן טיילן דעם זעלבן גורל. מיר האָבן אַ טײַערע ײִדישע ירושה, זײַנען מיר מחויב דאָס צו לערנען און אויפֿצוהיטן, וווּ מיר זאָלן נישט ווײַנען.“



„כ׳האַף, אַז צוליבן חורבן וועלן מײַנע זין עפעס אויפֿטאָן, מיט עפעס מתקן זײַן די וועלט. מע טאָר נישט זיצן מיט פֿאַרלייגטע הענט. כ׳האַף, אַז זיי וועלן טאָן פֿאַר אַנדערע מיט אַ ברייטער האַנט, ווי אויך טאָן פֿאַר אונדז, אויפֿהיטן ײִדישקייט.“

איר זון, דזשאַש, שרײַבט: „דאָס איז נישט געווען סתּם אַ נסיעה. מיר זײַנען געפֿאַרן אינעם לאַנד פֿון מײַנע זיידע-באָבע, עלטער-זיידעס און עלטער-באָבעס. כ׳האַב אויף דעם אַרויסגעקוקט במשך פֿון חדשים. סוף-פּל-סוף איז מיר אויסגעקומען צו זען, וווּ זיי האָבן געלעבט פֿאַרן חורבן. די מאַמע האָט מיר דערציילט דאָס וואָס זי האָט געהערט פֿון איר מאַמע, האָב איך זיך אויסגעמאַלט, ווי ס׳וועט אויסזען. נאָר ס׳איז געווען אַנדערש. „אינעם נײַנטן פֿאַרט, וווּ ס׳זײַנען אומגעבראַכט געוואָרן לכול-הפּחות 50,000 ײִדן, זײַנען אויך אומגעקומען מנין עלטער-זיידע און עלטער-באָבע. כאַטש איך האָב זיי נישט געקענט, און די מאַמע אויך נישט, האָב איך דאָ פֿאַרט דערפֿילט צו זיי אַ נאַענטקייט, און כ׳האַב פֿאַרשטאַנען וואָס זיי האָבן דורכגעמאַכט. מיר זײַנען געגאַנגען אויפֿן קבר פֿון די 50,000, וואָס אויף אים שטייט אַ ריזיקער דענקמאַל. „אַ גליק, וואָס כ׳בין געפֿאַרן קיין ליטע און וואָס כ׳האַב זיך אַזוי אַנגעקוקט און אַנגעלערנט וועגן דעם לאַנד.“

טאַל לעווין, עלאַ לעוויןס טאָכטער, איז אויך מיטגעפֿאַרן. זי שרײַבט: „אַ גאַנץ לעבן וויל איך וויסן וואָס מער וועגן מײַנע וואַרצלען. קינדוויז פֿלעג איך דרייען טאַטע-מאַמע אַ קאַפּ, נאָר קיין מאָל נישט קריגן קיין גאַנצע ענטפֿערס. בעת דער נסיעה איבער ליטע האָב איך אָבער געזען די אמאָליקע וועלט. די אַלטע פֿאַטאָגראַפֿיעס פֿון דער מאַמען מיט איר משפּחה זײַנען מיט אַ מאָל לעבעדיק געוואָרן. די הײַזער וואָס זיי האָבן אין זיי געוווינט זײַנען געוואָרן אַ ממשות. כ׳האַב איצט איבערגעלעבט די געשיכטע פֿון מײַן משפּחה. דאָס דערציילן מיר וועגן דעם האָט ווייט נישט געקלעקט. כ׳האַב געמוזט אַליין זען די ערטער, וווּ ס׳איז אַלץ געשען.



ס'געוועזענע ווילנער יידישע יתומים-הויז

יעקב ווייסבאָרדס שטודיר-קאַרטע, יוואָ, 1940. ער איז מיטגעפֿאַרן קיין ליטע.

זייט וויסן! געוועזענע תלמידים פֿון דער ײִדיש-זומער-פּראָגראַם!

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

אויב איר זייט אַ געוועזענער סטודענט פֿון דער ײִדיש-זומער פּראָגראַם א״נ אוריאל ווינערניך אָדער איר זייט אין קאָנטאַקט מיט געוועזענע סטודענטן פֿון פּראָגראַם, זייט אַזוי גוט און לאַזט אונדז וויסן אײַער (זייער) הײַנטיקע קאָנטאַקט-אינפֿאָרמאַציע, אַרײַנגערעכנט נאָמען, אַדרעס, טעלעפֿאָן און טעלעקאָפֿיע-נומערן און בליצפֿאַסט-אַדרעס. אַפֿילו ווען איר זייט שוין אין אונדזער אַדרעסן-רשימה דאַרפֿן מיר סײַ ווי וויסן צי מע דאַרף אײַך אַרײַננעמען אין דער בולעטין-רשימה.

צום בעסטן שרײַבט אַ בליצפֿאַסטל יאַנקל סאַלאַנטן: YIVOsummer@AOL.COM

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

ייווא־שטיצערס פֿאַרן אין ליטע, מאַסקווע, ישראל



דענקמאַל פֿון קאָוונער געטאָ

וויסן, צי אים פֿעלן אויס זיידע־באַבע אַזוי שטאַרק ווי מיר. כ'בין זיכער, אז כ'בין געווען גערעכט וואָס כ'האַב אים מיטגעפֿירט אַהער קיין ליטע.

„כ'האַב אַלץ געזען. דאָס, וואָס כ'האַב פֿריער געמיינט, אַז ס'איז נישט מער ווי אַ מעשה־לע, אַ מעשה פֿון טויזנט און איין נאַכט, האָב איך איצט אַליין געזען, מיט די אייגענע אויגן. דאָס וואָס איז געווען וועל איך קיין מאָל נישט אַנקוקן, נאָר דאָס וואָס ס'איז נאָך דאָ איז מיר געשטאַנען פֿאַר

מייני הנייאר האָט עלאַ לעוויק, דער אַנטוויקלונג־דירעקטאָר ביים יוואָ, געפֿירט אַ גרופּע יוואָ־שטיצערס איבער דער ליטווישער רעפּובליק. ס'רובֿ באַטייליקטע זינען געווען ליטווישע יידן (פֿון ווילנע, קאָוונע, שאָוול) אַדער קינדער פֿון ליטווישע יידן. דאָ ווייטער ברענגען מיר די ווערטער פֿון עטלעכע פֿון זיי. יעקב ווינסבאָרד, פֿון וואַרשע, וואָס איז אַנטלאָפֿן קיין ווילנע אין יאָר 1940 און דערנאָכדעם פֿון ווילנע קיין אַמעריקע, שרייבט: „איך האָב געוואַלט נאָך איין מאָל באַזוכן די פּלעצער נאָך אַן איבעררייס פֿון קאַרגע 60 יאָר. די מאַטיווירונג [פֿון די אַנדערע באַטייליקטע] איז געווען צו זוכן די שורשים - די וואַרצלען פֿון אונדזער טראַדיציע“.



די גרופּע אויפֿן נינטן פֿאַרט

די אויגן. מירטשעם וועל איך אַ מאָל נאָך האָבן אַן אייניקל און אים מיטפֿירן אַהער, אין לאַנד פֿון זינע אַבֿות. כ'וועל אים ברענגען צום נינטן פֿאַרט, אינעם יתומים־הויז, אין דער העברעיִשער גימנאַזיע, אויפֿן געטאָ־בית־עולם. כ'וועל אים ווייזן, וווּ ס'איז דער קבֿר פֿון מײַן באַבע. דאָ געפֿינען זיך די ביינער פֿון אונדזערע אַבֿות, דאָ האָט די ערד אינגעזאַפט זייער בלוט. „ס'האַט נישט געדאַרפֿט געשען. ס'איז אַבער פֿאַרט געשען. דאָ אין דעם לאַנד, ליטע. דאָס לאַנד מוז אַריבערטראָגן דעם בזיון. מײַן כעס קען איך ערשט איצט אויסלאָזן.

„אַ גרויסע ציפֿער, זעקס מיליאָן. וועט מען זיי נאָך אַלץ באַוויינען אין 100 יאָר אַרום? אין 500 יאָר אַרום? די וועלט פֿאַרגעסט אַזוי גיך, אַזוי גרינג. ס'איז אַ מיאוסע זאַך“.

ראַנאַ ליפּצין, וואָס אירע טאַטע־מאַמע האָבן געלעבט אין קאָוונע, איז געפֿאַרן און האָט מיטגעפֿירט איר זון, דזשאַש. זי שרייבט: „דזשאַש שלאָפֿט שוין. מאָרגן פֿאַרן מיר אַוועק פֿון ליטע. בשעת איך שרייב די איצטיקע ווערטער וויין איך, דאָ לאַז איך איבער אַ שטיק האַרץ. איך באַוויין טאַטע־מאַמע, זייער צער דורכן גאַנצן לעבן. איך באַוויין די משפּחה וואָס איך האָב ניט געהאַט, וואָס איך האָב געדאַרפֿט האָבן. איך באַוויין דאָס לאַנד, וואָס ווען נישט דער חורבן וואַלט עס געווען מײַן היים. „קליינערהייט האָב איך צוגעזאַגט טאַטע־מאַמע, אַז כ'וועל עס קיין מאָל נישט פֿאַרגעסן. ווען כ'האַב מיט צוואַנציק יאָר צוריק געזאַגט נאָך זיי קדיש, בין איך געווען צו יונג, כ'האַב נישט געוואָסט, ווער כ'בין און מיט וואַסער וועג איכ'ל גיין. כ'האַב בלויז געבעטן גאַט, אַז איכ'ל זיין ווערט זייערע לויבווערטער און זייער ליבשאַפֿט. אַ גאַנצע וואָך האָב איך געהאַט קלעמעניש אין האַרצן, ערשט איצט קען איך זיך אַרויסזאָגן. מײַן טייער זונדל שלאָפֿט שוין אַזוי רויק. כ'ווייס, אַז זיין קאַפּ איז די וואָך געווען איבערגעפֿולט. ער האָט געלערנט וועגן ייִדישער געשיכטע, ייִדישן שטייגער, דעם חורבן, וועגן קאָמוניזם און דעם נאַכקאָמוניסטישן לעבן. כ'בין זיכער, אַז ווען ער וועט אין יאָרן אַרום עס ווידער לערנען, וועט ער עס דערפֿאַר בעסער פֿאַרשטיין. כ'וואַלט געוואַלט



דענקמאַל פֿון ווילנער געטאָ

אינטערנאציאנאלער וויסנשאַפֿטלעכער סעמינאַר וועגן יידישער קולטור

מע האָפֿט, אז פֿון די באַטייליקטע אינעם סעמינאַר וועט אַרויסוואַקסן אַ נייער דור יידיש־לערערס און געלערנטע. דער צווייטער סעמינאַר פֿון דעם מין ווערט פֿלאַנירט אויפֿן יאָר 2001 אין די פֿאַראייניקטע שטאַטן.

ניי דיסקל בונדישע לידער

אָ ונטיק, דעם 2טן מײַ, איז אונטערן פֿאַטראַנאַט פֿונעם ייִוואָ פֿירגעקומען אַן אונטערנעמונג לכּבֿוד דעם אַרויסקומען פֿון אַ נייעם קאַמפּאַקט־דיסקל פֿון יידישע אַרבעטער לידער א״ט, „אין ליבשאַפֿט און אין געראַנגל: די מוזיקאַלישע ירושה פֿונעם יידישן אַרבעטער־בונד“, געזונגען פֿונען נייעם יידישן כאָר און דעם אַרבעטער־רינג־כאָר און דיריגירט פֿון זלמן מלאַטעק. אַט די לידער האָבן די דאָזיקע כאָרן תּחילת געזונגען ביים קאַנצערט דעם 25סטן יאַנואַר 1998, לכּבֿוד הונדערט יאָר בונד, 1897 אין ווילנע.

צווישן די מחברים וואָס זיי פֿיגורירן אויפֿן דיסקל: י.ל. פּרץ, שמעראַקע קאַטשערגינסקי, משה בראַדערזאָן, דוד עדעלשטאַט, ש. אַניסקי, אַברהם רייזען, מאָריס ווינטשעווסקי, מאָריס ראָזענפֿעלד; צווישן די קאַמפּאָזיטאָרן זינען מיכל געלבאַרט, לאַזאַר וויינער, דוד בייגעלמאַן, יוסף רומשינסקי. סאָליסטן: חנה קופּער און דניאל ראָוס. דער אַכטיאַריקער אלישע מלאַטעק האָט געזונגען קאַטשערגינסקיס „יוגנט־הימען“.

העכער צוויי הונדערט מענטשן זינען געקומען הערן טייל לידער פֿונעם דיסקל, אַ דאַנקעדע פֿון דינהלע גאַלערס, דער פּראָדוצירער פֿונעם דיסקל (ס'איניקל פֿון עמנואל פּאַט און ס'אוראייניקל פֿון יעקבֿ פּאַט), ווי אויך טועם זיין געשמאַקע קיכלעך. געפֿירט דעם פֿאַרזיך האָט ד״ר ליזאַ עפשטיין, דער וויסנשאַפֿטלעכער דירעקטאָר פֿונעם ייִוואָ. אויף צוצוגרייטן דאָס דיסקל האָבן די כאָרן פּראָפֿעסאָנעל איבעררעקאָדירט די לידער אין אַ סטודיאָ. צוזאַמען מיטן דיסקל קריגט מען אַ שייך אילוסטרירט ביכל פֿון 32 זייטלעך, וואָס נעמט אַרײַן אַלע ווערטער פֿון די לידער אויף יידיש, טראַנסליטערירט און איבערגעזעצט אויף ענגליש, ווי אויך נאָטיצן וועגן די מחברים און קאַמפּאָזיטאָרן און זכּרונות וועגן דעם בונד. נאָך דיסקלעך און טאַשמעס קען מען זיך ווענדן צום ייִוואָ.

דער ערשטער אינטערנאציאנאלער וויסנשאַפֿטלעכער סעמינאַר וועגן יידישער קולטור, וואָס איז פֿירגעקומען פֿון 20סטן יוני ביזן 2טן יולי 1999 אין ירושלים און תּל־אַבֿיבֿ אונטערן פֿאַטראַנאַט פֿון ייִוואָ בשותפֿות מיטן יידיש־אַפּטייל ביים העברעיִשן אוניווערסיטעט און מיטן בית־שלום־עליכם, איז אַדורך מיט גרויס הצלחה.

אינעם סעמינאַר האָבן זיך באַטייליקט אַוואַנסירטע גראַדוירט־סטודענטן. זיי האָבן זיך אינטענסיוו געלערנט וועגן דער יידישער ליטעראַטור און וועגן דער מיזרח־אייראָפּעיִשער יידישער געשיכטע און שטייגער. די אַנגעזעענסטע מומחים אין דעם פֿעלד האָבן געפֿירט דעם סעמינאַר; די סטודענטן האָבן געשלאָסן באַקאַנטשאַפֿט איינער מיטן אַנדערן און געהאַט אַ געלעגנהייט זיך צו באַניצן מיט די ריכטע ישראליקע רעסורסן פֿאַרן לימוד פֿון דער יידישער ליטעראַטור און שטייגער.

אַלע לעקציעס און אַנדערע אַקטיוויטעטן זינען געפֿירט געוואָרן אויף יידיש. די לערערס זינען געווען: מרדכי אַלטשולער (העברעיִשער אוניווערסיטעט): „די יידישע קולטור אין סאָוועטן־פֿאַרבאַנד“

● דוד פֿישמאַן (יידישער טעאַלאָגישער סעמינאַר און ייִוואָ): „דער אויפֿקום פֿון דער מאַדערנער יידישער קולטור אין מיזרח־אייראָפּע“

● שמואל קאַסאָוו (טריניטי־קאַלעדזש): „די יידישע קולטור אין צווישנמלחמהדיקן פּוילן“

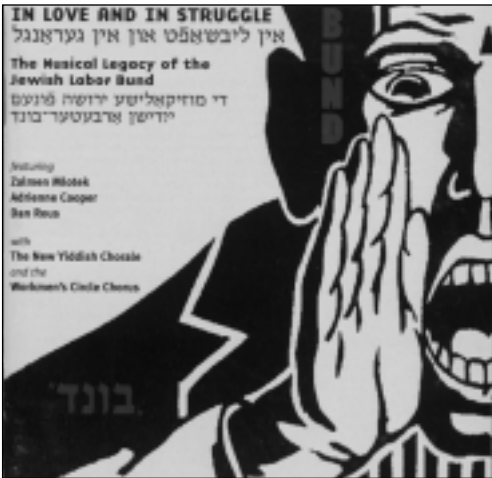
● חנה נאָריך (מישיגאַנער אוניווערסיטעט): „די יידישע ליטעראַטור אין די פֿאַראייניקטע שטאַטן“

● אַברהם נאָווערשטערן (העברעיִשער אוניווערסיטעט און בית־שלום־עליכם): „שלום־עליכּם ווערק“

● חוה טורניאַנסקי (העברעיִשער אוניווערסיטעט): „די אַלטע יידישע ליטעראַטור“

דערצו האָט מען זיך באַקענט מיט יידישע שרייבערס און קולטור־טוערס, ווי אויך געגאַנגען אויף אַ ליטעראַרישן טור איבער תּל־אַבֿיבֿ. די ערשטע וואָך זינען די לימודים פֿירגעקומען אין בית־שלום־עליכם אין תּל־אַבֿיבֿ, די צווייטע וואָך אויפֿן הר־הצופֿים, העברעיִשן אוניווערסיטעט, ירושלים.

דער אַפרוף אויפֿן סעמינאַר איז געווען אַ סך ענטוואַסטישער ווי מע האָט זיך געריכט. מען האָט אַנגענומען דרייסיק סטודענטן פֿון אַכט לענדער און זיי צעטיילט אויף צוויי גרופּעס. די הוצאות האָבן דערעיקרשט געדעקט די אינסטיטוציעס וואָס האָבן אַראַנזשירט דעם סעמינאַר. דער ייִוואָ האָט אויך געגעבן פֿאַר־סטיפּענדיעס, אַ דאַנק דער ברייטהאַרציקייט פֿון דער פֿאַרווערטס־אַסאָציאַציע, פֿון ד״ר אַרנאָלד ריטשאַרדס, פֿון פֿאַניע גאַטעספֿעלד־העלער און פֿונעם סאַניע טעפֿ־פֿאַנד.



אַ נייע אויסגאַבע פֿון יוואָ

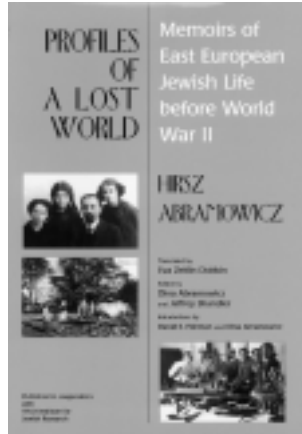


דינה אַבראַמאָוויטש בײַ דער שימחה לכבוד איר פֿאַטערס בוך

פֿאַרלעצטע טיילן פֿון בוך האָבן צו טאָן מיט דער פּראָפֿעסיאָנעלער אויסבילדונג פֿון ייִדישע יוגנטלעכע אין פּוילן, אַ געביט אין וועלכן דער מחבר איז געווען טעטיק זײַן גאַנץ לעבן. דער

דעם 13טן יוני הײַנאַר איז אין בנין פֿון „פּאַרק איסט סינאַגאָג“ פֿאַרגעקומען אַ שמחה לכבוד דעם בוך פֿון ווילנער שרייבער און דערצייער הירש אַבראַמאָוויטש ע”ה. דער ייִדישער אַריגינאַל א”נ פֿאַרשוונדענע געשטאַלטן איז אַרויס אין 1958, מיט אַ הקדמה פֿון ד”ר מאַקס וויינרײַך, דעם דעמאָלטיקן דירעקטאָר פֿון יוואָ. איצט איז אַרויס אַן ענגלישע איבערזעצונג, מיט אַ נײַער הקדמה פֿון ד”ר דוד פֿישמאַן, רעדאַקטאָר פֿון יוואָ-בלעטער און וויסנשאַפֿטלעכער מיטאַרבעטער אין יוואָ. דער טיטל פֿון דער ענגלישער אויסגאַבע איז Profiles of a Lost World און דער פֿאַרלאַג איז ווייך-סטייט־אוינווערסיטעט, אין קאַפּאַפּעראַציע מיט יוואָ. דער גאַסט־רעדנער פֿון דער שמחה איז געווען פּראָפֿ' שמואל קאַסאָוו (טריניטי־קאַלעדזש, קאַנעטיקאַט). ער האָט דערציילט וועגן היסטאָרישן עבֿר פֿון ליטווישן ייִדנטום און די לעגענדעס וואָס האָבן אַרומגערינגלט די הויפטשטאָט פֿונעם געביט, ווילנע, באַקאַנט אין דער ייִדישער טראַדיציע ווי „ירושלים דליטאַ“. דאָס בוך באַשטייט פֿון אַ רײַ עפּיזאָדן פֿון מחברס לעבן און דאַקומענטירטע פֿאַרשונגען און איז אַינגעטיילט אין פֿינף חלקים. דער ערשטער חלק באַשרייבט די פרנסות און דעם שטייגער לעבן פֿון דאַרפֿישע און שטעטלשע ייִדן אין ערשטן פֿערטל פֿון 20סטן י”ה, זײַער שווערע האַרעוואַניע, אָבער אויך זײַער גרויסע געניטקייט אין דער אַרבעט. די שטעטלשע ייִדן זײַנען געווען אַ ביסל אַנדערש ווי די דאַרפֿישע, אָבער זײַ זײַנען אויך געווען די עקאָנאָמישע באַזע פֿון די ייִדן אין די גרעסערע שטעט. די צוויי קירצערע עסייען אין דעם חלק האָבן צו טאָן, אײנער מיט אַכילות בני ליטווישע ייִדן און דער צווייטער מיט ייִדישע קאַלאָניסטן וואָס האָבן אַרײַנגענומען אין זײַערע דאַרפֿישע היימען פּסיכיש קראַנקע ייִדן פֿון די אַרומיקע גרעסערע שטעט, לויט דער רעקאַמענדאַציע פֿון זײַערע דאַקטוירים. אין צווייטן טייל פֿונעם בוך רעדט זיך וועגן פֿאַרשיידענע אַספּעקטן פֿון ייִדישן לעבן אין צאָרישן רוסלאַנד אין די לעצטע יאָרן פֿון 19טן און אָנהײב 20סטן י”ה. דאָס איז געווען אַן אינטערעסאַנטער איבערגאַנגס־פּעריאָד פֿון טראַדיציאָנעלן ייִדישן לעבן צו מאָדערנע שטרעבונגען און נייע טענדענצן.

לעצטער טייל איז אַ סעריע פּענפּאַרטעטן פֿון פֿירנדיקע פּערזענלעכקייטן אין ייִדישן געזעלשאַפֿטלעכן לעבן אין ווילנע צווישן בײַדע וועלט־מלחמות. די טאַכטער פֿון מחבר, דינה אַבראַמאָוויטש, אַ לאַנגיאַריקע ביבליאָטעקאַרין פֿון יוואָ, האָט גערעדט וועגן דעם ווי עס איז אויפֿגעקומען דער געדאַנק פֿון דער ענגלישער איבערזעצונג און ווי אַזוי דער געדאַנק איז פֿאַרווירקלעכט געוואָרן. אין די 70ער יאָרן, ווען די ייִדישע אויסגאַבע איז געוואָרן אויסגעשעפט, איז שוין כמעט ניט געווען קײַן אַנפֿראַגעס וועגן בוך. אָבער דערפֿאַר האָט זיך באַוויזן אַן אינטערעס פֿאַרן בוך אין די ענגליש־ריינדיקע קרייזן. אײניקע פֿאַרשער האָבן ציטירט דאָס בוך, אַנדערע האָבן עס גענוצט אין די ייִדישע לימודים אין די אוניווערסיטעטן, און נאָך אַנדערע האָבן געבעטן איבערזעצן באַזונדערע קאַפיטלען. אַזוי איז אויפֿגעקומען דער געדאַנק איבערזעצן דאָס גאַנצע בוך, כֿפֿרט אַז עס איז געווען אַן אידעאַלע איבערזעצערין וואָס האָט זיך אונטערגענומען צו טאָן די אַרבעט, חוה דאַבקיין, פֿאַר וועלכער איבערזעצונגען פֿון ייִדיש זײַנען געווען אַ סך מער ווי פשוט אַ פרנסה. די אַרבעט האָט געדויערט עטלעכע יאָר. דער ווייטערדיקער טריט איז געווען צו געפֿינען אַ פֿאַרלעגער, און מיר (די טאַכטער פֿון מחבר און די איבערזעצערין) זײַנען געווען גליקלעך, אַז דער יוואָ, אין צוזאַמענאַרבעט מיט דעם ווייך־סטייט־אוינווערסיטעט פֿאַרלאַג אין דעטרויט האָבן אָנגענומען אונדזער פֿאַרשלאָג אַרויסצוגעבן די איבערזעצונג. די רעקאַמענדאַציע אָנצונעמען דעם פֿאַרשלאָג האָבן געגעבן ד”ר אַהרן נאַדלער, דער דעמאָלטיקער וויסנשאַפֿטלעכער דירעקטאָר פֿון יוואָ, און פּראָפֿ' רפֿאַל פּאַטאַ ע”ה, פּראָפֿעסאָר פֿון ייִדישער אַנטראָפּאָלאָגיע און רעדאַקטאָר פֿון יודאַקאַ-פּובליקאַציעס אין ווייך־סטייט־אוינווערסיטעט. פֿאַר דער ענדגילטיקער רעדאַקציע פֿון דעם כתבֿ־יד האָט דער יוואָ אָנגעשטעלט דעם יונגן געלערנטן יחיאל־אַבא (דזשעפֿרי) שאַנדלער. ד”ר נאַדלער האָט באַקומען אַ סטיפּענדיע צו דעקן די הוצאות פֿון דער ליטאַווער־פֿונדאַציע, וועמענס סעקרעטאַרין איז פֿרוי פּאַמעלאַ ברומבערג. דינה אַבראַמאָוויטש דערציילט, אַז פֿון דעם נייעם בוך איז איר צוגעקומען אַ [המשך אויף ז' ט]



אַבִיבָה אַסטרינסקי – נײער הויפט פֿון דער ביבליאָטעק

לידרישע זיניט



אַבִיבָה אַסטרינסקי

בײ אַבִיבָה אַסטרינסקי, דער נײער הויפט פֿון דער יוואָ-ביבליאָטעק, איז די עיקרדיקע עובֿדה דאָס אויסגראַבן די אוצרות פֿון דער ביבליאָטעק און מאַכן זיי קאָמפּיוטעריש צוטריטלעך פֿאַר פֿאַרשערס און פֿאַר גלאַט בעלנים דאָ אין אַמעריקע און איבער דער וועלט. זי וויל קאָמפּיוטעריזירן דעם קאָטאַלאָג און געבן דעם עולם אַ צוטריט צו אַמעריקאַנער, אייראָפּעיִשע און ישראלדיקע דאַטן-באַזעס. זי וואָלט אויך געוואָלט נאָך מער אַרויסהעלפֿן גענעאַלאָגן, ווי אויך באַהילפֿיק זײַן ביים זוכן אינפֿאָרמאַציעס אויף דער וועלטוועב.

„כֿוקן זײער אַרויס אויף דער אַרבעט ביים יוואָ אינעם נייעם 'צענטער פֿאַר ייִדישער געשיכטע', האָט זי געזאָגט. „דער צענטער וועט צונויפֿפֿירן אונטער איין דאָך די ייִדישע געשיכטע פֿון כל תּפּוצות ישראל.“

פֿר' אַסטרינסקי איז אין די פֿאַרגאַנגענע עלף יאָר געווען דער ביבליאָטעקער פֿונעם צענטער פֿאַר העכערע ייִדישע לימודים ביים פענסילווייניער אוניווערסיטעט. דאָס האָט זי דורכגעפֿירט דאָס קאָמפּיוטעריזירן די גאַנצע ביבליאָטעק, וואָס איז איצטער די צווייטע אין גאַנצן קאָמפּיוטעריזירטע גרויסע זאַמלונג יודאָיקאַ אין די פֿאַראַייניקטע שטאַטן. איידער זי האָט איבערגענומען דעם פֿילאַדעלפֿיער פּאָסטן איז זי געווען אַ מיטאַרבעטער אינעם ייִדישן טעאַלאָגישן סעמינאַר און אינעם יוניאָן טעאַלאָגישן סעמינאַר אין ניו-יאָרק. זי איז אויך אַ טוערין אינעם פֿאַרבאַנד ייִדישע ביבליאָטעקן.

אַקעגן „כל תּפּוצות ישראל“ דערציילט זי, אַז זי איז אליין אַ שטיק „תּפּוצות ישראל“: „איך בין אויפֿגעוואָקסן אין אַ פֿרומער תּל-אַבִיבֿער שטוב. דער טאַטע, אַ

געבוירענער אין תּימן, האָט אין שטאַט אויפֿגעשטעלט צוויי שילן – איינע אַ תּימנער און איינע אַ ספּרדישע.“

ביי דער אַרבעט האָט ער זיך אויסגעלערנט מאַמע-לשון, וואָס אַ דאַנק דעם האָט ער זיך געקענט צונויפֿרעדן מיט אַבִיבָהס מאַמע, אַ געקומענע פֿון ווידעיסלעוו, פּוילן. האָט די טאַכטער גערעדט ייִדיש מיט דער משפּחה פֿון מאַמעס צד, ווי אויך אויסגעלערנט זיך דאָס תּימנער עבֿרית.

משה-זכריה בעקער גייט אַוועק פֿונעם יוואָ

משה-זכריה בעקער, דער הויפט פֿון דער יוואָ-ביבליאָטעק, האָט געלאָזט וויסן, אַז זומער 1999 וועט ער איבערנעמען אַ נייעם פּאָסטן ווי קראַטאַר פֿון יודאָיקאַ און העברעיִקאַ אין דער ביבליאָטעק פֿונעם סטענפֿאָרדער אוניווערסיטעט (קאַליפֿאָרניע). בעקער האָט העכער 11 יאָר פֿאַרנומען זײַן פּאָסטן דאָ. פֿריער איז ער געווען טעכנישער ביבליאָטעקער אין דער מאַנטרעאַלער ייִדישער פֿאַלקס-ביבליאָטעק (1981-1987) און נאָך פֿריער געאַרבעט אין דער ביבליאָטעק פֿונעם יוואָ ווי הויפט-קאַטאַלאָגירער און גענעאַלאָגישער ביבליאָטעקער (1976-1981).



משה-זכריה בעקער

נאָך אין 1971 האָט זיך אָנגעהויבן בעקערס פֿאַרבינדונג מיטן יוואָ, ווען ער האָט שטודירט אין דער זומער-פּראָגראַם א״נ אוריאַל ווינרניך, וואָס ער זאָגט, אַז דאָס איז „בלי שום ספֿק געווען די גרעסטע איבערלעבונג פֿון מײַנע יונגע יאָרן.“ וועגן זײַן לאַנגיאַריקער אַרבעט אינעם יוואָ זאָגט ער, אַז „דאָס זײַן דער הויפט-ביבליאָטעקער איז מיר געווען אַ גרויסער פֿבֿוד און אַ גרויסע זכּיה. דורך דער צײַט האָב איך צוזאַמענגעאַרבעט מיט ווערטיקע קאַלעגעס, געווען דער ממונה איבער זעלטענע זאַמלונגען, געאַרבעט ביי פּלערליי זײער וויכטיקע פּראָיעקטן, געווען אַ באַאַמטער אין צוויי פּראָפֿעסיאָנעלע אַרגאַניזאַציעס און אויסגעווען אַ האַלבע וועלט“ – דערונטער ווילנע, קיעוו, וואַרשע און בוענאַס-אַירעס. ער האָט אויך מיטגעאַרבעט ביים צוגרייטן און דורכפֿירן דאָס אַריבערקלייבן זיך פֿונעם יוואָ, פֿריער פֿון דער 5טער עוועניו אינעם דערוויליקן לאַקאַל אויף דער 57טער גאַס און דערנאָכדעם אינעם נייעם „צענטער פֿאַר ייִדישער געשיכטע“, אויף דער 16טער גאַס.

נישט-געקוקט דערויף וואָס בעקער גייט אַוועק, וועט ער זיכער ווייטער זײַן פֿאַרבונדן מיטן יוואָ דורך בלייבן אַ מיטגליד. דערצו קאַנסטאַטירט ער, אַז די צילן פֿון דער פּראָגראַם פֿון ייִדישע לימודים ביים סטענפֿאָרדער אוניווערסיטעט „זײַנען צוגעפּאַסט צו די פֿונעם יוואָ.“

דער ראַש פֿון דער סטענפֿאָרדער פּראָגראַם, פּראָפֿ' סטיווען ציפּערשטיין, איז טאַקע אַ גראַדוירטער סני פֿון דער זומער-פּראָגראַם א״נ אוריאַל ווינרניך, סני פֿונעם מאַקס ווינרניך-צענטער ביים יוואָ. פֿאַרנעמען בעקערס פּאָסטן ווי הויפט-ביבליאָטעקער וועט אַבִיבָה אַסטרינסקי.

רעפֿעראַט פֿון ד״ר עוואַ געלער (וואַרשעווער אוניווערסיטעט)

דעם 3טן מאַרץ האָט ד״ר עוואַ געלער, אַ גערמאַניסטקע אין וואַרשעווער אוניווערסיטעט, געהאַלטן אַ רעפֿעראַט א״ט „דער גערמאַנאַצענטרישער אַקעגן דעם סלאַוואַצענטרישן צוגאַנג צו ייִדיש“. זי האָט אַרומגערעדט די פּלערליי טעאָריעס מכּוח דעם אויפֿקום פֿון ייִדיש, דערעיקרשט צי ייִדיש דאַרף זײַן פֿאַררעכנט פֿאַר אַ גערמאַנישער צי אַ סלאַווישער שפּראַך.

אויסגעפֿירט האָט זי, אַז כאַטש מע קען נישט פֿאַררעכענען ייִדיש פֿאַר אַ סלאַוויש לשון, איז אָבער די סלאַווישע השפּעה אויף מאַמע-לשון פֿאַרט געווען שטאַרקער און טיפֿער ווי ס'דאַכט זיך אין פֿלוג; נישט נאָר איז דער ווערטער-אוצר מושפּע געוואָרן, נאָר אויך די סאַמע סטרוקטור פֿון דער שפּראַך – די פֿאַנעטיק, פֿאַנעטיק, מאַרפֿאָפֿאַנעטיק, גראַמאַטיק און סינטאַקס.

1.5 מיליאָן דאָלאַר געשאַפֿן ביים הייאָריקן באַנקעט

תמצית פֿון היים, משפחה, יידישקייט. זינען מיר אליין אַ שטיק 'באברויסק'.

5' סלאָוין האָט אלעמען געדאַנקט פֿאַרן שטיצן דעם ייוואָ און דעם נניעם, "צענטער פֿאַר יידישער געשיכטע".

"מיט אַזער הילף וועלן מיר היפש אויפֿטאָן. קיין ברירה האָבן מיר נישט, דער נניער דור פֿאַרלאָזט זיך אויף אונדז".

זעלמאַנאָוויטש [המשך פֿון ז' א]

פראַגראַם ביים קאָלומביאַ-אוייווערסיטעט. אָט וואָס זי שרייבט - איך ציטיר:

"אַזוי ווי דער פּאָעט ז. ווינפער האָט געזאָגט, 'יידיש איז מנין לשון'. און כאַטש עס איז נישט מנין מאַמע-לשון, און אויך ניט מנין טאַג-טעגלעכע שפראַך, האָבן איך שטענדיק געפֿילט, אַז יידיש איז טאַקע מנין לשון - ווערטער, קלאַנגען, אויסדרוקן און מוזיק, וואָס לעבן טיף אין מנין האַרץ און נשמה.

"איך בין געבוירן געוואָרן אין אַ בונדיסטישער משפחה, פֿול מיט אַקטיוויסטן, אידעאָליסטן און שרייבערס, וואָס האָבן זיך איבערגעגעבן צו דעם המשך פֿון יידישקייט. איך בין געגאַנגען אין דער אַרבעטער-רינג-שול 3-14 און אין דעם זומערקעמפ 'המשך'. איך האָבן שטענדיק מורא געהאַט רעדן יידיש, ווייל מנין יידיש-וואַקאַבולאַר איז שוואַך. איך וויל איין מאָל פֿאַר אלע מאָל זיך אָנהייבן לערנען רעדן יידיש פֿליסיק און טראַכטן אויף יידיש. דער המשך פֿון יידישקייט, פֿון מנין משפחה און פֿון מניע קינדער-יאָרן, איז איצט מנין אַרויסרוף און מנין זכיה".

אַט פֿאַר די יונגע יידן, פֿרויען און מענער, האָט דער ייוואָ געגעבן די מעגלעכקייטן זיך צו פֿאַרבינדן מיט דעם יידישן לשון און יידישער קולטור. געוויסע מענטשן פֿרעגן, "פֿאַר וואָס דווקא יידיש?"

מיר זאָגן בפֿירוש יאָ - ווייל יידיש איז מער ווי אַ לשון. יידיש איז די נשמה פֿון פֿאַלק. יידיש פֿאַרנעמט אַ פּאַזיציע וואָס האָט ניט איר גלייכן אין אונדזער פֿאַרגאַנגענהייט. דאָס איז די שפראַך אין וועלכער עס איז קאַנסערווירט אונדזער גאַנצע לעבנס-דערפֿאַרונג, חכמה, ליידן, זאָרג און האַפֿענונג.

דעריבער, מניע ליבע פֿריינד, ווי שווער דער מצב פֿון יידיש זאָל ניט זיין הינט, זאָגט דער ייוואָ - ניין! יידיש מוז לעבן, ווייל יידיש האָבן מיר ליב, אַפֿילו די פֿון אונדז וואָס קענען ווייניק אונדזער לשון.

דער יידישער וויסנשאַפֿטלעכער אינסטיטוט - ייוואָ, וואָס וועט איצטער הויזן צוזאַמען מיט אַנדערע אינסטיטוציעס אין אַ היסטאָרישן קולטור-צענטער אין ניו-יאָרק, בלייבט ווינטער אַ ליכטטורעם אין דער הינטזייטיקער יידישער געשיכטע.

זאָל לעבן דער ייוואָ!
זאָל לעבן דאָס יידישע פֿאַלק!

ביים 74סטן ייוואָ-באַנקעט דעם 27סטן אפריל הייאָר איז דער עיקר-טעמע געווען המשך. "נאָך אַ לאַנגער, העלדישער נסיעה האָט זיך דער ייוואָ אומגעקערט אַהיים", האָט געזאָגט ברוך-אלי סלאָוין, פֿאַרזיצער פֿונעם ייוואָ, ביים באַגריסן די 500 געסט אין האַטעל פיער.

"דער ייוואָ איז די בריק צווישן אונדזערע פֿאַרשניטענע מיזרח-איראָפּעזשע יידן און די הינטטיקע דורות וואָס פֿאַראינטערעסירן זיך מיט אים".

דאָרטן האָט זיך שטאַרק אָנגעזען דעם ייוואָס איבערגעגעבנקייט דער יידישער שפראַך און קולטור. דער פֿאַרוואַלטונג-מיטגליד מאַטל זעלמאַנאָוויטש האָט באַגריסט דעם עולם אויף יידיש, דער פֿאַרזיצער פֿונעם פֿירערשאַפֿט-פֿאַרום ריטאָ לוי און קעטי זיסעס, קאָמיטעט-מיטגליד, האָבן גערעדט סיי אויף יידיש, סיי אויף ענגליש.

די ערנגעסט, וואָס האָבן באַקומען אויסצייכענונגען פֿאַרן לעבנס-אויפֿטו, זינען געווען וואַלטער ווינער, דער געוועזענער פֿאַרזיצער פֿון דער באַנק, רעפּובליק נאַציאָנאַל" און אַ באַוווּסטער געזעלשאַפֿטלעכער טווער, און ד"ר הענרי ראָזאווסקי, פענסיאָנירטער פּראָפֿעסאָר ביים האַרוואַרד-אוייווערסיטעט.

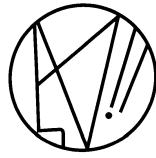
5' ווינער האָט דערציילט, ווי זיין טאַטע איז קליינערהייט אַוועק פֿון שטעטל ברעזן, גראַדנער געגנט. כדי זיך ווידער אומצוקערן צו זינע משפחה-וואַרצלען האָט זיך ווינער אַרײַנגעטאָן אין יידיש-פּלל-טווערני, און צווישן אַנדערע געוואָרן אַ מיטגליד פֿון דער ייוואָ-פֿאַרוואַלטונג. "דאָס טו איך כדי אויפֿצוהיטן די יידישע קולטור", האָט ער געזאָגט.

ד"ר ראָזאווסקי, אַ געבוירענער אין דאַנציק וואָס זיין משפחה שטאַמט פֿון באַברויסק, וויסרוסלאַנד, איז זייער איבערגעגעבן דעם יידישן פֿאַלק. ער האָט געזאָגט, אַז "אַפֿשר איז אין באַברויסק נישט געווען אַזוי שייך און רחבֿותדיק, ווי דער טאַטע פֿלעג אונדז אויסמאַלן. פֿונדעסטוועגן איז באַברויסק ביי אונדז געווען דער

ד"ר רינס [המשך פֿון ז' א]

"איך קוק ארויס אויף מנין אַנטייל אין דער וויכטיקער אַרבעט אין ייוואָ", האָט ער געזאָגט, "ווי אויך אויף דער געלעגנהייט פֿון נאַענטער צוזאַמענצואַרבעט מיט די אַנדערע גרינדער-אַרגאַניזאַציעס פֿונעם נניעם 'צענטער פֿאַר יידישער געשיכטע' און מיט אַנדערע אָנגעזעענע אַקאַדעמישע אינסטיטוציעס".

וועגן ד"ר רינס' נאַמינאַציע האָט קאַמענטירט ברוך-אלי סלאָוין, דער פֿאַרזיצער פֿון דער ייוואָ-פֿאַרוואַלטונג: "ד"ר רינס האָט אַ סך טאַלאַנטן - ער איז אַ פּעדאַגאָג, אַ פֿאַרשער, אַן אַדמיניסטראַטאָר און אַן אָנפֿירער. זינע בקיאות וועלן פֿאַרשטאַרקן דעם ייוואָ אין אַ צייט, ווען מיר באַמיען זיך אונטערצונעמען נניע וויכטיקע פּראָיעקטן".



1.5 מיליאָן דאָלאַר געשאַפֿן

מ. זעלמאַנאָוויטש: באַגריסונג צום יוואָ-באַנקעט 1999

אונדזער יידישער געשיכטע; פֿון אויפֿהאַלטן, פֿון פרעזערווירן און זאָרגעוודיק אָפהיטן די עקספּאַנאַטן און דאָקומענטן פֿון אונדזער נעכטן. אָבער, „אויב נישט נאָך העכער“... נאָך וויכטיקער ווי דאָס איז די נאַציאָנאַלע מיסיע, וואָס דער יוואָ טוט היינט – אין זיינע באַמזונגען אינצופֿלאַנצן יידיש, אונדזער מאַמע־לשון, צווישן די יונגע אַמעריקאַנער דורות. לאַמיר אייך געבן איין ביישפּיל פֿון אַ סך, און לייענען פֿאַר אייך אַן עסיי פֿון אַ יונגער יידישער פֿרוי – איר נאָמען איז דינה גאַלערס – געשריבן טאַקע אין יידיש, געשיקט צום יוואָ מיט אַן אַפּליקאַציע אָנגענומען צו ווערן אין דעם יוואָ-יידיש”

[המשך אויף ז' ב]

ביים 74סטן יוואָ-באַנקעט, דעם 27סטן אפריל הנייאר, זיינען געשאפֿן געוואָרן 1.5 מיליאָן דאָלאַר. מאַטל זעלמאַנאָוויטש האָט באַגריסט דעם עולם אויף יידיש.

עס איז מיר געגעבן געוואָרן די פּריווילעגיע היינט אָונט צו זאָגן אַ פֿאַר ווערטער אין יידיש. איך רעד צו אייך, חשובֿע פֿאַרזאַמלטע, אין נאָמען פֿון דעם קאָמיטעט פֿון דעם בונד־אַרכיוו ביים יוואָ. דעם לעצטן יאָר איז געפֿייערט געוואָרן דער 100-יאָריקער יובילעום פֿון דעם יידישן אַרבעטער־בונד – אַ גאַנצער יאָרהונדערט פֿון העראַזשן קאַמף פֿאַר דער סאַציאַלער און נאַציאָנאַלער באַפֿרײונג פֿון דעם יידישן אַרבעטער־פֿאַלק; אַ יאָרהונדערט פֿון ליידין, פֿון בלוט און פֿון טרערן, פֿון אונדזער שווער געפרוּוּטן יידישן פֿאַלק. און דאָך זענען מיר דאָ! – און אונדזער היסטאָרישער גאַנג איז פֿאַראַייביקט אין דעם בונד־אַרכיוו, וואָס איז אַ טייל פֿון דעם יוואָ. דער יוואָ וואָס האָט ביז איצט אַרײַנגעשריבן אַ ווּנדערלעך היסטאָריש קאַפּיטל אין



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ד״ר קאַרל רײַנס באַשטימט געוואָרן פֿאַר עקזעקוטיוו־דירעקטאָר

ד״ר יוואָ־פֿאַרוואַלטונג האָט באַשטימט ד״ר קאַרל רײַנס פֿאַרן נײַעם עקזעקוטיוו־דירעקטאָר פֿונעם יוואָ. זײַן קאַדענץ וועט זיך אָנהײבן דעם 30סטן אויגוסט 1999. ד״ר רײַנס, אַ מומחה אין מאָדערנער אײראָפּעזישער געשיכטע, איז ביז אַהער געווען דער ספּעציעלער געהילף פֿאַר קאָמונאַלע באַציונגען צום פרעזידענט פֿונעם אַדעלפֿי־אוניווערסיטעט.

[המשך אויף ז' ב]



דער יוואָ עפֿנט זיך ווידער פֿאַר פֿאַרשאַרבעט
דער יידישער וויסנשאַפֿטלעכער אינסטיטוט – יוואָ איז ווידער אַ מאָל אָפֿן פֿאַר פֿאַרשאַרבעט בלוז לויט באַשטעלונגען. נאָך אַ באַשטעלונג טעלעפֿאָנירט 212-246-6080. דער אַרײַנגאַנג צום יוואָ ביים „צענטער פֿאַר יידישער געשיכטע“ געפֿינט זיך אויף 22 וועסט 17טע גאַס, צווישן 5טער און 6טער עוועניו.

אינהאַלט

- יערלעכער בענעפֿיט. ב
- אַבֿיבֿה אַסטרינסקי;
- משה־זכריה בעקער ג
- אַבראַמאָוויטש־בוך ד
- אינטערנאַציאָנאַלער סעמינאַר;
- דיסקל בונדישע לידער. ה
- יוואָ־שטיצערס אין ליטע,
- מאַסקווע, ישׂראל. ו-ז
- יידישע מאַמענטן אין
- מיטל־אײראָפּע ח
- קאָמינסקי־אויסשטעלונג;
- קאַלעדזש־יידיש ט
- נעקראָלאָג און יאַרצײטן י

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