

Der Bay

The International Anglo-Yiddish Newsletter

April 2008

Vol. XVIII No. 4

The XII IAYC Conference, La Jolla, CA, Oct. 24-27, 2008 Keynote Speakers in Plenary Sessions

The Plenary Sessions

Each morning starts with a plenary session (everyone in the Ballroom.) These lectures are by experts in their field. They will be recorded and the CD will be sent to member clubs as part of the IAYC packets.

Boris Sandler

"Di evolutsye fun der yidisher literatur nokh der tshernovitser konferents biz haynt"

Boris Sandler was born in Beltz (Besarabia), graduated from the Music Conservatory in Kishenev and wrote for the Moscow Yiddish magazine "Sovetish Heymland." Later he joined its editorial board. In 1989 he created a Yiddish Show on the Moldovian State Television - "On the Jewish Street."

He is the author of two documentary film scripts. From 1990 till his immigration to Israel in 1992, he was the Yiddish Editor of the bilingual journal "Undzer Kol" in Kishinev and President of the Yiddish Cultural Organization of Moldavia.

Sandler authored 7 fiction books and edited the children's magazine "Kind un Keyt". His works were translated into Hebrew, Russian, Rumanian, English, French and German. Since 1998 he has been Editor-in-Chief of the Yiddish *Forverts*. From 1999 to the present, editor of the Forward radio show.

Dr. Motl Rosenbush

"Der aroysfoder fun yidish" "The Challenge of Yiddish Today"

Dr. Rosenbush is a native Yiddish speaker who was born in Lublin, Poland. Motl was chairman of the Russian Department at the University of New Hampshire. He has developed Yiddish-speaking Yugntruf *soives* in New York City.

He translates from Yiddish, Russian and Polish into English for the U.S. Holocaust Memorial Museum in Washington, D.C and has run Yiddish workshops in Brussels, Paris (at the Medem Bibliotheque with Professor Yitzhok Niborski), Washington, D.C., and at the IAYC Conference in Baltimore, Maryland. Motl is the current Vice President of the IAYC.

Yiddish of Greater Washington is one of the Yiddish organizations that benefits from his efforts. Another major interest is the new Yiddish dictionary, for he is a major participant in bringing this important work to fruition.

Yale Strom

"Labushnik Loshn: The Secret Language of the Klezmers"

Yale is a director, composer, musician, writer, photographer and playwright. He is a pioneer among klezmer revivalists in conducting field research in Europe among the Jewish and Rom communities. His work focuses on all aspects of Jewish and Rom culture, from post-WW II to the present, especially the use and performance of klezmer music. He is on staff at U.C. San Diego.

Yale Strom is the world's leading ethnographer-artist of klezmer. He has published 10 books, directed 6 films and leads 2 klezmer bands—Hot Pstromi in New York, and Klazzj in San Diego. He performs with his wife, Elizabeth Schwatz.

Conference website: www.derbay.org/lajolla/

Conference Chairman Norman Sarkin:
normansarkin@yahoo.com

Conference questions Fishl: fishl@derbay.org

A Letter from Rapid City, SD from Ann Stanton

It is good to hear from you. Since you asked about my exciting news, I'll tell you about our *frayndine*. Sonia Fuentes, is a very busy lady, has lots of travel and lots of friends, but she took the time to arrange a speaking date for me—just based on a meeting we had here in Rapid City, thanks to you, I didn't even have to ask!

I'll be going to Sarasota, Florida (a long way from South Dakota) to speak to a group at a synagogue there. They want to hear about the Pioneer Jews of the Black Hills Gold Rush. I'll have lots of surprising things to tell them, but probably the most surprising is that there are, or ever were, Jews in South Dakota! One of these days there'll be a book coming out about it.

Other than that, my youngest son graduates from MIT in June, and I'll be going to Boston. for that. He has a real Yiddishe kup. Excuse me for kvelling.

How's by you, Fishl? And what news do you have these days? I'll bet you could tell people plenty of surprising things about Jews all over the world! I love reading stories about your Mama in *Der Bay*. You had a very interesting childhood there in New Jersey.

We would sometimes go to the Catskill Mountains. We stayed at a *kokhaleyn* in Wurtsboro one year, but it didn't have the wonderful fresh milk or homegrown foods that you recall so well. I did love being in the country, and still do, although I seldom get far from town.

So zay gezint, stay well, and keep doing what you do... it's a *mitzvah* to work so hard to keep Yiddish alive.

Channah

Editor's note: Ann is our contact for her area in The Yiddish Network (TYN). There are contacts in every state and 35 countries outside of the States. When you travel or relocate, these people are wonderful resources for Yiddish contacts in their area. Some are Yiddish teachers while others are leaders of Yiddish clubs and some live in distant places where there are very few Jews.

There are contacts in 14 major Canadian cities. The lone one in which we have not been able to get a contact is Quebec City. If anyone knows of a person interested in Yiddish living in Quebec City, please let us know.

Where My Yiddish Comes From by Murray Meld

Just before quotas nearly ended emigration from Eastern Europe, we came from Daugavpils, Latvia. At the age of two I was equipped to communicate in the New World with my Momma's *loshn*. As with my father and brother, Yiddish served us well. But with Polish and Slavic neighbors, my parents fell back on those other languages. We kids picked up words like *karove* for 'cow,' *pavolye* for "take it easy," *patkove* for "horseshoe" and *katchalke* for "rolling-pin."

Public school in Bayonne, New Jersey, was a great assimilator. Kind though they were, our teachers felt duty-bound to make us "little Americans." They succeeded, but Kheyder after school reminded us of our difference. At the same time, my parent's drive to become citizens and father's exposure to workmen from other lands made English useful away from home. The presence of my uncle and involvement with the Arbeter Ring was a language and cultural refresher for all of us.

In 1935, my father bought a small business on Orchard Street on New York's Lower East Side. That street brought me face to face with a more "choice" Yiddish than I had ever heard before. After that experience, I enrolled at City College where, perforce, use of Yiddish or any accent, was proscribed—nor was it used in the political rancor of those Depression years on campus. For me, there was also this hiatus in the Army where, as a radio operator, my *lingua franca* was the International Morse Code.

The "G.I. Bill" and a scholarship at Columbia University's graduate School of Social Work gave me my profession in 1949. My specialization was "community organization," which paved the way for Sophie, my wife, (also an M.S.W. from Columbia) and our daughters to experience life first in New York and then in Columbus, York (PA), Stamford, Santa Monica, Seattle, Hartford, and St. Louis. Except for Sophie's use of Yiddish in family counseling, Yiddish was hardly part of our career, social involvement or interest at home.

It was returning to Seattle after my retirement as Dean of Saint Louis University's School of Social Service in 1984 that brought Sophie and me back to our cultural heritage. Here we discovered the *Yidishe Grupe* that had been going on for a decade and which accepted us with open ears and hearts. Our knowledge and use of Yiddish has been revitalized in the subsequent years.

Shayles un Tshuves in "Hilkhes Libe"

(Questions and Answers in the Matter of Love)

[transliterated and annotated by Goldie Adler Gold] *Forverts*: Aug. 24, 2007

Tayere Khaznte,

Mayn tokhter volt gevolt zikh randkevn [date] mit a nit-yidishn bokher. Zi iz a gute un a kluge. Ikh veys nisht vos ikh zol ir zogn. S'iz vikhtik far undz az undzere kinder zoln khasene hobn mit yidn, ober zi iz nokh zeyer vayt fun khasene hobn. Tseyln oykh di 'high-school' romanen?

Tayere Farzorgte Mame,

Ir hot geentfert oyf ayer eygener shayle [question]. Oyb khasene hobn mit a yid iz vikhtik in ayer mishpokhe, darf zi oykh randkevn [date] mit a yid-un dos iz der eyntsiker veg. Ayer tokhters 'high-school' batsiungen [relationships] veln bashtimen [determine] mit vemen zi vet zikh shpeter bakenen. Ikh vintsh aykh hatslokhe [success] inem shmues, ven ir vet ir dertseyln—mit libshaft--farvos ir halt nisht fun ir plan.

Tayere Khaznte,

Ikh bin 28 yor alt un kh'hob gefunen mayn bashertn [destined one]. Mir zenen beyde farlibt un hobn bashlosn, az mir veln oyslebn undzere teg tsuzamen. Mir tuen kimat alts tsuzamen, un mir hobn lib tsu farbrengen mit andere mishpokhes oykh. Undzer lebn iz kimat perfekt. Di eyntsike problem iz gelt--Gelt iz zeyer vikhtik far Allen. Er hot zikh tsugezogt az er vet nisht khasene hobn biz er hot nisht a milyon \$ in bank. Allen arbet in a guter yurisprudents-firme [law firm] un hot a gute parnose, ober iz nokh vayt fun dergreykhn zayn finantsyeln tsil [goal], un ikh ze nisht keyn sibe [reason] tsu vartn. Vi azoy ken ikh oyf im virkn, er zol fargesn in gelt un khasene hobn mit mir itst? Ayer - Umgeduldike

Tayere Umgeduldike,

Nit kukndik oyfn inyen [matter] fun gelt, tsi filt zikh Allen greyt khasene tsu hobn mit aykh? Tsi vil er khasene hobn mit aykh azoy shtark vi ir vilt mit im? Mayn ershte reaktseye oyf ayer frage iz, az dos veln fardinen azoy fil gelt iz nor a terets [excuse]. Oyb dos iz take azoy, un ir hot zikh beyde lib vi ir bashraybt, darft ir hobn an erlekhn [serious] shmues un gebn Allen tsu farshteyn, az dos lib hobn hot nisht tsu ton mit gelt in bank. Oyb dos gelt iz mer vikhtik [important], iz er nisht vert ayer libshaft. Oyb er zogt, az ir zent yo mer vikhtik, vintsh ikh aykh a mazldik lebn tsuzamen. Ir zent mer vert vi a ilyon \$.

Tayere Khaznte,

Ikh hob zikh geget farayorn [last year]. Sof-kol-sof, fil ikh zikh greyt tsu geyn oyf randkes [dates] mit mener. Di problem iz, vos ikh veys nisht vi azoy zikh tsu bakenen mit mentshn. Ikh bin in mayne shpete 40er yorn un di mener vos ikh ken, hobn shoyn khasene gehat. Inem kleynem shtetl vu ikh voyn, zenen nisht faran keyn nisht-khasene-gehate. Vu heybt men on?

Ayer - grushe [divorcee]

Tayere Grushe,

Koydem-kol, darft ir trakhtn vegn zikh vi fun a froy, an antik [special]. Ir darft zikh nisht prezentirn tsu der velt, der iker [chiefly], vi a gegete. Heybt on zikh tsu bateylikn [take part] in aktivitetn vos ir hot say-vi [anyhow] fun zey hano. Me ken keynmol nisht visn, vemen me ken bagegenen in teater, oder oyf a tenis-farmest, oder a leyenkrayz. Azoy arum vet ir gut farbrengen mit emetsn, tsi nisht. Oyb ir voynt in a kleyn shtetl, fort oyf tshikaves [curiosity] in der noentster groysn shtot. Koyft dortn di lokale tsaytung un git a kuk ver se shraybt inem "bokher-meydl"-opteyl fun di shadkhones-zaytn [matchmaking...].

Haynt iz di internets oykh an oysgetseykhnter [outstanding] oyfn zikh tsu bakenen mit mentshn, vos ir vet nisht bagegenen oyf der gas. Toyznter shidukhim hot men geshlosn, a dank di vebzaytlekh J.Date, eHarmony un match.com frumster. Farshraybt zikh haynt.

Tayere Khaznte,

Ikh hob shver gearbet mayn gants lebn, un hob letstns zikh pensyonirt [retired] tsu 65 yor. Itst farbreng ikh mayne teg azoy--ikh shlof shpet, leyen di tsaytung, khap a driml, es groyse moltsaytn, un leyg zikh fri shlofn. Mayn vayb ken es shoynt mer nisht oyshaltn un zogt, az ikh bin gevorn an alter man. Tsi kumt mir nisht a bisl ru un opshpan?

Tayerer Pensyonirter, [retiree]

Ir hot zikh pensyonirt fun ayer arbet, ober nisht funem lebn. Farbrengt mit ayer vayb aktiv; bazukht tsuzamen di unternemungen vos ir hot nisht gekent bazukhn ven ir hot gearbet a fule vokh. Planirt a vakatsye! Geyt tsu fraynd. Ikh meyn, az ir vet nokh kenen zikh opruen un hano hobn funem lebn oyf a nisht geayltn [unhurried], pamelekhn oyfn.

Oxford Centre for Hebrew And Jewish Studies

Part-Time Lectorship in Yiddish

Applications are invited for the post of part-time Lecturer in Yiddish. The primary responsibility of the Lecturer will be to teach Yiddish to graduate students with varying levels of prior knowledge of the language, as well as up to three hours a week for a Yiddish *Ulpan*.

Applicants should be fully qualified in both the spoken and written Yiddish language. Experience in teaching Yiddish at university level is highly desirable. The Lecturer will be expected to reside in Oxford, England, or within a comfortable commuting distance. Teaching undertaken by the Lecturer is normally conducted at Yarnton Manor near Oxford and in the Oriental Institute in Oxford.

The appointment is to begin on 1 October 2008. Salary on the University Grade 6 scale, £23,692-£28,289 per annum, *pro rata* to average teaching hours worked in University Full Term from a minimum of 4.5 hours per week to a maximum of 16.5.

Further particulars are available from Martine Smith-Huvers,
Oxford Centre for Hebrew and Jewish Studies,
Yarnton Manor, Oxford OX5 1PY
England
(tel: +44(0)1865- 377946; fax: +44(0)1865-375079,
email: registrar@ochjs.ac.uk), and at
<http://www.ochjs.ac.uk>.

Applications, including a covering letter and CV, should be sent to Mrs Smith-Huvers by 23 April 2008. Applicants should also arrange for three academic referees to write directly by the same date.

The Oxford Centre for Hebrew and Jewish Studies is an equal opportunities employer.

Editor's note: Prof. Joseph Sherman who originally came from South Africa sent this post. While there he was The Yiddish Network contact. This post also appeared on Mendele online.

Professors Joseph Sherman and Gennady Estraiikh recently edited the Proceedings of the 6th Mendel Friedman Conference — David Bergelson From Modernism to Socialist Realism. Studies in Yiddish 6 Legenda: Oxford, 2007 £48.00 (\$89.50 US) Hardback 378pp ISBN-13: 9781905981120

A Letter from Toronto

By Les Nirenberg

Editor's note: Les like many Canadian and overseas readers receives the abbreviated (8 pages) edition free online. This has greatly increased readership. Club leaders, teachers or translators not receiving the hardcopy may be added to the abbreviated online issue of the monthly issue of *Der Bay*.

Let's make it a-fishl. I like your newsletter and am looking forward to getting more, especially the issue where you'll be writing about our own Toronto Bletl. Keep it up. If there is anything I can do to help you, please let me know. I have lots of opinions.

Here's a news item: A local female politician in the Toronto suburb of Mississauga got up one day in a city hall meeting and made some unflattering remarks about that town's octogenarian (also female) mayor. When asked by the press to elaborate, she answered: "I was only 'putzing around'." A local columnist challenged her on the word "putz."

Obviously she had no idea what the word meant. To me this is just one example of:
1) how widespread, though often misunderstood, Yiddish has become in North America, and
2) how Goyim have even gone so far as to invent Yiddish words.

Another example: "Shimmozle." Not shlimazl. We all know a shlimazl is a poor sap who has hot soup accidentally dropped on him by a shlemiel. What then is a shimmozle? To them it means a messy situation. To me, a Yiddish speaking Jew, it's a Goy-invented abomination. Something like gedempte pork chops. What do you think?
Les Nirenberg, founding editor of *Dos Bletl*.

Tel Aviv University's Summer Yiddish Program Cancelled

Rebecca Finkel
Student Relations Coordinator

I received your message regarding Tel Aviv University's Summer Yiddish Program. Unfortunately the program will not be held this summer due to the faculty strikes at the university earlier in the year.

For more information please visit:
www.telavivuniv.org/YiddishTrack.aspx
Feel free to contact me with any questions.

Irene Fishler (Ehrenkranz) Writes from Haifa, Israel

Thank you and Chana [Mlotek] very much for this information. I am happy to see that I understand every Yiddish word in this text. I'm "new" in this field. My knowledge of Yiddish is superficial although my father was a quite well known Yiddishist in Bucharest of my childhood in the 1950's. He took me often to the State Jewish Theater, and was a personal friend of the Director, Israel Bercovici. He left Czernowitz for Rumania in 1946, and I was born in Bucharest that year.

Claude Hampel Writes from Paris

You already sent us the image "Listed in AJSID" that we displayed on our site, www.bernardlazare.org <<http://www.bernardlazare.org>>, next to the cover of Yidishe Heftn. Our site has been updated and is now functioning correctly.

In order to achieve the posting, please correct the title which must be YIDISHE HEFTN (with one D) and to add our site so that people interested in subscribing might view the magazine and the procedure to be followed.

Would you kindly write along with the title of our magazine this line: the only European monthly review in Yiddish - published by Cercle Bernard Lazare, Paris?

Hoping that everything is ready to go, we look forward to hearing from you soon.

Claude Hampel, Editor in Chief.

Thank You, Louis Heit

I am truly overwhelmed at the spontaneous generosity of Louis Heit who, without hesitation, mailed me a copy of *201 Yiddish Verbs ...* along with a note saying that he read my letter in *Der Bay* concerning my quest to learn the language and sought my postal address from you. I am deeply touched at this and do not have enough words to express my gratitude for such a kind and thoughtful gesture.

I want to speak to Louis Heit and thank him. Can you provide me with his telephone number or email address? If not, I will write to his mailing address. I also thank you for your role in this very sweet situation. As I said, I am touched beyond words. Are you personally acquainted with Louis Heit?

Sondra Jacobs, Cleveland Heights, OH

Tongue Twisters A Great Club Activity

To lighten up a meeting or to bring in a change to the same routine try some Yiddish humor or a few tongue twisters. You might even try to make up some of your own. There are certain letters and combinations of letters that lend them to tongue twisting.

Use a stopwatch with a second hand. Have the contestants say a series of twisters. If they do not say it clearly, the judges stop and make the contestant start over. The idea being to read it as fast as possible but having the words come out distinctly.

The Judges decide how many times twisters should be repeated —call them house rules.

Dovid Kunigis, Mr. Yiddish of Montreal sent in this one.

Tshepun, vos tshepestu zikh,
az ikh tshepe dir nit,
farvos tshepestu zikh?
tshepe zikh op fun mir.

Nudnik, why are you bothering me? If I don't bother you, why are you bothering me? Leave me alone. (meaning bug off)

Rick Turkel sent this in to Mendele.

Di post iz mit paketn bapakt

Another post on Mendele came from Toronto attorney, David Sherman. I sometimes give our kids this tongue-twister as a genuine instruction: "shpil shtil in shpil-shtib" ["Play quietly in the playroom."]

Max Appelbaum said that his father taught him:

Fun Alesk biz kayn Brisk
Trogt a fiks a biks in pisk.

Fishl's all-time favorite.

Fishl frest gefilte fish in a shisl:

There is a practical side to the use of tongue twisters. Speech therapists use them in therapy and for those who wish to lose an accent.

If your group tries any of these at a meeting, please let us know so that we can share it with our readers and other groups.

A Yiddish Club Activity

by Philip Fishl Kutner and Morrie Feller

Creative ideas for making humdrum Yiddish club meetings different and exciting may be no more than just doing an ordinary activity in a novel way. For example, take any event or article and compile a list of words that pertain to that item or event then find the Yiddish equivalent. In some cases none may exist.

Binyumen Schaechter's VZMAY (Vi azoy zogt men af yidish) can be reached online at: VZMAY@leagueforyiddish.org is an effort to come up with a modern way of saying things that are not found in any Yiddish dictionary including Harkavy and Weinreich.

Below is an example of words that came to my mind while out for my daily walk.

IAYC Conference Wordlist

Attend v.	bayzayn
Attendance n.	dos bayzayn
Attendee n.	der bateylikter, di bateylikte
Conference n.	di konferents
Emcee n.	der konferansye
Entertain v.	farvayln
Entertainer n.	der farvayler
Entertainment n.	di farvaylung
Exhibit n.	di oyshtelung
Exhibitor n.	di oyssteler
Hotel n.	der hotel
Information n.	di informatsye, di yedie
Introduce v.	bakenen, forshteln
Introduction n.	dos bakenen, dos forshteln
Lectern n.	der shtender
Lecture n.	der referat, di lektsye
Lecture v.	darshenen
Lobby n.	der foye
Microphone n.	der mikrofon
Panel n.	di diskutir-grupe
Platform n.	di platforme
Plenary adj.	plenar
Program n.	di program
Register v.	farshraybn
Registrar n.	farshraybn
Registration n.	di farshraybung
Schedule n.	der tsaytplan
Schedule v.	bashtimen
Session n.	di sesiye
Singer n.	der zinger, di zingerin
Speaker n.	der redner
Speech n.	di rede
Stage n.	di stsene
Vendor n.	der farkoyfer
Workshop n.	der varshtat

Morrie Feller from Phoenix, AZ

I have just finished reading "Adventures in Yiddishland - Postvernacular Language and Culture" by Jeffrey Shandler. This is really a wonderful book by someone who has his finger on the pulse of Yiddish today in all of its aspects. I thought you might like to see what he says about *Der Bay* (page 134):

In January 2002 the most recent issue of *Der Bay* (acronym for Bay Area Yiddish) arrived in the mail. Then in its twelfth year, Philip "Fishl" Kutner of San Mateo, California, publishes this newsletter. (Kutner also runs a related Web site, www.derbay.org <<http://www.derbay.org>>).

Inside *Der Bay* are eight pages of listings of lectures, concerts, plays, meetings, conferences, etc. all involving, in one way or another, the Yiddish language. (The newspaper itself is mostly in English, with some items in Romanized Yiddish.)

A Yiddish club in New Orleans reports its upcoming production of a "homegrown" play. There are reports on Jewish music festivals in Amsterdam and Munich, activities at the Vilnius Yiddish Institute, and monthly seminars at the Medem Library in Paris. Yiddish club meetings in Los Angeles, Chicago, Gainesville, Florida, and Mt. Laurel, New Jersey, are also posted.

An index of articles that appeared in *Der Bay* during 2001 lists reports from Mexico, South Africa, and Australia, as well as a feature on "Hoosier Mame-loshn." On the back page is a discussion of proper Yiddish terminology for playing tennis. Among the "oystsugn fin briv in der redaktsye" (excerpts from letters to the editor) a woman in Toronto enthuses that "things seem to be jumping re Yiddish all over the world."

When I write to Shandler about his book, I will point out that current issues are twice as large having 16 pages and that there have been numerous items in Yiddish.

Editor's note: Morrie is a retired Hebrew school and Yiddish teacher. For many years he had a leyenkrayz. He is one of the senior members of the IAYC and a past treasurer. He is very helpful and knowledgeable about using Yiddish on the computer and has given workshops on the topic at IAYC conferences.

Most of all Morrie and his wife Taybie are a great resource in translations. He can be reached online at: mfeller@cox.net

Mama's Roses, Noses & Toes(es)

Philip Fishl Kutner

Mama had many superstitions as well as sayings for many of them. Now some of them come back under unusual circumstances. Often at quite some untimely event, her comment would have been, "Fishele, ikh hob dir gezogt..."

She had an aversion to her adored boys ever walking barefoot. We were admonished with, "Me tor nit geyn borves."

Originally I thought it would be so as not to walk on the cold winter floors and catch a cold. It also occurred to me that she thought we might get a splinter from the old country farmhouse's wooden floors.

In later years she confided in me that she did not want us to stub our toes or nose. Since roses already are red they were thrown in along with the stubbed toes and nose. It was shtekshikh (slippers) that she had wanted us to wear whenever we left bed after going to sleep at night.

Nighttime *duties* in winter were complicated. On the one hand we used a mason jar to be emptied the next morning, or it was outside to the 3-seated outhouse, some 20 yards behind the farmhouse. This of course required putting on our boots either because of the snow or the ever-present mud.

So stubbing our toes or nose was the reason. Now in my own twilight years, and also with diminishing sight, it is even more important to heed my mama's advice. I have learned to navigate in the dark by putting my fists together and elbows extended in front of my face. Most of the time the object is high and this protects my face (nose). The slippers protect my toes.

Since many of us have our toes extend out further than our nose, the slippers hit the object first. There are some of us who have added a little over the years and our baykheles protrudes beyond our toes. This adds a third degree of safety.

The only place where an unexpected problem arises is with low hanging branches.

Mama does not know about my Orientation and Mobility training and using the white cane in dark and unknown places or for use in crossing major intersections. Mama does not know that I am almost blind now, but I shall always be able to see Mama and hear her near me.

Mama and Katie

by Philip Fishl Kutner

Katie was the largest and ugliest cat I have ever known. She had a special place and role on our chicken farm near Flemington, New Jersey. She was just as much the matriarch in her domain as mama was in ours.

All animals and folks had a job and a role. There were no pets—except Semele (our baby brother), when he was young. Charley the German police dog was a watchdog and was always chained. His job was to alert us when there were strange people or animals in the area. Cats were for keeping the farm buildings clear of rats and mice.

When I did the evening milking of the black and white Holstein and the red and white Guernsey, the cats would line up. It was fun squirting milk five feet and hitting Katie. She would open her mouth and when I missed, she would lick her fur. Katey was the only one that got milk. Mama never knew—or let on that she knew. Milk was not to be wasted on a cat—not even Katie.

The only cat that ever was allowed in the house was Katie and only if she had a job to do or was ready to give birth to one of her many litters. When it came her time she would stay outside of the kitchen door until mama let her in.

Katie went right to her spot behind the kitchen stove. Our large Kalamazoo stove was a foot away from the back wall. This was necessary so that there could be a bend in the stovepipe leading to the chimney. Here always was a doubled over Purina feed bag that mama kept special for Katie and her kittens.

They didn't stay there long. As soon as the kittens began to walk away, Katie and her litter were put outside to fend for themselves. The number of kittens that were permitted to exist depended on how many cats were already on the farm. We had as many as 17 at one time.

As I look back at those times on the farm, they were hard and harsh. How we disposed of the kittens cannot be written here. In those days we had never heard of the ASPCA—only HIAS, WPA, CCC and the distant KKK.

We finally lost Katie one day. She just left the farm and we never saw her thereafter. Mama mentioned it once and the subject was never brought up again. There had been a very special relationship between mama and Katie.