

Der Bay

The International Anglo-Yiddish Newsletter

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Who Are Der Bay's Readers?

By Philip Fishl Kutner

The best description is "eclectic"

Most of *Der Bay's* readers are key people in the worldwide Yiddish community. Readers are in every state in the United States and in 35 other countries. The foundation of *Der Bay* is based on reports and contacts for travelers. These reporters/contacts are the basis of The Yiddish Network (TYN).

Travelers and those relocating find TYN contacts a great help. *Der Bay* relies on their reporting of Yiddish club meetings, conferences, institutes, gigs, theatrical performances, classes and other Yiddish events. As is the case with all *Der Bay* services, there is no charge. TYN contacts are interested in seeing that Yiddish thrives. Many are affiliated with or lead Yiddish groups.

One group of key people in the database is made up of leaders/facilitators of Yiddish groups whether they are a—leyenkrayz (reading circle), shraybkayz (writing circle) or the shmueskrayz (the most numerous). *Der Bay* has a listing of 248 Yiddish clubs in the United States. We estimate there are another 200 others—mostly small groups meeting in homes or seasonally for a short time.

There are 309 Yiddish teachers listed in the United States, who have ever taught a Yiddish class. This list includes anyone who has ever taught a Yiddish class. There may be another 150. Many of them are older, but fully capable of teaching. They are a reservoir of talent for future needs

Professional translators are a smaller group. Many of them also are Yiddish teachers or club leaders. See the list on the web site.

Other categories of readers of *Der Bay* are performers, lecturers, radio announcers and purveyors of Yiddish/Judaica. They are listed on the web site.

There are other calendars of Yiddish events, but *Der Bay* is the only international clearinghouse for Yiddish groups. It maintains key contacts all around the world.

International Association of Yiddish Club (IAYC) members receive copies of *Der Bay*—some regularly and others periodically. All are notified and kept updated on IAYC Conferences.

There is a significant list of 163 U.S. Klezmer groups. We are proud to recommend Ari Davidow for those interested in Klezmer and other Jewish music as having the finest and most comprehensive listing of Yiddish musical groups. His website, Klezmer Shack is at:
<http://www.klezmershack.com/index.html>

There are a small number of wonderful readers who love Yiddish and wish to support the work of *Der Bay* and are in none of the above categories. These are particularly dear to your editor, for they are the core for maintaining the support and vitality of this publication. They are the most loyal and longtime supporters.

Please let us know of other key people who should be listed as Yiddish contacts.

My Yiddish Dreams

By Philip Fishl Kutner

My dreams are illusions of far away places and faraway times. Last week I dreamed of being on a cruise with Noah, his family and all of his *passengers*.

We were not on the Ark, but on a luxurious Crystal Cruising Ship. When the dream began, my beautiful wife, Sally, and I were standing on the deck, it was raining heavily and we were pulling away from the port.

Behind us pairs of Noah's passengers were strolling on the promenade—limb in limb. Sally and I went down to our stateroom and looked out of the porthole as we pulled further and further away from land. The sheets of rain seemed to be coming faster and faster. Soon we could not see the port at all.

After unpacking, and a short nap, we went to lunch and there was the buffet table with all of mom's favorite dishes. Dear reader, come look and taste with me the appetizers of *gehakte leber un gefilte fish*.

Let us move along to the royal purple borscht, the prairie green schav and the magnificent kroyt zup. Look at that huge carved goose, roasters, fryers, broilers and squabs. Who can taste only even a little of this and even a little of that?

No matter what—there must be belly space for dessert. How can you bypass the honey cake with almonds and raisins, apple strudel and the tiny rugelach?

It's a dream, but anything is possible in a dream. In the evening the entertainment was marvelous and bizarre. There before us was the reenactment of the scene in *gan eydn*. The snake was in a drama with a pair of monkeys. The snake was glib like a snake-oil salesman. His arguments were sound and erudite.

Eve said, "Es vet nisht shatn."

Adam responded with, "Farvos nisht?"

And so daddy ape tasted the apple. There was a crash of lightning and a rumble of thunder and all the lights went out in the theater. Chill came over the room.

And then I woke up in my own bed in my own home. It was getting light outside and the sun's rays were streaming through the Venetian blinds. It was time to get up.

But last night's dream was even better. It was the creation of a modern Yiddish shtetl. It was no foreign frozen wasteland in Birobidjan. It was in Beverly Hills, California.

Zalmen Mlotek had transported his Folksbiene Players to sunny California to be near Hollywood. Steven Spielberg had lured him with the proposition that Spielberg would film the performances and they would be shown all over the world. This made Debbie very happy.

No sooner did this happen than the Arbeter Ring decided to move from their old fashioned quarters to a new building next door to the Folksbiene Theater. This made Eric Gordon very happy, for now his Arbeter Ring branches could have an enlarged meeting facility with a 1000 seat auditorium. Miriam Koral, John Rauch and Aaron Paley soon followed with their organizations.

Not to be outdone, all of the other New York institutions had branches and chapters in Beverly Hills. The state of California decided to build their newest university and it became UC Beverly Hills.

The Yiddish department attracted the top Yiddish scholars from around the world. To oversee such a magnificent Yiddish endeavor Fishl was lured from San Mateo to Beverly Hills.

This would not be a true modern shtetl without food emporiums. Naturally Ratner's, Gluckstern's, old-fashioned candy stores, ice cream parlors, and Stanley Starbucks Internet Access Coffee Shoppe opened up alongside Surele's Super Market.

Naturally the National Yiddish Book Center opened a beautiful bookstore. Moishe's Men's shop, Lili's Lady's shop and Julie's Gem & Jewelry boutique soon followed down the street.

All of the thoroughfares in the Beverly Hills Shtetl were named after famous Yiddish people. The main street through the shtetl was called Sholom Aleichem Avenue. There was the Bar Mitzvah Boulevard, Landsman Lane, Peretz Parkway, Ringelblum Road, Menashe Skulnik Street, and Weinreich Way.

When you turned on TV or the radio, walked in the street, shopped in the stores, attended a class, went to the doctor or read the newspaper—all was in Yiddish.

I did not want to awake from this dream!

Etl-betl—A Child's Game

By Philip Fishl Kutner

Have you taught your children/grandchildren how to play this child's game? Children's games are lots of fun and can make for an interesting vinkl meeting. Since children's games are interactive, it means that everyone can get involved. Etl betl can be played by those who are mobility impaired. It may even help exercise those arthritic hands.

On Mendele, April 24, 1994. Prof. Herzog noted, "... various figures include a betl and a shpigl."

On May 3, 1995 the following Mendele posts appeared. Hadass Klausner noted that In Hebrew it's called "Savta sorregget" (Grandma knitting). Prof. Herzog adds that the second figure in etl-betl is generally called a shpigl.

On May 4, 1995 Dan Leeson wrote that, Almost every position has more than one solution; that is, given a position one can go in any of two different directions depending on the solution method chosen. As I remember, there were about eight different patterns that were achievable including the dreaded pinky position. But the spiegel could be solved from the bottom or from the top, you got the same next step no matter which direction the attack. Other positions would yield quite different solutions depending on the direction of attack.

On April 27, 1997, Dan Leeson posted. "I have been teaching my daughter to play etl-betl, As she has become more adept at the two-person string/hand game, she has begun to name the various positions that one can get into. That's roughly 8 different geometric shapes that can arise as the string passes from a pair of hands to the other. The names she chooses are invented, I do not know of standard naming convention for the various shapes.

The most complex position (both to get into and to get out of) she has named "the spider." Other positions have other names, of course. One is called "the bridge" and another "coffee table."

I can't remember any Yiddish names given to the various positions.

The problem is that one has to get into the positions to describe them. I can't think of a way to word-describe the hand position/string geometry for each of the various shapes. Some use only the thumb and pointer finger. Others use the backside of the palm only. And really complicated ones use three or more fingers on each hand, with each one pointed in some weird direction.

Was etl-betl a game of the ghetto or did everyone, Jew and Gentile, play the game in Eastern Europe?

Google found some interesting sites with etl betl. Did you know it is a **Louvain Journal of Theology and Canon Law**?

Known as cat's cradle, it is a string game that produces various figures and is called etl betl in Yiddish. It can be seen online with all the steps at: www.ifyoulovetoread.com/book/chten_cats.htm

The steps are shown in photos as you move your fingers through the looped string.

At: <http://personal.riverusers.com/~busybee/catcradle.htm> you can view an excellent set of diagrams and an excellent explanation.

- Cat's Cradle
- Soldier's Bed (called Chess Board Korea), Church window in England, Mountaint Cat in Japan, and a Pond in sections of the U.S.
- Tramlines or candles (called Chopsticks in Korea and the Mirror in Denmark).
- The Inverted Cradle or Manger
- X's and Diamonds are really inverted Soldier's Beds.
- Cat's Eye (called Cow's Eyeball in Korea and Horse Eye in Japan).
- Fish in a Dish (called Rice-Mill in Korea and Musical Instrument in Japan).
- The Clock ends the game, or you can go back and repeat some of the others positions.

Creative people use creative names for their organizations or companies. There is a company called Cat's Cradle Needleworks that sells needlework accessories.

Apache Door, Little Finger, A Rabbit, Carrying Wood, Many Stars, An Owl and Jacob's Ladder are some of the many other string figures.

In Mathworld a set of string figures are shown. They mention Braid Groups and Knot Theory and a bibliography including Mathematical Recreation at: <http://mathworld.wolfram.com/StringFigure>.

Dis un Dat ☺

By Philip fishl Kutner

A prefix is what is added at the start of a word. *Dis* in Greek mythology refers to the god of the underworld. It is identified with the Greek god Hades.

There are 168 English words listed in Weinreich's Yiddish-English—English-Yiddish Dictionary which start with *dis* the words may be bad, good or either depending on the situation.

The aforementioned Weinreich dictionary lists 39 Yiddish words starting with the Hebrew/Yiddish letters daled, yud, samekh. In almost every case they are close cognates of the corresponding English word.

Below is a partial list of English words and classified arbitrarily. In some cases the *dis* is like the English prefixes un, im, um, non meaning *not*. H denotes of Hebrew origin. This is followed by a list of Yiddish words starting with daled, yud, samekh.

BAD

Disabled	farkripl't
Disadvantaged	der khisor'n
Disagree	nit maskim zayn H
Disappear	farshvund'n vern
Disappointed	opgenart
Disapprove	nit haltn fun
Disaster	dos umglik
Disband	funander
Discard	avekvarfn
Discomfort	di umbakvemkey't
Discontent	di umtsufridenkey't
Discontinue	opshteln
Discord	dos umakhdes H
Discourage	antmutikn
Discrepancy	di nit oysgeshtimkey't
Discriminate	diskriminir keg'n
Disease	di krankey't
Disentangle	oyfplontern
Disgrace	der bizoyen H
Disgruntled	umtsufridn
Disgusting	nimes, khaloshesdik H
Disheveled	tsepatlt
Dishonest	umerlekh
Disillusion	meyaesh H
Disintegrate	tsefal'n zikh
Disinterested	on a pnie H
Dislike	der umkheyn H
Dismal	farumert
Dismay	der fardros
Dismiss	oplozn
Disobey	nit folgn
Disorderly	tsevorfn
Disorganized	diorganizirt

Displease	nit gefeln
Disregard	nit kukndik oyf
Disrespect	umderekherets H
Disrupt	farshtern
Dissent	di neynzogung
Distort	fardreyen
Distract	opvendn
Distraught	tsetraytlt
Distress	di tsore H
Disturb	shtern

GOOD

Discern	bamerkn
Disciple	der talmid
Discipline	di distsiplin
Discourse	di ophandlung
Discover	antdekn
Discreet	diskret
Discussion	di diskusie
Disentangle	oyfplontern
Disinfect	disinfitsir
Distinguish	oysteyln

EITHER

Disburse	oystsoln
Discharge	der oysgos
Disclose	antplekn
Discount	di hanokhe H
Disguise	di farshtelung
Dispatch	aroysshikn
Disperse	tsetraybn
Displace	farrukn
Dissolve	tselozn
Distance	der mehalekh H
Distinct	bazunder
Distribute	farteyln

Yiddish words in Weinreich's Yid.-Eng.—Eng.-Yid. Dictionary starting with daled, yud, samekh.

disiluzionirung	Disillusion
disinfitsirn	Disinfect
der disonants	Dissonance
di disaprobatsye	Disapproval
disorganazir	Disorganize
di dishamonye	Disharmony
di distants	Distance
distilirn	Distill
distrikt	District
di dislokirung	Dislocation
di disenterye	Dysentery
di disertatsye	Dissertation
di dispozitsye	Disposition

Chelm Stories from Atlanta, Georgia

By Jacob Yankev Szczupak

Editor's note: This is in response to Fishl's stories of the Yenemsville Yiddish Club's visit to Chelm.

In shaykhes mit dem bazukh in khelem bay dem yenemsvils yidish klub vil ikh khutspedik araynvarfn mayne dray groshn un prubirn oyfklern dem oybn dermontn klub un di khosheve leyener viazoy iz khelem gevorn baflekt iber der yidisher velt mit a bilbl {framed}, az zey zenen di greste naronim.

Fregt zikh a frage—funvanen shtamt ot di gruntloze bube-mayse? ha?

Deroyf zenen faran etleke entfer-variantn. vel ikh prubirn tsuvisn makhn di farintereserte leyener mit dray variantn. un ot iz di ershte mayse.

Men hot aroysgenumen fun oylem haneshomes dray zeklekh mit neshomes. eyn mit hoyle naronim, eyn mit khakhomim un eyn kleyn zekl mit gor groyse khakhomim. fun dem dozikn tayern zekl hot men nor gevolt tsushmeltsn un tsugebn a krishkele, dos heyst: ven men vet aroplozn a shtot mit khakhomim, vet men fun dem kleynem zekl tsushitn vi a zeltn gevirts a neshome fun a gor groysn khokhem.

Haklal, men hot gegebn a malakh di dray zek un im geheysn fliyen iber der velt un shitn loyt der plan.

Vi er flit azoy iber der velt, flit er farbay khelem. shteyt in der mit khelem a groyser barg. oyf groysn barg iz demolt gevoksn a vilder boym mit shpitsike tsveygn. vegn khelem hot der malakh gornisht getrakht zi tsu makhn far a shtot. azoy vi er iz shoyn geven mid fun fliyen, iz er grod iber khelem gefloygn a kapetshke nideriker un gehaltn in der hant di tsvey zek, vi oykh dos tayere zekl.

Tsi der malakh hot zikh farkukt oyf dem sheynem khelemer barg, tsi er hot beklal zikh fartrakht in makhshoves, genug—dos tayere zekl hot zikh fartshepet in di shpitsike tsveygn fun khelemer boym. derfun iz gevorn a lokh inem tayerstn zekl. di neshomes fun di groyse khakhomim hobn zikh oysgeshit iber khelem un dort ongehoybn tsu vaksn.

A vort iz a vort! tsugezogt iz tsugezogt! ot hot ir aykh di tsveyte oysgetrakhte mayse, anander variant fun dem umfarshemtn bilbl legabe khelm un di khelemer! (loyt undzer barimtn folklor zamler noakh prilutski).

In khelem iz faran (az ir veyst shoyn vegn dem) a hoykher barg un oyf dem dozikn barg shteyt a hoykher kloyster mit a hoykhn shpits.

Iz a malakh gefloygn iber khelem mit tsvey zeklekh neshomes—a zekele mit kluge neshomes un a zekele mit narishe neshomes. der malakh hot eyntsikvayz gedarft aropvarfn di neshomes iber shtet un shtetlekh: "na dir a kluge neshome un na dir a narishe neshome". er hot es rikhtik gedarft tseteyln, ober, fliyendik, hot zikh dos zekele mit di narishe neshomes fartshepet in dem shpits kloyster un iz tserisn gevorn. un ale narishe neshomes zenen aropgefaln in khelem!

Liber leyener, ir kent zikh nisht, mistame, dervartn oyf der driter, emeser mayse vegn der bashafung fun dem khelemer yishuv un, khotsh es iz fort a mayse, fundestvegn iz es an emese mayse.

Ergets in di gegntn fun nayntsetn yorhundert flegn shoyn zayn zeyer populer "di blondhzendike shtern", di vanderndike iber shtet un shtetlekh yidische teater trupes; oft zenen zeyere forshtelungen nisht geshtanen oyf a hoykhe madrege fun kunst-sheferishkayt. tsugepast tsu der nivo funem prostn, nisht hoykh gebildetn yidishn oylem. di aktyorn flegn kumen mit komishe, oft frekhe "shtiklekh", azelkhe vos veln gefeln dem tsushoyer.

Un der oylem flegt kimat tomid zayn tsufridn.

Es hot zikh ober getrofn, az aza min trupe iz aropgekumen kayn khelem—mit zingerins un komiker, gegebn a kontsert un—dem khelemer oylem iz di gantse shpil nisht gefeln gevorn! men hot di aktyorn oysgefayft!!! tsurik tsugenumen dos gelt un aroysgetribn fun shtot!!!

Fun demolt on hobn di shriftshetler un komiker nekome genumen in di khelemer; men hot farshpreyt iber der gantser velt a bilbl, oysgetrakht farshidnartike mayses-lign vegn der narishkayt fun di khelemer, vos, az mir veysn far a fakt, iz nisht geshtoygn, nisht gefloygn. gloybt es yo oder gloybt es nisht, di deye iz ayere.

Editor's note: Jacob Szczupak teaches a Yiddish class entitled "Oy Vey", at Emory University. He also is the leader of his Yiddish club, Di Atlanter yidish libhobers. The club meets Sundays at 11:00 A.M.

He can be e-mailed at LJSzczupak@bellsouth.net or reached by calling 404-636-5497. In addition to all of his other activities, he is the Atlanta Yiddish Network contact for *Der Bay*. When you visit Atlanta, try to attend his Yiddish club.

Der Letster Yid

Translation by Norman Sarkin

"Mayn nomen iz nit vikhtik." Ver bin ikh?

Ikh bin der letster amerikaner yid. Dos yor iz 2124, der plats is der Smithsonian institut. Ikh bin in turme, vu mentshn kenen mir zen. Menstshn kumen tsu kukn oyf mir. A mol lakhn zey fun mir. Oyf der vant hengen reshtlekh fun yidisher kultur; es iz do a talis, a toyre, bikher fun talmud un azoy vayter.

Yedn tog az ikh zits do, fartrakht ikh zikh—vi ken dos zayn? Zeks mit a halb milyon mentshn vos hobn gelebt vi yidn, ober mit hundert yor tsurik zaynen zey nelem gevorn.

Mayn tate un mayn zeyde flegn mir amol dertseyln vegn di yidishe kehiles in dem 19tn un 20tn yorhundert, di greste tsol in Los Angeles, New York un Chicago; hobn zey mir oykh dertseylt vegn organizatsies azoy vi Bnai-Brith un farshidene andere.

Ikh gedenk vi mayn tate hot mir dertseylt vi raykh un bliendik di amerikaner yidn zaynen geven. Alts iz farlorn gegangen. Der gedank matert mikh. Farvos iz dos azoy? ikh zikh an entfer! Ikh gleyb az ikh veys farvos. Kleyne zakhn hobn pasirt. Di mishpokhes hobn oyfgehert tsu geyn shabes in shul arayn; shikn zeyere kinder in yidishe shuln un bar-mitsve klasn. men hot nisht gebentsht keyn likht.

Mayn zeyde hot mir gezogt az es zaynen geven nokh gute yidn. Zey zaynen gegangen yom-kipur in shul, yedn yor hobn zey gepravet peysakh. Di bikher zogn az dos hot zikh oykh geendikt.

Tsu geyn kol-nidre in shul iz geven a shvere arbet, nisht kayn koved. Tsu firm a seyder iz geven shvere arbet. Der yidishe ritual hot ongehoybn tsu fargesn vern. Dos iz geven der ershter simen.

Ikh hob geleynt, az a rov hot gezogt: 'az di yidn kemfn far der emantsipatsie tsvishn di amerikaner un dem yidishn yishuv, es zol nit zayn kayn unterschid tsvishn yidn un kristn, s'iz laykhter zikh tsu asimilirn; un dos hot pasirt.' Un es iz shoyn mer nit geven kayn has far di yidn.

Mir hobn zikh gekrigt dos tsu dergreykhn: alts vos iz geven andersh iz mer nishto.

Yidn hobn oykh oyfgehert oyftsuhengen mezuzes oyf di tirn. Ven men hot zey gefregt oyb zey

zaynen yidn flegn zey entfern gants gikh "neyn" oder afile nit entfern.

Zey zaynen nit geblibn kayn frume yidn. Zey hobn fargesn az azoy ken nit zayn. Yidishkayt darf hobn yidn, un yidn darfn hobn yidishkayt. Eyne on di andere shtarbt.

Farvos hobn di memtshn, dos nit gezen? Mit 50 yor tsurik hot zikh alts geendikt.

Di arabishe lender zaynzen shtarker gevorn. Zey hobn gevolt az yizroel zol untergeyn. Mit tsvey kleyne nukleare bombes, zaynen 5-1/2 milyon isroelim umgekumen, un di erd is krank gevorn.

Ven met hot dos gevizn der televisie iber der gantser velt, hobn di amerikaner yidn gezogt: "Vos hob ikh gekent ton?"

Ven mer vi 150 yor zaynen ariber, "zint ander" man hot geshokhtn 6 million yidn, hot mir mayn tate gezogt—mentshn veln keyn mol nit fargesn "Di shoa".

Zey hobn tsugezogt as zey veln helfn yidn iber der gantser velt. Zey hobn tsugezogt gebn gelt far yisroel un oykh di yidn zoln progresirn.

Iber der tsayt hot di tsdoke oyfgehert un di mentshn hobn fargesn vos zey hobn tsugezogt. Vi kenen mentshn azelkhe zakhn fargesn?

Ven mentshn farlirn zeyer shtolts, religie un isroel— iz alts farlorn.

Ikh bin der letster yid in amerike.

In veyniker fun 20 yor vel ikh shtarbn. Kayn ander yid vet nit kumen vayter oyf der velt. Got, farvos hobn mir dir farlozn?

Keyn zakh iz nit umeglakh farn mentsh oyb er vil es ton.

Editor's note: Norman read this article in English about 10 years ago in a national newsletter for the deaf and hard of hearing and translated it with the aid of Raquel Leisorek.

He was born in South Africa. His father was born in Lithuania, and his mother in South Africa. The Sarkin's daughter and family live in Israel so his wife, Heather, and he spend several months a year

The Ten Commandments of Yiddish

By Philip Fishl Kutner

THOU SHALT

• Join a Yiddish Club

Yiddish Clubs come in many varieties. There is at least one type that fits your likes and abilities. There are those for just speaking, just reading or just writing. Most of all, if no Yiddish club exists nearby; you are commanded to help start one. It is a mitsve, and you will also receive a great deal of fargenign.

• Sing Yiddish Songs & Tell Yiddish Stories

When you are a baby your mame sings little lullabies. As a child you learn little ditties for special occasions—like jumping rope. As a teenager your thoughts turn to love, and you sing love songs. As a bobe-zeyde you tell the grandchildren stories of your childhood and those of your parents. You are commanded to pass on your Yiddish heritage!

• Speak Yiddish

Your Yiddish is a very beautiful language. It rolls off the tongue and is a mekhaye. There are words that have no equivalent in any other language. The Yiddish poetry and proverbs are more meaningful and the jokes are funnier when expressed in mame-loshn. I promise you that the more you use it, the easier it becomes. You will enrich your life and those around you.

• Learn the Hebrew Alphabet

It was the first alphabet that our ancestors used. Some believe that He wrote using the Hebrew letters. All of the great Yiddish poets and writers used it, and reading their masterpieces in the original is much more fulfilling. You are not an old dog—you can learn new tricks. You are so commanded.

• Read Yiddish

Read Yiddish regularly. Your great Yiddish writers poets and lyricists have produced some of the world's great literature, poetry and songs. This rich heritage should be used daily and not become dust on the shelves of old libraries. Learn about the lives of those who produced this literature, poetry and songs. Also read Yiddish journals, newspapers and bulletins.

THOU SHALT NOT

• Miss Yiddish Club Meetings

Once you have joined a club, and helped get your club to join the International Association of Yiddish Clubs (IAYC), your efforts are not finished. Each of you is unique and has something special to offer. Just as in nuclear physics, there is a critical mass. You have a wonderful obligation to attend meetings.

• Use Transliteration Exceedingly

Just as we use a crutch only when we are physically disabled, so should we use transliteration only when we are not proficient with the Hebrew Alphabet. Yiddish is universal—transliteration is unique for each language. A Russian speaker cannot understand English transliteration. It should be your endeavor to learn to read Yiddish using the Hebrew Alphabet.

• Discard Hebrew

Hebrew is no longer the language solely for men praying in the synagogues and for the learned men to correspond. The Hebrew alphabet is our Yiddish alphabet. Many of our words come directly from Hebrew—albeit pronounced differently. Even Israel is seeing not only an acceptance of Yiddish, but is fostering it. Be sure to visit the Yiddish centers when visiting Israel.

• Discard Old Yiddish Books

The birth and growth of the National Yiddish Book Center in Amherst, Mass. is a story that will be told and retold for generations to come. It is the story of a young man with a vision who worked tirelessly to save and distribute Yiddish books that otherwise would be discarded. It is somewhat akin to saving lives. Save old Yiddish books!

• Say Yiddish is Dying

All the enemies of Yiddish, whether dead or alive, have pummeled mame-loshn, but mame has not forsaken her children. Your mame has not—and will not forsake you—motherly love can overcome all barriers. Assimilation, Hitler, Stalin, and Israel have pummeled mame, but she rebounds and will not stay down. You are living proof of Yiddish survival

The Yiddish Mall Movement & Yiddish Ambassadors

The mall has it all!
Cooperation is the basis of success!
Use the team approach to problem solving!

Rugged individualism was great in the pioneer days and in non-team sports. However, in a world of increasing globalization, the need for networking becomes even more critical.

In a previous article mention was made of how former Yiddish loner organizations were beginning to cooperate by sharing facilities and expenses. The Workmen's Circle building, and the new YIVO headquarters are examples.

There is no umbrella group that promotes and speaks for all Yiddish organizations. Each little Yiddish group is trying to get its share of a tiny pie. The UJA and United Way are examples of successful cooperative fundraising.

Der Bay has advocated the greater benefit to clubs to have them belong/subscribe to different organizations/publications. This is especially true for small groups. If each person receives a different magazine/journal/newspaper/newsletter/ then a report could be made of a single article and even a lending library could be established as members shared the information.

Most articles in *Der Bay* have not been copyrighted. We feel that the greater Yiddish community is best served by having the information freely available to all readers.

While there is travel to conferences, institutes, and summer programs, we tend to go to places closer to home. As a rule, our International Association of Yiddish Clubs (IAYC) conferences have many local attendees. By constantly moving around we have been able to bring top-notch Yiddish programs to, dynamic but smaller Yiddish communities like, Baltimore, Milwaukee and Minneapolis. Thus IAYC is a true Yiddish ambassador.

We need to encourage readers and members to attend the wonderful Yiddish events like the Workmen's Circle Summer JCE, NYBC, YIVO, CIYCL, Yiddishkayt LA, KlezKamp, Ashkenaz, Yugntruf's yidish-vokh, Folksbiene performances, KlezKanada, KlezCalifornia, the Charlotte and JCC Chicago Yiddish Institutes, Dora Teitelboim programs, and especially the other wonderful ones that are in Canada, Israel, Eastern and Western Europe and Australia.

The J.C. of Teaneck Yiddish Club

The Jewish Center of Teaneck Yiddish Club meets one evening a month during the Autumn, Winter & Spring, providing a place to hear Yiddish literary selections and articles, jokes, poetry and songs and a friendly place to speak to others in Yiddish. We have a dinner party meeting, a Hanukkah party and a trip to the Folksbiene Yiddish Theater every year. Light refreshments are served at meetings. Yearly dues are \$10 a person or \$15 a couple.

In addition to the literary, current events and cultural books and articles brought to the meetings by our members, we also benefit from the excellent materials we receive being an active part of the International Association of Yiddish Clubs. In 2006, from July 6 through July 9 our Club will have the pleasure of hosting the 10th Conference for the International Association of Yiddish Clubs at the Marriott Glenpointe Hotel. This conference will feature professional entertainment, vendors, workshops and sessions with speakers of world renown and opportunities to share experiences with people that are involved with all aspects of Yiddish culture.

For information about how you can get involved with the Jewish Center of Teaneck Yiddish Club or the IAYC conference contact Gregg Hudis at 201-833-4748 or GrHudis@optonline.net. Gregg is also a zamler for the National Yiddish Book Center.

Rokhl Mark Shraybt

As always, the minute I receive *Der Bay* everything is put aside to read your outstanding informative newsletter in its entirety.

In this last September 2005 issue you included my letter to you regarding my father opening the Yiddish school in 1924. It was called The Workmen's Circle Yiddish School (not the Women's Circle Yiddish School).

My father insisted not only that the boys enroll in the school, but also the girls. The fathers of the boys told my dad, "We can hardly afford to send the boys—it would be impossible to also send the girls."

To which my father replied, "You don't have to pay for the girls if you can't, but they must get the same education as the boys. The little girls will grow up to be the future mothers, and I want them to learn about our beautiful Jewish heritage so they can teach it to their children—how they should walk with pride to be a Jew

Gerben Zaagsma Writes from Italy

Tayerer Fishl,

Just checked Der Bay and wanted to say you have a very nice collection of links there. Many are unknown projects for me especially in the US.

Tayerer Gerben

I linked your site to *Der Bay's* list of Yiddish Links. This is an excellent start. You may find sites that already have small sections that are very detailed that would save you time and be quite good.

Tayerer Fishl

Thank you very much. I had a closer look at your site during the day. The amount of information is really wonderful. I didn't know of the existence of an association of Yiddish clubs.

I wonder if I can also ask you another question: my PhD research is on Jewish volunteers who fought in the Spanish Civil War (or more precisely, how Jewish leftists in Paris, London, maybe also New York) were dealing with the SCW. If you have any information on this topic, or know any people, I would be very grateful.

Liber Gerben,

It has been a while since I last heard from you. What are you doing now?

Liber Fishl,

Thank you for your mail, I am doing quite fine and actually very busy. In the past months I have been a lot in Paris to work on the Yiddish communist newspaper *Naye Prese* and I wrote some first drafts of chapters for the thesis. Meanwhile I also found lots of information in the USA and I will visit New York in the coming year to work in YIVO and other places. So much material and so little time! But I love the research. Unfortunately I had little time to expand the website, I hope to be able to do that a bit more after this summer.

Gerben Zaagsma, Research Student
European University Institute
Department of History and Civilization
Villa Schifanoia
Via Boccaccio 121
I-50133 Firenze, Italia

GSM: 0039-347-2233405
Email: Gerben.Zaagsma@iue.it

Preserving Memories

By Ben Giladi

Lilke Majzner-Nutkowicz came to the Piotrkow Ghetto from Lodz in 1940 with her father Pinie and her brother Elek. Their uncle, *Tetlok*, Dovid Nutkowicz received them with open arms. He was the Chevra Kadisha Registrar and Askan {Hebrew term for a person very involved in community service} in Piotrkow Trybunalski.

Lilke lives in Los Angeles and is a prominent Yiddish activist, lecturer and writer. She was compelled to write this wonderful essay, after reading in our latest "Voice of Piotrkow Survivors" the tragic study about the inhuman creature, Yona Lewy.

She decided to tell posterity about the good people, the wonderful souls she had the honor to know in the Piotrkow Ghetto—images of Heroes of ethics and valor. Among those she pays tribute to are her uncle Dovid, Yakov Berliner, the Nisenholz Brothers, Esther Wolsztajn, Berisz Rozenberg, Motel Apelowicz and her late husband Szloime Majzner. Her essay, so beautiful and moving, about this remarkable generation really strikes a chord in our hearts.

Editor's note: Lilke Majzner's article, "A dermonung fun a shtot" was published in the August-September, 2005 issue of the Voice on pages 37-39.

Lilke is the leader of The Los Angeles Yiddish Culture Club, the premiere Yiddish club in the Western U.S. Its fall season starts on Sunday, October 2 with guest speaker Daniel Galay, President of the Israel Yiddish Writers Club. The club meets bimonthly. Call 310-275-8455

Her presentation at the IAYC Conference at UCLA was one of the best ever given at any IAYC Conference.

Ben Giladi is the founder and editor of the "Voice of Piotrkow Survivors." It is quite a remarkable publication, for it contains articles in Yiddish, Hebrew, Polish and English.

Anyone who has an ancestor from Piotrkow Trybunalski will find this journal fascinating. Mr. Giladi mentioned that there are 3 towns in Poland named Piotrkow (comes from the name (Peter). The other 2 are smaller and less significant. Trybunalski means tribunal. It was an important site of a court.

Yiddish Geography

Those of us who were born in the United States usually have a poor knowledge of Eastern Europe—especially the geographic boundaries of pre-WWI. Below are names of places of Yiddish interest that we have read about, but may not know where they currently or formerly were located.

According to Chayale Ash several of these places became part of **Romania**.

Bessarabia from Russia. Today this region is the country of Moldova

Bukovina from Austria. It straddles southwest Ukraine and northeast Romania

Transylvania from Hungary. It is in the west central part of Romania

Dobrogea from Turkey. It is between the Black Sea and the Danube River (the second largest river in Europe next to the Volga).

Pale of Settlement included a good part of present-day Belarus, Lithuania, Poland, Ukraine, and parts of western Russia. Jews were restricted to this area.

White Russia is another name for Belarus.

Galicia covers southwest Poland and parts of Ukraine

Silesia today is in southwest Poland and a small section of Germany.

Birobidzhan is the “capitol” of the Jewish Autonomous Republic which borders China.

The Hasidic dynasties are usually named after the city of origin of their founding rebbe.

- Satmar: Satu Mare Hungary
- Lubavitch: Town in Russia
- Ger: Góra Kalwaria, a town in Poland
- Vizhnitz: In the Ukraine
- Belz: Currently in the Ukraine
- Bobov: Bobowa in Galicia
- Skver: Skivra in the Ukraine
- Spinka: Town in Hungary
- Pappa: Pápa in Hungary
- Breslov: Bratzlav in the Ukraine
- Rachmastrivka: Chernobyl in the Ukraine
- Amshinov: Mszczonow in Poland
- Klauseneberg: Transylvania in Hungary
- Lublin: City in Poland
- Modzhitz: Modzice in Poland
- Munkacz: Mukacheve in the Ukraine
- Nadvorna: Currently in the Ukraine
- Zidichov: Zidichov in Galicia

Wikipedia website lists over 200 Hasidic dynasties.

In the major cities in the United States early on there were sections or streets where Jews were densely concentrated. However, most of these original areas now have been taken over by other minority groups—as the Jews have moved up and out to the suburbs.

New York City: Lower East Side of Manhattan

Los Angeles: Temple St. to Boyle Heights to

Chicago: Douglas Boulevard on Old West Side

Miami: Third Street

Boston: Blue Hill Avenue in Dorchester

Cleveland: East 105th Street, Glenville
Kinsman Ave., Kinsman

Detroit: Hastings Street

San Francisco: In the Western Addition, McAlister and Fillmore Streets.

Baltimore: Lombard Street

Buffalo: Hertel Avenue

Philadelphia: South 7th St. in South Philadelphia

St. Louis: Skinker Blvd. in the West End

Minneapolis: Plymouth Avenue in the North Side

Milwaukee: Walnut Street

Seattle: Jackson and Yesler Streets

The same situation occurred in Canada. In the larger cities Jews eventually also moved to the suburbs.

Toronto: Parliament Street in the East End

Montreal: St. Lawrence and Ontario Streets

Winnipeg: Selkirk and Main Streets The North End

Victoria: Originally on the waterfront, and had more Jews than Vancouver

As is the case with all research, there may be errors or differences of opinions. If any reader has corrections or additional information about the old Jewish sections of cities, please share it with your editor and with our readers.