

# SUMMARIES

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Agata Rybińska

LITERATURA RELIGIJNA W JĘZYKU JIDYSZ OD XVI DO PIERWSZEJ  
POŁOWY XX WIEKU. REKONESANS BADAWCZY

## RELIGIOUS LITERATURE IN YIDDISH FROM THE SIXTEENTH TO MID-TWENTIETH CENTURY: A RESEARCH OVERVIEW

The aim of the article is to indicate the variety of religious literary works in Yiddish by presenting selected groups of texts: Yiddish translations of the Bible, prayer books and *muser* (ethical) literature. A scrutiny of scholarship, mainly from the twentieth century, allowed the author to formulate research perspectives and stress the need to undertake further research, publications of translations and new editions of Yiddish texts.

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### KEYWORDS

religious literature in Yiddish, translations of the Bible into Yiddish, Yiddish prayer books, Yiddish *muser* literature

**Marcin Wodziński**

**CHASYDYZM A ŹRÓDŁA W JĘZYKU JIDYSZ**

## **SOURCES IN YIDDISH FOR THE STUDY OF HASIDISM**

The article offers an overview of sources and research practices dominant in scholarship on Hasidism with a special emphasis on Yiddish sources. The author presents three categories of sources in Yiddish especially valuable for the study of the history and culture of Hasidism that have been hitherto insufficiently recognized or implemented in the research practices of scholars of Hasidism. The first of these source categories is the Yiddish sermon, until recently almost unknown to students of Hasidism even though it was commonplace knowledge that all the Hasidic sermons, as of all other Ashkenazi Jews, were delivered in Yiddish. The discovery of preserved manuscripts of Hasidic homilies in Yiddish offers a new perspective on this critically important ritual of Hasidism. The second category of sources discussed here is the Hasidic tale, of which a sizable section has been published in Yiddish. The author indicates the importance of corpus analysis, i.e. research approaches that will engage the complete set of all the tales, and not only selected collections, in either Hebrew or Yiddish. Similarly, the third category of sources, i.e. Yiddish egodocuments are analyzed as best understood in comparison with other Jewish egodocuments in other languages. The underlying argument of the article is the importance of an integrative and comparative approach that does not create artificial divisions between categories of sources on the basis of their language, origin, or ideological position.

### **KEYWORDS**

Hasidism, Yiddish, sermons, tales, egodocuments, comparative studies, quantitative studies

**SUMMARIES**

Marek Tuszewicki

ŹRÓDŁA W JĘZYKU JIDYSZ W KONTEKŚCIE BADAŃ  
NAD KULTURĄ MEDYCZNĄ EUROPY WSCHODNIEJ

## YIDDISH SOURCES IN THE CONTEXT OF RESEARCH ON THE MEDICAL CULTURE OF EASTERN EUROPE

Exploring writings in Yiddish is one of the basic conditions of undertaking reflections on various aspects of Jewish culture in Eastern Europe. This pertains to the questions of health, perceptions of diseases by the Jewish community and ways of dealing with them. The author discusses various categories of written sources: medical guidebooks originating from progressive and traditional milieus, autobiographical texts and memoirs, as well as folklore collections, both printed and handwritten. All of them constitute an extremely interesting body of documentation, sufficiently varied and complex to facilitate research on earlier medical culture of Ashkenazi Jews in its different manifestations. From the point of view of Yiddish studies these sources seem interesting also because they give an insight into the history of the Yiddish language, reveal its significance for a researched community and indicate continuous interaction between *mame loshn* (lit. mother's tongue, i.e. Yiddish) and *loshn koydesh* (Hebrew) and the surrounding languages.



### KEYWORDS

history of medicine, folk medicine, Yiddish literature,  
Hebrew literature

SUMMARIES



776 — 777

Joanna Nalewajko-Kulikov

**PRASA ŻYDOWSKA NA ZIEMIACH POLSKICH  
JAKO ŹRÓDŁO DO DZIEJÓW POLSKICH ŻYDÓW –  
WYZWANIA, STAN BADAŃ, DEZYDERATY**

## **JEWISH PRESS IN THE POLISH LANDS AS A SOURCE FOR THE HISTORY OF POLISH JEWS: CHALLENGES, THE STATE OF RESEARCH, AND POSTULATES**

The Jewish press that had always been a valuable source for historians of Polish Jewry, became even more popular with the advent of new technologies, such as digitalization and the Optical Character Recognition (OCR) system. The article discusses their advantages and disadvantages while also presenting a short outline of the history of the trilingual Jewish press (with a particular focus on the Yiddish press) in the Polish lands, from the 1820s until today. It also depicts the current state of Jewish press research in Poland (since 2012, when the first collective volume dedicated to the Jewish press was published), including monographs, published sources, doctoral dissertations, etc. as well as challenges faced by researchers. The author includes a few possible topics deserving further research in the future.

### **KEYWORDS**

Jewish press, Yiddish press, press history, Polish Jewry, digitalization

SUMMARIES

Jowita Pańczyk

SPECYFIKA PERIODYKU „DI GOLDENE KEJT” W LATACH 1949–1959

## THE SPECIFICITY OF *DI GOLDENE KEYT* IN THE YEARS 1949–1959

The article is an attempt to present the main characteristics of the periodical *Di Goldene Keyt* in the years 1949–1959. The editor-in-chief of this Yiddish journal published in Israel and devoted to both Yiddish literature and social problems of Israel was Avrom Sutzkever, one of the most important Yiddish poets, while it was financed and published by the Zionist organization Histadrut. The author of the article claims that in its early period the content of the periodical can be perceived as a result of the compromise between the artistic aspirations of the editor and expectations of the Zionist publisher. At the beginning the author gives a short outline of the political-historical context. Moreover she describes the circumstances in which the periodical came into being and the first articles and manifestos published by its editors. The most important themes are discussed together with various strategies of the politics of memory applied by the editors and the influence of *Di Goldene Keyt* on the post-war canon of Yiddish literature is analysed. At the end selected voices of women publishing in the periodical are given attention.



### KEYWORDS

Yiddish, literary periodical, Israel, *Di Goldene Keyt*,  
Avrom Sutzkever, “the golden chain”

SUMMARIES



778 — 779

Adam Kopciowski

ŹRÓDŁA W JIDYSZ DO HISTORII ŻYDÓW W LUBLINIE

## YIDDISH SOURCES FOR THE HISTORY OF JEWS IN LUBLIN

The main aim of the article is to present and describe Yiddish sources on Jewish Lublin as well as to show via the local context cross-regional regularities pertaining to documenting the history and culture of other Jewish communities that existed on the Polish lands up until the Holocaust. In the introductory part the history and types of hitherto Polish research on Jewish Lublin are presented, most of them disregarding and undervaluing Yiddish sources. In the main body of the article Yiddish archival sources, press (published both in Lublin itself and by Jewish associations outside Poland) and books (historical monographs, biographies, memoirs and the Lublin memorial book) are listed. They are characterized by the circumstances and history of their origin, presentation of their creators and/or authors, contents (with the focus on those devoted to the history of the city and its Jewish inhabitants) and their state of preservation and availability. At the end of the article some recent publications based on Yiddish sources and written by scholars from Lublin are indicated together with suggestions of their application in further research on the history of Jewish Lublin.

### KEYWORDS

Yiddish, Lublin, Jews, press, memoirs, the memorial book

SUMMARIES

Monika Adamczyk-Garbowska,  
Joanna Degler (Lisek)

**POLSKIE PRZEKŁADY Z LITERATURY JIDYSZ –  
PROJEKTY, SERIE, TENDENCJE (2006–2021)**

## **POLISH TRANSLATIONS OF YIDDISH LITERATURE: PROJECTS, PUBLISHING SERIES, TENDENCIES (2006–2021)**

The article is an overview of Polish translations from Yiddish published in book form in the years 2006–2021. The authors place numerous publications into different generic and thematic categories and discuss them in the context of multicultural local heritage, autobiographical writings and ongoing dissemination of sources on Jewish history and culture. An important question in the discussed period is redefining the canon of Yiddish literature and culture as reflected by translations that present Yiddish to the Polish audience as the language of among others avant-garde, literary experiments and activity of women authors. Additionally, selected translation strategies pertaining to Yiddish literature are presented in relation to the changing reading and reception profiles.

### **KEYWORDS**

translation, Yiddish language, Poland, translators,  
Yiddish literature, anthologies

SUMMARIES

780 — 781

Natalia Krynicka

**CZY TYLKO SĄSIEDZKA UPRZEJMOŚĆ LUB ETNOGRAFIA STOSOWANA?  
LITERATURA POLSKA W PRZEKŁADACH NA JIDYSZ**

## **NEIGHBOURLY CORDIALITY OR APPLIED ETHNOGRAPHY? POLISH LITERATURE IN YIDDISH TRANSLATION**

The article outlines the history of translations of Polish literature into Yiddish from the late 19th to the early 21<sup>st</sup> century, both in Poland and abroad. It aims at a periodization of translation activities and an analysis of the criteria of selecting translated texts. Translations from Polish are contrasted with translations from other languages into Yiddish, and presented in the broader context of the Yiddish publishing movement, as well as the interest in Polish culture on the part of the Jewish readership. The juxtaposition shows that, against the background of translations of world literature, Polish literature does not occupy a privileged position, and yet it has a special status because of the intertwining of Jewish and Polish history. The article is a contribution to the study of the history of translation, as well as Jewish-Polish intercultural contacts.

### **KEYWORDS**

Yiddish culture, Yiddish literature, Polish literature in translation, reception of Polish literature, literary translation, translators of Polish literature, intercultural relations, Polish-Jewish relations

SUMMARIES



Andrzej Pawelec,  
Magdalena Sitarz

***DER SHEYDIM TANC* ESTER KREITMAN PO ANGIELSKU –  
PERSPEKTYWA PRZEKŁADOZNAWCZA**

## **ESTER KREITMAN'S *DER SHEYDIM TANTS* IN ENGLISH: A TRANSLATIONAL PERSPECTIVE**

In this article the authors present and analyze the English translation of Esther Kreitman's autobiographical novel *Der sheydim tants* (1936) published after the war (1946) by her bilingual son and an English writer in his own right, Maurice Carr. Examples of numerous changes of various aspects of the textual world are provided: proper names, forms of address, tenses in narration, ethnographic details, intercultural communication and humour. The authors argue that while translating a novel written in Yiddish, one must take into account the extent to which the source reality is part of the historical background of the target culture. Consequently, a translation into English – far removed from the Yiddishland culture – should be supplemented with original details when serving as the source of indirect translation into Polish.



### **KEYWORDS**

Esther Kreitman, *Der sheydim tants*, Maurice Carr, Yiddish, intercultural translation

SUMMARIES



782 — 783

Ewa Geller,  
Agata Reibach

JIDYSZ W SIECI POWIĄZAŃ LEKSYKALNYCH:  
ILE JEST POLSZCZYNY W JIDYSZ?

## YIDDISH IN THE NETWORK OF LEXICAL CONNECTIONS: HOW MUCH POLISH IS THERE IN YIDDISH?

The article consists of two main parts. In the first part the hitherto application of digital technologies to research on Yiddish language and culture is presented, indicating a division into repositories and current research projects. In the second part a concrete example of application of the digital method of cross-linking and mapping of lexical items of Polish origin in Yiddish is discussed. On the surface such words like *breg* or *večere* should be simply treated as Polish borrowings and only a more profound analysis by means of both methods can reveal substantial differences. Thanks to this a universal test enabling distinguishing *lexical relics*, i.e. words remaining from the earlier language (a Slavic substrate) after its transformation into a new one, from *borrowings*, i.e. words that passed to Yiddish from the surrounding language (the Polish adstrate) as a result of the long lasting language contact was elaborated. The results of research conducted by means of this method strengthen the hypothesis on an exchange of language as a cause of the development of a separate Yiddish language (eastern) and in this sense are a continuation of the article published in 2008 in the volume *Jidyszland – polskie przestrzenie* [*Yiddishland: The Polish Spaces*]. The question placed in the title (How much Polish is there in Yiddish?) aims first of all at indicating that the answer is sometimes deeply hidden under the lexical matter, and obtaining it requires modern methods and tools of digital humanities which will occupy an important place in future Yiddish studies in general.

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### KEYWORDS

lexical borrowings, Polish borrowings in Yiddish, relics, digital humanities, mapping, cross-linking, comparative studies

Zuzanna Łapa

SŁOWIAŃSKIE ŚRODKI AUGMENTATYWNO-PEJORATYWNE W JIDYSZ  
JAKO PRZYKŁAD ZJAWISKA FUZZI W JĘZYKOZNAWSTWIE KONTAKTOWYM

## SLAVIC AUGMENTATIVE AND PEJORATIVE DEVICES IN YIDDISH AS AN EXAMPLE OF FUSION IN CONTACT LINGUISTICS

The article makes the case for treating Yiddish augmentative morphology as an example of a wholesale adoption of morphological inventory from Slavic languages. This process is recognized as *fusion* and is present in various languages in contact with each other. Slavic-origin suffixes in Yiddish underwent backwards diffusion, spreading into non-Slavic domains of the lexicon. The rationale for this phenomenon might be the lack of affixal augmentative devices in non-Slavic donor languages of Yiddish, which is not the case for other derivational categories, such as the diminutive. The article is constructed as a corpus study and a comparative analysis of donor and recipient languages' corresponding suffixes.

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### KEYWORDS

morphology, augmentative, language contact,  
backwards diffusion

SUMMARIES

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784 — 785

Anna Nienartowicz

MIĘDZY *HOJZ* A *HOUSE* – SOCJOLINGWISTYCZNY ASPEKT  
*YINGLISH* NA WYBRANYCH PRZYKŁADACH REKLAM DRUKOWANYCH  
W DZIENNIKU „FORVERTS” W LATACH 1920–1946

**BETWEEN “HOYZ” AND “HOUSE”:  
THE SOCIOLINGUISTIC ASPECT OF *YINGLISH*  
ON SELECTED EXAMPLES OF ADVERTISEMENTS  
PUBLISHED IN THE *FORVERTS* DAILY  
IN THE YEARS 1920–1946**

As an attempt to follow contemporary tendencies in Jewish studies that examine phenomena on the so called “borderland” between Jewish and non-Jewish cultures, the article aims at showing the development of *Yinglish*, i.e. the ethnolect formed as a result of mutual interferences of Yiddish and American English. Advertisements placed in *Forverts*, the Yiddish New York daily in the years 1920–1946 constitute the research material. By using tools of contact linguistics, and in particular accommodation theory, elements of *Yinglish* underwent a phonetic, morphological and semantic analysis. The results of the research show the channels via which speakers of Yiddish were getting closer to the American English linguistic community. This also facilitated tracing the process of shaping a new Jewish-American identity of the users of this ethnolect. Apart from linguistic analysis, scholarly literature on Yiddish in the United States was presented in order to specify the place of *Yinglish* in contact linguistics of Jewish languages in the United States.

**KEYWORDS**

*Yinglish*, contact linguistics, ethnolect, *Forverts*, *The Forward*, Yiddish in the USA, Jews in the USA, advertisements

SUMMARIES

Karolina Koprowska

WYTWARZANIE MIEJSCA URODZENIA. PRAKTYKI ZBIOROWE

## CONSTRUCTING THE BIRTHPLACE: COLLECTIVE PRACTICES

The article is an attempt to investigate strategies of reconstructing a Jewish birthplace and evoking its identity potential in the context of migration and displacement. The author analyzes literary and cultural practices of *landsmanshaftn*, Jewish hometown associations, which aim at creating an image of the birthplace (especially pre-war publications and post-war memorial books). These associations are perceived as emotional communities of migration which use the birthplace as a tool for preserving Jewish collective identity and cultural memory.

### KEYWORDS

birthplace, *landsmanshaft*, diaspora/galut, migration, Holocaust, memorial books

SUMMARIES

786 — 787

Adam Stepnowski

ŻYDOWSKA PRZESTRZEŃ W POWIEŚCIACH SZUNDOWYCH  
NA TLE JIDYSZOWEJ LITERATURY KANONICZNEJ DO 1917 ROKU

## JEWISH SPACE IN SHUND NOVELS AGAINST THE BACKGROUND OF CANONICAL YIDDISH LITERATURE UNTIL 1917

The aim of the article is an analysis of spatial elements present in Yiddish literature from approximately 1860 to 1917. A special emphasis is placed on the interpretation of works classified as *shund*, i.e. short stories and novellas addressed at a mass audience. Ways of creating the image of the Jewish space in these books are discussed against the background of canonical literature of that period. The analysis of the collected material made it possible to indicate differences between the two categories of texts. *Shund* authors did not construct a nostalgic image of the shtetl known from canonical literature. They paid more attention to urban and non-traditional Jewish spaces and treated them in a more positive and attractive manner. An additional element that made *shund* publications more appealing for readers was an introduction of exotic places not geographically connected with Erets Isroel [The Land of Israel], and based on drawing from colonial patterns borrowed from European adventure fiction.

### KEYWORDS

popular literature, non-canonical literature, *shund*, space, shtetl, city, exoticism

SUMMARIES

Aleksandra Gluba-Pieprz

**BRYLANTY I DOLARY. HANDEL KOBIEȘAMI NA KARTACH  
FIKCYJALNYCH I NIEFIKCYJALNYCH UTWORÓW LITERATURY JIDYSZ  
ORAZ LITERATURY POLSKIEJ W DWUDZIESTOLECIU MIĘDZYWOJENNYM**

## **DIAMONDS AND DOLLARS: TRAFFICKING OF WOMEN IN YIDDISH AND POLISH FICTION AND NON-FICTION IN THE INTERWAR PERIOD**

The article contains a comparative analysis of literary representations of marginal social groups, generally perceived as “cursed”: pimps, procurers, traffickers and other individuals involved in the gigantic trade of prostitution. The examples are taken from interwar fiction in Yiddish and Polish. Such figures, “cursed” in Jewish collective memory and accused of crimes against their own people, cast on the social margins of the Diaspora, but also used by the antisemitic discourse, entered fiction at the end of the nineteenth century at the time of mass emigration of East Europeans to both Americas. The author made use of fragments from the anthology *Arkhib far yidisher shprakhvisnshaft, literatur forshung un etnologye* [*Archive for Yiddish Linguistics, Literary Research and Ethnology*] edited by Noah Prilutski and Shmuel Lehman and published in 1933, Argentinian diaries of Mordke Alperson *30 yor in Argentine: Memuarn fun a yidishn kolonist* [*30 Years in Argentina: Diaries of a Jewish Colonist*] published in the years 1923–28, and selected works by Sholem Asch. Polish texts used for the analysis include Wanda Melcer-Rutkowska’s reportage *Nad srebrną rzeką* [*At the Silver River*] from 1927 and selected popular novels written by Antoni Marczyński and Edmund Czapliński.

### **KEYWORDS**

prostitution, procuration, trafficking of women, interwar literature, Polish literature, Yiddish literature, diaries, reportage, popular literature, antisemitism, stereotypes in literature, gender

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788 — 789

Anna Ciałowicz

**„NAJBARDZIEJ POSZKODOWANE I NAJBARDZIEJ PRZEŚLADOWANE  
ZE WSZYSTKICH POSZKODOWANYCH I PRZEŚLADOWANYCH”.  
SŁUŻĄCE ŻYDOWSKIE**

## **“THE MOST VICTIMIZED AND MOST PERSECUTED AMONG ALL MOST VICTIMIZED AND MOST PERSECUTED”: JEWISH MAID SERVANTS**

Jewish maid servants, who were less numerous than their Christian counterparts and started organizing themselves later to fight for their rights, had the support of two milieus: Communist and Zionist. It was the Communist Party of Poland that had an influence on the Association of Jewish Maid Servants established in 1919 and struggling under the leadership of Etlā Bomsztyk for the improvement of working conditions and “humane treatment.” Only in the mid-1930s did the Association of Jewish Women (Yidishe Froyen Organizatsye) get involved in their struggle. With the help from the Jewish Economic Committee, this political organization with Zionist inclinations initiated the first Jewish courses of home economics. Before World War II only a dozen women managed to complete those courses, but they were supposed to serve as an example and take responsibility for raising the prestige of a house maid. The initiator of those courses, Zofia Syrkin-Binsztejnowa, saw in raising professional qualifications a chance to stop the “boycott” of Jewish maid servants since Jewish housewives preferred to employ Christian servants.

### **KEYWORDS**

Jewish maid servants, women’s history, Polish-Jewish relations, Yidishe Froyen Organizatsye (Association of Jewish Women), Etlā Bomsztyk, Alā Gołąb-Grynbergowa, Zofia Syrkin-Binsztejnowa, Rajzla Rochla Sztejnowa

SUMMARIES



Agata Zapasa

**„GEWEN BAJ UNZ MESZUNEDIKE PARSHOYNEN...”.  
NARRACJE O ODMIEŃCACH W KSIĘGACH PAMIĘCI**

## **“GEVEN BAY UNZ MESHUNEDIKE PARSHOYNEN...”: NARRATIVES ABOUT THE “OTHERS” IN MEMORIAL BOOKS**

The article contains an analysis of narratives about figures of the so called “Others” among Jewish inhabitants of the shtetl. The research encompassed memoirs about local misfits and freaks, i.e. people living somewhat at the margins of their communities, individuals who in the opinion of former inhabitants of a shtetl deviated in different ways from the norm. The selected sources include texts referring to the period before the outbreak of World War II published in memorial books from the territory of the Second Polish Republic. They constitute a collection of subjective narratives shaped in individual and collective memory. Traditionally, strange and untypical persons are called in Yiddish *meshugoim* (lit. the mad ones), but this category is wider than the Polish (or English) equivalent of this word. Among the “others” one could find people with mental impairments, physical defects (among others disabled, suffering from speech impediments or strikingly ugly) and those socially underprivileged due to their inability to adapt or even because of the low status of their employment or lack of it. The author examines the reasons for the inclusion of portraits of such figures in various memoirs, the narrative perspectives and ways of constructing stories about such people as well as the narrators’ attitudes to the portrayed individuals.

### **KEYWORDS**

yizker books, misfits, “the Others”, Yiddish, shtetl

SUMMARIES

790 — 791

Anna Szyba

**PRYWATNE ŻYDOWSKIE KOEDUKACYJNE SEMINARIUM NAUCZYCIELSKIE  
ŻYDOWSKIEGO CENTRALNEGO KOMITETU OŚWIATY W WILNIE (1921–1931) I JEGO  
ROLA W TWORZENIU ŚWIECKIEGO SZKOLNICTWA ŻYDOWSKIEGO W POLSCE**

**THE PRIVATE JEWISH COEDUCATIONAL TEACHERS'  
SEMINARY OF THE JEWISH CENTRAL EDUCATIONAL  
COMMITTEE IN VILNIUS (1921–1931) AND ITS ROLE  
IN THE FORMATION OF THE SECULAR JEWISH SCHOOL  
SYSTEM IN POLAND**

In November 1921, the Private Jewish Coeducational Teachers' Seminary of the Jewish Central Educational Committee in Vilnius began its functioning. It was a unique institution – the only seminary preparing teachers to work in secular Jewish schools with Yiddish as the language of instruction. During the ten years of its existence, 101 students graduated from the college, most of whom later worked in TSYSHO schools throughout the country and were remembered by their students as exceptional educators. Teaching at the seminary was conducted in an innovative way. Outstanding Jewish educators (among them Abraham Golomb, Roza Symchowicz and Isroel Biber) used methods propagated by the dynamically developing new pedagogy. The article presents the history of the seminary from the moment the idea of its establishment was conceived to its sudden closure. The author examines the legal situation of the institution and its disputes with the Polish authorities about the possibility of continuing educational instruction in Yiddish and the rights of a public school. It also mentions the financial situation and the problems with the continuous lack of sufficient funds. The pedagogical methods used in the school are presented as well. The author made use of hitherto unexamined archival documents.

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**KEYWORDS**

TSYSHO Central Yiddish School Organization, Jewish schools, Jewish teachers, Yiddish, antisemitism

Piotr Sewruk

„BŁOGOSŁAWIONE NIECH BĘDĄ RĘCE, KTÓRE BUDUJĄ!“. OKOLICZNOŚCI  
BUDOWY DOMU LUDOWEGO IM. I. I. PERECA W LUBLINIE

## “BLESS THE HANDS THAT ARE BUILDING IT!”: CIRCUMSTANCES OF THE CONSTRUCTION OF THE PERETZ COMMUNITY CENTRE IN LUBLIN

The construction of the Peretz Community Centre was the most spectacular secular Jewish undertaking in Lublin during the interwar period. Although the idea was supported and carried out by various social and political groups, the main place in the Building Committee was occupied by activists of the local branch of the Bund party that treated this as the most important and exemplary initiative of the late 1930s. The construction of the building was widely discussed in the local press in the Yiddish language, both in the Bund periodical *Lubliner Sztyme*, and independent (non-partisan) daily *Lubliner Tugblat*. Additionally, the Building Committee published a leaflet describing and propagating the undertaking. The aim of the article is a presentation of reasons for the realisation of this project and the stages of its implementation. The focus is placed on the ideological assumptions of the project that stressed the necessity of creating a secular Jewish cultural centre open for everybody as an alternative for the rabbinical seminary Yeshiva Chachmei Lublin, active in the city from the early 1930s. The initiative was also used as a tool of party propaganda, to disseminate among Jewish inhabitants of Lublin the proletarian ethos and strengthening the necessity of creating the autonomous Jewish cultural life in the Polish state, contrary to suggestions and postulates on the necessity of emigration of Jews raised both by Polish political groups and Zionists. The article is based primarily on Yiddish sources (press and the memorial book) and documents from the State Archive in Lublin.

### KEYWORDS

Lublin, Peretz Community Centre, The Bund, community centre, Lublin Jews, *Lubliner Shtyme*, Jewish school, Yiddish, *yiddishkayt*

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792 — 793

Agata Dąbrowska

GŁOS TEATRU W KWESTII ABORCJI: *CYANKALI* W REŻYSERII  
LEONA SCHILLERA ORAZ MOJŻESZA LIPMANA

**THE VOICE OF THEATRE IN THE ABORTION  
DISPUTE: *CYANKALI* DIRECTED BY  
LEON SCHILLER AND MOJŻESZ LIPMAN**

The main aim of this article is to present the reception of the theatrical productions of *Cyankali* by Friedrich Wolf directed by Leon Schiller and Moishe Lipman. The author discusses not only the artistic values of these adaptations, but also attempts to analyze their reception from the perspective of social and political relations in interwar Poland. In this regard, the focus is in particular on showing how the announcements and reviews of the performances were used by Jewish journalists to participate in the discussion on the shape of Polish provisions regulating the issue of abortion. The article also presents the dispute in the Yiddish and Polish nationalistic press over the issue of the legitimacy of staging the play, which – both due to the issues raised and the formal measures used – aroused extreme emotions among the audience.

**KEYWORDS**

abortion, Yiddish, Jewish theatre, Leon Schiller,  
Moishe Lipman

SUMMARIES

Agnieszka Żółkiewska

**„FRONTEM DO JĘZYKA ŻYDOWSKIEGO” – JIDYSZOWY RUCH  
KULTURALNY W GETCIE WARSZAWSKIM**

## **“SUPPORT THE YIDDISH LANGUAGE”: THE YIDDISH CULTURAL MOVEMENT IN THE WARSAW GHETTO**

A wide Yiddish oriented cultural movement existed in the Warsaw ghetto, initiated by the clandestine Yidishe Kulturele Organizatsye [Jewish Cultural Organization] and the legally working Tsentrale Imprezn-Komisy [Central Commission for Events]. According to the author's hypothesis the creation of the movement was supposed to stop the process of Polonization that was quite visible in the closed Jewish quarter in Warsaw. The goals of the movement were carried out by a network of home committees that disseminated and propagated Yiddish culture.

### **KEYWORDS**

Warsaw ghetto, Yiddish, assimilation, Polonization,  
language war, cultural life in the Warsaw ghetto, Tkuma,  
intergroup conflict

SUMMARIES

794 — 795

Monika Polit

NAUCZANIE JIDYSZ W GETCIE ŁÓDZKIM W ŚWIETLE DOKUMENTÓW  
Z ARCHIWUM PAŃSTWOWEGO W ŁODZI I NACHMAN ZONABEND  
COLLECTION (YIVO). REKONESANS

## TEACHING YIDDISH IN THE LODZ GHETTO IN THE LIGHT OF DOCUMENTS FROM THE STATE ARCHIVE IN LODZ AND NACHMAN ZONABEND COLLECTION AT YIVO: PRELIMINARY FINDINGS

The article constitutes an introduction to the analysis of the systemic teaching of Yiddish in the Lodz Ghetto, an issue which so far has not been discussed in detail. Yiddish started to be implemented there as the language of instruction in the autumn of 1940. However, due to the lack of competent staff and the unavailability of textbooks, this task turned out to be very difficult to execute. The paper is based on the materials from the collections of the State Archive in Łódź and the Nachman Zonabend Collection located in the YIVO Institute.

### KEYWORDS

Lodz Ghetto, Mordechai Chaim Rumkowski, teaching Yiddish,  
Yiddish textbooks, Holocaust

SUMMARIES

Magdalena Ruta

**PLEYTIM 1939–1946. DOŚWIADCZENIE SOWIECKIEGO UCHODŹSTWA  
WE WSPOMNIENIACH TWÓRCÓW KULTURY POLSKIEGO JIDYSZLANDU**

**PLEYTIM 1939–1946: THE EXPERIENCE  
OF EXILE IN THE SOVIET UNION IN  
THE MEMOIRS OF CREATORS OF THE CULTURE  
OF POLISH YIDDISHLAND**

Post-World War II culture of the Polish Yiddishland developed under the sign of the Holocaust, concentrating on bemoaning those who perished at the hands of German executioners and registering the experience of those who managed to survive. However, the greatest part of Jewish survivors were people who spent World War II on the Soviet territories. The sufferings of the *pleytim*, Jewish refugees from Poland deported by the NKVD deep inside the Soviet Empire, to gulags or *specposiolki* (special work camps), forced to painstaking labour in kolkhozes, balancing on the edge of life and death due to homelessness, hunger and diseases – after the war were disregarded and fell into oblivion. The article constitutes a preliminary overview of Yiddish language memoirs of representatives of Jewish intelligentsia who in spite of the unfavourable political, psychological and social atmosphere managed to testify to the world about their own sufferings and those of Jewish people in general during their exile in the Soviet Union during World War II.

**KEYWORDS**

USSR, Holocaust, World War II, Yiddish literature, literature of the Soviet experience, exile literature, gulag literature, exile, refugees, memoirs

SUMMARIES

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Bella Szwarcman-Czarnota

*„ICH BIN A WIDERKOL” / „JESTEM ECHEM”*

## ***“IKH BIN A VIDERKOL” / “I AM AN ECHO”***

Before World War II a number of associations and organizations propagating Yiddish culture as well as educational institutions training Yiddish teachers were active in Vilnius. The article focuses on the activities of the Jewish Teachers' Seminary, founded in 1921 and headed by a group of devoted Yiddishists, and its influence on Jewish youth. Among the educators there were the poet Moishe Kulbak, the founder of the YIVO Institute Max Weinreich, the literary historian Max Erik, and others. The director of the seminary was an outstanding educator Abraham Golomb and the vice-director Isroel Biber. The seminary attracted students from all over Poland and most of them resided in a collectively managed dormitory. After ten years the seminary was closed under the pretext of “subversive” activities of some students. Additionally, the author presents a less known institution, the Jewish Music Institute, headed by the pianist Rafał Rubinsztein. In the 1930s the activities of the Institute were favourably acknowledged by the Polish press in Vilnius. Nevertheless the Polish authorities refused to recognize the Institute as a conservatory which meant that a number of its graduates were deprived of necessary certificates and therefore had limited possibilities of employment. Although both the seminary and the institute contended with huge financial problems, they managed to educate a large group of graduates who were ready to work for the benefit of Yiddish language and culture. The article is written from a personal perspective as a posthumous tribute to the author's parents, their teachers and friends.

### **KEYWORDS**

Vilnius, Jewish Teachers' Seminary, VILBIG (Vilna Jewish Education Society), Society for Jewish Arts, Jewish Music Institute, Medem Sanatorium, Ludwik Eckert, Yakov Gershteyn, Abraham Golomb, Isroel Biber, Moishe Kulbak, Max Weinreich, Max Erik, Rafał Rubinsztein, Elza Igdal, Jadwiga Krużanka

SUMMARIES



Anna Rozenfeld

WSPÓŁCZESNY JIDYSZLAND

## CONTEMPORARY YIDDISHLAND

Can we talk about the existence of a contemporary Yiddishland? What is this “mythical land” and what manner of phenomenon is it? Is Yiddishland today a dreamland, a wonderland, a shadowland or a real land? Starting from the transnational concept of Yiddishland, the spiritual land of the Yiddish language and culture, whose “capitals” in the 1930s were Vilna and Warsaw, the author takes a closer look at the significance and functioning of this concept nowadays. What are the contexts of Yiddishland today, does it still matter as a substitute homeland, a virtual space with which Yiddish speakers, writers and artists, the creators of contemporary Yiddish culture, identify themselves? The article presents the results of conversations and interviews conducted over the last ten years with people who are united by the vision of Yiddishland – as a mental state and not a nation state – and who create its living community.

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### KEYWORDS

Yiddish, Yiddish culture, Yiddishism, Yiddish land, Temporary Autonomous Zone