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Please Look at the Label on the Back Page

It shows when you last helped support the important work of *Der Bay*. If it has been a year already please do your fair share. If it is less than a year, or you have sent in for several years, thank you again—you make this all possible. There is no large organization—just your editor and the many talented contributors who send in articles, letters to the editor and listings for events.

Many readers send in contributions regularly and your editor sends an e-mail thank-you if the e-mail address is known. If you have e-mail, it is a wonderful way to send an article, letter, or announcement. It is quicker, cheaper, and less work at this end.

Lately readers are sending in notes of remembrance for loved-ones or congratulatory messages, with renewals. What a wonderful way it is to honor someone by sending *Der Bay* as a gift—birthday, anniversary, or other event.

There is no cost to go online and look at *Der Bay's* very extensive web site. There are 21 sections that can be found by starting at the home page. These are wonderful resources for locating songs, translators, speakers, klezmer groups, events, Yiddish organizations as well as major Jewish groups. You can register to find a pen pal, find when and where major events will occur. You can send in information for an event by filling out the form.

In addition to all of the above, your continued contributions help locate long-lost friends, or get a contact person from The Yiddish Network (TYN) world-wide. These wonderful *libhobers fun yidish* send in information about Yiddish events occurring in their area. For travelers, they are a great resource for information to travelers.

By far the most popular column is *Oystsugn fun briv far der redaktsye* (the letters to the editor). Here is where one finds a short question, announcement, thanks, opinion, recognition, help, etc. There is no extra cost for all of these services. That is why it is crucial that you support all these activities of *Der Bay* by your timely renewals.

Contact your editor by e-mail, regular post or by phone. Especially when you move, *shney-feygelekh* un *shneyelekh* (snowflakes, short term vacationers) are particularly important. So let's hear from you.

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Make checks for chai (\$18) payable to *Der Bay*. If you've been blessed, won't you send a LITTLE extra—please.

Marketing Yiddish

Yiddish is an intangible commodity. You can't purchase it, you can't wear it, eat it, drive it, live in it. With most objects, the more you use them, the sooner they wears out. The more you use Yiddish, the better it gets and the more you enjoy it. In that respect it is like love, freedom and democracy. So how do we market Yiddish?

Often marketing is confused with selling. In reality marketing is the step before selling. What one does in marketing may be referred to as merchandising. Jews have been in the retail trades for centuries. We have learned how to market and then sell our merchandise. Somehow when it comes to our beloved *mame-loshn* we have forgotten the basics. What are the basic principles in marketing?

Step one is to develop the product.

Step two is to price it right.

Step three is to promote it.

Step four is to distribute it.

We already have the product—Yiddish. There are beautiful songs and lullabies. There are many klezmer groups performing live and who have produced great CDs and cassettes. There is a magnificent literature for us to enjoy. Our shelves abound with books on proverbs, humor, history and language. We have films, and plays that have been performed for over a hundred years.

Price is important. We are now able to publish books online and thus keep the price down. Buying CDs and cassettes at a concert at a reduced rate is common and good for both parties.

Promoting a product is by far the most important of the four factors. Paid advertisements are the simplest, but most expensive. By far the cheapest and most effective is to have interviews and articles. We are so bombarded with ads today that we are quite immune to them. However, an article with a human-interest slant makes for interesting and informative reading or viewing. Within the Yiddish community there are publications and radio programs which are always looking for something new and exciting. "Artists" are poor self-promoters — singers, lecturers or klezmer leaders all know someone who will gladly send in monthly announcements.

Distribution is the final stage. It is time consuming to send out individual packages of a single unit. Thus having the National Yiddish Book Center, Workmen's Circle, Mark David, Hatikvah, Sal Kluger, and the many wonderful Judaica stores makes the final stage.

Yugntruf Offers a Wonderful Opportunity Fun Susannah R. Juni sjuni@compuserve.com

Dos iz a dermonung far di vos hobn nisht gezen (oder vos hobn efsher fargesn) dem frierdikn onzog (untn) vegn dem svive-proyekt, tsu lozn aykh visn az ale Yugntruf-mitglieder zenen hartsik farbetn afn svive-proyekt. Kedey tsu gefinen di informatye vegn vu un ven di svives kumen zikh tsunoyf darf men zikh poshet abonirn af der svive-reshime azoy:

Shikt a leydikn blitsbriv dem adres:
yidish-svive-subscribe@topica.com

Oyb ir zet nisht epes vos iz interesant tsu aykh, ken men shafn nokh svives. Redt mit Brukhe Lang Caplan vegn dem (telefon un blistpost unt). Me ken ale mol leyenen a bashraybung vegn dem svive-proyekt beklal afn yugntruf-vebzaytl, ober spetsifishe trefungen meld men nor af der spetsieler post-reshime far di vos viln zikh abonirn.

Der svive-proyekt iz nor ayner fun di fil proyekt fun Yugntruf. Zet dem vezbaytl un di anonsn af der reshime far nokh Yugntruf-aktivitetn. Oykh et darf men gedenken az ale mitglieder kenen un megn shafn Yugntruf-aktivitetn. Oyb me vil epes organizirn, shikt ayer plan tsu:
yugntruf@yugntruf.org

Lomir ton mer tsuzamen af yidish!

This is a reminder for those who didn't see (or who perhaps forgot) the earlier announcement (below) about the Svive Project, to let you know that all Yugntruf members are heartily invited to join the SVIVE Project. In order to find the information about where and when the SVIVES meet, you should simply subscribe to the SVIVE List:

Send a blank email message to this address:
yidish-svive-subscribe@topica.com

If you don't see something that's interesting to you, you can create additional SVIVES. Speak with Brukhe Lang Caplan about that (telephone and email below). You can always read a description about the SVIVE Project in general on the Yugntruf website, but specific meetings are only announced on the special mailing list for those who wish to subscribe.

The Svive Project is just one of the many Yugntruf projects. See the website and the announcements on this list for additional Yugntruf activities. You should also know that all Yugntruf members can and may create Yugntruf activities. If you want to organise something, send your plan to: yugntruf@yugntruf.org

Let's do more together in Yiddish!

Di Yidish-Svives: A Nayer Yugntruf-Proyekt fun: Brukhe Caplan <bl67@columbia.edu

Mir viln hartsik farbetn ale Yugntruf-mitglieder un yidish-redndike khaveyrim zikh tsu bateylikn in Yugntrufs naye yidish-svives.

Vos zaynen di svives? Di svives zaynen grupes fun 6 biz 10 mentshn, vos trefn zikh khotsh eyn mol in tsvey vokhn.

Vos iz der tsil fun di svives? Der tsil fun di svives iz tsu shafn an ort, vu me ken REDN yidish un oykh BARAYKHERN dos yidish vos me redt.

Far vos darfn mir di svives? Yidish vet ufhern tsu zayn a lebedike shprakh (mikhuts di gor frume krayzn), oyb me redt nisht ken yidish, un oyb me dertsit nisht

ken kinder af yidish. Durkh di svives viln mir onmutikn mentshn tsu redn yidish a sakh mer un a sakh beser.

Vi azoy zaynen di svives andersh fun a shmueskrazz? A shmueskrazz kumt tsunoyf arumtsuredn a teme oder stam tsu shmuesn. Yugntrufs shmueskrazz treft zikh nisht reguler un dos shmuesn iz geveyntlekh umformal, on a struktur. Af di svives iz der iker dos vos me kumt tsenoyf tsu redn a gut yidish. Me veyst in foroys vos me vet arumredn. Me geyst reguler af di svive-trefungen un shaft a batsiung mit di andere svive-mitglieder, vos vet helfn boyen a yidish-shprakh-kehile.

Vi farloyft zikh a svive-trefung?

--Mir dermonen zikh shtendik in undzer tsil tsu redn a gut yidish.

--Mir redn arum di shprakh fun a tekst (artikl, mayse, aaz"v) vos ale hobn geleyent in foroys (yo, s'iz do a bisl heymarbet far der svive!).

--Mir lernen zikh naye oysdrukn un idiomen, un pruvn zey tsu nitsn in undzer shprakh.

--Mir shpiln dramatishe senes.

--Mir zukhn alerley shpiln kedey tsu nitsn di shprakh un hanoie tsu hobn.

--Mir zingen.

Ver ken kumen af di svives? Yeder vos redt yidish oder lert zikh shoy n yidish un iz greyt onteyltsunemen in der arbet fun boyen a yidish-redndiker svive. Nivo iz nisht vikhtik, abi men iz greyt zikh tsutsuheren un zikh tsu lernen.

Vi svives zaynen do? Dervayle hobn mir tsvey svives, ober mir veln tsugebn nokh az es veln tsukumen nokh mentshn.

Vu kumen zikh tsenoyf di svives? Yede svive kumt zikh tsenoyf bay eynem fun di mitglieder in der heym. Mir viln shafn etlekhe svives in un arum der shtot New York (un dernokh ibern land), azoy az es zol zayn a svive vos treft zikh nisht vayt fun aykh.

Ver firt on mit di svives? Ale svive-mitglieder teyln di arbet fun onfirn. Ale lernen zikh eyner fun tsveytn. Yede svive darf bloyz a koordinirer.

Se vet zayn a bayshtayer? Mir veln betn yedn svive-mitglied tsu gebn tsu shtayer af yeder trefung a kleyne sime (\$2-\$5). Dos gelt veln mir nitsn af svive-aktivitetn, lemoshl makhn kopyes, koyfn a bukh, organizirn a yidish-tog far ale svives.

Ven vet zikh dos onheybn? Se hot zikh shoy ongehoybn! Tsvey svives trefn zikh shoy: eyne in Manhattan (Upper West Side, donershtik af der nakht) un eyne in Bronx (Riverdale, zuntik in der fri). Mir planirn a drite in Manhattan, af velkher me vet redn tsentral-(poylish-)yidish.

Mir farbetn aykh ale hartsik zikh tsu bateylikn in di svives! kumt un helft tsu shafn a yidish veltl! shaft a svive bay zikh--mir veln aykh helfn!

Nokh protim klingt Brukhe Caplan (212) 663-0433, oder shikt a blitsbriv: bl67@columbia.edu

We warmly invite all Yugntruf members and Yiddish-speaking friends to take part in Yugntruf's new Yiddish SVIVES (groups).

What are the SVIVES? The SVIVES are groups of 6 to 10 people who meet at least every other week.

What is the goal of the SVIVES? The goal of the svives is to create a place where people can SPEAK Yiddish and also ENRICH their Yiddish.

Why do we need SVIVES? Yiddish will cease to be a living language (outside the Ultra-Orthodox community) if nobody speaks Yiddish and if nobody raises children in Yiddish. Through the SVIVES we plan to encourage people to speak Yiddish more often and better.

How are the SVIVES different from a conversation circle? A conversation circle meets to discuss a topic or just to chat. Yugntruf's conversation circle does not meet regularly and the conversation is informal, unstructured. At the SVIVES, the main objective is to speak a good Yiddish. Topics for discussion are determined in advance. The SVIVES meet regularly, and the SVIVE members have the opportunity to build relationships with each other that will help to create a Yiddish language community.

What happens at a SVIVE meeting?

--We constantly remind ourselves that our goal is to speak a good Yiddish.

--We discuss the language of a text (article, story, etc.) that all have read in advance (yes, there's homework for the SVIVE!)

--We learn new expressions and idioms, and try to use them in our own Yiddish.

--We act out scenes from plays.

--We seek all kinds of games in order to use Yiddish and have fun.

--We sing.

Who can come to the SVIVES? Anyone who speaks Yiddish or is already learning Yiddish and who wants to take part in the task of building a Yiddish-speaking community. A SVIVE member's language skills can be at any level, as long as he/she is willing to listen and learn.

How many SVIVES are there? At the moment we have two SVIVES, but we'll start new groups as more people join us.

Where do the SVIVES meet? Each SVIVE meets at the home of one of its members. We plan to establish several SVIVES in and around New York City (and then around the country), so that there should be a SVIVE that meets not far from you.

Who leads the SVIVES? Leadership is shared by all of the SVIVE members. Each person learns from the others. The SVIVE just needs a coordinator.

Is there a fee? We'll request that each SVIVE member contribute a small amount (\$2-\$5). The money will be used for SVIVE activities, for example making copies, buying books, organizing a Yiddish Day for all the SVIVES.

When will the SVIVE project begin? It has already begun! Two SVIVES already are meeting: one in Manhattan (Upper West Side, Thursday evening) and one in the Bronx (Riverdale, Sunday morning). We are planning a third in Manhattan at which Central (Polish) Yiddish will be spoken.

We invite you all to join the SVIVE! Come and help to create a Yiddish-speaking community! Set up your own SVIVE --we'll help you!

Call Brukhe Caplan (212) 663-0433, or

e-mail bl67@columbia.edu

American University Class Sonia Fuentes <spfuentes@earthlink.net>

I would like to share with you a marvelous experience I had yesterday afternoon at American University in Washington, D.C. I went there to speak to the English class of Myra Sklarew, a Jewish professor of literature and co-director of the MFA program in creative writing. That class used my memoirs, *Eat First-- You Don't Know What They'll Give You*, as a text this semester. Myra is the author of nonfiction and fiction works and a poet. She was the winner of the National Jewish Book Council Award in poetry, among other awards.

First, I had tea with Myra, who gave me a book written in English and Yiddish called *The Witness Trees* that tells through poetry, eyewitness accounts, and pictures the history of Lithuanian Jews. Myra wrote the book in English and David Wolpe, a member of her family, translated it into Yiddish. David is an internationally acclaimed writer, poet, cultural activist, literary critic and scholar who was born in Keidan, Lithuania.

The book includes David's report on the events during the summer of 1941 when the Jews of Keidan, a Lithuanian shtetl where he was born, were systematically massacred by local townspeople. David was one of the few survivors when 2,076 men, women, and children perished and he describes in detail how a relatively cooperative and amicable community became a killing field. The book was produced by the Dora Teitelbaum Center for Yiddish Culture which is located in Coral Gables, Florida.

I absolutely love college campuses and always have. After tea, Myra and I went to the class of about 25 students and got there about 5:40. Myra thought I'd be there an hour. I was there until 7:15 and it was so fantastic. I only read two excerpts from my book -- fairly short and the rest of the time they asked me questions, which I answered. Then they all lined up to get my autograph on their copies of my book. They all had the book, of course--I had a similar experience when I spoke at Cornell last year. It is a very special experience to walk into a classroom and see that everyone has your book. They were all very enthusiastic about the book and my comments to them. They applauded at the end and again as I was leaving the classroom, and thanked me for coming. Then Myra had two of them walk me back to my car and I chatted with them. It was so special.

But then I came home and watched *Schindler's List* on TV (I'd of course seen it previously as a movie) and it nearly destroyed me. It takes place in Cracow where I plan to go in August and I am terribly conflicted about it. It just brought the whole thing home to me all over again --my family comes from there. I feel as if all my time here has been borrowed time and I am afraid to go back there but feel I need to.

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Jews: A Work In Progress, Paintings by Franceil Masi

WHERE: A Shenere Velt Gallery of the Workmen's Circle/ Arbeter Ring 1525 S. Robertson Blvd., L.A, CA
WHEN: Sunday, May 6 - Friday, June 29, 2001
Opening Reception for the Artist: Sunday, May 6, 3-5 pm
Gallery Hours: Mon.-Fri., 10 am to 5 pm and by appt.
WHAT: A Shenere Velt Gallery of the Workmen's Circle/ Arbeter Ring will exhibit "Jews: A Work in Progress," paintings by Franceil Masi.

Her "Jews: A Work in Progress" is a collection of new paintings based on pre-WW II Eastern European and American Jewry in the workplace. Masi has portrayed the Jewish working class at the turn of the last century, as well as more traditional Jews, and aspects of the Labor Zionist and Bund movements, in her "work in progress."

Franceil Masi trained in art, illustration and graphics. The exhibition at A Shenere Velt Gallery is her second major showing. Eric Gordon, director of The Workmen's Circle, says, "Franceil is a young, extremely talented artist we are very happy to be showing at this stage of her career. She is hardworking and ambitious, and I believe her work is going to have a very powerful impact on the future of Jewish art in Los Angeles."

As a Visual History Cataloguer with the Survivors of the Shoah Visual History Foundation from 1996 to 1999, Masi listened to more than 100 survivor testimonies. The Holocaust survivors inspired her to tell the stories of Jewish life in Europe, and Masi spent much of her time delving deep into their world. Finding an abundance of powerful source material, she dedicated herself to putting her research onto canvas in rich colors, sensitive tonalities and revealing expression. Paintings such as "Yiddish Newsboy," "Surele the Seamstress," "Simcha the Shoichet," "Labor Protests," "Bund Leader" and "The Bund House" show such themes as pogroms, anti-Semitism, and the Holocaust. In time, a Jewish culture that often faced adversity and challenge emerged as the most successful immigrant people in America's history.

A Shenere Velt Gallery hours are Monday-Friday, 10-5, and by appointment. The Workmen's Circle/ Arbeter Ring is a progressive Jewish community for culture and social action. For more information call (310) 552-2007.

The Jewish Program on CFMB Returns Nachum Wilchesky, Montreal, Canada <nachum22@hotmail.com>

The Jewish Program on CFMB in Montreal will this December complete 39 years of continuous programming in Yiddish, Hebrew and English. After a short period of technical difficulties, it will again be heard on the Internet, at www.cfmb.ca every Sunday noon-2 P.M. It is not a fully Yiddish language program, but rather a program of high quality cultural content in Yiddish, English and Hebrew. Yiddish content is strongly represented, without being overly dominant, and Hebrew content is somewhat less represented because I have in recent years "leased" the last half hour to an Israeli who services the Israeli community. English is somewhere in between.

Self Teaching Yiddish Course Robert Neumann, Duesseldorf, Germany robert.neumann@rhein-neckar.netsurf.de

A small portion of interviews from the Yiddish Atlas collections, Language and Culture Atlas of Ashkenazic Jewry, housed at the Rare Book Collections of The Columbia University Libraries, N.Y.C. is available now for study over the Internet. The materials are the core piece of a self-teaching Yiddish course geared to speakers of German. The course is the result of a research project, co-funded by the European Union, and was initiated and carried out by the Duesseldorf-based Association for the Promotion of Yiddish Language and Culture (Foerderverein fuer Jiddische Sprache und Kultur e.V.).

The course is equipped with a discussion board. Please feel free to enter any questions and comments about the materials, the course in general, individual sections, methods etc. Please don't feel impeded by German, you may of course write in Yiddish, English, or any other language you feel most comfortable in. The Yiddish course is accessible via: www.jiddischkurs.org

Mendy's Opinion Mendy Fliegler, Montgomery Village, MD sroolik@aol.com

Cookie Blattman hot geshribn in dayn bletl az es buzhet ir di iberzetsungen fun Yidishe bukhshstbn tsu goyishe..... Un zi vil az mir zoln avekvarfn di Yivo standart... di vos men ken take nitsn, tsu redn Yidish ven mir hobn nisht kayne bukhshstbn tsu redn oyfn kompyuter Engalische verter bukhshstbn tur nisht oyskukn vi Yidish.

Ven ikh efen mayn moyl—vus red ikh? Kimt es aroys mit goyishe bukhshstbn? Vus far a narishkayt!

Zi aleybn hot 'trubl' shraybn veygn dem, in dayn bletl. Dus vus zi vil iz Amerikyunist. Iz es take azoy shver zikh oystsulernen Yivo?

Zay gezint. Ikh vel epes unshraybn in a pur vokhn. Ikh bin a bisl oysgevept!

I like your IAYC survey.

A Request from New Zealand Norman Simms nsimms@waikato.ac.nz

Last night at the meeting of the Waikato Jewish Association there was discussion about our adult education projects for the near future. People got all excited about seeing and discussing some of the Yiddish plays and films now that are now available on video.

Do you think you can post a little request on Mendele to ask for help in us finding out how to get such video tapes, with the proviso somehow attached that we need to get those which are compatible for New Zealand viewing. I think we use the European format, not the North American.

Perhaps some of the sales outlets would be helpful in getting this information.

I will be in Los Angeles for a few days at the start of June (2-4).

P.O. Box 1198, Waikato Univ., Hamilton, New Zealand

Answer to Blattman's Article on Transliteration
Bill Campbell <oboe-eh@prodigy.net>

Just wanted to address two things. Would like to know if anyone knows of or how to get a copy of a TV film that aired last month on one of the TV channels. TV cable people can't find it...what else is new? . "Freedom Train" about a Jewish community during WW II that somehow took over the train that was transporting them. Many men dressed as Wehrmacht soldiers and the Rabbi dressed as a Wehrmacht Major. The whole movie is a very comical and satirical story about the train getting out of Germany. It was spoken in Yiddish, German and French with subtitles, which made it even more realistic. Got to find this and see it complete, as I saw only half of it.

Second, greetings to Cookie Blattman. Think American while working in a European language. Cookie, you are taking Yiddish out of context and Americanizing it. Find another language other than American or English (they are 2 separate languages) where i is not pronounced as long e, or e not spoken as long a. There is a particular trait that Americans seem to have that says "We do it this way" and subsequently makes us a laughing stock and appear to be a bunch of self centered dummies. What's wrong with old-fashioned education? Treat a new language in accordance with the area from which it came and word pronunciation will ultimately fall in place. Yes, you are fighting City Halls in every country in the world. Had I studied German or Japanese with that "Americanization" process, I'd probably still be in Germany (or Japan) speaking Pig-Latin partial phrases and gaining the respect of no one. "ah shay-num danque"

Answer to Blattman's Article on Transliteration
Portia Rose, Beverly Hills, CA

I am responding to your editor's note on Cookie Blattman's article in last month's issue of *Der Bay* on transliteration. I fully understand her frustration and would like to submit my very humble opinion for her consideration.

The OASIS-sponsored Yiddish group that meets weekly at the Pico-Robertson storefront of Jewish Family Services is a small group consisting of about fifteen "regulars". They all understand mame-loshn, but speak it in varying degrees of fluency—two barely speak it at all. Because the moderator, Goldie Kahn, had a heart attack awhile back, I took over for her.

Two couples almost had a confrontation. Each said the other was wrong. One spoke with a Galitzianer accent, and the other with a Litvisher accent. Being fluent Yiddish-speaking myself, I stopped the confrontation and said both were right. Just like English. Depending if you come from Dixie or New York, Texas, Australia, etc. Yiddish is spoken all over the world.

If you are fluent Yiddish-speaking, you can adjust yourself to Yiddish spoken anywhere in the world. On the other hand, if you are limited Yiddish-speaking, you feel strained and or frustrated. If Cookie accepts this explanation above, I hope she will not be bothered and will continue re-writing transliterations for her group so all can enjoy the contents!

We use SHIKL the bingo-like game with the words spelled in the YIVO standard. We must use a sentence with the word. It's fun and we learn new words.