The January Issue of Der Bay Will be a Special One.  
It Will Begin the 20th Year of Publication – January 1991-January 2010

For us, 2010 will be a special year. Not only will it be number 20 for Der Bay, but Fishl is chairing IAYC’s 13th conference. It is our coming of age.

IAYC was incorporated as a non-profit. It has increased its board size to 18 from all areas of the United States and from Toronto and Winnipeg, Canada. They include authors, editors, teachers, translators, and club leaders.

Through the generosity of the Mike Baker estate, we have been able to give scholarships to young people interested in Yiddish to attend and be in the program as lecturers and performers.

Our latest outreach is to the Yiddish teaching community, in the hope that they will follow in our footsteps and form their own independent organization.

Our member clubs receive three mailings annually that are great for programming. For those who live far from a club, we have associate membership. Outreach and cooperation have been our hallmarks and will continue to be in the future as we grow and act as a showcase to the other Yiddish groups.

As for Der Bay, it has grown from a single 8.5 x 11 sheet distributed locally to an international Anglo-Yiddish newsletter that has contacts in 35 countries and in every state in the U.S.

The longest running column has been, Oytsuhgn fun briv in der redaktsye, letters to the editor. Many series have run on history, language, skits, and Kitty Katz’s magnificent photographs and history of New York.

Der Bay is about the Yiddish world and is not a Scholarly journal. It is where everyone finds out what and where the Yiddish activities are happening. It is where Mama’s stories have been published.

Der Bay’s website is a rich resource that has the only international calendar of Yiddish events. You can sign up to get a list of matched briv fraynd, list your events, klezmer group, or that you are a Yiddish translator.

The fastest growing area is the free, abbreviated online version of Der Bay. This is especially important for overseas readers. While Der Bay will never suggest an increase from chai, the burden of postage overseas has been very heavy.

Your articles and greetings especially will be welcome. They both mark a special milestone. Our regret is that two of the Yiddish giants, Walter Artzt and Zelig Bach, who encouraged us from the very beginning to the many who are no longer around, cannot enjoy the success of their labors.

When I go through the IAYC conference journals from the first at the University of Maryland in College Park to the last one at the beautiful Marriott Hotel in La Jolla, California, it is like going through a Who’s Who of the Yiddish world.

My own Der Bay and Kutner family ads bring both joy and a little sadness at the pleasures and losses, but I would never miss a journal issue. Think how wonderful it will be to look back and see the result of your honoring a family member, teacher, or friend. Every attendee and person inserting an ad will receive a copy.

We again shall have our very attractive and information-filled conference journal, with full-page ads only $250, half-page $150, and quarter-page $100. Contact Fishl if you have a question.

See the conference registration form on page 15. Der Bay website: www.derbay.org/millbrae  
e-mail: fishl@derbay.org or call 650-349-6946
Kalifornyer Shriftn (Californian Writings) December, 1961, pp. 111-112

“The Progressive Kindershuln In Our City,” by Sam Abramson

On Sunday afternoon, May 7, 1961, the annual kindershul concert took place at the Wilshire-Ebell Theatre, featuring an outstanding program dedicated to the memory of the beloved classicist, Y. L. Perets. The ovations of the audience of 1,200 brought joy to the hearts of the parents and teachers who have spent years building the shule movement in Los Angeles.

The hundreds of children who were the singers, dancers, and actors on the large stage demonstrated quite clearly that Perets’s words apply to all times, in all generations: “The future of our people lies at the threshold of our Yiddish kindershul.”

It is not news that spiritual Jewish life has developed in many different directions. With the growth of the Jewish population in L.A. in recent years, there have appeared many beautiful temples and synagogues where children receive religious education. We should have had a large number of secular Jewish kindershuln with thousands of children in all parts of our tremendously-outspread city, but that unfortunately is not the case.

The shule of the Farband has only 70-80 children, despite the significant number of (Zionist) branches, reading circles, Hadassah, and Pioneer Women’s groups in the city. Too, the Arbeter Ring, which is affiliated with the Jewish Community Council and has few financial worries, has only two kindershuln with about 65 children.

When we turn to our own cultural fortune, to our Jewish-progressive kindershuln in Los Angeles, the picture is quite different. We can declare with pride that we have a pulsating kindershul in all the newly-developing parts of the city.

As early as 10-15 years ago, we noted the changes taking place in American-Jewish life and constantly followed the new development of suburbia, contacting Secular Jewish intellectuals, drawing them into the kindershul movement. We were able to reach significant numbers of young parents and to activize them around the newly-created shuln in their own neighborhoods.

Our veterans, now bobes and zeydes (grandmothers and grandfathers), do their share of work in various respects, and take constant pride in the achievements of the new generation of shule activists. It is thanks to this wonderful partnership that our shule movement continues to grow and expand.

We have 11 kindershuln with a staff of 15 who teach 450 children. Most of them are two-day (afternoons) and some only Sunday schools. The curriculum was developed by the teachers and a group of parents in close consultation with the young scholar Dr. Sanford Goldner, and is followed in all the schools.

The hundreds of children who were the singers, dancers, and actors on the large stage demonstrated quite clearly that Perets’s words apply to all times, in all generations: “The future of our people lies at the threshold of our Yiddish kindershul.”

It is not news that spiritual Jewish life has developed in many different directions. With the growth of the Jewish population in L.A. in recent years, there have appeared many beautiful temples and synagogues where children receive religious education. We should have had a large number of secular Jewish kindershuln with thousands of children in all parts of our tremendously-outspread city, but that unfortunately is not the case.

The kindershul of the Farband has only 70-80 children, despite the significant number of (Zionist) branches, reading circles, Hadassah, and Pioneer Women’s groups in the city. Too, the Arbeter Ring, which is affiliated with the Jewish Community Council and has few financial worries, has only two kindershuln with about 65 children.

When we turn to our own cultural fortune, to our Jewish-progressive kindershuln in Los Angeles, the picture is quite different. We can declare with pride that we have a pulsating kindershul in all the newly-developing parts of the city.

As early as 10-15 years ago, we noted the changes taking place in American-Jewish life and constantly followed the new development of suburbia, contacting Secular Jewish intellectuals, drawing them into the kindershul movement. We were able to reach significant numbers of young parents and to activize them around the newly-created shuln in their own neighborhoods.

Our veterans, now bobes and zeydes (grandmothers and grandfathers), do their share of work in various respects, and take constant pride in the achievements of the new generation of shule activists. It is thanks to this wonderful partnership that our shule movement continues to grow and expand.

We have 11 kindershuln with a staff of 15 who teach 450 children. Most of them are two-day (afternoons) and some only Sunday schools. The curriculum was developed by the teachers and a group of parents in close consultation with the young scholar Dr. Sanford Goldner, and is followed in all the schools.

The hundreds of children who were the singers, dancers, and actors on the large stage demonstrated quite clearly that Perets’s words apply to all times, in all generations: “The future of our people lies at the threshold of our Yiddish kindershul.”

It is not news that spiritual Jewish life has developed in many different directions. With the growth of the Jewish population in L.A. in recent years, there have appeared many beautiful temples and synagogues where children receive religious education. We should have had a large number of secular Jewish kindershuln with thousands of children in all parts of our tremendously-outspread city, but that unfortunately is not the case.

The hundred of children who were the singers, dancers, and actors on the large stage demonstrated quite clearly that Perets’s words apply to all times, in all generations: “The future of our people lies at the threshold of our Yiddish kindershul.”

It is not news that spiritual Jewish life has developed in many different directions. With the growth of the Jewish population in L.A. in recent years, there have appeared many beautiful temples and synagogues where children receive religious education. We should have had a large number of secular Jewish kindershuln with thousands of children in all parts of our tremendously-outspread city, but that unfortunately is not the case.

The hundred of children who were the singers, dancers, and actors on the large stage demonstrated quite clearly that Perets’s words apply to all times, in all generations: “The future of our people lies at the threshold of our Yiddish kindershul.”

It is not news that spiritual Jewish life has developed in many different directions. With the growth of the Jewish population in L.A. in recent years, there have appeared many beautiful temples and synagogues where children receive religious education. We should have had a large number of secular Jewish kindershuln with thousands of children in all parts of our tremendously-outspread city, but that unfortunately is not the case.

The hundred of children who were the singers, dancers, and actors on the large stage demonstrated quite clearly that Perets’s words apply to all times, in all generations: “The future of our people lies at the threshold of our Yiddish kindershul.”

It is not news that spiritual Jewish life has developed in many different directions. With the growth of the Jewish population in L.A. in recent years, there have appeared many beautiful temples and synagogues where children receive religious education. We should have had a large number of secular Jewish kindershuln with thousands of children in all parts of our tremendously-outspread city, but that unfortunately is not the case.

The kindershul of the Farband has only 70-80 children, despite the significant number of (Zionist) branches, reading circles, Hadassah, and Pioneer Women’s groups in the city. Too, the Arbeter Ring, which is affiliated with the Jewish Community Council and has few financial worries, has only two kindershuln with about 65 children.

When we turn to our own cultural fortune, to our Jewish-progressive kindershuln in Los Angeles, the picture is quite different. We can declare with pride that we have a pulsating kindershul in all the newly-developing parts of the city.

As early as 10-15 years ago, we noted the changes taking place in American-Jewish life and constantly followed the new development of suburbia, contacting Secular Jewish intellectuals, drawing them into the kindershul movement. We were able to reach significant numbers of young parents and to activize them around the newly-created shuln in their own neighborhoods.

Our veterans, now bobes and zeydes (grandmothers and grandfathers), do their share of work in various respects, and take constant pride in the achievements of the new generation of shule activists. It is thanks to this wonderful partnership that our shule movement continues to grow and expand.

We have 11 kindershuln with a staff of 15 who teach 450 children. Most of them are two-day (afternoons) and some only Sunday schools. The curriculum was developed by the teachers and a group of parents in close consultation with the young scholar Dr. Sanford Goldner, and is followed in all the schools.

The hundreds of children who were the singers, dancers, and actors on the large stage demonstrated quite clearly that Perets’s words apply to all times, in all generations: “The future of our people lies at the threshold of our Yiddish kindershul.”

It is not news that spiritual Jewish life has developed in many different directions. With the growth of the Jewish population in L.A. in recent years, there have appeared many beautiful temples and synagogues where children receive religious education. We should have had a large number of secular Jewish kindershuln with thousands of children in all parts of our tremendously-outspread city, but that unfortunately is not the case.

The kindershul of the Farband has only 70-80 children, despite the significant number of (Zionist) branches, reading circles, Hadassah, and Pioneer Women’s groups in the city. Too, the Arbeter Ring, which is affiliated with the Jewish Community Council and has few financial worries, has only two kindershuln with about 65 children.

When we turn to our own cultural fortune, to our Jewish-progressive kindershuln in Los Angeles, the picture is quite different. We can declare with pride that we have a pulsating kindershul in all the newly-developing parts of the city.

As early as 10-15 years ago, we noted the changes taking place in American-Jewish life and constantly followed the new development of suburbia, contacting Secular Jewish intellectuals, drawing them into the kindershul movement. We were able to reach significant numbers of young parents and to activize them around the newly-created shuln in their own neighborhoods.
Shayles un Tshuves in “Hilkhes Libe”
Fun der khasnte Khane Sleik
[transliterated, edited and annotated by Goldie Adler Gold]

Tayere khaszte,

Mit 4 khadoshim tsurik bin ikh gevorn a feter [uncle].
Zint mayn plimenik [nephew] iz geboyrn gevorn red
ikh nor yidish tsu im. Dos iz nisht keyn problem ven
ikh un mayn mame hitn [babysit] im un mayn shvester
un shvoger [sister...brother-in-law] zenen nishto.
Geveyntlekh [usually], ze ikh mayn plimenik in mayn
shvsters heyim. Mayn shvoger, mir dakh [I think],
hot faynt, ven ich red oyf yidish mitn kind, afife ven
mir zeren nisht inem zelbikn tsimer [same room], ober
er zort mir gornisht. Er geyt tsu tsu mayn shvester
(velkh hot nisht keyn problem ven ikh red yidish) un
zogt ir, az ikh zol oyfher [stop] tsu redn.

Ikh veys nisht far vos mayn shvoger hot a shlekhte
meynung [opinion] vegn yidish, un ikh veys nisht vos
ikh zol ton. Farshtetey zikh [of course], az ikh vel nisht
redn yidish mitn plimenik ven er vert elter un mir
zeren in a tsimer vu ale redn englischer. Ober istt darf
ikh redn yidish mit im ale mol vayl er iz nokh kleyn
un ikh ze im nor eyn mol a vokh (oder veyniker). ’Ikhe
meyn, az mayn shvoger volt beser gevoll, az mayn zayn zun
zol gikher kenen shpanish oder khinezish eyder
yidish. Ikh bin der eygniker vos kos an ander
shprakh [language], to vos zol ikh ton? Onshraybn a
briv? Ikh vil keynem nisht baleydkin [insult], ober
yidish iz dokh vikhtik [important].

Feter [uncle]

Tayerer feter,

Mazltov tsum vern a feter. Di role fun a feter tsi
mume [aunt] iz an interesante. Fun eyn zayt, hot men
lib dem plimenik, tsi di plimenitse [niece] vi er oder zi
volt geven an eygn kind [as if one’s own...], un me
bahandlt [treat] dos kind azoy. Fun der andere zayt,
iz er oder zi fort [after all] nisht keyn eygn kind, un
lesof [ultimately], darf men derkherets [respect] hobn
farn viln fun tate-mame.

In itstikn moment zenen ayer shvester un shvoger
ersht gevorn tate-mame. Efscher virkt [affects] es ayer
shvoger oyf di nervn der gedank, az mayn zindl vet
redn a shprakh vos er ken nisht farshteyn. Efscher halt
er, az ir zent mer farinteresirt tsu hbn “yidish-
produkt” vi a plimenik, ob efsher, hot er poshet
[simply] nisht lib dem klang fun yidish. Alnafs [at any
rate], iz er fort der tate, un oyb er bet aykh oyfshuern
tsu redn yidish mit zayn zun, volt ir gedarft im folgn
[do as he says].

Tsalib dem halt ikh [I believe], kont ir redn yidish mitn
plimenik nor ven der shvoger iz nishto. Tsi [whether]
fun dem vet er oyfvaksn a kind vos ken gut yidish?
Mistame [probably] nisht, ober oyb ayer plimenik vet
lib hbn zayn yidish-redndikn feter, iz gants meglekh
[likely], az er vet lib bakumen di shprakh un zikh
lernen yidish fun aykh a gants lebn. Zol zayn mit glik
un ir zolt aleyn hbn a sakish yidish-redndike kinder.

++++++++++++
Tayere khaszte,

Ikh bin a studentke in yurisprudent-shul [law school]
dos ershte yor [freshman]. Ikh voyn mit a studentke
funem ershtn lern-yor. Ven ikh bin mit ir, fil ikh zikh
shlekt, ober nisht tsulib di geveyntlekhe sibes [usual
reasons]. Ikh arbet shver, ober Basye arbet nokh
shverer. Zi geyt nisht aroys, un fun destvegn
[nevertheless] bakumen mir di zelbe tseykhns [the same
marks]. Ikh bin toimid geven shlank [slender], un Basye
iz gants dikelkh [stout]. Ikh hob a sakish fraynd un
kh’bin gezelschaftlekh [socially] aktiv, un khotsh ikh
farbet [invite] Basye tsu farbrengen mit undz, hot zis
nisht keyn eygene fraynd. Di problem? Ikh fil zikh
shuldik [guilty], vos ikh bin – ikh! Ratevet [help]!

Shuldik

Tayere shuldik,

Iz aykh ayngefan [did it occur to you], az efsher iz
Basye tsufridn vi zi shteyt un geyt [as is]? Mir dakht,
az ayer shuld-gefyl iz fun uneveynik [within]. Halt di
gefinl dortn un hot hanoe [enjoy] funem fakt, az ir hot
a sheyne, liblekhe mitvoynerin [roommate] vos halt
aykh nisht vakh [awake] mit vilde simkhos. Ikh bin
tsfuridn, vos ir zent zikher bay zikh [self-assured], ober
ayer shuld-gefyl iz ikerkh [excessive]. Farbrengt gut!

++++++++++++
Tayere khaszte,

Mayn 15-yorikhe tokhter vil undzer derloybenish
[permission] tsu forn oyf a vakatsye mit ir khaver
[boyfriend]. Ikh halt, az es past in gantsn nisht
[completely unsuitable] far a meydl in ir elter tsu
farbrengen di nakht in eynhem [together] in a
shloftsimer. Tsi bin ikh nisht gerekht?

Alt-modishe mame

Tayere a...m...m...

Ir zent di mame un ir zent gerekht. A mol darf men
poshet [simply] zogn – neyn.
Der Yidish Klub fun Temple Beth Israel - Eugene, Oregon; Part I
Unter Der Firershaft fun Dorothy Anker
A Hemshekh Mayse (A Continuation Story)

Undzer Yidish Klub iz kleyn, nor tsen oder tsvelf menshn. Ober, Eugene iz a kleyne shtetl un yunge layt hobn a sakh gelegenhaytn onteyltnunem in farsheydene tetikaytn.

Eyner fun undzere mitglider (members) iz a shrayber, un er hot forgeshlogn az mir zoln ale shraybn a mayse tsuzamen. Hot er ongeshrin an onheybung un mir hobn farbrakht a por zitsungen vu yeder mitglied hot tsugeshelt a por verter, oder zaton, oder gantsz gedanken. Eyner hot afle geshrin a gantsn kapitl!

Der shrayber vos hot undz gegebn dem ershtn impet un hot undz gegebn a sakh ideyes Bill Samoff, un di mitglider (in alphabetical order) zaynen: Martin Acker, Dorothy Anker, Trude Ash, Miriam Braverman, Bess Hankin, Phyllis Master, Saul Toobert, un Don Zadoff.

Mir hobn NIT geendikt di mayse. Mir lozn tsu andere klunb, az zey zoln antviklen di mayse vi azoy zey viln. Mir hofn az ir vet zikh gut farbrengen!

p.s. Undzer kavone (intention) iz geven tsu shraybn a "kudlater hunt mayse" – a "shaggy dog story". A Kolektiv Mayse (A Team Story)

Albert iz a mol geven an umruik (restless) kind un ven er hot geendikt high school, hot er bashlosn (decided) tsu geyn tsu a groyser shtot vu er hot gehoft tsu gefinen gute arbet un a lange kariere (career). Er hot zikh dermont az zayn tate, an esenvarg meyvn (food expert) hot ale mol bamerkt (noticed) az zey voln nit gekukt ofy vos es vet pasirn mit der economie un der gezeshfalt (society), veln menshn darfn esn.

Ven Albert iz avekgeform fun zayn geburts-shtot Hibbing, Minnesota, iz nicht geven kayn khydes (surprise) az er hot oysgeklbn Seattle tsu arbetn in di frukhtn un grins opteylungen (department) in a Safeway krom (store).

Albert hot hanoye (pleasure) gehat tsu arbetn mit alerley (various) frukhtn un grinsen. Ofy zayn dritt tog in der arbet, iz an alter, krumen (deformed) man tsugegangen tsu im un hot gefregt: "yunger man, ikh voyn eyner aleyn un ken nicht nutsn a gantsn salat (lettuce). Ikh vil nor koyfn halb a salat."


Eyder er hot geendikt zayn frage hot Albert gekukt iber zayn pleyts (shoulder) un gezon az der alter hot gehert vos Albert hot gezogt. Farsheteyndik zayn toyes (understanding his error), iz Albert gikh gekumen tsu zikh (recovered) un hot gezogt: "Un der sheyner bekovediker (distinguished) man vil koyfn di andere helft!"

Der alter man hot take untegerheh dos vos Albert hot gezogt vegn im ober er hot gemakht zikh nit visndik (pretended not to notice). Vos Albert hot nit gevust un vos mir darfn visn iz az DER alter man hot amol gearbet far di Hibbing politzey, un nokh vayter, az zayn vayb iz geven a zoyne (prostitute)!

Shpeter in dem zelbn tog, iz der gesheft-firer (manager) gekumen tsu Albert un hot gezogt: "Dayn entfer haynt in der fri git mir tsu farshteyn az du bist a kluger yunger man un az du vest hobn hatslokhe in undzer gesheft (business). Zog mir yest, fun vanen kumstu?"

"Ikh kum fun Hibbing, Minnesota, mayn herr."

"Farvos bistu fun dortn avekgeform?"

"Vayl s'iz dortn gornit nito...bloyz alte hockey shpilers un zoynes."

Der gesheft-firer hot zikh geshkolt mit kas un hot geshrign: "yunger man, mayn froy iz fun Hibbing!"

"Emes?" entsfert Albert. "Un mit velkhn kolektiv (referring to hockey team) hot zi geshpiltn?"

Ir kent shoyn avade (certainly) farshteyn az di batsiung (relationship) tsvishn di beyde mentshn iz gevorn zeyer shlekh. Der gesheft-firer iz gegangen tsum balebos un hot getaynet (complained) ofy Albert, az er tut nit genug arbet, az er iz a grober yung (crude youth), un az er koketirt (flirts) mit ale sheyne meydakh.

Der balebos hot gezogt: "Ikh bin tsemish (I am confused). Albert gefelt mir zeyer. Ikh meyn az er iz a voyler bokher (good young man) un a shverer arbetar (hard worker). Ikh hof az er vet zayn mit undz a lange tsayt."

Dos hot oytgeregt (aroused) der gesheft-firer ober er hot zikh kontrolirt un hot nor gezogt: "Nu, oyb azoy, vart un zay vakhik (watchful). Mir veln zen vos vet zayn."
Der Yidish Klub fun Temple Beth Israel - Eugene, Oregon; Part II
Unter Der Firershaft fun Dorothy Anker
A Hemshekhe Mayse (A Continuation Story)

Undzer Yiddish Klub iz kleyn, nor tsen oder tsvelf mentshn. Ober, Eugene iz a kleyne shtetl un yunge layt hobn a sakh gelegenhaytn zikh tsu antviklen in farsheydene tetikaytn.

Eyner fun unzer mitgler (members) iz a shrayber un er hot forgeshelt az mir zoln ale shraybn a mayse tsuzamen. Hot er ongeshrin an onheybung un mir hobn farbrakht a por zitsungen vu yeder mitglid hot tsugeshelt a por verter, oder zatzn, oder gantse gedanken. Eyner hot afile geshrinn a gantse kapitol!

KAPITL 2

Albert hot gehat a sakh fargenign fun zayn arbet, un er hot a sakh oysgelernt vegn di dozike gesheft. Er hot gearbet shveter un zayn gesheft-firer hot nit gekent varfn keyn shuld oyf Albertn.

Albert’s eltern hobn gebenkt nokh im ober zey hobn geshvign. Zey hobn ale mol gevolt az er zol geyn in koledzh un efsher vern a dokter (vos den vil a yidishe mame?). Ober zey zaynen geven kluge eltern un hobn gevust az oyf zey veln im "nudgen" vet es zey helfn vi a farayoredikn frost.

Nu, zumer iz gekumen un Albert’s fraynd fun der heym zaynen tsurik gekumen fun koledzh oyf vakatsye. Albert hot bashlosn oykhy nemen a vakatsye un geyn aheym.

Az er iz zikh tsunoyfgekumen (gathered) mit zayne fraynt hot er in gikhn gezen az zayn lebn iz zeyer andersh. Zayne fraynt hobn in gantsn nit geredt vegn nakete meydakh un zoynes. Anshot (instead) hobn zey geredt vegn literatur un politik. In amolike tsaytn hot er zikh gefilt glaykh mit zayne fraynt un yetst iz er geven a droysndik (outsider).

Nokh der vakatsye, iz Albert geforn tsurik tsu zayn arbet in Seattle, ober er iz geven zeyer umruik (restless). Etlkehe mol hot er gemakht toyesn (mistakes) opvegndik frukhtn, un a sakh mol iz er geven umderkeretsdik (disrespectful) tsu di koynim (customers). Der gesheft-firer (der vos hot gevolt gefinen khesroyynim (faults) mit Albert) hot dos alts bamerkt (noticed) un iz gelofn dertseyln dem balebos.

Ir muzt a por zakhn farshteyn: Ir gedenkt dem altn man vos hot gevolt koyfn nor a halb salat (lettuce) un vos hot unterergehert dos vos Albert hot vegin im gezogt? Dem zelbn altn man, vos mir veysn az er hot gearbet far der Hibbing politzey un hot a vayb vos iz geven a zoyn? Der zelber alter man flegt araynkumen in krom yedn mitvokh un donershikt un fleget fodern (demanding) alerley (various) mishugene zakhn nor fun Albert. Eyn mol hot er afile gebetn bay im a halbe tsibe! Albert, mir kenen farshteyn, iz gevorn, iber der tsayt, mer un mer in kas vegn dem vos der alter tshepet zikh (bothers) tsu im.


Albert hot ibergekhazert (repeated) di por zatzn a sakh mol un bislekhvayz (little by little) iz er gevorn mer un mer trakndik vegn dem, tsetumult: "Az an alter man trakht vegn dem, vos meynt dos far a yungn man? Vos vet zayn fun mir? Vos vil ikh ton mit MAYN GANTSN LEBN?’


Vos vet yetst zayn?

Der gesheft-firer hot zikh gevorfyn oyf Albert. Der alter man, shrayendik “gevold, gevold,” hot zikh aroysgeserin fun Alberts hent un iz avegelofn. Der balebos iz gegangen foroy (ahead) tsu zayn byuro (office), hot ongevizen dem gesheft-firer vu tsu zetsn Albert, un hot im geheysn aroysgeyn fun tsimer.


Albert hot gegeben a groysn zifts (sigh) un hot dertseylt dem balebos di gantse geshikhke, viif er hot oysgelernt vegn di arbet do, zayn vakatsye mit ale zayne fraynd fun koledzh, viif dos kvitl vos er hot gefunen hot oyf im gevirkht (affected him), dos kvitl vos fregt vos a menish vil dergreykhn (achieve) in zayn lebn, un azoy vayter un vayter. Albert hot zikh moyde geven (admitted) az er iz zeyer tsemish. 
KAPITL 3: ALBERT VERT GEHEKHERT (PROMOTED)

Balebos: "Ikh ze az du bist tsemisht, iz lomir zikh beyde batrakhnt". Der balebos hot getrakht: der batisuimg (relationship) tsvishn Albert un der gesheft-firer iz ummeglkek (impossible), ober ikh vil nit farlihn Albert vayl er iz a voyler yungerman; er iz klug, a shiverer arbeter, hot a sakh talant, un, mit glik, vet er blaybn do mit undz a sakh, a sakh yorn.

Albert trakht: Vos iz mit mir? Vos vil ikh? Hmmm, ikh vil NIT aheym geyn mit mayn veydl (tail) tsvishn di fis. Ikh vil az mentshn zoln hobn derkhers (respect) far mir. Ikh vil az mayne eltern zoln shepn nakhes (get pleasure) fun mir, ikh vil....

Plutslung (suddenly) khapt zikh der balebos oyf un zogt: "Albert, ikh hob zikh yetzet dermont az s’iz do an efenung (opening) in der fleysh opteylung fun krom, un du host ale mayles (good characteristics) un talantn far der doziker arbet. Oyb du bist bakvem (comfortable) mit dem plan volt ikh gevolt dikh hekhnern tsu der fleysh opteylung (department). Du vest oykh krign mer batsolt".

Der balebos redt vayter: "In der opteylung muz a mensht hobn spetsyele genitshaft (skills) fun shnaydn, tsemoln (trimming) filet makhn, un farputsn alerley fleyshn. Arbetn mit fleysh iz zeyer andersh (different) fun arbetn mit grinsen un frukhtn. Vos zogstu?"


Albert hot a sakh hanyoe gehat fun aynotemen dem reyekh fun sosnover zeghtoyb (pine sawdust), coriander, tsemolenem (ground) fefer, tatsn (trays) ongelodn mit gebrotene lemtmen (roasy lamb). Albert iz geven afn zibetn himl un hot nit gekent vartn biz er vet onheybn arbetn in der fleysh-opteylung.

KAPITL 4: ALBERT ZUKHT HATSLOKHE (SUCCESS)

Albert hot zikh arayngevorfn (throw himself) in der arbet gantse teg un gantse nekkht. Dos iz alts vos iz geven oyf zayn zinen (on his mind)—niyeydlik, nit zeyn, nit shpiln—gornit! Nor vern dem grestn meyvn fun fleysh iz alts vos er hot gevolt. Er iz geven bakisheft (fascinated) fun ale aspektn (aspects) fun shnaydn fleysh, forshteln (presenting) skhyore (goods) oyf a sheynem oyfn, vi azoy tsu kokhn bilike fleysh, un vos fara fleysh past (suits) far raykhe mentshn, un afile retsptn (recipes) far farshveydene (various) fleyshn. Nokh der arbet iz er gegangen tsu klasn vegn kokhn un dernernung (nutrition).

Un azoy hot Albert gelebt fun tog tsu tog. Nor vern dem grestn meyvn fun fleysh iz alts vos er hot gevolt. In a yor tsayt hot er zikh aroyfgebarht (worked himself up) in krom (store) un iz gevorn a gesheft-firer in a nayer opteylung (department) vos men hot gerufn "livern" (catering). Un mit der tsayt iz Albert gevorn bavust (well known) alts der vos hot der grester gevust (knowledge) vegn fleysh in gants Seattle. Albert is geven barimt (famous), ober epes hot im gefelt.

Albert hot gevolt mer koved (respect). Hot im ayngefarn az er muz vern a mitglid in a bekovedike (respectable) organizatsie, efsher de Chamber of Commerce hot zikh arumgekukt un hot gezen az di menshtsn vos zaynen mitglider fun der grupe zaynen ale Republikaner hot er bashlosn tsu vern a Republikaner. (Nu, mir vos leyenen di mayse darfn vundern: vos iz dos far a mishugas? An eynikl fun a shtetl in Rusland, a Republikaner?)

Oyf tselokhes (just for spite) iz bald gekumen a valtog (election day) un a Democrat iz oysgeklbn gevorn (selected) president. Nu, zayn mazl - veren a Republican hot im geholfn vi a toytn bankes (like cupping helps a corpse).

A bisl tsayt geyt avek un di fleysh-arbet farlirt (loses) a bisl) interes far im. Albert vert vider umruik (once again uneasy). Emes hot er gehat a sakh nakhes (pleasure, satisfaction) fun zayn hatsloke (success), ober er hot farshhtanen az zayn lebn iz pust un leydik (both pust and leydik mean 'empty'). Er hot nit keyne fraynd - di mener mit velkhe er arbet zaynen ale elter fun im un hobn mishpohkes; er geyt nit aroyis mit meydlekh, er geyt afile nit (not even) far a shpatsir (stroll), nit tsu a film, gornit.
KAPITL 5: ALBERTS ELCERN KUMEN TSU GEYN

Albert redt tsu zayn elern fun tsayt tsu tsayt, un vi yeder gute Yidishe mame, hot Alberts mame gefilt in hartsn az epes is der mer. Hobn zey bashlosn im geyn zen. Ober zey hobb gevust az nor geyn spetsysel (especially) tsu zen Albert vet im nit gefen. Hobn zey gemakht a plan—zey veln nemen a nesie (trip) tsu Vancouver, Seattle, un Portland.

Hobn zey opgerufn Albert un im dos gezogt un im gefregt tsi zey kenen zikh opshlten in Seattle un im bazukhn. Dos iz Albert zeyer gefen. Er hot gevolt voyzn zey vos er hot bashafn (created) in zayn arbet.

Az Alberts tate un mame zaynen arayn in zayn dire (apartment), iz zey finster gevorn in di oygn. A kleynere tsemper, on mebl (furniture), finster, a bisl shmutsik - in gantsn nit bakvem! Ober zey hobb geshvign. Er hot zey gevizn vu er arbet un zey hobb gezon vi zayn balbos un di ale arbetey gebn Albert op koved un zey hobb geshpekt nakhes.

Ober zey hobb oykh gezon az epes iz dermer, az epes art (bothers) Albert, az er iz umgliklekh. Di eltern hobn pubirt fregn im a por frages ober Albert hot zey gornit gezogt. Nu, vi azoy misht men arayn in a tsvey un tsvanisik yorikn kinds lebn? Vos tut men?


Albert, mit trett in di oygn, hot gekusht zayn eltern, zey badankt, un azoy iz dos geven bashlosn.

Vos vet Albert ton mit di gelt? Albert hot zikh battrakht. Er hot gevust az epes is dermer. Er hot derkent az er iz zeyer troyerek ober er hot nit gevust vos zayn troyer badayt (means). Er hot bashlosn az dos ergernesh iz in zayn kop. Geyt Albert tsu Google un gefint oys az oyz men hot kop tsoris geyt men tsu a kop dokter. Un take (for sure), dortn iz er gegangen.

Albert is gegangen tsum kop dokter. Der dokter hot im gefregt: "Nu, vos felt dir?" Hot Albert geentfert: "Du bist der dokter, iz farvos fregstu mir?"

Un der dokter hot gezogt: "Oykh mir a khokhem! Ikh meyn az du bist take a grober yung."

Ir farshteyt az aza enter hot baleydik (insulted) Albert. Vayzt oys az der kop dokter hot bashlosn az Albert darf oysvaksn un nemen zayn eygenem lebn in di hent. Dos iz geven der sof fun doktoyrim.

Iz vos zol Albert ton? Koyfn a hoyz hot er nit gevolt, un geyn in koledzh hot im nit interesirt. Iz vos iz gebilbn? Aha, a nesie (trip)! Ober vuhin fort men?

KAPITL 6: ALBERT FORT OYF A NESIE

Albert hot getraht un getraht, un plurtslun iz im ayngesfale az er muz forn keyn Yisroel!

Albert hot zikh ingikhn ayngeordnt (integrated himself) in Yisroel. Er hot gearbet tsvey khadosh mish ofy a kibutz, iz gegangen oyt a por turn, un hot shpatsir ibor di gasn fun Tel Aviv, Yerusholeim, un andere shtet. Eyn mol iz er geven lebn grenets (border) mitn Palestinian land un plurtslun hot er derzen tsvey Palestinian politsey. Er hot zikh gevorf in unter an oysshtel (display) fun marantsn in a frukht krom, un fun dortn observirt di politsey. Plurtslun zet er vi a por fis bomblen (dangling) in der luftn vayl di politsey hobb gehalt in an alter man unter di akslen (shoulders).

Albert hot gegeben a shokl mitn kop vayl epes vegen der man iz im geven bakant. Albert iz aroys-geshprungen fun unter di frukhtn un hot geshrign: "Tate. Tate. Vos tut ir tsu mayn tatz?" Di politsey hobn opgelozt dem altn man un er iz gelofn tsu Albert shrayendik "Zunele, zunele". Di politsey hobn zikh gekratst in kop in tsemishenish (bewildement).

Albert un der alter man, eyner mitn dem andern arumgenumen, zaynen shnel avek. Der alter hot Albert gezogt az er iz geven ofy dem zelbn EL AL eroplan, ober Albert hot dos nit gevust. Zeyendik dos, hot der alter man gezogt: "Efsher ken ikh koyfn halb a salat?" Nu, ir kent farshaytn az Albert un der alter man hobb gehot a gutn gelekhter.

Di soldatn fun beyde zaytn zenen gebliben ingantsn tsemishen zhardik vi Albert un der fremder man shpatsirn tsuzamen un lakanh azoy fil. Zey kuhn eyner dem andern in ponim, giben a kleynem shrneykhl, un oyt dem shhtikl grenets iz mer nit geven kayn milkmole - efsher nor far a bisl tsayt. Un efsher ken dos zayn an onhoyb fun sholem.

Azoy hobb mir geendi undzer mayse. Ir kent bashlosn vos vet vayter zayn mit Albert, oder ir kent shraybn ayer eygene mayse. Farbrengt zikh!
International Association of Yiddish Clubs
Conference XIII · Millbrae, California · April 23 - 26, 2010
“Yiddish in The 21st Century”

REGISTRATION - Choose Option A, or any Combination of B, C, D or E

☐ A. FULL Conference $325.00. Includes Orientation, Classes, Keynote Speakers, Workshops, Celebrity Entertainment Nightly, Yiddish Vinkl & Yinglish Clubhouse, Admission to Vendors, Meet IAYC Board Members at Opening Reception, Shpilers, Shabbes Dinner, Saturday Breakfast, Lunch & Dinner, Sunday Breakfast & Dinner, Monday Breakfast, Lunch & Yiddish Musical Revue.

$295 Earlybird Special, if postmarked by Jan 10, 2010.

All Dinners are Kosher-style, Breakfasts and Lunches are Dairy and/or Pareve.

☐ B. Friday Only $55 or Kosher Option: ☐ Friday Kosher Dinner $65
☐ C. Saturday Only $130 or Kosher Option: ☐ Saturday Kosher Dinner $140
☐ D. Sunday Only $110 or Kosher Option: ☐ Sunday Kosher Dinner $120
☐ E. Monday Only $55 Please use a separate registration form for each person.

Late Registrations: Postmarked after Mar 1, 2010 add $25 per person. Walk-Ins: Add $30/Person

Courtesy Roundtrip Transportation between San Francisco International Airport & Westin Hotel

Please Print Information and Mail Registration Form(s) and Check To
Gerald Gerger 6820 Oyster Cove, West Bloomfield, Michigan 48323-2051

Make checks payable to “IAYC 2010 Conference”

TOTAL Amount Enclosed (US Dollars Only): ________

☐ Female ☐ Male Title ______ Name__________________________________________

Additional Name You Would Like on Name Badge: __________________________________

Address ___________________________________________ City __________________________

State/Province ____________ Apt. _____ Zip ____________ Country ____________________

Phone # (___) ______-_______ Cell # (___) ______-_______ E-Mail ____________________

Cell # (___) ______-_______ Name of Yiddish Club(s) ____________________________

I am a ☐ Vendor ☐ Presenter ☐ Entertainer ☐ Yiddish Club Leader ☐ Club Member

☐ Need a Roommate? ☐ I have Special Needs ______________________________________

Hotel Reservations: Call Westin Toll-Free 800-228-3000 to make reservations.
Conference Rate is $99.00 + taxes per night, single or double if made by March 28, 2010.
Ask for “IAYC Rate”. Cancellation Policy: Conference (not hotel) cancellations after March 1, 2010 are subject to a late cancellation fee of $100 per person. NO REFUNDS after March 30, 2010.
All prices are per person, excluding hotel. Questions? Fishl Kutner at 650-349-6946
Call Jerry Gerger at 248-980-5641 or email gerx33@comcast.com for additional registration forms.

For the latest information log on to the Der Bay Website at www.derbay.org
Mama, s’iz shoyn tsayt
by Philip Fishl Kutner

Mama’s stories started appearing in the October 2006 issue of Der Bay. There have been 93 published since then and it is time to compile them into a book.

There have been many letters and e-mails from readers sharing personal stories of their Mamas.

It is a subject that needs to be told of the first generation of immigrants that went through hardships, but never lost their love of family. They sent their children to college, watched the movement out to the suburbs and saw their grandchildren become professionals.

These stories are often humorous as we recall the era of the greenhorns and their battles to learn the new language and its difficult spelling.

Der Bay is a wonderful vehicle for these stories and I am thankful for having been able to publish them.

Much thanks is due to Lily Poritz Miller whose idea, it was as well as being indispensible in the editing and help all along the way. We hope to have it available at the IAYC Conference in April.

Der Bay
Editor: Philip "Fishl" Kutner,
Web site: http://www.derbay.org
E-mail FISHL@derbay.org Ph: 650-349-6946

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 note to honor a dear one at a special occasion or send her a subscription to Der Bay.

Send a notice of vinkl meetings, DVD release, klezmer performances, book publication, lectures, classes, conferences, institutes, or stage performances.

When traveling, look at der internatsyonaler kalendar for events to attend and for contacts

Der Bay is the first source of information for news about the International Association of Yiddish Clubs and the exciting IAYC conferences.