

Der Bay

The International Anglo-Yiddish Newsletter

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Telling Our Stories

Most of us have lived most of our lives in most of the 20th century. It was a time when mass migration brought many of our parents or grandparents—or, perhaps even ourselves—from Eastern Europe to the shores of North America. It was a time when H's horrible Holocaust took relatives of most of our families. It was a time when the almost 2,000 year-old dream of establishing a free homeland became a reality.

Just like the times in America when "Westward Ho!" was "The Call of the Wild" and lure of better times, so was the migration to America—the land of freedom.

Most of our youngsters do not know what is a rumble seat, a running board on a car or what it is to start a car by cranking.

Most of our youngsters do not know what it is to dampen a stove by turning the flue, shaking down a stove, or removing the ashes.

Most of our youngsters never saw or heard the milkman deliver milk to the doorstep, have the iceman bring a cube of ice for the icebox, or have the doctor pay a house call.

Do YOU remember going down the hall to the telephone hung on the wall? Do you remember when you finally did get a phone in your house or apartment and it was a party line?

Just like many of us may never had to hitch a team of horses, pluck a chicken, churn butter, bake a khale, or stuff a heldzl, so to are many of the things that we have done that are unknown to our children and grandchildren.

There are many Mamas, just like the one that Fishele had, with stories of their own and how they

affected your future. Some day one of your children or grandchildren will write about you and tell how you were the storyteller, the fountain of strength, or the inspiration for him or her.

Why To Do It

Only you know your full story and it will be very meaningful to your children and grandchildren as fond memories of you and what you have endured and accomplished.

What To Do

Collect all the old photographs, letters, jewelry, candlesticks, etc. and label them so their origin is known and the names of each person is clearly identified.

If you feel that you are not able to write or do not care to do so, either dictate it to a relative, friend or if need be, pay a professional.

How To Do It

Have a signed document and be specific who gets each item. This often is the source of a family feud. A particular object may have sentimental value far beyond its monetary worth.

Have your life story divided into key periods. There is no one right number or right way. Everyone has had key periods or turning points that have had a major effect such as coming to America, getting married, losing a loved one, a life-threatening event, or turning point in your career.

When To Do It

Start as soon as you possibly can—after having read this issue of *Der Bay*.

MEMORIES of Bobe (Anna Machulsky)

By Phil & Vicki London

This is a story in memory of my *Bobe Anna*. She emigrated from Novogorod Volinsk (aka Swishel,) West of Kiev, Northwest of Zhitomir, Russia, She came to America sometime between 1913, the year my parents arrived in Philadelphia, PA, and 1920, the year I was born, 1920. That was almost 90 years ago.

Bobe lived with us from the time she arrived in the United States until she died April 17, 1952. She had been married and had two children, Lisa and Sonia, and as the story was told to me, my grandfather got up one evening, said he was going out to get a pack of cigarettes and never returned—never to be heard from again!

There were times when I was ill and Bobe would sit at the edge of my bed and tell me stories about Hershele Ostropolyer, the storyteller, and kept me in stitches. There was more to Bobe than telling stories. She ran interference between my mother, Sonia, and me. If I did not perform as Sonia expected me to, such as doing my homework, chores around the house, etc., the usual punishment, as I recall, was not to be allowed to go the movies on Saturday. That was devastating to me; however, I could always count on Bobe to slip me a nickel or dime to go to the movies. Can you imagine—admission was only five cents! She made me promise not to tell Sonia—she would take care of that end of it!

Bobe was a very aristocratic looking woman with graying hair pulled back in a knot, meticulously dressed, independent and hard working. She would go to the mountains in the Catskills during the hot summer months and take a job as a cook (there was no air conditioning in those days). I believe she did this so she could carry her own weight in our household.

The interesting part was that she never spoke directly to my father (Carl, aka Shura) and I believe this was because Carl was a dance instructor in Russia and would travel from shtetl to shtetl and open a dance studio; when, Sonia appeared on the scene, Carl immediately swept her off her feet.

Bobe had lost one child many years ago and was not about to lose her only remaining child to a "no-goodnik" dance instructor. She thought nothing good can come of this, not knowing that Carl's father owned a forest and lumber mill and that Carl had his own horse-and-buggy; not exactly a "no-goodnik". In spite of Bobe's feelings, eventually Sonia and Carl married and moved to America. Upon arrival in America, Carl had to make a quick decision as to

how he was going to make a living. The ship manifest indicated that his occupation was dentistry (no way!).

As the story goes, he tried selling sewing machines, then tried being a bootlegger—Sonia put the *kbosh* on that. Finally, he wound up being a paperhanger and saved enough money to bring Bobe to America..

Bobe loved to go to the Jewish Theatre on Arch Street in Philadelphia; however, she was afraid to go by herself on the trolley and would drag me along as her guide! It really was great. I would sit next to her and ask her in Yiddish what they were saying, (*Vos hot er gezogt?*). She would explain it to me in broken English. Then we decided that I would teach her English and she would teach me Yiddish.

She had family that lived in New York and New Jersey whom we occasionally visited. To this day, I have a cousin, Alan Kassof with whom I have maintained a close relationship these many years. I also keep in touch with another cousin, Marilyn Krame.

Some time after writing these memories, I was watching a film called *Green Fields*. This is a well-known film of a story that takes place somewhere in Russia or Poland, and the setting is out in the countryside.

The movie triggered my recollection of how Bobe survived after my grandfather left. She had told me stories of how the *Cossacks* (military guerillas) rode horses into their home and ransacked it, how she and the two little girls hid behind tables fearing the worst.

As an addendum, I must tell you that for years I have threatened to write stories about the women in my life. Bobe had a great deal of influence in my life; however, there are others that I must tell you about in the very near future, so please don't go away.

Penned January, 2008: Compiled by Phil London, (aka) Pop and Fayvl and other names that I do not care to acknowledge at this time!!

Editor's note: Phil and Vicki London live at 8199 Terrace Garden Drive North #414, St. Petersburg, Florida and they can be reached online at: FSG@tampabay.rr.com

Yiddish and the Census Bureau

Mendele Online: by Zelig Bach
Reprinted from *Der Bay* November, 1994

This is a copy of my letter to Thomas C. Sawyer, Ohio Democrat, Chairman of the House Subcommittee that oversees the Census Bureau.

To the Honorable Thomas C. Sawyer,
U.S. House of Representatives:

While the Census Bureau is making its multi-phasic preparations for the Census of the year 2000, may I respectfully call your attention to one particular aspect.

My enclosed article, "Yiddish and the Census Bureau", which was published in the *Congress Monthly*, official organ of the AJC, spells out in detail my special concern. My sharp and exhaustive critique of the Yiddish translation of the 1990 Census Questionnaire was also published in the *Jewish Press* (Brooklyn, New York,) in the language quarterly *Verbatim*, and in the literary Yiddish journal *Afn Shvel*.

It is the need of Yiddish-speaking citizens that the next Yiddish translation of the Census Questionnaire not be an insult to our eyes and ears, indeed to our past, and be done in a respectful manner with proper regard for the language and its structures.

Only such a translation will accomplish the purpose of having Yiddish-speaking citizens participate fully and joyfully in the endeavor of a complete national count.

While I do not know how the other 31 foreign language translations of the Questionnaire fared, I appeal here as a native Yiddish speaker and Yiddish writer. Since you are a former English teacher, I am sure of your deep sense of regard for all languages. But the respect that we owe Yiddish is a special case.

During World War II six million Jews were murdered, about 4.5 million of them Yiddish speakers. I see Yiddish, lost and bewildered, in tattered clothes and with ash on her head, wandering from one shtetl to another, mourning her children whose mother tongue was cut out.

May I respectfully ask you as well as your Committee to make certain that the Yiddish translation of the Census Questionnaire for the year 2000 will meet all of the lawful language requirements of Yiddish.

"Second Resurrection"

of the Tokyo Yiddish Club
Article in JCC Bulletin – *Der Bay* December 1994

It is a great pleasure for me to announce that the Tokyo Yiddish Club is to resume activities after a long hiatus. The activities of the club have been interrupted in the past because I was extremely busy with work on the compilation of various kanji dictionaries (I am the editor-in-chief of Kenkyusha's New Japanese-English Character Dictionary and of the Kanji Dictionary Publishing Society). In response to the many inquiries from my former students and others who thirst for Mame-Loshen, we will resume activities in mid-January 1995.

The Rabbi has decided that the TYC will be an official activity of the JCC. We hope to see you to have a schmooze in Yiddish, and also to continue the Yiddish class for beginners.

Below is a (somewhat revised) quote from "Der Yapanisher Yid," the bulletin published by TYC, that describes our activities. (I hope to publish the next issue soon, which will be distributed to all interested free of charge.)

"The Tokyo Yiddish Club offers an opportunity to speak Yiddish. If you like to speak mame-loshen, or want to learn our language, the club is for you. The club was established in 1990 by two founders. The first founder is Jack Halpern, who knows 12 languages and is a kanji researcher and lexicographer. The second founder is Chaim Pevner, an American linguist (he no longer lives in Japan). Our honorary president is the late Joseph Shimkin, a speaker of Polish Yiddish who lived in Japan for many years. We meet twice a month on Sunday (from 2:30 pm) in the Judaica Library of the JCC. We keep a library of Yiddish books, magazines, cassettes and video tapes."

We now are recruiting students and members. We hope to have classes for both beginners and intermediate students. In addition to lessons in conversation and grammar, we will have schmoozing sessions, learn Yiddish songs, and watch Yiddish films and plays on video. The cost per lesson is not known at this time (it will depend on the number of students), but will probably be about 2500 yen per lesson.

Jack Halpern, Director of Tokyo Yiddish Club
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Reprinted from *Der Bay* November, 1994

Mr. Fishl Kutner
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Tayerer Fishl,

Ayer umdervarter telefon hot mir be-emes derfreyt un ikh hof tsu zayn mit aykh in farbindung fun itst on. A hartsikn dank aykh far "Der Bey" un di reshime fun di "Krupit's" vos gefinen zikh af ayer kompyuter. (Ikh vel dos oysbesern un tsugebn andere, azoy az ayere "records" zoln zayn rikhtik.)

Yetst, vi ir hot gebetn, vegn Aida Liberson-Sercarz, mayn amolike lererin in der Yidisher Lerer Seminar in New York, oder vi es hot zikh ongerufn in yene yorn, "Di Hekhere Kursn."

Frayndin Liberson, vi mir flegn ir rufn, iz geven di lererin fun yidisher stenografie un tipirn. Zi iz yemolt geven in di mitele yorn, mit royte hor, ongeton loyt der bohemisher mode, un beklal a kolirfuler mentsh ful mit energie. In ir spetsyalitet iz zi geven oysgetseykhnt un hot zeyer lib gehat ire talmides. (Ale zaynen mir geven meydlekh vayl yinglekh hobn zikh nit farinteresirt in sekretarshe limudim.)

Di stenografie lektsiyes zenen forgekumen in formele klas tsimern, ober kedey zikh oystsulernen klapn oyf der yidisher shrayb mashin, hot men gedarfht hobn aza. In seminar zenen azelkhe nit geven. Hot di lererin aranzhirt, az mir zeks shilerins zoln etlekhe zuntiks zikh tsuzamenkumen in byuro fun der bildungs opteyl fun Arbeter Ring oyf East Broadway, New York, in der "Forverts" gebayde. Dort hobn mir khotsh gezen vi es zet oys a Yidishe shrayb mashin.

Es hot zikh geshafn a problem vayl es zaynen nor geven tsvey azelkhe mashinen. Vos zhe hot men geton? Di lererin hot shoyn gehat derfarung fun frier, un gebetn fir fun undz tsu nutsn Englishe shrayb mashinen. S'iz nit geven vikhtik, vos undzer klapn hot produstsirt Englishe oysyes, zi hot glaykh gevust velkher Englishe os hot fartrotn velkhn Yidishn, un yede vokh hobn andere tsvey gehat di gelegnheynt tsu nutsn di yidische mashinen. Far undz iz dos geven a freyd un mir hobn mit umgeduld gevart oyf undzer rey.

Frayndin Liberson iz geven an ibergegebener lerer un hot undz shtendik gemutikt, un mit a zisn shmeykhl oyf ir ponim, hot zi undz gelernt,

oysgebesert un geloybt. Ir kent aleyn farshteyn vos far a noentkayt es hot zikh geshafn tsvishn undz.

Fil yorn zaynen farbay un, vi a mame fun dray kinder, hob ikh vider amol ongehoybn arbetn, dos mol in dem zelibkn byuro fun Arbeter Ring, vu ikh hob in mayn yugnt zikh gelernt tipirn oyf der yidisher shrayb mashin. In eyn sheynem frimorgn iz arayngekumen an eltere froy, mit royte hor, vos iz mir geven zeyer bakant.

Dos iz geven mayn amolike lererin, vos hot mikh derkent. Zi hot farlozt New York mit yorn tsurik un zikh aribergetsoygn kayn Santa Monica, California. Nokh azoy fil yorn, bin ikh nokh alts farblibn in ir zikorn vi a yunge, zekhtsnyorike meydele.

Vos hot gebrakht dertsu az Lererin Liberson zol zayn in New York? Zi hot ongeshribn a lernbukh vegn Yidisher stenografie, vos iz ersht gedrukt gevorn un, azoy vi in Arbeter Ring hot zikh gefunen a bikher opteylung, hot zi gebetn mir zoln dos bukh farkoyfn. Men hot anonsirt az dos bukh ken men bakumen bay undz, nor tsu fil balonim hobn zikh nit opgerufn.

Liberson iz geblibn antoysht, vos es iz nit forgekumen keyn momentaler oysfarkoyf fun ir verk. Ven, mit a por yor shpeter, mir hobn bakumen vendungen fun amolikn Rusland far Yidishe bikher, iz zi maskim geven mir zoln ahintsu shikn ire bikher. "Efsher vet men in Moskvte oder Kiev lernen yunge Yidishe sekretarins Yidishe stenografie," hot zi optimistish getrakht.

Ikh veys nit vifil fun ire bikher gefinen zikh ad hayom in Amerikaner heymen. Ikh dermon bloyz, az dos iz geven di lebn's arbet un der kholem fun der oysergeveyntlekher mentsh, di yidische lererin vos iz mir geven balibt. Zi iz geblibn antoysht bizn sof, vayl in di letste briv vos ikh hob fun ir bakumen, hot zi nokh altz dermont ire bikher un farvos men hot zey nit genutst.

Ikh trakht oft fun der gut-hartsiker Lererin Liberson, vos hot mir gegebn di makhshirim mamshikh tsu zayn di yidische arbet vos ikh hob fun shtendik on lib gehat un vos hot baraykhert mayn lebn. Ikh dermon ir nomen mit libshaft. Koved ir ondenk.

Mit dank un frayndlekhe grusn,
Ayer,
Perl Krupit

Bob Cohen Writes from Budapest

Reprinted from *Der Bay*, June 1994

Yes, I do exist. A groysn dank for the copy of *Der Bay*. It seems wonderful that one can get copies of it in soft currencies? Romanian Lei, Slovak korona? I am living at Budapest 1145, Mexikoi ut. 46a, Budapest, Hungary. I don't have a telephone, but I can be reached days at my job as culture editor at Budapest Week (English language weekly).

I should have a telephone at home by November, depending on whether or not my local city officials decide to... At the house we have "a loan" of a radio telephone from the Ministry of Labor so if anyone is in town they could try (06-tone-6-) 318-247.

I changed addresses during the last few years, and the Hungarian Post Office does not have a system by which mail is forwarded. I got your last letter by the postman bringing my mail from my old address. I love this country.

As for being a link to your Yiddish network, I am proud to accept. What is it? If it means I get *Der Bay*, great! I am happy to help anyone who shows up in Budapest. To paraphrase Weinreich's first chapter, a sakh yidn voynen in Budapest. Nokh! But very few of them still speak Yiddish. There is a small circle of people who study Yiddish through the university under Prof. Peter Nadasdy (who is not a Jew, but is from an old Austrian family in Budapest and, as an expert in German, researched the old Pester dialect of Yiddish—kind of the central dialect very close to Vienna German. Probably less than 30 people still speak it. Nadasdy speaks beautiful Yiddish though.) There used to be a small Yiddish club meeting bimonthly, but they haven't met in a year.

Most of my Yiddish connections are in Romania. I guess Mike Alpert told you I play Klezmer music here. I have a small four-piece band called the Nayer Kapelye, the aim is to play in a style even older than Michael Alpert's antiquified tastes. Most of what we play I collected traveling around Romania, mixed with other ultra-archaic stuff from old 78s that people are good enough to send me on cassette.

I got into this by trying to figure out what the old style Jewish fiddle music was while I still was learning to play Transylvanian and Moldavian fiddle music from peasants and gypsies. I find old gypsies to record. They look at me and start playing the Jewish pieces they can remember. Then I take the tapes to the old folks in the local Jewish communities (Club, Iasi, Maramures Sighet, Roman, Bacau, Radauti, Bucharest, etc.) and see if anyone can tell me about the context of the tunes, or what jars their memory.

I'm trying to recreate the kind of alte yidische tants musik (nobody uses the word Klezmer) that was played until the 60s, when the style died out due to lack of Jewish weddings. This is the stuff that went into the "nostalgia" pieces Klezmer musicians played on American issued 78s, music that never made it to commercial gramophone recordings.

We may be the only young Klezmer band that doesn't have a clarinetist, for my older informants do not remember Jewish musicians playing clarinet, except in eastern Bukovina and Iasi, where the fiddle was still king of Klezmer instruments. We use accordion, bass, and the kobza, a lute-like instrument used in Moldavia and Bukovina before the cimbalom. We sound like the local small gypsy bands, which is what pre-commercial Klezmer probably sounded like.

There are Moldavian peasant brass bands which play Klezmer repertoire which they learned from Jewish musicians before the war. I had the surreal experience of meeting older peasants in Maramures and in a Lipovan (Russian old believers) village in Moldavia who were not Jewish but could speak fluent Yiddish.

There is the Budapester Klezmer Band, which I helped found, which is in temporary non-existence due to the usual manager-musician...tensions which plague Hungarian life. There was a "Klezmer club" at one of the big culture house downtown, but that is on the rocks for now, due to a big dispute between Feyda Javori, the BP Klezmer Band leader, and the band. Fedya fired the entire band and forbid them to play any Klezmer again, claiming that he had copyrighted all the music.

I am helping the band reclaim their repertoire from the old 78 reissue tapes I have (they can't play without sheet music!) They want me to take the club up in September, but that depends on whether or not I can get a Klezmer dance teacher. It is a lot of work for virtually no pay. I fight off battalions of nasty Israeli Sachnut activists who demand Israeli dancing. There is a strong interest in Klezmer here. Hungarian Jews (about 80,000) are assimilated, the surviving orthodox fled to Israel or Brooklyn after the war or in 1956. Due to the political life, which feeds on anti-semitism in a very big way, young Jews pack klez concerts. Jews were told that they were "rootless cosmopolitans" with no real folk culture. Many of them bought this line, and are amazed to hear that a Yiddish folk music exists at all.

Much of pre-WWII rhetoric is back. Since this is an election year the city is plastered with "Der Sturmer" style posters. The right wing here is very anti-semitic,

mostly ex-communists who hide under the guise of nationalism, just as in Russia. It is scary, a kind of East European *deja-vu* one would rather not have.

A good part of my living comes from singing in Yiddish. I pour over old Yiddish songs that Itsik Schwartz has given me. I speak Yiddish while researching in Romania where it is still spoken by virtually all older Jews, and by a few young ones, none of whom are very religious. There are about 10,000 Jews left in Romania.

I manage with whatever Yiddish didn't disappear in the 20 years I didn't use it. My parents (Mom from *Vesprém*, Hungary, Pop born in NY a year after his folks got out of Bessarabia) spoke Yiddish until we started school. Mom spoke Hungarian, and when my Grandmother lived with us, she spoke Romanian.

I use Weinreich's dictionary and *Kol Yisroel* shortwave Yiddish broadcasts. When I am in *Iasl* I am corrected by the Yiddish philologist Itsik Schwartz, still kicking at age 88, an alumnus of the old Pinkhas crowd who first published in 1927. He directed the *Iasl*...in 1968. He is a walking encyclopedia of things Moldavian Jewish.

I may visit my folks in NY in May (first time since 1989) so I hope to pick up material, and work out a distribution deal with Global Village records so that some of their Klezmer catalogues can get distributed. (Hungary lacks, a banking system. We can't even cash checks here—everything is a cash transfer!)

I also want to speak to some archive folks (YIVO? universities, record companies) about the huge amount of Klezmer music locked up in the Romanian State Ethnographic Archives Detention and Correction Center for Folk Music collected by Ghisela Suliteanu (Sultzmán) from 1948-1974.

Ghisela is open to reissuing her tapes, but we have to come up with a grant, trade, or other kind of *para-bribe* for the Institute to allow any reproduction. Ah! Romania! There is amazing stuff there, hours of Yiddish vocal and instrumental music rotting away on the original tapes in room temperature storage rooms. It is all there, guarded by small-minded, *bribe-addicted* Bucharestian bureaucratic bastards.

I have used cash, smuggled light bulbs, fresh oranges, and whiskey to bribe my way into those archives, and I think that they will soon finally realize that I am not a rich Jewish westerner out to make millions from their Klezmer archive.

That's the news from East Europe! Hope to hear from you again, as well as anyone passing through these parts. I'll give you a call when I am in the states.

From the Editor's Desk

By Philip "Fishl" Kutner

Der Bay published its first one-page edition back in January 1991. Since then, it has expanded to this 16-page hardcopy and recently initiated an abbreviated online version that has become especially popular overseas—and is free.

In celebrating having published *chai*, our 18 full years, and serving the world-wide Yiddish community, we have been reprinting excerpts of key articles from the early years and giving an historical overview of trends, events, and individuals who have shaped/shaping the future direction of the Yiddish language and culture.

Some of the many wonderful people who contributed to the success of *Der Bay* and helped Fishl are no longer able to help or read these pages, but their imprint is indelible in our minds.

Britt L. Albritton, z"l

Walter Artzt, z"l

Dr. Zelig Bach, z"l

Michael Baker, z"l

Philip P. Bibel, z"l

Dr. Harold Black, z"l

Stanley Bunyan, z"l

Harry Cagin, z"l

Carl Cowl, z"l

Mike Eisenstadt, z"l

Peysakh Fiszman, z"l

Mendy Fliegler, z"l

Seymour Graiver, z"l

Itche Goldberg, z"l

Marion Herbst, z"l

Leybl Kahn, z"l

Prof. Eli Katz, z"l

Dr. Israel Kugler, z"l

Sunny Landsman, z"l

Rae Meltzer, z"l

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Dr. Mordkhe Schaechter, z"l

Lin Schlossman, z"l

Prof. Joseph Sherman, z"l

Bess & Barry Shockett, z"l

Fred Silberstein, z"l

Willie Stern, z"l

Sid Weinstein, z"l

Laytish Mame-Loshn Once Again In Print

[Authentic Yiddish: Observations and Recommendations],
Mordkhe Schaechter

Mordkhe Schaechter's writing is infused with conviction, with inventiveness and with knowledge. At a time when others have doubts about the future of Yiddish, Schaechter's neologisms and newly invigorated existing words tell us that there is still hope for Yiddish. —From the preface by Dr. Joshua A. Fishman, Distinguished University Professor, Emeritus, Yeshiva University

In *Laytish Mame-Loshn* [Authentic Yiddish: Observations and Recommendations], Dr. Mordkhe Schaechter, one of the greatest Yiddish linguists of the twentieth century, reveals to the reader the complex richness of the Yiddish language. This book is a collection of Dr. Schaechter's notes, comments and research dealing with issues of word choice, terminology, toponymy and principles of language standardization. The text is comprised both of articles previously published in various journals on several continents, as well as many written specifically for this volume.

Published by the League for Yiddish in 1986, *Laytish Mame-Loshn* has been out of print for quite some time. We are pleased to announce that we are reprinting this work. A treasure-trove of information and scholarship, this book will be a valuable resource to a new generation of Yiddish speakers and readers.

Laytish Mame-Loshn: Observatsyes un Rekomendatsyes [Authentic Yiddish: Observations and Recommendations], League for Yiddish, New York, 1986. Second printing, 2009. Preface by Joshua A. Fishman, 383 pages, ISBN 978-0-9724565-5-4, price \$30.

Order your copy now! The book is now available. Cost: \$30 plus postage (U.S. - \$5.00; Canada - \$10; Foreign/overseas \$12.) Add 8.65% sales tax for NY State residents. Checks are payable to: League for Yiddish. Checks or credit card information may be mailed to:

League for Yiddish, Inc.,
64 Fulton St., Suite 1101,
New York, NY 10038.

You may also order at www.leagueforyiddish.org

To see the table of contents of this work as well as more information please go to our website at:
<http://leagueforyiddish.org/mosclama.html>

Laytish Mame-Loshn nokh a mol in druk!

Varyatsyes farmogt a shprakh on a shier: historishe, geografishe, sotsyale, stilistishe, tematishe. Andersh redt der Yid fun Volin un Podolye, andersh der Yid fun Lite un Raysn, tsi fun Kongres-poyln un Galitsye, tsi fun Tshekhay un Ungern, fun Nyu-york, Antverpn, Yerusholayim \ tsi Buenos-ayres. Faran a loshn funem talmed-khokhem, funem bal-melokhe, fun der untermelt, fun der froy, funem kind. -- Mordkhe Shekhter, *Laytish Mame-Loshn*

In *Laytish Mame-Loshn: Observatsyes un Rekomendatsyes* antdekt Mordkhe Shekhter - __eyner fun di greste Yidish-lingvistn funem 20stn yorhundert - farn leyener di raykhkeyt fun der yidisher shprakh. Dos bikhl, a zamlung fun zayne ksovim benegeye verter- un varyantn-opklayb, terminologye, toponimik un printsipn fun shprakh-normirung, nemt arayn a groysn teyl fun zayne shprakh-normative arbetn un notitsn, gedrukte in farsheydene zhurnaln af farsheydene kontinentn vi, lemoshl, *Afn Shvel, Goldene Keyt, Davke, Yidische shprakh*, vi oykh a hipshe tsol bamerkungen gedrukte inem bikhl tsum ershtn mol.

Laytish Mame-Loshn, aroysgegebn fun der Yidish-Lige in 1986, iz shoyn lang oysfarkoyft. Mit groys freyd meldn mir az mir druckn iber dem band. Dos bikhl vet zayn an oytser far a nayem dor yidish-reders un -leyeners.

Bashtelt itst! \$30 plus postgelt (Fareynikte Shtatn - \$5; Kanade - \$10, oysland - \$12). Aynvoyners fun shtat N"Y darfn tsoln 8.65% shtayern.

Shtelt oys ayer tshek tsu: *League for Yiddish* un shikt ayer bashtelung oder kredit-kartl-informatsye af dem adres: League for Yiddish/ Afn Shvel 64 Fulton St., Suite 1101, New York, NY 10038. Telefon: 212 889-0380 919 286-1641 Ir kent bashteln af undzer vebzaytl, www.leagueforyiddish.org

Ir kent zen dem toykhn funem band vi oykh nokh informatsye af undzer vebzaytl:
<http://leagueforyiddish.org/mosclama.html>

Editor's note: Dr. Mordkhe Schaechter was a brilliant and caring person who was available for advice with beginners like Fishl when he first published *Der Bay*. It was an unforgettable day when he spent the morning with Itche Goldberg and several afternoon hours with Dr. Schaechter.

Letter from YIVO Argentina

Reprinted from *Der Bay* - September 1994

I really appreciate the space dedicated in your publication to what happened in the YIVO in Buenos Aires. My life was saved because of our programme on the radio on Sundays from 10 to 12 p.m. That's why on Mondays I arrive at the YIVO after 10 o'clock in the morning. That terrible Monday I should have begun my work with an interview at 10:15. Unfortunately, the person that was waiting for me died in the attack. The hard work to rescue the library and the file didn't let me write to you before, but the information you received through Zachary Baker, given by my pupil and co-worker on my programme, Saul Drajer, is correct.

I hope to go on being in touch with you and keep on reporting to your readers what we are doing in Buenos Aires.

I'm afraid I won't participate in the conference in Kiev or Toronto. All our efforts must be concentrated on rebuilding of the YIVO and this requires not only work but a lot of money. That's why I thank you for news of the account we opened in the U.S.A. and it would be very helpful if you could publish it again and also in all the Jewish community magazines and send it by e-mail.

I'm deeply thankful and I wish you and your readers
A GUT UN GEZUNT YOR.

INSTITUTO CIENTIFICO JUDIO
Abraham M. Lichtenbaum

Editor's Note: Our first meeting was at the First International Yiddish Club Conference at the University of Maryland last year. He was going to stay only a day at the Conference before going to YIVO in NY; however, he found it very worthwhile and remained for the entire time. On behalf of the International Yiddish Club Committee you are wished a safe year ahead and Godspeed in your endeavors.

Contributions may be sent to the attention of Mr. Kent E. Schiner, Intl. Pres., B'nai B'rith International
1640 Rhode Island Ave., N.W., Wash., DC 20036.

YIVO: The Name & The Move

Mendele Online

Gregg Kinkley asks (MENDELE 4.014), "What does YIVO stand for (not politically; acronymically)?" The answer is:
Yidisher Visnshaftlekher Institut. (The alef in "institut" is in this case read as "O"—perhaps our

founders regarded "YIVO" as more euphonious than "YIVI" [which in any case could not have been spelled tsvey-yudn, tsvey-vovn, alef] or "YIV'.")

It would be interesting to learn when the acronym came to be pronounced "YIVO." Pre-WWII documents and books from the Vilna YIVO are stamped "tsvey yudn, tsvey vovn, [shtumer] alef." When the YIVO logo was adopted in the 1930s—that circular bit of Polish Yiddish deco that most of us recognize—included a komets under the alef, indicating that the acronym was pronounced "YIVO." Old-timers put the stress on the second syllable; in the U.S. the first syllable is usually stressed.

I would like to bring MENDELEniks as up to date as possible on the status of YIVO's move. 1048 Fifth Avenue, which has been YIVO's home since 1955, has been sold to the Serge Sabarsky Foundation, which will renovate and remodel the building and turn it into a 20th century art gallery. YIVO is in the process of buying a much larger building near Union Square, and the expectation is that we will be joined there by other Jewish research institutions. Discussions are ongoing with an organization that is involved in the documentation of Central European Jewry, another organization that specializes in Judaica Americana, and a small Judaica museum. Any or all of these could join us (as partners), but it is premature to broadcast this over the net—even if the names of the institutions are not exactly a secret.

Because of the terms of sale and the renovations that will be necessary for the downtown site, YIVO will be relocating to an interim site for perhaps as long as two years. The offices and part of the library and archival collections will most likely be located on West 57th Street; most of the collections, however, will be in a nearby warehouse. Library and archival services will be somewhat limited during the interim period, but we will continue to be open to the public. Classes and public programs will continue, perhaps on a somewhat expanded scale.

The most immediate detail is that YIVO's Library and Archives will be closing to the public circa July 1, 1994 and will reopen at the interim site in the Fall, probably after the High Holy Days. I will keep MENDELEniks posted regarding precise dates, addresses, and partners.

Zachary Baker, Head Librarian
YIVO Library, New York City

Editor's note: Zachary has now for years been the Reinhard Family Curator of Judaica and Hebraica Collections Green Library, Stanford University, Palo Alto, CA and not at YIVO.

“Er Iz A Kluger”

By Philip “Fishl” Kutner

As a very little boy on Washington Avenue in the Bronx, I learned that Mama’s Papa was a Kaplan who lived on Boerum Street all the way in Brooklyn. My Papa called him a Kaplansky when he was annoyed at Mama.

As a very little boy, I learned that Papa’s father’s name was Kutner and that I had two uncles with that same name. So I had zeyde Kaplan and Grandpa Kutner. Yes, my Mama’s daddy was the very pious Jew and Papa’s dad was the “goy.”

As a very little boy, I remember asking many questions. Papa either was too busy or did not know the answers so I soon stopped asking him. Mama always had an answer—she never was too busy. Often the answer was, “It’s a mystery.”

As a very little boy I remember when someone came to the house and asked how Fischele was, Mama always said, “Er iz a kluger.” It was only when I went to public school that my teacher informed me that my real name was like my pork and beans eating Grandpa Kutner, and that I was not a Kluger.

Der Bay

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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.