

THE LATEST IN YIDDISH STUDIES IN ENGLISH: 2014-2015

Saul Zaritt and the Editors of *In geveb*

This bibliography features scholarly works in English published over the last two years (2014-2015) that speak to the concerns of Yiddish Studies, widely defined. We have included here books, book chapters, articles, and special issues of journals that in some way encounter Yiddish—as the language of primary documents when investigating Ashkenazi histories in their transnational dispersion, as an identifying marker of Jewish communities and cultures from the early modern period to the present, or as a cultural artifact whose location and affiliation is constantly shifting. In this way we include studies that would not necessarily be called or call themselves “Yiddishist” or be firmly aligned with “Yiddish Studies” as such, but that make arguments and present scholarly research that form a contiguous relationship with Yiddish and Yiddish culture. We feature works that range from investigations of the translational formations of Jewish American writing to studies of the phonetic and syntactical components of Eastern Yiddish; from Yiddish-language accounts of the Holocaust to reconsiderations of Yiddish musical genealogies.

This list is focused on scholarship from the last two years but we have also included a few works from 2013 that we felt were particularly important or deserved more attention. Each entry is followed by a short summary and available links to online material.

We understand that English is only one language of scholarship related to Yiddish Studies. Check back for further posts in this space that list recent works in Yiddish

Studies in Yiddish, Polish, German, French, Hebrew, Spanish, Russian, and other languages.

For better or worse, this list features a majority of works from the fields of history and literature, a reflection perhaps of the interests of the editorial board of *In geveb* or more likely an indication of the dominance that these fields, unfortunately, have over Yiddish Studies and its appearance in academic forums. We also anticipate that we have missed certain publications in the wide distribution of Yiddish Studies among the various disciplines of the academy. **We are committed to trying to change this state of affairs. Please send additional references to new and important work that are not listed here to info@ingeveb.org and we will add them to the list.**

A special thank you to Gennady Estraiikh and Mikhail Krutikov who shared with us a draft of their narrative account of 2014 publications in Yiddish Studies—in all languages—set to appear soon in [The Year's Work in Modern Language Studies](#).

BOOKS

Aptroot, Marion and Bjorn Hansen, eds. *Yiddish Language Structures*. Gruyter, 2014.

<http://www.degruyter.com/view/product/212734>

Presents ten data-based studies on structural aspects of Yiddish in the light of modern linguistic theories which are of interest to linguists and philologists. This book addresses several levels of the language system including morphology, syntax and lexicology. Access the table of contents [here](#).

Auerbach, Karen. *The House at Ujazdowskie 16: Jewish Families in Warsaw after the Holocaust*. Indiana University Press, 2013.

http://www.iupress.indiana.edu/product_info.php?products_id=806810

Follows the lives of ten Jewish families in Warsaw as they rebuild their lives after the Holocaust and the war.

Baumgarten, Elisheva. *Practicing Piety in Medieval Ashkenaz: Men, Women, and Everyday Religious Observance*. University of Pennsylvania Press, 2014.

<http://www.upenn.edu/pennpress/book/15275.html>

Baumgarten explores how Jews who were not learned, alongside those who were, expressed their convictions and reinforced their identities as Jews within a Christian world. A potential resource in the study of Old Yiddish.

Beider, Alexander. *Origins of Yiddish Dialects*. Oxford University Press, 2015.

<https://global.oup.com/academic/product/origins-of-yiddish-dialects-9780198739319?cc=us&lang=en&>

This book of historical linguistics traces the origins of modern varieties of Yiddish and

presents evidence for the claim that, contrary to most accounts, Yiddish only developed into a separate language in the 15th century. While analyzing the various components of Yiddish (Hebrew, Slavic, etc.), the book also argues that Eastern Yiddish and Western Yiddish have different ancestors.

Bemporad, Elissa. *Becoming Soviet Jews: The Bolshevik Experiment in Minsk*. Indiana University Press, 2013.

http://www.iupress.indiana.edu/product_info.php?cPath=1037_6111&products_id=806713

A study of the transformations and continuities in Jewish life in Soviet Minsk during the interwar period. Examines issues such as politics, gender, religion, and culture.

Berger, Shlomo, ed. *Margins and Centers in Yiddish Culture and Literature—Amsterdam Yiddish Symposium 9*. Menasseh ben Israel Institute, 2014.

<http://www.mbi.nl/?id=30>

Includes essays by Julian Levinson on the uses of English in American Yiddish literature and Avraham Novershtern on representations of the underworld in modern Yiddish literature.

Birnbaum, Solomon. *Yiddish: A Survey and a Grammar*, 2nd ed. University of Toronto Press, 2016.

<http://www.utppublishing.com/Yiddish-A-Survey-and-a-Grammar-Second-Edition.html>

The second edition of the 1979 *Yiddish: A Survey and a Grammar*, now with three new introductory essays, a corrected version of the text, and an expanded and updated bibliography.

Brenner, Naomi. *Lingering Bilingualism: Modern Hebrew and Yiddish Literatures in Contact*. Syracuse University Press, 2016.

<http://syracuseuniversitypress.syr.edu/fall-2015/lingering-bilingualism.html>

Brenner explores a series of encounters between Hebrew and Yiddish writers and texts, showing how modern Hebrew and Yiddish literatures shifted from an established bilingualism to a dynamic translanguaging in response to radical changes in Jewish ideology, geography, and culture. Includes chapters on such authors as Avraham Shlonsky, Eliezer Steinman, Y.D. Berkowitz and Zalman Shneour.

Brenner, Rachel. *The Ethics of Witnessing: The Holocaust in Polish Writers' Diaries from Warsaw, 1939-1945*. Northwestern University Press, 2014.

<http://www.nupress.northwestern.edu/content/ethics-witnessing>

How writers enlist and problematize Enlightenment ideals in recording Holocaust experiences. Important resource for those studying Yiddish language responses to the Holocaust.

Diner, Hasia R. *Roads Taken: The Great Jewish Migrations to the New World and the Peddlers Who Forged the Way*. Yale University Press, 2015.

<http://yalebooks.com/book/9780300178647/roads-taken>

This book offers a history of how Jewish peddlers propelled a mass migration out of central and eastern Europe, north Africa, and the Ottoman Empire to destinations as far-flung as the United States, Great Britain, South Africa, and Latin America.

Dynner, Glenn. *Yankel's Tavern: Jews, Liquor, and Life in the Kingdom of Poland*. Oxford University Press, 2014.

<http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780199988518.001.0001/acprof-9780199988518>

An account of the role of Jews as tavern-keepers within nineteenth century Poland. As liquor became central to the region's industry, Jewish (and Yiddish speaking) tavern-keepers became integral to local economies and social life. The underground Jewish liquor trade reflects local Polish-Jewish coexistence that contrasts with the more common story of antisemitism and violence.

Estraikh, Gennady and Kerstin Hoge, eds. *Children and Yiddish Literature: From Early Modernity to Post-Modernity*. Legenda, 2016.

<http://www.legendabooks.com/titles/isbn/9781909662339.html>

A collection of articles exploring the role of children in Yiddish literature and the development of the genre of Yiddish children's literature. Examines the work of such authors as Yankev Glatshteyn, Der Nister, Joseph Opatoshu, and Leyb Kvitko; and artists Marc Chagall, El Lissitzky, and Yisakhar Ber Rybak.

Estraikh, Gennady and Harriet Murav, eds. *Soviet Jews and World War II: Fighting, Witnessing, Remembering*. Academic Studies Press, 2014.

<http://www.academicstudiespress.com/jewish-studies-books/soviet-jews-in-world-war-ii-fighting-witnessing-remembering>

This volume discusses the participation of Jews as soldiers, journalists, and propagandists in combating the Nazis during the Great Patriotic War—as the period between June 22, 1941, and May 9, 1945, was known in the Soviet Union. Includes essays on Yiddish language materials.

Estraikh, Gennady, Kerstin Hoge and Mikhail Krutikov, eds. *Uncovering the Hidden: The Works and Life of Der Nister*. Legenda, 2014.

<http://www.legendabooks.com/titles/isbn/9781907975844.html>

Ten original articles by international scholars that re-examine Der Nister's cultural and literary legacy, bringing to light new aspects of his life and creative output.

Estraikh, Gennady and Mikhail Krutikov, eds. *Joseph Opatoshu: A Yiddish Writer Between Europe and America*. Legenda, 2013.

<http://www.legendabooks.com/titles/isbn/9781907975608.html>

Offers literary and historical perspectives on Opatoshu's work and life, covering his literary, ideological, and cultural trajectory and the transnational scope of his work.

Finkin, Jordan D. *An Inch or Two of Time: Time and Space in Jewish Modernisms*. Penn State University Press, 2015.

<http://www.psupress.org/books/titles/978-0-271-06641-7.html>

Analyzes modernist Hebrew, Yiddish, and German poetry through their distinct perspectives on time and space, working within what Finkin calls “spatialized time,” and argues that this poetry, because of its particular perspective on the metaphorical vocabulary of space and time, offers unique insights into the larger project of modernism.

Forman, Frieda Johles, ed. *The Exile Book of Yiddish Women Writers*. Exile Editions, 2013.

<http://www.exileeditions.com/singleorders2013/yiddish.html>

An anthology of translations of previously untranslated works by Yiddish women writers with an emphasis on Canadian writers. It includes short stories, excerpts from novels and memoirs, and personal essays.

Frakes, Jerold. *Early Yiddish Epic*. Syracuse University Press, 2014.

<http://www.syracuseuniversitypress.syr.edu/spring-2014/early-yiddish-epic.html>

Provides English translations of the most important verse epics in Old and Middle Yiddish Literature (1382-1594). The texts are introduced and contextualized by a comprehensive critical essay.

Frühauf, Tina and Lily Hirsch, eds. *Dislocated Memories: Jews, Music, and Postwar German Culture*. Oxford University Press, 2014.

<https://global.oup.com/academic/product/dislocated-memories-9780199367481?cc=us&lang=en&>

An edited volume devoted to Jewish music in Germany from 1945 to the turn of the twenty-first century, with recent research on its presence (actual, symbolic, or transnational) and perceptions. Includes extended discussions of Yiddish and Yiddish music.

Gilman, Ernest B. *Yiddish Poetry and the Tuberculosis Sanatorium, 1900–1970*. Syracuse University Press, 2014.

<http://syracuseuniversitypress.syr.edu/fall-2014/yiddish-poetry-tuberculosis-sanatorium.html>

Investigates the practices of Yiddish writing in the North American sanatorium, focusing on the lives and work of the Yiddish poets Yehoash and H. Leivick (who recuperated in Denver, Colorado) as well as the writer Sholem Shtern (who recuperated in the Laurentian Mountains in southern Quebec).

Glaser, Amelia, ed. *Stories of Khmelnytsky: Competing Literary Legacies of the 1648 Ukrainian Cossack Uprising*. Stanford University Press, 2015.

<http://www.sup.org/books/title/?id=24577>

This volume examines the different narratives, from Ukrainian, Jewish (including Yiddish), Russian, and Polish literature, that have sought to animate, deify, and vilify the seventeenth-century Cossack Bohdan Khmelnytsky. Khmelnytsky's legacy, either as

nation builder or as antagonist, is tracked throughout history and into the present and its role in contemporary Ukrainian, Jewish, Polish, and Russian national identities.

Halperin, Liora R. *Babel in Zion: Jews, Nationalism, and Language Diversity in Palestine, 1920-1948*. Yale University Press, 2015.

<http://yalebooks.com/book/9780300197488/babel-zion>

Examines the complex language politics and material language realities of mandate Palestine. Includes an investigation of the role of Yiddish within the multilingual landscape of the Zionist territorial project.

Hellerstein, Kathryn. *A Question of Tradition: Women Poets in Yiddish, 1586-1987*. Stanford University Press, 2014.

<http://www.sup.org/books/title/?id=10593>

Investigates the idea of a female literary tradition in Yiddish poetry, in light of T.S. Eliot's *Tradition and the Individual Talent*. In-depth treatment of Celia Dropkin, Anna Margolin, Malka Heifetz-Tussman, Kadya Molodowsky, Miriam Ulinover and Roza Yakubovitch.

Horowitz, Rosemary, ed. *Women Writers of Yiddish Literature: Critical Essays*. McFarland, 2015.

<http://www.mcfarlandbooks.com/book-2.php?id=978-0-7864-6881-2>

A collection of critical essays dedicated to the works of Yiddish women writers. Includes essays on Lily Bes, Celia Dropkin, Shira Gorshman, Esther Kreitman, Blume Lempel, Khane Levin, Anna Margolin, Kadya Molodowsky, Chava Rosenfarb, Hadasa Rubin, Esther Segal, Ida Maza, and Rajzel Zychlinski.

Idelson-Shein, Iris. *Difference of a Different Kind: Jewish Constructions of Race During the Long Eighteenth Century*. University of Pennsylvania Press, 2014.

<http://www.upenn.edu/pennpress/book/15237.html>

Idelson-Shein explores Jewish perceptions and representations of otherness during the formative period in the history of racial thought. Drawing on a wide range of sources, including many Yiddish sources, this book unfolds the ways in which eighteenth-century Jews imagined the "exotic Other" and how the evolving discourse of racial difference played into the construction of their own identities.

Karlip, Joshua M. *The Tragedy of a Generation: The Rise and Fall of Jewish Nationalism in Eastern Europe*. Harvard University Press, 2013.

<http://www.hup.harvard.edu/catalog.php?isbn=9780674072855>

Traces the origins and manifestations of the linked ideologies of Yiddishism and Diaspora Nationalism, and calls into question the assertion that they were solely staunchly secularist movements.

Kassow, Samuel and David Suchoff, eds. *In Those Nightmarish Days: The Ghetto Reportage of Peretz Opoczynski and Josef Zelkowicz*. Yale University Press, 2015.

<http://yalebooks.com/book/9780300112313/those-nightmarish-days>

Yiddish reportage from the Warsaw Ghetto translated with a scholarly introduction.

Katz, Dovid. *Yiddish and Power: Ten Overhauls of a Stateless Language*. Palgrave Macmillan, 2014.

<http://www.palgrave.com/us/book/9780230517608>

A survey of a thousand years of social, linguistic, intellectual, and political history of the Yiddish language.

Kobrin, Rebecca and Adam Teller, eds. *Purchasing Power: The Economics of Modern Jewish History*. University of Pennsylvania Press, 2015.

<http://www.upenn.edu/pennpress/book/15425.html>

This edited volume on the history of modern Jewish economies includes essays on eighteenth century central European merchants and the economics of segregation in the Kingdom of Poland.

Kotlerman, Ber. *Disenchanted Tailor in "Illusion": Sholem Aleichem behind the Scenes of Early Jewish Cinema, 1913-16*. Slavica, 2014.

[https://slavica.indiana.edu/bookListings/literature/Disenchanted Tailor in Illusion](https://slavica.indiana.edu/bookListings/literature/Disenchanted_Tailor_in_Illusion)

This volume explores Sholem Aleichem's late "obsession" with cinema, reconstructing the picture of the Yiddish author's extensive contacts with the world of cinema in Europe, Russia, and the US.

Kuznitz, Cecile Esther. *YIVO and the Making of Modern Jewish Culture: Scholarship for the Yiddish Nation*. Cambridge University Press, 2014.

<http://www.cambridge.org/us/academic/subjects/history/twentieth-century-european-history/yivo-and-making-modern-jewish-culture-scholarship-yiddish-nation?format=H B>

Presents an account of the ideas behind, and development of, YIVO as the quintessential Yiddish language organization in Europe. Investigates the relationship between state power and non-state cultural institutions.

Lambert, Josh. *Unclean Lips: Obscenity, Jews, and American Culture*. New York University Press, 2013.

<http://nyupress.org/books/9781479876433/>

Situates American Jewish literary production of obscenity in the context of social, cultural, and intellectual history and offers case studies that pair cultural histories with close readings of texts that reveal how obscenity mattered to particular American Jews at discrete historical moments. Includes a chapter on Yiddish literature in America which, Lambert explains, was not subject to legal regulation but was self-regulated through the standards of modesty imposed by publishers, authors, and reading communities.

Laura, Jockusch, ed. *Jewish Honor Courts: Revenge, Retribution, and Reconciliation in Europe and Israel after the Holocaust*. Wayne State University Press, 2015.

<http://www.wsupress.wayne.edu/books/detail/jewish-honor-courts>

A collection of articles that examine the history of transitional justice among postwar Jews in Europe and Israel, uses many Yiddish sources.

Lehrer, Erica T. and Michael Men, eds. *Jewish Space in Contemporary Poland*. Indiana University Press, 2015.

http://www.iupress.indiana.edu/product_info.php?products_id=807381

A series of articles that look at the development of tourist-oriented Jewish cultural products and spaces in contemporary Poland, including the presence of Yiddish culture in a Polish linguistic landscape.

Lehrer, Erica T. *Jewish Poland Revisited: Heritage Tourism in Unquiet Place*. Indiana University Press, 2013.

http://www.iupress.indiana.edu/product_info.php?products_id=806866

An ethnographic account of contemporary Jewish tourism to Poland, especially Holocaust tourism, and the organizations in Poland and abroad dedicated to this enterprise

Lipsky, Seth. *The Rise of Abraham Cahan*. Schocken Books, 2013.

<http://knopfdoubleday.com/book/102005/the-rise-of-abraham-cahan/>

A general-interest biography of the editor of the *Jewish Daily Forward*, with an eye toward the paradoxes and contradictions of Cahan's political, religious, and social stances.

Nakhimovsky, Alice and Roberta Newman. *Dear Mendl, Dear Reyzl: Yiddish Letter Manuals from Russia and America*. Indiana University Press, 2014.

http://www.iupress.indiana.edu/product_info.php?products_id=807145

Analyzes the role of *briwnshteler* in Yiddish culture as well as translating and annotating texts from these works.

Norich, Anita. *Writing in Tongues: Translating Yiddish in the Twentieth Century*. University of Washington Press, 2013.

<https://www.washington.edu/uwpress/search/books/NORWRI.html>

Comparative analysis and close reading of translations of Yiddish literature into English and onto screen and stage. Examines discourses embedded in different approaches to translation and their broader meaning in American Jewish cultural life.

Olson, Jess. *Nathan Birnbaum and Jewish Modernity: Architect of Zionism, Yiddishism, and Orthodoxy*. Stanford University Press, 2013.

<http://www.sup.org/books/title/?id=21016>

Vivid portrayal and intellectual biography of Nathan Birnbaum, one of Jewish Eastern Europe's most important, yet overlooked thinkers. Based on rich and unique family-owned archives.

Petrovsky-Shtern, Yohanan. *The Golden Age Shtetl: A New History of Jewish Life in East Europe*. Princeton University Press, 2014.

<http://press.princeton.edu/titles/10186.html>

An economic and cultural-historical account of shtetl life from the 1790s to the 1840s, with a particular focus on the Ukrainian provinces and Jewish involvement in black market trading. Based on archives and research in seven languages.

Rabinovitch, Simon. *Jewish Rights, National Rites: Nationalism and Autonomy in Late Imperial and Revolutionary Russia*. Stanford University Press, 2014.

<http://www.sup.org/books/title/?id=23788>

A new interpretation of the origins of Jewish nationalism in Russia. Rabinovitch reconstructs the political movement for Jewish autonomy, its personalities, institutions, and cultural projects.

Rosenzweig, Claudia. *Bovo d'Antona by Elye Bokher, a Yiddish Romance: A Critical Edition with Commentary*. Brill, 2015.

<http://www.brill.com/products/book/bovo-dantona-elye-bokher-yiddish-romance>

Annotated critical edition of the sixteenth century Yiddish chivalry poem by Elye Bokher. Commentary also contextualizes the work within European and specifically Italian literary history.

Schwarz, Jan. *Survivors and Exiles: Yiddish Culture After the Holocaust*. Wayne State University Press, 2015.

<http://www.wsupress.wayne.edu/books/detail/survivors-and-exiles>

A wide ranging study of Yiddish literary culture in the postwar period. Includes studies on Avrom Sutzkever, Chava Rosenfarb, Leib Rochman, Aaron Zeitlin, Jacob Glatstein, Chaim Grade, and Isaac Bashevis Singer.

Shandler, Jeffrey. *Shtetl: A Vernacular Intellectual History*. Rutgers University Press, 2014.

<http://rutgerspress.rutgers.edu/product/Shtetl,5058.aspx>

Traces the history and usage of the term *shtetl*, mainly within a Jewish studies and popular culture context.

Solomon, Alisa. *Wonder of Wonders: A Cultural History of Fiddler on the Roof*. Picador, 2013.

<http://us.macmillan.com/wonderofwonders/alisasolomon>

Traces how and why the story of Tevye, the creation of Sholem Aleichem, was reborn as blockbuster entertainment and a cultural touchstone, not only for Jews and not only in America.

Spolsky, Bernard. *The Languages of the Jews: A Sociolinguistic History*. Cambridge University Press, 2014.

<http://www.cambridge.org/us/academic/subjects/languages-linguistics/arabic-and-middle-eastern-language-and-linguistics/languages-jews-sociolinguistic-history>

A history of Jewish languages from Hebrew and Aramaic in the context of ancient Israel, through Jewish languages that developed in Islamic conquered lands, then to languages formed during Jewish migrations in Europe throughout the modern period, and then in Palestine/Israel. Includes an extended discussions of Yiddish, both its creation in the lands of Ashkenaz and its role in modern Jewish language formations.

Steinberg, Kerri P. *Jewish Mad Men: Advertising and the Design of the American Jewish Experience*. Rutgers University Press, 2015.

<http://rutgerspress.rutgers.edu/product/Jewish-Mad-Men,5275.aspx>

Looks at how advertising helped shape the evolution of American Jewish life and culture over the past one hundred years. Includes analysis of Yiddish language ads and the role of the Yiddish press in the development of American advertising.

Veidlinger, Jeffrey. *In the Shadow of the Shtetl: Small-Town Jewish Life in Soviet Ukraine*. Indiana University Press, 2013.

http://www.iupress.indiana.edu/product_info.php?products_id=807066

Historical sketch and ethnographic report from data collected from older informants living in Ukraine (previously Soviet Ukraine). Concerned with biography, communal history, and linguistic data. Linked with the [AHEYM project](#).

Waligorska, Magdalena. *Klezmer's Afterlife: An Ethnography of the Jewish Music Revival in Poland and Germany*. Oxford University Press, 2013.

<https://global.oup.com/academic/product/klezmers-afterlife-9780199314744?cc=us&lang=en&>

Examines klezmer and neo-klezmer in contemporary Germany and Poland. Treats some of the history and ethnography of Yiddish song.

Wisse, Ruth R. *No Joke: Making Jewish Humor*. Princeton University Press, 2013.

<http://press.princeton.edu/titles/9942.html>

Wisse broadly traces modern Jewish humor around the world and in several languages. Includes accounts of humor in the works of such authors as Heinrich Heine, Sholem Aleichem, Isaac Babel, S. Y. Agnon, Isaac Bashevis Singer, and Philip Roth.

Wolitz, Seth L. *Yiddish Modernism: Studies in Twentieth-Century Eastern European Jewish Culture*. Slavica Publishers, 2014.

http://slavica.indiana.edu/bookListings/literature/Yiddish_Modernism

Wide-ranging analysis of diverse works of Yiddish modernism, encompassing poetry (Peretz Markish's *Di Kupe*), prose (Yisroel Rabon's *Di gas*, Bergelson's *Nokh alemen*, Singer), plays (*Dybbuk*, *Uriel Acosta*, *Bar kokhba*), and artistic movements in literature, drama, and art.

Zemel, Carol. *Looking Jewish: Visual Culture and Modern Diaspora*. Indiana University Press, 2015.

http://www.iupress.indiana.edu/product_info.php?products_id=807409

Focuses on artists and cultural figures in interwar Eastern Europe and postwar America

who blended Jewishness and mainstream modernism to create what the author calls “diasporic art.” Includes chapters on Alter Kacyzne, Moshe Vorobeichic, Bruno Schulz, Roman Vishniac, Gertrude Berg, R. B. Kitaj, Ben Katchor, and Vera Frenkel.

BOOK CHAPTERS

Bartal, Israel. “Language and Periodization: Mendele Moykher Sforim and the Revival of Pre-Haskalah Style.” In *Jewish Culture in Early Modern Europe: Essays in Honor of David B. Ruderman*, edited by Richard I. Cohen, Natalie B. Dohrmann, and Adam Shear. Hebrew Union College Press, 2014.

<http://press.huc.edu/ruderman-festschrift/#.Vrd53zYrJE4>

Argues that though Mendele Moykher Sforim can be ideologically linked to modern trends in Hebrew and Yiddish literatures, his bilingual mode of cultural production actually harkens back to strategies from the early modern period of the Haskalah.

Bechtel, Delphine. “The 1941 Pogroms as Represented in Western Ukrainian Historiography and Memorial Culture.” In *The Holocaust in Ukraine: New Sources and Perspectives*. United States Holocaust Memorial Museum, Center for Advanced Holocaust Studies, 2013.

<http://www.ushmm.org/m/pdfs/20130500-holocaust-in-ukraine.pdf>

This chapter is part of a collection of essays based on an international conference highlighting recent historical research on the Holocaust in the Ukraine, held at the United States Memorial Museum in 2013. Bechtel’s opening chapter offers a comprehensive analysis of the phenomenon, from the early Jewish memorial books or *yizker-bikher* to what she describes as the recent radicalization of Ukrainian historiography in the early 2000s. The entire volume has been made available [online](#).

Cooper, Tova. “Educating the Ostjuden: Abraham Cahan and Gestures of Resistance.” In *The Autobiography of Citizenship: Assimilation and Resistance in U.S. Education*. Rutgers University Press, 2014.

<http://rutgerspress.rutgers.edu/product/Autobiography-of-Citizenship.5319.aspx>

This chapter contrasts German Jewish educational ideologies (directed at the new Eastern European Jewish immigrants) with the autobiographical texts of Eastern European Jews about the very same process of Americanization. It focuses on the work of Abraham Cahan, including his novel *The Rise of David Levinsky* and his Yiddish-language autobiography *Bleter fun mayn lebn*.

Fabrykant, Marharyta. “From Soviet National Policy to Contemporary Russian Federalism: The Past and Future of the Jewish Autonomous Oblast.” In *Autonomy Arrangements around the World: A Collection of Well and Lesser Known Cases*, edited by Levende Salat, Sergiu Constantin, Alexander Osipov, and István Gergő Székely. Cluj-Napoca, Romanian Institute for Research of National Minorities, 2014.

<http://www.ecmi.de/publications/detail/autonomy-arrangements-around-the-world-a-collection-of-well-and-lesser-known-cases-324/>

A history of the Jewish Autonomous Oblast and its role within the politics of the Soviet state and as part of contemporary post-Soviet federalism. Makes use of several Yiddish sources.

Harshav, Benjamin. "Basic Forms of Modern Yiddish Poetry," "The Constraints of Freedom in Modern Yiddish Poetry," "Free Rhythms in Yiddish Folksongs." In *Three Thousand Years of Hebrew Versification*. Yale University Press, 2014.

<http://yalebooks.com/book/9780300144871/three-thousand-years-hebrew-versification>

Presents analytical theories of the poetic forms of Yiddish poetry, all in the context of the development of modern Hebrew literary forms.

Hornsby, Michael. "In Search of Authentic Yiddish." In *Revitalizing Minority Languages: New Speakers of Breton, Yiddish and Lemko*. Palgrave Macmillan, 2015.

<http://www.palgrave.com/us/book/9781137498793>

Examines the revitalization of Yiddish in the present day, attending to the divide between a diversity of speaking communities and emphasizing the Hasidic majority in contrast to the disappearing native secular speaker and the small number of young Yiddishists.

Polyan, Alexandra. "Reflections on Revolutionary Movements in American Yiddish Poetry: The Case of Proletpen." In *Jewish Thought, Utopia, and Revolution*, edited by Elena Namli, Jayne Svenungsson, and Alana M. Vincent. Rodopi, 2014.

<http://www.brill.com/products/book/jewish-thought-utopia-and-revolution>

A reconsideration of the radical Yiddish literary group Proletpen, and the ways in which its politics and aesthetics upset commonly accepted periodizations of Yiddish poetry in the United States.

Pressman, Hannah S. "The Pretty Heiress from Our Old House": Figuring the Yiddish-Hebrew Relationship in Rhetorical Works by Itzik Manger and Ya'akov Fichman. In *Jewish Rhetorics: History, Theory, Practice*, edited by Michael Bernard-Donals and Janice W. Fernheimer. Brandeis University Press/University Press of New England, 2014.

<http://www.upne.com/1611686395.html>

Explores how a poem by Manger and an essay by Fichman provide strikingly different rhetorical strategies for portraying the Yiddish-Hebrew relationship in the 1940s. Much like the writers' own geographic peregrinations, these works illustrate the predicament of modern Jewish culture—and peoplehood writ large—in the turbulent years surrounding the establishment of the State of Israel.

Schreier, Benjamin. "Against the Dialectic of Nation: Abraham Cahan and Desire's Spectral Jew." In *The Impossible Jew*. New York University Press, 2015.

<http://nyupress.org/books/9781479895847/>

A reexamination of Cahan's English-language work, focusing on the image of an emergent, desired-for "spectral Jew," an impossible configuration unhinged from nationalist and historiographically determined narratives of Jewish identity. A resource for rethinking the history of Jewish American literature, inviting a parallel project in Yiddish American literature.

Senderovich, Sasha. "Introduction" to *The Zelmanyaners* by Moyshe Kulbak, translated by Hillel Halkin. Yale University Press, 2013.

<http://yalebooks.com/book/9780300112320/zelmanyaners>

Provides historical and literary context for the novel as a serialized text and as a part of trends in Soviet ethnographic practice.

Zimmer, Kenyon. "'Yiddish Is My Homeland': Jewish Anarchists in New York City." In *Immigrants against the State*. University of Illinois Press, 2015.

<http://www.press.uillinois.edu/books/catalog/62ckh5bh9780252039386.html>

Tracing the anarchist movement from the pre-World War I era through the Spanish Civil War, Zimmer demonstrates how anarchists severed all attachments to their nations of origin while also resisting assimilation.

ARTICLES

Abugov, Netta and Dorit Ravid. "Home Language Usage and the Impact of Modern Hebrew on Israeli Hasidic Yiddish Nouns and Noun Plurals." *International Journal of the Sociology of Language* 226 (March 2014): 189–211.

<http://www.degruyter.com/view/j/ijsl.2014.2014.iss...>

This study investigates the current status of Yiddish as a home language among Sanz Hasidism and specifically charting the impact of Modern Hebrew, a major competing language, on the subjects' use of Yiddish nouns and noun plurals.

Assouline, Dalit. "Veiling Knowledge: Hebrew sources in the Yiddish Sermons of Ultra-Orthodox Women." *International Journal of the Sociology of Language* 226 (March 2014): 163–88.

<http://www.degruyter.com/view/j/ijsl.2014.2014.iss...>

This article discusses a gender-based aspect of contemporary language contact among Israeli Yiddish-speaking Haredi Jews. Women's command of Israeli Hebrew undermines the traditional linguistic disparity between men's and women's access to

sacred Jewish texts. Consequently, in quoting from sacred texts, Israeli Haredi women employ various strategies in order to camouflage their true linguistic competence.

Barzilai, Maya. “Translation on the Margins: Hebrew-German-Yiddish Multilingualism in Avraham Ben Yitzhak and Yoel Hoffmann.” *Journal of Jewish Identities* 7, no. 1 (January 2014): 109-28.

http://muse.jhu.edu/journals/journal_of_jewish_ide...

This essay pairs the early-twentieth-century poet Avraham Ben Yitzhak with the late-twentieth-century writer Yoel Hoffmann, both of whom developed complex modes of translation. Through a negotiation of their German-Hebrew-Yiddish reading and writing, this article outlines the minor practice of mediating Hebrew literature through other languages.

Beider, Alexander. “Unity of the German Component of Yiddish: Myth or Reality?” *International Journal of the Sociology of Language* 226 (March 2014):101–76.

[http://www.degruyter.com/dg/viewarticle/j\\$002fjisl...](http://www.degruyter.com/dg/viewarticle/j$002fjisl...)

The article deals with the question of the unity of the German component of Yiddish, arguing that Yiddish is not descended from a single Proto-Yiddish that emerges from a single region of contact with German. Rather, this study puts forth the thesis that Eastern and Western Yiddish emerge out of separate relationships with different German dialects.

Belling, Veronica. “The Making of a South African Jewish Activist: The Yiddish Diary of Ray Alexander Simons, Latvia, 1927.” *Jewish Culture and History* 15, no. 1-2 (2014):110–23.

<http://www.tandfonline.com/doi/abs/10.1080/1462169...>

This article offers a reading of a Yiddish diary, written in 1927 in Latvia by Jewish Communist and trade unionist Ray Alexander Simons, which accompanied her on her immigration to South Africa in 1929. This text is put in contrast with Simons’ much-later autobiography and offers a reflection on the relationship between the early diary and her later activism for the workers’ struggle and the liberation of the Black peoples in South Africa.

Brenner, Naomi. “Milgroym, Rimon and Interwar Jewish Bilingualism.” *Journal of Jewish Identities* 7, no. 1 (January 2014): 23–48.

http://muse.jhu.edu/journals/journal_of_jewish_ide...

Analyzes the bilingual Yiddish and Hebrew literary project of the journal *Milgroym/Rimon* (Berlin, 1922-1924), as a lens into the changing relationship between Yiddish and Hebrew literature in the early 1920s. Special attention is paid to the intersection of visual art with literary creativity.

Caplan, Debra. “Reinkultur in Yiddish: World War I, German-Jewish Encounters, and the Founding of the Vilna Troupe.” *Aschkenas* 24, no. 2 (December 2014): 243–59.

<http://www.degruyter.com/view/j/asch.2014.24.issue...>

This study examines the interactions between Jewish actors and soldiers of the German army during the First World War. The contact between refugees and Germans stationed in Vilnius helped serve as a catalyst for the creation of "Vilna Troupe" and influenced its subsequent artistic choices.

Caplan, Debra. "Nomadic Chutzpah: The Vilna Troupe's Transnational Yiddish Theatre Paradigm, 1915–1935." *Theatre Survey* 55, no.3 (2014): 296–317.

<http://journals.cambridge.org/action/displayAbstra...>

Explores the pioneering work of the Vilna Troupe, which took the world by storm through embracing structural, artistic, and economic transnationalism.

Caplan, Debra. "'Attention Must Be Paid': Death of a Salesman's Counter-Adapted Yiddish Homecoming." *Modern Drama* 58, no. 2 (June 2015): 194–217.

<http://www.utpjournals.press/doi/abs/10.3138/MD.0683.40>

This article considers the Yiddish-language response to *Death of a Salesman* as an essential component of the play's reception history. Caplan argues that Yiddish adaptations of *Salesman* subtly subverted Miller's pro-acculturation message through a mechanism called "counter-adaptation," an adaptive mode used by a culture on the margins to counteract the agenda of the original while simultaneously performing loyalty to it.

Chaver, Yael. "The End of 'Language Wanderings?': Yiddish in David Grossman's *Ayen erekh: ahava* and Aharon Megged's *Foiglman*." *Journal of Jewish Identities* 7, no. 1 (January 2014): 143-62.

http://muse.jhu.edu/journals/journal_of_jewish_ide...

Chaver explores how two Hebrew novels from the 1980s engage with the Yiddish language. While tracing the continuity of Yiddish presence in modern Hebrew literature since the beginning of the 20th century to today, Chaver highlights the tensions and ambiguities in the complex Israeli Jewish experience of language and culture.

Cohen, Nathan. "The Love Story of Esterke and Kazimierz, King of Poland—New Perspectives." *European Journal of Jewish Studies* 9, no. 2 (2015): 176–209.

<http://booksandjournals.brillonline.com/content/jo...>

Building on, extending, and complicating the work of Chone Shmeruk, this article analyzes five literary accounts—two Hebrew and three Yiddish—of the love story between the Polish King Kazimierz the Great (1310–1370) and Esterke, a young Jewish maiden from Opoczno.

Cohen, Simchi. "A Living Man, a Clay Man: Violence, the Zombie, and the Messianic in H. Leivick's *The Golem*." *Cultural Critique* 90 (Spring 2015): 1–21.

<https://muse.jhu.edu/login?auth=0&type=summary&url...>

This essay examines violence and the messianic in H. Leivick's 1921 Yiddish dramatic

poem *The Golem*, placing the poem in the context of current discussions of the figure of the zombie. Cohen argues that Leivick's poem depicts a violent world in which the golem seems to be the only appropriate messiah for its time; however, in its simultaneous relation to both the category of the messianic and the category of the living dead, Leivick's golem ultimately rewrites the very dimension of violence as one of love.

Drucker Bar-Am, Gali. "Normal People in a Land of Their Own': On Gender and Nationalism in Khaye Elboym-Dorembus's *Af Der Arisher Zayt*." *Nashim: A Journal of Jewish Women's Studies & Gender Issues* 27 (Fall 2014): 62–74.

<https://muse.jhu.edu/login?auth=0&type=summary&url...>

The novel *Af der arisher zayt* (1954-56) by Khaye Elboym-Dorembus is a unique example of Holocaust literature. Published as a serial in the popular (and only) daily Israeli Yiddish newspaper, *Letste naves*, the novel attempts to reestablish traditional gender roles that were blurred in wartime, while also offering a unique example of how the reestablishment of those roles helped construct fresh national sentiments.

Drucker Bar-Am, Gali. "The Holy Tongue and the Tongue of the Martyrs: The Eichmann Trial as Reflected in *Letste Naves*." *Dapim: Studies on the Holocaust* 28, no. 1 (2014): 17–37.

<http://www.tandfonline.com/doi/abs/10.1080/2325624...>

Traces reactions to the Eichman Trial in *Letse Naves*, Israel's daily Yiddish newspaper. The paper examines the views expressed by the survivors themselves in light of the previous and in many ways continued Israeli rejection of their experience.

Drucker Bar-Am, Gali. "May the Makom comfort you': Place, Holocaust Remembrance and the Creation of National Identity in the Israeli Yiddish Press, 1948–1961." *Yad Vashem Studies* 42, no. 2 (2014): 155–95.

<http://secure.yadvashem.org/store/product.asp?prod...>

An overview of memorialization of the Holocaust in the Yiddish language press of Israel, focusing on the act of memorialization, even in Yiddish, as a strategy for national identity formation, in particular its relation to the Diaspora.

Dwoskin, Beth. "Dos Lid Funem Hemd': A Yiddish Translation of a Classic Victorian Poem." *Zutot* 12 (2015): 79–94.

<http://booksandjournals.brillonline.com/content/jo...>

This article examines Morris Winchevsky's Yiddish translation of "Song of the Shirt" (1843) by Thomas Hood verse by verse, looking at Winchevsky's choice of Yiddish words that convey, enhance, or alter Hood's meaning.

Elhanan, Elazar. "The Price of Remorse: Yiddish and the Work of Mourning in Jacob Steinberg's Hebrew Poetry." *In geveb* (September 2015): 1–22.

<http://ingeveb.org/articles/the-price-of-remorse-yiddish-and-the-work-of-mourning-in-jacob-steinbergs-hebrew-poetry>

This article contrasts Bialik's position on the status of the Yiddish language with the works of Jacob Steinberg, Bialik's supposed poetic heir. This article reads Steinberg's

refusal to mourn the passing of Yiddish and his inconsolable melancholia as a critique of Zionist national politics and aesthetics—a critique that offers no alternative, only condemnation.

Estraikh, Gennady. “The Stalin Constitution on Trial in the Yiddish Daily Newspaper *Forverts*, 1936–1937.” *Aschkenas* 24, no. 1 (September 2014): 81–100.

<http://www.degruyter.com/view/j/asch.2014.24.issue...>

This article follows reactions to the so-called 1936 “Stalin Constitution” in the Yiddish Daily newspaper *Forverts* by editors, columnists, and readers. Estraikh views this discussion as a reflection of a shift among readers of the *Forverts* from communist and socialist sympathies toward toward a left-liberal, bourgeois middle ground.

Feldman, Sara. "Jewish Simulations of Pushkin’s Stylization of Folk Poetry." *Slavic and East European Journal* 59, no. 2 (Summer 2015): 229–45.

<http://connection.ebscohost.com/c/essays/110183478/jewish-simulations-pushkins-stylization-folk-poetry>

This article examines the prosody and other features of Hebrew and Yiddish translations of Pushkin's Eugene Onegin. Though motivated by an inward-facing drive to produce modern and Western literature in one Jewish language or another, these translations were also a manifestation of the cultural bond between secular, East European Jewish intellectuals and Russian literature.

Finkin, Jordan. “What Does It Mean to Write a Modern Jewish Sonnet?: Some Challenges of Yiddish and Hebrew” *Journal of Jewish Identities* 7, no. 1 (January 2014): 79–107.

http://muse.jhu.edu/journals/journal_of_jewish_ide...

Explores and problematizes various conceptions of “Jewish” art involved in the development of sonnets in Hebrew and Yiddish, from ideas of national essence or ethnic authenticity, to others that are culturally hybrid and diasporic. Fink thinks through the discursive power of the sonnet to transcend form or genre.

Fishman, Joshua A. “Nathan Birnbaum's *The Tasks of Eastern European Jews*.” *International Journal of the Sociology of Language* 226 (March 2014): 83–99.

<http://www.degruyter.com/view/j/ijsl.2014.2014.iss...>

Translates a 1905 lecture by Nathan Birnbaum in light of his later turn toward Orthodoxy and involvement in the Czernowitz Conference of 1908.

Fleischer, Jürg. “Slavic Influence in Eastern Yiddish Syntax: The Case of vos Relative Clauses.” *International Journal of the Sociology of Language* 226

(March 2014): 137–61.

<http://www.degruyter.com/view/j/ijsl.2014.2014.iss...>

This article is concerned with the origin of the construction of *vos* as a relative clause, arguing for its likely source as Slavic, rather than Semitic or German. Such an approach claims that the Slavic underpinnings of Yiddish syntax is much underestimated.

Frakes, Jerold C. “Quid Shmuel cum Homero? Greek Culture and Early Yiddish Epic.” *Literature Compass* 11, no. 7 (July 2014): 460–71.

<http://onlinelibrary.wiley.com/doi/10.1111/lic3.12...>

Explores the conceptual connections between early Yiddish epic and ancient Greek epic, especially in the works of Homer, even in the absence of evidence of direct influence.

Greenwald, Roy. “Homophony in Multilingual Jewish Cultures.” *Dibur* 1 (2015): 43–49.

<http://arcade.stanford.edu/dibur/homophony-multili...>

Offers a description of an often-underappreciated feature of multilingual Jewish cultures: the interpretation of a sacred Hebrew signifier by its phonic identity or proximity to a signifier in another language. There is a focus on Yiddish diglossia.

Grinberg, Marat. “Rolling in Dust: Maurice Schwartz’s *Tevye* (1939) and Its Ambiguities.” *Shofar* 32, no. 2: 49–72.

<http://muse.jhu.edu/journals/shofar/v032/32.2.grin...>

Positions the 1939 film within a network of intersecting influences—cinematic, theatrical, and literary. The article argues that in *Tevye* the patriarchal character becomes the platform for a turning point in the Jewish intellectual psyche on the eve of the Holocaust, marked by a sense of tortured ambivalence toward the traditional Jewish world to which American Yiddish artists and intellectuals felt compelled to return.

Kirzane, Jessica. “Ambivalent Attitudes Toward Intermarriage in the *Forverts*, 1905–1920.” *Journal of Jewish Identities* 8, no. 1 (January 2015): 23–47.

http://muse.jhu.edu//journals/journal_of_jewish_id...

An overview of attitudes toward intermarriage expressed in the “Bintel Brief” advice column section of the *Forverts*.

Kalczewiak, Mariusz. “Seen from Warsaw: Poland’s Yiddish Press Reporting on Jewish Life in Argentina.” *Studia Judaica* 17 no. 1 (2014): 85–107.

[http://www.ejournals.eu/SJ/2014/Numer-1\(33\)/art/54...](http://www.ejournals.eu/SJ/2014/Numer-1(33)/art/54...)

The article explores the dominant representations and images of Argentina present in Warsaw’s interwar Yiddish dailies, including discussions of migration, prostitution, and crime.

Kotlerman, Ber. “Positivist Romanticism on the Soviet Jewish Stage: Moyshe Goldblat’s New Yiddish Theatre (1937–1938).” *Aschkenas* 24, no. 1 (September 2014): 101–28.

[http://www.degruyter.com/dg/viewarticle/j\\$002fasch...](http://www.degruyter.com/dg/viewarticle/j$002fasch...)

Tracks the role of Moyshe Goldblatt in creating the Birobidshaner State Jewish Theater in the Jewish Autonomous region.

Kronfeld, Chana and Robert Adler Peckerar. "Tongue-Twisted: Itzik Manger between mame-loshn and loshn-koydesh." *In geveb* (August 2015): 1–29.

<http://ingeveb.org/articles/tongue-twisted-itzik-manger-between-mame-loshn-and-loshn-koydesh>

By aligning himself with these dual traditions, with the radical, neo-folkist, and antielitist trends within Jewish and European avant-gardes, Manger produces an alternative historiography that foregrounds Yiddish literary traditions that value irreverence for textual authority and use iconoclastic anachronism to make the Bible tell the egalitarian story of amkho, workaday Jews in the European diaspora.

Krutikov, Mikhail. "In Search of a Soviet Yiddishland: The Poetics of Absence in Shmuel Gordon's Travelogue." *Aschkenas* 24, no. 1 (September 2014): 129–44.

<http://www.degruyter.com/view/j/asch.2014.24.issue...>

A study of Shmuel Gordon's travelogue to the *shtetlekh* of postwar Soviet Ukraine. The author situates these stories within Yiddish and Soviet traditions, exploring the "intentionality" of Gordon's text using anthropologically informed literary theory.

Kugelmass, Jack. "Sifting the Ruins: Émigré Jewish Journalists' Return Visits to the Old Country, 1946–1948." *Belin Lecture Series* (Ann Arbor: University of Michigan) 23 (2013).

<http://quod.lib.umich.edu/b/belin/13469761.0023.00...>

An account of the writing produced by Jewish journalists who returned to Eastern Europe following the Holocaust, analyzing their travels, why they went, and what this difficult return meant for their assessments of a Jewish future.

Kulik, Alexander. "Jews and the Language of Eastern Slavs." *Jewish Quarterly Review* 104, no. 1 (Winter 2014): 105–43.

https://muse.jhu.edu/journals/jewish_quarterly_rev...

Sorts through the evidence of the knowledge of East Slavic among early Yiddish-speaking East European Jews to claim that there was a kind of coexistence between Jews and their Slavic neighbors, an account that differs from later models of either extreme isolationism or no less extreme assimilation attested to in this region.

Lachs, Vivian. "Revolution in Anglo-Yiddish Poetry: Morris Winchevsky's Strategies to Revolutionise the Jewish Immigrants to Britain, 1884–1894." *Studies in Ethnicity and Nationalism* 14, no. 1 (April 2014): 1–19.

<http://onlinelibrary.wiley.com/doi/10.1111/sena.12...>

This article shows how Morris Winchevsky's socialist poetry imparts ideas of revolution to poverty-stricken and resistant immigrants of London's East End in the late

nineteenth century. Almost entirely unknown, with only a handful translated, the poems throw light on socialists' strategies for generating activism.

Mahalel, Adi. "We Will Not Be Silent: I. L. Peretz's 'Bontshe the Silent' vs. 1950s McCarthyism in America and the Story of the Staging of *The World of Sholom Aleichem*." *Studies in American Jewish Literature* 34, no. 2 (2015): 204–30.

<http://www.jstor.org/stable/10.5325/studamerjewili...>

An account of the 1953 staging of an Off-Broadway play called "The World of Sholom Aleichem," which included adaptations of stories by Sholem Aleichem and I.L. Peretz. This article explores the political implications of the play, especially as all the people involved were blacklisted during McCarthy's assault on the entertainment industry.

Mahalel, Adi. "Yiddish, Israel, and the Palestinians: Yosl Birshteyn's 'Between the Olive Trees'." *Israel Studies Review* 30, no. 2 (2015): 71–91.

<http://berghahn.publisher.ingentaconnect.com/conte...>

A reading of the short story "Between the Olive Trees" by Yosl Birshteyn and its critique of Zionist practices of the time.

Mantovan, Daniela. "The Yiddish Children's Republic of Malakhovka: A Revolutionary Experiment in Education." *Aschkenas* 24, no. 1 (September 2014): 33–54.

<http://www.degruyter.com/view/j/asch.2014.24.issue...>

The article reconstructs the history of this children's colony, started at the cusp of the Soviet project, using published memoirs and reports of teachers and students.

Masor, Alyssa. "Ghost Cities: Aaron Zeitlin's Post-Holocaust Poetry." *Zutot* 12, no. 1 (2015): 53–78.

<http://booksandjournals.brillonline.com/content/jo...>

Masor demonstrates how Zeitlin creates a paranormal rhetoric of ghosts, astrals, phantoms, and shadows in order to navigate through the shadows of New York to the ghostly eradicated world of Warsaw.

Mayse, Ariel Evan and Daniel Reiser. "Sefer Sefat Emet, Yiddish Manuscripts, and the Oral Homilies of R. Yehudah Aryeh Leib of Ger." *Kabbalah: Journal for the Study of Jewish Mystical Texts* 33 (2015): 9–43.

<http://www.cherub-press.com/>

Presents a series of manuscripts of teachings from R. Yehudah Aryeh Leib of Ger. Hasidic homilies were nearly always delivered in Yiddish but written down in Hebrew. This article presents rare Yiddish manuscripts of Hasidic teachings, providing a case study for exploring the complicated relationship between written texts and oral culture and the interface between Hebrew and Yiddish as sacred languages.

Meir, Jonathan. "The Discovery and Publication of Joseph Perl's Yiddish Writings." *Zutot* 12, no. 1 (2015): 1–15.

<http://booksandjournals.brillonline.com/content/jo...>

A view of the long history of Joseph Perl's Yiddish writings, from their composition in the early nineteenth century to their later rediscovery in the early twentieth century.

Person, Katarzyna. "Sexual Violence during the Holocaust—The Case of Forced Prostitution in the Warsaw Ghetto." *Shofar: An Interdisciplinary Journal of Jewish Studies* 33, no. 2 (2015): 103–21.

<https://muse.jhu.edu/journals/shofar/v033/33.2.per...>

This article discusses the topic of forced prostitution as a case of sexual violence against women in the Warsaw Ghetto. Makes use of many ignored Yiddish sources.

Pinsker, Shachar. "The Language that was Lost on the Roads: Discovering Hebrew through Yiddish in Aharon Appelfeld's Fiction." *Journal of Jewish Identities* 7, no. 1 (January 2014): 129–41.

http://muse.jhu.edu/journals/journal_of_jewish_ide...

This article claims that for Hebrew writer Aharon Appelfeld Yiddish literature of the pre- and post-World War II period served as an essential, if unmentioned, intertext. Yiddish supplied Appelfeld with important poetic models that were useful for him in fashioning a restrained, anti-rhetorical, and impressionistic Hebrew fiction that expressed disorientation and extreme introspection.

Roman, Oren. "Be-nign Shmuel-bukh: On the Melody (or Melodies) Mentioned in Old-Yiddish Epics." *Aschkenas* 25, no. 1 (July 2015): 145–60.

<http://www.degruyter.com/view/j/asch.2015.25.issue...>

Through examination of metric forms, this article attempts to identify the musical intertexts of Old-Yiddish epics while also examining their connection to works of German literature of the period.

Rosenzweig, Claudia. "The Widow of Ephesus: Yiddish Rewritings and a Hypothesis on Jewish Clandestine Forms of Reading." *Aschkenas* 25, no. 1 (July 2015): 97–113.

<http://www.degruyter.com/view/j/asch.2015.25.issue...>

The essay deals with medieval and early modern Yiddish adaptations of non-Jewish materials, especially with the story of the widow of Ephesus, employing theories of Bourdieu and Chartier to produce a model of "counter reception."

Schmitges, Andreas. "Funem (sh)eynem vortsl aroys?! - Approaches to the Study of Parallel Eastern Yiddish and German Folk Songs." *European Journal of Jewish Studies* 8, no. 1 (2014): 53–103.

<http://booksandjournals.brillonline.com/content/jo...>

This comparative study seeks to understand processes of cultural migration and transfer since the Middle Ages between Eastern Yiddish and German folk songs. Also attempts to

argue the importance of this research for the development of a historically informed contemporary performance practice for Yiddish folk songs.

Seidman, Naomi. “On the Margins and Other Impossible Spaces.” *Journal of Jewish Identities* 7, no. 1 (January 2014): 9–21.

http://muse.jhu.edu/journals/journal_of_jewish_ide...

A reflection on the “Wittgensteinian rope” formed by the students of Chana Kronfeld and the legacy of Kronfeld’s practice of “reading from the margins” in modern Yiddish and Hebrew literature.

Seidman, Naomi. “Talking Sex: The Distinctive Speech of Modern Jews.” *Dibur* 1 (2015): 51–59.

<http://arcade.stanford.edu/dibur/talking-sex-dist...>

Reconsiders Foucault’s connection between Catholic confession and psychoanalysis by discussing the role of Jewish culture in psychoanalysis, connecting it to Josh Lambert’s recent work on obscenity and Yiddish in American Jewish culture. Suggests that there is a Jewish perspective on sexuality that can serve as a corrective to Foucault’s model.

Sovran, Tamar. “A Pragmatic and Idiomatic Yiddish Substrate of Modern Hebrew: Insights from Translations of Sholem Aleichem’s Tevye.”

International Journal of the Sociology of Language 226 (March 2014): 237–58.

<http://www.degruyter.com/view/j/ijsl.2014.2014.iss...>

This article addresses the ways in which the Yiddish pragmatic and idiomatic substrate has become increasingly visible in Modern Israeli Hebrew speech and literature. It does so by comparing two translations of Sholem Aleichem’s *Tevye der milkhiker*: Y. D. Berkovich’s from the early twentieth century and Dan Miron’s from 2009.

Stern, Zehavit. “The Purim-shpiler and the Melancholy Clown: Folk Performance between Tradition and Modernism in the Work of Avraham Shlonsky and Moyshe Broderzon.” *Journal of Jewish Identities* 7, no. 1 (January 2014): 49–78.

http://muse.jhu.edu/journals/journal_of_jewish_ide...

Examines the poetic and ideological significance of the literary appropriation of the figure of the *purim-shpiler* or, alternatively, the “universal” figure of the clown for an intertwined Hebrew and Yiddish cultural tradition.

Valdez, Jessica R. “How to Write Yiddish in English, or Israel Zangwill and Multilingualism in ‘Children of the Ghetto.’” *Studies in the Novel* 46, no. 3 (Fall 2014): 315–34.

<http://www.jstor.org/stable/23882897>

Argues that Zangwill works in both the English and Yiddish literary traditions rather than using the dominant language in order to subvert it. He adopts English language and form, but he also invests it with references to Jewish history and culture as well as Yiddish literary mimetic tradition.

Verschik, Anna. “Bare Participle Forms in the Speech of Lithuanian Yiddish Heritage Speakers: Multiple Causation.” *International Journal of the Sociology of Language* 226 (March 2014): 213–35.

<http://www.degruyter.com/view/j/ijsl.2014.2014.iss...>

This article examines bare participle forms instead of full-fledged past tense (the auxiliary hobn/zayn + past participle) produced by two young male speakers of Lithuanian Yiddish, arguing that it is unclear how to draw a strict line between incomplete acquisition and contact-induced language change.

Wagner, Rotem Preger. “The Ghost of the Child: ‘Dos Kleyne Mentshele’ (The Little Man) by Mendele Moykher Seforim as an Early Stage of Modern Representation of Jewish Childhood.” *Zutot* 12 (2015): 39–52.

<http://booksandjournals.brillonline.com/content/jo...>

This article sees Abramovitsh’s *Dos kleyne mentshele* (1864-65) as staging a confrontation between pre-modern perceptions of childhood and its modern representation, marking a sharp turn in the status and role of childhood in Jewish literature.

Wurbs, Janina. “A Treasure Trove in a Hotel Lobby—Songs of the Ben Stonehill Collection at the YIVO Sound Archives.” *European Journal of Jewish Studies* 8, no. 1 (2014): 127–36.

<http://booksandjournals.brillonline.com/content/jo...>

An overview of the Ben Stonehill Collection, which includes recordings of over a thousand songs from Eastern European Jewish displaced persons in a New York hotel lobby in 1948.

Zaritt, Saul. “‘The World Awaits Your Yiddish Word’: Jacob Glatstein and the Problem of World Literature.” *Studies in American Jewish Literature* 34, no. 2 (2015): 175–203.

<http://www.jstor.org/stable/10.5325/studamerjewili...>

A discussion of Glatstein’s conceptualization of world literature through his views on modernism and the contemporary American literary market. Also includes an initial model for understanding the convergence of modern Jewish literature and global literary networks.

Zer-Zion, Shelly. “Sholem Aleichem in Weimar Berlin: The Cultural Semiotics of Eastern European Jewish Performances.” *Aschkenas* 24, no. 2 (December 2014): 261–78.

<http://www.degruyter.com/view/j/asch.2014.24.issue...>

This article reviews the polarized reception of two performances of plays based on the work of Sholem Aleichem in 1920s Berlin and the ways they animated discourse surrounding German-Jewish identity of the period.

JOURNAL ISSUES

***Journal of Jewish Languages* 3, no. 1-2 (2015)**

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Language Contact and the Development of Modern Hebrew

An issue of the journal in honor of the late Joshua A. (“Shikl”) Fishman (1926–2015). The issue explores language contact between Modern Hebrew and its neighboring languages, including several articles on the role of Yiddish in the Hebrew’s modernization.

Includes the articles:

Moshe Taube, “The Usual Suspects: Slavic, Yiddish, and the Accusative Existentials and Possessives in Modern Hebrew”

Isaac Bleaman, “Verbal Predicate Fronting in Modern Hebrew and Yiddish”

Keren Dubnov, “Circumstantial versus Depictive Secondary Predicates in Literary Hebrew—The Influence of Yiddish and Russian”

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Einat-Haya Keren, “From Negative Polarity to Negative Concord—Slavic Footprints in the Diachronic Change of Hebrew *me’uma*, *klum*, and *šum davar*”

Shira Wigderson, “The Sudden Disappearance of Nitpael and the Rise of Hitpael in Modern Hebrew, and the Role of Yiddish in the Process”

Yishai Neuman, “Substrate Sources and Internal Evolution of Prescriptively Unwarranted Comitative Complements in Modern Hebrew”

***Poetics Today* 35, no. 3 (Fall 2014)**

<http://poeticstoday.dukejournals.org/content/35/3....>

Modern Yiddish Literary Studies

A survey of the landscape of modern Yiddish literary studies followed by a series of studies that break new ground in the field.

Includes the articles:

Hana Wirth-Nesher, “Modern Yiddish Literary Studies: A Shifting Landscape”

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Shachar Pinsker, “‘That Yiddish Has Spoken to Me’: Yiddish in Israeli Literature”

Ken Frieden, “Literary Innovation in Yiddish Sea Travel Narratives, 1815–24”

Monika Adamczyk-Garbowska, “Commemoration by Deformation: Julian Strykowski’s Linguistic Strategy”

Hana Wirth-Nesher, “Yiddish as Voice and Letter in Post-Holocaust Literature”

Stephanie Greenblatt Ginensky and Hana Wirth-Nesher, “Recent Scholarship in Yiddish Studies: An Annotated Bibliography (Books Published 1995–2014)”

***Studies in American Jewish Literature* 34, no. 1 (2015)**

<http://www.jstor.org/stable/10.5325/studamerjewili...>

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Explores the multilingual field of Jewish American literature, with special emphasis on Yiddish and Hebrew and their presence in English-language literature.

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Jordan Finkin, “To Organize Beauty: The Sonnets of Mani Leyb”

***Polin: Studies in Polish Jewry, Volume 27* (2014)**

<http://www.littman.co.uk/cat/polin-27.html>

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Edited by Glenn Dynner, Antony Polonsky & Marcin Wodziński

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***Polin: Studies in Polish Jewry, Volume 28* (2015)**

<http://www.littman.co.uk/cat/polin-28.html>

Jewish Writing in Poland

Edited by Monika Adamczyk-Garbowska, Eugenia Prokop-Janiec, Antony Polonsky & Sławomir Jacek Żurek

Since the Enlightenment, the cultural creativity of Polish Jews has found trilingual expression—in Yiddish, Hebrew, and increasingly in Polish—but under communism the mutual and dynamic interaction between the cultural systems was little studied. This collection is the first to examine Jewish literatures in Poland from the point of view of both linguistic and geographical diversity. The emphasis here is on the interwar years, but earlier and later material is also included.

***In geveb: A Journal of Yiddish Studies—A State of the Field Symposium* (2015)**

<http://ingeveb.org/tags/State%20of%20the%20Field>

A collection of essays surrounding the state of Yiddish Studies with the launch of the new digital journal. Includes essays by Sunny Yudkoff, Zohar Weiman-Kelman, Cecile E. Kuznitz, Samuel Spinner, Hana Wirth-Nesher, Alan Rosen, Caroline Luce, and Mikhail Krutikov.