

# APPROBATIONS

## Yiddish Literary and Linguistic Periodicals and Miscellanies:

by Leonard Prager,

with the help of A.A. Greenbaum Darby, PA.:  
Norwood Editions for the Association for the  
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Reviewed by:

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### Purpose and Scope

The following statement on the audience and scope of the work is taken from the publisher's announcement:

*This bibliography aims to serve students of related disciplines such as Jewish folklore, Eastern European Jewish history, Jewish onomastics and others. It provides a selective guide to Yiddish periodicals, excluding dailies, which were wholly or partly literary. It annotates the most important journals and, frequently, gives sample contents. It assists the librarian or collector in establishing the scarcity or availability of items. In most instances, it indicates where the item may be found. It also cites references where more information about the journal can be sought. Where the item has been noted in bibliographies or reference works, this too is often recorded. It lists the contributors to each journal, sometimes copiously and sometimes selectively. At the very least it attempts to list a few representative names. It also records the editors of the periodical.*

*The bibliography includes not only every periodical which the student of Yiddish literature and language needs to know, but a representative body of periodicals — including amateurish efforts, short-lived experiments and bibliographic rarities. The entire work includes almost 400 items and is copiously indexed according to title, contributor(s), editor(s), place(s) of publication and (for miscellanies) date of publication. There is also an extensive introduction, a compendious list of references and other useful features.*

In the Acknowledgements to this publication, Dr. Prager states that "this bibliography was originally conceived by Professor

Khone Shmeruk and myself as part of a larger Guide to Yiddish Literature." This is an extremely welcome initiative, since the field of Yiddish studies is deficient in bibliographic aids. The author and co-author are eminently qualified for the task; both are scholars in Jewish studies and experienced bibliographers, and they have published extensively in the field.

The scope of bibliographies of the Yiddish press has traditionally been defined by geographic criteria. Witness the bibliographies of the Yiddish press in the Russian Empire and its former parts by A. Kirzhnits; the excellent compilation, *Jewish Publications in the Soviet Union*; the two bibliographies by Yisroel Shayn dealing with the Yiddish press in Poland; and the latest in the field — *Prasa Żydowska w Warszawie 1823-1939*, by Marian Fuks (1979). All of these, with the exception of the last, are listed by the author in his References. Dr. Prager, however, has in this work cut across geographic boundaries and compiled a subject/form bibliography listing literary periodicals, regardless of place of origin. This is a very desirable approach since Yiddish literature is universal in nature, despite local variations. It is shaped by a common cultural heritage and language, rather than by the accidents of geography.

The annotations are a very helpful feature of this bibliography. As the author himself remarks, "They are the core of this reference [work] and . . . its least conventional feature" (p. 20). One feels in the annotations the expert touch of a scholar who has a thorough knowledge of the field. According to the introduction, the bibliography contains "about two hundred references to articles on and reviews of specific periodicals" (pp. 20-21). "Sources," an additional feature, lists works in which the periodical is

"briefly cited." Entry no. 134, the periodical *Inzikh*, can serve as an example of the high quality of the annotations. The collation lists volumes, issues, and dates; it notes inconsistencies in numbering and breaks in sequences, as well as changes in frequency. The editors are listed summarily, and also by the issues they edited. Ideological and political orientations are defined succinctly, but clearly. The significance of the periodical as a trend-setter in the contemporary poetic movement is noted. The peculiarities of the spelling system are explained, with a reference to a source dealing with the problem. Finally, the most important contributors are listed.

The scope of the bibliography could have been expanded to include several thousand entries as the author informs us in the introduction (p. 9), but he chose to be selective. The bibliography lists 386 items, and the selection is very judicious.

It is pleasing to find here such important but relatively little-noticed publications as the two anniversary publications of *Haynt* (1928, 1938) and two of *Moment* (1921, 1935), the Bundist *Vokhnshrift far Literatur, Kunst un Kultur* (Warsaw, 1931-35) — which Fuks considers second in importance to *Literarische Bleter* (Fuks, 1979, p. 234) — and *Tshernovitser Bleter* (Chernovtsy, pre-1939 Rumania, 1929-38). The reviewer cannot, however, resist the temptation to point out some omissions, not for the sake of completeness—which the author did not pursue—but for the sake of consistency with the author's selection policy. Examining the Index of Places of Publication, one does not find Beresteczko (Poland), a place where a journal by the name *Tsvit* (Blossoms) was edited by a group of writers who rebelled against the hegemony of Warsaw. One of the contributors was the

gifted poet and translator of Polish poetry into Yiddish, L. (Leyb) Popik, who now lives in Israel.

The place index serves to point out several other lacunae in the bibliography, e.g., for Argentina, the publication *Ilustrirte Literarische Bleter*, edited by the poet Moyshe Knaphais since 1953. Mexico, an important center of Yiddish cultural and literary activities in Latin America, has only one entry—the journal *Foroys* (Forward). Other equally important Mexican literary journals are: *Unzer Vort* (Our Word), 1928-44, *Unzer Lebn* (Our Life), 1929-32, and *Baytrog* (Contribution), 1936—all edited by the poet Yankev Glants. Others were *Meksikaner Shriften* (Mexican Miscellany), 1936-37, edited by the novelist-journalist Moyshe Glikovski, and *Yidische Velt* (Jewish World), 1945-47, edited by the prolific essayist and educator Avrom Golomb. New York City was also slighted in a few instances. If the Vilna and Warsaw editions of *Dos Yidische Folk* (The Jewish People)—the main Yiddish organ of the Zionist party—were listed, why ignore the journal of same title which appeared in New York in the years 1909-52? The Moscow *Eynikayt* (Unity) is included, but its New York counterpart, edited by Nakhman Mayzil in the years 1942-47, is missing. Entry no. 78 lists the anniversary volume of the *Fraye Arbeter Shtime* (Free Voice of Labor), celebrating the period 1899-1929. But there were three other anniversary editions: on the 75th — *A Kleyne Antologye fun 75 Yor Fraye Arbeter Shtime* (A Little Anthology of 75 years of *Fraye Arbeter Shtime*), 1890-1965, (vol. 76, n.s. 2, whole no. 2877, January 15, 1966) — and on the 80th (February 1971) and 85th (January 1976) anniversaries. The anniversary issues of *Haynt* and *Moment* are listed, but several anniversary miscellanies of *Forverts* (Forward) are not. *Kultur un Lebn* (Culture and Life), which supersedes *Kultur und Dertsung* (Culture and Education), did not cease publication in 1969; it appears to date. As for the several “theatrical publications” included, *Di Yidische Bihne* (The Jewish Stage), one of the oldest and most important ones should not have been missed. Its first edition appeared in 1897 and it was reprinted several times. This miscellany, now very rare, contains articles on the history of the Yiddish theater and an amazing collection of theater songs. Its editor was the well-known Kh. Y. Minikes, and an early American-Yiddish writer; M. Zeyfert (i.e., Seiffert, Moses) was among the contributors.

## The Introduction

In the Introduction, the author sets out to prove his main thesis — the importance of the press for the development of Yiddish letters. He enumerates the contributions of

the three classic Yiddish writers — Mendele Moykher Sforim, Sholem Aleykhem and Peretz — to the Yiddish press. He does not, however, distinguish between their contributions to the daily press and to periodicals which they edited or in which they participated as contributors. This distinction is important, since there is a basic difference between these two genres and because dailies are excluded from this compilation.

Proceeding from the particular to the general, the author analyzes the general factors which characterize the development of Yiddish and stresses the “linguistic conflict” and “self-assertion” of Yiddish vis-à-vis Hebrew as a decisive factor. This characterization seems to be too sweeping. There were various periods in the relationship between Hebrew and Yiddish; these were characterized not so much by the degree of intensity of the conflict—as the author asserts—but by different ideologies.

While Yiddish had the status of a “handmaiden” to Hebrew, the two languages co-existed peacefully for most of the 19th Century. The conflict grew and intensified only after the Tshernovits Conference of 1908. S. Niger, whose book *Di Tsveyshprakhikayt fun Undzer Literatur* (Bilingualism in the History of Jewish Literature) is entirely dedicated to the theme “two languages, one literature,” makes the following statement: “The contributors to the Hebrew press, such as Yankev Shmuel Bik, A. B. Gotlober, Mendele Moykher Sforim, Aleksander Harkavi and others, pointed out — in the Hebrew press itself — the importance of Yiddish. The Yiddish press, on the other hand, manifested the greatest respect for Hebrew literature” (Niger, 1941, p. 102). The famous saying by Mendele Moykher Sforim that if he were limited to one language only, it would be like breathing with only one nostril, (quoted by Niger on p. 145) is characteristic of the attitude of the greatest figures in Yiddish literature.

Prager’s second thesis regarding the development of Yiddish literature and press is that it was part of a multilingual complex and, as such, open to interaction and outside influences. But this is again only part of the story — the Yiddish printed word had its specific audience which determined its content and style, as several scholars have noted. Prof. Khone Shmeruk makes the following observation in his review of Marian Fuks’s book on the trilingual Jewish press in Warsaw: “The three languages of the Jewish Press in Warsaw indicated levels of education, cultural aspirations and various ideological tendencies. . . The editors directed the Jewish press at audiences defined by the language of publication. They knew well how to match the contents to the audience’s expectations, to the taste and

level of the readers in the given language only. . .” (Shmeruk, 1981, p. 37).

It is very possible that journals, especially those which appeared simultaneously with or after the appearance of the Yiddish dailies were shaped by “outside” influences to a greater degree than the daily press. The journals were both a symptom and a factor in the development of a new reading audience for Yiddish, the so-called “intelligentsia.” Our point is that the question of “multilingualism” is a complex one and should be qualified, when applied to such varied media as the press.

“Familienzeitschrift” is singled out as a genre to show its West European descent and its role in developing mass readership for Yiddish fiction. The genre was a popular type of a journal, meant mostly for women and adolescents. Prager cites sources to prove that the editor was influenced by “new trends” — most likely by Sholem Aleykhem and his *Shomers Mishpet* (Shomer on Trial) (Berdichev, 1888)—and the desire to improve the taste of his readers. But it was Shomer with his dime novels who was responsible for creating mass readership for Yiddish fiction, not the press nor family journals. Prof. Shmeruk makes the following observation on the subject: “From the 1880s modern reading habits spread also as a result of the enormous success of the Yiddish popular novels, established by Shomer. . . . The daily Yiddish press clearly was able to exploit the reading habits of those accustomed to books of Shomer and his successors, and increased its circulation by publishing serialized novels” (Shmeruk, 1981, p. 46).

Mass readership is a fascinating topic for sociologists of Yiddish literature. According to Dr. Joshua Fishman, whom Prager quotes, the Yiddish daily press achieved the goal of mass readership, while Yiddish books and journals did not. “The masses of Yiddish readers associated Yiddish with the newspaper and the newspaper alone” (Fishman, 1981, p. 33). The point Dr. Fishman is bringing out here is that the masses of Yiddish readers were not even aware of the existence of Yiddish literature. From this observation, the author concludes that “. . . it can not be sufficiently emphasized that the literary journal in Yiddish was cultivated by a minority for a minority” (p. 7). Undue emphasis is placed on this phenomenon, as it is not peculiar to Yiddish literature. Literary magazines in general do not rival the daily press in circulation. If, however, Prager is referring to the journals established by some literary groups in America as being by a minority for a minority, he should have pointed out as well that major Yiddish literary organs, such as *Literarische Bleter* in Warsaw and *Tsukunft* in

New York reached as wide an audience as could be expected — the majority of the Yiddish reading intelligentsia and literary circles. Their prolonged existence (even if supported by communal funds) can testify to their wide social and cultural base in Jewish society.

The role of the journal as a forum for Yiddish literary groups, movements and trends is discussed competently, but briefly, in the section entitled "The Yiddish Journal and the Arts." The emphasis here is on the American rather than the European scene. Summarizing her impressions on the general sections of the Introduction, the reviewer feels that it is stimulating, but somewhat disappointing; the reader would appreciate a more systematic survey of the field, including periodization and classification of the material.

The Yiddish press, and especially journals as distinct from the daily press, still require study and analysis of their development, scope and influence. The significance of Dr. Prager's work is that it will not only facilitate, but also stimulate further research in this field.

#### Excluded Categories

The twenty "Excluded Categories" are discussed in great detail and can be useful for the student of Yiddish literature. Some of the categories, however, warrant discussion.

Group 5 — "Pinkeysim and related items" — is not clearly defined. The genre includes not only destroyed Jewish communities, but also records of any time or place. The term is often used for purely literary categories, as can be seen from entries 239-242 in the body of the bibliography. The cited "*Pinkes far der Geshikhte fun Milkhome un Okupatsye*," for example, is about Vilna at a time when it was not yet "a destroyed Jewish community." Incidentally, the correct title is: *Pinkes far der Geshikhte fun Vilne in di Yorn fun Milkhome un Okupatsye*, and the year of publication is 1922, not 1929. It would have been appropriate for the author to have mentioned here such publications as [*Galitsyaner*] *Unzer Shtime*, *Byalistoker Shtime*, *Zhelekhover Buletin*, *Grodner Opklangen*, and *Der Litvisher Yid* — all dealing with local history and folklore.

One cannot see a valid reason for grouping two Yiddish D.P. periodicals with Pinkesim. These are not local chronicles, but rather miscellanies published by Yiddish authors who lived, with other survivors, in D.P. camps; these publications reflect the urgent need of the Holocaust victims "to tell the world." They are universal rather than local in character and contain important historical and literary material. One of these

journals is *Fun Letstn Khurbn* (Of the Recent Holocaust), whose editor was, for a period of time, the outstanding Holocaust historian, Dr. Philip Friedman. The favorite title of the D.P. miscellanies was *Untervegs* (On the Way). The earliest one appeared as a monthly illustrated supplement to the newspaper *Dos Fraye Vort* (The Free Word) in Feldafing, 1945-46; another monthly under that name was published in Frankfurt-Zeilshheim, 1946-47, and a third—in Linz, Austria in 1948. A precursor of these *Untervegs* was a miscellany of the same title which appeared in Vilna in 1940. It was published by a group of writer-refugees from Warsaw. Among the editors were such names as Noah Prilutski, Y. Y. Trunk and Yisroel Rabon. The periodical is unique in its importance, as it reflects the reactions of the leading literary figures of Polish Jewry to an event which they no doubt felt as fateful in their own lives and in the life of their people. The historical circumstances, the year and place of publication make it a very rare and very precious item indeed.

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Several other periodicals which appeared at fateful crossroads of Jewish history deserve mention, as they are distinguished not only by the time of their publication, but also by the weight and caliber of their contributors. One such periodical is *Oyfn Sheydveg* (At the Crossroads), of which two issues were published in Paris in 1939-40 and edited by Eliyohu Tsherikover, with such contributors as Simon Dubnow, Dr. Khayim Zhitlovsky, Yankev Leshtshinsky, Itzik Manger, and Zalmen Shneur. Another is *Untervegs: Literarishes Zamelbukh*, which was published in Odessa in 1916-17. It featured such prominent refugees and displaced persons of World War I as Mendele Moykher Sforim, Kh. N. Bialik, M. Spektor, M. Frug, Yankev Fikhman, and S. Ansky. The concluding essay is by Y. Kh. Ravnitski and is entitled "Tsi Bin Ikh a Yidishist?" (Am I a Yiddishist?) — a question posed by a renowned Hebrew writer. It is currently relevant, since a symposium on the interrelationships between Hebrew and Yiddish literatures was held recently in Israel.

To the dying genre of "yontef-bleter" (holiday issues) in group 10, the author could

have added the lavishly published *Illustrirte Yontef Bleter*, edited by the poet Sh. Y. Londinsky in New York, 1948-51, and the famous holiday issues of *Idisher Kemfer*, which are mentioned in the annotation to the journal, but not in the author's remarks on the genre in the Introduction.

Since Dr. Prager made some exceptions for the excluded category of "Literary Calendars" (group 11), he could have included among the exceptions the issues of *Der Nitslekher Kalendar far di Rusishe Yuden*, edited by Mendele Moykher Sforim in the 1870s and 1880s. In the first issue, dated 1876/77, published in Zhitomir, his "*Kitsur Masoes Binyomin Hashlishi*" (Travels of Binyomin the Third Condensed) appeared. The 1884/85 issue, published in Odessa, contained Mendele's Yiddish adaptation of Leo Pinsker's famous *Autoemancipation*, entitled in the characteristic Mendele Yiddish style "*A Sgule tsu Yidische Tsoures*" (A Remedy for Jewish Afflictions). Also, H. Epfelberg's *Varshaver Yudisher Kalendar*, 1889/90-1898/99, might also have been mentioned or listed, since Epfelberg was a popular early playwright and a friend of Peretz. In his calendar he published plays, poems, and short stories by himself Peretz, Dovid Frishman and others. Epfelberg introduced a feature called "*Alte Literatur*" (Old Literature) in which he reprinted poems from *Varshover Yudische Tsaytung* (Warsaw Jewish Newspaper) which was published in 1867/68. He is mentioned by Prager in the annotation to *Peretses Bletlekh*, but his calendar is not.

To the interesting remarks on group 12 — "Orthodox Literary Journals" — one might add that the genre survives to this day. Among the post-World War II arrivals are: *Dos Idische Vort*, *Der Id*, *Dos Idische Likht*, *Dj Idische Heym*. All of them began in New York in the early fifties, and all feature some literary material. There are also serialized paperback anthologies of religious fiction. (See the informative article by Baker (1977) on Yiddish religious juvenile literature.)

To the curious collection of group 13, "One-man journals," one could add a more serious effort, a relatively little known publication *Mayn Redndiker Film* (Warsaw, 1937-39), by Alter Katsizne.

Under group 16 — "Bilingual journals," the author claims that "There have been a great number of bilingual or trilingual journals one of whose languages was Yiddish" (p. 16). The examples given are the *Jewish Book Annual* (New York) and *Chol Varuach* (sic) (Holon, Israel), but these are rather atypical. The *JBA* is aimed at a specialized audience of professionals, mostly synagogue and academic Judaica librarians. *Chol Varuach* is a rather isolated example of an attempt at reconciliation and co-existence

of Yiddish and Hebrew in modern Israel. Otherwise, the examples of bilingualism or trilingualism are rare in the pre-World War II period. The first Jewish paper in Warsaw — *Der Beobachter an der Vayksel*, 1823, was bilingual; *Kol Mevasser* was a Yiddish supplement to *Hamelits*, but the partnership did not last long. Niger names a few American Yiddish newspapers of the 1870s and 1880s which had Hebrew supplements (Niger, 1941, p. 104). No Yiddish–Russian or Yiddish–Polish publication can, however, be recalled by the reviewer. This phenomenon corroborates the observation of Prof. Shmeruk (1981) that the Yiddish press was aimed at a public who spoke and read almost exclusively Yiddish. Bilingualism — in this case, Yiddish plus a coterritorial language — is a rather recent, post-World War II development. Thus, there is a *Forverts* with an English supplement in New York, the *Folks-Shtime* with a Polish supplement in Warsaw, the trilingual *Tsaytshrift funem Rumenishn Religyezn Yidntum* in Bucharest, and *Sovetish Heymland* of Moscow with a Russian supplement for those who want to learn Yiddish. The type of bilingualism prevalent today is not the Hebrew–Yiddish combination of by-gone days, but Yiddish plus a coterritorial language, as the young generation tries to recapture its lost East European linguistic heritage.

In the final group, “Others” (no. 20), the author includes “Yiddish little magazines produced by circles of Yiddish–language lovers . . . eager to promote and cultivate literary use of the Yiddish language” (p. 18). It seems that the emphasis here is unnecessarily linguistic. The main motive for publishing these magazines was to provide an outlet for people with an urge to write who could not find a forum for their work elsewhere. This makes them more important from the literary point of view. Fortunately, the author did not eliminate many. Two which come to mind are: *Vayter: zhurnal far literatur*, edited by Shloyme Shvarts Moyshe Shteyngart and Yirmyohu Heshesles, of which twenty issues appeared in New York, starting in June 1952, and *Untervegns* (On the Way), “A monthly for literature and communal affairs,” published in New York between March and November 1934, with Eliyohu Shulman among the contributors.

### Romanization

The ideal way to present bibliographic data is to use the alphabet of the original; this bibliography, however, is completely romanized. The reasons for this are not explicitly stated. We assume that the author wished his bibliography to be accessible to institutions and individuals who can not handle the Hebrew and Yiddish alphabets. The

widely-accepted practices of the Library of Congress in handling Hebrew alphabet data may also have been a factor. The principle which the author adopted for transcription—“to present titles in their original form” (p. 21) is a very sound one. Thus, we are grateful to him for the forms “yudishe” and “idishe,” as well as “yidishe.” Unfortunately, the author admits to deviations: “Where bibliographic exactitude is not required I sometimes silently correct older spellings, including non-standard hyphenation” (p. 21). We are not informed, however, of the cases where “bibliographical exactitude” is not required. So we wondered whether the transcription “*Afn Shvel*” is a “corrected” form, or whether it reflects a change in the spelling of the title which is known to us as “*Oyfn Shvel*.” Since the periodical is no longer the organ of the “Frayland–Lige,” but of the “Yidish–Lige,” and its editor, Mordkhe Schaechter, is an expert in Yiddish grammar and orthography, we thought that perhaps he had introduced spelling reforms into his periodical. A check of the latest issues of the journal shows that this is not the case—the journal is still “*Oyfn Shvel*,” but the romanization provided by the journal itself is “*Afn Shvel*,” and Dr. Prager took it from there. He should have indicated the reason for his “deviation,” if he wanted to avoid confusion. This case demonstrates how important it is to preserve the original form and how confusing a “correction” can be. Moreover, we believe that a spelling system is part of a cultural tradition and characteristic of a literary period. If we change it, we deprive a bibliographic item of its recognizable physiognomy.

A loyalty to “standard Yiddish” prompted the author to introduce an additional feature into his bibliographic description — the transcription of the title in *standard* Yiddish, even where the original and standard forms differ in hyphenation only, e.g., *Folksblat/Folks-blät* (non-standard). We question whether this is warranted. Each title is transcribed up to three times: in the “original” form, e.g., *Fraytog*; in standard Yiddish, e.g., [*Fraytik*]; and in translation, e.g., [*Friday*]. While the “standard Yiddish” form does not contribute anything essential, it makes perusal of the bibliography rather cumbersome. Pronunciation and spelling are problems for linguists, but do not have to be dealt with in a bibliography whose purpose is faithful documentation.

In dealing with personal names, the author adopted, to our regret, a different principle from that for titles. “The extent to which the romanizer standardizes non-standard given and surnames is a matter of personal taste” (p. 22). It seems to us that a name is a matter of family tradition, and interference with it, even in the cause of “Standard Yid-

dish,” is an infringement of a person’s right to choose a form of his name. Furthermore, in an age of centralized and standardized cataloging, the lack of uniformity creates considerable difficulties for all concerned. The problems of identification, citation, and filing of names in library catalogs are complicated by arbitrary variations in the form of names. (The YIVO Library’s Yiddish authority file selects the author’s most frequently used form as the uniform heading.)

In short, we are not happy with the forms *Berglson*, *Reyzn*, and *Goldfadn* where the author deleted the “excrescent NHG–origin e” (p. 22), as the forms *Bergelson*, *Reyzen* and *Goldfaden* not only follow the spelling adopted in their writings, but also the common pronunciation of these names. We admit that they are better than the horrors of, e.g. — *Goldfodem*, *Shapire* and *Boreyshe*—which, as we are told, are the possible choices of an intransigent adherent of standard Yiddish; however, the form “*Koyen*, Y. L.” used in the bibliography is also hardly recognizable — the owner of the name spells it in English as “J. L. Cahan.” The name can be pronounced in many different ways: *Kahan*, *Kagan*, *Kohen*, *Kohn*, etc. The form “*Koyen*” is thus an arbitrary choice, based on phonetic considerations which are not known to the uninitiated. Why not stay close to the written form and preserve the letters of the original, if at all possible? This would help those who work with the written word. After all, the printed work is the primary medium of literature; oral forms are the domain of linguists and folklorists.

Given names of Hebrew–Aramaic origin also present a problem for romanized transcription. Here, the principle adopted by the author is the best possible choice. If in the Jewish cultural tradition there exist double forms (defined by the terms *Whole Hebrew* versus *Merged Hebrew*, or “*Oyfruf nomen*” versus “*Rufnomen*”), it is most natural for the written form of expression to use the formal rather than the colloquial form. Written language has its own standards which are often very different from those of oral or colloquial speech. The unacceptability of an arbitrary conversion of the written form to a colloquial one can be illustrated by the use of “*Elye Shulman*” instead of *Eliyohu Shulman* in the body, as well as the indexes of the bibliography. Those to whom the name is familiar—not only from his numerous contributions, but also from personal and direct contact—will shrug off the form “*Elye*” as a pretentious imposition. Luckily, this type of transcription is an exception in the bibliography, rather than the rule.

(Continued on page 18, col. 3)

Subject headings for a **Haggadah** published by the Rabbinical Assembly would include:

1. CONSERVATIVE JUDAISM—LITURGY—TEXTS.
2. HAGGADOT—TEXTS.
3. SEDER—LITURGY—TEXTS.

Subject headings for a commentary on the Rabbinical Assembly **Haggadah** would include:

1. CONSERVATIVE JUDAISM—LITURGY—TEXTS—HISTORY AND CRITICISM.
2. HAGGADAH (CONSERVATIVE, RABBINICAL ASSEMBLY).
3. HAGGADOT.
4. SEDER—LITURGY—TEXTS—HISTORY AND CRITICISM.

Please submit your critiques or suggestions for revision of LC policy for our next issue.

## Subject Headings

**Inquisition** has been discontinued as a corporate body, and is now a topical subject heading, which can be divided by place. It cannot, however, be subdivided by HISTORY, nor can it be subdivided by period. The main entry for works dealing with the Inquisition is the name of the defendant for a trial, or of the Inquisitional tribunal.

Changes have been made in LC's use of headings regarding jurisdictions smaller than a city, such as a neighborhood. A neighborhood may be used as a subject, when it is qualified by a city plus its larger jurisdiction, e.g., LOWER EAST SIDE (NEW YORK, N.Y.), but you cannot subdivide at a level lower than a city. A book about the Jews of the Lower East Side would have the subject JEWS—NEW YORK, N.Y., in addition to LOWER EAST SIDE (NEW YORK, N.Y.). Boroughs of the City of New York are treated as neighborhoods, so you can never use "Jews—Manhattan."

New headings which have been established by the Library of Congress, as reported in *Cataloging Service Bulletin* include:

HOLOCAUST SURVIVORS (INDIRECT)  
CHILDREN OF HOLOCAUST SURVIVORS (INDIRECT)  
MOSHAV SHITUFI  
BEIRUT (LEBANON)—MASCARE, 1982  
LEBANON—HISTORY—ISRAELI INTERVENTION, 1982—

Changes in existing subject headings include:

Old  
COLLECTIVE SETTLEMENTS—ISRAEL  
JERUSALEM. TEMPLE. WESTERN WALL

New  
KIBBUTZIM (INDIRECT)  
WESTERN WALL (JERUSALEM)

## Sensitive Subject Headings

The Jewish Librarians Caucus of the American Library Association (ALA) has formed a Subject Access Group, which has concerned itself with biases and inaccessibility of information about Jewish Americans in Library of Congress subject headings. This group has met at past ALA conventions, and has formed a special committee, named the Subject Access Committee, whose purpose is to make recommendations to the Library of Congress for a more systematic table of headings concerning Jewish Americans.

If you are interested in voicing your opinion about the lack of subject headings covering Jewish interests, or about existing incorrect or offensive subject headings contact:

Jewish Librarians Caucus Subject Access Group  
c/o David Cohen, Director  
The Ethnic Materials Information Exchange  
Community Facilities Building, Room 251  
Queens College, CUNY  
Flushing, N.Y. 11367

## CARLJS Collective Cataloging Project

A new source of Hebrew cataloging data is the cooperative project which is being administered by the Council of Archives and Research Libraries in Jewish Studies (CARLJS). Several major Judaica libraries are contributing original Hebrew and Yiddish catalog cards which they are currently generating. Photocopies of these are prepared on card stock and distributed by CARLJS at cost. Orders are handled in bulk only, not on a per title basis.

For details contact Ms. Shirley Schwartz at:

CARLJS  
c/o National Foundation for Jewish Culture  
122 E. 42 St. Room 1512  
Chanin Building  
New York, N.Y. 10017  
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## Abramowicz (cont.)

### Location Data

A final word about information on "Repositories." Since the information is not exhaustive — only "a few of the libraries where the item concerned may be found" (p. 21) are listed — the reader should have been advised that some major American Judaica libraries are likely to have a great many of the titles, although the author was not able to verify this. This is certainly the case for the YIVO Library, which has at least 95% of the materials listed.

Our reservations notwithstanding, we wish to stress the great importance and value of this publication. It is a novel initiative, a work of great scholarship which required a tremendous amount of diligent research and attention to detail. Yiddish scholarship owes Dr. Prager and his collaborators a debt of gratitude.

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The romanization of titles of Yiddish publications in this article and its references is done according to the "YIVO System," found in Uriel Weinreich's *Modern English-Yiddish Yiddish-English Dictionary*. New York YIVO, 1968, p. xxi—Ed. (B.H.W.).

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