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Did You Know That...?

The Winter Yiddish Intensive will be held in Los Angeles. "The Art of Yiddish II: The Legacy of a Dynamic Culture", will be Dec. 16-23, 2001, at UCLA. It is sponsored by the California Institute for Yiddish Language & Culture and UCLA Center for Jewish Studies.

Michael Alpert, leader of the famous Klezmer group, Brave Old World, will give classes in Yiddish song and dance. There will be morning language classes, taught by the four wonderful native-Yiddish-speaking language instructors we had last year. They will teach Yiddish at four levels of proficiency, from Beginners to Advanced. There will also be special evening guest appearances and performances by local Klezmer ensembles.

For more information and registration, call **Miriam Koral** at 310-745-1180, or e-mail: koralm@earthlink.net

Mayn fraynt **Simo Muir**, vos hot opgemakht zayn MA in University of London (un hot gestudirt in Oxford yidish), makht a dissertatsie vegn yidish in Helsinki (bazunders vegn Yidishe Teater in Helsinki forn milkhome). Er lernt yidish in kehile un hot gants fil talmidim. Un ikh, vot ken yu zog? Ikh bin geven gants bolnoy (krank) a sakh yorn un hob nit kekont makhen azoy vil - nor komponirt a bisele muzik. Ober itst hob ikh endlikh ongeheybn tsu arbeyt nokh a mol mit mayne shprokhvisnshaftlikhe zakhn. Nokhshrift: Zay moykhel vegn mayne daytshmerishen. Bolnoy iz rusish. Mit a hartslikhn bagrus, **Johnny Mangaard**, Mangaard@Elo.Helsinki.FI

Di Shpilars, the Washington DC area's only Yiddish theater troupe, presents a series of skits adapted from Moyshe Nudelman's sketches of American life, with musical accompaniment. These humorous sketches, in the tradition of the great Yiddish humorists, cast a jaundiced eye on the characters and institutions of mid-twentieth century Jewish life in America.

The last performance was held in Pikesville, near Baltimore, MD. The cast includes renowned local Yiddish theater performers **Paul Anisman**, **Lee Goldberg**, **Mark Hartzman**, **Norma Ozur**, and **Henrietta Wexler**. The sketches have been adapted for the stage and directed by **Hilda Rubin**. Hilda can be reached at: 301-424-2590 or hirubin@starpower.net

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Milwaukee IAYC Conference Report #4

In last month's third Milwaukee Report, we covered a few of the many things to see and do in Milwaukee before during and after your attendance at the IAYC VII Conference. This month we shall talk about the evening programs. Traditionally these have been rewarding from times of entertainment, fun and sharing.

In the first report we covered the wonderful committee working on the conference, and we mentioned that the IAYC met with the large committee and we were all very impressed with them. The second report covered the many sites to visit and things to do in Milwaukee. The Park East Hotel is only a block from the beautiful lakefront and the park-like green beltway..

Here is an early report of the caliber and variety of evening, entertainment that already has been lined up to this point. Although the total entertainment portion has not been fully completed, we can report that the weekend evening programs are definitely in place.

Saturday eve will be *Chicago Night*, and will feature the nationally acclaimed **Chicago Klezmer Ensemble** taking front stage. This talented group is under the direction of **Kurt Byorling**, who performed at the 1995 IAYC conference, in Miami, Florida as part of the Brave Old World Klezmer Band. Bjorling also is remembered as the clarinetist who accompanied Yitzchak Perlman when he presented klezmer music on numerous national television appearances.

Another Chicago performer will be the popular Yiddish singer, **Sima Miller**, who has appeared in concert, radio, and television throughout the United States, as well as in Israel. Her Israeli heritage, extending back through six generations, adds depth and understanding to her repertoire of Israeli and Yiddish songs.

Sunday night, *Milwaukee Night*, features the highly talented **Joe and Rick Aaron** Klezmer Group. A Milwaukee musical family going back generations, Joe Aaron, in the '40's traveled with Clyde McCoy, and has spent his career playing klezmer music, and teaching the clarinet. Also On Sunday night, **Paul Melrood**, the Conference Coordinator and Conference Emcee, has been involved with theatre in the Midwest during his entire adult life. As a major in WWII, he conducted an Air Force radio program in Alabama. Paul will present a Yiddish/English takeoff on the old *Joe and Paul* Yiddish radio show on WEVD in the 30's and 40's. Friday night and Saturday morning services will be held at the Jewish Home for the Aged—only a few blocks from the hotel along the lakefront.

I Am Writing A Letter (Yiddish)—Morris Williams, nee Moishe Williamovsky (English Translation) Archie Barkan

I am writing a letter—but send it? To whom?
Names and faces appear in my gloom
Of mother and father, sisters and brothers
Extended family—so many others,
An endless list is recalled and marked down:
So!.... Who is left in my old hometown?

And where should it go? It's so hard to know!...
Shall I send it to Majdanek?
Where there was a *Fritz* and *Yanek*,
In unholy unison—a venomous pact
That had Jewish blood flowing—so matter of fact
Into gutters and ditches of slough and of mire—
—And then—in the flames that leapt higher and higher
The Nazis, with fervor and hatred, in warlike bands
Burned the people that brought us what God commands!

Perhaps Bergen-Belsen? One of the places
Where rocks bashed in children's faces
And a clean-shaven man—serene—makes a toast
In the name of the Father, the Son, and the Holy Ghost!...
He is a leader, God fearing, one of the Priests
And he blesses the hands of the villainous beasts,
And dolled up blond women kneel and act humble
As they plead for the souls of these sinners—and mumble
A prayer that they be *delivered, absolved*,
Of worldly passions that had so many involved.

Or Buchenwald? Where, in due course
Hordes of Jews, by way of brute force,
Were driven from homes, and just like slaves—
Tortured and beaten as they dug their own graves.
The entire community lined up, one after another,
Grandparents, father, mother—sister, brother
Young and old alike, all ages, kindred souls
Were thrown into the freshly dug holes.
Then with laughter, derision, gaiety and mirth,
Newly martyred *KEDOSHIM* were covered with earth!
And a band blared out Wagner, brassy and loud,
And soloists sang out—along with the crowd...
Music to muffle wails and pleas from the ground,—
The earth trembled and shuddered, but just would
not settle down!
Distinguished professors of great learning institutions,
Scholars gave approval, granted absolution;
Scientists propounded a devilish theory
That nature decrees: "The weak, sick and weary
Must be destroyed, erased—they should not be alive—
It is urgent that only the strong shall survive!..."

Or should Treblinka get this message?
All stripes of Germans bent on wreckage
With newborn Aryan Theories
Started building crematories.
Commanding production start full-tilt

And the world watched gas chambers being built.
Jewish lives extinguished by suffocation
Reveled in, enjoyed by a demonic nation!
And foreign diplomats, in formal array

With gloves and all, high spirited, gay,
Well-mannered, prim, proper, kept watchful eye
That not one of their citizens be harmed—or might die
For this would compel them to take a stand
In representing a citizen of their land,
Incumbent upon them that they not waver—
Would they then have to fall out of Hitler's favor?...

Well, then where should this letter actually go?
Tears manage to choke me up—so—
I must find a way, send a signal, a sign
To reach my lost loved ones, that family of mine!
As I ramble on with the letter in tow
Broken, lost, troubled, wanting to know
Little helps,— I'm down, all comes to naught,
When suddenly I'm struck by a too eerie thought....
Perhaps, take this letter and just set it afire
As done to my loved ones on funeral pyre,
And scatter the ashes—then, welcome the breeze
To embrace and escort them over the seas,
That the ashes of millions and these ashes meet,—
Hover,—and cry for a new balance sheet:
A verdict, revenge and redress for the crime
That surpasses all others in mankind's lifetime!

Now, —I light a sacred memorial candle,—
Burn the letter,— and I, wrapped in a mantle,
Recite the Kaddish: "Oh, God!... May these ashes unite
With the ashes of the holy, the just, and the right,
Sages and saints, martyred souls—we dare not dismiss
All who vanished into the eternal abyss!..."

So, pour out your anger, vent your rage—
On the Nazis, the beasts, and their horrific rampage;
And on all of those who gave them aid,
Who stood watch in the ghettos, the local brigade;
They spied from the rooftops in shameless disgrace
To point out a Jew in a dark hiding place,
And the Nazis would thank them and tell them,
"therefore,—
Go get your reward!... " Just like a whore....

And vent rage on those idealists, who, with smiles,—
Sent Jews over barren land, thousands of miles
Purportedly, saving people from premature graves
Only to give birth to a commune of slaves.
Bodies were broken, spirits and mind,—
All manner of evil became intertwined....

Pour out your anger on who would not hear,—
Urgent knocks at their gates, turning deaf ear!
Scorn those, who, in their zeal to appease
Like devilish pirates on the high seas
Searching for every old listing ship,
That would have saved souls on one fateful last trip,
Groping frantically for freedom's shore—
The victims found, they'd barred the door....

Spurn those who, like rapists, issued commands,
Warning and threatening the weaker lands
Against allowing the last handful to flee

In search of a new life with a chance to be free
In the land of their forefathers—and with every
last breath
Fight off their execution by the angel of death.

Curse those who 'midst riotous stampede,
Burned the *Patria*, sank the *Struma*, and then agreed
To make a pact with desert thieves unknown
And create for them a fiefdom—a new throne.
Then inculcate the thought that Zionism's very aim
Is to destroy, wipe out, erase, and set homes aflame...
Almighty God! —Please give us strength to stand
As witnesses before the altar, with righteous demand
When Judgment Day, at long last, arrives on the scene
Let myriad torturers, sadists, and villains convene
To receive their just due,—as they've sown, let them reap!
For slaughtering millions of Jews just like sheep!...

Oh God!... Gather the remnants, the scattered by fate,
And return them again to Zion, your state.
Mold them, shape them, a new people—who, from strife,
Gain new courage and strength to make a new life.
With your help we'll return to the Jerusalem of Gold
To sing psalms and praise you—as in days of old!...

What is this?... It seems I hear the Almighty's voice:
"So says the God of Israel; I've made a choice:
I'm tired of dealing with punishment, crime—
It's the age to end evil—we've reached the time,
No more potions of anger and rage mixed with scorn
And continuous plaints of the lost and forlorn,—
Even the sinners, I would, in My fashion
Approach with pity and deal with compassion!..."

But the crimes of the Nazis are so monstrous and horrid,
My patience has worn thin—emotions grow torrid—
I swear! Today, from the ashes—I'll extract
From them God's image—and—to complete the pact,
My hand will somehow reach out in my pain
To forever mark them with the sign of Cain!...
May infamy and shame be their permanent brand
In every home and every land.
Make them live by the sword in a world of disgrace
'Til they quietly vanish from the human race...
The men will learn killing as a vocation,
Then be hired to murder by every nation,
The women, doing their duties in filthy cafes,
And serving conquering armies in public display....

For those who looked and silently stood by
With Jews in millions dropping like flies,
They, who were so cozily in bed, at ease,
While Jewish blood flowed,—their mission—appease,
For them, there is no punishment—no one is so wise—
Unless the answer is to bring the world to its demise!...

Remember! In the years of riot, turmoil, slaughter and
stampede,
Lost were ethics, morals, values and good deed;
Mores, standards of spiritual worth
Seemed to have somehow vanished from earth.

In the Holocaust, enormity unheard of before,
The wheel of history came through the stage door.

The wheel rolled to a stop—events unfurled—
Which totally changed the path of the world...
It's not relevant to let revenge take its toll
Of people who are totally bereft of soul,
For as the conflagrators lit ovens of stone,
Burning martyred children to the blackened bone—

At that same time, in that self-same brick—
As the air grew sparse and the gas grew thick,
There, on the floor, gasping vainly for breath,—
Lay the soul of a demonic, villainous world— near
death!....

Translation © 1997 Archie Barkan

Archie Barkan is an entertainer, Yiddish teacher at
Elderhostels and colleges, active Yiddish translator, and a
lecturer on the circuit. Mr. Barkan can be reached in
Woodland Hills, California at 818-999-0433 or by
e-mailing ArchiefromCA@webtv.net

This poem was written (circa 1948) Shoah by Moishe
Williamovsky (Morris Williams), a Holocaust survivor,
living in Toms River, New Jersey. It was published in
pamphlet form and was selling for 35¢.

A few years ago *The New Krakower Friendship Group*
discovered the manuscript while rummaging through
some long -ignored files. They knew immediately that
this should see the light of day—preferably in English.

They called Steven Spielberg's Shoah Foundation,
and their department of language referred them to their
Yiddish translator, Archie Barkan—hence the connection

After many months of conference calls meetings in
New York, debates about *turn of phrase*, verbiage, etc., the
work was finally completed. It must be remembered that
this was written almost as a current event.

Cracow (Krakow) had been an active Jewish center
since Jews first arrive there in the early half of the 14th
century. Approximately a fourth of its inhabitants were
Jews—numbering about 60,000. This city is on the Vistula
River near the Carpathian Mountains in the far southern
part of Poland.

Yidishe khokhme far eltern by Rae Meltzer

Rae Meltzer, who has contributed translations of Yiddish Holocaust poetry to *Der Bay* is the author of a recently published book called *Yiddish Wisdom For Parents [Yiddishe Khokhme Far Eltern]* The book has over 100 proverbs and folk sayings which are translated and transliterated from Yiddish to English.

Yiddish proverbs go back to the words and songs of King Solomon. They are part of the Yiddish oral tradition and literature. Proverbs are sprinkled throughout modern Yiddish literature, especially in the works of Sholem Aleikhem and Isaac Bashevis Singer.

The cultural traditions of the Jewish people have always centered on the responsibility of parents to rear and educate their children. This book collects words of wisdom for parents in proverbs—universal, colorful, and sometimes surprising—handed down through centuries of Yiddish culture, tradition and history. Held in their wise words are the joys and bafflements, pride, worries, warmth, and wonders of raising children.

Rae, was born in Mogilev, Russia [now Belarus] where Yiddish was her first language. Until retirement, she was on the faculty of the University of Chicago. She has been a Yiddish translator at the U.S. Holocaust Memorial Museum in Wash., D.C., since its opening in 1994. She has translated Yiddish literature, poetry, many memoirs and necrology lists from Yiddish Yizkor Books.

Meltzer, Rae, *Yiddish Wisdom for Parents*, San Francisco, CA: Chronicle Books, 79 pp.2001, ISBN 0-8118-3101-9, \$11

Vos Makht A Yidene in Austin, Texas? Dorothy "Dobe" Wasserman dbnet@valstar.net

Nu, vilst visn vos makht a yidene? Veyst nisht?

Ikh makh lokshn un kneydlekh un vareme fish,
far di mishpokhe un gest tsu esn baym tish.
amol katchke un grinsn un hayse latkes,
un lestns felt nisht oys do an enchilada,
oder a tortilla mit a heysn salsa.
Un az vest kumen do tsu gast
veln mir derkvekn dem dorsht
mit a geshmake, kalte borscht.

Mayn tockhter un man un tsvey zindelekh voynen
shoyen asakh yor do in Austin. Hobn zey mikh farbetn tsu
voynen do noent tsu zey. S'iz shoyen 4 yor az ikh voyn do
un in der tsayt hob ikh gefunen naye un take gute fraynt.
Un vos tuen mir? Mir farbrengen un me lebt a gutn tog do.

Amol arbet ikh—farvos nisht? s'iz do genug arbet in
mayn fakh un ikh hob dos take lib. Ober ikh arbet ven se
glist mir—do iz nirvana! Yidish, nu dos felt oys do. Ikh
mayn az di Dell Jewish Community Center do in Austin
hot ayngeladn di Klezematics far January. Vel ikh zikh
nokh amol bagegenen mit mayne gute fraynt.

Ikh arbet mit di 'translations' fun mayn tatns arbet,
ober es geyst zeyer pamelakh.

Ikh hof az du un daysn zaynen ale gezondt un az
nextn 4th Juli vestu kumn tsu gast. Kumt un basikht di
gute lebn do in Austin. Es iz shayn do un me shpilt do
musik funem ganstn velt. Mir veln kenen gut farbrengen.

Yiddish: a Nation of Words by Miriam Weinstein

Another must have book by another of our readers—this is a popular history of Yiddish. While there have been scholarly histories of the language, this is the first one to give a wonderful historical tracing of the development of Yiddish in an easy to read and informative manner.

At the beginning is a list of dates tracing the major events in the development of Yiddish from about the year 1000 through the founding of the National Yiddish Book Center in 1979 Next is a table of people and dates from Rashi to Aaron Lansky. Then there is a two-page spread showing the map of Europe with The Pale of Settlement.

In the back are three excellent sections. First is a list of over 200 Yiddish words in standard YIVO orthography with their definitions. This is followed by eleven pages of source-material, and includes web sites, archives and a comprehensive list of books for further reading. Finally there is a truly detailed index.

Weinstein, Miriam, *Yiddish: A Nation of Words*, South Royalton, VT: Steerforth, 2001, 311pp. ISBN: 1-58642-027-5], \$26.

From Atlanta, Georgia

Korev hundert tsushoyer hobn zikh zuntik, dem
9tn september farzamlt in der yidish-heyem oydtorium
in atlanta tsu hobn di meglekhkayt zikh tsu derkvikn
mitn yidishn vort un gezang beshas dem kemat tsvey-
shoikn vort-kontsert, gegeben by dem yidish lerer un
shoyshpiler Yankev (Jacob) Szczupak. Di bagegenish iz
organizirt gevorn durkh der atlanta's opteylung fun dem
helf program far di lebn-geblibene funem khorbn.

Es zenen shoyen adurkh kama ve kama yorn zint
yankev vert fun tsayt tsu tsayt ayngeladn mit enlekhe un
glaykhtsaytik farshidnartike programen tsu kumen in
farshidene tsenters in atlanta aroystsutretn far yidn.

Er volt avade gevolt oykh zikh bavayzn in andere
yidishe aynshteilungen, in andere shtet. Er vart oyf a vort
un an ayngladung. Mir ken korespondirn mit im. Zayn
blitspost adres iz <jszczupak@worldnet.att.net>

A Klezmer Dance Weekend Helen Winkler <winklerh@hotmail.com>

Steve Weintraub will lead the Klezmer Dance
Workshop in Winnipeg, Manitoba, November 23-25,
2001. He has a humorous teaching style.. In the Midwest
people know him from the successful Klezmer Affair
weekend which took place in Madison last year.

On Saturday night there will be a Dance Party with
members of the klezmer band Finjan. They will be the
core of the Saturday night dance band, playing Jewish
wedding music for dances to be taught by Steve
Weintraub earlier in the evening.

The workshop is designed for people at all levels.
There will be a Friday Evening introductory session,
workshops on Saturday and Sunday and a Saturday night
dance party. Cost for the workshop will be \$60 (Canadian)
or \$45 (US). Contact Jeremy at jhull@mts.net or Patti at
ablank16@home.net or call 204-477-5981, The Manitoba
International Folk Dance Association

Fun Gella Schweid Fishman

Zayt azoy gut un farrikht a toes vos iz opgedrukt gevorn inem letstn numer *der bay.* der blitspost adres fun **The Friends of the Secular Yiddish Schools in America Archival Collection at Stanford University Libraries** iz - FofSYSA@aol.com in shaykhes mit dem friyerdikn numer vil ikh opgebn a groysn yasher-koyekh tsu zkharye beker un oykh tsu hershl barkan far zeyere fayne baytrogn tsum buletin. ikh halt nokh alts az es volt bay dir gedarft zayn a printsip az in yedn numer zol zayn a zaytl oder khotsh a kolum bloyz af yidish. mit beste vuntshn un brokhes af a gmar khasime toyve.

LEBNS-FRAGN - a nayer numer

Der heft fun 140 zaytn iz baygeleygt tsum nayem numer "lebns-Fragn" (Nr. 593-594) far September-Oktober 2001, vos iz norvos dershinen in Tel-Aviv. "Der politisher lintch in Durban"; "An oysval on dervartungen" - vegn di "praymeris" in "Avoda"; Fun khoydesh tsu khoydesh: "Arayn un aroys - un vos dernokh?"; "Arbetloze milyonern"; "Oykh der rov vil vern a milyoner".

Rivke Basman-Ben-Khayim: "K. Tzetnik - der mentch un zayn retenish"; Rivke Basman-Ben-Khayim: "dermonung" (lid); **Simkhe Simkhovitch** - vegn Gebirtig-zamlungen un iberzetsungen; **Dovid Wolpe**: "Foterstog" - in a tog al-pi traf; Dr. Khariton Berman - a dermonung vegn Sholem Ash; Kalmen Polger: "Vegn Tchernovitz - mit Yidish" (letzter opshnit); **Moyshe Wolf**: "Lilke Mayzner - tsu ire gvures"; Tova Ben-Tsvi: "Vegn dem andern Poyln"; 48 Kalisher Street, Tel-Aviv 65165. ISRAEL

Fifth Annual Dora Teitelboim Center for Yiddish Culture Writing Contest

Liz Weintraub announces new dates for submission of papers for publication and financial rewards. The contest starts on October 1, 2001 and final the date for submission is March 31, 2002.

This year's theme is *Passing the Torch: Bestowing Jewish Culture on the Next Generation*. Judging will be by the editors and writers of the following publications: Yiddishe Kultur, Pakn-Treger, Jewish Currents and the Canadian Jewish Outlook. In addition there are the member of the Foundation's Board.

Contest Prizes:

First Prize:	\$1,000
Second Prize:	\$400
Third Prize:	\$200

There is a \$300.00 prize for the top Yiddish entry.

The Yiddish winner will be published in the excellent Yiddishe Kultur and the English entry winner in the Pakn-Treger. A beautiful plaque accompanies the prize. These are prestigious awards and carry a great deal of significance in the Yiddish community.

You should visit the foundation's web site at: info@yiddishculture.org. Ms Weintraub can be reached at 305-774-9244

For an application and rules send a self-addressed stamped envelope to: Dora Teitelboim Center for Yiddish Culture P.O. Box 14-0820, Coral Gables, FL 33114