

# Der Bay

## The International Anglo-Yiddish Newsletter

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November 2008

Vol. XVIII No. 9

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### Yiddish 1991-2009

#### Special Issue Vol. XIX No. 1

When you receive *Der Bay* in late December, it will mark the 18<sup>th</sup> anniversary issue. This will be a very special issue and an occasion to look back historically. It is a relatively very short time, but the Yiddish World has changed dramatically in the interim. Come along as we trace these events.

There have been advances, setbacks and disappearances of many stalwarts. We shall trace them in the pages of this newsletter. Some of you were there at *Der Bay's* birth and others are newcomers, but you all have played a role in contributing to its success. Fishl sits back as an onlooker just like a papa at a wedding or a bas mitzvah. We shall look at this newsletter in hardcopy, the online version, *Der Bay's* website and the IAYC—International Association of Yiddish Clubs.

Think of what has happened in the last 18 years to the National Yiddish Book Center in Amherst, the online list Mendele with over 3,000 readers, the situation in Israel, the IAYC, Ashkenaz and KlezKanada, Yiddishkayt LA, KlezCalifornia, KlezKamp Folksbiene as well as *Der Bay*.

This issue will be dedicated to all those who have been supportive and mentored Fishl along the way. The list reads like a Who's Who of the Yiddish World. Most of all it will be a way, again, of publicly showing the deepest feelings of thanks to Zelig Bach o"h who, more than anyone else, encouraged a floundering novice to persevere and not to be discouraged by the nay-sayers.

#### Der Bay Readers

Dear readers, this is being sent for you to have input. It is not asking you to send in an ad or a contribution. *Der Bay* has never published a paid ad. It exists solely on reader support and a little from Fishl when months are lean. You are asked to send a special article, remembrances of a dear one or your most memorable Yiddish mentor. As many as possible will be published. This is sent now so that you will have sufficient time to write.

By the time you get this newsletter The IAYC XII Conference will either be in session or just being completed. Our next one will be the Bas Mitsve Conference and mark a milestone in IAYC's history. It will be a celebration of the work and inspiration of its founders who are no longer able to attend these conferences—Mike Baker, Dr. Harold Black, Seymour Graiver, Sunny Landsman and Bess Shockett.

#### Fishl's Time to Thank

It will be a chance to thank the individuals and organizations that have permitted the stepping on their broad shoulders and to smooth the embarrassing faux pas. Especially it has been the *New York Crowd* at the Arbeter Ring (many have graduated) including; Willie Stern, Dr. Iz Kluger, Hy Kaplan, and Yosl Mlotek.

My current mentor, dear friend and greatest critic is Dr. Chava Lapin whose great depth of understanding and whose fountain of Yiddish knowledge is awesome. The list would be incomplete without mentioning Dr. Barney Zumoff and Stephen Dowling.

## An Online E-mail Correspondence

By Philip *Fishl* Kutner

Letter 1. I am looking for a website that could provide me with a 'Yiddish Word of the Day.' I am in the process here of educating my Mormon co-workers in the language. Utah is probably the only place on the planet where we are the gentiles...but I love these people and they are eager to learn. Your assistance would be appreciated.

Letter 2. Hi Fishl, great moniker. My Mom was born in the Ukraine. Her family came over here when she was 2. Until I was 15 I thought Kalmanovitch was a Yiddish swear word in the way Dad used it. Ha, it was Mom's maiden name and Dad was not fond of her family. My home now is in Roy, Utah.

Just a little aside, during World War II my Dad flew B-17's out of England and he is only one of two people who ever had a plane named after him in that theater... "Fightin Hebe" and the folks there changed his ID and tags to Mike O'Mazer Roman Catholic in case he got shot down they wouldn't know he was Jewish.

I moved back here from San Diego, California a year ago. I really miss the Jewish deli there, DZ Akins. I brought back ten loaves of rye bread and I need to make a trip to get more. Utah does not have a clue about Jewish delis which is surprising as there is quite a large population in the SLC area. Same in Seattle, we were there for 20 years and the one small deli closed. Strange.

Well, are you working on sending me a Yiddish word of the day or week...gotta get this puppy moving. Let me know. Good to hear from you.

Letter 3. Thanks, didn't have to change them when I got married, maiden name was Mazer—cool. So Fishl, where are you in CA? Ever been to Utah? When I was growing up Dad was stationed where my sister and I were the only Jewish kids. When I see more than 5 or 10 of us I get all excited, whoa, a stampede.

Letter 4. Fishl....what does Tayere mean. Got my poster up. the gals love Yenta!!! Great word, bunch of cowgirls using it, what a kick.

Letter 5. Fishl...So I'm reminding you...I need another Yiddish word.

Letter 6. I'm the only Jewish woman to be on her high school and college rodeo teams. I want to get a vanity plate for my truck but they won't take JAPCWGRL.

## Do You Know the Answer?

By Harold Goldstein - Fishkill New York

Around 1923 I lived in Williamsburg, Brooklyn, just up the street from the Lyric Theater and when the Yiddish play "The Golem" was on. I was about 12 and used to run errands for the Photographer Kaplow, whose studio was around the corner and one flight up on Manhattan Ave.

It was in the evening and Mr Kaplow told me to sit and wait, while an actor from the Lyric sat nearby. The actor's face was made up with various creams, he had a ponderous head cover on, his eyes were wide open and his teeth were bared and menacing—all while the camera flashes exploded around him.

The photographer hurried with the development of large prints, put them in a manila envelope and gave me directions to deliver them by subway to the Second Avenue Theater. When I got there, two men were eagerly awaiting me in the lobby. They gave me a dollar and excitedly hurried inside.

To this day, and I am 99, I don't know what it was all about. There was talk about theater rights and a lawsuit, but to a kid of 12, it went in one ear and out the other. If some reader versed in the history of that period of Yiddish Theater can enlighten me, I will be grateful. Incidentally, from that dollar I wolfed on 2 hot dogs with sauerkraut a few doorways down from the theater—they were delicious!

### Professor Joel Schechter Replies

Thanks for that copy of the interesting recollection about "The Golem" and controversy over it. As far as I can tell from consulting the "Lexicon of Yiddish Theatre," while H. Leivick's famous play, "The Golem," was published before 1923, it was first staged by the Habima in Russia (in Hebrew) in 1925, then staged in Russia in Yiddish in 1927. If this information is correct, a 1923 production of Leivick's play (if it was his) might have been staged without his permission in New York, which could account for the discussion of a lawsuit (which might have required photographs as proof of the violation of author's rights). Then again, the 1923 production might have been someone else's play about a Golem, not Leivick's. (That too might have upset him.) That's all I can suggest about the recollection.

**Editor's note:** Prof. Schechter is Professor of Theatre Arts at San Francisco State University. His lecture at the IAYC Conference was "Yiddish Theater in the 1930s in America."

## A Yiddish Club Activity Alphabet Games – Scrabble

We have played various games using letters of the alphabet. Do you remember *Hangman*? You are given the first and last letters of a word and had dashes for each unknown letter.

Another game is geography where you have the name of a place—city, state, country, etc. and you need to name a place that started with the last letter of the given place. I remember getting into a loop of A's with America, Asia, Africa, Australia, Alabama Atlanta, Antarctica, Albania, Algeria, Arabia, Armenia, Ankara Abyssinia, Alexandria, and Altoona.

Scrabble is probably the most popular word game. It has a board of 15x15 squares (a checkerboard has 8x8 squares). Yiddish Scrabble is a fun way to improve your Yiddish vocabulary.

Mendele: Yiddish literature and language  
Contents of Vol. 4.162  
November 2, 1994  
5)-----  
Date: Tue, 1 Nov 94 3:42:43 EST  
From: dave@cai.lsuc.on.ca (David Sherman)  
Subject: Yiddish Scrabble

Let me dredge up an old posting of mine to mail.yiddish...

We had a terrific time at the Yugntruf Yidish-Vokh in Copake NY, from Aug 31 to Sept 6. That was in 1989. Of course, we had an equally terrific time at yidish-vokh in 1990, 1991, 1992, 1993 and 1994 (Dos vet zein nokh a brieve, ven ikh vel hobn tseit tsu shreibn fun dem.) Among the unplanned activities, we found ourselves in a game of Scrabble in Yiddish with Josh Waletsky and his family. They have a Scrabble set which has been done over in Yiddish.

Josh told me the value and breakdowns of the letters were done by someone else about 50 years ago. I think some of them need adjusting. Josh's set had only 90 letters instead of 100:

Letter	Value	How Many Tiles
=====	=====	=====
aleph	1	12
beis/veis	3	4
gimel	3	4
daled	2	3
heh	3	3
vov (vowel)	1	5

Letter	Value	How Many Tiles
=====	=====	=====
vov-vov (cons.)	2	2
zayin	1	1
ches	10	1
tes	2	5
yud	1	4
yud-yud ("ey")	2	3
caph/khaph	4	2
lamed	2	3
mem	2	4
nun	2	4
samekh	1	3
ayin	1	6
pey	3	2
fey	3	2
tsadik	8	2
kuph	4	3
resh	1	4
shin	2	4
tof/sof	10	1
<blank>	0	3

A computer-based analysis of word frequencies in something like a dictionary (not just written text) would be helpful, but I'm pretty sure the above numbers need some adjustment. Clearly there should be more zayins, for example. Anyway, it was a great way to improve our vocabulary. (Did you know that "mi", mem-yud, means "effort"? Or that "mesh", mem-ayin-shin, means "brass"?)

David Sherman

Mendele: Yiddish literature and language  
Contents of Vol. 14.022  
December 7, 2004  
3)-----  
Date: December 6, 2004  
From: SBruk@aol.com  
Subject: Re: Yiddish Scrabble

A .pdf teke mit etiketn af Yiddish Scrabble kent men gefinen afn farbindungen teyl fun [www.yugntruf.org/yiddish.html](http://www.yugntruf.org/yiddish.html).

A .pdf file with labels for Yiddish Scrabble may be downloaded from the links page at [www.yugntruf.org/yiddish.html](http://www.yugntruf.org/yiddish.html). The direct link is [www.yugntruf.org/yidscrablables.pdf](http://www.yugntruf.org/yidscrablables.pdf).

Sabina Brukner

# Yiddish Radio in Winnipeg

The Continuing Adventures of a Yiddish Radio DJ

By Rochelle Zucker – Email joeroc@shaw.ca

Winnipeg has had a weekly Yiddish radio program for over 60 years. The first program was in the 1940s by Fivel Simkin the publisher of Winnipeg's Yiddish weekly newspaper "Dos Yidishe Vort" and Yiddish educator Moishe Cantor. There is no longer a Yiddish newspaper in the city, but Yiddish radio continues.

Local Yiddish icon Noah Witman, an editor of "Dos Yidishe Vort," was host of the show for 43 years. For a time he also had a Yiddish TV show. He did the show well into his 90's. After his death in 2000, some of the local Yiddishists; Sid Halpern, Oscar Antel, Edith Kimelman took turns to keep the show going. Then Osher Kraut took over as permanent host. He and his son Zevi did 200 programs. In Feb. 2007, Osher contacted me and a few other people to say that he would be unable to carry on with the show on a regular basis due to other commitments.

I realized that it was important to keep the continuity of having a Yiddish program here in Winnipeg. I also suspected that if we gave up the time slot even temporarily, it would be very hard to get it back for Yiddish programming. There were no volunteers out there. So I agreed, despite the facts that I had little radio experience, and my Yiddish was rusty and quite basic. The agreement was that Osher and Zevi would still do one show every 5 or 6 weeks and would be able to fill in. On April 22, 2007 I did my first show.

The show is broadcast on local ethnic AM radio station CKJS 810 Winnipeg from 2:00 to 2:30 PM central time. Funding for the airtime comes primarily by the Winnipeg Jewish Community, the I L Peretz Endowment Trust Fund and listener contributions.

The show is pretty much 100% Yiddish. (I play either a musical klezmer selection or something in Hebrew or even Ladino if it fits with the rest of the show) have a theme for each show and play music or Yiddish readings that are related to that theme. My comments are all in Yiddish. My musical choices are a mix - old and new - Yiddish music from around the world.

The Jewish population of Winnipeg is less than 15,000. A high percentage has little or no interest in Yiddish. I have no idea if anyone is listening to my show (except my mother). Being a bit of an Internet junkie, I realized that I did not have to limit myself to Winnipeg listeners. I decided to have fun with it. I put it "out there." It's amazing what a bit of well-placed shameless self-promotion can do. Out in cyberspace there is a potential audience and the radio station, CKJS actually broadcasts live on line -

so" di gantze velt ken hern" So I decided to let more people know about it. S'iz a naye velt!!!!

First I had the show listed in Ari Davidow's Klezmershack Jewish Radio Directory and also joined Davidow's Jewish Music mailing list.

I contributed posts, some mentioning my show. In my first post, I introduced the show and myself and stressed that I was looking for Yiddish music, material and ideas. I now post the weekly program highlights and playlist a day or so before airing.

Suddenly, there was an interest. I started getting e-mails from Yiddish entertainers offering music. Itzik Gottesman of the Forverts contacted me. He had published an article about the show.

I soon came to the realization that there were a lot of artists making Yiddish music and looking for a greater audience. I decided I would make conscious effort to feature and promote the contemporary artists and their new Yiddish music.

Sholem Aleikhem wrote "s'z shver tzu zany a yid." But I think it is even "shverer tzu zayn a yidisher artist" I have received emails from Yiddish artists – Theresa Tova, Lenka Lichtenberg, Wolf Krakowski, Fraidie Katz, Lori Cahan-Simon, Miryem Khaye Seigel, Helene Engel, Zully Goldfarb, Eve Sicular, Brian Bender, Orquesta Kef..... All thanked me for playing and helping support their music.

I sent a copy of my show about the new artists from the Former Soviet Union to Polina Shepherd, one of the artists featured. Here is her email to me "I think what you are doing is great and thank you for it! I sent the link to my FSU friends. Some couldn't open the link, so I am sending the whole show as a file to them. They are very proud to be in your programme!!!"

A lot of the material and information comes from the Internet especially The Freedman Jewish Sound Archive Online Catalogue. Many artists have great websites with background material and music.

You must listen in real time. There is no online archive of past programs.

Yiddish Radio Winnipeg – Sundays

2:00 to 2:30 PM CDT (3:00-3:30 PM EDT)

CKJS 810 Winnipeg – online live streaming

<http://www.ckjs.com> (click on Listen Live)

If you have a problem with popup blockers, try [www.ckjs.com/mediaplayer/mediaplayer.asp](http://www.ckjs.com/mediaplayer/mediaplayer.asp)

# Czernowitz Conference: The First Yiddish Language Conference

© by Iosif Vaisman

The First Conference for the Yiddish Language, also known as the Tshernovits\* Conference, opened on Sunday, August 30, 1908. The Conference was convened to discuss very important topics formulated in the ten point Conference agenda.

To what extent the Conference succeeded in finding the solutions to any of these ten problems has been a subject of discussions (sometimes quite fierce) ever since. A simple look at the agenda is sufficient to see that many issues have yet to be resolved:

1. Yiddish spelling
2. Yiddish grammar
3. Foreign words and new words
4. A Yiddish dictionary
5. Jewish youth and the Yiddish language
6. The Yiddish press
7. The Yiddish theater and Yiddish actors
8. The economic status of Yiddish writers
9. The economic status of Yiddish actors
10. Recognition for the Yiddish language

It has become a good tradition in the Yiddish world to celebrate the anniversaries of the Tshernowitz Conference. Today Mendele joins the celebration of the ninetieth anniversary with a series of special issues dedicated to some of the Conference's highlights and the figures of several key participants.

\*Note: The names Tshernovits (Yiddish), Czernowitz (German), Cernauti (Rom), Chernovtsy (Russian), Chernivtsi (Ukr), and their spelling variations in other languages, all refer to a single entity - a town in Central Europe at 48° 18' N latitude and 25° 56' E longitude. Capital of Bukovina, the land that shunned sovereignty for more than ten centuries, the town at various times was a part of Galician-Volhynian Principality, Principality of Moldavia, Poland, Lithuania, Walachia, Ottoman Empire, Russia, Austria-Hungary, Western Ukrainian National Republic, Romania, Soviet Union, and Ukraine, which partly explains the toponymical assortment.

Every morning and afternoon in the late 1960's, walking with one of my parents to and from kindergarten in a quiet residential neighborhood in Chernovtsy, I passed by a stately building on the Ukrainka Street that at the time housed the City Teachers' Club. Built for the Ukrainian National House at the very end of nineteenth century, in a

fashionable then pseudoclassical style, the structure did not make the list of the city's most important architectural landmarks.

Not until much later did I learn that the building occupies one of the most important places on the map of the Yiddish Universe. In that building, from the podium on a slightly raised stage of the Assembly Hall, ninety years ago Yiddish was proclaimed a national language of the Jewish people.

The beginning of my love affair with my hometown easily can be traced back to my father's influence. He never missed an opportunity to talk about Czernowitz's rich history and splendid architecture during our walks. Why didn't he tell me that the Yiddish Language Conference, which was a topic of many of our conversations, took place in the building we saw twice every day? Because, like many others, he thought that the Conference was held in the much larger, centrally located and seemingly more appropriate for the occasion, Jewish National House.

Organizers of the conference planned to have it held in the brand new, imposing Baroque building whose entablatures are supported by four Atlantes. They were in various stages of straightening up their backs. Born in 1908, these Czernowitz Jewish Atlantes, on their way from the house of slavery to the redemption in the new old Homeland, perhaps were the first major architectural manifestation of the Zionist aspirations.

I don't know whether it was the architect or the community leaders who decided to employ polytheistic deities as a symbol of the revival of the Jewish people, but the facade of "Das Judische Nationalhaus" was not a bit more oxymoronic than any other detail of the Czernowitz Jewish landscape.

Hosting a Yiddish language conference did not at all play well with the Czernowitz Jewish establishment (creating a precedent for many Jewish establishments for many years to come).

Under the pretext of unfinished construction, the Jewish House was closed. As a result, the conference started in the Concert Hall of the Czernowitz Music Society on Rudolfplatz and then moved to the Ukrainian National House on Josefgasse.

Why did the conference take place in Czernowitz? This question seems to have earnestly interested scholars and commentators for nine decades. Many answers based on geographical, political, and other serious considerations were offered, and most of them are definitely valid. Czernowitz was very conveniently located.

People in Czernowitz enjoyed much greater political freedoms than their neighbors across the borders. The proportion of what we would call "middle class" in the Czernowitz Jewish population was several times higher than in any other major Jewish center in Europe.

Czernowitz was famous for what was known as "Czernowitz Toleranz", which can be illustrated by the fact that by 1908 Czernowitz was the only city in European history, where the mayor, the city's representative to the Parliament, and the Rector of the University, were Jews.

However, one very important reason escaped most observers. Czernowitz has always had an ability to produce and attract a disproportionate number of "unconventional" personalities, people, for whom Yiddish has borrowed a wonderful word "tshudakes". Unlike the English "eccentric" that incorporates negation, "tshudak" shares the root with the word "chudo", which means "miracle"...

The list of Czernowitz "tshudakes" is long. A grandson of the Great Maggid, the last of the great hasidic masters and a distinguished expounder of the Torah, who surrounded himself by the ceremonials and luxury unheard of among the hasidim, and was known as a "king in Israel".

The most gifted of his six sons ran away from home, and for a time joined the militant maskilim in Czernowitz. One of the founding fathers of modern molecular biology, known for the discovery of the rules of DNA composition, is also known as an astute cultural and social critic and also as an excellent poet.

A grandson of the Czernowitz Chief Rabbi became one of the foremost Muslim theologians and ideologues of this century, a close friend of Saudi royals and a cabinet minister in the newly independent Pakistan.

There was an outstanding psychologist whose attempts to combine world revolution, cosmic energy of orgasm, and capitalist business practices all ended tragically for him. He was a brilliant Yiddish poet, who played not only with words, but also with his own identity.

## Nathan Birnbaum

He was the mastermind of the 1908 Conference, and deserves a place in this enumeration. A product of an intermarriage between a galitsian hasid and a daughter of a mitnagid rabbi, Birnbaum during his life embraced many disparate views and persuasions.

Birnbaum was a towering intellectual figure, a political leader who coined both the terms *Zionism* and *Yiddishism* and founded the movements described by these terms, he played a pivotal role in shaping the Jewish ideological and cultural landscape of this century. Birnbaum's move to Czernowitz in 1908 and his decision to convene the Conference there was not an accident. He had chosen the place that was fit for the task.

The Czernowitz Conference significantly influenced Jewish nationalist movements in Bukovina and Galicia, in particular in Czernowitz. Jewish students at the Czernowitz University started registering as "Jews" by language and nationality, although Austrian laws did not recognize either of those (Yiddish language and Jews as ethnic group).

Violators were punished and sometimes expelled from the University, but this did not stop the campaign. A mass demonstration in support of Yiddish was staged during the Census in 1910. All three major Jewish political forces (zionists, liberals - Jewish People's Party, and socialists) called for indicating Yiddish as a "spoken language" ("Umgangssprachen") in the Census forms, despite the ban on using "unrecognized" language and severe intimidation by the government.

The greatest success the demonstration had in Czernowitz: 75 % of the Jews indicated Yiddish as their language (cf. Cracow - 25%, the whole Galicia and Bukovina - ca. 50%, S. M. Dubnov, 1923).

In the 1920's and 30's Czernowitz had lively and diverse Yiddish cultural, literary, and political activities. Twenty Yiddish periodicals served as an indicator of this. It boasted the largest in the world number of titles of Yiddish periodicals per capita of Jewish population: 3.9 titles/10,000 (Vilna had 3.4 (18 titles) and Warsaw - 2.4 (83 titles), L. Dobroszycki and B. Kirshenblatt-Gimblett, 1977).

**Editor's note:** Prof Vaisman is a leading authority of Yiddish on the Internet. His website, Virtual Shtetl, is a must to visit. He will be presenting the Sunday morning plenary lecture at the IAYC conference in La Jolla Oct.24-27. This article is at: [www.ibiblio.org/yiddish/Tshernovits/iiv.html](http://www.ibiblio.org/yiddish/Tshernovits/iiv.html)

## Where Have the Yiddish Organizations Gone?

With the sale of the Workmen's Circle Building at 45 East 33<sup>rd</sup> St. in New York City the Yiddish organizations that had come under one roof now are spread throughout Manhattan. The Arbeter Ring/Workmen's Circle, Forverts and the English Forward will stay at the same location at least until the end of 2008.

These are their new locations, contact persons, phone numbers, e-mail addresses and URLs.

### Living Traditions

#### KlezKamp

Henry Saplnik, Executive Director  
207 W. 25th Street, 4th Floor  
New York, NY 10001  
Phone: 212-532-8202 fax: 212-473-8096  
[www.livingtraditions.org](http://www.livingtraditions.org)  
[info@livingtraditions.org](mailto:info@livingtraditions.org)

### Folksbiene

Zalmen Mlotek, Artistic Director  
135 West 29th Street Rm #504,  
New York, NY 10001  
Phone: 212-213-2120  
[www.folksbiene.org/](http://www.folksbiene.org/)  
[zmlotek@folksbiene.org](mailto:zmlotek@folksbiene.org)

### League for Yiddish

Dr. Sheva Zucker, Executive Director  
64 Fulton St. Ste. 1101  
New York, NY 10038  
Phone: 212-889-0380  
[www.leagueforyiddish.org](http://www.leagueforyiddish.org)  
[info@leagueforyiddish.org](mailto:info@leagueforyiddish.org)

### Yugntruf

419 Lafayette St. 2<sup>nd</sup> flr.  
New York, NY 10003  
Leah Bleye Blum  
Phone: 212-889-0381  
[www.yugntruf.org](http://www.yugntruf.org)  
[yugntruf@gmail.com](mailto:yugntruf@gmail.com)

YIVO had moved from 1048 Fifth Avenue to:

The Center for Jewish History  
15 West 16th Street in  
New York City, NY 10011  
Phone: 212-246-6080  
[www.yivoinstitute.org](http://www.yivoinstitute.org)  
[pglasser@yivo.cjh.org](mailto:pglasser@yivo.cjh.org)

See a list of other Yiddish organizations, including those in Manhattan, by visiting *Der Bay's* website at: [www.derbay.org/links.html](http://www.derbay.org/links.html)

## Yiddish at the Library

By Philip *Fishl* Kutner

Libraries still remain an excellent resource for learning. Asking libraries to buy certain books is a way for them to add to their Yiddish content. Librarians purchase books regularly and rely partially on consumer requests. Ask your librarian to buy specific books.

The American Jewish Librarians Association (AJL) is an organization of librarians at colleges, JCCs and major temples/synagogues

The older Dewey Decimal Classification is shown below. It is different than the one used by the Library of Congress which contains letters. It is based on 10 with ten subcategories and so forth.

Yiddish cinema 792.4

### YIDDISH CULTURE

Yiddish folklore 398.2  
x Folklore, Yiddish

Yiddish language 480  
Subdivide like HEBREW LANGUAGE

Hebrew language 470  
--ALPHABET 471

x Alphabet, Hebrew

--DICTIONARIES 473

See also ENGLISH-HEBREW DICTIONARIES;  
HEBREW-ENGLISH DICTIONARIES;  
VOCABULARY

--GAMES AND PUZZLES 476

--GRAMMAR 475

--HISTORY 479

--ORIGIN 472

--PHRASE BOOKS 478.3

--POSTERS 476

--READERS AND PRIMERS 478

(Includes A/V) 478

--STUDY AND TEACHING 470

Yiddish literature 880

Subdivide like AMERICAN LITERATURE

### YIDDISH POETRY

YIDDISH PLAYS 882

Yiddish radio programs 791.4

Yiddish songs 784.4

Yiddish theatre 792.4

## Alva Dworkin

Vos Vet Vern Fun Yiddish?

Vi azoy ken men durkhtrakhtn a pedagogishn veg tsu farzikhern az Yiddish alts a vikhtike shprakh vet banutst vern in kumendike yorn?

Es iz nisht far di fun undz vos lernen di shprakh in clasn mit eltere mentshn, oder mit kinder tsu zogn vos vet zayn. Mir tuen vos mir kenen tsu helfn di vos viln tsu lernen a por naye verter, oder tsu hern a naye lid, oder tsu farshteyn a bisl besser vos amolike shrayber hobn geshribn.

Ober az a shprakh zol blaybn lebn darfn shaferishe mentshn shraybn naye lider, bikher un poezie vegn itstike tsaytn un veltleke ideyes. Di shprakh ken nisht ongeyn nor mit dos vos iz amol geven.

Ikh ze az es zaynen faran studentn vos lernen zikh vi azoy tsu shraybn un leynen, un efsher veln zey vern di vos veln kenen brengen naye verk tsu undzer folk. Es darf zayn azoy.

Yiddish ken nisht zayn vi es iz amol geven. Es iz a naye velt, un mir muzn gefinen naye vegn tsu banutstn di shprakh. Di kluge shprakhverter veln ale mol zayn vikhtik. Un mir darfn zey haltn alts tayer.

Mir kenen oykh nisht vartn biz kinder vaksn zikh oys, mir darfn zey khapn in kindergortn oder yinger un redn Yiddish mit zey.

Ikh ze vi azoy di Russishe eltern lernen zeyere kinder az zey zoln nisht fargesn Rusish. Zey redn mit zey fun kinveys on oyf Rusish in der heym. Mayne eltern hobn mit mir geredt Yiddish in der heym un ikh hob oykh durkhgegangen di Arbeter Ring shules. Mir hobn nisht itster shules un lerer vos veln kenen arbetn mit kinder vi es iz geven in mayne yunge yorn.

Hayntike tsaytn kinder hobn azoyfil tsu shtudirn az zey hobn nisht tsayt tsu derkenen zikh mit a naye shprakh. Ober az es vet banutst vern in der heym vet es zayn efsher meglakh tsu oyshaltn.

Vu gefinen mir di shules, di lerer, di eltern vos kenen Yiddish un kinder vos viln lernen? Ikh zog nokh amol, es iz mayn meynung, az es muz kumen fun der heym, es heyst "Mame Loshn".

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## Daniel Galay

A tsayt tsurik iz gegangen a reyed, oyb in Isroel zenen geven oder zenen faran gezetsn kegn undzer mame-loshn. Ikh antshuldik zikh nit vos kh'hob fryer nit reagirt. Un der entfer:

Neyn, kayn gezetsn kegn yiddish zenen nit geven...ober az s'iz geven biter un shlekht, dos iz zikher. Men hot gegebn preferents tsu der hebreyshe shprakh un di ale andere fremde shprakhn hot men shtark bagrenetst. Dos aleyne vos yiddish iz barekhtnt gevorn als a fremde shprakh iz a geferekhe zakhn. Di kavones zenen geven gute. Di rezultatn zenen shlekhte.

Ven men bakumt nit kayn shum shtitse kedey antivklen yiddishe proyekt, ven men shtel aroyf shtayern un men derloybt nit aroysgebn a yidishe tsaytung oder shpilm a yiddishe pyese in gor shvere badingungen, dos altst heyst az men hot akhzuryesdik un umyosherdik bakemft undzer shprakh. S'iz nit veyniker shlekht vi a gezets. A gezets kon men a mol, in der praktik, ignorirn. Do in land hot men es genumen zeyer ernst az men darf faynt krogn dem goles un yiddish (men hot gemeynt oykh andere shprakhn, ober tsivshn zey iz farshtendlekh yiddish geven di tsentrale shprakh) un dertsyen di yugnt in a nayem gayst.

Haynt di atmosfer hot zikh geendert. Ershtns vayl di bafelkerung mit ire shtelungen endert zikh. Nor s'heyst nokh nit az grintlekh iz der matsev gut. Absolut neyn. Far mir iz oykh klor az men darf haynt tsu tog farbindn di yiddishe shprakh un kultur vertn mit der ashkenazisher identitet. A sakh mentshn hobn shtark moyre far dem. Ober s'vakst di tsol mentshn velkhe farshteyn az dos iz natirleke zakh. Ikh hof az dos vet geshen nit nor in Isroel nor iber.

A dank far ayer geduld mikh oystsuhern. Oyb ir hot frages, aderabe. Oyb emitser noytikt zikh in an englisher iberzetsung, muzt ir mir moykhl zayn. S'iz iber mayne koykhes.

Kh'vintsh aykh alemen a gut, gezunt, gliklekh un gebentsht yor.

[www.ortav.com](http://www.ortav.com)  
[www.rachelgalay.com](http://www.rachelgalay.com)

## Mama Had Signals from G-d

Philip *Fishl* Kutner

Those were the days growing up on a chicken farm near Flemington, New Jersey. My mama received a message from G-d when she needed help with her boys. We could argue with her up to a point, but when she called Him in, that was too much for us. Two against one wasn't fair—especially when one of the two was G-d.

First, there was the "genosn" that meant it was the truth, but her most powerful ammunition came with the "gegenetst". "Uh, du host gegenetst, du darfst itst geyn shlofn."

Just like many other children we boys wanted to stay up later—that's what grownups do, so it must be good.

It usually happened when we formed a semi-circle around the tall Philco radio that stood on four legs. It was in the evening and the program was *The Shadow*. When the voice said, "The Shadow knows", we actually got goose pimples from fright.

Mama watched us for a sign. When one of us yawned, she invoked her mighty weapon, "Uh, du host gegenetst, du darfst itst geyn shlofn."

*Der Bay*

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Please make checks for chai, payable to *Der Bay*.

If you're blessed, Please send a LITTLE extra

**Label date is when you LAST contributed.**

Networking is having others help you get what YOU want. *Der Bay* is a great networking tool.

Send in a special note to honor a dear one for the chai—January issue. It will be special.

## *Der Bay Fayert a Geboyrintog* fun perl kutner

Zindele, dem ershtn yanuar vet der bay zayn 18 yor yung. Du bist itst elter ober nisht an alter man—fir mol un tsen yor mer fun dayn brivele.

Vi lang du vest im aroysshikn, dos vet zayn vi lang du vest zayn yung. Az du vest ophaltn shikn im aroys, vestu bald zikh eltern tsen yor.

Kh'veys az du host hanoë fun dayn arbet, ober "arbet makht dos lebn zis."☺