

Bibliography of Naftali Gross Folk-Tales.

Gros, Naftali (Gross, Naftoli) - Mayselekh un Msholim, or Tales and Parables, illustr. by Khaim Gros (brother), ~~xxxxxxxxxxxx~~  
~~xxxxxx~~, Aber Press, New York, 464 pp. Copyright by N. Gross.

Nature: Tales and parables. First printed in the "Forward", from 1946 to 1952.

Size: It is a full-size book; of hard-cover.

Foreword: 8pp.

~~xxxxxxxxxxxx~~ Table of Contents: 1p.

Contents: 435pp.

Names of shtetlekh where tales were heard: 1p.

Names of contributors: 2p.

Critics of his works and their criticism: 13pp.

Method of Collection:

Sent in by readers of "Forward", printed almost daily for 6 yrs. Some appeared in "Kunds" by him, after World War I. Also in children's ~~xxxx~~ journals, and in daily newspapers.

From other printed material, as, N.H. Sperber (pseud.)

He translated from other languages

Heard at first hand "in der heim" - tate, mame, zeyde-bobe, neighbors, during "mlave malke" at home, in kheder, Got from "Zamlers, forsher, shrayber, aleya geshribn."

From original informants in Kolomeyk (Galicia), when on tour during the 1920's, - "fun folk's moyl". "Direkt farshribn". America - most tales "geshribn un farshribn", - also from letters of readers from America, Canada, and other countries.

Most stories told "b'al pe" in Eastern Europe, - Poland, Galicia, ~~xxxx~~, Ukraine, Lithuania, Roumania, Bessarabia, Russian, Hungary, of forty to eighty years ago, as told by those who first heard it then (the lost world of shtetlekh).

Heard from family: (b'al pe)

Seyde - mayselekh far kinder, from Otinje, in the Carpathians in East Galicia and Bukovine. About 1860 famine; Polish uprising, and the Thirty-Years' War.

Tate - at night, before sleep, or on holidays, - mayseles from gemore, - or at "mlave-malke", together with neighbors, told of "gute-yidn". Tales of Chortkover Rebe's Hoyfe of pritsim, both Jewish and non-Jewish, and of "chikave" meetings and khasidic ways.

Mame - Tales of "vitsler Greydinger, oder fun dem yusifon un ahavath-tzion; her bobe-zeyde; rebes and rebitsins; of R Moshele Kitever, Berdichever, (N. Gros wrote song: "R' Moyshele Kitever Perl") and she gave ~~xx~~ the two brothers (Naftali and Khaim, the famous sculptor khasidische mayse-bikher, giving each a krone for reading a story in it.)

Reb Ayzik (a "korev"), whittled toys for them while telling tales of "gazlonim, karlikes, and shretelakh."

In kheder in Kolomeyk:

From boys, from his rebe (R' Moishel Alsteter, and R' Vovik Kugl). The rebe's book of blank pages into which each boy wrote each

## Contents:

1. Tanakh tales
2. Khumesh
3. Sferim: Shoftim and Shmuel
4. N'viim (mayselekh and msholim to explain these 4)
5. Midrashim
6. Tales of g'vuro and of kings
7. Magidim (Vilner goen, Dubner magid)
8. Khasidim and their rebes
9. Tales of "m'lokhes, and balagoles"
10. Mlandim a' five-bokhukim
11. Khosanim
12. Gvirim
13. Soykh
14. Apik
15. Vit
16. M' a-haze un oylom-habo.
17. " arenders, un yishuvnikes, un poyerim
18. m
- 19.

situations  
leaders.  
ican Jewish tales.

describes qualities of Jewish tales: no idolatry, no goyish-  
even the goyish changed to Jewishness: (a yidish ponim).

Yidish tales have a "yidishn kheyn"; themes are of "ekhte yidn", mostly; Jewish ways are rooted in agadas from gmore and midrash; no brutal force in them; (even a gazlen may feel ashamed if a rebe ~~may~~ proves him and he mends his ways); they extol the "talmud khokhem", the "bal-tsoke" as well as "gute midas, Toyre, un erlekkeyt"; they ~~upck~~ the "kamtsen", the "nouveau-riche", the "grober-yung un der am-horets"; they pity and extol the weak, the oppressed, the lonely widow and orphan, and the one with a simple heart that is pure; they praise the worker and the "folks-mentsh", and prefer honesty and goodness as against sham and evil. They are "kurts, poshet, mit a moralishn tsil" to make light of suffering. Only few tales are not folk-tales, but they have the folk-tale quality, and may be a true event.

Some tales are a direct borrowing from other country's tales, but have been changed into the Jewish "flavor" (his word), in Jewish spirit. Some have several versions ~~ixnaxkaxnaxdifferenxkaxkaxkax~~, which are same, though they come from different areas of East Europe. However, there are only a few variants, though cannot tell place of origin.

Some are found in other collections: ex.: "A Meserl mit mayles"  
Olshvanger: only three mayles.  
Ravnitsky: four mayles  
Gross: (p.288) 8 mayles.

Seder (Order): No divisions into any sort of orderly fashion. The unity lies in the fact that they are all from the old lost world.

Gross describes shtetl as "a qual vos roysht" - a never-ending srping for creativity of folk-tales, a "matseve" to a lost world.

Index: No divisions into logical parts

Foreword: Gives all the information about nature, method of collection, sources, place, etc., also bibliography.

Footnotes: none.

Illustrations: Several, by his brother, Kaim Gross, sculptor, artist.

Most tales were written down direct, but some taken from printed sources.

Repertoire:

Annotations: None

Focus: No particular genre, except as shtetl types and many genres, such as tales, legends, vitsn, anecdotes,

Basis of order: "Der seder is der shpigl fun shtetl-lebn".

Analysis: Anthropological analysis. Says the tales show life of a life long lost; can see its past in the tales as in a mirror.

Reviews: Of this book and of his other books (of Yidn, 2 books; Psalmen; Finf mgiles; Mayses; Debs; Bilder fun dem yidishn arbet-lebn in amerike "Vladimir medem";

Reviewers: Bialik, Niger, Reyzin, Mekdoni, Ravitsh, Dr. Shlome Bikel, Glants-Leyeles, Ben Tsion Goldberg, Glatshiteyn, Starkman.

Language used:

According to critics: "Zsyn reyn-yidisher loshen; der ershter vos hot dem motiv (di alte heym) oyfgenumen, getsertilt, un gekhovet un arayngetrogn vi a lebedikn "ish" in der yidisher poezie" (Mordkhe Yafe, in Yidisher Kempfer, New York, 12/23/28.)

Mayse-interessant; shprakh- oysgetsaykht; reyn, veykh, zafik, un klor. Der dikhter lost zikh filn. (B.Tz. Goldberg, Der Tog, 1/13/36).