

יִי־שֶׁר דְּרוֹק אֵין דַּעַמְאָרְק

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Yiddish Booklist · Yiddish Printing in Den-
mark

ייִדישער דרוק אין דענעמאַרק

Morten Thing

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Preface

In connection with a research project on Jewish immigration to Denmark (1882-1943), it occurred to me that the papers, books and pamphlets printed in Yiddish in Denmark were only on rare occasions included in *Dansk Bogfortegnelse*, the Danish catalogue of prints. To supply an overview of Yiddish prints I wrote this supplement for the *Dansk Bogfortegnelse*. I thank Dr. Eva-Maria Jansson, Judaic Collections, Royal Library for her generous help.

1.0 Jews in Denmark

The first Jews entered Denmark more or less illegally in the late sixteenth century. In 1616 King Christian IV invited a rich Sephardic Jew to settle in Glücksborg in the Duchy of Holsten. In 1657 Sephardic Jews received from King Frederik III the privilege of selling goods in all of Denmark, and in the following years of settling outside Copenhagen. In 1684 Jews were at last permitted to settle in Copenhagen and conduct religious services provided they not be visible from outside. According to laws and decrees, these Ladino-speaking (i.e. Judezmo-speaking) Jews were 'Jews of the Portuguese Nation'. Later on, Yiddish-speaking Jews as well were allowed to settle in the capital, and they were referred to as 'Jews of the German Nation'. The census of 1790 recorded 1,462 Jews in Denmark. In 1813 the Jews were emancipated by decree as far as they could be in a Christian state; with the first democratic constitution of 1849 they were given full equal rights. From 1833 there was a synagogue in Copenhagen and later on in other cities, too. The rabbi of Copenhagen was the chief rabbi of Denmark proper, while the rabbi of Altona was the chief rabbi for the Duchies of Holsten and of Slesvig.

The absorption of the Jews was very successful, the majority being integrated into the Copenhagen and provincial elites. During the nineteenth century the number of Jews rose to about 4,000. There were many inter-marriages and many Jewish children were baptised. These first Jews in Denmark we call *Danish Jews*.

From 1882 until 1914 Russian Jews migrated to Western Europe and the USA. Around 10,000 – 12,000 of them settled for shorter or longer periods in Copenhagen, mainly to earn money for the fare to New York. Around 3,000 of them settled for good in Copenhagen. From 1910-1940 they

maintained a Yiddish cultural life centered in the ghetto of Copenhagen. These Jews we call *Russian Jews*.

In the inter-war period (1933-1939) a small group of German Jews were admitted into Denmark, most of whose Jews (Danish, Russian and German) escaped to Sweden during the Shoah period and returned in 1945. After the Second World War assimilation affected even the Russian Jews. In 1969-70 a group of Polish Jews were allowed to enter Denmark and this group revived the use of Yiddish for some time.

1.1 Yiddish in Denmark

During the eighteenth century Yiddish speakers in Denmark outnumbered the Judezmo speakers. Western Yiddish was spoken among the ‘Jews of the German Nation’ and was used in the protocols and books written by scribes of the Mosaisk Troessamfund (Mosaic Congregation – henceforth MT). From 1805 on only Danish was used, since inheritance became subject to Danish law and documents had to be readable by Danish judges.¹ Although Yiddish was written, no Yiddish *prints* were made in the kingdom. The church historian Martin Schwarz Lausten writes in his *Oplysning i kirke og synagoge* that three Jewish printers in Copenhagen in 1755, 1786 and 1791 applied for permission to use Hebrew type. Although they got the permission none of them, however, actually got anything printed.² There was, however, Hebrew and Yiddish printing in the Duchies. The chronological forerunner to the Danish print catalogue *Dansk Bogfortegnelse, Bibliotheca Danica*, mentions

¹ Thyge Svenstrup & Vello Helk: *Det mosaiske Troessamfund i København med nedlagte troessamfund i provinsen*, Cph. 1993, p. 13.

² Martin Schwarz Lausten: *Oplysning i kirke og synagoge. Forholdet mellem kristne og jøder i den danske Oplysningstid (1760-1814)*, Cph. 2002, p. 234-40.

two prints in “Jødetysk” [Jew-German].³ This meagre crop can be enlarged by Yeshayahu Vinograd's bibliography of books in Hebrew and Yiddish.⁴

When the Russian Jews began settling in Copenhagen, the Danish Jews no longer spoke Yiddish. The Jewish congregation (MT) had a Poor Relief Society of its own and collected taxes from its members, but paid the Danish hospitals, homes for the handicapped and the like for their services. The Russian Jews did not have much contact with Danish authorities, but had to go to the Mosaic Poor Relief Society whose de facto leader was one of the first Eastern European immigrants, Josef Fischer (1871-1949), a man educated as a rabbi, but who worked as a clerk all his life in a congregation dominated by wealthy German-oriented Jews. Fischer both spoke and wrote Yiddish.

The Danish Jews and the MT leadership urged the immigrants to forget their ‘false German’ and learn Danish as soon as possible. They didn’t recognize Yiddish as a Jewish language; only Hebrew and Aramaic were accepted as Jewish. The MT saw it as their task to bring all the children of the immigrants into the two Jewish schools to learn Danish (and religion and some Hebrew). The schools were private and paid for by the MT. The immigrants fought for Yiddish education in the schools, but it was only when they began to win voting rights in MT, in the beginning of the 1930s, that Yiddish lessons were allowed before or after ‘normal’ lessons, and paid for by the parents. This practice went on for 20 years.

³ *Supplement til Bibliotheca Danica. Hefte III. Bibliotheca Slesvico-Holsatica til 1840*, Cph. 1945.

⁴ Yeshayahu Vinograd: אוצר הספר העברי/ *Otsar ha-sefer ha-ivri. Reshimat sefarim she-nidpesu be-ot ivrit me-reshit ha-dfus ha-ivri bi-shnat 1469 ad shnat 1863/ Thesaurus of the Hebrew Book*, Jerusalem 1993-95.

1.2 What was the name of the language?

According to the newest scientific Danish dictionary, *Yiddish* (written 'jiddisch' in Danish) is a "German dialectal form of *jüdisch* 'jødisk' [Jewish]".⁵ The same opinion is expressed by other scientific dictionaries. The language in question is not called 'Jüdisch' in German. In German the name of the language until the end of the 19th century was 'Jüdisch-Deutsch', as in Gottfried Selig's *Kurze und gründliche Anleitung zur Erlernung der jüdisch-deutschen Sprache* (Leipzig 1767) or his *Lehrbuch zur gründlichen Erlernung der jüdisch-deutschen Sprache für Beamte, Gerichtsverwandte, Advocaten und insbesondere für Kaufleute; mit einem vollständigen ebräisch und jüdisch-deutschen Wörterbuche* (Leipzig 1792).⁶ This term was also used in English as 'Judæo-German' and in French as 'judéo-allemand'. For a short period the initially derogatory term 'Jargon' was used in German; the name *zhargon* was in Yiddish itself for a time used in a neutral manner. Present-day European use of the word 'Jiddisch' is a loan-word from English 'Yiddish' (with a German suffix). 'Jiddisch', then, is not a dialectal form of the German 'Jüdisch'. If we search in

⁵ *Den danske ordbog*, pub. Det Danske Sprog- og Litteraturselskab, vol. 3, Cph. 2004.

⁶ Selig was a Yiddish-hating Jewish convert to Christianity, see Tudor Parfitt, "Hebrew in Colonial Discourse," *Journal of Modern Jewish Studies*, Vol. 2, No. 2, 2003, 169. "...in a Yiddish textbook of 1792, a Jewish convert to Christianity, Gottfried Selig, observed of Yiddish that it used Hebrew words in a way that was "so deformed that they appear to be parts of the Hottentot language". As Gilman observes, Selig's was an attempt to put the locus of the language of the Eastern Jews outside the pale of civilized Europe." See also Werner Weinberg's 'Die Bezeichnung Jüdischdeutsch. Eine Neubewertung', *Zeitschrift für Deutsche Philologie*, vol. 100, Sonderheft, 1981, p.253-290.

www.compactmemory.de, the database of German-language Jewish periodicals from the eighteenth to the twentieth century, 'Jargon' (1887-1908, most around 1900) gets 54 hits, 'Jüdisch-Deutsch' (1889-1901) 26 hits, and 'Jiddisch' (1914-38) 28 hits. This shows 'Jiddisch' to be a newcomer.

Yiddish arose in Southern Germany (some scholars say in the Rhine Valley) around 1000 and was called 'loshn ashkenaz' (language of Germany), 'taytsh' (German), 'loshneynu' (our language) or 'undzer sprach' with the same meaning. After some hundred years in the Rhineland the Jews were driven north and east. In the east they settled in the area from Lithuania and Poland to Russia and the Ukraine. North they settled in the German states. This last group called their language 'Jüdisch-Deutsch'. The other group, the eastern one, called the language 'yidish' and many other names, for instance 'mameloshn'. In Yiddish 'yidish' means both 'Jewish' and 'Yiddish'. In Russian we have the same ambiguity. Here a Jew is 'еврей', jevrej, i.e. 'Hebrew', while Jewish is 'еврейский', jevrejskij. Both Hebrew and Yiddish are thus еврейский, jevrejskij. Hebrew is 'древнееврейский', drevnejev-rejskij, i.e. 'Old-Hebrew', while modern Hebrew could be 'модерный древнееврейский', mjennyj drevnejev-rejskij, i.e. 'modern Old-Hebrew'.⁷

What was Yiddish called in Danish before the arrival of the Russian Jews? The learned Danish author, Ludvig Holberg (1684-1754), distinguishes between two kinds of Jews. In his 1724 comedy *Mascarade*, Henrich in the third act dresses as a 'Jøde-Præst' [Jew-Priest] and speaks an improvised Hebrew, which Jeronimus does not understand. When he

⁷ אוריאל ווינרניך: מאָדערן ענגליש-ייִדיש ייִדיש-ענגליש ווערטערבוך / Uriel Weinreich: *English-Yiddish Yiddish-English Dictionary*, New York 1968; Bettina Simon: *Jiddische Sprachgeschichte*, Frankfurt/M 1993, s. 31f.

turns to German, Jeronimus grasps that he is no ‘Portugiser-Jude’ and bids him goodbye with the words: “Adieu Smautz”. A ‘smaus’ or ‘smovs’ in Danish at this time meant an Ashkenazi Jew, while a Portuguese Jew was a Sephardic one. Holberg knew both kinds from the streets of Copenhagen. As late as 1783 the Portuguese Jews in the city applied for a change in a royal ordinance prescribing how the oath was to be taken. They didn’t understand the formulae, “which were written in German with Hebrew words and some Yiddish.”⁸ Holberg doesn’t give a name to either of the Jewish languages, but in other of his comedies he lets characters speak a home-grown Yiddish, showing that he heard it as a kind of German.

Danish dictionaries from the early nineteenth century use the word ‘Jødesprog’ [Jew-language] for both Hebrew and Yiddish. The only guide to Yiddish printed in Denmark is in German and is called *Nothwendiger Einblick ins sogenannte Juden-Ebräisch, oder Wörterbuch für die Gojim, die lernen solle zu sayn Chochum, und wollen begreifen schmußen als a Bargißrol. Hrsg. Von einem Occidentalen* (Rendsburg 1833). The title can be translated: ‘Necessary insight into the so-called Jew-Hebrew, or Dictionary for Non-Jews who want to be clever and understand how to speak as a real Jew, by an Occidental’. The title is enigmatic since it pretends to be written by a non-Jew but uses three Yiddish words (*Gojim*, *Chochum* og *Bargißrol*).⁹ Finally, the author uses the

⁸ Martin Schwarz-Lausten: *Oplysning i kirke og synagoge. Forholdet mellem kristne og jøder i den danske Oplysningstid (1760-1814)*, Cph. 2002, p. 276.

⁹ *Goyim* is plural of *goy* ‘non-Jew’; *chochum* is Western Yiddish for Eastern Yiddish *khokhem* ‘clever’; *bargißrol*, German dialectical form for Western Yiddish ‘bärchesrul’, composed of *bar* + *yisroel* ‘son of Israel’. See Alfred Klepsch: *Westjiddisches Wörterbuch. Auf der Basis dialektologischer Erhebungen in Mittelfranken*, 1-2, Tübingen 2004.

term 'Juden-Ebräish', a term not known in German but which might have been in use in Denmark.

The Danish Jewish author Meïr Aron Goldschmidt (1819-87) in his short stories and novels has Jews using both Yiddish and Hebrew expressions, which he translates in footnotes. In *Avromche Nattergal* [Avromche Nightingale] (1871) Reb Schaie "paid his debt, gave Avromche a sum of money and said in low voice, in German-Hebrew [da: Tydsk-Hebraisk], that with its mysterious tone, pregnant with malediction had a power, which the words in Danish aren't able to express: "Go out of my house [...].""¹⁰ 'Tydsk-Hebraisk' is a reversed form of the Yiddish 'ivre-taytsh', and is a possible term for Yiddish in the late nineteenth century. But in his *Masser* (1868) Goldschmidt writes of "the jargon, the mixture of German and Hebrew, which is called "Mauscheln"".¹¹ Jargon' is at this time a rather pejorative word, and 'Mauschel' means in German something like 'kike'; 'mauscheln' means to talk in a Jewish manner, to gesticulate. Also the Danish Jewish critic Georg Brandes (1842-1927) uses the word 'Jargon' in his essay on Goldschmidt: "[...] he made himself and it [i.e. Judaism] interesting by displaying its Jargon with notes under the text."¹²

The only example of a fixed name for Yiddish before or at the time of the immigration of the Russian Jews is in *Ordbog for Folket* [Dictionary for the People] (1907), where 'Jødetyisk' [Jew-German] is "used among German and Polish Jews for their mixed language of High-German and germanised Hebrew words."¹³ We can actually follow the establishment of

¹⁰ M.A. Goldschmidt: *Noveller og andre fortællinger*, Cph. 1994, p. 16.

¹¹ Ibid. p. 236.

¹² M. Goldschmidt, Georg Brandes: *Æsthetiske Studier*, 2. ed., Cph. 1888, p. 350.

¹³ B.T. Dahl og H. Hammer: *Dansk Ordbog for Folket*, vol. 1, Cph. 1907.

the word ‘jiddisch’ in Danish through the Danish-language Jewish periodicals such as *Jødisk Tidsskrift* [Jewish Journal] 1907-08. Here the term ‘Jargon’ is used objectively, as in German some years earlier. This journal, for instance, announces the first Yiddish theatre performance as ‘Jargon-Teaterforestilling’ [Jargon-Theatre-play].¹⁴ In 1914 the journal *Jødisk Samfund* [Jewish Society; the Danish part of a Danish-Yiddish journal] writes of the immigrants: “Yiddish [Da: Yiddisch] is their only means of communication. Hebrew which the boys learn in the cheder, is not used as an everyday language.... Yiddish [da: Yiddisch] is understood and spoken by everyone. Russian, Polish, Latvian, Estonian and Lithuanian is spoken and understood by some from these provinces, but is read and written only by a minority.”¹⁵ In *Mosaik Samfund* of the same period, we read that “many ... children speak correct Danish, being among Danes; in their homes they speak Yiddish [da: Jeddish] [...]”¹⁶

The orientalist dr. Hermann Strack argued that the language ought to be called *Jewish* [Jødisk]: “The expression *Yiddish* comes from England and the US and ought not been taken over by us [...]. *Jewish* can (although Poland and some assimilationist Jews, overanxious Hebraists and ignorant people deny it) be termed a **language**. Hebrew is for the Jews the holy language [...]. But Jewish is the “mother tongue” (*mame loshn*), the everyday language of 6 million and understood by a greater number.”¹⁷

The Yiddish paper *Idishe velt* and its editor Y. Shayak, when writing in Danish, used the term ‘Jødisk’ [Jew-

¹⁴ *Jødisk Tidsskrift* 1.11.07.

¹⁵ *Jødisk Samfund* 24.4.14.

¹⁶ *Mosaik Samfund* 23.1.15.

¹⁷ *Jødisk Samfund* 9.6.16.

ish] for Yiddish, and even among some of the immigrants this is still in use, but never among Danes. When the Russian Jews came to Denmark, there was a need for a safe terminology regarding their language. In Danish-Jewish publications the terminology moves from 'Jargon' to 'yiddish' to 'yiddisch' and ends with 'jiddisch'. In the 8th edition of *Ludvig Meyers Fremmedordbog* from 1924 you have 'Yiddisch, Jiddisch'. When the first official journal of the Danish Jewish congregation (MT) came out in 1928, the term was 'jiddisch', and no other term was ever used.

1.3 Yiddish printing in Denmark

The Russian Jewish immigrants in Copenhagen felt the need to *speak, read and hear mame loshn*. In 1907 the doctor Louis Fränkel (1868-1935) opened his Toynbee Hall, where Yiddish, Russian and Hebrew papers could be read. When it had to close down around 1909, the Bund created a Yiddish library -- Bunds arbeter leze-zal far ale in Kopenhagen [Bund's Workers' Reading Room for All in Copenhagen]. The Yiddish library continued after the Bund dissolved, and in 1956 was donated to the Royal Library.

The immigrants began by 1907 to organize Yiddish theatre performances and until the beginning of the 50's there were more than 270 Yiddish performances on small stages in Copenhagen. In the first 10-12 years three

Jødisk dramatisk Forening „Progres“

Søndag d. 8. August 1909 Kl. 8 Aften i

Østerbros Teater

Ryesgade 106.

Dosseringen 87

Jødisk Forestilling



og Bal



Overskudet gaar til „Russisk Læsestue“
med Afsked af Hr. M. Belawski

„Det forrykte Menneske“

Der Wilder Mensch

Drama i 5 Akter af J. Gordin

Regiser M. Belawski.

Billetter faas ved Indgangen fra Kl. 6 Eftm., og i Læsestuen Linnegade 37 St ov. G. hver Aften fra 7 til 10
1,50, 1,00, 75, og 50 Øre.

Henriksens Tryk, Rømergade 22 — Telefon 5289 — (forhen Gøttersgade)

Yiddish theatre at Østerbros Teater 8.8.1909.

**יודישער דראמאטישער
דעליטאנטען פאראיין**

.....

זונטאג ד' 14 מאי 1911
 ווערט געשפילט צום צווייטן מאל נאך דיא פאדערינג מין
 מובליקום דיא בעוואוסטע דראמא

דער יודישער גלח
 (דראמא אין 4 אקטען)

וועלכע האט אנגעמאכט א רעש אין לאנדאן אין אמעריקא זיא
 איז נאך נישט געדרוקט זיא ווערט געשפילט פון מאנוקלישט
 דיא דראמא איז פון דעם נישט לאנג געשטארבענעם
 דראמאטורג יעקב גארדין

פראגראם
 פער זאנא:

פאטער אנטאניעס כראלאט . . . דר- דימאנט
 אינגאן (שפעטער יאדוויגא) . . . דר- דעגענשיין
 פאטער אדאם . . . דר- בארנשטיין
 אהרנ'צע צוצאראף (א מלמד) . . . דר- קערנער
 ציפורה ווין פרוי . . . כריילען קעלער
 מנשה וויער עלטערער זון . . . דר- טשארגע
 משה'ל דער יונגערער זון (אדער יודישער גלח)
 דר- פעלדשטיין
 כלומה וויער פלימעניצע . . . פריילען יאקאבסען
 חדר יונגלעך, קאהר, גלחים א. ו. ו.
 דיא האנדלונג קומט סאהר אין ווארשוי אין קראקיי

דער איבערשום געהט פיר דער יודישער

"נאציאנאל"  שוהלע"

○ **באל ביז 3 אוהר** ○
 ביי'עטען צו בעקומען ביא מיטגלידער אין אויך ביא איינגיין אין כנאכער בין 5 אוהר.
בילעט פרייזען: 1:00 1:50 50 75
 i Østerbros Teater Rymsgade 106.
 דיא פערזאנלעכע
 יודישער דרוק בין יוכף ליפצעוויכק, ואוכענבאדע 21

Yiddish theatre 14 May 1911

professional actors led the scene, but after they left for New York it was (in the 20's) an amateur theatre. In the 30's an amateur theatre performed with travelling Yiddish actors. All performances were announced on flyers or posters, at first in Danish, since there were no Yiddish printers. It was the 19-year old printer Josef Litischevski (1892-1960), who was the first to buy Hebrew fonts with the intention of issuing a Yiddish weekly. He opened a printer's shop in Nansensgade, a street with many immigrants. On 21 May 1911 he published the first issue of *Der vokhenblat* [The Weekly] (after eight issues *Dos vokhenblat*). His first printing press was an old proof-printer half the page-size of the weekly. He had to set and print each of the 4 pages in two cycles. The paper came out irregularly, continuing (with a pause of one year) until March 1921, not always as a weekly. From 1915 Israel-Mayr Brender (1888-1927) was responsible editor and later the owner of the printing shop as well.

Litischevski's *Vokhn blats drukera* [*Vokhn blat Printers*] was of great significance for Danish-Yiddish culture the following years. Hundreds of flyers for meetings were printed by him. He also printed fiction: Shloyme Edelhayt's (1882-?) play *Der eybiger shmerts* [The Eternal Pain] (1912) and Yankel Krepliak's (1885-1945) *A seder in Finland* (1912). He printed the catalogue of the Bund's Yiddish library.¹⁸ Litischevski wasn't the only Yiddish printer. A competing weekly, *Di yugend-shtime* [Voice of the Youth], came out on December 29th 1911, printed by its own printing works. Later on Israel Kaplan printed the Yiddish part of the bilingual

¹⁸ "Bund's" arbeyter-lezehal far ale in Kopenhagen. Katalog 1912. A new catalogue was printed in 1917, *Katalog fun "Bund's" arbeyter leze-zal far ale in Kopenhagen yuni 1917* and again in 1922, *Katalog un statuten fun Yudishe arbeyter leze-zal in Kopenhagen gegrindet 1907*.

Yudishe gezelschaft/Jødisk Samfund, published by Fareynigung fun ale rusishe yuden in Copenhagen [Union of all Russian Jews in Copenhagen, 1913-15]. Kaplan printed the first Yiddish daily in Denmark, the *Krigstelegramen fun Eyropa*, started around August 6th 1914 in imitation of a Danish publication. We know little about this daily, only the tenth issue having survived. Kaplan may have printed the historical leaflet about the Jewish congregation in Fredericia, Jutland, written by Alfred Heimann and translated by Simon Altschul (?-1931): *Di denishe yuden. Frederitsia un ihr yudishe gemaynde*, 1914. No printer's name is given.

When World War One broke out, the Zionist Organisation (WZO) opened an office in Copenhagen in order to operate from a neutral country. A group of Yiddish journalists in Russia were exiled to Copenhagen together with many artists, musicians and intellectuals. About 500 of this group remained in Denmark and became an important element in Danish-Yiddish culture. One of these journalists, Meir Grossman (1888-1964), from August 13th, 1914 published the second Yiddish daily *Kopenhagener tog-blat* [Copenhagen Daily], four issues of which have survived (1, 13, 14 and 28). Printed by Litischevski, it probably continued until November 1914.

In November 1914 the third Yiddish daily appeared: *Yudishe folks-tsaytung* [Jewish/Yiddish People's Paper]. It was formally owned by a limited company, but was to a certain degree controlled by WZO's Copenhagen office. Sorach Skorochod (1878-1957) and Josef Nachemsohn (1865-1936), two leading members of the small Danish Zionist movement, were the responsible editors, but in reality Meir Grossman was editor through all 233 issues. It closed down September 28th 1915 due to a violent clash between Grossman

פאָלקס-צײַטונג

קאכענהאגערן דינסטאג י"ט' תשרי תרע"ו (28 Septemb. 1915)

Reaktion og Expedition:
 „Jüdische Volkszeitung“, Montergade 2. Telefon Byen 1294 v

ייע ענגליש-פראנצויזישע נצחונות

20:000 דייטשען גענומען געפאנגעני. רוסישע אפענסיוו ווערט פארטגעזעצט

יודישע מאלקסצייטונגס דרוקעריי הייבט אן
ארויסגעבען א וואכענבלאט אונטער דער נאָם
דאקציע פון דיר ש. בערנשטיין און ה' מארק.
דער ערשטער נומער וועט ערשינען גלייך נאך
יום טוב.

לערונב

כדי אויס צומידען מיטערשטענדיגען ער-
קלער איך, אז איך האב קיין סום סיבות ניש
צו דער רעדאקציע מונען נייעס וואענבלאט.
וואס ערשיינט אונטער דער רעדאקציע פון
די ה"ה בערגשטיין און מארק. איך געהער אייך
נישט צו די מיטארבייטער מונען בלאט.
מ. גראסמאן.

א פאגראם אין באברויסק.

סמט אין אוועג האבען מיר בעקומען א
ידיעה אז אין באברויסק איז מארגעקומען א
יורישען מאגראם.

פון יוגענט - פערזאנלעכע

דער נעסטיגער אראנזשאמאס—אונדז
 אן העבר העציר איז דורכגענומען מיט ער
 אלע נאך דעם רעפערעס פון 'ה שטיקאל
 און וועלכע ער האט אנגענומען איין דער בער
 ייטונג פון ווענער-פערטיין, זיין ענטוואקלונג
 און איינפאנגען אן ארגענטיקע און גרויסע דינ
 יוסט, אונזערע 'ה קאפיטאל אקאמאדאציעס—אין
 געלאזטעס, קארטאססאז און אנדערע האט
 פערעס איין 'ה מאנאן וועלכער האט אפגעליט
 מיט דער קריטיקע און איז וואס בעסער איבער
 געקען זיך טאטען און וואלן גוט שטענען די
 אונזערע צוויי.

דער אווענד האט געהויבען דעם אינטערעס

יום יוגענדר־סעראייך.

צו אוזערע אבאנענטען און

לעזער

ען פראנט גענומען אינם משך מן די לעצטע
י"ז טעג 2000 בעסאנזענע.

ד. טשילד און בארק

מן מרחי מעלפאדערס פון אן דער
הויפטער סטאנציעניסטיסער ב א ר ק האט זיך
היינט מעל געזעהן מיט די ערשטעסע מיט
פארגאנגענע האסלידער. היינטיק קאמפערענען הא-
טן צו גאנצערס נישט געקענט און באקאן הא-
בן געזעהן פארגעשטעלן קיין ענגלאנד און טום רעיל-
סאקסן. ווי מען זאגט, האט ראסליד אומגע-
ווען באקאן און די וויסע ריזשאן אין רוסי-
לאנד און איינס קעגן ערשטע קריגס, וואס איז
ווערמאכטען דער ערשטער רעאקציע.

פון שטאקהאלם

סרייבס פון אונז, אז איז אַרעפּקען
 פערזענלעכע פון אַרעפּקען אונטער
 און דערנאָכט איז אַנגענומען געוואָרן אַר-
 זעלענע פערזענלעכע פון דייטשישע און
 אַנטי-קאָמוניסטישע שאַפּן אַ קאָמיטע אַנטי-לייבונג
 אַנטי-פּערזענלעכע פון דערנאָכט דאָס פּערזענלעכע
 דאָס איז אַרעפּקען אַרעפּקען אַרעפּקען
 און אַרעפּקען אַרעפּקען דער אַרעפּקען אַרעפּקען
 אונטערפּערזענלעכע פּערזענלעכע פון אַרעפּקען
 אַרעפּקען פון אַרעפּקען אַרעפּקען
 אַרעפּקען

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א ניי וואכענבלאט

and the leadership of WZO. Grossman came to know Vladimir Jabotinsky (1880-1940), the later Zionist revisionist, and became his staunch ally, first in the struggle for a Jewish legion inside the British Army to help conquer Palestine and later in constructing a revisionist party in Palestine. WZO was against Jabotinsky's stand - - they wanted to be neutral towards the warring powers. When Grossman printed an interview with Jabotinsky, it was too much for the WZO leadership, and the successful paper, meant as a platform for Zionism in Scandinavia, was closed down.

Yudishe folks-tsaytung was printed at its own printing works, Jødisk Folketidendes Trykkeri [Printing works of Jewish People's Paper]. The same printings works produced its successor, *Yudishe folks-shtime* [Jewish/Yiddish People's Voice], a paper with Skorochod and Nachemsohn as responsible editors, too. In fact it was edited by Simon Bernstein (1884-1962), the well-known Zionist politician and Hebrew scholar. It was published twice a week until August 18th 1916. WZO then moved the paper to Stockholm, where better opportunities were expected, but it didn't last long.¹⁹ Jødisk Folketidendes Trykkeri also printed a series of Zionist leaflets for the WZO.²⁰

¹⁹ No. 1-5 1917 came out. See Morton H. Narrowe: Jidische Folkschtime (Sic). *Nordisk Judaistik*, 1986 7/2, s. 92-103.

²⁰ Nokhum Sokolov: *Vos mir vilen. Rede geholten oyf der tsienistisher folks-konferents in London*, Cph. 1916, *Di ekonomishe lage in Eresjisroel*, Cph. 1916, *Etlekhe verter vegen tsienistisher politik fun a tsienist*, Cph. 1916, M. Usishkin un Yoysef Kloyzner: *Palestina in der milkhome-tsayt*, Cph. 1916 og Nokhum Sokolov: *Har megido. A fortrog gehalten oyf troyerferzamlung fun Hertsls yohrtsayt in London. Aroysgegeben fun Skandinavishen tsienisten ferband*, Cph. 1917.



Altschul's translation of Goldschmidt's *Aron og Esther*, 1926.

There were other voices than that of Zionism. For a long time the dominating trend among the immigrants was that of Bundist socialism. The Bund both in Eastern and Western Europe published papers in Yiddish that were read in Copenhagen. *Di yugend-shtime* and its successor, *Die kopenhagener yugend-shtime* (1913) called themselves ‘progresiv-fraysinig’[progressive-liberal] and were expressions of Bundism. Bundisher Ferayn in Copenhagen published (1915-16) only five issues of a paper called *Der arbeyter* [The Worker].

When Meir Grossman was fired from *Yudishe folks-tsaytung*, he began (with Jabotinsky) to publish the journal *Di tribune* [The Platform]. Twenty-one issues appeared before Grossman went to London to publish a paper with Jabotinsky. When this project failed, he went to independent Ukraine, where he published a paper and was a member of parliament. After the Bolshevik takeover, he went back to Denmark and to London to appeal for help. Later on he immigrated to Palestine.

Meir Grossman’s elder brother, Vladimir (1884-1976), was a well-known journalist, too, and worked for some of the major Yiddish papers. He maintained contact with Denmark, even after WW2 and wrote articles for Danish papers, published books in Danish (among them his memoirs) and in Yiddish.²¹ In 1918 he published the leaflet *Yuden in Kopenhagen* (issued also in Danish), printed by Martius Truelsen. It caused a stir since Grossmann was critical towards the Danish Jews and their treatment of the Russian-Jewish immigrants.

The author and journalist Yehuda-Hirsh Shayak (1892-1958) in 1917 published one issue of the journal *Di*

²¹ Vladimir Grosman: *Amol un haynt*, Pariz 1955; *Georg Brandes un Peter Krapotkin*, Pariz 1961 and *Mentshn und problemen. Zikhroynes un gedanken*, Pariz 1964.

idishe velt in Stockholm. October 15th 1920 he started publishing the weekly *Di idishe velt. Vokhenshrift far idishe interesen* [The Jewish World. A weekly for Jewish Interests]. It was printed by Rasmussen & Rugh, a bigger printing office that probably had bought types and machines from Jødisk Folketidendes Trykkeri, when WZO gave up its printing works. Rasmussen & Rugh printed Grossman's *Di tribune*, too, and the paper *Folks-hilf* [People's Aid] published by Hilfskomitet far di noytleydende yidn fun der milkhome [Aid-committee for the Destitute Jews from the War]. From January 28th 1921 *Di idishe velt* wrote that it was printed by its own printing works. Shayak's little book *Tsvey dertseylungen* [Two Tales] (1921) was probably printed here, too. On February 18th, 1921, the last issue of *Idishe velt* was published, and on March 4th, the last issue of *Dos vokhen blat*. This was the end of the first part of the history of Russian-Yiddish prints in Denmark. Only a few short-lived journals were published afterwards.

Some leaflets, however, were published. Simon Altschul continued to print in Yiddish in Denmark. He had earlier published the leaflet about the Jews in Fredericia, and in 1921 he published his *Di geshikhte fun di yuden in Denemark, ershte heft, Di yuden in Denemark in 17-tn yorhundert* [The History of the Jews in Denmark, first part, The Jews in Denmark in the 17th Century]. It was fifty pages long and announced as the first in a series, but no more appeared. Simon Altschul had been a religious teacher and a typesetter at *Dos vokhen blat*. Probably he took over the printing works when I.-M. Brender moved to Berlin. Litischevski was at this time out of the printing business and had moved to Slagelse, Sealand. The printing works was named S. Altschul & Son and later M. Altschuls Trykkeri.

Altschul translated Meïr Aron Goldschmidt from Danish into Yiddish. In 1919 *Der yid* [En Jøde] appeared in New York in Y. Gornitski's translation. Altschul followed track with *Lebens-erinerungen un rezultaten* (1923) [the first two chapters of *Livs-Erindringer og Resultater*], *Maser* (1924) [*Maser*], *Avromtshe Nakhtigal* (1925) [*Avrohmche Nattergal*], *Aron un Ester oder a kapitel fun rov Natan Kloyznern lebn* (1926) [*Aron og Esther eller et Afsnit af Rabbi Nathan Clause-ner's Liv*], the last three called *Oysderveylte shriftn* 1-3.

In 1926 the author Felix Breschel (1885-1959) published his *Anyuta*, a book of 126 pages, for the first time printed outside Copenhagen, by Zelmanovitsh's printing works in Dorpat, Estonia. There was in these fertile Yiddish years a lot of interest in translating Danish literature into Yiddish. Hans Christian Andersen's tales were published in twelve volumes in Warsaw and Georg Brandes' *Main Currents in 19th Century Literature* was printed in eleven volumes in New York from 1918 to 1921.

In the thirties three Yiddish publications appeared. Two short stories written by the revolutionary writer Y. Riv: *Fun shtetlshe heyemen in turme. Serie revolutsionere dertseylungen* 1 [From Shtetl Homes to Prison. Series of Revolutionary Stories 1] and *Marek af der thie. Serie revolutsionere dertseylungen* 2 [Marek's Hanging]. They were both printed in Riga, but published in Copenhagen. Probably the author's name is a pseudonym. The last was also the longest one: *Hazomirs lider-bukh. Aroysgegebn tsum 25-yorikn yoyvl, Kopenhagen 22.10.37* [Songbook of Hasomir. Published at the 25th Anniversary, Copenhagen 22.10.37]. The Yiddish choir Hasomir was, like the Reading Room, an important institution



Hazomirs lider-bukh, 1937.

in the life of the immigrants. Since its foundation in 1912 it gave annual concerts and other performances. It had for many years been lead by the director of the synagogue choir Moses Beresowsky (1890-1971), but during the jubilee period was led by Hermann D. Koppel (1908-98), a son of a Russian-Jewish immigrant, later one of Denmark's finest composers. At the time of the 10th anniversary the choir had published the 28-page booklet "Hazomir" 5673 – 5683, aroysgegeben fun gezang-fareyn "Hazomir" ["Hasomir" 5673-5683 published by the Choir "Hasomir"].²² For the 25th anniversary ambitions were greater. The best Hasomir songs with notes, a 168-page book, was printed by Altschul, the largest Yiddish print in this Russian-Yiddish period.

Hasomir survived until 1976, and when it had its 50th anniversary in 1962, the choir published Lui Beilin's (1919-) booklet *Den jødiske sangforening Hasomir København 1912-1962* [The Jewish Choir Hasomir Copenhagen 1912-1962]. Two of the pages appeared in Yiddish, handwritten and copied in offset. From 1916-36 Hasomir recorded its own history in the hand-written journal *Der muk/Myggen* [The mosquito]. Among the songs sung by Hasomir were some by the immigrant and tailor Chaim Ritterband (1893-1944).²³

After WW2, Yiddish for a period reached the University of Copenhagen. Rafael Edelmann (1902-72), son of one of the immigrants, taught it. He was a librarian in the Royal Library's Judaic department. In 1966 a university fund

²² Even though, the years are given in the Jewish calendar, Hasomir used the date 22.10.1912 as its founding day. In the Jewish calendar this is the 11. chesvan 5673; 22.10.1922 is however the 30. tischri 5683, while the 11. chesvan 5683 is 2.11.22. All anniversaries were celebrated October 22nd.

²³ His songs and tunes were also printed in Vilna: Khaym Riterband: *Yidishe melodien*, 56 p., Vilna 1935 and Chajim Ritterband: *20 forskellige Melodier/20 różnych melodii*, 56 p., Vilna 1938.



50th anniversary of the Yiddish Library 1956.

enabled him to publish an 84-page collection of Yiddish texts with a glossary. *Yidishe krestomatie*, aroysgegeben fun dem fond tsum farshafn lernbikher bay der Universitet in Kopenhagen [Yiddish Chrestomathy, published by the University of Copenhagen's Fund for production of Textbooks] was published only a few years before a new group of eastern Jews once again brought living Yiddish to Copenhagen, this time the Polish Jews. They published the journal *Di khronik. Tsaytshrift fun Farband fun poylishe yidn in Denmark* [The Chronicle. Journal of the Union of Polish Jews in Denmark] (1971-1974). The Bund reappeared and published (1976-1994) the journal *Oyfs nay tsaytshrift* [Renewal]. Both journals were bilingual Yiddish/Polish. The Bund also published Adam Markusfeld's *Hvad ønsker "bund" i Danmark*, Jødiske Socialister Bund i Danmark [What does the Bund in Denmark Want, Jewish Socialist Bund in Denmark], printed in Yiddish and Danish.

The celebrated rescue of the Danish Jews in October 1943 inspired an interesting body of fiction. The Russian-Jewish tailor Pinches Welner (1893-1965) wrote about his own rescue.²⁴ After his return to Denmark he began to write fiction in one of the major dailies, *Politiken*. He wrote in Yiddish and was translated into Danish. His *I hine Dage. Jødiske Noveller* [In Those Days. Jewish Short Stories] appeared in 1949, all circling around the Shoa. In 1953 he published the novel *Ved Øresunds bredder* [At the Shores of Øresund] about Schlojme, who fled to Sweden in October 1943. Written in Yiddish, it was translated into Danish. He tried to get his stories published in Yiddish and the title-story from *I hine dage* was published in Israel's *Di goldene keyt* and awarded a prize

²⁴ For a Yiddish presentation, see: Pinkhes Velner, I. Zilberberg-Kholewa: *Mentshn un folk*, Tel Aviv 1967, s. 158-62 [orig. *Tog-Morgen-zhurnal*, 1965]

as the best story of the year by Alveltlikhn yidishn kultur-kongres. The latter in 1957 published his novel *Bay di bregñ fun Oyresund*. In 1958 his short stories were published as *In yene teg* in Buenos Aires by the Tsentral-farband fun poylishe yidn in Argentine, a volume for which he received the Zvi Kessel Prize.

In 1958 a new collection of short stories, *Seks noveller* [Six Short Stories], was published in Danish. In 1960 Welner published his major work, a novel titled *Den brogede gade* [The Multicolored Street]. The original Yiddish title *Balut* named the Łódź district where Welner grew up. It's a very concentrated and fine depiction of Jewish life before WW1. In 1963 he published his third collection of short stories, *En hel verden* [A WholeWorld]. The year he died he published his memoir *Fra polsk jøde til dansk* [From Polish Jew to Danish], about how the Jewish immigrants were integrated and assimilated. Nearly all his books were written in Yiddish. Little by little he was able to discuss the translation with his translator and he became at last an author in Danish. In this way he came to epitomize Yiddish culture in Denmark.

2. Yiddish Booklist

2.1 The two parts

The bibliography is divided into two parts:

2.2 *Yiddish prints from Altona*. For the *early* period (the prints from Slesvig-Holsten) I have in part 2.2 listed all the prints that Yeshayahu Vinograd has in his bibliography, plus the two entries from *Bibliotheca Danica* plus two found in the database of the Royal Library.²⁵ I haven't seen the prints myself. Each print has a number referring to Vinograd (va for prints from Altona, vw for prints from Wandsbek). I have included all prints classified by Vinograd as Yiddish in the notes, and I have transcribed titles and names according to the Ashkenazi tradition of pronunciation.

For the *later* period I have myself seen all the included prints:

2.3.1. *Yiddish prints from Copenhagen*. Every entry has an author's name (if there is one) and a title in Yiddish. The spelling of the entry is as in the original print irrespective of later orthographic principles; therefore both names and forms of words are seen in different spellings. After a slash follows the Romanised transliteration. It follows the YIVO norm. For Hebrew words in Yiddish, the Romanised spelling is according to the pronunciation in Uriel Weinreich's or Yitskhok Niborski's dictionaries.²⁶ Then follows alternative title, nor-mally a Dan-

²⁵ Yeshayahu Vinograd: אוצר הספר העברי / *Otsar ha-sefer ha-ivri*. *Reshimat sefarim she-nidpesu be-ot ivrit me-reshit ha-dfus ha-ivri bi-shnat 1469 ad shnat 1863/ Thesaurus of the Hebrew Book*, Jerusalem 1993-95.

²⁶ אוריאל ווינרניץ: מאדערן ענגליש-יידיש יידיש-ענגליש ווערטערבוך / Uriel Weinreich: *English-Yiddish Yiddish-English Dictionary*, New York 1968; יצחק נייבארסקי ווערטערבוך פֿון לשון-קודש-שטאַמיקע ווערטער אין יידיש / Yitskhok Niborski: *Verterbukh fun loshn-koydesh-shtamike verter in yidish*,

ish one. Then comes printer, number of pages and place of publication.

2.3.2 *Periodicals printed in Copenhagen*. For periodicals, I give editor, printer, type, period of publication and number of published issues. If not all issues have survived, the numbers of the surviving ones.

בערל וויסבראָט און ייִצחק נײַבאָרסקי׳ ייִדיש־פֿראַנצייזיש / Paris 1999;
ווערטערבוך / Berl Vaynbrot un Yitskhok Niborski: Yidish-frantseyzish
verterbukh, Paris 2002.

2.2 Yiddish prints from Altona.

קײַנות/

Kines

Altona, 5485, 1724-25

va3

ספר טוביה/

Seyfer tuyve

Wandsbek 5488, 1727-28

vw17

עקידת יצחק/

Akeydes Yitskhok

Altona 5488, 1727-28

va9

קײַנות/

Kines,

Altona 5488, 1727-28

va10

שער אפרים

/רישר, אפרים בן נפתלי צבי

Shaar Efroym

Efroym ben Naftole-Tsvi Reyshr

Altona 5488, 1727-28.

va11

דניאל בוך/

Donyel bukh

Altona 1730

va13; Vinograd doesn't note it as Yiddish, but the title is Yiddish.

חויא דרבנן

משה מאיר מקמינקא

Khavaye derabonen

Moyshe-Meyer Mikaminke

[Altona] 5490, 1729-30

va14

שפאנישע היידן

Spanishe heydn

Altona 5491, 1730-31

va16

איגרת שלמה

Igeres Shloyme

שלמה-זלמן בן יהודה ליב

מדסוי

Shloyme-Zalmen ben Yude-Leyb Midesoy

Wandsbek 5490, 1729-30

vw31

ספר המגיד

Seyfer hamaged

Wandsbek 5492, 1731-32

vw 33

מענה לשון

Mayne loshn

Wandsbek 5492, 1731-32

vw 34

סידור מנהג פולין ואשכנז
Sider mineg Poyln veAshkenaz
Wandsbek 5492, 1731-32
vw 35

תהלים
אליהן בן אשר הלי אשכנזי
Tilem
Elye ben Osher Haleyvi Ashkenazi
Wandsbek 1732
vw36

Jødisk Almanach
Altona 1732, 1768, 1775, 1780-84, 1786, 1788-1832, 1855-56,
1858-60, 1862-65 (Royal Library-database-record).

הגדה של פסח
Hagode shel peysekh
Wandsbek 5493, 1732-33
vw 37

שבעה שירים
פופרט, שמואל זנוויל בן מדרכי
Sheve shirim
Shmuel-Zaynvil ben Mortkhe Pupert
Altona 5496, 1735-36
va27

שער אפרים
רישר, אפרים בן נפתלי צבי

Shaar Efroym

Efroym ben Naftali-Tsvi Reysht

Altona 5496, 1735-36

va28

יון מצולה

/הנובר, נתן נטע בן משה

Yovn metsule

Nosn-Nete ben Moyshe Hanover

Wandsbek 5499, 1738-39

vw 42

רפואות הנפש

Refues hanefesh

Altona 5500, 1739-40

va38

רפואות הנפש

Refues hanefesh

Altona 5525, 1764-65

va80

הגדה של פסח

Hagode shel peysek

Altona 5567, 1806-07

va190

גרסא דינקותא

אוירבך, יצחק איזיק בן ישעיה

/ברוך בנדט בן מיכאל משה

Girse deyankuse

Yitskhok-Ayzik ben Shaye Oyerbakh

Borekh-Bendit ben Mikhhol Moyshe
Altona 5568, 1807-08
va195

Same publication in *Bibliotheca Danica*, hft. III, Bibliotheca Slesvico-Holsatica, Cph. 1945:

Moše Meseritz, Baruk Bendit ben Miḳa'el: גרסא דינקותא Girsā dējanquta |: Børnelærdom. Grammatiske og halakiske Regler for Dreng. Hebr. og Jødetysk. Altona ([5]568 i Kronogr. (dvs. 1807-08)) : |. [Children's knowledge. Grammatical and Halakical rules for boys. Hebrew and Jew-German.]

לוה/
Luekh
Altona 5575, 1814-15
va207

זענד שרייבען אן מיינע גלויבענס-גענאסען
קצנלנבויען, אליעזר ליזר בן יעקב
Zend shrayben on mayne gloybens-genossen
Elyezer-Leyzer ben Yankev Katzenelnboygn
Altona 5579, 1818-19
va214

איין אללגעמיינניטציגעס לוח
הן, צחק בן פסח
Eyn allgemeynnitstiges luekh
Yitskhok ben Peysekh Hen
Altona 5579, 1818-19
va215

סליכות מנהג פולין ביהמן ... אנגליה ודנמרק

כהן, שלם/
Slikhes mineg Poyln beyhmen...Anglia veDenemark
Sholem Koyen
Altona 5583, 1822-23
va221

Same publication in *Bibliotheca Danica*, hft. III, Bibliotheca Slesvico-Holsatico, Kbh. 1945:
Sēlih^ut lē-jamim nora'im | סליחת לימים נוראים : Bodsliturgi til Forsoningsdagen og Dagene forud for denne efter polsk Ritus. Med jødetyisk Oversættelse og Anm. Af Šalom ha-Kohen. Altona [5]583 (dvs. 1822-23) : |. [Penance-liturgy for Day of Atonement and the days prior to this according to the Polish rite. With Jew-German translation and notes.]

הגדה של פסח/
Hagode shel peysekh
Altona 5585, 1824-25
va224

לוח/
Luekh
Altona 5585, 1824-25
va225

תקנות
המבורג. חברה קדישא ביקור חולים ומשמרות/
Takones
Hamburg. Khevre kedishe biker khoylim umishmores
Altona 5586, 1825-26
va229

הגדה של פסח

Hagode shel peysekh

Altona 5589, 1828-29

va232

לוח

Luekh

Altona 5590, 1829-30

va234

לכבוד תלמידי הב"ח

גנז, מאיר

Likoved talmidey habakh

Meyer Ganz

Altona 5590, 1829-30

va235

תקנות

אלטונא. חברה קדישא אגודה ישראל

Takones

Altona. Khevre kedishe agude yeshore

Altona 5591, 1830-31

va239

לוח

Luekh

Altona 5592, 1831-32

va240

*Nothwendiger Einblick ins sogenannte Juden-Ebräisch oder
Wörterbuch für die Gojim, die lernen sollen zu seyn Chochum,
und wollen begreifen schmußen als a Bargißrol. Herausgege-*

ben von einem Occidentalen, Rendsburg 1833, 35 s. (Royal Library database record)

געזעטצע דער חברה קדישא
אלטונא. חברה קדישא
Gezetse der Khevre kedishe
Altona. Khevre kedishe
Altona 5596, 1835-36
va242

תחינות
מירו, יהושע השל אלטונא
Tekhines
Yoshue Heshl Miru
Altona 5597, 1836-37
va244

סדר ליל שימורים
Seyder leyl shimurim
Altona 5598, 1837-38
va246

סדר הגדה לליל שימורים
Seydr hagode leyl shimonim
Altona 5599, 1838-39
va248

לוח לשנת תר"ב
Luekh leshnas tar"ab
Altona 5601, 1840-41
va256

פערלענשנור אדער פילאזאפישען קוואדליבעט
שלמה יודל

Perlenshnur oder filozofishen kvodlibet

Shloyme Yudl

Altona 5610, 1849-50

va267

מנחה קטנה

ויטקובר, יוחנן

Minkhe ktone

Yokhonen Vitkuber

Altona 5616, 1855-56

va276

פרדס אין מילטון גיון

זלקינסון, יצחק

Pardes en Milton Dzhan

Yitskhok Zalkinson [transl. John Milton: *Paradise Lost*]

Altona 5620, 1859-60

va286

2.3.1 Yiddish prints from Copenhagen

צום 1-יעהריגען יובילעאום פון „דאס וואכען בלאט“ 21 מאי 1911 – 21 מאי 1912

Tsum 1-yehrigen yubileum fun "Dos vokhen blat" 21 mai 1911 – 21 mai 1912, print "Dos vokhen blat", 20 p., Cph. 1912.

שלמה עדעלהייט: דער אייביגע שמערץ. דראמאטישעס בילד אין 1 אקט, פערלאג „דאס וואכען בלאט“

Shloyme Edelhayt: *Der eybiger shmerts. Dramatisches bild in ayn akt*, Ferlag "Dos vokhen blat", print "Dos vokhen blat", 18 p., Cph. 1912.

„בונדס“ ארבייטער־לעזעהאל פאר אלע אין קאפענהאגן קאטאלאג 1912
"Bund's" *arbeyter-lezehal far ale in Kopenhagen. Katalog 1912*, print Josef Litischevski, 18 p., Cph. 1912.

יעקוב קרעפליאק: א סדר אין פינלאנד, ערצעלונג, פערלאג „דאס וואכען בלאט“

Yankev Krepliak: *A seder in Finland*, Ferlag "Dos vokhen blat", print "Dos vokhen blat", 48 p., Cph. 1912.

סטאטוטען פון דער פערײניגונג פון אלע רוסישע יודען אין קאפענהאגן
Statuten fun der Fereynigung fun ale rusishe yuden in Kopenhagen, print Josef Litischevski, 10 p., Cph. [1913].

היגיינישע אנווייזונגען פון דאקטאר א. פרידלענדער

Higieynische onvayzungen fun doktor A. Friedlender, oysgegeben fun der Yudishe Gemaynde in Kopenhagen [Reviewed in *Vokhen blat* 9.5.13, but not found; the title constructed from the review].

פערײַניגונג פון אלע רוסישע יודען אי קאפענהאגן. בעריכט פון צענטראל־ביורא און די קאמיסיאנענס טהעטיגקייט פון 1. אפריל 1913 ביז דעם 30-טען מערץ 1914. איבערדרוקט פון נומער 20 און 21 „יודישע געזעלשאפט“

Fereynigung fun ale ruishe yuden in Kopenhagen. Berikht fun Tsentral-Byuro un di komisionens thetigkayt fun 1. april 1913 biz dem 30-ten merts 1914. Iberdrukt fun numer 20 un 21 "Yudishe gezelschaft.", print Israel Kaplan, 16 p., Cph. 1914.

דער קאפענהאגנער יונגאטש א אילוסטרירטער, מאנאטליכע וואכענשריפט אהן בילדער מיט געזאנג און טענץ

Der kopenhagener jungatsh A ilustirte, monatlikhe vokhen-schrift ohn bilder mit gezang un tents, 1 johrgang, nr. 2, Kopenhagen freytog d. 5 yuni 1914, print Josef Litishevski, 8 p., Cph. 1914.

/ די דענישע יודען. פרעדעריציא און איהר יודישע געמיינדע

[Alfred Heymann og Simon Altschul:] *Di denishe yuden. Fre-deritsia un ihr yudishe gemaynde*, 32 p., [Cph. 1914].

שלחמנות. ערשטע צייטשריפט אין סקאנדינאווען וועלכע ליידעט קיינמאל/ נישט פון טעכנישע סבות. ערשיינט יעדע פורים. פורים תרעפ"ו
Shlakhmones. Ershte tsaytschrift in Skandinavien velkhe leydet keynmol nit fun tekhnishe sibes. Ershaynt yede purim. Purim 5676, print Josef Litischevski, 8 p., Cph. 1916.

נחום סאקאלאווי: וואס מיר ווילען. רעדע געהאלטען אויף דער ציוניסטישער פאלקס־קאנפערענץ אין לאנדאן. ארויס־געגעבען פון שוויצערישע קארטעל פון דער ציוניסטישער סטודענטען־ארגאניזאציע, „החבר“, קאפענהאגע 1916/

Nokhum Sokolov: Vos mir vilen. Rede gehalten oyf der tsienistisher folks-konferents in London. Aroysgegeben fun shveyt-

serishe kartel fun der tsienistisher studenten-organisatsion "Hekhaber", print Jødisk Folketidendes Trykkeri, 18 p., Cph. 1916.

די עקאנאמישע לאגע אין ארץ־ישראל, פערלאג יודישע פאלקסשטימע
Di ekonomishe lage in Eresjisroel, Ferlag Yudishe folksstime, print Jødisk Folketidendes Trykkeri, 8 p., Cph. 1916.

עטליכע ווערטער וועגען ציוניסטישער פאליטיק פון א ציוניסט, פערלאג יודישע פאלקסשטימע
Etlikhe verter vegen tsienistisher politik fun a tsienist, Ferlag Yudishe folksstime, print Jødisk Folketidendes Trykkeri, 17 p., Cph. 1916.

מ. אוסישקין און יוסף קלויזנער: פאלעסטינא אין דער מלחמה־צייט, פערלאג יודישע פאלקסשטימע
M. Usishkin un Yosef Kloyzner: *Palestina in der milkhomehtsayt*, Ferlag Yudishe folksstime, print Jødisk Folketidendes Trykkeri, 12 p., Cph. 1916.

נחום סאקאלאוו: הר מגדו. א פארטראג געהאלטען איף טרויער־פערזאמלונג אראיסגעגעבען פון סקאנדינאווישען פון הערצל'ס יאהרצייט אין לאנדאן. ציוניסטען פערבאנד
Nokhum Sokolov: *Har megido. A fortrog gehalten oyf troyerferzamlung fun Hertsl's yohrtsayt in London. Aroysgegeben fun Skandinavishen tsienisten ferband*, 28 p., Cph, 1917.

Jødisk Folkeviser-Aften. Foranstaltet under personlig Ledelse af Hr. Chefredaktør Leo Winz fra hvis Privatsamling af jødiske Folkesange og Melodier samtlige Programmets Numre er hentede. København d. 6. Decbr. 1917 Kl. 7½ Aften i Odd-Fellow Palæet, [Jewish Folk-Song Evening. Arranged under the per-

sonal management of Mr. editor-in-chief Leon Winz, from whose private collection of Jewish folk-songs and melodies all parts of the programme have been taken. Copenhagen December 6th 1917 7h 30 in the evening in the Odd Fellow Palais] Danish, Yiddish, Hebrew [all songs except one in Latin letters], transl. into Danish by Svend Borberg, 12 p., Cph. 1917.

קאטאלאג פון "בונדס" ארבייטער לעזע-זאל פאר אלע אין קאפענהאגן יוני 1917/

Katalog fun "Bund's" arbeyter leze-zal far ale in Kopenhagen yuni 1917, 16 p., Cph. 1917.

וולאדימיר גראסמאן: יודען אין קאפענהאגן

Vladimir Grosman: *Yuden in Kopenhagen*, print Martius Tru-elsens Trykkeri, 35 p., Cph. 1918; also in Danish: *Jøderne i København*, 16 p., Cph. 1918.

יוגענד-פערין, „העברי הצעיר“. סטאטוטען

Yugend-ferayn "Hoivri hatsair". Statuten, print "Dos vok-henblat", 5 p., Cph. [1918].

שער און נאדעל. ארגאן וואס דארף ערשיינען פונקטליך צו יעדען פאמיליען-פעסט פון יודישען שניידער-קלוב אין קאפענהאגן. קאפענהאגן 28 מערץ 1920/

Sher un nodel. Organ vos darf ershaynen punktlikh tsu yeden familien-fest fun Yudishen shnayder-klub in Kopenhagen, Kopenhagen dem 28 merts 1920, print Hoyserg. 36 [Josef Litischevski], 8 p., Cph. 1920.

באריכט פון קאפענהאגענער הילפסקאמיטעט פאר די מלחמה-געליטענע יודען. פאר דער צייט פון'מ 1-טען פעברואר 1919 ביז'נ 30 יוני 1920. *Barikht fun Kopenhagener hilfskomitet far di milkhomeh-*

gelitene yuden. Far der tsayt fun'm 1-ten februar 1919 biz'n 30 juni 1920, print "Dos vokhenblat", 38 p., Cph. 1920.

יהודה שאיאק: צוויי דערצעלונגען, פארלאג „די אידישע וועלט“, קאָפּענהאַגן/

Yehuda Shayak: *Tsvay dertselungen*, Farlag "Di idishe velt"/ J. Shaiak: *To Fortællinger*, Forlag "Di yidische welt", 63 p., Cph 1921.

שמעון אלטשול: די געשיכטע פון די יודען אין דענעמארק, ערשטע העפט, די יודען אין דענעמארק אין 17-טען יארהונדעט/

Shimen Altshul: *Di geshikhte fun di yuden in Denemark, ershte heft, Di yuden in Denemark in 17-ten yorhundert/* Simon Altschul: *Jødernes Historie i Danmark*, 1-ste Hefte: *Jøderne i Danmark i det 17-de Aarhundrede*, print "Dos Wochenblat", 50 p., Cph. 1921.

„הזמיר“ תרע"ג תרפ"ג, ארויסגעגעבען פון געזאנג־פאריין „הזמיר“, *"Hazomir" 5673 – 5683, Aroysgegeben fun gezang-fareyn "Hazomir"/ "Hasomir" 1912-1922*, udgivet af Den jødiske Sangforening "Hasomir", print S. Altschul & Søn, 28 p., Cph. 1922.

קאטאלאג און סטאטוטען פון יודישע ארבייטער לעזע־זאל אין קאפּענהאַגן/ געגרינדעט אין 1907, יולי 1922

Katalog un statuten fun Yudishe arbeyter leze-zal in Kopenhagen gegrindet 1907, yuli 1922, print S. Altschul & Søn, 44 p., Cph. 1922.

מ. גאלדשמידט: לעבענס־עראינערונגען און רעזולטאטען, די ערשטע צוויי קאפאטלעך איבערגעזעצט פון דעניש אין אידיש פון שמעון אלטשול/

M. Goldshmidt: *Lebens-erinerungen un resultaten*, di ershte tsvey kapitlen, ibergezetst fun denish in yidish fun Shimen

Altshul/ M. Goldschmidt: *Livs Erindringer og Resultater*, oversat til Jiddisch af Simon Altschul, (Ærbødigst tilegnet Herr Overrabbiner Professor D. Simonsen paa Halvfjerdsaaarsdagen d. 17. Marts 1923) [Respectfully dedicated to Mr. Chief Rabbi D. Simonsen at his seventieth birthday], print S. Altschul & Søns Bogtrykkeri, 59 p., Cph. 1923.

מ. גאלדשמידט: אויסדערוועהלטע שריפטן. דערצעהלונגען און שילדערונגען פון אידישע קולטור-היסטארישע בילדער. איבערגעזעצט פון דעניש אין אידיש מיט ערלויבניש פון מחבר'ס יורשים, פון שמעון אלטשול. ערשטע דערצעהלונג. מעשר, אייגענע פארלאג

M. Goldshmidt: *Oysdervehlte shriftn. Dertsehlungen un shilderungen fun idishe kultur – historishe bilder*. Ibergezetst fun denish in idish mit erloybnish fun mekhaber's yorshim, fun Shimen Altshul. Ershte dertsehlung. Maser, Eygene farlag, print S. Altschuls Bogtrykkeri, 51 p., Kbh. 1924.

מ. גאלדשמידט: אויסדערוועהלטע שריפטן. דערצעהלונגען און שילדערונגען פון אידישע קולטור-היסטארישע, איבערגעזעצט פון דעניש אין אידיש מיט ערלויבניש פון מחבר'ס יורשם, פון שמעון אלטשול, צווייטע דערצעהלונג, אברם"טשע נאכטיגאל, אייגענע פארלאג

M. Goldshmidt: *Oysdervehlte shriften. Dertsehlungen un shilderungen fun idishe kultur – historishe bilder*, ibergezetst fun denish in idish mit erloybnish fun mekhaber's yorshim, fun Shimen Altshul, tsveyte dertsehlung, *Avromtshe nakhtigal*, Eygene farlag/ M. Goldschmidt: *Avromche Nattergal*, oversat til Jiddisch af Simon Altschul, print M. Altschuls Bogtrykkeri, 48 p., København 1925.

מאיר גאלדשמידט: אוידערוויילטע שריפטן, דריטע דערצעהלונג, אהרן און אסתר אדער א קאפיטעל פון רבי נתן קלויזנער'ס לעבן. 1846, איבערגעזעצט

פון דעניש מיט ערלויבענעש פון מחבר'ס יורשים פון שמעון אלטשול,
אייגענעם פארלאג/

Mayr Goldshmidt: *Oysderveylte shriftn, drite dertsehlung, Aron un Ester oder a kapitel fun rov Natan Kloyzner's lebn.* 1846, ibergezetst fun denish mit erloybenesh fun mekhaber's yorshim fun Shimen Altshul, Eygene farlag/ M. Goldschmidt: *Aron og Esther.* Oversat til yiddisch af S. Altschul, print M. Alt-schuls Bogtrykkeri, 39 p., Cph. 1926.

פעליקס ברעשעל: אַניוּטאַ, קאַפּענהאַגען תרפ"ז, געדרוקט ביי ר.
Feliks Breshel: *Anyuta*, print R. Zelmanovitsh, Dorpat, Estland, 163 p., Cph. 5687, 1926.

כיים ריטערבאנד: צוויי כסידישע פאלקסלידער. 1. שלש סעודות. 2. דער רבי
גייט (געוויידמעט ענגעל לונד). טעקסט און מוזיק: כיים ריטערבאנד,
/אראנזשירט פון פערדינאנד רויטער/

Khaym Riterband: *Tsvey khsidishe folkslider.* 1. Shaleshudes.
2. Der rebe geyt (gevidmet Engel Lund). Tekst un muzik:
Khaym Riterband/ Aranzhirt fun Ferdinand Royter/ Chajim
Ritterband: *To Chassidishe Folkeviser.* 1. Scholosch s'udes. 2.
Rabbien kommer (Tilegnet Engel Lund). Tekst og Musik Cha-
jim Ritterband, Arrang: Ferdinand Reuter, Skandinavisk og
Borups Musikforlag, print Nordisk Nodestik & Trykkeri, 5 p.
Cph.. 1932.

סטאטוטן פון אידישען פאלקספאריין קאפּענהאַגן/
*Statutn fun Idishe folksfareyn Kopenhagn/ Love for Jødisk Fol-
keforening København*, print Altschuls Tryk, 9 p., Cph. 1933.

י. ריוו: פון שטעטלשע היימען אין טורמע. סעריע רעוואָלוציאָנערע
/דערציילונגען, קאַפּענהאַגן 1934/

Y. Riv: *Fun shtetlshe heyman in turme*. Serie revolutsionere dertseylungen 1, print Tipogrāfija "Splendid", Rīgā, Kungu ielā 21, 23 p., Cph. 1934.

י. ריו: מארעק אף דער טליע. סעריע רעוואָלוציאָנערע דערציילונגען, קאָפּענהאַגן 1934/

Y. Riv: *Marek af der tlie*. Serie revolutsionere dertseylungen 2, print Tipogrāfija "Splendid", [Rīgā], Kungu ielā 21, 23 p., Cph. 1934.

הזמיר'ס לידער-בוך. ארויסגעגעבען צום 25-יאריקן יובל, קאפּענהאַגן 12.10.1937/

Hazomir's lider-bukh. Aroysgegeben tsum 25-yorikn yoyvl, Kopenhagen 22.10.37, Denemark/ Hasomir's Sangbog. Udgi-vet i Anledning af 25 Aars Jubilæet, København XXII.X.1937, Danmark, print M. Altschul, noteprent Nornotryk, 36 + 132 p., Cph. 1937.

“Seyfer shirim”/ ספר שירים, עבודה, 9 p., Cph. 1940.

רפאל עדעלמאן: יידישע כרעסטאָמאַטיע, ארויסגעגעבען פון דעם פֿאָנד צום רפאל פארשאפן לערנביכער ביי דער אוניווערזיטעט אין קאָפּענהאַגן / Rafal Edelman: *Yidishe krestomatie*, aroysgegeben fun dem Fond tsum farshafn lernbikher bay der universitet in Kopenhagen/ R. Edelmann: *Jiddisch krestomati*, Københavns Universitets Fond til Tilvejebringelse af Læremidler, 64 + 20 p, Cph. 1966.

/ראָפּאַל עדעלמאן: די יידישע ביבליאָטעק אין קאָפּענהאַגן/

Rafal Edelman: *Di yidishe bibliotek in Kopenhagen*/ R. Edelmann: *The Jewish Collections in the Royal Library of Copenhagen*, The Royal Library, 9 p., Cph. 1969.

[Lui Beilin]: *Den jødiske sangforening Hasomir København 1912-1962*, 15 p. [2 in Yiddish], Cph. 1962.

Adam Markusfeld: *Hvad ønsker "bund" i Danmark*, Jødiske Socialister Bund i Danmark. P. 1-10 in Danish, p. 23-11 in Yiddish (plus a note in Polish); all by A. Markusfeld except B. Viner: *פֿאַר וואָס בין איך היינט אַ בונדיסט?* / Far vos bin ikh haynt a bundist? 23 p., Cph. 1978.

2.3.2 Periodicals printed in Copenhagen

דער וואָכען בלאַט/

Der vokhen blat, publ. J. Litischevski, ed.: M. Katz (-Aug. 1911), Kalman-Aron Cohen (-March 1912), J. Litischevski, M. Brender (Oct. 1915-), weekly, in periods fortnightly; 1. period: nr.1, 21.5.1911 - 124, 3.7.1914, from nr. 9 וואָכען בלאַט/ *Dos vokhen blat*, from 113, 27.3.14 - 117, 8.5.14 in a Yiddish-Danish ed., the Danish named *Mosaik Ugeblad. Organ for alle Jøder i Danmark*, ed. Josef Litischevski and J. Michaelsen, 125-179 not published; 2. period nr. 180, 8.10.1915 - 11. årg. nr. 5, 4.3.1921, print "Dos vokhenblat".

דער אמת. אונאבהענגיג-פראגרעסיווע פעריאדישע צייטשריט/

Der emes. Unabhengig-progresive periodishe tsaytshrift, ed. S. Altschul, print "Dos vokhen blat", nr. 1, 10.10.13 [Only this issue has survived, Dansk Jødisk Museum].

דער יודישע סטודענט/

Der yudishe student/ L'étudiant Juif. Mensuel littéraire et scientifique, ed. I. Lifshits and I. Podruzhnik, Gand, Belgium, Ferlag "Dos vokhen blat" Kopenhagen, print "Dos vokhen blat", nr. 1, december 1912 - 4, 1913.

די יוגענד-שטימע. א פראגרעסיוו-פרייזינגע וואכען-שריפט אונטער די
לייטונג פון פערין "יודישע יוגענד" אין קאפענהאגען/

Di yugend-shtime, a progresiv-frayzinnige vokhen-shrift unter di leytung fun fereyn "Yudishe yugend" in Kopenhagen, ed. S. Beilin, weekly, print Yugend's drukera, nr.1, 29.12.1911 - 14, 30.3.1912.

די קאפענהאגענער יוגענד־שטימע . א פראגרעסיוו־פרייזיניג מאנאטליכער
זשורנאל אראויסגעגעבען און געלייטעט פון פערין „יודישע יוגענד“ אין
קאפענהאגען/

Di kopenhagener yugend-shtime, a progresiv-frayzinnig monatlikher zhurnal aroysgegeben un geleytet fun ferayn "Yudishe yugend" in Kopenhagen, ed. S. Beilin, monthly, print "Dos vokhen blat", nr. 1, January 1913 - 2/3, February-March 1913.

דער מערב/

Der mayrev/ Der Ma'arow, Antwerpen, print Josef Litischevski, nr. 1 - 4, 1913.

יודישע געזעלשאפט. ארגאן פון דער פעראייניגונג פון אלע רוסישע יודען אין
קאפענהאגען/

Yudishe gezelschaft. Organ fun der Feraynigung fun ale ruishe yuden in Kopenhagen/ Jødisk Samfund, ed. Ch. Lichten, Yiddish and Danish, Yiddish part printed by Israel Kaplan, fortnightly, nr.1, 30.5.1913 - 43, 22.1.1915; hereafter only in Danish until nr. 97, 13.4.17.

/ קריגס־טעלעגראמען פון אייראפא

Krigstelegramen fun Eyropa, daily, print Israel Kaplan, probably from 6.8.14- [only nr. 10, 16.8.14 has survived, Dansk Jødisk Museum].

/ קאפענהאגענער טאָג־בלאט

Kopenhagener tog-blat, daily, ed. Josef Litischevski, print Josef Litischevski, probably from 13.8.14 - 6.11.14, when *Yudishe gezelschaft/ Jødisk Samfund* writes that it has been closed down [only nr. 1, 10.8.14, (YIVO, New York), 13, 28.8.14, 14, 1.9.14, (Dansk Jødisk Museum) and nr. 28, 16.10.14, (YIVO, New York) have survived].

/ יודישע פֿאָלקס־צייטונג

Yudishe folks-tsaytung, resp. S. Skorochod og J. Nachemsohn, (ed. Meir Grossman), print J. Litischevski, later a/s Jødisk Folketidendes Trykkeri, daily, nr. 1, 29.11.14 – nr. 233, 29.9.15.

/דער ארבייטער. ארויסגעגען פון בונדישען פערײן אין קאפענהאגן

Der arbeyter, aroysgegeben fun Bundishen ferayn in Kopenhagen/ Arbejderen, print "Das Wochenblatt"s Trykkeri, nr. 1, august 1915 - 5, september 1916.

/יודישע פֿאָלקסשטימע

Yudishe folksshtime/ Jidische Folksschtime/ Jødisk Folkestemme, resp. S. Skorochod og J. Nachemsohn, (ed. S. Bernstein), print a/s Jødisk Folketidendes Trykkeri, twice a week, nr. 1, 5.10.15 – 79, 18.8.16.

/די טריבונע

Di tribune, publ. and ed. Meir Grossman in collaboration with Vladimir Jabotinsky, fortnightly, print a/s Jødisk Folketidendes Trykkeri, later Rasmussen & Rugh, nr. 1, 15.10.15 - 20-21, 25.8.16. Continued from London with nr. 1(22), 1921-7 [28] 1922, and from nr. 8(29) -9/10(30/31) 1922 in Berlin.

/די טריבונע. סקאנדינאווישע אויסגאבע

Di tribune. Skandinavishe oysgabe/ Di Tribune. Skandinavisk Udgave, publ. and ed. Meir Grossman, weekly, print Rasmussen & Rugh, nr. 1, 23.6.16, only this issue.

פֿאָלקס־הילף. מיטטיילונגען ארויסגעגעבן פון סקאנדינאווישען

/צענטראל־קאמיטעט פאר די נויטלידענדע יודען פון דער מלחמה

Folks-hilf. Mitteylungen aroysgegeben fun Skandinavishen tsentral-komitet far di noytleydende yuden fun der milkhome/ Folkets-Hjælp, print nr. 1, Jødisk Folketidendes Trykkeri; nr. 2-4 without place of print; nr. 5, Rasmussen & Rugh, nr. 1, 25.7.16 - 5, 8.12.16.

פאלקסהילף. אויסגעגעבען פון דעם סקאנדינאווישען יודישען

צענטראל-הילפסקאמיטעט /

Folkshilf. Oysgegeben fun dem Skandinavishen yudishen tsentral-komitet/ Folkshilf. Udgivet af Skandinavisk Jødisk Central-Komite for de ved Krigen ulykkelig stillede Jøder, print "Wochenblatt", later called Hoysergade 36, except for last nr., which is printed by S. Altschul & Søn, nr. 1, 19.12.19 - 26, 1.2.22.

די אידישע וועלט. וואכענשיפט פאר אידישע אינטערעסען

Di idishe velt. Vokhenshrift far idishen interesen/ "Di Yidische Welt". Ugeblad for jødiske Interesser, from nr. 1, 2. vol.: *Eyntsigtste idishe vokhenshrift in Skandinavien*, ed. J. Shaiak, print Rasmussen & Rugh, from nr. 4, 28.1.21 *Idishe Velts Trykkeri*, nr. 1, 15.10.20 - 2. årg. nr.5, 18.2.21.²⁷

²⁷ In the database of the Royal Library nr. 1 of the Swedish edition from 1917 is mentioned as Danish: די אידישע וועלט. הודש-זשורנאל פאר

די אידישע וועלט. *Di idishe velt. Khoydesh-zhurnal far literatur, kunst un idishe ongelegenheyten/ Die Jidische Welt. Månad Journal För Literatur, Konst och Jidiska Interesser*, nr. 1, 1917.

This is due to the fact that the copy of the Royal Library has glued a Danish publication adress to it. The issue was, however, printed (Boktryckeriet Merkantil) and published in Stockholm. Probably Shaiak sold the rest from Copenhagen later.

אונזער ווארט. פעריאדישע צייטונג פון יוגענד-פערײן "העברי הצעיר",
קאפענהאגן/

Unzer vort. Periodische tsaytung fun yugend-ferayn "Hoivri hatsoir", Copenhagen, ed. S. Beilin, print Wochenblatt, nr. 1, Aug. 1921 - 2, Dec. 1921.

/יוגענטשטימע. ליטערארישע מאנאטשריפט/

Yugentshtime. Literarische monatshrift/ Jugend-Stime. Literær Maanedskrift, ed. Israel Cholewa, publ. Simon Altschul, print S. Altschuls Trykkeri, only nr. 2, apr. 1922 and nr. 3, maj 1922 have survived [nr. 2 in Dansk Jødisk Museum, nr. 3 in the Royal Library and Statsbiblioteket].

די נייע צייט. פעריאדישע צייטשריפט. רעדאקטאר און ארויסגעבער שמעון
אלטשול/

Di naye tsayt. Periodische tsaytshrift. Redaktor un aroysgeber Shimen Altshul/ *Di neye teidt. Periodisk Tidsskrift*. Redaktør og Udgiver Simon Altschul, print S. Altschuls Trykkeri, only nr. 1, okt. 1923.

/קאפענהאגענער טריבונע (אונפארטייאישע צייטשריפט)/

Kopenhagener tribune. (Unpartayishe tsaytshrift)/ Kopenhagener Tribune (Upartisk jødisk Tidsskrift), ed. Simon Altschul, print M. Altschuls Trykkeri, Yiddish and Danish, nr. 1, 15.3.27 - 5, 15.5.27.

אונזער יוגנט-שטימע / *Unzer yugnt-shtime*, 1929-31, duplicated. [Royal Library has nr. 1, 1931; Harvard Library, Widener Collection have, according to the catalogue, all issues, but can't find them]

סקאנדינאווישע איקאר־טריבונע. ארגאן פון איקאר ארגאניזאציע פאר
יידישער קאלאניזאציע אין בירא-ביזשאן

*Skandinavishe Ikor-tribune. Organ fun Ikor organisatsie far yi-
disher kolonisations in Biro-Bizhan/ Skandinavisk Ikor-Tribune.
Organ for Hjælpeorganisationen for jødisk Kolonisation i Bi-
robidjan*, ed. B. Grubin and J. Wulff, print M. Altschuls tryk-
keri, nr.1 in Yiddish, Danish and Swedish, nr. 2 Yiddish and
Danish, nr. 1, 1.4.36 - 2, Aug. 1936.

אונזער ווארט

Unzer vort, ed. Yankev Varhaftig, publ. by Tsukunft, dupli-
cated, only nr. 1, 20.2.38 [YIVO, New York].

*Kronika. Pismo związku żydów polskich w Danii/ די כראניק.
Di khronik. Tsaytschrift fun Farband fun poylishe yuden in Denmark; sene-
re: Kronika Czasopismo związku żydów polskich w Danii/ די
Di khronik. Organ fun Farband fun poylishe yuden in Denmark*, Polish
and Yiddish (nr. 2 only in Yiddish), 1, September 1971 - 14,
March 1974.

Od nowa/ אויפֿס ניי צייטשריפט/ Oyfs nay tsaytschrift/ På ny, publ.
Bund i Danmark, Polish and Yiddish [Royal Library have from
nr. 6/1976-1/1994].