

CATALOG OF YIDDISH SET EXPRESSIONS OF THE JEWS OF THE REPUBLIC OF MOLDOVA: CONCERNING ITS CONCEPT AND EXISTENTIALLY RELEVANT APPROACH *

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Rezumat

Catalogul expresiilor idiș ale evreilor din Republica Moldova: cu privire la conceptul său și abordarea existențial actuală

Articolul examinează o serie de aspecte teoretice și conceptuale care determină caracterul inovator al conceptului de „Catalog” pe care îl dezvoltăm. Titlul său complet este: „Catalogul expresiilor idiș ale evreilor din Republica Moldova: patrimoniul cultural imaterial în aspectul sistemului noetic de concepte”. Caracterul inovator al conceptului său este determinat de necesitatea de a implementa o abordare existențial actuală (noetică) a patrimoniului cultural imaterial (PCI) reprezentat de expresiile idiș existențial semnificative ale evreilor din RM. Conceptul „Catalogului” se bazează pe: (1) ideea lui Clifford Geertz despre experiența noetică; (2) sistemul noetic de concepte, dezvoltat de noi și bazat pe lucrările multor cercetători renumiți (abordarea noetică fiind o componentă a acestuia). Necesitatea abordării menționate este determinată de unul dintre obiectivele principale ale „Catalogului”: realizarea salvagădării acestor expresii idiș ca patrimoniu cultural imaterial (Conform experienței UNESCO, ideea principală a salvagădării PCI este de a o actualiza ținând cont de specificul său). Este examinată esența conceptului „Catalogului”; aplicarea acestuia este demonstrată prin exemple concrete.

Cuvinte-cheie: expresii idiș, salvagădarea patrimoniului cultural imaterial, abordare existențial actuală, semnificație existențială, sistem noetic de concepte, act noetic.

Резюме

Каталог идишских устойчивых выражений евреев Республики Молдова: к вопросу о его концепции и экзистенциально актуальном подходе

В статье рассматривается ряд теоретико-понятийных аспектов, которые определяют собой инновационность концепции «Каталога», нами разрабатываемого. Его полное название: «Каталог идишских устойчивых выражений евреев Республики Молдова: нематериальное культурное наследие в аспекте ноэтической системы концепций». Инновационность его концепции обусловлена необходимостью осуществить экзистенциально актуальный (ноэтический) подход к тому нематериальному культурному наследию (НКН), которым являются экзистенциально значимые идишские устойчивые выражения евреев РМ. Концепция «Каталога» основывается на: (1) идее Клиффорда Гирца о ноэтическом опыте; (2) ноэтической системе концепций, нами разработанной и базирующейся на трудах многих выдающихся исследователей (ноэтический подход – ее компонент). Не-

обходимость указанного подхода обусловлена одной из главных целей «Каталога»: осуществить защиту данных идишских устойчивых выражений как нематериального культурного наследия. (По опыту ЮНЕСКО, основная идея защиты НКН состоит в его актуализации с учетом его специфики). Рассмотрена суть концепции «Каталога»; ее применение продемонстрировано на конкретных примерах.

Ключевые слова: идишские устойчивые выражения, защита нематериального культурного наследия, экзистенциально актуальный подход, экзистенциально значимые, ноэтическая система концепций, ноэтический акт.

Summary

Catalog of Yiddish Set Expressions of the Jews of the Republic of Moldova: Concerning its Concept and Existentially Relevant Approach

The article examines a number of theoretical and conceptual aspects that determine the innovativeness of the concept of the “Catalog” we are developing. Its full name is: “Catalog of Yiddish Set Expressions of the Jews of the Republic of Moldova: Intangible Cultural Heritage in the Aspect of the Noetic System of Concepts”. The innovativeness of its concept is due to the need to implement an existentially relevant (noetic) approach to the intangible cultural heritage (ICH), which are the existentially significant Yiddish set expressions of the Jews of the Republic of Moldova. The concept of the “Catalog” is based on: (1) Clifford Geertz’s idea of noetic experience; (2) the noetic system of concepts we have developed based on the works of many outstanding researchers (the noetic approach is its component). The necessity of this approach is due to one of the main goals of the “Catalog”: to implement the safeguarding of these Yiddish set expressions as intangible cultural heritage. (Based on UNESCO experience, the main idea of ICH safeguarding consists in its actualization taking into account its specifics). The essence of the “Catalog” concept is examined; its application is demonstrated using specific examples.

Key words: Yiddish set expressions, safeguarding of the intangible cultural heritage, existentially relevant approach, existential significance, noetic system of concepts, noetic act.

Introduction

The article examines a number of theoretical and conceptual aspects that determine the innovativeness of the concept of the “Catalog” we are developing¹. Its full name is: “Catalog of Yiddish Set

Expressions of the Jews of the Republic of Moldova: Intangible Cultural Heritage in the Aspect of the Noetic System of Concepts”.

The innovativeness of its concept, as shown below, is due to the need to *implement an existentially relevant, or noetic approach to the intangible cultural heritage, which are the existentially significant Yiddish set expressions of the Jews of the Republic of Moldova.*

Accordingly, the concept of the “Catalog” is based on:

1) *Clifford Geertz’s idea of noetic experience;*

2) *the noetic system of concepts* we have developed based on the works of many outstanding researchers² (the existentially relevant approach is its component).

The necessity of this approach is due to *one of the main goals of the “Catalog”: to implement the safeguarding of these Yiddish set expressions of the Jews of the Republic of Moldova as intangible cultural heritage (ICH).*

Based on UNESCO experience, the main idea of ICH safeguarding consists in its multifaceted and consistent actualization; and its specifics are largely determined by *the specificity of ICH, in this case – the vivid existential significance* of these set expressions.

The noetic system of concepts was developed by us in particular as a toolkit for implementing an existentially relevant approach to research objects, as well as for identifying/ comprehending their existential significance and the noetic experience associated with them.

Let us supplement and explain the above.

The need to safeguard the Yiddish set expressions of the Jews of the Republic of Moldova is, unfortunately, obvious.

The Yiddish milieu (their collective author) was partly exterminated during the Holocaust, partly dissolved in other language cultures. And *that noetic – i.e. spiritual, existentially significant – experience which was embodied/ multiplied/ transmitted through their use was almost lost.*

A unique collection of Yiddish set expressions (sayings) used by the Jews of the Republic of Moldova, on which the “Catalog” is based, was collected by us many years ago.

We also have *authentic information about what meanings Yiddish speakers imbued these expressions with, in which specific situations they used them, and so on.*

And *we could judge such a quality (specificity) of these sayings as their existential significance from our own experience, since we still had people in our immediate environment, for whom Yiddish was native and familiar.*

As noted above, we also had *a theoretical basis for scientific comprehension of this specificity* – thanks to the noetic system of concepts and C. Geertz’s idea of noetic experience widely used in this system.

Thus, we had everything necessary for the formation of the “Catalog”.

The essence of its concept: to identify the existential significance of each of the Yiddish set expressions considered, and to make the corresponding noetic experience available to the reader of the “Catalog”.

Below we will provide a definition of the noetic system, as well as demonstrate the specifics of these actions. Here we note the following.

“The noetic system of concepts... is a new interdisciplinary scientific trend which provides special opportunities for efficient innovations to the sciences the subject matter of which is related to the implicit activity of mythological consciousness” (Кушниц 2023: 176).

Accordingly: “Similar research has already been practiced by us in literary studies, mythology, cultural anthropology, Jewish studies, cultural science, history, philosophy of culture, theory and practice of modern theater, as well as in ethnology, including *identification and interpretation of implicit components of intangible cultural heritage* largely significant in the present-day context (*the noetic experience according to C. Geertz*)” (Кушниц 2024: 72)³.

Among the terms of this system, there are many (“noetics”, “noetic approach”, “mythological consciousness”, “essence”, “ethics”) that can be used in other meanings in scientific developments of other researchers. To avoid ambiguity, we note that this interpretation of the term belongs to the noetic system. If our interpretation coincides with that from other scientific works, is borrowed from there or is based on them, then we provide the necessary explanations, for example:

“The term ‘noetic’ used here (following V. Frankl and C. Geertz – J. C.) implies ‘spiritual’ in the existential aspect, in the anthropological sense instead of the theological one” (Cușnir 2022: 68).

Clifford Geertz’s idea of noetic experience: its application in the noetic system of concepts

Clifford Geertz, a prominent American anthropologist, considered “*an imperative project*” such a conceptualizing the “*varieties of noetic experience*” that would help resolve the question of “*...how to get at the curve of someone else’s experience and convey at least something of it to those whose own bends quite differently*” (Geertz 1983: 155-156).

It is not excluded that the noetic system in its development can be considered as one of the variants of the implementation of the mentioned “imperative project” that C. Geertz outlined.

In any case, C. Geertz's idea of noetic experience is applied purposefully and in various aspects in this system.

For example, within the noetic system, a number of ethnological noetic models (Cușnir 2022: 71-72) have been developed for the mentioned identification and comprehension of implicit components of intangible cultural heritage, identified as "noetic experience according to C. Geertz".

C. Geertz's idea was also used by us in developing the following concept: "*Hermeneutics of intangible cultural heritage is the identifying implicit meanings of ICH and processes of their multiplication/ transmission (including in the context of the 'big time') – taking into account that gaining access to these meanings is equivalent to acquiring noetic experience. <...> The processes of multiplication/ transmission of ICH, of course, also include processes of perception of noetic information embodied by ICH, its assimilation and creative transformation*" (Кушнир 2023: 178).

In other words: "The use of the noetic system of concepts represents an innovative way of transmitting noetic experience" (Cușnir 2022: 70).

Existentially relevant (noetic) approach: formulation of its hermeneutic phenomenological definition using the paradox-and-laughter maxim by J. Ortega y Gasset

The definition of this approach is formulated (within the noetic system of concepts) as follows.

The existentially relevant (noetic) approach is an approach purposefully oriented towards achieving such existential relevance that is hermeneutically and phenomenologically described by the following paradox-and-laughter maxim by J. Ortega y Gasset.

Everyone who claims to be a thinker must say at least something one cannot live without⁴.

Ortega himself, by the way, did just that. And his maxim can also be called "carnavalesque-and-laughter" – due to its paradoxical nature: after all, if it is impossible to live without what was said, then how did the thinker himself and all of humanity live to see it?

Let us emphasize: the noetic realm in general is characterized by the fact that (1) it is full of *paradoxes* (often explicitly or implicitly *laughter ones*); (2) *they are all in favor and not against a human being, – like this realm as a whole.*

Why this is so, we will explain further, speaking about the noetic system.

This definition belongs to those that are designated in the noetic system as "hermeneutic phenomenological" ones, since their formulations are conditioned by *the hermeneutic phenomenological principle of forming definitions*. Namely: these defini-

tions should represent "*phenomenologically detected and hermeneutically verbalized intuitions of mythological consciousness*" (Cușnir 2022: 68).

Thus, one of the principles of the noetic system of concepts is *the principle of aspiration for existential relevance*. Namely, *one should apply a noetic approach wherever it is relevant to the individual essence's existence*.

As far as we know, the concept of "existentially relevant approach" was first introduced by us. But this approach itself – unnamed – was widely used by researchers. A vivid example of its results can be the works of Johan Huizinga (especially *Homo Ludens*).

Existentially relevant (noetic) approach: correlation with the concepts of "essence", "meaning", "space of presence of meaning"

This approach is implicitly correlated with such concepts as "meaning", "essence", "space of presence of meaning".

The category of essence is identified (within the noetic system) as the basis for considering existential and humanitarian range of aspects.

"The essence is what man feels as the foundation of his individuality and the Universe – a basis which exists as a sort of hidden infinity, a positive 'subtle reality' (felt as love, creativeness, freedom, etc.).

It is exactly this feeling of infinity that the... effective developments by psychologists and philosophers of the 20th century refer to. Moreover, the level of essence combines both the uniqueness of each person and the generality of all people.

The meaning as such is a manifestation of the essence, the presence of the infinite, which is positive, in the individual and the specific" (Cușnir 2022: 68-69).

These hermeneutic phenomenological definitions make it possible to introduce such phenomenological concepts as "space of presence of meaning" and "space of absence of meaning".

Let us explain: we use the term "phenomenological" to denote not only the tools of phenomenology, but also everything that, really existing in mythological consciousness at the level of experiences/ meanings, can be identified as phenomenologically detectable.

We drew the idea of the two mentioned "spaces" from the works of V. Frankl⁵. He describes – in various aspects – *two states in which a person can be*: (1) *the state of striving for meaning*; (2) *the state of frustration, often unconscious, due to the lack of a sense of meaning*.

These states can be interpreted as a phenomenological "stay" respectively: (1) in the space of presence of meaning; (2) in the space of absence of meaning.

It is obvious that in each specific moment of time, a person can be either in the space of presence of meaning or in the space of its absence: these are two different phenomenologically felt noetic spaces.

It is also evident that *the use of the existentially relevant approach* – orientation towards the Ortegian maxim – *is possible only for a person who is in the space of presence of meaning*, who strives not to “fall out” of there.

Accordingly, this stay becomes a professional necessity for a researcher who has set himself the goal of using the existentially relevant approach.

Let us emphasize once again: when applying the noetic system of concepts, an existentially relevant approach is implied by default.

A number of concepts of the noetic system significant for comprehension of Yiddish set expressions

The noetic system of concepts is a combination of a number of *existentially relevant studies* (including concepts⁶) that are based on *comprehending the activity of mythological consciousness in the aspect of the “noetic triad” of ethicizing functions originally immanent to it*; these studies are united by a special course of scientific thinking and the system of key concepts, basic principles and approaches determined by it.

Within the noetic system of concepts, *the mythological consciousness is defined as everything existentially significant in the depths of the unconscious, including intuition, and everything in the verbalized part of consciousness which is conditioned by it* (Cușnir 2022: 68).

As follows from the definition, *mythological consciousness* is one of the most significant components of that object which analytical philosophy calls *phenomenal consciousness* – consciousness containing various phenomena of the inner world (subjective experience). Phenomenal consciousness has been at the epicenter of analytical philosophy research for decades; the outstanding Australian-American philosopher D. Chalmers made a special contribution to its comprehension (Chalmers 1996).

One of the most significant components of mythological consciousness is noetic experience.

While studying Moldovan Jews’ noetic experience defined by the use of Yiddish set expressions, we identified a special phenomenon that we designated by the term “noetic act”.

In fact, as it turned out, *many of the Yiddish set expressions are such that their use is a noetic act, and existential significance constitutes their essential core*. These are what we have called “existentially significant set expressions”.

The definition of noetic act is based on a number of results of our research within the noetic system. In particular, on the comprehension of *such a non-trivial function of mythological consciousness as the ethicizing harmonization of the Universe, phenomenologically aimed at transforming the world into the state of true reality*⁷. (We call it *the function of noetic transformation of the Universe*).

True reality – for mythological consciousness – is what our essence phenomenologically requires: infinity of life, love, creativity, creation, as well as the abolition of death and evil in general (of eternal separation from the loved ones, betrayal, physical and mental torments, etc.) (Кушнир 2024: 74).

A noetic act is *an act of intuitive ethicizing harmonization of the Universe by the mythological consciousness of the actor*, – moreover, an act that: (1) is carried out very *purposefully* (although usually at the level of the unconscious or only partially realized), (2) *is phenomenologically oriented both to the local goal and to the transformation of the Universe into the state of true reality*.

As V. Frankl, an outstanding Austrian psychologist and philosopher, notes: “In essence, *man is a being transcending necessity*” (Франкл 1990: 106).

The essence of a noetic act is to allow yourself that intuitive metaphysics of transforming reality that your essence craves for.

In other words, a person performs a noetic act using the ethicizing function of mythological consciousness.

One of the concepts key to the concept of the “Catalog” is *existential significance*. It is a special quality of some object *to essentially contribute to the emergence of noetic acts*.

Below we will demonstrate how noetic acts are carried out when existentially significant Yiddish set expressions are used.

But first, let us explain a number of aspects mentioned, including:

- 1) what is the genesis of so seemingly exorbitant demand of human essence as true reality;
- 2) why noetic objects – including Yiddish sayings – tend towards *paradox and laughter*, and always “take the side” of a human being (individual essence), not of his destroyers;
- 3) what is meant by ethics/ noethics in the noetic system of concepts.

All these aspects are related to the features inherent in mythological consciousness from the earliest stages of its existence.

The ethical “commandment” initially inherent in mythological consciousness: correlation with noetic act, ethics/ noethics, laughter, paradoxicality

As can be shown⁸, the most ancient structure inherent in mythological consciousness is the *totem-life / non-totem-death* dichotomy equivalent to the ethical commandment *Strive to serve life and abolish death* (including apocatastasis⁹ – the abolition of death / universal salvation).

In other words, *ethics is originally immanent to the mythological consciousness*, both the archaic one and post-archaic one (Cușnir 2019: 36).

And *the noetic act* (an act of a good, moreover “far-reaching” transformation of the Universe) *is a response by noetic action to this most ancient commandment*, – moreover, a response that is not automatic, but determined by *free will*. After all, a person also has the possibility of *choosing to serve death-destruction-evil – although only at the cost of self-alienation from his own essence*¹⁰.

“Ethics here primarily implies striving for actions which conform to the *basic ethical principle* formulated by Albert Schweitzer: *good consists in maintaining, assisting and enhancing life, and to destroy, to harm or to hinder life is evil*” (Cușnir 2022: 68).

In the noetic system, a broader definition of ethics is also used, which *de facto* includes the above:

“*Ethics is an intuitive and analytical – often of a laughter nature – contact-dialogue-cocreation with essence (one’s own, of the world, of other people), as well as the development of this contact and actions based on it*”; at the same time “*ethics embodies an affirmative answer to the questions: Can I be myself? Can I act in accordance with my own essence? Can I change the world?*” (Кушнир 2023: 179).

A necessary part of ethics is noetics: it answers additional phenomenological questions about what our essence really requires and what scale of transformation of the Universe we can talk about.

Namely: *noetics phenomenologically asserts the possibility of gradually transforming the Universe into the state of true reality through ethical actions* (Кушнир 2023: 179).

The definition of noetics looks like this:

Noetics is a category that... embodies an affirmative answer to phenomenological questions about the scale of transformation of the Universe as a result of ethical acts.

‘Is the Universe such that, as a result of efforts on the part of the individual essence, it could – at least in perspective, gradually – be transformed into the state of *true reality, equivalent to the state of this-worldly Paradise, where everything is preserved except death/evil?*’

‘What cathartic possibilities of this gradual harmonization are opening up before me here and now?’ (Кушнир 2024: 73).

A variant of the mentioned questions:

“Can I, following the requirements of my essence, contribute to the transformation of the world into true reality, or is the feeling that testifies to this a deception? *Is the structure of the Universe such that this is possible?*” (Кушнир 2024: 75).

As can be shown¹¹, it was this complex of ethical and noetic questions that phenomenologically determined both Kant’s categorical imperative and many of N. Berdyaev’s developments (including his concept of the abolition of death/ evil by joint efforts of God and man).

Let us emphasize: *the individual essence is not only the subject, but always the object (of protection, help, love, etc.)* within this noetic position of mythological consciousness, which essentially corresponds to the Kantian imperative (a person should always be an end and never only a means).

From the above it follows:

1) *The ethicization of the Universe, carried out during a noetic act, includes the mentioned processes of interaction with essence.*

2) *The object for the sake of which such ethicization is undertaken is always an individual essence, and each one (syncretism of mythological consciousness). In particular, a good, liberating transformation of the actor’s initial internal situation is carried out.*

This means that when using existentially significant Yiddish set expressions, the actor *phenomenologically carries out contact-dialogue-co-creation with his own essence and/or with the essence of the Universe/God.*

Let us now turn to the special structure that is steadily present in mythological consciousness (from ancient times to the present day) and is studied in the noetic system under the name “*myth of laughter*”¹².

Laughter is one of the most ancient tools for ethicizing the Universe. In the laughter space, *totem-good-life* multiplies, and *non-totem-evil-death* annihilates itself (according to the intuitions of mythological consciousness).

The protagonist of the myth of laughter is the trickster, aka the beneficent trickster:

“His main feature is the accomplishing purposeful blessings, typologically close to universal salvation, but under the guise of trickery (theft, stupidity, clowning, deception, etc.)” (Cușnir 2019: 42).

In the noetic system, the term “trickster” is used precisely in this sense.

Paradoxicality is inherent in mythological consciousness partly because it correlates with the phenomenon of laughter, and partly because mythological consciousness may not obey the law of excluded middle. This gives it additional heuristic possibilities

to implement the commandment “Strive to serve life and abolish death”.

Therefore, a noetic act – including the use of Yiddish sayings – often contains laughter elements and/or elements of paradoxicality.

Trickster minimum (trickster “technique” of mythological consciousness); noetic triad (good transformation of the Universe – catharsis – transcendence of the individual essence); noetic position (“Everything is not in vain” and “To save everything”): correlation with noetic act

The phenomenological basis of the noetic act is a special implicit “conviction” of mythological consciousness.

Namely: *if you ethically transform a certain fragment of reality* (including the internal situation), the result will be *the transformation of the Universe as a whole into the state of this-worldly Paradise*, phenomenologically identified as true reality, – or at least a foreshadowing-guarantee of such a transformation (Cușnir 2022: 69).

Therefore, mythological consciousness tricksterly uses its metonymy (the part is equal to the whole) for the noetic transformation of the Universe. We designated this implicit technique as “a *trickster minimum*”.

Catharsis is felt by the actor and his audience as *evidence of the emergence of this transformation as a result of the noetic act*.

The phenomenon that always accompanies the noetic act, but is usually unconscious, is the feeling of *transcendence of the individual essence* (Cușnir 2022: 69).

The combination of three ethicizing functions of mythological consciousness – *good transformation of the Universe / catharsis / transcendence of the individual essence* – we call *the noetic triad*.

Let us emphasize: the noetic act and its consequences usually take place in *a normal (basic), not in an altered state of consciousness of the actor and his audience*. After all, this act is not an extraordinary event, but an event familiar to everyone, almost everyday. For example, any joke that makes a person feel better is a noetic act.

“*Noetic position* is a term we use for designating the position of man in the world that corresponds to the noetic act of transforming the world” (Кушнір 2024: 74). And the state of mythological consciousness that intuitively defines this position is denoted as *the noetic position of mythological consciousness*.

And in conclusion, conditionally considering noetics not as a part of ethics, but along with it, let us emphasize once again the following.

Mythological consciousness has not only an eth-

ical intention, but also a noetic one: mythological consciousness phenomenologically “works” both for the local ethicization of the Universe and for its integral transformation into the state of true reality, or this-worldly Paradise.

An extremely concise description of the implicit noetic position of mythological consciousness is a combination of two maxims: *Everything is not in vain* and *To save everything*¹³.

The use of Yiddish set expressions as a noetic act: ethnological noetic model of their comprehending; examples

Let us consider what items the *Ethnological noetic model of comprehending Yiddish set expressions* should contain, corresponding to the task of identifying their use as a noetic act.

Yiddish sayings are used by the actor in a situation where he actually wants to carry out an ethicizing harmonization of the Universe.

Accordingly, the model should include items containing not only the Yiddish saying, its translation, an explanation to the saying, but also information about the specifics of the noetic act (“Initial external situation”; “Initial internal state”; “Hermeneutic interpretation of the essence of the action”).

But that’s not all. If the actor intends (even unconsciously) to transform a certain fragment of the Universe into the state of true reality, then he has to phenomenologically know what he is striving for.

This means that it is possible to phenomenologically reveal *a fragment of his world view – an ethically corrected version of the initial situation, external and internal*.

The hermeneutic maxims – “singular ‘quanta’ of noetic experience, the embodiment of implicit meanings formed by mythological consciousness” (Кушнір 2023: 178) – ideally correspond (as a toolkit of the noetic system) to the purposes of description of such a fragment.

“A hermeneutic maxim is such a description of an element of the world view shaped by the mythological consciousness... which can be structured according to the hermeneutic syntagm stating, *the Universe is such that...*” (Cușnir 2022: 70).

So, the model should contain an item with a hermeneutic maxim that describes *the state of the Universe transformed as a result of the noetic act*. This maxim has to be interpretatively (hermeneutically and phenomenologically) revealed by the researcher.

Since the saying exists in the phenomenal consciousness of the actor not in isolation, but in a broad context, the structure of the model should reflect its aspects as well. From our point of view, the most significant in this case are the ethnocultural constant

concepts that we identified in Jewish folklore and designated as *Besht constants*¹⁴. They are as follows: *sacred humanism, the Dialogue as a Meeting, metaphysics of an act, simcha (the joy of 'snuggling' to the true essence of the world)*¹⁵. An item is needed indicating those of them that correlate with the hermeneutic maxim.

Let us demonstrate the application of the "Ethnological noetic model of comprehending Yiddish set expressions" that we developed for the "Catalog".

1. *Di tiy un Ikh ver dir helfn*

Literal translation. "You do, and I will help you".

Explanation to the saying. God's reply addressed to man.

Initial external situation. A person finds himself faced with an external or internal necessity to do something that seems to be beyond his strength.

Initial internal state. Timidity before the upcoming act, fear.

Hermeneutic interpretation of the essence of the action. Man creates a situation of a laughter and carnival-familiar epiphany, which God specifically carries out for the sake of that man, in order to harmonize the Universe together.

Besht constants. Metaphysics of an act, simcha.

Hermeneutic maxim. The Universe is such that God and man in cooperation can perform miracles.

2. *Tsibele-trezn*

Literary translation. They rub onions and weep.

Literal translation. Onion tears.

Explanation to the saying. Artificially induced compassion.

Initial external situation. An attempt (in a work of art or in the field of ideology) to manipulate human emotions, thereby seeking to conceal the lack of aesthetic meaning in the work or to substitute the meaning in the interpretation of events.

Initial internal state. Some abashment.

Hermeneutic interpretation of the essence of the action. Laughter identification of the situation as an attempt at cheap manipulation.

Besht constants. Metaphysics of an act.

Hermeneutic maxim. The Universe is such that attempts to manipulate the individual essence are laughably futile and will be exposed.

Existential significance of Yiddish set expressions: preliminary conclusion about the basic goals of their use

Having examined a number of Moldavian Jews' Yiddish set expressions, including those mentioned, we identified two of their basic goals:

1. *Defence of the individual essence from humiliation/ manipulation and its cheerful, affectionate encouragement to creative activity*. (Let us recall: ac-

ording to Besht, God and man are a consubstantial whole, and this common essence is love as joy).

2. Working out a *phenomenological theodicy* – *an intuitive idea of God and man as a single team for transforming the world into the state of true reality*.

This conclusion will be refined in further studies of Yiddish sayings. However, the following seems obvious.

The comprehension of Yiddish set expressions – with the help of existentially relevant approach – provides an opportunity for contact with *those inmost depths of truth that are implicitly achieved by the people through their ordinary, everyday spiritual creativity*, aimed at the ethicizing transformation of reality (with the understanding of ethics as protection and support for every human being).

Notes

* The article was written while developing the Research subprogram: 170101 *Cercetarea și valorificarea patrimoniului cultural construit, etnografic, arheologic și artistic din Republica Moldova în contextul integrării europene*.

¹ These include: achievements of interpretive anthropology by C. Geertz, ideas of J. J. Wunenburger, A. Schweitzer, C. G. Jung, K. Kerényi, V. Frankl, E. Fromm, M. Bakhtin, N. Berdyaev, J. Ortega y Gasset, K. Jaspers, V. Propp, K. Hübner, O. Freidenberg, E. Meletinsky, E. Casirer and others.

² Here and further, the translation and italics are ours.

³ We have derived this maxim from the following Ortegian statement: "... as if Menéndez y Pelayo had said *at least something one cannot live without* – a requirement that should be unconditionally presented to everyone who claims to be a thinker" (Ортега-и-Гассет 1997: 115-116).

⁴ See e.g.: (Франкл 1990).

⁵ At the moment there are five of them: "the concept of ethicizing mythological consciousness (which is the concept of humanization of myth); the concept of aesthetic meaning; the concept of megamodern; the concept of the ethical evolution of mankind; the concept of phenomenological noetics" (Кушнir 2024: 72).

⁶ See e.g.: (Кушнir 2024: 71-80), (Кушнir 2023: 179-188).

⁷ See e.g.: (Кушнir 2017: 22-31; 43-51), (Cușnir 2019).

⁸ For more details, see: (Jung 1971: 261), (Cușnir 2019: 45), (Кушнir 2017: 44-45; 254-257).

⁹ For more details, see: (Кушнir 2017: 31-35).

¹⁰ For more details, see: (Кушнir 2024: 74-77).

¹¹ See e.g.: (Cușnir 2019: 38, 42-43); (Кушнir 2017: 24, 26-27, 48-50).

¹² The same maxims also describe the Besht's constant "metaphysics of an act" mentioned below.

¹³ Israel Besht (ca. 1700–1760) – Baal Shem Tov – "the 'good miracle worker' and religious thinker whose personality determines the particularities of Hasidic stories and their impact on the 20th-century philosophy (via

M. Buber and M. Bakhtin)" (Cușnir 2022: 71).

¹⁴ For more details, see: *ibid.*

¹⁵ See: (Cușnir 2022: 71).

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