

Der Bay

The International Anglo-Yiddish Newsletter

June-August 2004

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The Yiddish Express

The analogy of Yiddish to a subway train has several applications. As we get older time seems to pass faster and faster, and we don't seem to be able to read/write Yiddish and attend all the meetings and Yiddish events that we wish we could.

Next, is the effect of technology—A brivele dem mamen—Mame doesn't have to sit by the window waiting for the mailman. She can send an e-mail message online or pick up the cell phone and remind you to wear the scarf and a hat in winter.

The term *Virtual Shtetl* has been coined to describe the ability to bring together and communicate with other like-minded Yiddish-lovers all around the world. By using Yiddish as the common language, we once again remove this language barrier. Well, what and where are examples of these *Yiddish Expresses*.

Currently, the longest operating and largest is the Mendele forum. It has gone through some management changes, but owes much of its success to Prof. Noyekh Miller. We cannot thank you enough.

On an individual basis, the largest online briv-fraynd (pen-pal) writership is *Der Bay's* List of 400, worldwide. It is simple to join—fill out the form on *Der Bay's* website. It can be in the form of Romanization (transliteration) or in hardcopy using the Hebrew/Yiddish letters.

Instant messaging and voice transmission via cyberspace exist and should be another fast-growing train of the *Yiddish Express*.

Chelm on Two Levels

On the one hand *Der Bay* is running a series of original Chelm stories of an imaginary Yiddish club (Our Yiddish Club) located in the imaginary town (Yenemsville). The club members learned of their common Chelm heritage and they are making an imaginary trip to Chelm. On the other hand *Der Bay* is pursuing a very intense effort to:

- Form a Chelm Society of Chelmers, with second and third generation included. It will not be along the lines of the old landsmanshaft, that many of us, and our parents belonged, but more of a clearinghouse along the lines of my dear friend Ben Giladi and his *The Voice of Piotrkow Survivors*. His bimonthly has over forty pages and contains articles in English, Hebrew, Polish and Yiddish.
- Help with the translation of the Johannesburg Chelm Yizkor Book, published in 1954 and edited by M. Bakalczuk (740 pages). This effort has been started, and is online at JewishGen. www.jewishgen.org/yizkor/chelm/chelm.html—project coordinator is Dr. Leah Z. Davidson. She is the granddaughter of R. Zygelboim, and can be reached at lzd2@juno.com or her office: 212-799-0642

Dr. Davidson is a remarkably dedicated person with an international reputation in her psychiatry career. She is unselfish in her time and effort in getting the Yizkor Book translated into English.

How you can help. If you know anyone who is a Chelmer or a descendant of one, please send in the information. Second, if you can, help support the Yizkor Book translation.

Chernobyl

by Nancy L. Leah Dudwick

The name Chernobyl comes from the Slavonic term for the wormwood plant which thrives in the local marshlands. According to the Habrit Hakadisha (New Testament) it means *bitterness*; thus, the Anger of G-d, "And there fell a great star from Heaven, ...and the name of the Star is called wormwood... and many men died of the waters because they were made bitter." Yet, many people did not know that "Chernobyl is located in the heart of the former Pale of Settlement, and the area affected by the disaster "from Chernobyl north to Belarus... and south to Kiev and beyond" is the same "area that was soaked in Jewish blood for the past two centuries."

On April 26, 1986, one of the worst nuclear accidents in the history of civilization occurred at the Chernobyl Nuclear Power Plant and fifty-thousand residents in the Chernobyl region had to be immediately evacuated. Until the disaster, the town of Chernobyl, had been a town where about 50,000 people (mainly physicists, engineers and other scientists) lived, worked, attended cultural events and sent their children to school.

Thus, Chernobyl not only experienced a nuclear disaster, but it also was the area in which many Jews lived and died. The Pale of Settlement, established in 1791, was the area of the Former Soviet Union, where millions of Jews were forced to live until the Russian Revolution in 1917. At its zenith the Pale was home to the largest Jewish population in the world. In 1827, Czar Nicholas I ordered each Jewish community to deliver a specific number of conscripts—boys as young as twelve, to serve in the Russian Army for 25 years, where strenuous efforts were made to convert them to Christianity. In addition, they were often the victims of pogroms (*pogrom* is the Ukrainian word for attacks against Jews) in which they were injured or killed.

Chernobyl had one of the oldest Jewish settlements in the Ukraine, dating from the end of the Seventeenth Century. By 1847 the Jewish community had reached 3,400 people and by 1897, it was over 5,500, close to 60% of the population. The Jews, ten percent of the population in the Pale, lived in a rural society. They lived in little villages or *shtetlakh* (a *shtetl* was a small village in which most of the residents were Jews) in the Chernobyl area, but were not allowed to own land or sell liquor. Therefore, they had to earn their living as peddlers, tailors or shoemakers, but the numbers of those workers was often greater than the demand for their services. Thus, many of them lived in abject poverty and didn't even know if, when or where they would

have their next meal. In spite of their poverty they had a rich cultural life. The parents valued education for their children and refused to "compromise Torah education" In fact, "Torah scholarship reached an apex in the great yeshivas that dotted the Pale." The Jews, as impoverished as they were, always helped those less fortunate than themselves. They established orphanages and clinics, gave dowries to brides who were indigent or were orphans, and had their own burial societies.

In 1917, when the Communists came into power, all religious, social and communal activities were ended. The Pale of Settlement was no longer a separate entity. Jews who had hoped Communism would improve their situation because they thought it would make everybody equal, became disillusioned because one of the new Government's major commitments was to do away with all religious institutions. Judaism was now *forbidden*, but Jewish organizations operated underground. They continued to provide for the welfare of their communities and cared for the poor and sick and continued to suffer for their faith.

During the Bolsheviks' 1917 October Revolution, Jews experienced more pogroms and in 1919, a notorious twenty-three year old warlord, Ataman Strunk, lead a gang of peasants who forced one-thousand Chernobyl Jews, at gunpoint into the Pripyat River, where they drowned. Later, in 1941, when the Nazis invaded the Former Soviet union, over a million and a half Jews were killed.

In 1986, when the disaster occurred, more than 500,000 Jews still lived in the area of the former Pale, which received the brunt of radioactive fallout. Thus, a disproportionate number of Jews suffered the consequences of the fallout. Thousands of Jewish children had been exposed to the radioactive fallout, and the children in the Chernobyl area are 200 times more vulnerable to cancer than the average child. So, Jews in the Chernobyl area, had lead an active religious, social and cultural life for centuries, in spite of all of the pogroms and attempts to convert them to Christianity, until they were massacred in the Holocaust.

However, many years later when the nuclear accident occurred, all the residents of the Chernobyl area were affected, and large numbers of them became sick and died. Moreover, many areas of Europe continue to be affected by the radioactive fallout, and people will probably sicken and die from radiation-induced illnesses.

Yiddish Radio Hour

by Mark "Meyer" David

Please add the radio show, The Yiddish Voice, to your New England Events calendar. It is locally heard, locally produced, local-relevant content, much of it is original and fresh. The show is All in Yiddish. We broadcast news, public service announcements, commentary, exclusive interviews, holiday presentations, and plays a variety of recordings (Klezmer, Yiddish folk songs, theater songs, Khazones, and comedy performances).

Wednesdays 7:30-8:30 p.m.

On WUNR 1600 AM/Brookline, Massachusetts

E-Mail: radio@yv.org

Web: <http://www.yiddishvoice.com>

Mailing Address: Yiddish Voice c/o WUNR, 160 N.

Washington St., Boston, MA 02114 USA

Phone: 617-730-8484 * Fax: 617-249-0141 *

Requests: 617-367-8456 (only call during the show)

Dimitri Shraybt fun Rusland

fun Dimitri Dozorets

Dos iz a mekhaye tsu derhalt'n briv inem konvert mit post-markes, im tsu efenen un aroysshlepn shurshendike shneyvayse papirn mit di kleyne yidishe oyses afn zey, leynen un dervish mitn ksav vos fara shtimung hot der shrayber gehat...

Ober tsum badoyrn zeyer oft hot men nit tsayt far korespondents mit der post un darf men shraybn mit der hilf fun a kompyuter. Fundestvegn, trakht ikh, az s'vet zayn mer bakvem un shnel tsu korespondirn durkh der internets. Ober teylmol tsu shikn eyner dem andern a briv mit der post - lemoshl af a yontev.

Dos iz geven der entfer un itst hob ikh a frage. Veystu, vu ken men tsu gefinen materialn af english (yidish oder rusish) in gebit fun tipologie fun lider oyf yidish (un teoretische verk vegn yidishe lider un muzik bikhlal)? A dank far ufmerkzamrayt. A gutn!

A Yiddish Club Activity

Try to have active participation at meetings. Someone should have a dictionary (*verterbukh*) at meetings. You should learn at least one new word at each meeting. The column to the right speaks about a particular group of Yiddish words and how they affect other words in a sentence (*zats*).

On the next page is a special list of words. Before the meeting make a copy for each member. Go around the room and have each member makh a zats (sentence) fun a vort in der reshime (list).

Nu?—Neuter Nouns

When I asked my mom o'h what she knew about grammar, the response was, "What do you want to know about bobe (granma)?"

On the next page is a list of neuter nouns. Yiddish nouns usually are only masculine, feminine or neuter. Unlike English many languages have genders for their **nouns** (names of people, places or things). A common neuter noun in Yiddish is *kind* (child, plural *kinder*). How do we say *the child*? It all depends, for there are four Yiddish words for the English word *the*. They are; *di*, *der*, *dos* and *dem*. It is easy for plurals, for we always use *di* (*di kinder*).

Let us simplify things, for if we are speaking of only one child, we use either *dos* or *dem*—never *di* or *der*. This is true for all the words on the next page. Here are examples.

The child is here. *Dos* kind iz do.

I see the child. Ikh ze *dos* kind.

The child's book is here. *Dem* kinds bukh iz do.

I bring the child a book. Ikh breng *dem* kind a bukh.

There are **groups of words** that are neuter nouns and act like *kind*. They are country names, towns, metals and diminutives or affectionate (often ending in *ele*). It is interesting to note that Northeastern Yiddish does not use the neuter, but assigns them to either masculine or feminine. So if you never use *dos* for the English *the*, you may be using Northeastern Yiddish.

Another reason to know the gender relates to the ending of words that change the meaning of the noun (the adjective). The ending of an adjective changes depending on which form of *the* one uses. There is a one to one correspondence.

With *der* you add *er*

With *di* or *dos* you add *e*

With *dem* you add *n* or *en*

Let's add a describing word *good* to each of the above sentences and see how it is changed.

The good child is here. *Dos* gute kind iz do.

I see the good child. Ikh ze *dos* gute kind.

The good child's book is here. *Dem* gutn kinds bukh iz do.

I bring the good child the book. Ikh breng *dem* gutn kind dos bukh.

The Yiddish words *a* and *an* are spelled and used exactly as they are in English. When using *a* or *an* the describing word is not changed—good is gut. A good child is here. A gut kind iz do. A good child's book is here. A gut kinds bukh iz do.

Yiddish Neuter Nouns—Dos Words

Acorn	khazernisl	Fat	shmalts	Nonsense	meshugas
Aircraft	flivarg	Feeling	gefil	Nuisance	onshikenish
Ankle	knekh1	Field of knowledge	gebit	Package	pekl
Appetizer	forshpayz	Field	feld	Paper	papir
Art, painting	moleray	Fight	geshleg	Permission	derloybenish
Ash, Ashes	ash	Flesh	layb	Picture	bild
Ashtray	ashtetsl	Furniture	mebl	Piece	shtik
Attic	boydem	Garbage	mist	Place	ort
Baby carriage	gangvegele	Generosity	vatrones	Plant	geviks
Bag	koshikl	Girl	meydl	Possession	farmogn
Bean	bebl	Glass	glöz	Prize	gevins
Bedding	betgevant	Gold	gold	Proverb	shprikhvort
Beef	rindfleysh	Gossip	barederay	Puppy	hintl
Beer	bir	Grandchild	eynikl	Purse	baytl
Bet	gevet	Grass	groz	Rabbit	kinigl
Beverage	getrank	Guinea-pig,	yam-khazerl	Rent	dire-gelt
Blood	blut	Handkerchief	noztikhl	Responsibility	akhrayes
Book	bukh	Haste	aylenish	Riddle	retenish
Box	kestl	Health	gezunt	Right	rekht
Bread	broyt	Heart	harts	Robin	roytheldzl
Breakfast	onbaysn	Hiding spot	baheltenish	Rolling Pin	valgerholts
Breeze	vintl	Hill	bergl	Rouge	baknreytl
Brook	taykhl	Holts	wood	Rumor	gliml
Bungalow	baydl	Horse	ferd	Salary	getsolt
Business	gesheft	House	hoyz	Saliva	Shpayekhts
Butterfly	flaterl	Insanity	meshugas	Sand	zamd
Button	knepl	Invention	oysgefins	Satisfaction	nakhes
Cabbage	kroyt	Iron	ayzn	Shirt	hemd
Calf	kalb	Itch	baysenish	Shoelace	shmir1
Candle	likhtl	Jewelry	tsirong	Silver	zilber
Candy	zisvarg, tsukerl	Joy	fargenign	Slander	rekhiles
Cap	hitl	Kitten	ketsl	Spice	gevirts
Cash	mezumen	Knitting	geshtrikekhn	Stair	trepl
Child	kind	Knowledge	kentenish	Steel	shtol
Coffin	shketele	Knuckle	knekh1	Steer	eksl
Country	land	Lady-bug	meshiyekhl	Superstition	ayngleybenish
Cousin	shvesterkind	Lamb	leml	Tadpole	kopekl
Creature	bashefenish	Language	loshn	Town	shtetl
Crying	geveyn	Laughter	gelekhter	Underwear	untervesh
Curl	grayzl	Lie	ligneray	Veal	kelberns
Dandelion	luftl	Life, Lifetime	lebn	Vegetable	grins
Darkness	finsternish	Lollipop	lekerl	Vest	vestl
Detergent	loygvarg	Luck	mazl	Village	dorf
Diagram	gemel	Lullaby	vigliđ	Voice	kol
Diaper	vikele, vindl	Meat	fleysh	Wallet	baytl
Dictionary	verterbukh	Mischief	shtiferay	Water	vaser
Dinner	varmes	Misfortune	umglik	Weasel	vizele
Dress	kleyd	Money	gelt	Weed	vildgroz
Dustpan	shayvele	Mouth	moyl	Weight	gevikht
Earlobe	lepl	Movie theater	kino	Wife	vayb
Echo	viderkol	Mumps	khazerl	Wig	shaytl
Egg	ey	Mushroom	shveml	Wood	holts
Exile	goles	Mutton	shepsns	Word	vort
Eye	oyg	Nausea	khaloshes	Year	yor
Eyelid	ledl	Nest-egg	knipl	Yiddish language	mame-loshn
Face	ponim	Noise	gepilder	Zipper	blitsshlesl

THE IAYC KLUB KORNER

For those who have not visited *Der Bay's* website lately, it is suggested that they may wish to do so. There have been format changes as well as additional sections. As more and more readers are getting access to e-mail and are able to browse, the website is being used more and more. The site is located at: <http://www.derbay.org> and works in conjunction with the newsletter.

Because it can easily be updated regularly, and can store a vast amount of material, it is a wonderful instant resource for Yiddish. Best of all it is absolutely free. Income from the newsletter partially supports the website.

The site is proactive.

- You can send a listing for your event. Send city, date, time, name of event & contact phone #.
- You can register your Yiddish club with IAYC and become a member
- You can ask for a briv fraynd.
- You can e-mail a translator, klezmer group, lecturer or teacher.
- You can find many other Yiddish and other Jewish sites and click without knowing or inputting their e-mail address or website.

Below is the list of major sections of the website. Each is subdivided and has links to other sites and to other pages within the site. This list is what you will see on the left side when you go to *Der Bay's* homepage.

Der Bay
Yiddish Events
Order Der Bay
Yiddish Links
Other Jewish Links
Yiddish Word Lists
List your Event
International Assoc. of Yiddish Clubs
Klub Korner
Presenters
Klezmer Bands
Briv-fraynd Pen-Pals
Translators
Major Event
The Yiddish Network
Fishl's Bio
Yiddish for Disabled
Guided Tour
Publications
250 Songs
FAQs
Sample Issue
E-mail Fishl

Just to show how extensive the website is, we shall take one of the 20 sections. Number 8 is the International Association of Yiddish Clubs Frequently Asked Questions. This list of FAQs represents the Q and A section. This is an ever-expanding section that can be useful to others in addition to Yiddish club leaders and members. It is a work in progress, and will keep on enlarging. If you have any additions or corrections, please let your editor/webmaster know. When you click on a question, it takes you to the answer.

When you click on the Klub Korner on the homepage, here is what you will see. After reading the following—the list is next.

This column will meet the needs of the expanding Yiddish Club Program of the International Association of Yiddish Clubs (IAYC). Below is a list of Informational Help Sheets being prepared—we'll report on their availability. Do you wish an additional topic? Send in your request, and it will be added or put on the *to-do* list. If you wish to do the write-up for one of the coming soon listings, please submit it, and you will be recognized.

1. How Can I Start A Yiddish Club?
2. Why Should We Join The IAYC?
3. Where Do I Get Yiddish Films?
4. Where Can We Purchase Yiddish Materials?
5. Ideas For Club Programming.
6. What Publications Should We Get
7. To What Organizations Should We Belong?
8. What Yiddish Dictionaries Are Available?
9. What Is The YIVO Standard "Transliteration"
10. Where Can We Get "Transliterated" Skits?
11. Where Can We Find A Yiddish Translator?
12. Where Can We Find A Yiddish Teacher?
13. Where Can We Find The Words To A Song?
14. Where Can We Find A Klezmer Group?
15. Where Can We Get A Good Speaker?
16. Where Can We Go For A Yiddish Conference?
17. Where are The Yiddish Elderhostels?
18. Where Are Yiddish College Courses?
19. Where Can We Find Yiddish Pen-Pals?
20. What Are Good Beginner's Yiddish Books?
21. Where Can We Find Lists of Yiddish Words?
22. What Materials Are Available For The Blind?
23. What Yiddish Sites Are On The Internet?
25. Ideas For Learning The Hebrew Alphabet
27. One-Hundred Simple Words

Coming Soon:

24. What Yiddish Software Is Available?
26. Ideas For Using The Yiddish Dictionary

KLEZCALIFORNIA

by Julie Egger

It is a Summer Day Camp for All Ages Featuring Klezmer Music, Yiddish Language and Folk Arts.

The spirits of Isaac Bashevis Singer, Chagall's fiddler, and Woody Guthrie's mother-in-law join this summer in San Francisco, at KlezCalifornia June 20-25, 2004. A week-long celebration of klezmer music, Yiddish language and folk arts, KlezCalifornia inspires musicians and music lovers to revel in Yiddishkayt—the roots of most American Jews.

New this year will be a collective theatre lab culminating in a play based on a short story by Singer, coordinated by **Corey Fischer**, a founder of a Traveling Jewish Theatre. There will be the rich repertoire of Aliza Greenblatt, the renowned Yiddish poet, whose daughter married Woody Guthrie.

For teens, there is electric klezmer, a youth orchestra, the opportunity to act, and to be introduced to Yiddish through play and art. For children aged 5 - 12, a program ranges from music and drama, to art and the chance to learn the real meaning of *chutzpah*.

Instructors include:

***Adrienne Cooper**, singer, featured on the Grammy-nominated CD *Partisans of Vilna*, who has recorded with the world-renowned band, the *Klezmatiks*;

***Joshua Horowitz**, musician and scholar, whose recordings with *Budowitz, Rubin & Horowitz* and *Brave Old World* have become klezmer revival classics;

***Naomi Seidman**, author of *A Marriage Made in Heaven: The Sexual Politics of Hebrew and Yiddish*, and director of the Jewish Studies program of the Graduate Theological Union.

The program will take place 9 - 6 pm at the Jewish Community High School of the Bay, San Francisco, with special events in the evening and a Staff Concert, June 21st. Tuition is \$320 for children, \$335 for teens (12-17), and \$425 for adults. Separate registration is available for single days, courses, or evening programs. Advance registration is required.

KlezCalifornia is presented in association with the Jewish Music Festival and co-sponsored by the Berkeley Richmond and Osher Marin Jewish Community Centers, Lehrhaus Judaica, and Yiddishkayt Los Angeles. For registration and contact **Rachel McClung**, at 415-456-7547, www.klezcalifornia.org or info@klezcalifornia.org

Our Newest TYN Contact

Thank you indeed for your invitation to be part of The Yiddish Network for my area. It is an invitation that I am very honoured to accept. My area is a group of islands called The Channel Islands which form part of Great Britain, but are located only 12 miles off the coast of N.W. France.

The principal business here is Offshore Finance, but there is a bit of Tourism & Agriculture. Jersey is the island that I live on. There are other islands—Guernsey Alderney Sark and Herm. Collectively they are known as The Channel Islands.

My Mum is German Jewish. That is the reason I want to learn Yiddish. She was born in Bremen but her family had to escape Germany in the late 1930's. They arrived as refugees in the UK in about 1938 after having to abandon their Department Store business in Germany somewhere. She never talks about it and brought my sister and me up speaking only English in London, but I like to count myself as half Yiddish if only to try and preserve what is left of our culture and traditions.

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IAYC Madrid Yiddish Club:

Letter to IAYC V.P., Paul Melrood

For the week of May 18th and 19th, a major Spanish newspaper (EL ABC) ran a series of articles on Isaac Bashevis Singer and the world of Yiddish. I'm announcing this event in the Jewish communities of Madrid. And the Círculo de Bellas Artes has its own mailing list, so there'll be a large turnout.

In Hebraica, one of the Jewish communities made up mainly of Argentinian Jews, they are having a Yiddish film festival (with Spanish subtitles) and they asked me to moderate the discussion after each showing. Now, we convinced the Círculo de Bellas Artes to show these films to non-Jewish audiences, and they will that same week.

Your letter to the people at the Círculo was beautiful. They deserve credit for organizing this program when anti-Jewish and anti-American feelings are running high, but these events will reach the people here who questions these attitudes and want to know more about Judaism.

The 3R's of: Club Membership Development

RECRUITMENT

Leadership
Participation
Attendance

RESPONSIBILITY

Of all the areas of Yiddish club activities, near the top is membership. You can always find a place to meet. You can always show a movie or sit around and speak, but if you do not have people attending in at least a critical mass, you may not have a viable club.

Think of membership as a triangle with smaller triangles at each vertex.

Recruitment: You must turn the prospect into a member. This consists of getting the names of prospects and asking them to attend and join (all of these steps will be thoroughly covered in the future).

Responsibility: This is the indoctrination process. The club has the responsibility of incorporating the *rookies* into the *fold*. Besides introducing them, there should be a membership packet. Each club will vary based on the local interests. A membership list and resources are a must. IAYC is developing a sample packet.

Retention: All clubs experience periods when some of the members skip meetings and begin to lose interest. It is easier to keep a member than to get a new one. It is a basic law of salesmanship. A telephone tree with monthly calls to each member is the opportunity to learn of members' needs.

Center of the Triangle: Okay, so they join—now how do you get them to be involved in some activity? After they attend and become involved how do you develop them into leaders? These will be covered in future issues. Meanwhile, your editor hopes that clubs will write in and share their successes as well as their problems.

Join IAYC—If your group does not belong to the International Association of Yiddish Clubs, give it serious consideration. Help foster the growth of our *mame-loshn*. Have your group send a dollar a member (\$25 minimum) to:

Seymour Graiver, IAYC Treas.
212-08 15th Ave.,
Bayside, NY 11360-1106
Ph: 718-224-5497 seymour.graiver@worldnet.att.net

IAYC Leadership

Paul Melrood was born in Pilava, a shtetl in the Ukraine, about 125 miles from Kiev. The family left Pilava in 1921, when he was less than a year old. They were part of a train of horse and wagons headed for Warsaw. It took these escapees from local bandits, about 3 months, to get to relatives in Milwaukee. His father, who was a graduate of the yeshiva in Zvil, was a Yiddish/Hebrew teacher in Milwaukee for 50 years. He worked at the Folk Shule, Arbeiter Ring Shule, I. L. Peretz Shule, and United Hebrew Schools.

Yiddish was Paul's first language. He graduated from the Yiddish Folk Shule, and its Mitl Shule in 1936, and was a member of Habonim (Labor Zionist Youth) from 1933 to 1941. In 1941 Paul received a BS in Art Education from Milwaukee State Teachers College. During the 4 summers, while attending college, he worked as a counselor at the Farband Camp in Chelsea, Mich. This Jewish National Workers Alliance camp had a strong presence of Yiddish in its daily program. During one of those summers, in the late 1930's, Noach Nachbush, a famous member of the Wilno troupe, visited the camp, and gave Paul his first opportunity to do Yiddish theatre.

He was drafted into the Air Corps on Dec. 9th, 1941, and spent 4 1/2 years on active duty, and 6 1/2 years in the Air Corps reserves. Upon discharge from the army, he joined Milwaukee's *Peretz Hirschbein Folks Theatre*, known as *Perhifit*. It was the oldest, non-professional Yiddish theatre group in the country. It had active productions from 1921-1971. This *Perhifit Theatre* ensemble is recognized in Zalman Zilberzweig's 4th edition of *The Lexicon of Yiddish Theatre*. Paul has participated in local Warsaw Ghetto observances, for 40 years.

At the 4th annual IAYC conference in Miami, he met Fishl Kutner, and got caught up in the excitement of a national Yiddish organization. This led to his chairing the 6th IAYC Conference in Milwaukee in 2003. After the Milwaukee conference, Marlene and he traveled to Madrid, were successful in getting the Yiddish club to be the first IAYC club in Europe. Paul was elected IAYC vice president at the last conference in Baltimore. Early this year, IAYC president Dr. Harold Black and Paul visited Minneapolis, to do preliminary planning for the next conference. It will be held there in 2005.

Currently Paul is a member of the *Milwaukee Yiddish Vinkl* which has grown to a membership of over 100 in its short 3 year history. He has been a real estate broker, and builder since 1952.

Interesting Ambiguity: of a Yiddish Word

by Louis Fridhandler, Walnut Creek, CA

Az a mentsh iz a bisl genit af khotsh tsvey leshoynes ken men dershatsn az iberzetsn eyn loshn af an andern iz take shver, ober oykh pedagogish, voyl dertsierish. Tsum bayshpil: dos Yidish vort *kukvinkl* meg hobn kimat di zelbe meynung vos hot der English oysdruk *point of view*, ober men ken dershpirn an ander min gefil.

Translation:

If a person is somewhat experienced in at least two languages, he or she can appreciate that translating one language into another is difficult but also rather educational. For example: the **Yiddish** word *kukvinkl* may have practically the same meaning as the English expression *point of view* but one senses another kind of feeling.

Let me speculate further in English:

A point has no dimensions, its position is undefined, and because it has no dimensions it has no boundaries. As to the English expression, a conceivable boundary is the skin of the person seeing from that *point of view*. He or she is unbound, free and clear to shift positions.

Kukvinkl stems from two **Yiddish** words: *kuk* meaning look, and *vinkl* meaning corner. A person with a *kukvinkl* seems to be looking things over from her or his position in a corner. A corner presumably has two boundaries that meet where the person is. He or she is seeing the world (or just the room) at leisure, comfortably positioned, snugly ensconced in the corner. That is one way of **sensing** the compound word.

However, there is an ambiguity raising interesting tension. Is the person in the corner not at all comfortable, but feeling backed into that corner? Hasn't the Jewish experience backed Jews into rather uncomfortable strictures from time to time. Naturally, I don't know if the latter is what inspired evolution of the word *kukvinkl*, but I can't help wondering. In any case ambiguity makes for added interest, and sharply differentiates the **Yiddish** word from the English expression.

I love both the English and the **Yiddish** equivalent. I'd love to be able to fully translate one into the other. Is it possible?

Editor's note—If you have a response/opinion on the subject, please send it in.

Archie Barkan Headlines Event

Noted raconteur, Archie Barkan, headed a four-act musicale in San Francisco. This *First Margie Rosenthal Memorial Musicale* honored a very special person. Margie was one of a small number who survived the Holocaust when the family found a haven in Manila in the Philippines.

Archie is well known in the Greater Los Angeles area as an entertainer as well as a superb Yiddish teacher and translator. The event also featured The Klezmer Soul Band in Concert, The Larks: Alla & Yakov, Cantor Rudy Hassid and Heather.

Special guests were the Yiddish actress, Chayale Ash, members of the San Rafael Keep Yiddish Alive, Yiddish club and Dr Arnold Adicoff's group from Grass Valley. The wonderful event was held at Congregation Ner Tamid.

Sophia Adler Writes

I found a **page** in the September 2001 issue of *Der Bay*, titled: *Farewell To the King, Personal Memories of Abraham Khinkis*. How can I contact him? The text identifies his town only as "from our small Bessarabian village". My mother and her **large** Warshavsky family came to U.S. in 1906, from **village** Dubossar, and several other villages in Bessarabia. **I learned much from my mother and grandfather, about their life there.**

In 2001 I helped translate the Dubossar Yizkor from the Yiddish to English (which has a great deal of history & names). The Yizkor Memorial Book is at: <http://www.jewishgen.org/yizkor/dubossary/dubossary.html> **Sophia Adler, Southold, NY**

Tillie Fogelbaum Berlant Writes

On April 13 I achieved the age of 90. I am a graduate of the Sholem Aleichem Elementary and IWO Mitlshul. So it was a delight to read about the events that relate to Yiddish. One of my dearest teachers in the Sholem Aleichem Shule was Dr. Shasby, a brilliant scholar and darling person. How he could tolerate us 13 and 14 year olds, was a miracle.

In the low mitl shul one of our favorite teachers was Itche Goldberg who is celebrating his 100th birthday. I sent him a birthday card and informed him that one of his students is now 90 years old. I am also enclosing a check for my grandson who has an interest in Yiddish, but does not understand it. Please send him *Der Bay*, and perhaps it will touch dos pintelev yid.

Tillie Fogelbaum Berlant, Laguna Woods, CA