

## **Hip, Heymish & Hot:**

**Eleanor Reissa Sings Yiddish Soul**  
**Sundays at 5:00 P.M.—March 20-May 15, 2005**

Tony Award Nominee Eleanor Reissa, joined by her acclaimed Broadway / Klezmer band has created an afternoon celebrating the vitality of Yiddish music and humor. The show takes place Off-Broadway at the John Houseman Theatre, 440 West 42nd St., N.Y.C. For tickets call Telecharge: 212-239-6200 or order online at [www.telecharge.com](http://www.telecharge.com) or tickets may be purchased at the box office.

**HIP, HEYMISH & HOT** is a young woman's personal journey into this unique, soulful culture, blending English and Yiddish with passionate folk songs, classics of the Second Avenue Theater, and stirring expressions of love, piety and protest. Enter into this thought to be goneby Yiddish world, but via the eyes and talent of Eleanor Reissa it is as alive and well, and as spirited as ever. You'll laugh and cry!

Eleanor Reissa, is a Tony Award nominated director, playwright, actor and singer who has created this personal yet universal journey into the rich world of Yiddish music and humor. She is the daughter of Holocaust survivors. Being a Brooklyn-born street kid, her musical life was influenced by classic jazz, and rock in addition to the shtetl songs and Broadway. This show combines all of her influences and melds them into a heartening Yiddish show.

Joining Ms. Reissa each week will be special guest stars. Included in the show are theatre songs such as YOSL, YOSL by Nelli Casman, IKH ZING by Abe Elstein and Molly Picon and SHEYN VI DI LIVONE by Joseph Rumshinsky, sung in a sultry Peggy Lee 'Fever' style, as well as a Yiddish duet (with Elmore) of BUDDY CAN YOU SPARE A DIME with its Yiddish counterpart VI NEMT MEN PARNOSE and a medley that includes a Negro spiritual with the song ALE BRIDER of Workmen's Circle fame.

Ms. Reissa, most recently directed Tony Award winners Frances Sternhagen and Richard Easton in J.M. Barrie's ECHOES OF THE WAR, at Off-Broadway's Mint Theater. Her third play THICKER THAN WATER was performed at Cleveland Play House's New Play Festival and will be performed this spring at Stamford Center for the Arts' Fringe Festival.

For 5 years she was artistic director of the Folksbiene Yiddish Theatre, the oldest professional Yiddish Theatre in the world. As an actress, she received critical acclaim in the off-Broadway revival of Isaac Bashevis Singer's YENTL.

Visit her website: <http://www.eleanorreissa.com>

## **Lomir shpiln kortn af yidish**

For a change your Yiddish club might want to have a Yiddish game meeting. Below are some key words for card games. Of course there would be a different set of words for mah jongg, backgammon, monopoly, chess, checkers, dominos, or any of the other myriad games. One of the best is Yiddish Scrabble

If you come up with other words for card games or other games, please contact *Der Bay*, and let us share with our readers.

<b>Ace</b>	<b>di toyz</b>
<b>Bid</b>	<b>botn</b>
<b>Blackjack</b>	<b>nagayke di?</b>
<b>Bridge</b>	<b>bridzh der</b>
<b>Club</b>	<b>der shpog</b>
<b>Cut the deck</b>	<b>shnayd di kortn</b>
<b>Deal the cards</b>	<b>teyl di kortn</b>
<b>Deck of Cards</b>	<b>a peshl kortn</b>
<b>Diamond</b>	<b>der lekekh</b>
<b>Eight</b>	<b>akht</b>
<b>Five</b>	<b>finf</b>
<b>Four</b>	<b>fir</b>
<b>Gambler</b>	<b>rizikant der</b>
<b>Hand</b>	<b>hant di</b>
<b>Heart</b>	<b>dos royts, eykhl dos</b>
<b>Higher</b>	<b>hekker</b>
<b>Highest</b>	<b>hekhste</b>
<b>Jack</b>	<b>der poyer</b>
<b>Kibbitz</b>	<b>kibets</b>
<b>King</b>	<b>meylekh der</b>
<b>Kitty, Pot</b>	<b>kase di</b>
<b>Lay down your hand</b>	<b>leyg arunter di kortn</b>
<b>Lower</b>	<b>nideriker</b>
<b>Lowest</b>	<b>niderikst</b>
<b>Meld</b>	<b>meld</b>
<b>Nine</b>	<b>nayn</b>
<b>Opposite</b>	<b>antkegn</b>
<b>Partner</b>	<b>shutef der shutfim</b>
<b>Pick up</b>	<b>heyb oyf</b>
<b>Pinochle</b>	<b>pinakl</b>
<b>Poker</b>	<b>poker der</b>
<b>Queen</b>	<b>malke di, kinign di</b>
<b>Rummy</b>	<b>rumi</b>
<b>Seven</b>	<b>zibn</b>
<b>Shuffle the cards</b>	<b>mish iber di kortn</b>
<b>Six</b>	<b>zeks</b>
<b>Solitaire</b>	<b>pasyans der</b>
<b>Spades</b>	<b>pik der</b>
<b>Suits</b>	<b>mast der</b>
<b>Take in</b>	<b>nem arayn</b>
<b>Ten</b>	<b>tsen</b>
<b>Three</b>	<b>dray</b>
<b>Throw out</b>	<b>varf aroys</b>
<b>Trump</b>	<b>kozer der</b>
<b>Two</b>	<b>tsvey</b>

# Search Engines & Yiddish Subject Directories

by Philip *Fishl* Kutner

## Search Engines

We hear all about search engines and meta search engines—Yahoo, Lycos, Ask Jeeves, Alta Vista, and especially Google. The search engines are machine driven, and thus cover vast areas. I just placed the word *Yiddish* into a Google search and came up with over two million responses, and followed this up with a series of phrases. Below is a table of the responses and the search time in seconds.

Term/Phrase	# About	Time in Secs
Yiddish	2,090,000	.25
Yiddish Language	671,000	.74
Yiddish Books	409,000	.59
Yiddish Words	390,000	.23
Klezmer Music	341,000	1.38
Yiddish Students	269,000	.25
Yiddish Schools	254,000	.28
Yiddish Organizations	240,000	.53
Yiddish Web Sites	197,000	.71
Yiddish Teachers	172,000	.72
Yiddish Classes	137,000	.32
Yiddish Courses	131,000	.37
Yiddish Conferences	126,000	.25
Yiddish Institutes	123,000	.22
Yiddish Clubs	47,300	.06
Yiddish Websites	37,000	.12
Yiddish College Courses	34,800	.20
Yiddish Professors	21,700	.60
Yiddish Comedians	21,600	.20
Yiddish Seminars	21,300	.29

## Subject Directories

On the other hand being aware of good subject directories can be time saving. These are much better for finding broad topics and locating events, groups, organizations and especially when you are starting your research.

A subject directory organizes its web site into major categories. Unlike a search engine, individuals in the specific field usually are the compilers of Subject Directories by categories. They have searched the Internet and carefully selected listings. Often the listings have been annotated and even may be rated or evaluated.

*Der Bay* is an example of a subject directory. If one is looking for a specific area, you will locate ones that are excellent and very valuable. These can be found at *Der Bay's* web site which is divided into twenty major areas. Its URL is <http://www.derbay.org>

The finest klezmer subject directory is Ari Davidow's Klezmer Shack. Ari lists the groups and evaluates them. There are articles about klezmer music. The Freedman's Yiddish Song Archives/Database is in the same category and quality. Both are linked on *Der Bay's* site.

## Other Great Yiddish Sites:

These are selected for their broad coverage. Naturally the major Yiddish organizational sites are great, but we are looking for broad coverage areas.

Der Bavebter Yid:

[www.cs.uky.edu/~raphael/bavebter/index.html](http://www.cs.uky.edu/~raphael/bavebter/index.html)

Der Yidishe Tam Tam:

[www.yiddishweb.com/tamtam.htm](http://www.yiddishweb.com/tamtam.htm)

Di Velt fun Yidish: <http://yiddish.haifa.ac.il/>

## Librarian Suggestions

### The Librarian's Index to the Internet

In addition to Yiddish topic searches we my wish to search in other areas. Reference librarians spend a great deal of time in responding to queries. Each one has favorite sites. **The Librarian's Index to the Internet** is a <http://lii.org/> and is divided into 15 categories. The ones most helpful for Yiddish would be:

- Arts & Humanities • Education • Media • People
- Reference & Quick Facts • Society & Social Science

### Internet Public Library

Another is the **Internet Public Library** from the School of Information at the University of Michigan, Ann Arbor. Its URL is: <http://www.ipl.org/>

### Other Directories

**LookSmart** is a commercial outfit headquartered in San Francisco. It has over 30 directories and includes foreign countries. Its URL is: <http://www.looksmart.com>

**Internet Brain** is unusual and not one of your editor's favorites, but some people do find it helpful—so it is included. It is at: <http://imaginaryworld.net/>

**Infomine** has scholarly resource collections. The categories are: Bio/Medical Sciences, Physical and Engineering Sciences, Business and Economics, Cultural Diversity, Government Information, Maps, Social Science and the Humanities, Ejournals.

## Yiddish Abbreviation & Acronyms

It all began when I came across the acronym CRM relating to the need to upgrade in the Rust Belt (areas mainly in the lower Midwest with older operating equipment and procedures).

In a moment you soon will see what the relationship is with Yiddish.

Anyway, a search of the acronym finder showed 58 possible meanings for CRM alphabetically ranging from Camera Ready Material to Customer Resource Management. The list included Citizens Rights Movement (an Israeli Political Party) and Cardiac Rhythm Management (relating to pacemakers).

It then occurred to your editor that perhaps the same quandary might be faced by some of our *Der Bay's* Yiddish readers and where would one turn to get an answer?

Googling Yiddish turned up mainly Mendele posts of the past.

8)-----

Date: Tue, 4 Jul 2000 06:24:49 -0400 (EDT)  
From: David S Braun <dovid@MIT.EDU>  
Subject: kirtsungen -- abbreviations

A reference article on Yiddish abbreviations, compiled by yours truly, is to be found in the last issue of the YIVO publication *Yidische shprakh*. I put it together in 1984 and the volume was published in 1986/88, I think. It doesn't include acronyms, notwithstanding the erroneous English title of the article (e.g. YIVO, TsIshO, etc.), but it is a fairly complete collection of Yiddish-only abbreviations (i.e. ones which Yiddish and Hebrew share and may thus be found in Hebrew collections).

Dovid Braun, Jerusalem

9)-----

Date: Tue, 4 Jul 2000 11:00:57 -0400 (EDT)  
From: Robert Goldenberg <goldenbe@vaxxine.com>  
Subject: Yiddish abbreviations

On Mendele 024, Zisel Sterlin asks about a list of yiddish abbreviations, such as "alef, alef, tsvey vovn" (romanizes as u.a."v, (i.e. un azoy vayter, or etc., and so on).

You will find many such abbreviations within the text of Harkavi's 1928 Yiddish-English-Hebreyish Verterbukh, listed alphabetically. e.g. beys hey (b"h - abbrev. for borukh haShem) is listed on p.113, not on p.100 where you might expect it to be.

Weinreich's dictionary also gives abbreviations within the text. Some entries differ from those in Harkavy, e.g. instead of u.a"v he uses u.az"v, but they are also within the text rather than listed on a separate page of abbreviations.

In his 1898 English-Yiddish/Yiddish-English Dictionary, Harkavy includes a separate page of English abbreviations (p. xvi), but I could not find a corresponding page of Yiddish abbreviations.

Itsik Goldenberg, Fort Erie, ON, Canada

6)-----

Date: Fri, 17 Nov 1995 08:26:58 -0900 (AKST)  
From: ffsaj@aurora.alaska.edu  
Subject: Pronunciation or reading of abbreviations

I have a question which probably has an obvious answer which I just don't know and can't find in books -- so I turn to Mendele. Here's my question. Can all Yiddish or Hebraic Yiddish abbreviations written with double apostrophe be pronounced as acronyms? I know that, for example, zayen" lamed can be pronounced or read as "zal", and that khes - bes " daled is pronounced or read as "khabad", but what about ayen " hey? Is there an acronymic pronunciation (and if so what), or is it only read out as "olev hasholem"?, and how about zayen tsadek " lamed?, and others? To put it another way, is the situation like American city abbreviations where one can say things like "I live in el-ei" (LA), but not "I live in en-wai" (NY)?

Steve Jacobson

5)-----

Date: Wed, 16 Sep 1992 14:42:13 +0100  
From: P.Mett@open.ac.uk  
Subject: acronyms

Dovid Sherman [Mendele 2.65] fregt vegen neimen vus zenen roshei tayves, azoi vi Katz. S' zenen du andere azelche, l'mushel Segal (= sgan lviyo in loshn koydesh) . Einer vos hayst Segal is shtendig a layvi. Afile mayn aygen nomen Mett vays ich nisht zeker fin vant es shtamt, ober men hot mir g'zugt az s' is roshei tayves fin maasim toyvm.

Az men red shoyn veign roshei tayves, ich derman zich az men trefft fiel mol of an aynlading m'zol tsezamen kimen 7 azayger (l'mushl) BDIYUK (=punctually) . Die velt zagt az dos is roshei tayves fin "biz di yiden velen kimen"!

Payrets Mett

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End of Mendele Vol 2.67

IAYC: International Association of Yiddish Clubs

NYBC: National Yiddish Book Center

WC/AR: Workmen's Circle / Arbeter Ring

YIVO:

FOY: Friends of Yiddish

LFY: League for Yiddish

CYCO

Self Explanatory

KlezKamp

KlezKanada

KlezCalifornia

## Text on Human Emotion Enlists the Help of YIDDISH

by Dovid Leash

In writing his book entitled *Emotions Revealed*, Paul Ekman, whose credentials have included Professor of Psychology, University of California Medical School in San Francisco, author of numerous books, and longtime research psychologist on human emotions, hopes to give us a better understanding of the characteristics of human emotions, and help us improve our emotional lives.

He poses questions as to why we become emotional, how and when we can change what we become emotional about, and how our emotional responses are organized. He delves into the range of emotions of anguish, anger, surprise and fear, disgust and contempt, and the many kinds of enjoyment. He then provides answers based on his research

The author grapples with the difficulty of explaining the emotions because different languages may not have all of the words to best describe every emotion. He has searched various languages to find the appropriate terms to explain certain emotions.

In his chapter on the enjoyable emotions, the author posits, "I believe there are more than a dozen enjoyable emotions", but, "The problem with the words "enjoyment" and "happiness" is that they are not specific enough." So he turns to Yiddish.

He includes six page references in the book index to the Yiddish word "*naches*" that refer to passages in which the author explains the features of that Yiddish word, which describes one of the enjoyable emotions better than any word that could be found in the English language.

He describes a certain enjoyable emotion that a parent feels upon hearing that a child has been accepted to college, got an award, or other accomplishment. For that emotion, the author says that the word "*proud*"<sup>1</sup> is inadequate, and instead, settles on the Yiddish word "*naches*".

He refers to the definition of "*naches*" by author Leo Rosten and even cites a related Yiddish word "*kvell*". The author goes on to explain the details of the emotion of "*naches*". In clarifying his research findings on the enjoyable emotion of "*naches*", the author is careful to avoid ambiguity when he states, "**Naches is the emotion, kvelling is its expression.**"

Paul Ekman, *Emotions Revealed* (Henry Holt and Co., LLC), 228 pages, © 2003 ISBN: 0805072756

## Red Yiddish For Angelenos in Their 20s & 30s.

If you are interested in exploring contemporary Yiddish culture, Red Yiddish salons are the solution. They are monthly presentations by Los Angeles-based artists, writers, filmmakers, musicians, and professors who are pushing the boundaries of Yiddish culture.

Study beginning Yiddish at 7:30 P.M., or come for the guest speaker at 8:30 PM. Red Yiddish salons are held in the library of the Yiddish Culture Club, inside the Jewish Educational Institute—Thursdays.

**7:30 P.M. - Beginning Yiddish with Miriam Koral**

**8:30 P.M. - Miamon Miller**, professional musician and Fulbright Scholar, describes and demonstrates the instruments, musicians, and characteristics that define klezmer music. He'll trace its evolution from Eastern Europe to contemporary Los Angeles in an evening that will change the way you listen to klezmer music.

**Eastern Europe studying Romania's folk music.**

**9:30 P.M. - Yiddish/Klezmer Jam**

Miamon Miller has 35 years experience as a professional musician and has played on numerous recordings, films and commercial sound tracks. With a B.A. in composition and an M.A. in ethnomusicology (both from UCLA), his career has successfully combined academic and creative interests.

Miamon was a Fulbright scholar, and taught for more than 15 years at the East European Folklore Center's summer workshops and has appeared as soloist and teacher at major folk festivals throughout North America. He founded the eclectic folk band "Fuge Imaginea" and currently performs with Bucovina Klezmer, the Mesto Orchestra and other ensembles.

Upcoming Red Yiddish salons: April 14, May 12, June 9 L.A. Yiddish Culture Club 8339 W. Third Street (2nd Floor library) Between Flores and Kings Rd. Dessert, coffee and wine. Red Yiddish is a program of Yiddishkayt's Avada Project. Avada engages Angelenos in their 20s and 30s with the history, and depth of Yiddish culture via quality, experimental programming. Avada offers an alternative vision of what it means to be Jewish.

See Red Yiddish, Yiddishkayt LA website <[www.constantcontact.com/index.jsp?cc=cards01](http://www.constantcontact.com/index.jsp?cc=cards01)> Yiddishkayt LA 3780 Wilshire Blvd., #910 Los Angeles, CA 90010

## Is It Good For Yiddish?

To Yiddish, or not to Yiddish: That's the question.

Is it? Not for me! When a person has her mind, body and soul wrapped up in yidishkayt, then it is a way of life. Yiddish, just like patriotism, comes in many forms. For some of us Yiddish is bound up in ritualistic paternalism. For others it is the body and soul of Jewish art forms. Yiddish embraces and encompasses both—but it is even more.

Yiddish has been defined as the culture and language mainly of the Eastern European Jew—predominantly pre-State of Israel. Thus grammatically speaking, Yiddish would be considered a noun.

To me Yiddish is a verb—it's all-encompassing. It is the action of breathing, bathing, dressing, drinking, eating, laughing, joking and thinking Yiddish. Speaking Yiddish is only a part of this picture, just as kasruth is only a part of Judaism.

The average Jewish household in the U.S. spends approximately 2% of its annual income on contributions. If the average income per household is \$55,000 that means there is about \$500 for contributions. If only 10% is spent on Yiddish materials and events, it would be \$50 a year. If the 4 million Jewish adults spent \$50 on an average, it is a fifth of a billion dollar industry (200 million dollars).

Look at it in even another way. How much do you spend purchasing Yiddish books, magazines, newspapers, newsletters, cassettes, CDs, DVDs? How much do you spend in attending classes, conferences, institutes, performances, lectures, club meetings, etc.? Remember to include dues, transportation, accommodations & registration.

Think of how much it costs you to belong to any of these, and other, Yiddish organizations — YIVO, National Yiddish Book Center, League for Yiddish, Friends of Yiddish, Yiddishkayt LA, Yugntruf, Arbeter Ring and your IAYC-affiliated Yiddish club.

The Average *Der Bay* reader spends at least \$1000 a year on Yiddish activities and goods.

## Is God A Litvak?

As a young, inquisitive child, I remember once asking my folks this question, "Is God a Litvak?" The responses were perfect indicators of their respective, different attitudes towards the vagaries of life's ever-changing problems and events.

Here are their responses.

Pop: What difference does it make?

Mom: Efsher (maybe)

Pop was a true Southerner—a Galitsyaner. To him it was a world of black and white. It was:

Yes or No  
Right or Wrong  
Good or Bad  
Rich or Poor

Early in life I learned not to go to Pop whenever I wanted something—the answer usually was NO.

His idea of a school marking system was:

A = Ahksalent  
B = Bad  
C = Couldn't do it  
D = Dumb  
F = Non-Existent

Once when I brought home an A-, he went to school and confronted the teacher. He told her, "There is no minus. He either deserves an A, or he doesn't." He did concede to the teacher that a plus is okay.

Mom was different—a Northerner—a Litvak. There was gray in her world. There was that area in between. The area of compromise—"no-woman's land."

Whenever I wanted something, I always asked her. The answer never was "no" it would usually be "efsher." I soon learned to press harder and be a "nudzh," and then I got a better response of shpeter (later).

When I became older, I said, "Mom, I don't want to hear a *maybe* or *later*." From then on it was, "*we'll see!*"

## This Little Shul Does It Right

By Joan Rudd

New! For 2005! A Jewish Cultural Program at Emanuel Congregation, 3412 NE 65th Street, Seattle, WA  
Sundays Once A Month At 2:00 P.M.  
Light Refreshments Will Be Served

We had on Sunday, February 6, 2005, a restored Yiddish film with a new music score "East And West" Starring Molly Picon & Jacob Kalish, Directed by Sidney Goldin, Austria 1923, 85 minutes, B & W, silent with English and Yiddish subtitles

Then on Sunday, March 6, 2005 there was Original Jewish Music performed by Rob Tobias of Eugene, Oregon and our own Maxxine Smith on flute and celebrating the release of their new CD *By the River*

Shabes at the Little Shul (Emanuel Congregation)  
Services: Friday evenings are at 6:00 P.M. year round  
Saturday morning at 9:30 A.M. year round (children supervised by parents may play in the kiddush room)  
All Are Welcome! Members And Visitors Alike!  
Sunday Afternoons at the Shul, Monthly Year Round

All upcoming programs listed below are free.

APRIL 3 "Partisans of Vilna" documentary-in English

MAY 8 music jam (bring your own instrument or voice)

JUNE 5 "World of Sholem Aleichem" video in Yiddish

JULY 10 Scottish and Yiddish Shmaltz performed by local Jewish folk musicians

AUGUST 7 "Wooden Synagogues of Eastern Europe"

SEPTEMBER 4 music jam (bring your own instruments or voice)

OCTOBER 8 "Catskills Comedy"

NOVEMBER 5 musical performance (TBA)

DECEMBER 3 "Hester Street"

Please RSVP to Joan at 206-526-9057 for the above cultural programs

**Editor's note:** In 1997 Joan Rudd brought Der Yiddisher Mikado to Seattle for three well-attended performances over an April weekend. She went on to produce three annual Mame Loshn programs before passing the baton to Myra Rothenberg who produced another three years of these one day Yiddish language and culture intensives in Seattle. Each one was attended by 60-100 registrants.

The University of Washington then offered three summers of Yiddish language intensives for college credit before discontinuing the Yiddish program. For her efforts Joan received an award from Seattle's Ethnic Heritage Council in 1999.

## Yiddish Language Pilot Program at

"J"—Summary/ Language Instruction

For the second consecutive year, thanks to the generosity of the Bickell family of Brooklyn, NY, the Seattle JCC is the site of a unique language program developed by local Yiddish activist Joan Rudd.

The grant is administered by the CJCL of the Arbeter Ring in NY. The site for the pilot program is the Early Childhood Education Program, and includes about 60 children in 5 classes, ranging in age from 2-5 years old.

During Joan Rudd's weekly meetings the children learn an active and accurate Yiddish vocabulary of greetings and goodbyes, as well as reporting on their health and emotional status. In addition, (through repetition), the colors, seasons, days of the week, and names of familiar body parts are reinforced.

For the older children the basic Hebrew/Yiddish alphabet is presented, and the numbers 1-10. They also become familiar with about ten upbeat Yiddish tunes which they learn to sing and dance to. Many of the children experienced similar presentations by Joan twice a week in the last school year. Language retention has been quite high.

Joan utilizes actual objects and experiences to convey vocabulary and to encourage the children to talk and to exchange information. The statements might involve direction (please bring me my doll), a tutorial (what did you eat?), a query (what color is this scarf?), simple information (it is raining), or social statements (that is very good).

A "passive" vocabulary of about 250 words are presented over the course of the school year in the context of stories and songs, usually accompanied by mime and props. In this way; *who, what, where, when* etc are said in Yiddish. It is all done with the hope that the children will be able to find a warm sense of "home" with this language, even in simple fragments of its rich and expressive vocabulary.

**Joan Rudd**, visual artist, folk musician, and cultural activist, was born in NYC. Her parents were born in Russia and grew up in France just before the Nazi invasion. They fled to NY and Joan grew up there. She went through the ranks of NFTY to become President of the Manhattan & Bronx Federation of Temple Youth shortly after losing a leg due to cancer. She nonetheless traveled and worked two summers on an Israeli kibbutz. Her study of Yiddish began 13 years ago. Joan painted 4 Yiddish language illustrated folk song murals which were installed in Seattle bus shelters. Joan has studied Yiddish at Oxford, KlezCalifornia and LA's Art of Yiddish.

# Yugnt-Himen by S. Kazerginski

Translations by Frank Krasnowsky

Kazerginski, a Vilna musician and socialist, fought with the resistance in the Holocaust. He collected some 250 songs and from the hundreds composed in the ghettos and camps. He wrote *Yugnt-Himen* for the *Yugnt-club*—in the Vilna ghetto in which teenagers participated in sports, and secretly prepared to battle the Nazi. The song was set to music by Basya Rubin.

Our songs are filled with sorrow,  
And the Nazi guards await.  
But we'll sing them out with courage  
When we storm the Ghetto gate.

**Chorus:** Young is ev'ry, ev'ry, ev'ry  
          one who would be.  
The years don't mean a thing.  
Old folk will be, will be, will be  
          once more children  
In the free world that we bring.

To those who go to meet the enemy  
Or with courage, take a stand,  
The young fighters in the ghetto  
Do extend a welcome hand.

We'll remember every enemy.  
We'll remember every friend.  
All our lives we'll knit together  
The beginning and the end.

Undzer lid iz ful mit troyer,  
Dreyst iz undzer muntergang.  
Khotsh der soyne vakht baym toyer  
Shturemt yugnt mit gezang.

**Chorus:** Yung iz yeder, yeder, yeder  
          ver es vil nor,  
Yorn hobn keyn batayt.  
Alte kenen, kenen, kenen  
          oykh zayn kinder  
Fun a nayer, frayer tsayt.

Ver es voglt um oyf vegn,  
Ver mit dreyskeyt s'shtelt zayn fus,  
Brengt di yugnt zey antkegn  
Funem geto a gerus.

Mir gedenken ale sonim.  
Mir gedenken ale fraynt.  
Eybik veln mir farbindn  
Undzer nekhtn mitn haynt.

**Performance note:** This song was sung in Yiddish and English by the audience as the finale to *Yiddish Lives*, presented by the Seattle Yiddish Group, 1996.

# Foiglmán

by Aharon Megged

This is Israel Kugler's review (retzenzie) of Marganit Weinberger-Roman's English translation of *Foiglmán*. Aharon Megged, was the winner of the Israel Prize for Literature, 2003. It is a literary masterpiece of fiction, and showcases Megged's talent as a master writer.

Foiglmán is a Holocaust survivor who settled in Paris writing poetry in Yiddish. His wife was an actress doing Yiddish monologues all over the world where Jews gathered to enjoy Yiddish poetry, songs, and recitations. Hidden in Foiglmán's past is his mastery of science—electronics, physics, and mathematics.

Foiglmán heard of a historian-scholar in Israel, Zvi Arbel, who was researching the murderous onslaught against Jews, "The Great Betrayal". Arbel begins his research with the Cossack Uprising in the Ukraine led by the Hetman, Bogdan Khmelnitzki in 1648 against the Poles, but also slaughtering Jews. Khmelnitzki is still extolled as a national hero of the Ukrainians.

Then he traced the expulsion from Spain and Portugal (including Brazil); the Dreyfus case; Father Coughlin and the American Nazi Party; the Holocaust and the Intefada directed toward the destruction of Israel. Arbel, besides teaching classes at the university, was engaged in documenting the activity of General Petiura who worked with the White Guardists against the Bolsheviks and engaged in killing Jews.

Foiglmán, who was obsessed with the destruction of the Jews, contacted Arbel, and came to Israel hoping that his own Yiddish poetry, especially *Oysgeboygene Tsvayg*—The Crooked Bough, would be welcomed, published and translated into Hebrew. He had considered this as a symbol of Israel's acceptance of Yiddish as an equal counterpart to Hebrew.

Foiglmán fell to the onslaught of intestinal cancer. Zvi Arbel went to Foiglmán's funeral—one of the few Yiddish writers who attended. He spoke half in Hebrew and half in Yiddish, and shouted out "Geshtorbn!? Neyn! Geharget" There were no Hebrew writers or journalists present at the cemetery. The ceremony marked the conflict between Yiddish and Hebrew even in Israel as yet another example of the "Great Betrayal" of the Jews.

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Ed.'s note: Israel Kugler is a CUNY Prof. Emeritus in Social Science and long-time contributor to *Der Bay*.

# Shoshana Was a Jewish Polish Grandmother – Poland 2004 Travel Journal

Nir Alon <http://niralon.smugmug.com/>

My grandmother Shoshana was a “Jewish Polish Grandmother” – chicken noodle soup, a carp fish in the tub for fattening until one morning it completely disappeared and there was ‘gefilte fish’ for lunch, running to buy live chickens at one end of town and then to the shoykhet at the other end, always carrying baskets with foodstuff – a 100% Jewish Polish grandmother. She was born in Zakroczym, a small agricultural village, on the bank of the Vistula River, northwest of Warsaw, where a rich Jewish culture had evolved.

In November 1941 all Jewish residents were gathered together in the ‘rynek’ (town square) and brutally expelled to the Jewish ghetto in the nearby town Nowy-Dwor. From there, their fate was similar to that of six million others. Today, not a trace remains to thousands of Jews who had built their lives in the town for hundreds of years.

This is an account of an expedition that was taken to discover my personal roots and those of the Jewish people in exile in Poland. Going on an expedition to Poland is accompanied by mixed and very strong emotions. The days immediately preceding departure are packed with thoughts, anxieties, and expectations – a combination difficult to describe. For those who do decide to go, and indeed board the plane, a rich and fascinating emotional experience is guaranteed.

Grandmother Shoshana’s three daughters, Sari, Rocha and Drora, and I decided to go and boarded the plane. Cousins Hila and Ram joined us. Shoshana Margulis Kohn sent us on this expedition in an unwritten legacy. Grandmother Shoshana, or Ruzka as she was called in childhood, was born and raised in the town of Zakroczym, 32 km NW of Warsaw. She managed to escape before the outbreak of WWII and arrived in Palestine in 1934 at the age of 17. Her mother accompanied her to Constanta Port in Romania. They parted at the port in tears and her mother told her they would never see each other again.

Shoshana’s mother, father, two sisters and three brothers perished just a few years later. Shoshana and her mother never did see each other again. Together with her three daughters, I am embarking to Shoshana’s birthplace. This is not an ordinary expedition; it is an expedition into history, to discover what was, to discover what happened, an expedition into Grandmother Shoshana’s stories from her childhood.

## Warsaw

Immediately on exiting the Frederic Chopin airport a surprise awaits the visitor. For someone who is visiting Poland for the first time reality doesn’t come near your expectations of an East European country on whose soil two-thirds of the Jewish nation was massacred. Warsaw is a blend of ancient and new, ruins from WWII, magnificent cathedrals, communist monuments, alongside Marks & Spencer and Kentucky Fried Chicken in shopping malls that would not embarrass any Western European city.

Someone who already has been to Poland will also be surprised. Warsaw is in the midst of a great construction wave. Warsaw’s skyline is littered with dozens of construction cranes. All the glass towers were built in the last decade. A city with 1.8 million residents now doesn’t resemble the one 10 years ago. Poland’s entry into the European Union assures an accelerated continuance of the process.

We pass huge residential buildings, plain and gray – “proletarian neighborhoods” —remnants of the communist rule. The streets are crowded with people, cars, busses and trams whose tracks remain from pre-WWII. Warsaw is a big and bustling city. A beautiful boulevard, which once was “the forbidden city for Poles”, the Nazi regime’s sanctuary, hosts many foreign embassies. Opposite, the past presidents’ palace is now a formal government guesthouse.

The younger generation worships capitalism – you will rarely meet someone under 25 that does not have several jobs, tries to study simultaneously, surfs the Internet and speaks a little English. On the other hand, those 40 years and over are lost in a new world of materialism and ambitiousness.

The city streets are flooded with peddlers trying to sell their goods for a few zlotys. The city attracts both the Polish elite and the desperate. Over 40% of the Polish economy is still government controlled and traditional communist bureaucracy still exists.

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I washed my face with tears reading and viewing your journey. My Polish/Catholic grandmother was born in Zakroczym and immigrated to the US after WWI. Although my heritage is very different because we were “Christians”, I cannot thank you enough for sharing your story. Your quest to know the truth and celebrate your Shoshana’s life, despite the tragic ending, honors her memory. Thank you for sharing.