



February 2002

Vol. 12 No. 2

Did You Know That...?

Yiddish clubs are an American institution. It wasn't necessary for our grandparents to belong to a Yiddish club, for many of their neighbors spoke Yiddish. We do not have English clubs in America, for many of our neighbors speak English.

We now accept Yiddish clubs as if they always existed. In the early days of the Workmen's Circle (Arbeter-Ring) the Branches were conducted in Yiddish. Around the time of WW I English speaking Branches began to be formed. Many of the so-called *linke* groups used Yiddish in conducting their business meetings. In addition the large ultra-orthodox community has a significant group of Yiddish speakers, but they do not have Yiddish clubs as we know them.

Yiddish theatrical groups and Yiddish choruses have existed even prior to 1900. The Folksbiene and several choruses date well-before WW II, but when it comes to Yiddish clubs, we need to look at a more current period, for the vast majority of Yiddish groups in existence today are relatively new.

During a conversation with Lilke Majsner, president of the Los Angeles Yiddish Club, the following information was given. In 1926 a group of Yiddish writers and poets banded together to form the current club. The roots of the club go back to 1910 when there were 50 writers and poets getting together on a less formal basis. It has remained an all-Yiddish speaking group the entire time.

In most cities and towns the development of Yiddish clubs as we know them today occurred at the time of suburbanization and the concurrent exodus into the outlying areas. The need to cling to one's roots through Yiddish language and culture drew us together. By far the largest concentration of Yiddish clubs today exists in the Greater Miami, Florida Area. These groups are mainly condominium-based and flourish like cacti—for only a short period during the year. Small seasonal pockets also exist in Southern California made up of midwesterners and Canadians.

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Opening Night at the IAYC VII Conference Milwaukee Report #7

By Paul Melrood MAJPAULWW2@aol.com

In last month's sixth Milwaukee Report, we included the official registration form and the Outreach Activities of The International Association of Yiddish Clubs (IAYC). If you wish another copy, please let your editor know. If your Yiddish group has not as yet joined the IAYC, it is an excellent time to do so. In upcoming issues of *Der Bay* details will be given of the wonderful array of plenary speakers, workshops/lecture presentations

To kick off this exciting conference we have a special Friday night program. Friday night services will be available nearby at the beautiful Jewish Home and Care Center. The formal part of the evening will feature Irv Sapoznik. Irv was the very popular, long-time Hillel Director at the main campus of the University of Wisconsin at Madison. He will be speaking of Howard Weishel o"n who recently passed on. Mr. Weishel was Mr. Yiddish of Milwaukee and an originator of PERHIFT.

Prof. Sarah Blacher Cohen is a playwright, and has been a Professor of English at the University of Albany, State U of NY for the past 30 years. She has written many musicals and musical comedies for stage and film. Her presentation at the Friday evening program will be: *Writing and Performing the Yiddish-American Comedy: "The Ladies Locker Room."*

Enid Bootzin, whose grandfather was one of the original PERHIFT players, will be the featured singer for the evening.

The Hospitality Room will be expanded and will be a very special place. Sal Kluger will again be attending with his wonderful array of Yiddish books, cassettes, CDs etc. Those who attended the last conference at the 4H International Center in Maryland will remember the wide array of Yiddish resources Sal displayed for sale.

The Hospitality Room will have a boutique to add to your pleasure. For noshing there will be a Nosh Tish being served by the women of the Milwaukee Vinkl. Dink Holzman has done a wonderful job in coordinating this group. Finally it will have a dramatic display of the PERHIFT Players (Perestz Hirschbein Folks Theater). This local Yiddish dramatic group performed for over 70 years. As an aside, Paul Melrood, the conference coordinator was one of its last stars. He will emcee and do a performance.

Band Pours out Mix of Jazz, Folk and Fun In the Lansing State Journal, by Mike Hughes

Back in his University of Michigan days, Bert Stratton was heavily into roots music. He was, after all, a founder of the Ann Arbor Blues Festival. In concert "We were so into authenticity," Yiddische Cup Stratton recalled. "If your Klezmer Band weren't from Mississippi, you didn't count."

Much later, he would find his own roots. The result is the Yiddische Cup Klezmer Band, which today reaches the Wharton Center.

Klezmer is loosely referred to as "Jewish jazz." It goes back to the Middle Ages, said Julia Olin, who is the music curator for the National Folk Festival. In Eastern Europe, Olin wrote, klezmer was weaved from fragments of cantorial melody, folk tunes, Yiddish poetry and more. "I'm sure it had a lot of different regional flavors to it." By the 1880s, klezmer prevailed at weddings and bar mitzvahs. Then it moved to the United States; it has really mixed with American jazz and popular music, Olin said. It became a little of everything. Like other forms of jazz or folk, klezmer can change from band to band or from song to song.

Eventually, it became part of the roots revival that spread in the 1970s. By then, Stratton was back home in Cleveland, discovering Mickey Katz.

"He's like the Louis Armstrong of klezmer," Stratton said. "He's funny, he plays great music—furthermore, he's from Cleveland." Stratton also discovered Klezmerin, a group of young musicians who did what they felt like.

"They would be playing a bar mitzvah, and then they would never be hired by those people again." He said that approvingly. Stratton isn't tied to the old world. "I grew up in a very Americanized, very assimilated Jewish home," he said. "And I never heard the (klezmer) music."

Instead, he heard the rhythms of the 1960s, mixed with Ann Arbor rebellion. "Woodstock was too commercial for us," he said. That's why Stratton and two others created the Ann Arbor Festival in 1969. It was a great pastime for an English major who also won two Hopwood Awards for creative writing.

Eventually, Stratton returned to Cleveland and discovered klezmer. "It's sort of emotional, sort of gut-wrenching," he said. Or it can be whatever else the musicians desire. At this summer's National Folk Festival in East Lansing, MI the Hot Kugel Klezmer Band offered bits of everything. Its leader, Jinny Marsh, is a cabaret singer; her musicians range from an ancient trombonist (who had played at the Eisenhower inauguration) to a handsome young man (fresh from Russia) who did heart-breaking fiddle solos.

Other bands cover a broad range. A prime example is the New Orleans Klezmer All-Star Band, which includes Okemos High grad Rob Wagner. "That must be the only klezmer band that plays rock 'n' roll clubs," Stratton said.

His own band has six men, with Stratton on clarinet. "Our sound is more of a brassy sound," he said. It also puts emphasis on humor. "We do a lot of Borscht Belt stuff," Stratton said. Alongside the serious songs, there's room for such tunes as "Meshugene Mambo" or Adam Sandler's "Hanukkah Song." It can all fit into the almost-limitless world of klezmer.

Burt Stratton —Yiddische Cup Klezmer Band
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The Pioneer Jews Of Western South Dakota Channah Haber Stanton maswired@yahoo.com

The Synagogue of the Hills in Rapid City today represents the only Jewish community in Western South Dakota, and serves an area roughly 350 miles in all directions. It traces its roots to the pioneering Gold Rush days of 1876. The stakes were high, but the prospects were limitless. Jewish merchants and businessmen ventured into Dakota Territory to join the throng of prospectors, outlaws, miners, entrepreneurs, and enterprising settlers in a remote and perilous wilderness. Many of those Jewish pioneers were new to America, having come from Europe, especially Germany, Russia and Poland, as evidenced by the gravestone inscriptions in the Mt. Zion section, the Jewish burial area of Deadwood's Historic Mt. Moriah Cemetery.

Deadwood was to become the commercial and social hub of the Black Hills. One of the earliest business establishments, the Big Horn Grocery, owned by Jacob Goldberg, literally started as a tent set up in the midst of gold claims, on what would later become Deadwood's Main Street. What remains of Goldberg's today is recognized as Goldberg's Casino to the visitor, but the bricks still remember the likes of Calamity Jane and Wild Bill Hickok.

Jews were involved in commerce of all kinds, but they also took an active part in homesteading, education, engineering, medicine, the legal profession, and public service as well as agriculture.

Bailey Martinsky, a Russian-Jewish pioneering woman, homesteaded in the South Dakota Badlands, and managed to keep Kosher, operate a business and raise a family. Bailey's son, Morris Adelstein, developed one of the largest construction companies in the 5-state area. His company, among other achievements, paved the Pennsylvania Turnpike. Morris' son Stanford later assumed leadership of the firm, following his father's path and branching out into real estate among his many other enterprises. President of the Synagogue of the Hills and long-time lay leader, dedicated supporter of Israel, Stan currently adds his role as South Dakota State Republican Legislator to his long list of business, philanthropic and civic accomplishments.

In the 1940s the tiny Jewish population of Rapid City began to observe the major holidays. In the 1950s, with the help of Morris Adelstein, the Synagogue of the Hills was recognized as a reform synagogue by the Union of American Hebrew Congregations. Services were held at nearby Ellsworth Air Force Base for 30 years. The end of the Cold War caused Air Base personnel cutbacks and consequently fewer Jewish military congregants.

In 1996, Stan Adelstein donated a building to house the new Synagogue of the Hills within Rapid City proper. Since that time, extensive remodeling has taken place, a sanctuary installed, classrooms and a library created. A very active membership now enjoys weekly Sabbath services, holidays and life-cycle events in its own home. We warmly welcome visitors to our services.

This year, a new pioneering event took place. Thanks to the determination of our congregants, mainly Stan, Art Janklow and Craig Chapman, a Chanukiah was set up in Pierre, the State Capitol. What remarkable spirit, and what opportunity, abides in our Kleine Shtetl.

Locating Yiddish Information on the Internet: Directories, Search Engines & Web-Rings

By Rochelle Winer

To make the best utilization of Der Bay's website one should know what it has and where to go for additional information. First, links are means of going to other sites. Der Bay has a directory of Yiddish links and a directory of other Jewish sites. Both are extensive. In addition many of these links have their own links and this permits an even more expanded coverage. While all of the links have merit, several stand out as being very helpful in specific areas.

The most comprehensive, klezmer site is run by Ari Davidow at: <http://www.klezmershack.com>
Bialik High School in Montreal, Canada is at:
<http://www.bialik.netaxis.qc.ca/>
For ham radio operators Chaverim International is a must.
Der Bavebter Yid is an excellent Yiddish online magazine:

<http://www.cs.uky.edu/~raphael/bavebter/index.html>

Dora Teitelboim Center is at:

<http://www.yiddishculture.org>

Another one and from Paris is Der Yidisher Tam Tam at:

<http://www.yiddishweb.com/tamtam.htm>

Forverts is at: <http://yiddish.forward.com>

Mendele is the premiere Yiddish discussion list on the

Internet at: <http://shakti.trincoll.edu/~mendele/>

Virtual Shtetl by Iosif Vaisman is a must visit at:

<http://www.ibiblio.org/yiddish/shtetl.html>

The National Center for Jewish Film is excellent for Yiddish films at: <http://www.yiddishbookcenter.org>

The National Yiddish Book Center at:

<http://www.yiddishbookcenter.org>

A User's Guide to Yiddish on the Internet is at: [http://](http://members.bellatlantic.net/~sjuni/uyip/blitspost.htm)

members.bellatlantic.net/~sjuni/uyip/blitspost.htm

Yiddish Voice Store is at: <http://store.yv.org/>

Yiddishkayt LA is the premiere West Coast site at:

<http://www.yiddishkaytla.org/>

YIVO is at: <http://www.yivoinstitute.org>

Yugntruf is the premiere Younger Yiddish group at:

<http://www.yugntruf.org/>

With 78 Yiddish links (not including "other Jewish links") many other very worthwhile links were not noted. Visit *Der Bay's* site at: <http://www.derbay.org>

Search Engines are powerful tools to further expand your looking process. There are search engines that search a series of other search engines and as a result amplify the power of the search. These are called Mega Search Engines. Alta Vista and Google are the ones your editor uses mostly; however, there are several other excellent ones.

To increase the possibility of success in the search one should learn to use the key words of AND, NOT, OR to reduce the number of "hits", and thus lessen the search time. You should become familiar with the method of searching for your favorite search engines.

Webring consist of a group of web sites that are all linked together. One can go from one site to another forwards or backwards—or locate a particular site in the ring.

The newsletter of Yiddish of Greater Washington publishes information about Yiddish sites. Another excellent source is found in volume XXI, No. 2 of the Association of Jewish Libraries on pages 22-23. You will find there an excellent article by Steve Bergson. It is highly recommended.

A Yiddish Group in Durban, South Africa

Many thanks for the latest copy of *Der Bay*. It means a great deal to all of us, (the members of my Yiddish Group and myself) to receive your wonderful publication and so we can keep in touch with the rest of the Yiddish world. As I have said before, we feel very isolated here as the bigger cities like Johannesburg and Cape Town have many more Yidn living there but they haven't got a flourishing Yiddish Group as I have. I read them a few things from your publication and they are always very interested to see what is happening in the BIG world!

On the 6 December, we had our last function for the year. We made it into a Chanukah function. We lit a candle, I read a few stories and then I had a violin, piano and singer singing some lovely Yidishe songs. Mamela, Papirosen, Tum Balaleika, Oifen Pripetchik, Rozinkes Mit Mandlen, My Yidishe Mame and By mir bistu sheyn - all very beautiful and so traditional of our folk music.

I still need some transliterated skits as my members want to be able to take part in the entertainment, but none of them can read Yiddish. I had 70 people at the function and not one of them can read Yiddish. They can talk a little, and some understand more than others and so it goes, but they all farbrengen zikh, which is the main thing and the fact that we come together to hear Mame-loshn is important.

In January I will be talking in English about Shtetl-Connections- A Taste of Lithuania. We have a club here called the "60 Something Club." I will let you know how it all goes. I have a lot of preparation to do. We are now in the hot months of our year and nobody feels like thinking too hard! We want to relax, swim and keep cool, which isn't so easy to do as our temps here are humid and hot.

**An E-mail from Ben Eliahou
beneliah@optonline.net**

Thanks for alerting me to your website. My wife, although born in Brooklyn, spoke Yiddish only until she was 7 years of age. She has an uncle whose name is Fishel. She will be delighted with your web site. Yiddish was new to me until I married my wife 42 years ago. I was born in Haifa where I spoke Hebrew and Russian (the language my folks spoke at home).

Our children and grandchildren live in Israel. We live in New Jersey. For the past year I have put almost everything else aside to concentrate on what I can do to help Israel in its fight for survival. I write letters and articles which have appeared in newspapers, here and abroad, and in Anglo Jewish newspaper in New York, New Jersey and elsewhere. I write letters fighting media bias as it pertains to Israel and to Jews everywhere. I am a member of Camera, HonestReporting and Vipa. I use a Desktop server which enables me to send out emails to my growing list of pro-Israel activists, synagogues, congressmen, senators, White House & Cabinet, local and national newspapers, TV Media, Christian groups, and various organizations. I have 1600+ names on my list. If you find this email helpful, please pass it along to a friend. This way we are partners, not only in the fight for truth., but to help Israel survive as a Jewish nation and help those Palestinians who want to live in peace attain their aspirations.

Kum tsum tish—Come to the Table

By Sarah Traister Moskovitz

A Review by the Editor

Yiddish, English and transcription (transliteration), when all found in one text, are a hard combination to beat. There are books of poetry with alongside translations. These are very good as a learning/teaching tool. Dr. Moskovitz has added the third element in the back and this multiplies the usefulness and enjoyment of the text. Even the Table of Contents is given in all three formats.

Having these three formats would be sufficient to consider this book. However, the content is what makes it even more special. The material is laid out well and easy to read. The poems are arranged in three sections.

- Farlibt in mame-loshn
- Yizkor likht un shvartse shteyner
- Tsimer ful mit frukht

From a pedagogical approach each of the 37 poems lends itself to be used as a teaching tool of the Yiddish and then from a social/psychological approach. In this latter venue its use as club programs is even more beneficial. All in all a club or teacher should order at least one copy for the library.

Dr. Moskovitz is a psychotherapist and credits much of her interest in Yiddish to her father who was a Yiddish teacher for the Arbeter-Ring in Springfield, MA and in Los Angeles.

Moskovitz, Sarah T., Come to the Table, Clara Press, 17237 Pacific Palisades, CA, pp136, ISBN0-9716276-0-6

A Yid Shraybt fun Atlanta

yankev (Jacob) Szczupak.

Mit a farshtendlekeh tsufridnkayt kon ikh aykh tsuvisn gebn, az es iz oyfgelebt gevorn a "krazz fun yidish libhober" in atlanta. mir zamlen zikh eyn zuntik in a khodesh arum 11 azeyger far mitog.mir shmuesn, bahandlen bsures un bekhmal naves fun der yidisher svive un fun gor der velt. mir leynen yidishe shriftn fun hayntsaytike un amolike yidishe shrayber, dertseyln mayses, vitsn, gefinen oys un tautchn oys yidishe vertlekh un shprikhverter, vi oykh lernen zikh un zingen yidishe lider.

Dem 13tn yanuar vet zayn a sho of vitsn un yidishe lider/muzik. di mitglider funem krazz planirn zikh tsu trefn dem 17tn februar. dem 17tn merts un dem 14tn april vet men vidmenen dem yontev peysakh un dem vidershtand-bavegung fun di yidn in getos, lagern un in di velder beshas der tsveyter velt-milkhome.

ikh bin maskim mit sheri farber's yidishe fartaytchung fun gevise tenis terminologye (Vol.12, #1). ikh bin nysht maskim mit dem vort "pilke" (poylish), vi ikh ken nysht zayn maskim mit a "mist"-vort far "yingl - "boytchik". "Balem" iz beser, khotch in tenis shpilt men mit a "balekhl" (a kleyn balem). oykh - ven men fartaytcht fun english fragn mit: Do you have...? Do you know...? Did they com...? muz men tsugebn "tsi" tsum bayshpil: tsi hot ihr?... tsi hostu?...tsi zenen zey gekumen?... ua"v

Redaktor: Reb Szczupak iz an iberzetsner fun yidish, un er ken oykhet gebn programen far dayn klub. Men ken im klingen 404-636-5497oder shraybn mitn kompyuter af jszczupak@worldnet.att.net