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### *Der Bay*

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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.**

### Efsher

- Our letters have crossed and your mail will arrive later today or later this week
- It has slipped your mind, because you are very busy, and this reminder will help.
- Maybe the post office made a mistake and said they could not deliver it.
- Maybe you truly are on a tight budget and it would be a hardship to help out at this time. Your editor has an idea—an eytse. Why not use the envelope to send a letter to the editor telling about your Yiddish/yidishkayt activities and vos pasirt in your area. You cannot be paid for it, but it will help *Der Bay*. This way you will continue receiving *Der Bay*.

### So, Why Should You Support *Der Bay*?

Your editor has always said that *Der Bay* is no more important than any other Yiddish oriented publication. They all need to be supported. It is different—and unique. There are wonderful magazines, newspapers, journals, newsletters and organizations of all types, and all are very important. All should be supported, but realistically no one person can support all of them. So what should be done?

If every Yiddish club, every Yiddish teacher, every klezmer group had each member, student or participant receive at least one publication it would be the solution. It would permit the group to share information and perhaps start a lending library among the participants.

*Der Bay* is published monthly—10X a year. How many others do? How many others have the extensive supporting web site with over 20 divisions—and no advertising.

*Der Bay* has The Yiddish Network that can be a resource for travelers or people relocating. It is a group of mame-loshn loving folks in every state in the U.S, 16 major cities in Canada and at least one in 33 other countries.

*Der Bay* has a briv-fraynd network of 335 people who write to each other in hardcopy or in transliteration using the Internet.

A visit to the free website will further explain the breadth and depth of *Der Bay's* commitment to Yiddish. Support for the website comes only from contributions of *Der Bay's* supporters—just like you.

## **New Exhibition on Jewish-Lithuanian History**

by **Levien Rouw**, co-ordinator of activities of the Anne Frank House in Central and Eastern Europe  
levienrouw@yahoo.com

This is a co-operative effort between the Anne Frank House and the Jewish Museum of Vilnius

### **Background:**

Since the early nineties the Anne Frank House has developed a series of activities in Central- and Eastern Europe in the field of Holocaust education. Starting point of the international work of the Anne Frank House is the travelling exhibition "Anne Frank - a history for today". This exhibition was already shown in 38 countries around the globe. For more information, visit:  
<http://www.annefrank.nl/eng/afs/afs.cfm> Since 2000, eleven Lithuanian cities participated in the tour of the exhibition. The national coordinator of this project was the Vilna Gaon Jewish State Museum. Most of the visitors were school children. Using the pedagogical concepts of the Anne Frank House the young visitors were usually guided in the exhibition by peers who had been prepared for their task during a special seminar. In spite of recent efforts by the Lithuanian educational authorities to focus the attention to the Jewish-Lithuanian past, it turned out that most of the students had not heard about Jewish life in Lithuania before nor were they aware of the fate of the Jews during World War II.

As a result of the experiences with the travelling Anne Frank-exhibition, the Jewish Museum, the Lithuanian Institute of History, the Centre for Civic Initiatives and the Textbook Research and Information Centre of the Baltic Countries took the initiative to create a new travelling exhibition. This was done in order to present the Jewish-Lithuanian history to a broad public. Also, painful aspects of the Jewish-Lithuanian past, such as anti-Semitism and the involvement of Lithuanian citizens in the persecution during World War II, were to be dealt with. Since October 2000 a team of historians and educators worked on the content of this exhibition and its catalogue. The Anne Frank House assisted the editorial group and established the contact with the main sponsor of this project: the Foreign Ministry of the Netherlands.

In February 2002 the exhibition "Jewish Life in Lithuania", consisting of 30 full-colour panels with approximately 300 photographs and illustrations, was presented for the first time in the Centre for Tolerance in Vilnius (a branch of the Jewish Museum). On May 8th the exhibition will be presented to the national public in the Lithuanian Parliament, the Seimas. On that occasion the president of the Parliament, Mr. Arturas Paulauskas will officially launch the start of the national tour of the exhibition. Similar to the tour of the Anne Frank-exhibition students of secondary schools are the main target group and teachers will be provided with educational materials that they can use as a follow-up in the classroom.

### **Content:**

The exhibition "Jewish Life in Lithuania" provides an image of Jewish history in Lithuania that dates back to the 11th century. Far into the Middle Ages Lithuania served as a place of refuge for Jews who were persecuted in the rest of Europe. Jews were given special rights by Lithuanian rulers, partially because they hoped

the Jews would contribute to the economical development. At the same time, the Jewish population in Lithuania saw itself confronted with anti-Semitism. Discrimination took many forms: Jews were not allowed to practice certain professions, they could not live everywhere they wanted and they had to pay special taxes. The fact that many Jews worked for the Lithuanian aristocracy as dues and tax collectors made them unpopular among the non-Jewish population. Nevertheless, a blooming Jewish community arose throughout the centuries. Most Jews spoke an own language: Yiddish. Various political movements, religious orientations and professions, came into existence. Vilnius became the "Jerusalem of the East". Many Jews identified with the Lithuanian struggle for independence at the beginning of 19th century. Other Jews strove for an independent Jewish state.

Shortly after the invasion of Lithuania by the Nazis in 1941, the Jewish population was decimated. Some Lithuanian assisted in these efforts, although many others risked their lives to offer assistance to their fellow Jewish citizens. The exhibition shows several personal stories of Jews who lived through the Holocaust in Lithuania. Of the 200.000 Lithuanian Jews before the war, no more than 6 percent survived. The majority of the surviving Jews felt they lacked a future in Lithuania and emigrated elsewhere. A factor that also encouraged such feelings was the fact that the new Communist rulers tended to remain silent about the suffering of the Jewish population during the war.

Although anti-Semitism has not disappeared, the situation changed dramatically after the re-establishment of the Lithuanian Republic in 1990. The state of Israel was recognized, Jewish property was partially returned and a dialogue came into existence between the Lithuanian authorities and the small Jewish minority. Throughout Lithuania one can witness a renewed interest for Jewish history. It is partially because of this that the Jewish minority has begun to manifest itself, and that Jewish communities have once again come to life in different cities.

### **Catalogue:**

The exhibition catalogue (300 pages) contains all of the photos and texts from the exhibition. The text is both in Lithuanian and in English. The can be purchased for 20 USD (including shipment).

For more information about the exhibition and its catalogue, please contact the project coordinator Mr. Norbert Hinterleitner from the Anne Frank House at: [n.hinterleitner@annefrank.nl](mailto:n.hinterleitner@annefrank.nl)

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***Yiddish Wisdom for Marriage***  
by: Rae Meltzer [raejack@earthlink.net](mailto:raejack@earthlink.net)

A new book, *Yiddish Wisdom for Marriage*, was translated and transliterated by Rae Meltzer. It just has been published by Chronicle Books of San Francisco. Her work has appeared in *Der Bay*. The book contains selected Yiddish proverbs from a seminal collection published in 1908 under the Yiddish title, *Yiddishe Shprikhverter*. Meltzer's book, *Yiddish Wisdom for Marriage* captures the warmth, truth and humor of traditional Jewish proverbs and folk sayings on the cherished bond of matrimony.

Ranging from the lighthearted [Delay is good for cheese, but not for a wedding = Opleygn iz nor gut far kez, ober nit far a khasene] to the poignant [Like soap for the body, so are tears for the soul = Vi zeyf farn guf, azoy zaynen trern far der neshome] [Not what is beautiful is loved, but what is loved is beautiful = Nit dos vos iz sheyn iz lib, nor dos vos iz lib, iz sheyn.] [When the heart is full, the eyes overflow = Az dos harts iz ful, veln di oygn aribergisn.] [The first quarrel is the best quarrel = Der ershter broygez iz der bester broygez] The folk sayings and proverbs in this book embrace the happiness and tests of married life.

**New Classic Yiddish-Klezmer Recordings**  
By Simon Rutberg

Henry Sapoznik and Michael Brooks produced this series for reissue.

- **Tanz!** features Dave Tarras and Sam & Ray Musiker. It is the most sought-after LP in all of klezmer lore. Legendary clarinetist Dave Tarras and Sam Musiker (veteran of Gene Krupa's big-band) collaborated in 1955 on the fusion of traditional klezmer with a jazz head. It was digitally re-mastered from the original studio tapes, and has two previously unreleased alternate takes.
- **Abe Schwartz: The Klezmer King** is a celebration of Columbia Records' pioneering talent scout circa 1917 to 1935—bandleader, arranger, and composer—on 25 tracks digitally re-mastered from new 78 rpm pressings by other artists and orchestras including Dave Tarras, Naftule Brandwein, & Shloimke ("Sam") Beckerman
- **From Avenue A To The Great White Way** is a 2 CD set of Yiddish & American popular songs 1914-1950. It explores the roots of Yiddish recording (from Nellie Casman and Peisachke Burstein to Cantor Yosele Rosenblatt). It allows the music's entry into American pop culture (via Fannie Brice, Eddie Cantor, Benny Goodman with Peggy Lee, Cab Calloway, and more), with nine previously unreleased tracks by (among others) Molly Picon, Al Jolson, Sophie Tucker, Gene Krupa and Irving Berlin.

URL [www.legacyrecordings.com/klezmermusic](http://www.legacyrecordings.com/klezmermusic)  
Hatikvah Music, [Klezcorner@aol.com](mailto:Klezcorner@aol.com) 323-655-7083

**The Newest Translator on Der Bay's Website**

We have corresponded before, but not for a long time. I used to be at the Peretz Shule in Vancouver. Now I am in New York. I'd like to add my name to the list of Yiddish translators on the Der Bay website.

I studied at YIVO-Columbia Summer Program three times, and for the last two years have taken YIVO's

advanced night school class with Paul (Hershl) Glasser. I was accepted into the JTS graduate seminar this summer.

I am adept with the YIVO standard orthography and transliteration, but have done most of my work with non-standard, early-20<sup>th</sup> Century works. I have worked on handwritten materials (primarily translating old family letters for my co-workers). My work with Yiddish literature in my job (I am a librarian in the Jewish Division at The New York Public Library) requires translating for my employer when our internal research needs include Yiddish-language materials.

I am working with two others on a project translating Celia Dropkin's entire works. We have had a number of poems accepted for publication in literary journals (the first will appear in the next issue of Five Fingers Review, from your part of the world).

My contact information is: Faith Nomi Jones  
350 5th St., #3L  
Brooklyn, NY 11215  
718-832-5831 or [faithjones@hotmail.com](mailto:faithjones@hotmail.com)

**Di Yidish-vokh 2002**

Es rukt zikh alts neenter! Se zenen do tsvey \*zeyer vikhtike, naye shtiklekh informatsye\* vos ir darftt visn vegn ot dem gesheinish.

- NAYER PRAT #1) Ale kashes vos ir hot vegn der Yidish-vokh (do vayter: Yidish Vokh) zolt ir shteln: Marc Caplan - 212-663-0433  
Sholem Berger - [yvokh@yugntruf.org](mailto:yvokh@yugntruf.org)  
Zet, farbindt zikh mit eynem fun zay ersht \*nokh\* dem vos ir leyent iber di protim vegn afn vebzaytl.
- NAYER PRAT #2) Tsum ershtn mol ken men take gefinen di gantse informatsye vegn der Yidish Vokh afn Yugntruf-vebzaytl.  
Dos Yugntruf-heymlat – <http://www.yugntruf.org/>  
Vegn der Yidish-vokh – <http://www.yugntruf.org/yidvokh/index.htm>

Dos nemt arayn:

- A) Bashraybung un prayzn (Der registrir-briv)
- B) Shpogl naye "Shayles un tshuves" ("FAQs"), protemdik geentfert
- C) Der registrir-boygn, vos ir kent aroysdrukn
- D) Di for-instruktsyes
- E) un nokh!
- F) Di informatsye oysgerekhnt do oybn vet ir gefinen (mit yidish oysyes), af transkribirtn yidish, un af english! (oysnem: di for-instruktsyes zenen nor af english).

**Malden, Massachusetts, Yiddish Club**  
by Evelyn Leeder

I have enclosed an article about our Yiddish club entitled, Renaissance Woman: A Look at the Leader of the Malden Yiddish Club. We meet at the Salem Towers. It is the senior citizens apartment building, and we are sponsored by Congregation Beth Israel 781-322-5686. Our group is a proud member of the International Association of Yiddish Clubs. We appreciate the "special delicacies" of literature we receive as members of the IAYC.

I am called upon to entertain and deliver book reviews. Also, I write poetry in both Yiddish and English. Family matters prevented me from once again attending the IAYC conference—birth of two great-granddaughters.

## Yiddish Communities Project Yugnturf Youth for Yiddish <pires@yugnturf.org>

Oyb me vil shafn yidish-redndike kehiles ba veltlekh yidn iz vikhtik tsu voynen lebn andere yidish-reders. Mir viln dos mekayem zayn mit finantsyeler un informatsyoneler dermutikung far meglekhe balonim.

- Yugnturf vet babilikn stipendyes far 2,500 dolar a yor kedey tsu dekn di hoytsoes farn iberklaybn zikh lebn andere yidish-reders. Git zikh shoyrn on! Der termin iz dem 1tn yuni nor me hot bedeye optsuleygn dem termin oyb s'zaynen do balonim. Gedenkt, az af di stipendyes zaynen barekhtikt yidish-reders fun di arbe-pinoys-haoylem, fun yunge-layt biz di yunge in hartsn.

- Yugnturf hot nor vos aroysgegebn di datn-baze fun yidish-dires. Der tsil iz aza: es zoln zikh farshtendiktn yidish-reders vos veysn fun derbayike dires vos zaynen do tsu farkoyfn, oder vos viln stam az andere yidish-reders zoln voynen lebn zey, MIT yidish-reders vos zukhn dires lebn andere yidish-reders. Vi azoy? Di tsvey tipn yidish-reders zoln zikh araynshraybn in der datn-baze un oysfiln di neytike informatsye. iz nisht nor far nyu-yorkers,

Nokh mer protim shraybt dires@yugnturf.org oder undzer vebzaytl, [www.yugnturf.org/dires/](http://www.yugnturf.org/dires/)

PS: der proyekt iz nisht nor far nyu-yorkers, oober far yidish-reders iber der goror velt.

\* \* \*

For the creation of Yiddish-speaking communities it's important for Yiddish speakers live near each other. We want to make this happen with financial and informational encouragement for potential seeds of such communities.

- Yugnturf will award stipends of \$2,500 a year to cover the moving costs of those wishing to live closer to other Yiddish speakers. Apply now! Yiddish speakers anywhere, of any age, are eligible. The current deadline is June 1st but with sufficient interest the deadline will be extended.

- Yugnturf has also just posted the Database of Yiddish Apartments. It works like this: Yiddish-speakers who know of apartments near them, or just want to live near other Yiddish speakers, and Yiddish-speakers who are interested in living near other Yiddish-speakers, log on to and post on our database. They meet, and a Yiddish-speaking community is born, with as few as two people.

Write: dires@yugnturf.org or [www.yugnturf.org/dires/](http://www.yugnturf.org/dires/).

### A Message from Our Philadelphia Contact by Bess Katz

I believe many of your readers will welcome the new CD and cassette entitled "Mayn Oytser" (My Treasure)-- produced by the Sholom Aleichem Club of Philadelphia -- a collection of 23 "Gems of Yiddish Art and Folk Songs" sung by Sherm Labovitz, arranged and accompanied on the piano by Alexander Botwinik, with violin accompaniment by Marvin Weinberger. Bob Freedman, Curator of the Jewish Sound Archive of the University of Pennsylvania, assisted in the selection of the songs.

Purchasers will receive: a 5" by 8" 32-page booklet containing a liner for each song, and each song in Yiddish transliteration as well as English translation. CD/Booklet: \$15 plus \$2 shipping. Cassette/booklet: \$12 plus \$2 shipping. Please make check payable to Sholom Aleichem Club Press and mail to: Bess Katz, 1815 JFK Blvd., Apt. 811, Phila., PA. 19103. Takeh an oytser!

## Hemshekh (continuation) by Archie Barkan

The nostalgic, educational and entertaining "Yiddish Radio Project" caravan recently put down at the Skirball Museum in Los Angeles for a one-nighter. Through a circuitous chain of events, so often prevalent in the present day Yiddish world, my name was presented to the New York office as a possible candidate to do a short Yiddish segment--which I accepted.

A crowd of about 550, young and old alike, gathered for what turned out to be a warm, wonderful, and wistful evening. In the VIP section a row of seats was reserved for NPR radio that airs weekly highlights of the "Yiddish Radio Project..."

...And the connection...

A few days later I received a call from a young lady, with some knowledge of Yiddish, who wanted to learn the lyrics of 4 or 5 specific Yiddish songs to sing to her children. She already knew the melodies. A friend of hers at KCRW of NPR who had been to the Skirball that evening and had seen me probably called around to obtain my number---and voila!...

She'll be arriving at one of my Santa Monica Emeritus College classes to pick up the lyrics.

Hemshekh!...Der langer fodem..... (the long thread)

### New Yiddish Culture Newsletter

Welcome to the new issue of Dora Teitelboim Center for Yiddish Culture's newsletter. You can access the Spring 2002 edition at: <<http://www.yiddishculture2.org/news/>>. We are looking for editors, article writers, graphics artists, and more. If you wish to volunteer your services (including submissions of original Jewish recipes, anecdotes, current happenings around the globe, etc.) call us 305-774-9244 or e-mail [info@yiddishculture.org](mailto:info@yiddishculture.org) David Weintraub, The Dora Teitelboim Center for Yiddish Culture [www.yiddishculture.org](http://www.yiddishculture.org)

### Naye Yidishe Verter !

fun Binyumen Schaechter [BSchaechter@nyc.rr.com](mailto:BSchaechter@nyc.rr.com)

Ikh makh a blits-rubrikl fun naye yidishe verter, vi mir lernen zikh ale vi me zogt af yidish, verter vos feln undz. Tsu zayn af der reshime, entfern af dem briv, az yo.

Se zenen do tsvey elementn tsu der reshime:

- Shteln kashes. Ver se hot kashes vegn vi me zogt an english vort oder fraze af yidish, ken zey mir shikn. Shikt nor nokh dem vos ir hot shoyrn gezukht in Uriel Weinreich's verterbukh. Di verter/frazes vos ir kent nisht gefinen dort bikhlal oder vos ir zent nisht zikher velkhe breyre er git iz rikhtik farn kontekst vos ir vilt, kent ir mir shikn in eynem mitn kontekst.

- Entfern af di kashes. Az ikh veys aleyn dem entfer vel ikh tseshikn tsu der gantser reshime di kashe mitn entfer. Tomer veys ikh nisht dem entfer vel ikh a rey ongezamlte kashes tseshikn tsu getseylte yidish-keners. Oyb di reshime vet zayn a kleyne mit loyter bakante, veln mir shikn a kopye (a "cc") tsu yedn af der reshime. Oyb mer ire viln zikh bateylikn, veln mir ariberfirm di reshime / diskusye-grupe tsu Topica.com.

Lesof, oyb ir vilt zikh bateylikn in der reshime Naye Yidishe Verter! zolt ir mir opentfern, az yo.

**The New York Friends of Yiddish**  
by Seymour Graiver [Seymour.Graiver@worldnet.att.net](mailto:Seymour.Graiver@worldnet.att.net)

We have been in existence for about 19 years. It started originally with a few individuals, who wanted to get together to speak Yiddish, read Yiddish, and in general discuss topics of interest to Jews. I was not there the first year.

For about 10 years we had no more than 25 or so members, met in someone's home, and had perhaps a turnout of no more than 20 people in any one session. We met only 5 times a year. What we did however do, was to organize a weekend, usually in May or early June, where we went away to a small hotel and from Friday afternoon until Sunday after lunch, we had an old time Yiddish get together.

We had a Yiddish teacher, Pesach Fiszman, A Yiddish musicologist, started with Peter Schlosser, then Malke Gottlieb, and finally Maddy Simon. We also in the early years performed Yiddish skits, some we wrote ourselves, others are from published materials, under the direction of some professional. At the beginning we had Teddy Schwartz. In later years we engaged Gloria Valentine, and finally decided that we needed a real professional for a Saturday night Cabaret, and have had several wonderful people at these weekends including Adrien Cooper.

Our music programs were directed by one of the three people mentioned above. We had a chorus. We prepared songbooks, we sang a whole weekend. Peasch, who was at every weekend, conducted classes in Yiddish literature, read stories, and we had at least 2 sessions where only Yiddish was spoken, no matter how "tsebrokhn".

As the years went on, our membership aged, and we found it difficult to attract the 40 or more people we need to have a financially successful weekend. We did not have a weekend in 2001 or 2002. Instead we have made an effort to prepare a special program for the May meeting.

Over the last 5 or 6 years we have been fortunate in being offered a community room in a senior residence in Manhattan for our meetings. We can accommodate as many as 65 people for a meeting. We often get close to that number, especially after the snowbirds return to New York, and for the seder.

We have never made any effort to attract new members, but we do welcome anyone who wants to join the organization. All of

members have joined mostly by word of mouth. We welcome guests to every meeting. Our dues is \$25 per year, which we collect in September. Membership is not per individual. It is per family. A couple is considered one member. An individual is also one member. All our meetings are free for members, except our annual third seder. Guests are asked to contribute \$5 per meeting. The first meeting of every year is free to everyone. We send out a meeting announcement about a month before every meeting, with some other pertinent information of interest to the membership.

Our program for the past year was as follows:  
Sunday, October 14, 2001 Troim Handler -  
"The War On Sholem Asch"  
Sunday, November 4, 2001 Roslyn Bresnick  
Perry - "Telling A Story Is More Than Telling A  
Story"  
Sunday, December 2, 2001 Dr. Emanuel  
Goldsmith - "Yiddish Literatue In America"  
Sunday, February 10, 2002 Marc Caplan -  
"Mendele Moykher Sforim"  
Sunday, March 17, 2002 Annual 3rd Seder  
We read our own secular Haggadah  
Sunday, May 19, 2002 Lillian Lux -  
"My Life in the Yiddish Theater"

Most of our presentations are in Yiddish. Our invited speakers receive an honorarium. We have had excellent presenters like Yaffa Eliach, Henry Saposnik, Penina Schramm, Dr. Benny Kraut, Kolya Barodulin, Pesach Fiszman, Prof. Thomas Bird, and many more, whose names escape me. We conclude every meeting with coffee, cake & fruit. We also have a sing along. Our resident musicologist, Maddy Simon, is at every meeting. We sing all kinds of Yiddish songs as Maddy plays the piano.

We have set up our program for the coming year. We open with Ruth Barlas on October 6, 2002. If any of the board members happen to be in NY on any of the Sundays we meet, I invite you to our meeting as my personal guest.

We do not have a list of officers. We have a committee of 5 people who do most of the planning. Every one of our members is welcome to join us at any time. When we call on someone to help out, such as at our seders, the response is great.

## Become a Yiddish Teacher???

It sounds crazy at first. Maybe I have never taught professionally. Maybe I don't know very much about Yiddish. Maybe there is not very much money to be made. Maybe there aren't people around who want to study Yiddish.

The answer is—so what! What do you have to lose compared to what you have to gain? If you are reTIRED, if you love Yiddish, if you know a little Yiddish, if you feel strongly that Yiddish language and culture must be preserved and if you like people, you are a perfect candidate to become a Yiddish teacher. Remember—a great way to learn the subject-matter, is to have to teach it.

Having said that, how does one go about becoming a Yiddish teacher? There is no accepted degree or certificate that is a requirement. Yes, there are universities teaching Yiddish and one may wish to take courses. It is desirable, but not mandatory. There is no county, state or federal license needed in the States.

How does one get started?  
First, get a meeting place.  
Then set a day and time to meet.  
Next publicize the class/es.  
Finally decide what to teach.

Let's cover each separately and in that order.

- If you belong to a temple, JCC, "fraternal" group like the Arbeter Ring, B'nai B'rith, ORT, Hadassah, AMIT, etc., then their meeting place may be your meeting place. If all else fails, or if you are more comfortable at home (the reason for your editor's choice, for he is visually impaired) then there are many advantages of not having to lug material and worry about parking.

- Setting the day and time is simple. It is a matter of trial and error, and may change over time. To start, set the best day and time for you. Ask the ones who can't make it to tell you their available days and times. The organizational meeting is only an introductory one and should be free and exploratory. With the input of the attendees and the information from the ones who contacted you, but could not make it, you establish a day and time. Your editor found Wednesday the best compromise. He now has a beginner's class at 3pm, a beginner's-intermediate at 6 and an intermediate at 7. Students often overlap and may take more than one course.

- Publicizing the class/es is a constant endeavor. You do not need paid advertisements. Most newsletters are looking for free articles. All of the organizations you originally contacted for a possible meeting place are rich places for potential students. Write an article including the traditional, journalistic who what where when why and how much. You may also wish to have a flyer in large print giving the information and placed on bulletin boards or on counters—or even *Der Bay*.

- The appropriate textbook depends on the level/s of the students. Some teachers will make up their own handouts. That is fine, but a great deal of work. It is best to start with a text and supplement with handouts, as needed. Your editor will gladly discuss the choices with you.

Failure comes with doubting yourself. Have a positive attitude and don't....

Maybe! Maybe! Maybe! Maybe!

or

What if..., What if..., What if...,