

Der Bay

The International Anglo-Yiddish Newsletter

February 2009

Vol. XIX No. 2

Der Bay in Cyberspace

The Website

Der Bay's website continues to expand and is one of the most significant in the Online Yiddish Community. Some of the other great online sites include:

- Ari Davidow's Klezmer Shack,
- Refoyl Finkel's Yidish veb-bletl (he is one of the foremost Yiddishists and computer experts),
- Mark David's The Yiddish Voice is the premiere Yiddish radio site,
- Iosif Vaisman's Virtual Shtetl is surely among the 3 top Yiddish sites and possibly the #1.
- Leonard Prager z"l, was the editor of *Di Velt* fun Yiddish is "devoted to Yiddish language, literature and folklore."
- Yiddishkayt LA is probably the best regional site for Yiddish activities.

There is no room to detail the extensive list of the other great specialty sites to be found on *Der Bay's* list. They include: Zalmen Mlotek's Folksbiene for theater, Sharon Rivo's National Center for Jewish Film at Brandeis University, Henry Sapoznik's Living Traditions, the parent group for KlezKamp and others.

Der Bay's website at www.derbay.org is by far the most varied and a good starting point for Researching the numerous areas of Yiddish. It is the source for lists of Yiddish clubs, teachers and translators and has the most comprehensive calendar of Yiddish events internationally.

FREE Abbreviated Online Version

For anyone who finds it very difficult to send chai or wants to save paper, the availability of *Der Bay* online is an excellent substitute.

As a varsity college debater, I could argue for the merits of going online. For example, it would conserve paper and the trees or rags from which the paper is made.

On the other hand look at the financial hardship it would cause the printer and the mail carrier. In addition the online version is only 8 pages, half the size of the hardcopy.

Seriously, this is a personal matter. My concern is that we keep in touch with as many as possible of our libhobers of our mame-loshn.

Over the 18 years, *Der Bay* has absorbed the increase in printing and postage. It will never be more than chai. Those who can't afford it will continue to get it for whatever they send.

We have truly been blessed, for most readers have sent in a little extra and some have really stepped up to the plate. It has not only helped, but been greatly appreciated.

Currently many of the new online subscribers are from overseas. This surge in readership is very heartening. While the postage for U.S. copies is 59 cents and will go up in several months, the overseas rate is \$1.80. Thus the postage alone for the 10 annual issues is \$18. There will not be a different suggested rate for anyone and readership continues to grow especially among younger readers.

Taybl Ehrlich fun Shikago

Ikh lern yidish un bin geven zeyer farinteresirt in Alva Ann Dworkin's artikl in letstn numer fun *Der Bay*.

Azoy vi yidish iz geven mayn ershte shprakh un mayn man's ershte shprakh hobn mir bashlosn ven mir hobn geredt fun khasene hobn az oyb mir veln hobn kinder veln mir redn bloyz yidish mit zey.

Ikh hob a tokhter vos vet zayn 21 yor in yanuar, kin eyne hore, un zi redt yidish flisig. Es iz nisht geven gring. Azoy vi zi hot zikh dervust az andere kinder in ir elter redn nisht kayn yidish hot zi nisht gevolt redn yidish—zi hot gevolt, farshteyt zikh, zayn azoy vi di andere kinder. Hob ikh bashafn a yidishe grupe far mames un kinder zikh tsu lerenen yidish, zingen yidishe lider, makhn kunst proyektn, u.a.v.

Nor zi hot nisht gehat keyner in ir elter tsu redn yidish. Den hob ikh gehert fun yugntruf's yidish vokh. Es kumt for yedes yor bay di ende oygust in a prekhtige lager in di berkshire berg in copake, ny, vo new york, connecticut un massachusetts kumen zikh tsuzamen. Efsher 120 mentshn fun iber di gantse velt kumen zikh tsuzamen un redn BLOYZ yidish a gantse vokh. Hayor hobn mir gehat mishpokhes MIT KINDER fun australia, daytshland un dervaksene fun brazil. Un fun yedes vinkl fun amerika oykhet. Mir geyen shoyn mit undsere tokhter zind zi iz geven tsvey yor alt un zi iz oyfgevaksn mit a grupe fun fir meydlekh in ir elter. Yetst arbetn zey mit di kinder bay di yidish vokh.

S'iz do yidish klasn far di vos kenen nisht yidish azoy gut un kontsertn vu men ken hern yidishe lider—gezung un geshribene poeziye—nor vos bashafn. S'iz do sesies vo men bashaft verter tsu entviklen di shprakh. Veyst ir az s'iz du verter oyf yidish far "cd"—kompaktl; "e-mail"—blitspost; "regular mail"—krikhpost oder poyleroyle post. S'iz do sport un men shpilt netsbol un koyshbol un hilke-pilke ("baseball") als oyf yidish. Men ken zikh afile shiflen oyfn ozhere un shvimen in shvim baseyn. S'iz do vaser ibungen oyf yidish. Hayor zenen geven a groyse grupe kinder un s'iz geven take a fargenign tsu zeyen vos zey hobn opgetun in talentarnie ("talent show").

Di klasishe kinder's bikher fun dokter suess, "The Cat in the Hat" (Di Kats Der Payats) un "One Fish, Two Fish, Red Fish, Blue Fish" (Eyn Fish, Tsvey Fish, Royter Fish, Bloyer Fish) Curious George (Dshordsh Der Naygeriker) un The Very Hungry Caterpillar (Der Hugerike Opfreser) zaynen shoyn gevorn ibergezetz oyf yidish mit ritim un mit gram--un men hot zey farkoyft bay der yidish vokh. Men hot oykhet gekent koyfn kompaktlekh fun nay bashafene muzik fun di yidishe filharmonishe khor, klezmer grupes un andere

muzik un oykhet bikher fun nay bashafene mayses, romanen un poeziye oyf yidish.

Es hot mir ongekumen zeyer shver nor yetst iz mayn tokhter shtolts tsu zayn flisig oyf yidish un es kumt tsu nuts ven men iz tsvishn mentshn un men vil nisht az keyner zol farshteyn vos men redt. Mayn tokhter zogt yetst az zi vil bloyz khasene hoben mit emetser vos redt yidish oder ver volt gevolt zikh lernen yidish vayl zi vil redn yidish mit ire kinder.

Di vos viln visn di dates fun di 2009 yidish vokh oder visn andere prutim oder bashteln hemder far dervaksene oder kinder vo es shteyt "yidish" mit yidishe oysyes kenen onkumen tsum vebzaytl yugntruf.org.

Zorg zikh nisht—YIDISH LEBT!!
Taybl Ehrlich taybl@sbcglobal.net

Morrie Feller Writes from Phoenix <mfeller@cox.net>

Sholem aleykhem, Fish!

My three Phoenix grandchildren, knowing of my interest in both Yiddish and geometry, have given me an interesting advance birthday gift. It is a geometry book written in Yiddish. It actually is a translation of an English geometry book that was published in 1910. My grandson, Avi, discovered that the National Yiddish Book Center had digitized this book, and he was able to order a single copy.

I translated the instructions for constructing a diagram used to prove the Pythagorean Theorem, and following these instructions I came up with a proof of this theorem that I had not known before.

Many years ago Mordkhe Schaechter z"l, put out a call for science texts written in Yiddish. I happened to have had an Algebra book written in Yiddish, and I sent it to him. In the early decades of the twentieth century, many English works of science were translated into Yiddish.

mit vareme yidish-grusn,

Morrie

Editor's note: Be sure to read Morrie's article on the status of Yiddish in this issue. As a Hebrew and Yiddish teacher, as a leynkraz leader, as a member of the IAYC advisory board and former board member (along with his wife Tybie), he has definitely put a mark on Yiddish. Morrie does much of the Yiddish typing for *Der Bay*.

The 100th Birthday Celebration of Sholem Aleichem in Kiev

By Simon Swirsky

In 1959, the Soviet Union marked Sholem Aleichem's 100th birthday by publishing all his works in Russian translation. They were not, however, available for purchase in Soviet bookstores – only in the satellite countries.

I left Kiev for Poland in February 1960, and I was able to buy the entire edition of his books in a Polish bookstore.

In the Yiddish Day School I had attended in the 1920's in Poland, we had access to many of Sholem Aleichem's books, including "Tevye the Dairyman", "Motl, the Cantors Son", "The Fair" (Funem Yarid), and others. But the Russian collection contained stories I hadn't seen before, including his biography. There was also a wedding photo of Sholem Aleichem and his wife (1883).

Sholem Aleichem was born near the city of Kiev, nicknamed "Yehupetz" in his books. As a young Yiddish writer, he couldn't make a living (so what else is new?). So he supported himself by teaching Russian to the children of wealthy Jews. One of his students was a pretty young daughter of a rich family. In time they fell in love and wanted to marry, but her father objected. He didn't want his daughter to marry a poor Yiddish writer.

Some years later they did marry and lived happily with her parents. After her father's death they inherited his wealth and lived the good life. But Sholem Aleichem was a gambler, and in a few years, he lost all the money in the stock market. To support his family, he returned to teaching Russian.

Sholem Aleichem lived in the heart of Kiev. On the day of his 100th birthday, the authorities in Kiev attached a plaque to his residence, engraved in Ukrainian: "Here lived and worked the famous Jewish writer Sholem Aleichem (1859-1916)."

I lived in Kiev since 1944 and I often walked by this building and liked to stop and read the plaque. Once, at the end of 1959, I noticed something was different. The plaque had been replaced, and the new plaque read only "Famous writer" – no more "Jewish". This was during the height of Soviet Anti-Semitism.

Editor's note: Mr. Swirsky was the recipient of the International Association of Yiddish Clubs Second Lifetime Yiddish Service Award.



Sholem Aleichem Photo

Editor's note: Simon Swirsky is a long-time friend. Fishl first met Simon, Annabelle Weiss and Marilyn Cagin when all were on the Workmen's Circle National Executive Board. Together we attended Board meetings in the Manhattan office and at the Circle Lodge camp.

This group was the backbone of the Eleventh IAYC Conference in Cleveland. Along with Chairman and IAYC board member Harold Ticktin, Pauline Leber did the registration and much more. This was a great team at a conference.

Simon and his wife Myra, in their 90's, regularly still go out to dances. He is a dynamo on behalf of Yiddish and on the committee that annually puts on the Concert in the Park. IAYC purposely scheduled our Cleveland conference so that we could attend the performance.

Yiddish in Melbourne

by Freydi Mrocki – Australia - Correspondent for *Der Bay*

Melbourne has the highest percentage of post-Holocaust Jews outside of Israel. Many who have settled in this city are of Polish background.

The kindergarden and primary-school children learn Yiddish naturally because their parents have chosen this place for their education. These days, fewer are choosing the college because of the Yiddish, but for other reasons: proximity, reputation, lower school fees, secular Jewish approach *hey mishkayt*. Many parents wish there was more Hebrew and less Yiddish.

The youngsters enjoy singing, celebrating the festivals and performing in Yiddish. I think there is also a comfort and joy in expressing Jewish identity via Yiddish. The older students are exposed to a more text-based Yiddish education.

What would be great would be to come up with a reasonable and appropriate way to teach Yiddish grammar subtly to children in grades 5 and 6.

High-school students choose Yiddish for a variety of reasons, some to continue their primary school Yiddish learning with friends they made in primary school

Those who choose it as a first time study may do so because they are required by their school to choose a language and they prefer Yiddish because it means more to them than French, Spanish or Japanese; often their parents and grandparents know some or much Yiddish and they want to "join the club". Others are only looking to choose a language for a year and Yiddish is seen as more relevant and/or a 'soft option'.

As they advance, these students begin to love the humour and wisdom found in many Yiddish stories. They enjoy learning curses, proverbs and folk songs. As their oral communication and writing improves, they feel a sense of pride and accomplishment. At all times they appreciate their people's history, heritage, culture, folk beliefs and different perspective than the one offered to them in their religious classes, Jewish studies classes or at their Zionist youth groups.

Since many of our students hear Yiddish at home or an English that is peppered with Yiddish, people speaking Yiddish on the streets, or grandparents that use it liberally, Yiddish has meaning to them. As generations die out, the youth in Melbourne are becoming more removed from Yiddish and are

seeing it as less relevant. They refer to it as a 'dead' or 'dying' language.

Of course, among the Charedim this is not so. Yiddish is being taught to students at Chabad Lubavitch and Adass Yisroel (Satmar) schools at high-school level.

University Students

I know less about this group, although I do teach two university students privately. They have chosen to learn Yiddish as a hobby—a once-a-week lesson. Just like the high-school students (those with a positive attitude) they love to learn curses, Yiddish wisdom and songs. They enjoy broadening their vocabulary and knowledge so they can talk with grandparents and stump (i.e. confound) their parents, and also so they can finally understand the bits and pieces of Yiddish they have heard around them since childhood. Since these two students come from Modern Orthodox homes, they also appreciate the language and culture from the perspective of Jewish identity and expression.

ADULTS

Beginners/Intermediate:

For some it is a sense of nostalgia, for others it is to fill the void and regret that they didn't learn or even rejected learning Yiddish from their parents or grandparents when they were younger. For others, they want to sweep away the cobwebs and refresh their Yiddish knowledge. For still others, it is something they have always wanted to do and now they have the opportunity to do it. Some like structured classes with formal grammar, while others like a more informal approach— a *shpatsir*, *kave grupe*, *Yidish sof vokh*, or *gezang ovnt*.

Advanced

We have groups who meet in *leyen krayzn* and also have lessons at advanced university level taught by a university lecturer at her home. Here we use serious texts as springboard for our grammar, vocabulary, learning hebraisms, etc.

Editor's note: Freydl is active in messaging to the new International Association of Yiddish Teachers.

Klezmania is Freydl and Lionel Mrocki's klezmer band. Freydl can be reached at: klezmer@optushome.com.au

Bilig vi borsht

Mama never said “It’s only peanuts” or “Cheap as dirt.” Nothing was cheap. If it cost money, it was expensive.

We ate cracked eggs every day—every possible way except poached. We had chicken in one form or another every other day. The shoykhet had only our old, non-laying, Leghorn hens to slaughter. Everyone raves about white meat (the breast), but to us boys, *beylek* was like cardboard. Mama boiled them in soup or ground them and made cutlets.

Mama used the Purina feedbags to make pillowcases, sheets, quilt covers, and her aprons. When they were torn and could not easily be mended with her trusty Singer Sewing Machine, they became shmates for washing—all except the kitchen floor. Mom had the biggest mop you ever saw. Her powerful arms swept the mop across the floor like a bluebird going to nest.

The only thing that Mama never complained about was the money she spent on her children’s doctor bills. If a physician charged a lower amount, he must not be a good doctor. When we lived in New York and Papa belonged to the Glovner Society, we went to the Glovner doctor. He was cheap, bilig vi borsht, but after all he was the “Society Doctor.”

Mama’s Soups

There was soup in our house almost every day. Mama said, “Ibergevarente zup hot a besern tam” (Reheated soup tastes better), but we never had the same soup two days in a row.

Since Papa was a meat-and-potatoes man, our soups were hearty. Except for the chicken soup and borsht, you didn’t have enough broth to dip your bread. This was a problem for Paul, the hired hand who ate with us. He was a huge bald man with palms the size of ping-pong paddles. We called him the Polish guy. He ate hunched over so nothing could fall out of his bowl.

Mama made soup from potatoes, beets, peas, cabbages, barley, beans and lentils, and the weekly chicken soup. All the grain and vegetable soups had some form of beef in them and were served fiery hot—that’s the way Papa liked it. We boys always blew at the soup in the tablespoon before we could lift and put it in our mouths. The only exception was the summer borsht, which was served cold and with a big dollop of sour cream.

No Cream of Corn, French Onion or New Orleans Bouillabaisse “soups” were on our farm menu. At Thanksgiving time we had turkey, and there was no soup that day. I don’t remember any time when any of the boys complained about having too much soup.

Mama Went to Church—Once

by Philip Fishl Kutner

We boys were raised in an Orthodox home. After moving from a Jewish neighborhood in the Bronx in 1937 to the chicken farm a mile away from Baptistown, NJ and 8 miles west of Flemington, the *neighborhood* changed. It was called Baptistown because there was a Baptist Church in addition to the gasoline station, general store, and one-room schoolhouse.

Papa crossed the street when he saw a man or woman cloaked in black. It meant bad luck. For us boys it meant that we were the only Jewish boys in high school who had no close friends.

We were constantly reminded that, “A shikse may be sweet, but she ain’t kosher meat.” Needless to say, we all married nice Jewish girls.

Things really changed after Papa died in 1977. Oh, no—Mama still kept a strictly kosher home and never ate treyf outside, but when one of her granddaughters converted and was married in a church, Mama went. She even used the term *bashert*. I could not. Even afterwards Mama accepted the situation and visited, but the rest of the family could not for many years.

Mama Played Games

by Philip Fishl Kutner

Mama worked hard all of her life. She came to America after the first World War as a grown woman. In Poland she walked out to the countryside to peddle goods to the Polish farmwomen and lugged back the produce she got in exchange. On our farm, she did all of the housework; fed Papa, four of us boys, and the hired hand; and did the heavy work outside.

Things changed when one of her boys was sick. Everything except the most essential chores were put aside and Mama became the best nurse you could ever have. She told us stories about her childhood and played games with us.

We played cards, and she always lost to us in Pisha Pasha, Rummy or Casino. It was a different matter when we put the cards aside and Mama pulled out the looped string that she carried in her apron. Her mood changed when she played our favorite game, Etl Betl. No professional athlete could be more intent on winning than Mama. Even that smile disappeared. Mama’s huge hands rapidly moved the looped sting as she converted one shape from our hands to hers. She always won.

Linda Jimenez Glassman – *Der Bay's* Reporter from Spain

I was born in NYC, into a secular Ashkenazi family. My maternal grandparents emigrated from Poland to the United States at the beginning of the last century. (My grandmother arrived in July 1914, on the last ship that made it across before the beginning of WWI.) Because they had to support themselves from the time they arrived as young teenagers, they had little formal education; however, they swam against the pro-assimilation current that was popular at the time, and made sure that their two daughters had Yiddish as their first language and a formal Yiddish education.

Even after retiring to Florida, they continued to be active in Yiddish reading-circles and other cultural organizations. My mother, Rose Jimenez, following the family tradition, is also an active Yiddishist: she has given classes, runs a weekly *vinkl* in Plainview, NY, and has a Yiddish library of over 350 books. Unfortunately, my father did not speak Yiddish, so when I was growing up English was spoken at home. My own *Yiddishkayt* came from family traditions, holiday celebrations, and literature in translation, and from the few words that filter in.

I majored in Spanish at Goucher College and spent my junior year in Madrid. After finishing my studies in the U.S. I returned to Madrid, where I began to teach English, first at the U.S. Cultural Center and, at the Complutense University, where I am a member of the English Language Department. When I got here, I felt that I was *home*—a feeling difficult to describe.

I realized my dream of learning Yiddish in 1987, when I attended YIVO's Summer Program at Columbia University. I also took a course in Yiddish at Oxford in 1995. I was happy when Rhoda Henelde Abecasis started a monthly Yiddish *krayz* in Madrid, over a decade ago.

When I first came to Spain, in 1965, Roman Catholicism was the official religion; the practice of others was tolerated, but not *legal*. The Jewish community comprised mainly Moroccan Sephardic Jews who had arrived after Morocco became independent in 1956; they met in an apartment on a nondescript side-street and kept a very low profile. After the passage of the 1967 Religious Freedom Law, a proper synagogue was built, and it has been the main one since its opening in 1968.

In the mid-70's, the coincidence in time of Franco's death and the military coup in Argentina prompted thousands of Jews to migrate to Spain. Most of these were Ashkenazi and secular. Not feeling at home at the Sephardic Orthodox synagogue, and feeling a need for Jewish activities (especially for their children), in the early 1990's they created Hebraica

Madrid (HM), a cultural association based on the one they knew in Buenos Aires.

I was a charter member; served on its board; and helped organize folkdancing classes, film screenings and debates, and led the Passover seders. However, it was recently disbanded.

In 2004, the Federation of Jewish Communities of Spain created an internet radio station, with two main objectives: 1) to spread knowledge about Jewish culture to a Spanish audience, many of whom had never met a Jew and whose ideas were based on Franco-era stereotypes and 2) to counteract news reports, which generally are biased against Israel. I ran a weekly English language program and began broadcasting news and (mostly) interviews in 2005. You can hear my "English Corner," and the rest of the programming at www.radiosefarad.com. In 2007 I was asked to write articles about Spain for the European Jewish Press, an on-line Brussels newspaper (www.ejpress.org).

The most exciting project that I'm involved in is the development of a series of in-depth tours of Jewish Spain and Portugal. My partner, Ami Barr, is a Sephardic Jew who grew up in Columbia, and made *aliyah* to Israel, where he studied history and archeology and is a certified tour guide. We will offer group tours.

Jewish life in Spain has blossomed. The community has become more diverse; there are Sephardic and Ashkenazi, Orthodox, Conservative and Reform congregations in many cities, and thousands of non-affiliated Jews. Two years ago, the Spanish Ministry of Foreign Affairs and Cooperation and the Madrid Regional and City Councils created "Casa Sefarad-Israel," an official institution that organizes cultural and educational events with the aim of spreading knowledge of Jewish culture to the general Spanish public, and creating bonds of cooperation and friendship between the Spanish and Israeli peoples.

Chanukah was celebrated in public for the first time, with a menorah-lighting ceremony in a public square in Madrid. (You can find my article at: <http://ejpress.org/article/33094>.)

A study has shown that 20% of Spaniards have genes that can be traced to Sephardic Jews. The general public is showing more and more interest in Spain's Jewish heritage, and in Jewish culture and religion in general.

Talks With Prof. Gershon Winer

Editor's note: Excerpted from an article in the April 1992 issue of *Der Bay*.

If you saw a copy of my notes about Prof. Gershon Winer the idea of Yiddish *spelling* would be *dispelled*. I missed half of the notes, for my shorthand of "Y" for "Yiddish," wasn't good enough to get it all.

First came a letter correcting a *Der Bay* article. I referred to Sol Liptzin as Sam Liptzin. Prof. Winer said that they had just had a 90th birthday celebration for Sol Liptzin in Jerusalem.

When I called to thank Prof. Winer for his correction a wonderful, informative conversation ensued.

Originally from Toronto, Prof Winer left Bar Ilan University to head a Yiddish Teacher Training Program at the School of Education of Tel Aviv University. The first course began in February, with an enrollment of 51. This *is* the first of its kind at the university. Geared to students who are fluent in Hebrew, this course is for those who will be going into the teaching of Yiddish. Assisting Prof. Winer are Prof. Dov Noy and Benjamin Zemah, who will be teaching Theater. This is due to the generosity of a Toronto benefactor. You will be informed of possible future programs that may interest you.

Prof. Winer spoke about a conversation he had when Prof Dov Katz of Oxford University visited him recently. One of the positions Prof. Katz holds is that of British Inspector for Yiddish. He mentioned that there are 18 Orthodox schools in London teaching Yiddish! Another exciting item is the establishment of a Yiddish chair at Sidney, Australia.

Then I was informed that two Yiddish instructors had gone to Birobidzhan to help set up their Yiddish training program. That was in addition to Dr. David Fishman and Dr. Peysakh Fizman's, having gone on a similar program to Moscow.

This is the first announcement of the availability of a volume, *Studies in Leyvik*. Thanks to a benefactor, this publication will be distributed for only the cost of shipping. Prof. Winer said it is a compilation of chapters written by some of the great Yiddish experts in the world, including one of our favorite speakers, Prof. Dov Noy.

Prof. Winer visits twice a year. He comes to Canada for the High Holidays; as an ordained rabbi, he leads services in Toronto. Likewise Prof. Winer comes to the States during February. He is available for speaking engagements around that time, and has been especially effective in Scholar-in-Residence programs.

First International Yiddish Club Conference May 29-June 1, 1993

Editor's note: Last month we celebrated our chai anniversary of *Der Bay* and we shall be reprinting several of the key articles over the years. This article first appeared on page 4 in the April 1993 issue of *Der Bay*. The conference was the forerunner of the IAYC, International Association of Yiddish Clubs Conference

In previous issues of *Der Bay* Fishl urged all Yiddish teachers and Yiddish club leaders to quickly register for this "first of its kind" meeting.

My congratulations go out to the great effort by The Yiddish of Greater Washington in planning this wonderful program and having superior facilities. This is a must-see event.

It will be held at the Hillel Center on the University of Maryland campus. The cost is low, for it is partially funded by the Maryland Humanities Council and the National Endowment for the Humanities. Registration is only \$110 and includes meals. It also includes transportation to the Holocaust Museum. Accommodations are at the University of Maryland Conference Center that is run by the Marriott Corporation Rooms for one or two people are only \$59 per room per night.

You may attend two workshops from a list of eight. A highly competent person runs each. The leaders include: Marcia Gruss Levinsohn, Yiddish Committee Chairperson of CAJE (Coalition for the Advancement of Jewish Education); Professor Max Ticktin, George Washington University; Naomi Kadar, Director of the Workmen's Circle Kindershules; Sunny Landsman, (z") Coordinator of the Circle of Yiddish Clubs; R. Lea Singer, writer; Marvin Caplan, (z"l) Director of the Sholem Aleichem Festival; Hilda Rubin, Director of Di Shpilers; and Elaine Mann, Jewish Community Center Director. *Marcia & Hilda are the only ones to attend every one of the 12 IAYC conferences*

Among the featured speakers are Professor Mikhl Herzog, retired, from Columbia University; Dr. Hannah Kliger of the University of Massachusetts; and Joseph Mlotek, (z"l) of forverts fame. A special guest will be Professor Moishe Wolf, (z"l) who arrived from Russia. His stories of Yiddish in the former USSR will have you sitting at the edge of your seat.

Make your reservations now.

Call: Dr. Harold Black, (z"l) 301-469-0865 or Sid Verner 301-926-6777

Kay, Kinderlekh, Kay (chew)

Philip Fishl Kutner

"Es nisht azoy shnel," was Mama's admonition. We boys had too many things to do. There was no time to languish at the kitchen table. We had chores before going to meet the school bus down at Route #12, a mile east of Baptistown, NJ. If it were suppertime (dinner) there still were eggs to clean and pack or chickens that had to be culled, moved or vaccinated.

The only exception was Thanksgiving when it was non-stop eating from dinner (lunch) to supper. Then we had plenty of time to slow down and relish Mama's great food. At that time Mama did not have to say, "Es nisht azoy shnel." There was plenty of talking, mostly we boys were bantering about girls. Mama and Papa were highly amused and never commented.

At Rutgers I had to work for room and meals. Lunch was 90 minutes between classes. I ran 10 minutes to the Hungarian deli and 10 minutes back to class. After washing dishes for an hour there was 10 minutes to eat. My lunch often was a pint of ice cream and half of a pie.

I still eat too fast and slow (up or down) only when Mama's words resound in my ears, "Fishele, kay, kay, —es nisht azoy shnel," do I slowly chew and swallow.

Der Bay

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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.