

Der Bay

The International Anglo-Yiddish Newsletter

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It's Time to Plan Your Summer Yiddish Studies Program

Each year there is an outpouring of Summer Yiddish Programs in the United States, Canada, Israel, England, France, Russia and Lithuania that include; Courses, Institutes, Seminars, etc.

Inside this issue are several of them. Each one is unique in offerings and many are in unusual settings. A complete listing is found on *Der Bay's* website under major events. Listings include: dates, contact person, phone number and e-mail address. These are updated regularly.

The unique learning situations this summer include:

- KlezCalifornia 6/20-25, 04
- YIVO 6/28-8/6, 04
- Workmen's Circle JCE
- IAJGS, Jerusalem 7/4-9, 04
- JMI Yid. Summer Sch., London 8/1-6, 04
- KlezFest 2004, London 8/8-12, 04
- KlezKanada 8/24-29, 04
- Yugntuf's Yiddish Vokh 8/25-31, 04
- Charlotte Yiddish Institute 8/26-9/2, 04

Of course there are the regular programs that meet in the fall and winter. Some are:

- Klezmerquerque Feb 20-22, 04
- Vilna July 28-Aug. 26
- Ashkenaz Sept. 4-6, 04
- JCC Chicago Yiddish Institute Oct 14-17, 04
- KlezKamp Dec. 26-31, 04
- Winter Yiddish Intensive: L.A. TBA
- NYBC Year Around
- Yidishkayt LA Year Around

It is Time to Check, and Update Your Der Bay Status

First, our readers fall into two major groups—those who do, and those who don't. Naturally, I am speaking about cyberspace. Among our folks it is about half and half. This is up from three years ago when only a third were computer literate.

For everyone, look at the address label. It shows when you last were generous in assisting *Der Bay*. If your editor did not thank you, please realize how important you are. If it has been a while, please help. Also, if you move, please let us know. *Der Bay* is not forwarded, for there is a return service request. This is costly, but it is best for being sure we know where you are.

If you do not have access to the computer, please write or call with info about events—club announcements, gigs, lectures, films etc.

If you are online, start with the homepage, check to see if your club, klezmer group, translator or performer status has the updated information.

Second, check the calendar to see if your events are listed correctly. The website is updated almost every day and often several times a day.

Third, if you or your group is not listed, remember that there is no charge to be listed—even if one is not a supporter of *Der Bay*.

Fourth, you or someone you know may wish to have a match with a Yiddish pen-pal.

Yiddishe Cup Klezmer Band

by Bert Stratton

Yiddishe Cup has invented a new genre: neo-Borscht Belt klezmer comedy. This recording will be an ethnic-humor album for people who aren't ethnic anymore! The band will time-travel back to the days when tough Jews, wearing shiny shoes, sold shoes—about 1958.

When Yiddishe Cup started, 15 years ago, there were still plenty *greatest generation* men alive. The archetype was an entrepreneur, no college degree. Like this gentleman:

"Can you play the song 'A Dudele'?" the elderly man asked. Sorry, we didn't know the tune. The man returned to the bandstand a few minutes later. "Have you learned it in the last five minutes?"

Then he said, "I'm Mrs. Katz, the pickle man." (As in Mrs. Katz Pickles, a local brand.)

I ended the small-talk with "Take it easy." He said, "Take it easy? That's what's wrong with America!"

That's the sound -- tough and endearing -- we're going for on the new album. (To be released July 1, if not sooner. Details later.)

ONE MORE GOSSIP

Most unusual "gig" of 2003 . . .

Me on solo clarinet, for no audience, in the chapel at St. Dominic Hospital, Jackson, Mississippi.

A nun walked by and asked if I needed help. Yes!

My wife, Alice, was undergoing emergency surgery -- on our vacation, no less. The doc said to her, "Ma-am, you are knockin' at heaven's do-or."

The operation went well. In the recovery room, the nurses asked Alice if she wanted a visit from the "sisters" (nuns). I said no for Alice, but afterward Alice said she would have liked that.

It turned thatout every rabbi in town came to see her, though. That's two. Both were women. So Alice got the Jewish nuns. Why Mississippi for vacation? My mother is from Yazoo City, Miss. Maybe that's why Yiddishe Cup has a harmonica on some tunes.

Bert Stratton Yiddishe Cup Klezmer Band
Cleveland 216-932-3586
<http://www.yiddishecup.com>

Dictionary of Yiddish Chemical Terms?

by Morrie Feller

I was poking through some stuff I have in a carton in my garage, and I came across the prototype of a dictionary of chemical terms in Yiddish.

In 1996 **Dr Steven Cohen**, a professor of chemistry at Rutgers University, started to compile a dictionary of Yiddish chemical terms. To assist him he recruited assistant editors who knew Yiddish and chemistry, or had a technical background. There were four associate editors. I was one, **Leybl Botwinik, Robert Goldenberg, and Mendy Fliegler** who was described as an American engineer who edited the Yiddish language booklet accompanying the Yiddish/Language 30 cassette tape.

Did you know about this activity by Mendy? By the way, I think Cohen was never able to get a publisher to print his dictionary.

The Vinkl in Milwaukee, Wisconsin

by Dink Holzman

Everything in Milwaukee is fine except for our typical Milwaukee weather. I am informing you about the progress of our Congregation Shalom Yiddish Vinki. The enthusiasm has been fantastic. Our November meeting was a shmoozing session. For two hours we had members getting up in front of the group and singing songs they learned from their mame/tate and the zeyde/bube.

Some members read poetry and others had a good kibbitz with a joke. The most gratifying thing for me that over three years of meeting, more people are feeling more at ease standing in front of the group and speaking a *bisl* *mameloshn*. We don't care if it is 100% Yiddish or 50/50 Yiddish/English. The important thing is that they are speaking Yiddish.

In December we had one of our finest meetings—our Chanukah celebration. The tish, thanks to **Simmy Libber-Mitz** and **Ruth Silberman** was decked out with with a menorah, Chanukah cookies, strudel and rugalehs. *Es gezunterheyt* and everyone did. **Prof. Loudin**, from the Univ. of Wisconsin, was a guest lecturer. He presented a *droshe* entitled *Yiddish in America*, and the response from the audience was overwhelming. Over 100 members and guests attended. When you talk to Paul Meirood he will tell you about this fine program The meeting closed with singing *Dermonugen (Auld Lang Syne—of course in Yiddish)* We have wonderful plans for future meetings. As the enthusiasm continues to grow, my task is made easier. That's what is happening in Milwaukee!!

History of the Jewish Community in Alsace and Lorraine: Part IV

by Pascal Curin

Napoleonic Era continued

Acknowledging that not all new regulations of the Napoleonic Era were the best or ethically impartial, the integration of the French Jews as full nationals couldn't be achieved without making concessions to the values of the new Republic. Thus, the Jews of Eastern France had to make more concessions than others to break from the pre-Revolutionary period. This was due to their recent past coinciding with destitution, war, and diverse discriminations, contrary to the less numerous Sephardim in the South and West who could have shown a little more sense of cohesion as co-religionists sharing the same destiny. On the contrary, Alsatian Jews felt different from the Ashkenazim rituals from beyond the Rhine. They turned to the West and called themselves the *Medinat Elzouss*, divided in Galil Elyon for Upper Alsace, and Galil Tahton for Lower Alsace.

C 19th

At the beginning of the 19th Century Napoleon understood the urgent necessity to regulate the religious life of the Jewish community. Numerous Jewish notables also hoped for the same official regulations as the Catholic and Protestant faiths under the control of the Ministry of Cults. Napoleon's aim was also to fight against usury, all the more so as the anti-Semite press began to become virulent over this topic. The Minister of Justice was quoted in 1805 saying that, "...those men [Alsatian Jews] whose French nationality hasn't made better Frenchmen of them continue to lend at excessively high rates." This statement really referred to all usurers, Jew and non-Jew alike, but was taken to as if it was directed solely at Jews.

Subsequently, the State Council decreed that every deed would have to be authenticated and it would be obligatory to be witnessed by non-Jews. Napoleon hoped for a general regulation and ordered a meeting in Paris with Jewish leaders chosen, "among rabbis, real estate owners and other Jews whose probity and enlightenment set them apart from all others." This decree concerned all eastern communities and those beyond the German border along the Rhine. The Emperor wanted them to define a commonly accepted legal interest rate and at the same time the meeting provided him with an opportunity to mention all existing contentions, as well as other topical issues of concern.

There were meetings between the Napoleonic Administration and Jewish leaders between 1806 and 1808. The results were not always in favor of

the Jewish community. The "Despicable Decree" was kept for 10 years, and forbade Jews to be replaced by anybody when they were drawn for military service, contrary to what every Christian could do. Regarding loans, the tribunal could annul or reduce debts owed to Jews, and Town Hall (City Hall) could issue revocable licenses to Jewish lenders. The Despicable Decree lasted ten years and ended in 1818. It's significant to note that Sephardim Jews of Landes and Gironde were exempted from this decree. Other communities also requested exemption, among them Metz, which saw themselves as similar to southwestern Jews.

There is no intent to discredit the Sephardim due to their more facile personal development during the emancipation period; through them it's easier to realize how the State and the French people considered German Jews in Eastern France. In a way, they serve as a distorting mirror reflecting the partiality and insincerity of the decision-makers in Paris. For instance, a few months later, Napoleon exempted Paris as well as several southwestern regions from the Despicable Decree, probably due to their strong influence on national commerce.

In 1810, the last to be exempted were in South-Eastern France (Sephardim) and one community in the Ashkenazim Lorraine, the Vosges. To sum up, 68 communities representing a Jewish population of 13,370 were exempted in 1811, while 48 communities representing 65,439 were subjected to the Despicable Decree for a decade. An impartial observer can objectively wonder why the regulations demonstrated evidence of double standards, even though the majority of French Jews resided in Alsace and Lorraine. There was obvious discrimination against Ashkenazim whose derogatory image during this period was in disfavor with the administration in Paris.

Alsace and Lorraine were partly foreign in the spirit of the age, unlike southwestern regions. Economic success led to better social freedom for Southern Jews which helped them to be well treated by the authorities. From 1806, the State Council called for measures against Jews that had immigrated. Eastern communities were concerned for they welcomed emigrants from the East. In Paris, the government displayed a bias against certain types of Jews that it considered incompatible with a progressive secular republic. The government lumped all French Jewish together, and only saw a Jewish people, not to say race. It seemed to judge by appearances.

Some decrees during the years between 1806 and 1808 focused attention on other important points. First of all, the documents of the Assembly of Notables used for the first time the term "Israelite" instead of Jew, and the administration became accustomed to speaking of the *Culte Israelite*, which in the new revolutionary vocabulary meant the *Jewish Religion*. This is being pointed out to avoid confusion of the two different meanings of *cult* in French and English. Secondly, from 1807 onwards, the Alsatian Jews were divided into two Consistories: Strasbourg for Lower Alsace, and Wintzenheim (later Colmar) for Upper Alsace. The Consistory and its Grand Rabbi appointed rabbis, officiates, shohatim, mohalim, as well as the chief administrators of synagogues. All consistories were under the control of a Central Consistory, initially established with three Grand Rabbis and later under the control of a single Grand Rabbi. This post still exists today and is entitled, Grand Rabbi of France.

Thirdly, Napoleon convened the so-called *Grand Sanhedrin* in order to make doctrinal decisions and to adapt the *Israelite Religion* into the republican nondenominational legislation. He called upon Jewish notables from all over Europe to assist him with achieving this goal. Among them, was the first Grand Rabbi of the Central Consistory (1778), David Sintzheim. He came from Trier, but taught in Bischheim, near Strasbourg. He was rather orthodox and in contact with the main Eastern Jewish centers, especially Bratislava. He undoubtedly represented the Alsatian Jewish masses very well because of their commitment to traditions, and Jewish rules were still fixed in their minds.

Beginning in 1806, the Jewish representatives were asked, "to make of Jews useful citizens, to conciliate their faith with all Frenchmen's duties and to dispel all criticisms that could have been made before." The Consistories and the Grand Rabbis were expensive for the flocks, their role was not only doctrinal but also administrative, and they also had to insist on the sacred nature of military service, to encourage prayers in favor of the Emperor, and to accept civil marriages without necessarily having the rabbi's blessing. Fortunately, Louis-Philippe decreed in 1831 that rabbis and officiates would get their salary from the State in the same manner as priests of both prevailing Christian faiths. This evolution led to a considerable development of the Alsatian communities in the late 19th Century.

There were numerous decrees ordered between 1806 and 1808, most important was the Imperial Decree of July 20th of 1808 regarding the civil status of all Jews in France. Contrary to the Sephardim in the South who commonly had nicknames or Christian names as patronymics that

were passed down from father to son, the Ashkenazim didn't have stable patronymics for the French administration prior to the 19th Century. This once again emphasized the traditional way of thinking in the rural communities of Eastern France. The standardization of the Jews' patronymic status became a necessity in order to accelerate the integration process into the Republic. Eastern Jews named their children according to their ancestral custom: they used the name of an illustrious figure of the Bible or Talmud, and often added the (deceased) father or grandfather's name. This practice confounded the administration, since father and son did not systematically share the same name, and similitude gave the impression of incoherence. However, little by little, it became common to add a middle name to the religious name; the middle name gradually became a patronymic for greater convenience. Among them were religious functions such as Cohen, Kahn, Katz or Levi, then names of origin such as Wormser, Elsasser, Deutsch or Schwab, then professions such as Metzger, Melamed, and Baumann; and finally, similar to Christian patronymics, nicknames based on looks and appearances, such as Klein, Schwartz, Lipmann or Weiss.

When the Alsatian Jews had to register their legal patronymic July 20th 1808, confusion reigned both in the administration and the Jewish families. The level of calm depended on the officer's benevolence to specific patronymic customs. Not all officials could speak the Alsatian dialect, which is relatively close to the local Yiddish dialect. Depending upon the officer in charge, some names were forbidden, while other names ended up being imposed. For greater convenience, some officials, such as in Paris, generalized the rule of the first name, which had not to be religious. In other regions, Jews could become the object of derision when funny names were imposed upon them. It's also significant to note that often Jews could only write their name using the Hebrew alphabet, contrary to the urban Jews of Metz and the Sephardim of the South where there were registers in French language.

The local phonetics complicated things, and the transcription from the Hebrew was not codified for all registry offices. Commonly known names like Isaïe, Isaac, or Mardochee couldn't be recognized behind the Alsatian forms Scheie, Itzig and Marx. Registry officers generally employed three rules: 1) imitate the consonance, Ascher became Anchel, Abraham, Avrom, or Fromm; 2) translate names such as Baruch to Benedict, Hayyim to Vidal, Shalom to Friedmann; and 3) use the translation of the equivalent symbolism in the Jewish tradition like the lion of Judas becoming Loeb, Lion, Loew, or Nephtali to Hirsch or Cerf, and Benjamin to Wolff.

Are There Stupid Yiddish Questions?

Why do we ask a question? Either because we do not know, or we want to find out if the other person knows the answer. In the first case we hope to be better informed while in the second we are in some form of superior position (as a teacher), or use it as a *put down*.

There are no stupid questions—only stupid answers.

We have heard someone start with, “This is a stupid question...” Actually, one might say that only stupid people ask stupid questions—perhaps, but I doubt it.

There are no stupid people—only people who do stupid things.

I have met those who have:

- less formal education,
- traveled less
- experienced less
- possessed less
- cared less
- volunteered less

However;

- Everyone knows someone I do not know.
- Everyone has been somewhere at a given time when I was not there.
- Everyone can do something that I am not able to do.
- Everyone possesses something that I do not have.

As an amateur storyteller (NAPPS), I often am asked to tell a story about unusual people, places and things. The art of weaving a story is a skill, and one can become quite adept at it. However, there were occasions when questions were so profound that I stood there humbled by the child who asked them.

- 1) Would you please tell me why my daddy and mommy argue all the time?
- 2) Why don't daddy and mommy love me?

Are the above stupid questions? I don't think so. What are your answers to the following questions?

Who Should Care About Yiddish Survival?

Why Should I Foster the Yiddish Culture?

In **What** Yiddish Activities Should I Participate?

Where Are There Yiddish Meetings?

When Should I Attend a Yiddish Meeting?

How Do I Help Others Get Interested in Yiddish?

Yiddish is Alive & Well in Melbourne

Suzanne Faigan sfaigan@mandelbaum.usyd.edu.au

Ikh hob gute naves beshas yidish in melburn oystralye. Great news!! I'd love to share it with you. While Yiddish was reintroduced as an elective in the largest Jewish secondary school (Mount Scopus College) some 4 years ago, interest amongst students increased steadily. From a year 8 class in 1999 Yiddish is now offered in year 8, 9 and 10. Kids were clammering for Yiddish to become a VCE subject. This means a subject that is offered in years 11 and 12 and is graded such that it is part of a score for university entrance.

VCE standing gives national recognition of a subject. That Yiddish was not a VCE subject meant many kids chose French or Japanese as a language choice. Still despite this, interest had increased was such that for next year 2004 i have 38 kids who have chosen to do Yiddish in year 8. Two classes for the first time!!! I am Overwhelmed to say the least!!

Here's a little background to Yiddish in Melbourne in the educational institutions. As many of you know in Melbourne we have a primary (elementary) school called Sholem Aleichem College very much a Workmen's Circle type school that only goes to year 6 where Yiddish is the main (LOTE) Language other than English. Yiddish is also taught in years 8 and 9 as an elective to small classes in Yavneh College a Modern Orthodox school.

The King David School has a small group of committed students (ex Sholem Aleichem College students) who meet after school and are responsible for producing the wonderful Yunge Gvardia e-mag. Yiddish at University level has been offered at Sydney University for a number of years now under the tutelage of our own Jennifer Dowling, and in Melbourne at Monash University for a few years under the brilliant Danielle Charak (who was indeed my own teacher many years ago and is still my mentor). So we have had Primary and Tertiary levels. What has been lacking is the VCE or Matric standing at secondary level. Even under previous systems when previous attempts have been made even in previous decades this has eluded us.

There have been many people working behind the scenes trying to make this happen particularly Bobbi Zylberman and Charles Slucki. I am very delighted to inform you that two days ago the recognized educational boards and committees have accepted Yiddish as a VCE subject!! We are thrilled and overwhelmed. The road ahead of us is full of hard work. Nevertheless, Yiddish is alive and well in Melbourne.

Intensive Yiddish Course

The Center for Advanced Holocaust Studies of the U.S. Holocaust Memorial Museum, in cooperation with the 2004 Indiana University Summer Workshop in Slavic, East European and Central Asian Languages, announces an intensive language course, Yiddish for Holocaust Research, to take place at Indiana University from June 28 to August 6, 2004.

The course is open to students and scholars from accredited institutions of higher education with an interest in acquiring a reading knowledge of Yiddish to access Jewish source documents and perspectives on the Holocaust and to better understand the Yiddish-speaking Jewish communities of Europe. The course is equivalent to a full year of college language instruction. The Center for Advanced Holocaust Studies offers programs in Holocaust research and teaching. Information regarding other Center programs is available at www.ushmm.org.

The course will focus on grammar and reading skills for use in research. Brukhe Lang Caplan, who has taught Yiddish at JTS and YIVO, will teach the course. Ms. Caplan is pursuing her doctorate at Columbia University. In addition to intensive language instruction there will be a weekly seminar on the Holocaust and Yiddish history and culture.

The program's sponsors will cover the cost of the course, books and single-occupancy housing. Successful applicants will receive a meal allowance, and will have access to Indiana University's library, athletics and Internet access through the University's computer and email system. Travel costs to and from Indiana University-Bloomington and incidentals are the participant's responsibility. Participants are required to attend all six weeks of the course.

Applications must include a resume, a short statement of the candidate's specific interest in Holocaust studies and Yiddish, and a supporting letter from an academic advisor, department chair, or dean that addresses the candidate's qualifications, objectives for attending the course, and any institutional support provided.

Applications must be postmarked no later than March 23, 2004. Applications should be sent to:

Dr. Ann Millin
Center for Advanced Holocaust Studies
U.S. Holocaust Memorial Museum
100 Raoul Wallenberg Place, SW Washington, DC
20024-2150
(Fax: 202-479-9726; E-mail: amillin@ushmm.org).
Candidates will be notified of the results of the application process by April 10

ITCHE GOLDBERG: 100th Birthday

Isaiah (Shike) Gellman

You will recall that beginning on October 15, 2003 we wrote to 325 of you regarding our plans to honor Itche Goldberg's 100th birthday and his over 80 years of dedicated service to, and love of, the Yiddish language, culture and education in two ways. First we undertook to raise \$100,000 within the next two years to fund his continued work, and second to organize a fitting celebration of his 100th birthday on April 25, 2004. This is our progress report to you on where we stand on both these activities.

Raising \$100,000 for Itche's Continued Work

You will be glad to learn that you have already contributed \$20,000 to this effort. As of January 15, 2004 one hundred of you have sent us checks ranging from \$25 to \$5000 each. It is our immediate goal to be able to report to Itche at his birthday celebration that we have raised \$50,000. This letter is therefore a reminder to those who have not yet sent in checks to do so at the earliest opportunity.

Plans for the 100th Birthday Luncheon Celebration

Our committee has completed arrangements at Congregation Habonim on West 66th Street near Lincoln Center to hold this celebration on Sunday April 25, 2004 between 1:00 and 4:00 PM. A fitting program is being organized along with a tasty meal. A world-wide honorary committee of sponsors has been organized, drawn from Itche's peers and co-workers in Israel, Lithuania, Canada and here at home. The program will reflect and recapitulate over 80 years of Itche's activities starting in Warsaw, Poland and continuing on in Canada and in the United States. Chaver Abraham Sutskever has agreed to serve as honorary chairman, and his *bagrisung* and others will be read to the banquet attendees.

You will shortly receive the formal invitation to attend and purchase tickets to the luncheon. Several door prizes will be awarded to ticket purchasers and a commemorative souvenir journal will also be distributed to all purchasers.

There will be no collection made at the luncheon and we therefore again ask you to send your fund contributions, made out to:

Zhitlovsky Center for Yiddish Culture,
c/o Isaiah Geilman
7 East 35th Street, #14F,
New York, NY 10016

(tel: 212-686-1448) e-mail: lomagell@nyc.rr.com

Amish & Yiddish

In *Der Bay*—why? At first glance this would seem like a strange combination. However, there are many similarities between East European Jews of the *shtetl* and the Chassidim, and this sect of the Pennsylvania Dutch.

First, the title Dutch came about when they came to Philadelphia the immigration inspectors mistook the word Deutsch for Dutch. They were actually Germans and Swiss who came in the 17th and 18th centuries. They are a subgroup of the Anabaptists as are the Mennonites. Their origin goes back to the Protestant Reformation. This article plans to show the many similarities between Chassidic Jews and the Amish.

- Both Yiddish and Amish have their roots in German. The Amish speak with a dialect having its roots in High German.

- Both groups have been persecuted and had to flee. We all know of the Spanish Inquisition and the many other examples. Catholics and Protestants murdered early Anabaptists as heretics.

- Most Chassidim are multi-lingual. They speak Yiddish in the home, Hebrew in their prayers and English in their secular contacts. Most Amish are trilingual. They speak a dialect of German called Pennsylvania Dutch at home; they use High German at their worship services; and they learn English at school. They speak English when they deal with anyone who is not Amish.

- The male Chassidim wear distinctive black clothes and the women longer dresses and a shaytl. The boys have peyes. Amish women wear dresses made from solid-colored fabric with long sleeves and a full skirt. The dresses are covered with a cape and apron and are fastened with snaps. They never cut their hair, which is worn in a bun. Their heads are covered with a white prayer shawl if they are married and a black one if they are single. Men wear dark-colored suits, coats without lapels, trousers with suspenders, solid-colored shirts, black socks and shoes, and black or straw broad-brimmed hats. They do not have mustaches, but they grow beards after they marry.

- Arranged marriages is common among the Chassidim. Chaperoned dating, if any is the norm. Among the Amish there is a strict code of pre-marital behavior. Bundling is the process by which a couple gets to know each other. In the evening the pair is wrapped separately and tightly in blankets next to each other.

Martha Visits South Africa

by Martha Mednick

I have been to and returned from South Africa and am finally over jet lag. It is far away. I want to thank you for the Yiddish contacts you sent. It worked out very well. I met Robyn Sassen in Johannesburg. She has been trying to study Yiddish but has no one else to work with, so it's hard. I hope to stay in touch.

I also had a lovely tea with Veronica Belling and Lillian Dubb. That was in Capetown and we had quite a bit to talk about. I learned a great deal about the Jewish community from them and from visits to the Jewish Museum and the Holocaust memorial there. So thank you again.

Please note my correct email address. It is incorrect in the February issue of *Der Bay*. **Martha T Mednick, Washington, D.C., e-mail marthm@earthlink.net**

fun Lina Tulper

Kh'vil dertseln vegn mir a bisele. Ikh lern zikh in universitet Belgorod (Ruslen), bin shtudentke fun fakultet far romanishe un germanishe filologie (daytsh+english). Ikh hob ongeheybt Yiddish tsu lern zelvstshendik in Kharkov (Ukraine), vayl kh'hob nit keyn meglikhkayt tsu lernen Yiddish do in Belgorod, hot men nit keyn kathedre oder fakhgebit. Ikh bin keyn Kharkov (iber di grenets mit Ukraine 2 azeyger mit bus) gekumen, un dortn in yidishem tcenter Beyt-Dan zaynen geven faran di limudim, un mayne lererke in yiddish iz Shaulamit Lopatnik (talmidke fun Mordekhay Yushkovsky). In Beyt-Dan hob ikh gelernt yiddish 9 hoydoshim, nokhdem ikh hob bakumen an ayladung fun M. Yushkovsky tsu dem zeminar in Poyln in Jadwisin. Nokhdem hob ikh gehat a diplom, vayl ikh hob glernt ot azoy tov in der 3 grupe.

Itst hob ayntsike in der geshikhte undzer universitet fargeleygt di arbet in gebit fun Yiddish, un inderemesn visenshaftlikher rat fun der kathedre hot bashtetigt mayne arbet.

Oyf daytsh heyst dos tema fun mayne arbet vi *Die Herrkunft des Jiddischen und seine Zusammenwirkung mit den germanischen, romanischen, slawischen und semitischen Sprachen*. Ikh forsh oys di yiddish dialekt, inernemen in andere shprakhn, avade als vegn mameloshn, az bay lingvistik bay Jiddishkayt.

Ikh for keyn Daytshlent un shtudir in Duesseldorf-Uni yiddish. Prof. Marion Aptroot hot mir an ayladung opgeschikt un far mir iz es vikhtik, vayl ikh vil agebn zikh mit Yiddish-visenshaft.

Plutsemdikar Regn **fun Gitl Schaechter-Viswanath**

Aroys a nay bikhl yidishe lider! Ir kent leynen veygn mayn nay bikhl yidishe poezye (mit englischer iberzetsung fin Jeffrey Shandler un Sholem Berger, un mit a hakdume fin Sheva Zucker), afn vayterdikn vebzaytl!
www.suddenrain.org

The latest book of Yiddish poetry is out! You may have already heard that I've just published a book of my Yiddish poems (with English translation by Jeffrey Shandler and Zackary Berger, and with an introduction by Sheva Zucker).

128 pages, ISBN 965-430-050-8

Check the following website for more info:

www.suddenrain.org

(Editor's Note) There will be an example of this remarkable poetry in the next issue.

Two Australian Yiddish Groups

Australian Friends of Yiddish (AFOY)
Advanced Reading Group
(Reading knowledge of Yiddish required) every second Monday, 2pm, at Pres. Goodridge's shtub.
Phone Sydney 9692 5290, afoy2003@yahoo.com

Australian Friends of Yiddish (AFOY)
Conversation Group
Every Wednesday (during uni holidays), 2pm at Mandelbaum House.
(No previous knowledge required)
Phone Sydney 9692 5290, afoy2003@yahoo.com

Yiddish Classes

This upcoming season, the Congress for Jewish Culture will offer an Intermediate Yiddish I course, taught by Reyzl Kalifowitz-Waletzky. Classes will be held at the Atran Center for Jewish Culture, 25 East 21st Street (between Park Ave. & Broadway), 1st floor on Monday nights (6:30-7:45), February 23-May 10th, 2004.

The course will be taught mostly in Yiddish. Students should be familiar with chapters 1-19 of Uriel Weinreich's College Yiddish. The concentration will be on further improvement of the four basic language skills: reading, writing, speaking and oral comprehension. The materials will cover chapters 20-30 of College Yiddish, plus other supplementary sources. The cost is \$220.00.

Please contact **Shane Baker** at **212-505-8040**, or via e-mail at **kongres@earthlink.net**

Yiddish en ALSACE—Yiddish in Alsace **Third Yiddish Summer University**

Yiddish Language Courses - 3 levels:
9:00 - 12:30
Reading, Writing, Conversation.

- Second level: Natalia Krynicka (Maison de la Culture Yiddish - Paris)
Grammar, reading easy Yiddish texts

- Third Level: Dr. Joseph Sherman (Oriental Institute Oxford)
Legend of the Jewish Pope in the Yiddish Literature

Workshops: (15:00 - 17:00)
Yiddish Theatre (Rafaël Goldwaser)
Yiddish Songs (Astrid Ruff)
Klezmer Dance (H. D. Zilberberg)
Cultural Events: 20:00

- Conferences, theatre and music shows, klezmer dance, films, sightseeing in Strasbourg and discovery of local rural Jewish heritage (Sunday)

Registration
Full fees: 360 Euros
Student fees: 260 Euros

A list of hotels and youth hostels, and kosher restaurants will be available.

Contact :
Tél: 00 33 3 88 41 07 24 00 33 3 88 84 59 99
e-mail : rafael.goldwaser@wanadoo.fr
Send deposit of 150 euros by cheque or money order with the application before June 15 2004

Théâtre en l'Air Der LufTeater
c/o Rafaël Goldwaser
24, rue Haute
67100 Strasbourg
FRANCE

Australian Friends of Yiddish (AFOY) Interdisciplinary Conference

Yidish mitn kop arop: Yiddish in the Southern Hemisphere, University of Sydney, 11th - 13th July 2004
The conference theme is: Yiddish Language and Culture in the Southern Hemisphere.

Dr Jennifer Dowling, Lecturer in Yiddish
Dept. of Jewish Studies (A14) SEAMELS
University Of Sydney, NSW 2006
AUSTRALIA
Enquiries: Ph. (02) 9351 6670 or (02) 9692 5200 or
e-mail jennifer.dowling@arts.usyd.edu.au

Der Yidisher Briv-Fraynd Klub

The *Yidisher briv-fraynd Klub* is a world-wide Yidisher pen-pals club with over 390 in:

Argentina, Australia, Austria, Belgium, Brazil, Canada, Czechoslovakia, Denmark, England, France, Germany, Hungary, Israel, Italy, Japan, Latvia, Mexico, Netherlands, New Zealand, Poland, Russia, South Africa, Sweden, Switzerland, Turkey, Ukraine, Uruguay

Also in the following states in the United States: AK, AL, AR, AZ, CA, CO, CT, DC, DE, FL, GA, IL, IN, KS, KY, LA, MA, MD, ME, MI, MN, MO, NC, NJ, NM, NV, NY, OH, OK, OR, PA, SC, TN, TX, UT, VA, WA, and WI.

To select your pen pals, please reply to this short questionnaire:

1. - Full name:
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3. - E-mail address:
4. - Hobbies:
5. - My Yiddish level: Low, Middle, High
6. - I wish a pen-pal who is: Low, Middle, High
7. - Select: E-mail (blitz-brivlekh), in transliteration or, written by (regular-mail), mit yidishe oyses.

Der Bay

Editor: Philip "Fishl" Kutner
1128 Tanglewood Way
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You must include your address:

Street: City, State, ZIP, Country:

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You may go to the website for this questionnaire.

Reply in Yiddish.

Send to: Dayner Yidisher fraynd:

Philip "Fishl" Kutner

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If you've been blessed, Please send a LITTLE extra —
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