

Der Bay

The International Anglo-Yiddish Newsletter

September 2004

Vol. XIV No. 7

On Your Visit to ISRAEL

Don't Miss

THE LEIVIK HOUSE
Yiddish Cultural Center
In the Heart of Tel Aviv

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Every last Saturday
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Yankev shraybt fun atlanta

Dos iz di tsveyte korespondents-iberblik *oysgekratst* fun di letste numern fun *der bay*. ikh khazer iber mayn bekoshe tsu gibn dir tsu visn ayer meynung vegn mayne bamerkungen. ikh hob nisht in zinen tsu kritikirn di redkolegye, bloyz, vu es iz meglekh, oystsubesern di tsaytshrift. ikh hob shoyn anumlt geshribn vegn di grayzn fun yidische verter un oysdrukn, vos *khapn zikh arayn* in der tsaytshrift, vi, tsum bayshpil in numer 6, zayt 1, ershte shpalt: es darf zayn *a brivele der mamen nisht dem mamen*. un ot leyn ikh o

Oyf der 6ter zayt di oyfklerung funem *bashtimtn artikl* (definite article) der, di, dos (nisht dem!), on a shum oyfklerung, az der artikl tret aroys in eyntsol, kayn vort vegn dem *umbashtimtn artikl* (indefinite article), vegn di artiklen in eyntsol un mertsol, kayn vort vegn di artiklen in farshidene deklinatsyes. ven kh'volt nisht gekont yidish volt ikh beshun oyfn nisht farshtanen *oyfn praktishn oyfn* viazoy un ven banutst men di artiklen. es volt geven a yoysher tsu betn a genitn yidishist tsu gibn di farinteresirte leyener a blits-kurs fun yidisher gramatik.

farrikhte grayzn fun zayt 7:

lekht -	candle	likht -	light
krayzl -	kurl	orun -	coffin
kerper -	body	kentenish -	skill
a lign -	a lie	erfindung -	invention
khaloshes -	fainting	knepl -	button
knipl -	knot	meshugas -	craziness, nuts
kamzoyl -	vest	batsolt -	paid
skhires -	salary	farmegn -	possession
nakhes -	joy	tsufridnkayt -	satisfaction

Ven di redaktsye bakumt materialn in yidish, shemt zikh nisht tsu farrikhtn di grayzn; es vet *tsunuts kumen* di redaktsye un dem korespondent.

mit derekh erets,
Yankev (Jacob - nisht Joseph) shchupak.

What IAYC Clubs Have Received!

There are many excellent reasons why Yiddish clubs should join the IAYC. One of the reasons is that IAYC member clubs regularly receive materials which usually more than equals the annual dues they have paid. The Selection Committee is chaired by Troim Katz-Handler. Here is a list of materials sent to the clubs over the years.

1. *Mayn Oytser: Gems of Yiddish Art & Folk Songs*
2. An issue of the journal *Yiddish Culture*
3. *Der Onheyb*—journal (twice)
4. *Mayn Shtetele Bronzville*—Sylvia Schildt
5. *Making Love in Yiddish*—Sid Weinstein
6. *Simkhe*—Poems by Troim Katz-Handler
7. *Toppelpunkt*—Yiddish Israeli journal
8. *Kumt Tsum Tish*—Poems - Sarah Moskovitz
9. *Peretz Miransky*—Poems & Fables
10. *A Sheyner Gelekhter*—Ruth Levitan (Romanized)
11. *Potpouri*—Stories, poems, skits - Sid Weinstein
12. *Lomir Redn Yiddish*—Fannie Yokor
13. *Der Yidn Fraynd*—Yiddish, Romanized, English
14. *Tam-Tam*—two issues
15. *Moyshe Nadir*—Sampling (Romanized) - Sid Weinstein
16. *Mayn Sheyne Meydl*—Video
17. *Humorous Yiddish Postcards*
18. Pearls of Yiddish Song—Mlotek
19. *The Yiddish Teacher*—Beginners textbook
20. *Onkelos Stories*—Yiddish, Romanized (our next mailing)
22. *Peretz Miransky*—selected poems and fables in Yiddish and romanization.
23. Board member, Troim Katz Handler, transliterated Yentl, by IB Singer. This will be one of the future mailings.

Jewish Art Fund for Latin America

It is my pleasure to contact you in order to introduce our organization. My name is Jonathan Krumecadyk and I am executive director of Bynd, the Jewish Art Fund for Latin America. We work to promote Jewish art and artists in Latin America and around the world. I would like to invite you to visit our web site: www.bynd.org where you can see who we are and what we do. We believe *Der Bay* can help us get in touch with artists and other Jewish culture promoting organizations/ individuals. Congratulations on your work and we look forward to hearing from you soon,

Jonathan A. Krumecadyk, Executive Director
jkrumecadyk@bynd.org
Jewish Art Fund for Latin America, JM Giuffra
312 C1064ADD, Buenos Aires Argentina

B.I.S.O.N. Yiddish Club

Completing its 8th year Tuesday, June 29, 2004, the Beth Israel Yiddish Group honored one of its active members Saul Seder, age 103, and George Gershman, age 97, of the Jewish Community Center Yiddish Group. Between them, they cover an age span of 200 years. Their pictures were the centerpiece of a cake. The celebration was in the Beth Israel chapel. **Sam Gordon, Worcester, MA**
samncar@aol.com 508-754-4915

Temple Beth El Yiddish Vinkl

Phil London fsg@tampabay.rr.com

In a previous issue of *Der Bay*, it was suggested that we write a little letter in transliterated Yiddish to someone within our group, sort of as a pen pal. When I suggested this to our members someone came up with the suggestion that we each write to Phil our director. As a result, I now have everyone writing stories in Yiddish (transliteration) about Tuesday with Phil or better known as Dynstik mit Fayvl. I plan on putting this together along with a photo of each contributor in sort of a book form. I will keep you posted on our progress.

I am collecting as many stories as I can of Herschel Ostropolier. As a little boy, when I was ill, my grandmother would sit on the edge of my bed and tell me these stories. A number of years ago I purchased a book with many of these stories; however, foolishly lent it to someone and lost track of to whom I lent it. Perhaps you could place a little notice in *Der Bay* requesting anyone that has any of these stories to contact me or forward same via e-mail.

IAYC Leadership

OSCAR ANTEL was born in Dombrovits, Poland (now Ukraine), near Rovna and came to Winnipeg, Canada with his family at the age of seven. He attended the I.L.Peretz School as a Yiddish day school student till grade six and continued Yiddish studies evening classes till past high school under some prominent Yiddish teachers. His studies in Yiddish included language, history and geography. He is fluent in Yiddish, both spoken and written.

Oscar served in the Royal Canadian Air Force during the war and was stationed overseas in England.

He graduated from the University of Manitoba in Winnipeg as a Chartered Accountant. During his working days he was a partner in a charter accounting company.

Oscar became very active in the Jewish community life of Winnipeg and later on a national basis. He served as education chairman (dertziungs forzitzer) and then became president of the I. L. Peretz Folk School. Later he served as Chairman of the Yiddish Committee of the Canadian Jewish Congress. At that time the Committee covered the entire country. Today there are independent Committees in Montreal, Toronto and Winnipeg. The Canadian Jewish Congress has moved their national headquarters from Montreal to Ottawa, the national capitol.

After having met Fishl and being introduced to the IAYC Board, at one of the Canadian meetings, he became a member of the Board of Directors of the International Association of Yiddish Clubs, and has been a trustee ever since.

He is now retired. His wife is Bella who also attended the I. L. Peretz School and taught as a Yiddish kindergarten teacher. Oscar has two sons, a daughter, eight grandchildren and two great-grandchildren.

Four years ago he visited his old Polish (now Ukraine) shtetl along with his sons and visited some of the remnants of the Jewish communities in Poland and Ukraine. He still remains involved with many activities promoting Yiddish.

Winnipeg is remarkable in its Yiddish/Jewish activities when one considers its size. It has a Jewish radio program, theater, library, and Yiddish is being taught at the University of Manitoba. Oscar is one of three Canadians on the IAYC Board. We are very fortunate to have him.

TROIM KATZ HANDLER was born in the Boyle Heights section of Los Angeles, California, to Yiddish short-story writer Chaske Blacher and Yiddish-English poet Menke Katz and was reared mostly by her Lubavitch grandparents, Moyshe and Shtsheshiye Blacher in Passaic, New Jersey.

Her brother is Dr. Dovid Katz, professor of Yiddish at Vilnius U. and academic director of the Yiddish Institute, Lithuania, and author of many books.

Troim taught Yiddish conversation during the summer programs at Oxford in 1988 and 1989 and later worked with Prof. Kazuo Ueda of Fukuoka U., Japan, on two books: *Trilingual Guide To Japan* in Japanese/Yiddish/ English (1966) and *Dialogues For Japanese Students Of Yiddish* (2000). In 2002, the IAYC published her book of Yiddish love poetry, *Simkhe*, in Yiddish and YIVO transliteration, with English translations by Shimon Beyles. Her poems are widely published in Yiddish newspapers and journals.

A product of the Workmen's Circle shule in Passaic, Troim's first job after high school was as secretary to Itche Goldberg, who is still editor of *Yiddishe Kultur*. He, she says, was her "Yiddish University for one". He sent her to school to learn Yiddish shorthand and typing and dictated his articles to her. From him she learned Yiddish grammar and literature and attended his classes at the Hekhere Kursn weekends for 5 years. After that, she taught in the Long Island shules 6 years while attending NYU evenings.

After a career as a secondary-school teacher of English/journalism, she returned to work one day a week in Itche's office where she brushed up on her Yiddish stenography skills. During her 30 years as an English teacher and advisor to school publications, she had enjoyed correcting English grammar. She then turned her interest to Yiddish grammar and studied with Avrom-Yankev Sacks at the YIVO and Dr. Mordkhe Schaechter at the Columbia-YIVO summer program. He also met with her to mentor her when she began writing Yiddish poetry in 1991.

Troim enjoys checking the Yiddish grammar and transliteration for IAYC projects, such as the script for *Mayn Sheyne Meydl* (My Fair Lady), and *Onkelos* stories, future mailings now in the works. Troim and her husband Frank deliver many separate lectures in Florida and NY/NJ. She lectures on Yiddish literature in Yiddish, English, or both; and he lectures about Jewish history. They also present bilingual humor programs as a team. They have 2 daughters, Claudia and Sheh-sheh (the singer who produced her album, *Lider fun mayn zeydn*, and 4 grandchildren.

In der velt fun bale-khay, fun Miriam Hoffman Part I

IN THE WORLD OF LIVING CREATURES

Transliterated & translated by Troim Katz Handler

Y: Ver zogt az yidn hobn nit gehat tsu ton mit g-t's bruim, mit khayes?

E: WHO SAYS JEWS HAD NOTHING TO DO WITH G-D'S CREATURES, WITH ANIMALS?

Y: Men darf nor a bleter ton in yidishn folklor, ken men ful vern mit a velt mit lebedike bashefenishn in der luft, af der yaboshe, un in di vasern.

E: ONE HAS ONLY TO LEAF THROUGH JEWISH FOLKLORE, FILLED WITH LIVING CREATURES IN THE AIR, ON THE LAND AND IN THE WATERS.

Y: Kh'darf nisht geyn vayt: ikh aleyn hob oysgehodevet, tsuzamen mit mayne tsvey zindelekh, hint, kets, tsherepakhes, krolikes, a shtekhldikn yozshik, a grine salamandre, un tropishe fishlekh.

E: I DON'T HAVE TO GO FAR. I MYSELF HAVE RAISED, TOGETHER WITH MY TWO LITTLE SONS, DOGS, CATS, TURTLES, RABBITS, A PORCUPINE, A GREEN SALAMANDER AND TROPICAL FISH.

Y: Meyle, dos vos di khayes zaynen aroys mit gantse beyner, nokh dem vi di kinder hobn zikh mit zey gespravet; iz oykh a nes.

E: NEVER MIND THAT THE ANIMALS CAME OUT WITH ALL THEIR BONES INTACT AFTER THE CHILDREN "TOOK CARE OF THEM" IS ALSO A MIRACLE.

Y: Nor der koter hot undz emesdik bavizn vos a yidishe katz ken, be'eys mir hobn gelebt in yisroyel.

E: ONLY THE MALE CAT TRULY SHOWED US WHAT A JEWISH CAT CAN DO, WHILE WE WERE LIVING IN ISRAEL.

Y: Zet oys az di yisroyeldike luft makht nisht bloyz klug nor bashenkt ire bashefenishn mit a kamfsgayst, khutspe, un a gefil fun hefker petrishke.

E: IT SEEMS THE ISRAELI AIR MAKES ONE NOT ONLY CLEVER BUT ALSO IMBUES ONE WITH A CAMPAIGN SPIRIT, KHUTSPE, AND A FEELING OF INDEPENDENT WILD OATS.

Y: Ikh zog dos antkegn undzer kats.

E: I'M SAYING THIS ABOUT OUR CAT.

Y: Ven m'hot im arayngenumen in shtub, iz er geven a veykh volbaleml, a hopsedik un lebedik shpiltsayg.

E: WHEN WE TOOK HIM INTO OUR HOUSE, HE WAS A SOFT, WOOLY, PLAYING BALL, A JUMPING AND LIVELY TOY.

Y: Mir hobn es a nomen gegeben KIZSHYU un geredt dertsu bloyz yidish.

E: WE NAMED HIM KIZSHYU AND SPOKE TO HIM ONLY YIDDISH.

Y: S'iz nisht avek keyn khoydesh, hot zikh dos baleml farvandlt in a soldat.

E: LESS THAN A MONTH LATER THE LITTLE BALL TURNED INTO A SOLDIER.

Y: Der koter hot zikh arumgeyogt tog un nakht vi af a shlakhtfeld, aruf un arop fun beymer un dekher, arayn un aroys fun mist-kestlekh, gemakht kozshlkes arum rizike hint-sobakes, un, der iker, terorizirt andere kets.

E: THIS MALE CAT WANDERED DAY AND NIGHT AS IF ON A BATTLE'FIELD, UP AND DOWN TREES AND ROOFTOPS, IN AND OUT OF GARBAGE PAILS, DID SOMERSAULTS AROUND HUGE HOUND DOGS, AND, THE MAIN THING HE DID WAS TO TERRORIZE OTHER CATS.

Y: Biz eyn mol, in der fri, iz er aheym gekumen on an oyg.

E: UNTIL ONE TIME. IN THE MORNING, HE CAME HOME WITHOUT AN EYE.

Y: Hot men af im ongeshrign:

E: HE WAS SCOLDED:

Y: "S'taytsh, vi past es far a yidisher kats azoy zikh uftsufirn? Nokh alemen, kumst dokh aroys fun an onshtendik hoyz."

E: "HOW COME? IS IT RESPECTABLE FOR A JEWISH CAT TO BEHAVE LIKE THIS? AFTER ALL, YOU COME FROM A RESPECTABLE HOUSE."

Y: Ober s'iz im in eyn oyer arayn, in tsveytn aroys.

E: BUT IT WENT INTO ONE EAR AND OUT THE OTHER.

Y: Vos an emes hot er afn tsveytn tog ongevoynr beyde oyern, un mit a vokh shpeter iz er kam gekumen tsuloyfn hinkendik af a fus mit a tsefliktn ek.

E: IN TRUTH, THE NEXT DAY HE LOST BOTH EARS; AND A WEEK LATER HE CAME RUNNING, LIMPING ON ONE FOOT AND WITH A PLUCKED TAIL.

Y: Volt ir dokh gemeynt, az er vet shoy n aynlign?
E: YOU WOULD THINK THAT HE WOULD LIE DOWN?

Y: A nekhtiker tog!
E: NO WAY!

Y: Der koter hot zikh azoy lang arumgeyogt biz er iz aheymgekumen a tsebalter un a tsekaliyetsheter, zikh avekgeleygt in gortn, un geshtorbn.
E: THE MALE CAT CHASED AROUND SO LONG THAT HE CAME HOME SWOLLEN AND IMPALED; AND HE LAY DO'WN IN THE GARDEN AND DIED.

Y: Hobn di kinder oysgegrob n a grub lebn hoyz, im bagrobn mit trern in di oygn, un af zayn keyver a vays-bloye fon mitn oyfshrit: "Do ligt KIZSHYU, a yidishe kats."
E: SO THE CHILDREN DUG A HOLE NEAR THE HOUSE, BURIED HIM WITH TEARS IN THEIR EYES, AND PLACED A WHITE-BLUE FLAG ON HIS GRAVE WITH THE INSCRIPTION, "HERE LIES KIZSHYU, A JEWISH CAT."

Y: Mer hobn mir kn kets nisht gehalten.
E: AFTER THAT WE NO LONGER KEPT CATS.

Y: Vayzt zikh aroys, az yidn hobn gehalten shtub-khayes, gepilnevet oyfes, un gekhovet bheymes.
E: IT SEEMS THAT JEWS KEPT HOUSE-ANIMALS, PAMPERED POULTRY, AND RAISED COWS.

Y: S'iz geven gor a yidishe mide fun tsar bale-khayem.
E: IT WAS A JEWISH TRAIT TO LOVE ANIMALS.

Y: Punkt azoy vi di yidn hobn toyznter yor gelebt zayt bay zayt mit eysevs kinder, azoy

hobn zey oykh nisht oysgemitn di velt fun g-ts bashefenishn.

E: JUST AS JEWS FOR THOUSANDS OF YEARS HAVE LIVED SIDE BY SIDE WITH ESAU'S CHILDREN, THEY ALSO DID NOT AVOID THE WORLD OF G-D'S CREATURES.

Y: Iz di luft geven ful mitn krey fun a hon, mitn biln fun a hunt, mitn miyoken fun a kats, mit meken un beken un tsvitshen un griltsn—mit eyn vort, di shtume velt fun di bale-khay iz gornisht geven azoy shtum vi m'hot es undz ayngeredt.

E: SO THE AIR WAS FILLED WITH THE CROWING OF A ROOSTER, WITH THE BARKING OF A DOG, WITH THE MEOWING OF A CAT, WITH M-E-KEN AND B-E-KEN AND CRICKET SOUNDS; IN A WORD, THE QUIET WORLD OF ANIMALS WAS NOT ALWAYS SO QUIET, AS WE HAVE BEEN LED TO BELIEVE.

Y: Yidn hobn arum di bale-khay ufgeshtelt a rakhvesdikn folklor, fun kishef-mayses un shrek-ibergloybenishn, zabobones, zgules, un opshprekhenishn.

E: JEWS HAVE ESTABLISHED A COMFORTABLE FOLKLORE AROUND THIS CONCERN FOR ANIMALS, FROM MAGICAL STORIES AND FEARFUL SUPERSTITION, PLAYFUL THINGS, REMEDIES, AND EXORCISM.

Y: Der iker hot men zikh geshrokn farn gilgleshome.
E: THEY MAINLY FEARED THE TRANSFORMATION OF THE SOUL INTO THE BODY OF ANOTHER CREATURE.

Y: Iz lomir af a minut a tap ton dem deyfek fun folks-gloybn un toyem-zayn fun der velt fun di bale-khay—nusekh shtetl.

E: SO LET US FOR A MOMENT TAKE THE PULSE OF FOLK BELIEFS AND SAVOR THE WORLD OF CONCERN FOR ANIMALS—IN THE STYLE OF THE SHTETL.

This is the first of three parts to be published in *Der Bay*. Save this, so you will have the series. The author, Miriam Hoffman, teaches at Columbia University. The translator and transliterator, Troim Katz Handler, is an author, lecturer and IAYC board member. She can be reached at: troim@webtv.net

The JCC Chicago Yiddish Institute

We shall celebrate our 15th anniversary October 14-17, 2004, at Perlstein Resort and Conference Center, in Lake Delton, Wisconsin. Our facility has 3 lodges, air-conditioned and heated with private bathrooms. It is handicapped accessible. The Bess Merens Pavilion is the center of all activities. We have a moshgiakh on the premises at all times, and we serve delicious kosher food.

This year we feature Sabell Bender, dynamic actress covering vibrant world of Yiddish Theater; Deborah Davis, Cantor and co director of the Second Avenue Klezmer Ensemble, with Dr. Ellen Weller; and Dr. Nathaniel Stampfer, resident rabbi and lecturer of the Conversational Yiddish workshops. This is a beautiful program that will interest everyone. "We come as friends—leave as mishpokhe."

Helen Schechtman, co-ordinator,
PO Box 5162, Skokie, IL., 60076,
helenschechtman@aol.com

The Inexhaustible Wellspring: *Reaping the Rewards of Shtetl Life* by Dr. Heszal Klepfisz

This 39- chapter book is a 348-page distillation of five volumes written during the 1980s and 90s, dealing with the high level of Jewish civilization achieved in Eastern Europe, as for example:

- The uniqueness of the shtetl in Jewish history
- Were shtetl Jews *iufi-mentshn*?
- The role of the Pinkas in Jewish life
- How the *kehila* administered Jewish autonomy—helped the sick and negotiated with government
- How political Zionism originated in East Europe and the leaders who established Israel.
- Founding of the National Library in Jerusalem
- Resistance and self-defense against military occupation and pogroms,
- How and when Yiddish originated & flourished.

The chapters are written in a popular style and from a cultural-anthropological viewpoint. They first appeared as separate articles in Yiddish newspapers in Poland and elsewhere and were very popular among the readers. The editing involved removal of redundancies and providing additional biographical data for important people mentioned in the book.

This book is a valuable resource for learning about the role that Ashkenazim played in Jewish history, and how the civilization they created differed from those created by the Sephardim and the Jews who lived in Babylonia.

Translated and edited by Gerald Stillman;
Devora Publishing, Jerusalem, 2003; ix, 348 pages,
ISBN: 1-930143-75-3; hardcover price \$21.95

To purchase e-mail at: sales@devorapublishing.com
or call 1-800-232-2931. The translator would appreciate comments at: yankst@nac.net

On the Madrid Yiddish Conference

Hannah Galay asafgl@012.net.il

I want to express my deep thanks to you and to the great work that is done through *Der Bay*. It enabled my husband Daniel Galay and me to meet the Yiddish-lovers group in Madrid.

The Conference took place in Madrid—the *days* devoted to Isaak Bashevies Singer and the world of Yiddish culture. It was organized by the Circulo de Belle Artis with collaboration of the Jewish community of Madrid, The Israeli Embassy, The International Association of Yiddish Clubs and others. Daniel Galay, the chairman of the Association of Yiddish Writers and Journalists in Israel, was invited to take part at the panel of the symposium.

We were impressed with wonderful people. We met Roda Henelde Abecassis, a well-known translator from Yiddish to Spanish, who translated some of Bashevies Singer's books into Spanish. We met Zish, an American, who lives and works in Madrid and other great Yiddish speakers and lovers like Shifra the wife of the Chabad Rabbi in Madrid, a mother of 14(!!!) children who raises her family in Yiddish. Es iz given a groyse fargenigen tzu trefn ale tayere Yiddish Lovers of Madrid, and I thank *Der Bay* which through its connection we met that group.

YiddishForum Online

David Grossman, Moderator, davidg@macam.ac.il

It is the group for communicating in basic Yiddish.

A full description of YiddishForum is available at:
www.geocities.com/ourjewishgroups/1YiddishForum/Intro.html

Important Internet and email addresses:

• Posting a message to the group: Send to yiddishforum@yahoogroups.com

• How to subscribe to YiddishForum:
YiddishForum-subscribe@yahoogroups.com

• To learn of other Jewish and Hebrew groups:
<http://www.geocities.com/jewishgroups>

Rules for Yiddish Forum are available at:
www.geocities.com/ourjewishgroups/1YiddishForum/Rules.html

On *kukvinkl*

by Harold Ticktin, Esq. ticktin@visn.net

I have been reading *Der Bay* with great pleasure, and now am moved to comment on friend Fridhandler's concerns about *kukvinkl*. I am conversant in 8 languages and the problem of translation is of course paramount. The Italians say: Traduzione/Tradizione—translation is treason, which it often is and just as often not.

The idea that *kukvinkl* reflects the rigors of Jewish history is really an instance of what has come to be known as the Lachrymose Theory of Jewish history, that it is a long series of disasters. The theory overlooks the long periods of quiet and productive cultural achievements. Utilizing Ockham's Razor, the idea that the simplest explanations are the best, I hazard that *kukvinkl* and *point of view* are pretty good renderings (a much better term than translation).

I do a talk on Jewish humor, a portion of which is based on personal experience, including the difficulty of rendering. The following is an example: years ago, talking with an old Jewish pharmacist (aptekyer) he rhapsodized about selling trusses in the old days.

"We did such a business in trusses, now who buys a truss? We sold so many we had an expression in Yiddish—ayer kile iz undzerer gedile."

I asked him how he would translate that and he replied literally. "Your hernia is our pleasure."

I remonstrated with him about such a rendering which conveyed no flavor at all in English. He shot back: "So, how would you translate it?"

"It's simple" I said, "your rupture is our rapture."

In the Yiddish Vinkl, I facilitate in Cleveland at a retirement home, we have discussions over correct renderings. My Lil, a Jewish lady of a certain age, contended that *nebach* could not be translated. Leo Rosten has 10 renderings of the word, but we were unsatisfied. Finally we reverted to Victorian English for a savory exchange: *Tis a pity*.

Navigating among languages requires a steady keel and a vivid imagination. My Yiddish is self-taught. It can be done.

On Yizkor Books

by Jack S. Berger

The Zamosc Memorial Book committed to the printer, I have turned my attention to my next target of opportunity: *Sefer Zikaron Kehillat Szczebrzeszyn*. This *shtetl*, outside of Zamosc, is where my father was born, and I look forward to seeing what it contains, and the degree to which the writing overlaps with that in *Pinkas Zamosc*.

I am sending you an excerpt from the Foreword that sheds further light on my feelings regarding the imperative for translation. This book is the first in which I have found side-by-side versions of some of the writing in the original Yiddish and Hebrew translation. The text below eloquently explains the motivation for this. I do not need to repeat it.

It is regrettable that the *English Summary* is restricted to the *Foreword* and the *Table of Contents*. This is far from sufficient for what the Book Committee refers to as the *younger generation in the Diaspora*.

I send this to underscore my prior message concerning the necessity—but lack of sufficiency—in the initiative of the Yiddish Book Center in Amherst, MA to create the *Steven Spielberg Digital Archive* of Yizkor Books. While laudable, we must be vocal in showing World Jewry that more needs to be done, if this record is not to become entombed behind a language barrier, and ministered to by specialist acolytes in an ivory tower.

A Visit to Thailand

by Carolyn Shapiro tzrl@yahoo.com

I will check my files to see if I can find the names and addresses of the various Jewish minyanim in Bangkok. We attended the one actual synagogue, which has a Lubavitch rabbi. I had obtained the address and phone number for the shul before we left on the trip. I think I got it from United Synagogue, but I don't remember now.

After the shabes morning service, all the daveners were invited to lunch! The rebetzn, a native of San Francisco, was very welcoming, despite numerous children hanging on her arms.

The minyan was mainly made up of Israelis—if not for that tour group from Israel, there would not have been ten men.

As our cab driver moved slowly along the street, looking for the address, I recognized a mogen dovid on the building. I reassured the cab driver that we wanted to get out there. He really was very reluctant to leave us on such an empty street early on a Saturday morning. I had to agree it was an unlikely tourist destination! The shul itself was very aynshtendik, behind high walls which surrounded its courtyard.

Boston Yiddish Radio Show's 10th Year

Celebrating Co-host Hasia Segal's 90th Birthday

by Mark H. David <radio@yv.org>

The Yiddish Voice, a Yiddish-language weekly radio show heard in Boston and on the Internet, has now completed ten years of broadcasting. The show is heard on WUNR 1600 AM in the Boston area every Wednesday evening from 7:30 pm to 8:30 pm. The show features music, poetry, comedy, news, interviews, commentary, and announcements of current events, all of it in the Yiddish language.

Host and producer Mark David stated, "I'd like to thank my co-host Hasia Segal for giving so much of her talent to our show. She has talents as a humorist, a wonderful speaker, and a fine interviewer. She draws on her depth of knowledge of both Hebrew and Yiddish language and culture. Her experience of having lived through the heyday of Yiddish culture, as a young woman in interwar Lithuania, has brought many contacts and experience, and lends a stamp of authenticity to our broadcast. I would also like to extend warmest wishes to Hasia on reaching her 90th year, as we say *alevay biz hundert un tsvantsik*."

"I'd also like to thank the other volunteers who have helped produce and/or host the show. Thanks, of course, to the many guests; they are the living voices of the *Yidische Gas* (the Yiddish/Jewish world) that make our show unique. And I want to thank those listeners, and those fans who've only heard about us through the Internet, who have voiced so much encouragement and guidance over the years. Finally, thanks to our supporters—individuals, businesses, and foundations, who've given the financial support necessary to make this venture function."

For the future, "We wish to recruit new volunteers to help to do the show. I am excited to welcome Iosif Lakhman, a writer for the Yiddish and Russian Forward newspapers, as a co-host. His voice will be a welcome addition. We hope to continue to create and air great radio segments, especially through new guest interviews. We plan to organize our archive of exclusive recordings, especially interviews, and update the catalogue, and to make copies of the recordings available via the Internet, on tape, and CD."

The Yiddish Voice (*Dos Yidische Kol*) was founded by host/producer Mark David and cohost Hasia Segal. The team actually marks its 13th year of producing Yiddish radio in Boston this year: this same team created another all-Yiddish Boston radio show, The Yiddish Hour, in 1991. That show was, and is to this day, broadcast on WBRS 100 FM/Waltham, a non-commercial station.

The Yiddish Voice was spun off from The Yiddish Hour in 1994. The primary goal was to overcome the number one complaint about the old show: lack of reception. By operating on a 5,000 watt commercial AM station, The Yiddish Voice reaches the entire Metro Boston area. The old show was only heard in Waltham and nearby towns, on FM.

In addition to reaching a wider Boston audience through the higher powered airwaves of WUNR 1600/AM, the Yiddish Voice has been reaching a worldwide audience through live Internet audio streaming of its weekly program, and on-demand streaming of select excerpts of past programs. The audio streaming link is available from the show's web site: <http://www.yiddishvoice.com>

The Yiddish Voice operates on a not-for-profit basis. In recent years, the show has expanded its operations to include an associated "Yiddish Voice Store" web site (<http://www.yiddishstore.com>), which sells Yiddish-related items, including books, music, videos, and software, with all profits used to support the radio show.

The all-volunteer staff of the Yiddish Voice includes Mark David, the show's producer and regular host, and Hasia Segal, who continues to offer frequent special presentations and exclusive interviews of important personalities.

Numerous other contributors have provided features over the years. These have included Miriam Libenson, Dovid Braun, Rhoda Bernard, Betty Silberman, Norman Miller, Zalman Srebro, and Iosif Lakhman, as well as the late Manya Web and Cantor Simon Kandler.

The show has produced many original and radio segments, including Jewish holiday specials, poetry recitals, musical performances, and interviews. Interviews have been done on a variety of topics, with Yiddish-speakers from a wide variety of fields. A list of interviews is online at the show's web site.

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