

MEMORIES AND MORES

H. Gilernt
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The AN-SKI Expedition in Kremenets

Translated from the Yiddish

by

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As it was in every provincial town in the depths of Tzarist Russia, so it was in Kremenets. The majority of young people at the beginning of the present century lived a traditional religious life, except for a small percentage of children, about a couple hundred, who studied in general trade or private schools. The majority went through a *kheyder*, a *Talmud Torah* for poor children, with the assistance of Jewish householders who managed to support a couple of poor children so that they could study without tuition.

After *kheyder*, the majority of middle class children had a smattering of general knowledge forced on them by "private" writers and teachers. The children of craftsmen apprenticed themselves to their father's trades (except for shopkeepers, teachers, and just plain clergy) and were occupied as cabinet-makers, carpenters, shingle-makers, tinsmiths, beltmakers, turners (lathe operators), joiners, shoemakers, tanners, wheelwrights (fashioning wheels for wagons), cigar makers, tailors, seamstresses, laundresses, dealers in second-hand goods, furriers, glaziers, purse-makers, cloakmakers, combmakers, painters, polisher/sharpeners, watchmakers, jewellers (gold-smiths), brickmakers, bakers, ornamental jewelers, porters, floor-builders, candlemakers, etc., not to mention butchers and water-carriers. Young people were also employed as salespeople, suppliers (provisioners) and photographers.

Until 1905, there was no organized labor movement. Most young people worked at home with their parents. Only one shoe enterprise (Hertse and Dvoyre Frishberg's) that employed about 20 workers, sold to the general shoe market in Russia

At the beginning of the present century, general education was strengthened. The undeveloped youth was already drawn to -and learned about- secular cultural fields. They would perhaps have fallen away from the Jewish people were it not for the events of 1905 which brought about a total change in their attitude toward Jewish life on modern foundations.

The various political organizations that soon emerged, such as Zionism, Bundism, and Zionist-Territorialism, affected the national, political and socio-cultural consciousness. The previous emphasis on learning for a career suddenly vanished. This orientation was overturned in the direction of the Jewish "*folksmentsh*."

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The Yiddish language grew in importance and usurped the place of Russian. The Jewish worker, the *folksmentsh*, was elevated in the minds of the young intelligentsia. Yiddish newspapers and journals abounded in Jewish homes. *Unzer Lebn*, *Der Moment*, *Der Fraynt*, *Hatsfirah*, *Hazman*, *Dos Yidishe Folk*, *Der Shtral*, *Lebn un Visnshaft*, *Di Tsayt*, *Der Veg*, and others. Also the *Haoylem*, *Razviet*, *Yevreyskaya Zhizn*. When the Kletzkina Publishing Company of Vilna began to publish the monthly

journal *Di Yidishe Velt*, the attitude towards Yiddish was truly enhanced. And so it was with the illegal organ that was published (in newspaper format) in Petersburg, *Di Tsayt*. Of the Russian dailies, only two with a liberal point of view, received wide distribution, the Petersburg *Ryetsht* and the Kiev *Kievskaya Misl*. The Radzianer *khasid* Moshe Brezetsker even used to bring *The Fraynt* to the study house of the Radzianer *khasidim* and read it aloud between *minkhe* and *mayrev*. The expert and translator was Benyomin Yospe, the holy *shoykhet's* son. In fact, his children filled the house with all sorts of literature that was read by the entire family.

The Jewish books published by Shimin and Central Publishing Companies in Warsaw and later by Kletzkin in Vilna were read with great devotion.

Y. Trivus, its representative, only had to appear with the proofs of the covers of all the volumes of Mendele, Peretz and Sholem Aleichem, and he would effortlessly convince people to order the entire set. The self-appointed caretaker of every printed word, a son of a middle-class pious household, Dovid Roykhel, was the king of the Yiddishists in Kremenets. In the years of World War I, he was in Vilna, where he translated stories for children from Russian and German. Later, in the Polish years, he translated Buchbinder's history of the Jewish labor movement from Russian into Yiddish. As treasurer of his father's large dry goods store, he would often pay for entire shipments of Yiddish books from the funds of his father's business; these would be distributed to Jewish homes and youth groups. He also had the fortune to be solicited by the policeman Koval to look over the illegal Russian brochures of the Social Democrats and the S.R. that would be hidden by Laybele the *Shoykhet's* son, Aaron Hochgelernter, that would be sent to the binder in an attic room. This was also the occupation of the worker-invalid Mekhl Barshav. A Poale Zionist, Yashe Broymtan, and Shloyme the Baker's son recited the Russian Zionist publications. Yeshaye Belahoz, the only son of a wealthy utensil vendor, was the only person who accepted everything that appeared in all three languages.

After the Czernowitz Conference, the youth of Kremenets received fresh wings with which to spread Jewish culture. With a special dedication, they threw themselves into the scientific articles about the Yiddish language of N. Shtif and B. Borochoy in the *Vilna Pinkus*.

At that time, illegal courses for young people and an underground school for children were organized. The secret group of the illegal school consisted of Dovid Roykhl,

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Yeshye Balahoz, Yasha Broymtan, M. Biberman, H. Gelernt, Borukh Barshap and his sisters, Feyge and Mindl, seamstresses, and Gutye Aksel, Fishel the Porter's daughter. It wasn't long before the school became known, and it had to be moved into the kitchen of Abraham the Butcher, Feyge and Mindl's father. Classes took place at night when their parents were busy in the slaughterhouse. But because both sisters, Bundists, were being watched by the Jewish collaborator of the police, Kalman Finkl ("Kalman- With -The - Mole - Under - His - Eye"). The house was under observation, and he himself good-naturedly said he knew what they did there every night. So they moved again, this time to an attic room in the home of Moshe Kadushke, the water carrier. This all took place in the winter. In the summer months, they cleverly moved to a small wood on the Videmke. The same was true for the courses of the adult workers and also the fate of the people's library, which was mainly in the hands of the Zionist youth.

The young culture workers brought Romantic attitude to this work. In 1910, A. Litvin, a businessman,

brought a new zest to this romanticism. At that time he was involved in the collecting of folklore, and thanks to his visit in Kremenets, folk-music became very popular. The academic youth,

PHOTO OF 5 MEN



אַנסקי'ען ספעדיציע אין קרעמעניץ (1913). פון רעכט צו לינקס: פיקאַנגור, יעקב רויטמאַן (יאַשקע פאַנימאַישיש), ש. אַנסקי, קאַמפּאָזיטאָר קיסעלהאָף, פּאַסאַנראַף-מאַלער יודאַוויג, משלחת אַנסקי בקרעמניץ בשנת 1913 (הגלוּפּה הוּמאַזאַה לנוּ ע"י ד"ר י. לוינסקי).

An-ski Expedition in Kremenets (1913)

From Right to Left: Fikangur, Yakev Roytman (Yashke Panimayish).
Sh. An-ski , Composer Kiselhof, Photographer-Painter Yudovin.

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in particular the Manusovitch brothers, threw themselves into folk-music with a *khasidic* fervor.

Sender Rosenthal, a barber, would accompany the singing on mandolin. Through them, the entire Russified youth came to love their own folklore. In one home, belonging to P. Vaytser, they observed a literary celebration of the fiftieth anniversary of Mendele Moykher Sforim.

Through the visit of A. Litvin and later of Noyekh Prilutski, the city became known all the way to Pertersburg as "Rosh Khodesh Kremenets," and also as "Kremenets Everyman." There the Jewish patron Baron Ginzburg founded and maintained the Jewish Ethnographic Society with an advanced course in ethnography in order to build a cadre of collectors and researchers.

THE YOUTH WITH SH. AN-SKI IN KREMENETS

With the close participation of the renowned researcher in Siberian exile and later the director of the Asiatic Museum in Petersburg, M. Shternberg, the aforementioned society, led by Sh. An-ski , published the first volume of the remarkable series, "*Der Mentsh*." The famous An-ski Expedition was then organized. In July, 1912, the intellectual youth of Kremenets prospered with a brand new version of *folkishkayt*. The Yiddish language ceased to be merely a national political symbol; it took on the spirituality and character of the people. All the customs and manners, stories, legends, exorcism of the "evil eye," putting garlic on tombstones, throwing a stone after encountering a priest on the road, placing an amulet over the bed of a woman in childbirth, having children read *krishme* at her bedside, rolling an egg over the face of a frightened child, and the like – all the customs that the

Jews of Kremenets observed throughout life now acquired in the minds of the Kremenets youth, an exalted cultural value. Also, the Jewish ornaments and letters of a *seyfer toyre*, those on utensils, on tombstones or the drawings on *khanike* petitions were elevated to a special national significance in the eyes of youth, especially the partially-Russified academicians.

Sh. An-ski came to Kremenets with his two companions from the expedition, B. Kiselgof, a teacher from the Reform Talmud Torah in Petersburg, (led by the Rabiner, Dr. Moshe – Moisey – Aizenshtadt, who died in New York in 1942), who collected and recorded Jewish melodies and folksongs, and Y. Yudovin, An-ski's relative from Vitebsk, an artist specializing in Jewish ornaments, who photographed them. It was on a Friday, the guests were staying in the hotel of Moshe Melamed and through him, An-ski invited Dovid Roykhel and Henokh Gelernt. Melamed was apparently surprised by the guests who came all the way from Petersburg and spoke to him in Yiddish. "Some strange Jews arrived and in the register they wrote that they were from Petersburg. They didn't even attempt to wash after such a long journey and asked that I call you."

When H. Gelernt became comfortable with the idea of going, because he had initially suspected that they might be secret agents, Melamed insisted on accompanying him.

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Upon entering the room, H. Gelernt saw a face that was known to him from a photograph. Sh. An-ski warmly responded with *aleykhem shlolem*. In the meantime, Dovid Rokhl arrived. From the second room, An-ski's aides, B. Kiselgof and Y. Yudovin arrived. They joked with the modern *rebbe* (An-ski) who wore no *shtrayml* but sported a hat . . . The brothers Asher and Sender Manusovitch and Khinke Barshof arrived. Then An-ski began to explain his goal in coming. He was interrupted by a knock on the door: the hotelier announced that the city bailiff with the chief of police and an officer were inquiring about the guests. Frightened, he asked the guest to step out. An-ski went out and engaged the officials while the others fled the hotel.

Engrossed in conversation, no one noticed the Friday evening sunset. An-ski approached the window and with curiosity observed the Jews in their *shabes* finery, on their way to the houses of study. His face shone with grace and he asked Yudovin to throw away his cigarette. Like a whirlwind, the news of the mysterious Jewish "emissaries" spread through the city and traveled from Minsk to Petersburg . . . Usually, the Friday night streets were full of young people. This time, however, everyone was standing by the hotel watching the window. They envied the inner-circle that was freely entering the hotel. At this time, the barber Sender Rosenthal and Shloyme the Baker's son, Yashe Roytman, approached the distinguished group. Both of them had been waiting at the hotel. They had just learned that An-ski had arranged with the hotel proprietor to bring him to the small *khasidic* house of prayer *shabes* morning; and that the proprietor had gone to Peysy the Blind, the *shames* and told him that the guest would be coming. Furthermore, An-ski inquired about the *khasidic* customs in the house of study and asked about the details of *khasidic* manners. He was extremely intrigued to hear of the harmony among the *khasidim*, that Trisker, Stoliner, Rizhshener, Husiatiner, and Tshernoboler *khasidim davened* there and all of them prayed in one and the same style, with the exception of the Radziner, who had their own synagogue and wore a special color blue in their *arbe kanfes* (ritual fringes). That Maskilim also *davened* there didn't surprise him. After a brief exchange, the young people went for a walk to the Bana Mountain with Kiselgof and Yudovin. On saying farewell, An-ski used "A good *shabes*," thereby indicating to his co-workers that they should behave honorably, meaning they shouldn't smoke or speak Russian . . . just behave, so to speak, Jewishly.

AMONG KHASIDIM

An-ski celebrated that shabes with the khasidim. Peysy the shames escorted him into the house of prayer. Hands reached out to greet him. Nakhman the *khazan* and scribe had readied a prayer-shawl with an ornamental silver collar. They seated him by the Eastern Wall between the Piotrikover Rov Senderovitsh and the great story-teller Bentsion Hoffman. They gave him the sixth *aliyah*. Even before they had ended musef,

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Peysy the Shames had already prepared the big table near the oven for *kidush* with a snow-white tablecloth spread over the velvet green one. Apart from all those praying, only one, Shloyme Elyehenkes, the old *melamed* with the blind eye, who used to lecture everyone with his always-angry bass voice remarked that perhaps the guest was a secret wrongdoer.

That very *shabes*, a path opened for An-ski to all the clergy to collect treasures of folklore and music from them. Also, people did not oppose being measured anthropologically. He easily obtained from the *gaboim* of the large synagogue, two very old copper hanging lanterns that were taken to the ethnographic museum in Petersburg.

The Katerberger *khazn* recorded a prodigious repertoire of *khasidic nigunim* and prayers, and especially the delightful songs of the cantor Matuskop, which engaged An-ski for hours. The *khazn* of the Kozatske *bes-midrash* also contributed two melodies.

In the large *shul*, An-ski attended evening memorial gatherings. There he pumped stories from Mendl the Shames and also from Yosl Khayim Henekh's (Friedman) in the *khasidic* synagogue. Through them, he sampled information about old gravestones in the cemetery, which became very useful to him. Then he, Yosl, repeated a joke of Yizkhok Ber Levenson, apparently, a dream about the angel Dome and his grievances towards a *khasidic* rabbi in the Next World, and that he was victorious over the Angel Dome because he had announced in his will that, after his death, he should be buried with his face down so that the Angel Dome was made a fool of when he asked the dead person his name . . . This very story from Levenson's lips, circulated in Kremenets to mock the *khasidim*. During the time when An-ski was occupied collecting from the *khasidim*, the young people worked in another area. They collected and transcribed folksongs and brought common people to record folk motifs. They took down whole notebooks full of folktales. From then on, the Jewish folksong assumed great importance and became widely cultivated. Russified names of university students fell out of fashion. To use a Yiddish expression, "he didn't want to see any spirit, because he didn't want to say *krishme*."

AT THE OLD CEMETERY

Because of his sensitive approach, An-ski was given permission to dig up old gravestones. This came about during a conversation with Jews in the large synagogue when he remarked that the Maharal of Prague's relatives were buried in the old cemetery.

This information made a deep impression on those who learned of it. With the caretaker of the cemetery, Mordkhe Khayim Yom of the Conveyance Society. (In Kremenets, they carried the deceased to the gravesite.) He went about looking for traces of old graves and sunken gravestones. An-ski was clever at finding these traces. This would later be told in the *shtetl* of Vishnevetz, that Mordkhe led him to a thorny overgrown place where An-ski at a glance observed that there must be very old graves there.

He stopped by a grave not far from Y.B. Levenzon's and hinted that they should dig up the gravestone.

Mordkhe quickly went for his shovel, but An-ski stopped him and began to dig himself to show him the care with which one must dig, and a miracle happened: they found the gravestone of Rabbi Shimson, the brother of the Maharal, and others. It turned out that the engraving was completely preserved. Yudovin soon photographed all the gravestones. He was very enthusiastic about the ornamentation. They also found Rabbi Shimson's sister there.

At the entrance of the cemetery there was a kind of structure over the tomb of the *tsadik*, Rebbe Mordkhele. The inside of the tomb was filled with *kvitlekh* that Jews would throw in when entering the cemetery. This structure stood in a small chamber where the dead were placed before the rites were administered. Also this chamber and the closest graves were photographed.

From then on, the young people who used to hold their illegal gatherings on *Tishe b'Av* near Y.B. Levenzon's grave, no longer stepped on the edges of the neighboring graves and also did not sit on the wooden steps that led to the old chamber. As the witness of the destruction of Kremenets, B. Shvarts recounts, during the desecration of the entire cemetery, the Hitler murderers were afraid to clean out this chamber.

JEWISH CARRIAGE-DRIVERS WANT TO LEAD An-ski

An-ski had a difficult time of it when he undertook the journey to the *shtetl* of Vishnivitz. He actually wanted to accompany his companion, the writer of these words to engage a carriage. His intent was to observe the Jewish wagon-drivers who used to sit on the lowest steps of David the Watchmaker's house. We left as the day cooled off. The driver spoke to his horses, "Well, rascals, go like the wind." Twilight began to fall. At the corner of the descending hill, a lonely hut appeared on a wide, empty plain. The horses in haste, suddenly rushed toward the *shtetl*. Upon reaching the inn, the driver descended from his bench, crying out that he had brought an important guest from Petersburg. In the blink of an eye, people ran out of the inn. A short man pushed through and with a "*zdrastvuyte*" gave An-ski a warm welcome. Thus Berger, the teacher of the Government School introduced himself and invited the guests to his home

for the night. A large procession followed after the guests, accompanying them to the teacher's home in the school. The teacher disappeared and soon returned with a small book in his hand and showed An-ski his photograph, explaining that he had taught the poem under the picture to his students. The introductions were interrupted by a wizened old Jew in a tar-stained robe, Avram'tse, the assistant *khazn*. He greeted them and invited the guests to the afternoon and evening service in the old *shul*. An-ski thanked him warmly and in his company, we went to the synagogue. The exterior of the building was testimony that it was as old as the *shtetl* itself.

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The squeaky, heavy wooden door at the entry, breathed antiquity like the old gates of the palaces from the Graf Vishnevetski's times. We had to stoop at the entrance of the synagogue as if entering a cellar. The side walls buckled from the heavy weight of the old shingled roof. Only the single wall was straight. The smoky glass of the lamps darkened the flickering flames within. Greyness and darkness hung over the praying congregation.

As the group swayed An-ski indicated to his companion to invite Avram'tse to visit him in the guesthouse after prayers. In the meantime, his eyes searched the Eastern Wall. Later it appeared that this was as an example of his acumen as a researcher.

After prayers, An-ski treated the assembly to food and alcohol. At that time he learned that the Eastern Wall had been rebuilt years ago and according to local lore, they had enclosed an ancient holy stone.

FOLKTALES

The table in the home of the teacher Berger was covered with food. An-ski himself served the guests tea from the samovar on the table. A discussion about the life of the Jews soon ensued, because the person who came with Avram'tse was the town comedian. This was the *batkhn*, the jolly pauper. With a hint from An-ski, alcohol with herring and egg cakes were furnished along with a fresh samovar of tea. He drew wave upon wave of stories from Avram'tse, as his assistant transcribed them. The *batkhn* told fantastical stories about the dark forces that flutter around the bride and groom the night before the wedding, about witches with disheveled, dark tresses whose uncleanness would become purified in the ritual immersion of the wedding day. Rebbe Avram'tse again brought forth remedies from Rebbe Leyb Sarah's well near the *shtetl* from which one could draw healing waters for ailing Jews, may heaven preserve us. Jews were even once importuned by the local nobleman to heal his daughter on her deathbed. No doctor was able to help her and only the water from the well saved her. At a certain moment, the transcriber began to shudder when out of Avram'tse's mouth began to fly an entire host of demons and all manner of spirits that would whistle in the chimneys of the ovens on particular winter nights when there was to be a circumcision the next day. The essence of the story was about a father who traveled to Kremenets in search of a competent *mohel*. He was supposed to arrive with him for the evening prayer. Although he knew the way like the back of his hand, he became lost on his return. It was a very dark night. On his way home, it seemed to him that in front of him, someone was shouting *vyo, vyo* and he could hear the whistle of whips in the air. In this way, he travelled the whole night, following the sound. At dawn, it turned out that he had been moving around the same corner the entire night, such that according to tradition, he was led astray by the Evil One. In that night of wakefulness, the demons raced to the woman in childbed through the chimney to steal the child and the mother shrieked and wrestled with them. During the night a *minyem* studied all night long among the amulets which were hung on the sheets surrounding the bed of the woman in childbed, and the demons were driven away. Only after the recitation of the *khtsos* with the coming of the dawn, did the husband appear with the *mohel*. People wished him *mazl-tov*, and together with the *mohel*, they all departed for the *mikve* to cleanse themselves.

On An-ski's pale face strange lights flickered. Avram'tse told his story with such enchanting power that one could actually see the Evil One ... As testimony to the truth of this story, he mentioned the name of a living centenarian and the following day brought An-ski to her.

Late that night, after a snack and a little whiskey, the *batkhn* laid out his lexicon of the esoteric language of jesters. Avram'tse once again did not allow him to reveal too much . . . and he deliberately initiated a new conversation about the Eastern Wall of the synagogue. The adept An-ski probed until he extracted from Avram'tse the fact that only the ante-room of the synagogue remained from the original old *shul*. This gave An-ski the idea to explore the walls. The next day, he came upon a letter carved upon a cornerstone. An-ski busied himself with it until he was able to remove the stone from the corner. According to Avram'tse, such a stone was traditionally built into the Eastern Wall. But it became clear that to excavate the Eastern Wall would be a very difficult task. After some deliberation, An-ski told the *gaboim* that he would make a donation for the needs of the *shul*, the officials granted their permission, under the condition that they would not demolish the entire wall. An-ski showed himself to be a magician as he probed the wall and suddenly stopped at a corner and said: here it is. Like a skilled surgeon, he worked the screw-driver with his right hand. After a minute, his face took on a glow, as he held the stone like a precious jewel. After carefully and

quickly cleaning the stone, raised letters appeared that alluded to Shaday and Efrayim. He made a generous donation to the *shul* and obtained both stones for the museum in Petersburg. In a single foray, he also bought a pair of copper lanterns engraved with the feet of a peacock.

Avram'tse was truly a treasure for An-ski. In chatting with him, he was very careful in his choice of words, so as not to lose his trust. There was a failure of communication with an incautious question from an academic. The inquirer, on the way to the cemetery, wanted to know whether he knew of a gravestone for Yitzkhok Ber Levenzon's wife. "You mean," Avram'tse sarcastically shot back, "the arrogant, apostate of Kremenets? May his bones be . . ." An-ski dismissed the exchange with a sharp retort: "I don't know what these young gentlemen think they are babbling about." And he led the discussion in another direction about how old the cemetery must be. And here Avram'tse resumed his role, expounding upon the traditions.

"There are graves, as we say, of those who were at the meeting

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of the Council of Four Lands at the fair in Yaroslav." And he himself maintained that in honor of these people, one was permitted to dig up these sunken gravestones, if one could be found. At the cemetery Avram'tse led them to the old moss-covered gravestones. Digging in one particular place, An-ski tried to divert Avram'tse to look elsewhere. On the gravestone, he had actually found Levenzon's poem to his wife. The design was of two hands blessing candles. After leaving the cemetery, later and without Avram'tse, they returned to photograph a number of graves.

Finally, it is worth mentioning why An-ski, out of all the *shtetlekh* nearby Kremenets, moved to Vishnevets.

This *shtetl* was famous in the 18th century for its impressive "castles," which the dukes of the Vishnevetski family built there. Especially distinguished was the palace of Yermie Vishnevetski, who ruled over great stretches of land and peasants in the Poltava, Tshernigover, Podoler and Voliner regions. He cruelly oppressed the Protestant Church. He was one of the most terrible oppressors of the Ukrainians and because of him the bloody Khmelnitski Uprising broke out.

The Vishnivitser Palace of Prince Vishnivitski was famed for its artifacts and paintings of great artistic importance. The Crimean *Khan's* Tartars in conquering Vishnivits, spared its museum. Later, after them, when the Turks took the *shtetl*, they destroyed the "palace," which was later reconstructed by Jan Sobieski.

MEMORIES and MORES: GLOSSARY

aleykhem sholem: "Unto you, peace." Return of the greeting, "Sholem aleykhem (peace unto you)."

aliyah: Lit: "going up." Being called to read from the Torah during a prayer service.

batkhn: Wedding jester.

bes-midrash: House of Study.

davened: Anglicised past tense of *daven*, to pray.

folkishkayt: Lit. folk-ness. In the manner of the common people.

folksmentsh: Man/woman of the people. Common person.

gabe/gaboim: Synagogue administrator.

khasidim (khosid, sing.): Adherents of the Jewish sect founded in the 18th Century by Rabbi Israel Baal Shem Tov which emphasizes serving G-d with joy in everyday life over dry intellectualism and learning.

khanike: (Chanukah) Festival of Lights, celebrating Jewish rebellion and overthrow of the Seleucid Greeks.

khazan: Cantor

kheyder: Jewish parochial primary school.

kidush: Blessing over wine.

krishme: The prayer which states "*Hear, O Israel, the Lord is our G-d, the Lord is One.*"

kvitlekh (kvitl, sing.): Request/prayer written on a scrap of paper.

mazl tov: Congratulatory wishes; (lit. "good fortune!").

melamed: Teacher of elementary students.

mentsh: Person; responsible human being.

mikve: Ritual bath.

minkhe/mayrev: Afternoon and evening prayer services.

minyem: Gathering of ten males, required to perform a prayer service.

mohel: Ritual circumciser.

musef: Additional morning prayer service on Shabes and holidays.

seyfer toyre: Torah scroll

Shabes: Sabbath.

shames: Sexton in a synagogue

shoykhet: Ritual slaughterer

shtetl (pl. shtetlekh): Small town, often with a majority Jewish population.

shtrayml: Fur-edged hat worn by *khasidic* Jews on Sabbath and holidays.

shul: Synagogue.

talmud toyre: Tuition-free elementary school maintained by the community.

Tishe b'Av: The Ninth of the Jewish month of Av, a fast day which commemorates the destruction of both the First and Second Temples.

tsadik: Righteous man.

vyo vyo: Giddy-up.

zdrastvuyte: (Russ.) Hello.

PUBLICATIONS

Der Fraynt: The Friend

Haolam: The World (Heb.)

Hatsfirah: The Dawn (Heb.)

Hazman: The Time (Heb.)

Kievskaya Mist: Kiev Thought (Russ.)

Lebn un Visnshaft: Life and Science

Der Moment: The Moment

Razviet: The Dawn (Russ.)

Ryetsh: (Russ.)

Pinkus Vilne: The Vilna Pinkus (pinkus: historical record kept by a community).

Der Shtral: The Ray

Di Tsayt: The Time

Unzer Lebn: Our Life

Der Veg: The Way

Yevreyskaya Zhizn: Jewish Life (Russ.)

Dos Yidishe Folk: The Jewish People

Di Yidishe Velt: The Jewish World