

האחרונים. הילדה, שקבעה את שם רחל, נולדה בירושלים. לכבוד השמחה, קיבלו ההורים ³⁸ הידועים ⁴⁰ ור' ⁴¹ פרחים ⁴² מראש הממשלה, יצחק שפיר.

בזמנו ⁴³ האחורי נודע ⁴³ שמתקים ⁴⁴ בית-כנסת באי-הרוחוק, טהטי. ר' החרברים הם יהודים מצפון ⁴⁶ אפריקה שהתיישבו ⁴⁷ גם קצ'ר באפריקה, ⁴⁸ ואחר כה עבר ⁴⁹ לטהיטי, שנמצאת ⁵⁰ בים הפסיפי.

בבני-יורק חגגו ⁵² לפני כמה חדשים קבלת-פניהם ⁵³ בשבייל יהודים שזכו ⁵⁴ פרס נובל, ביג'הם ⁵⁵ היי אלוי ויל (שלום), יצחק ב. סינגר (ספרות), ⁵⁶ וכמה מಡענים ⁵⁷ שקבעו את הפרס בפייזיקה, כימיה, ורפואה. הנשף החזקים לפי יזמה ⁶⁰ של "האקדמיה היהודית לאמנות ומדע". ⁶¹ שמעון פרס, שר החוץ ⁶² של ישראל, נאם נאום ⁶³ ואמר שלו היה פרס נובל בימי הנבאים, ⁶⁴ כי ישעה מקלט פרס מיקוד ⁶⁵ — בשבייל נבואה.

יעקב צור, שר הכלכלה ⁶⁷ של ישראל, הודיע בזמנו האחורי שישראל מכינה תכנית ⁶⁸ מוחדר בשבייל עליה של 50,000 יהודים מרוסיה, אכל הוא הרגייש ⁶⁹ שאין סיכויים ⁷⁰ חדשים להאמינו ⁷¹ שעיליה גדולה וחדשה מחייב ⁷² בעתיד הקרוב. ⁷³ הוא גם ספר שבסנה האחורה חזר ⁷⁴ לישראל בערך 2,500 יהודאים שגורו ⁷⁵ כמה שנים מחוץ לארץ. ⁷⁶

חמים הרצוג, נשיא ¹ של ישראל, הודיע ² שהוא יברך בגרמניהה באפריל. זאת הפעם הראשונה ⁴ שנשיא ישראלי, באפ'ו רשמי, ⁵ נשעה בו. בשנים האחרונות בקרו ⁶ בגרמניה ראשי ממשלה ⁷ של ישראל.

במניאו היהודי בניו-יורק מתקיימת ⁸ עכשו, עד אמצע אפריל, הצגה ⁹ על היהודים מאתופיה. זאת היא הצגה ראשונה על תי ¹⁰ היהודים הלה, שמספר גדול מלהם הגיע עלו ¹¹ לישראל. הציג הוקמה ¹² עם השתתפות ¹³ בית-התקפות ¹⁴ בתל-אביב.

בברבה קהילות ¹⁵ היהודיות באמריקה יש עכשו חס ¹⁶ רציני ¹⁷ של משפחות אומנות. ¹⁸ אין מקרים מדויקים ¹⁹ אבל מאמינים שיש אלפי ²⁰ ילדים יהודים שאריכים ל עבר למשפחות פאל ²¹, אבל אין מספיק ²² משפחות שמקורן ²³ לקבל את ילדים לכתיהם. ²⁴

לפי סקר ²⁵ חדש בישראל למפלגות ²⁶ המאוחdot ²⁷ של תנועת העזקה, ²⁸ ששמעון פרס עומד בראשון, כי מתקבלות ²⁹ אחוז, ³⁰ לו ³¹ כי בחריות ³² כיום. למפלגה ליקוד, שיצחק שפיר עומד בראשה כייתה מתקבלת ²² אחוז של ההצבעות. ³³ כל למפלגות הדתיות ³⁴ כי מתקבלים בערך ³⁵ אחוז, לפי אותן ³⁶ סקר.

מזל טוב! לננו ואכטיל שננסקי נולדה ³⁷ בת בימים

1. President; 2. Revealed; 3. Will visit; 4. First; 5. Official; 6. Visited; 7. Prime Ministers; 8. (Now) taking place; 9. Exhibit; 10. Life of; 11. Immigrated; 12. Was arranged; 13. Cooperation; 14. Museum of the Diaspora; 15. Communities; 16. Shortage; 17. Serious; 18. Foster families; 19. Exact; 20. Thousands of; 21. Like these; 22. Enough; 23. Are ready; 24. Into their homes; 25. Survey; 26. Parties; 27. United; 28. Labor movement; 29. Would receive; 30. Percentage; 31. If; 32. Elections; 33. The votes; 34. Religious; 35. Approximately 36. That same; 37. Was born; 38. In honor of; 39. Parents; 40. Famous; 41. Bouquet; 42. Flowers; 43. It became known; 44. There exists; 45. On the island; 46. North; 47. Who settled; 48. In France; 49. Moved; 50. Is found; 51. Pacific Ocean; 52. Celebrated; 53. Reception; 54. Who won; 55. Among them; 56. Literature; 57. Scientists; 58. Medicine; 59. The party (celebration); 60. Initiative; 61. "Jewish Academy of Art and Science"; 62. Foreign Minister; 63. Delivered a speech; 64. Days of the Prophets; 65. Special; 66. Prophecy; 67. Minister of Absorption; 68. Plan; 69. Emphasized; 70. Prospects; 71. To believe; 72. Will begin; 73. Near future; 74. Returned; 75. Who lived; 76. Abroad.

Book Reviews

MAUS: A Survivor's Tale. By Art Spiegelman. New York: Pantheon. 159 pp. \$8.95 paper.

Elie Wiesel fears that the world will forget, that the young may, in fact, never learn. It is why he continues, obsessively, to write about the Holocaust. Innumerable books have appeared since the end of the Second World War detailing these horrific events — massive histories, minute scholarly studies, a veritable sea of memoirs — so many, indeed, that the production of such tomes has been called an industry. But the world does forget. And among young people today, there is an appalling ignorance. It is one thing to publish books, quite another to get people to read them.

That is why Art Spiegelman's *Maus*: *A Survivor's Tale* comes as such a shock. It is a book that until its appearance would have been hard, if not impossible, to imagine. And one which ought to penetrate into areas hitherto beyond the reach of ordinary Holocaust literature.

Maus tells a number of stories: the courtship of Valdek and Anja, Spiegelman's parents, in prewar Poland; the postwar relationship of father and son in Rego Park, N.Y., and, in between, the dreadful unbelievable, by now all too believable Holocaust years. The somewhat difficult courtship is rendered with warmth, charm and touches of humor. The conflicts between the grown Artie and his irascible father are handled with even more humor, and no small amount of pathos. The incidents here are unique to the Spiegelmans, but many of the postwar generation will be able to identify with them.

The bulk of *Maus* is taken up with the

Holocaust experience as told by Vladek to Artie. We are there, as the prosperous Spiegelman family is stripped slowly of all their possessions, driven into the ghetto, forced to hide in bunkers, to barter for their lives — and are finally betrayed. The story breaks off — to be picked up in a succeeding volume — as a truck carries Vladek and Anja through the gates of Auschwitz. By then, they, as well as Artie, are our old friends, and what has happened to them has been made strikingly real for us. This, in itself, is quite an achievement, but there is more.

For what makes this volume so unique is its form. *Maus* — and now we get down to the nitty-gritty — is a comic book. The Jews are mice, the Nazis cats, the Poles pigs. "Maus" is the German word for "mouse." The book's epigraph comes from Hitler: "The Jews are undoubtedly a race, but they are not human." Spiegelman's cat and mouse game is an ironic commentary on Hitler's statement. For the mice are thoroughly human, more so than if they had been drawn as men and women.

Four pages concerning Anja's suicide in the United States are apparently reprinted from a 1972 underground comic book. Here the characters are human, the art work boldly expressionistic (reminiscent of EC Comics of the '50s), the subject matter autobiographical. But for all its verve, it remains a traditional comic book. Spiegelman's animal fable, which by comparison is understated and distanced, packs a considerably greater emotional punch. The mice, as symbols of humanity, turn out to be more persuasive than their representational counterparts could ever be. The artist's style, deliberately sketchy in spots, is always effective. There are plenty of fascinating details which must

have required painstaking research. And some of the panels will take your breath away. In short, the approach works. In no way does *Maus* demean its material. The startling perspective illuminates the Holocaust from a new angle, one that only a young, American-bred artist could envision.

Spiegelman, in salvaging his family history, shows us the continuity between generations. His depiction of the Holocaust will help a new generation understand it. And in the process, he has elevated comic art to the status of literature. Bravo!

— Isidore Haiblum

ARAB AND JEW: Wounded Spirits in a Promised Land. By David K. Shipler. New York: Times Books. 596 pp. \$22.50.

David Shipler's *Arab and Jew* is different from other books about Israel. Instead of writing about politics, war and diplomacy, Shipler, the *New York Times* bureau chief in Jerusalem from 1979 to 1984, writes about the daily lives and prejudices, especially the prejudices, of Jews and Arabs in Israel. Peres, Sharon, Shamir and Arafat rarely appear. King Hussein is chiefly an example of an Arab baby born at the Hadassah hospital.

Shipler only mentions Meir Kahane, who for many embodies Jewish prejudice, because his election to the Knesset provoked programs to combat anti-Arab racism. Instead, Shipler concentrates on Raphael Eitan who, as a leader of the right-wing Tehiya Party, is an example of the acceptance of racism in the Jewish political mainstream.

Eitan is a discouraging development in the Israeli tradition of soldier turned political leader. Earlier generals like Yigal Allon and Yitzhak Rabin often carried out morally questionable policies. Shipler cites their expulsion of tens of thousands of Arabs from Israeli territory during the 1948 war. But those early citizen-soldiers agonized over Ben-Gurion's expulsion order. Rabin, according to Shipler, even admired the soldiers who refused to carry out the order. In contrast, the blustering, bigot-

