

Un Pueblo Vivo: Examining a Juban Legacy through Language, Food, and Family History
Annotated Bibliography
Robert Sucholeiki

Please find a link to my website here: <https://ajubanheritage.weebly.com/>

Textual Sources:

Behar, Ruth. "Juban América." *Poetics Today*, vol. 16, no. 1, [Duke University Press, Porter Institute for Poetics and Semiotics], 1995, pp. 151–70, <https://doi.org/10.2307/1773226>.

Ruth Behar's essay, part autobiographical and part historical, was a significant inspiration for my final project. Behar's discussion of the history of a Juban selfhood and its influence on her life resonated deeply with my own experiences and compelled me to build a multimedia website to explore this identity and its relations to other sources in our course. I analyze and draw meaning from excerpts from Behar's essay in several parts of my website, including my introduction, poetry inspiration, and historical timeline.

Ehud Ben Ezer. Interview with Gershom Scholem. "Zionism—Dialectic of Community and Revolt". *Unease in Zion*, 1974.

I used a quotation from Gershom Scholem from this published interview to open my introduction for my family timeline on my website. I found compelling parallels between Scholem's explanation of the meaning of "functioning within history" and the experience of my own family who forged new lives and identities even in the midst of and displacement and discontinuity, shaping history in their own way.

Haim, Tair, Liron Haim, and Tagel Haim. A-WA. "Hana Mash Hu Al Yaman", *Bayti Fi Rasi*, 2019, https://www.youtube.com/watch?v=iD90UbVXZSE&ab_channel=A-WA

This music video by the band A-WA portrays the fortitude of the singers' great-grandmother even when confronting the discrepancy between hope and reality in immigrating to Israel. The song resonates with the experience of my own ancestors after immigrating from Cuba to the United States, where my grandparents and great-grandparents worked to build a new life and never gave up their endurance and defiance.

Halpern, Moyshe Leyb. "The Street Drummer". Translated by John Hollander. *The Penguin Book of Modern Yiddish Verse*, vol. 1, 1987, pp. 165-175.

An excerpt from this poignant poem by Halpern provided an interesting connection in my family timeline on my website. The confusion and disorder experienced by the poet, banging his drum and cymbals to the wind, reminds me of the emotions my great-grandfather likely felt after arriving in Cuba for the first time, immersed in a foreign land and unfamiliar language.

Heine, Heinrich. "Princess Shabbat". 1851. Translated by Aharon N. Varady and Margaret Armour, The Open Siddur Project, 2017, <https://opensiddur.org/prayers/solilunar/shabbat/seudat-leil-shabbat/prinzessin-sabbat-princess-shabbat-heinrich-heine-1851/>

This poem by Heinrich Heine weaves a folktale about a witch-cursed prince who reverts back into his real, human form on Shabbat. Heine's playful descriptions of the significance of cholent, a central Shabbat food in his poem, reminded me of the role of Cuban food in my own family as a cultural heritage. I referenced lines from his poem when explaining my inspiration for cooking as part of my project.

Knizhnik, Zelda. "My Husband's in America". Translated by Hinde Ena Burstin.

I utilized an excerpt from Zelda Knizhnik's emotionally stirring poem, "My Husband's in America" in my family timeline to portray the confusion and longing for home that my grandparents likely experienced in their departure from Cuba into America. Knizhnik's lines poignantly capture emotional turmoil in the midst of a dissolution of "home", loss and yearning for stability in the midst of exile.

Lazarus, Emma. "The New Colossus". *The Poems of Emma Lazarus*, Cambridge, 1889, pp. 202-203.

This powerful poem by Emma Lazarus portrays New York as a haven for immigrants escaping the throes of the Old World to seek a better life; the Statue of Liberty as an embodiment of this land of promise. In the family timeline on my website, I connected these hopes to that of my own great grandparents navigating Havana, Cuba, which to them, too, represented the promise of a better future.

Lazarus, Emma. "The New Ezekiel". *The Poems of Emma Lazarus*, Cambridge, 1889, pp. 14-15.

This poem by Emma Lazarus uses compelling language to express a Jewish rebirth, emblematic of the creation of a new American-Jewish identity in the United States. I referenced lines of this poem in my family timeline during my discussion of my parents' wedding, to portray the continued survival and growth of my family in America.

Pinkas haKehilot, Yad Vashem, Jerusalem, 1976. Translation of the “Novogradok” Chapter, Vol. 3, pp. 430-437 by Shmuel Spector,
https://www.jewishgen.org/yizkor/pinkas_poland/pol8_00430.html

Pinkas haKehilot by Yad Vashem documents the demographics and people’s lives in Eastern European Jewish communities, many of which faced decimation and mass-murder in the Holocaust. This translated chapter of *Pinkas haKehilot* covers the city of Novogradok, which was home to my own paternal ancestors who died in the Holocaust. I reference information from this chapter in my family timeline to better understand the scale of the atrocities and loss of life in this once lively Jewish community during the Holocaust.

Russel, Anthony. “Beys”. *Jewish Currents*, Fall 2020, <https://jewishcurrents.org/beys>

Anthony Russel’s compelling article, “Beys”, imparted thought-provoking analysis in both my project introduction and my family timeline. I examined Russel’s expression of a Jewish “house”, multifaceted in both tangible and incorporeal manifestations, and utilized this inspiration to explore my own concept of home as a Juban.

Tsevi Elimelekh Shapira. “Tsevi Elimelekh Shapira of Dinov”. *Hasidism: Writings on Devotion, Community, and Life in the Modern World*, edited by Ariel Evan Mayse and Sam Berrin Shonkoff. vol. 1, 2020, pp. 130-135.

This journal article contains passages of writing from the early 19th Century Hasidic leader and Rabbi, Tsevi Elimelekh Shapira. I analyzed an excerpt of one of Tsevi Elimelekh’s arguments about the importance of Yiddish when explaining my inspiration in writing a poem about the language inheritance of Cuban Jews. Tsevi Elimelekh’s expression of language as sacred and an integral piece of Jewish selfhood evokes the importance of language, for me Spanish and English, in my own life.

Shapiro, Ari. Interview with Tair, Liron, and Tagel Haim. “The Sisters Of A-WA 'Want To Bring Something New' To Yemen's Musical Traditions”. *All Things Considered*, NPR, 2019, <https://www.npr.org/2019/09/03/757205275/the-sisters-of-a-wa-want-to-bring-something-new-to-yemen-s-musical-traditions> .

Musician Tair Haim’s description of the courage great-grandmother, the inspiration of A-WA’s album *Bayti Fi Rasi*, in this interview with NPR reminded me of the fortitude of my own mother who moved to the United States. I use a quote from Tair from the

interview as a homage to my mother in my family timeline.

Slipchenko, Lidia Maximovna. "Mass Murder in Odessa". *Writing in Witness*, edited by Eric J. Sundquist, 2018.

This personal account by Lidia Maximovna Slipchenko describes the atrocities of Nazis and Romanian policemen who murdered thousands of Jews in Odessa after the German invasion of the city in 1941. As I covered the Holocaust, a time of darkness and sorrow in my family history, an excerpt from Slipchenko's account conveys the shock and the horror of these innocent victims murdered by senseless violence.

Yom Tov Erlich. "Oh Williamsburg!". Translated by Frieda Vazel.

<https://friedavazel.com/2014/07/23/williamsburg-by-yomtov-ehrich/>

This song by Yom Tov Erlich describes the bustling Jewish community in Williamsburg, New York in the 1950s. He describes Williamsburg as a burgeoning home of Jewish life and spirituality, where family and community are central to the experience of living. I referenced lines from his song, translated by Frieda Vazel, to reflect upon the creation of home and community by my own ancestors and their diligent care for the next generation.

Image Sources: While most of the images on my project site are from my own family, I also supplemented the project with some meaningful, web-sourced images.

"Nowogródek". *The Untold Stories: The Murder Sites of the Jews in the Occupied Territories of the Former USSR*. Yad Vashem,

<https://www.yadvashem.org/untoldstories/database/index.asp?cid=502>

A 1939 image sourced from *The Untold Stories* website, created by Yad Vashem, depicts a Novogrodok synagogue prior to its destruction in the Holocaust. My own Ancestors, who lived in Novogrodok for generations before the Holocaust, may have attended this very synagogue or a temple nearby. I used this picture as a supplement on the family timeline on my website.

"Photos: Main Periods of Cuban Migration to the U.S." *The Wall Street Journal*,

<https://www.wsj.com/articles/photos-main-periods-of-cuban-migration-to-the-u-s-11564746115>

I utilized a 1959 photograph of the immigration of Cuban refugees to Miami as I discussed my own grandparents' departure to the United States in the wake of the

Cuban Revolution. My ancestors traveled by boat to escape Cuba and left all of their possessions behind, much like the refugees from the same historical period in the picture.