

Der Bay

The International Anglo-Yiddish Newsletter

November 2009

Vol. XIX No. 9

The International Association of Yiddish Clubs Will Host The Future International Association of Yiddish Teachers

All three of the keynote speakers are master Yiddish teachers with completely different backgrounds and areas of expertise. Last month we featured them on the front page of *Der Bay*.

This month we shall cover the programs of the Yiddish teacher's section of the IAYC conference. After the opening plenary (everyone in attendance), there will be four concurrent lectures/workshops at each of the sessions on Saturday and Sunday. One room will be utilized solely for Yiddish teacher programming. You do not have to sign up beforehand and anyone can attend any session, whether or not you are a Yiddish teacher, Yiddish club leader/member, translator, klezmer musician, entertainer, vendor, or just interested in Yiddish.

We have been fortunate that at past conferences many attendees have filled out our questionnaire. There has been a consistent request for Yiddish classes to be held at the conferences. Now that we have a significant number of Yiddish teachers attending, we are having the following sessions in sequence so that you can attend the one/s that meet/s your need/s.

Each of the first three teacher sessions will be taught by a different master teacher. Each session will serve a double function and thus have two different groups based on interest and ability. For the attending teachers, the master teacher will demonstrate the techniques used at that level. For those attending the conference and wishing to improve their Yiddish, this will be a great opportunity to learn from a master teacher.

Session 1 - Beginners Yiddish
Session 2 - Beginners/Intermediate Yiddish
Session 3 - Intermediate Yiddish.

Session 4 will be "Using Song, Poetry, Games, and Skits in Teaching Yiddish." This session will be great especially for club leaders looking for ideas for club programming. There will be handouts also for those who wish to use Romanized material as well as English translations. (These are in addition to those available from *Der Bay*.)

Session 5 will cover Yiddish teaching resources. As we proceed to the next step in the eventual formation of the International Association of Yiddish Teachers (IAYT), we need to be a resource for teachers in job placement, teaching techniques, and curriculum development in addition to what and where to get teaching materials. Utilization of online resources will be a significant portion of this session.

Session 6 "Where Do We Go from Here?" will be the culmination of the teacher sessions. Be ready to voice your opinion and possibly join one of the organizational committees. The IAYC took three conferences before it was incorporated in the State of Maryland. The foundation for the future IAYT was set in place at the IAYC La Jolla Conference.

The IAYT may decide to go its own way or continue to have the IAYC do the arrangements for the venue and registration, akin to the American Association of Professors of Yiddish with the Modern Languages Association.

We again shall have our very attractive and information-filled journal, with full-page ads only \$250, half-page \$150, and quarter page \$100.

**The registration form is in this issue on page 15
See *Der Bay* website: www.derbay.org/millbrae/
e-mail: fishl@derbay.org or call 650-349-6946**

Jewish/Yiddish Radio Programs

by Rochelle Zucker

English: 1:30 to 2 PM CDT (2:30 - 3 PM EDT)
Yiddish 2 to 2:30 PM CDT (3-3:30 PM EDT)
CKJS 810 Winnipeg online live streaming
<http://www.ckjs.com> (click on Listen Live)

You can listen to my archive on mediafire current week. <http://www.mediafire.com/?dij3myimi5l>
<http://www.mediafire.com/?hxmdmyznnkh>
Archive of Previous Shows
<http://www.mediafire.com/?sharekey=fff90363c2a5ad73ab1eab3e9fa335ca728e6d7a6e38cc6c>

The idea for this particular Yiddish portion came from a question someone asked for the words to "Chiribim" and received the words to several songs that had the words "Chiribim". There are lots of Yiddish songs that have "Chiribim" and other words with no real meaning as sort of a fill in—enough for a half hour show.

Playlist and featured artists

Chiribim - The Sisters of Sheynville
Zingt Oyf Yiddish - Hilda Bronstein
Chiriboim - Jacques Grober
Reb Motenyu - Rebecca Levant
Chassidic in America - The Maxwell Street Klezmer Band
A Nign - Mitch Smolkin
Yom Pom Pom - Molly Picon
Mayn Hob un Guts - Klezmania
A SHERELE - Jacques Grober

On the English part I featured the Argentinean Yiddish, Tango and Yiddish Tango singer Zully Goldfarb, (nee Zully Rotman.) I played a cross section of her music—some well-known Yiddish standards, Yiddish Tangos, a Hebrew song and Spanish Tangos.
<http://www.zully.com.ar>

She was born in La Paternal, Buenos Aires, Argentina. Her parents were immigrants from Poland. As a child, she took piano lessons and really enjoyed performing. Although she didn't come from a family of musicians, her house always was full of Tangos, Milongas, Boleros and Idish songs. It is from this blend of music that from her early years on, her musical identity started to develop.

Zully became a professional singer in 1997, and has released 5 full CD – two of them in Yiddish. Her most recent is "De Donde Viene Mi Voz" – From Where my Voice Comes – Tangos in Yiddish.

Zully often plays Tango clubs in Argentina. Her shows feature a pair of Tango Dancers and 3 talented musicians. Pablo Saclis, her musical director, is a wonderful pianist and arranger. Although her Tango club shows are made up of the more classic Spanish Tangos, she includes several Yiddish songs and relates to the audience about her life growing up in a Jewish home, the daughter of poor hardworking immigrants.

I think it is significant, that in a place like Argentina where it hasn't always been easy to be Jewish, Zully has maintained her Jewish sounding name – Goldfarb, as opposed to changing it for the stage. Before her shows it is usual to see posters with her name and face plastered all over Buenos Aires.

Playlist - all performed by Zully Goldfarb

Friling
Oyfn Pripetchik
Mayne Verter
Tsigayner
Azabache
Mi Ha Ish
In der Finster
La Ultima Copa

This and some of my programs can be found at:

<http://www.mediafire.com/?sharekey=fff90363c2a5ad73ab1eab3e9fa335ca728e6d7a6e38cc6c>

this program
www.mediafire.com/?dij3myimi5l Zully Goldfarb
www.mediafire.com/?hxmdmyznnkh Chiribim

The files are in MP3 format.

<http://www.ckjs.com>
joeroc@shaw.ca

Editor's note: This is an example of the kind of programs that Rukhl has on her weekly radio shows.

She is an IAYC Board member and again will present at our next conference, April 23-26, 2010 in Millbrae, California—a suburb of San Francisco. Her sister Dr. Sheva, executive director of the League for Yiddish will give the conference's opening keynote address.

The Winnipeg Jewish community has a very strong Yiddish group. Advisory Council member, and former IAYC Board Director Oscar Antel, is a Winnipegger.

Nayer bukh fun Yitzhak Luden

luden@netvision.net.il

Es iz norvos dershinen in Leyvik-Farlag in Tel-Aviv dos bukh fun Yitzhak Luden *In Geyeg Nokh Momentn – Aktuele Publitsistik fun di Hayntike un di Nekhtike Teg*. S'iz ayngeteylet in tsvey bend: I. Tele-Vizyonern (480 zaytn) un II. Di Eybike Rege. (484 zaytn) un iz an opklayb fun dem mekhapers iber 200 artiklen, felyetonen, eseyen, reportazhn, polemikes, rayze-korespondentsn, un ophandlungen vos shpiglen op "di drame fun der groyer tog-teglekhkeyt un shteln for mit zikh a kolirfuler mozayik fun der lebediker virklekhkeyt fun undzer epokhe."

Der mekhaber prubirt zikh in zayn bukh tsu brengen far dem leyener "di andere zayt" fun der geshikhte: dem gerangl mit di tog-teglekhe problemen vos vern farshvundn fun undzer zikorn tsuzamen mit di tzaytungen in velkhe zey zaynen gevorn gedrukt, un nokh dem vern zey aroysgevorfn nokhn leyenen, in kegnzats tsu der formeler geshikhte vos vert geshribn fun historiker, lerov oyfn smakh fun trukene dokumentn fun melukhishe oder gezeshaftelekh amtn, anshtaltn, un institutsyes. Di tog-teglekhe dokumentatsye, di pasirungen in di oyfgekhaps momentn funem lebn, nokh velkhe es yugt zikh der zhurnalist, der yeger fun di momentn-- zey zaynen di faktishe geshikhte.

Azoy arum, zogt der mekhaber fun dem bukh, geyt di geshikhte farloyrn. Der shraybstil fun Yitskhok Luden iz geboyt lerov oyf aroysbringen di paradoksn un oysterlishkeytn fun di "oyfgekhaps momentn", velkhe boyen di mozayik funem gezeshaftelekh lebn. Er derlangt zey mit a hibsher mos fun ironye in a lebedikn, flisikn Yidish.

Yitzhak Luden's book *Der Geyeg Nokh Momentn* (In Pursuit of the Moment), has been published by Leyvik-Farlag in Tel-Aviv. The book comprises of 2 volumes: Vol I: "Tele-Vizyonern (Tele-Visionaries) (480 pp), and Vol II: "Di Eybike Rege (The Eternal Moment) (484 pp). The book is a selection from the author's 200 articles, feuilletons, correspondence, reports, travel and essays. They produce a colorful mosaic reflecting on social life and Israeli problems.

The author strives to bring the reader "the other side" of history: the struggle confronting our day-to-day life which vanishes from our memory and the newspapers in which they are printed, and which after reading are disposed of--as opposed to formal history recorded by historians, based on institutions, government documents, or social groups. Yitskhok Luden's writing style emphasizes the paradoxes and the peculiarities of the "captured moment" with a great deal of irony, in a lively, flowing Yiddish.

Morton Morrison - Danbury, CT

morty211@sbcglobal.net

I have a class called YID/UKE that meets at the Jewish Federation in Danbury. It combines two of my interests—playing the ukulele and singing Yiddish folk songs. I have a good collection of Yiddish folk songs, and I teach the meaning of the lyrics with proper pronunciation. The students learn to play accompaniment for these songs on the ukulele. Most Yiddish music is in the minor key, so I concentrate on the necessary chords to make it quite easy. Students who do not have a uke are furnished with a fairly good one and a fabric gig bag for \$40.

I have an idea for an article in your publication. It is to take some popular music of bygone days and translate the lyrics into Yiddish. The song in Yiddish may not rhyme but it is a challenge to any Yiddish-speaking group. Would you like a sample? This can be used as a challenge for a monthly prize in some of the Yiddish clubs.

Yale and Elizabeth's Special Deal

"Borsht with Bread Brothers," (Arc United Kingdom), the recording by Yale Strom & Hot Pstromi, has haunting, traditional Yiddish songs and rollicking tunes, performed by some of the finest practitioners of klezmer music. All of the songs are rare examples of timeless music. Many were discovered by Strom in Eastern Europe among the Roma (Gypsies). Yale Strom & Hot Pstromi is an internationally acclaimed ensemble known for their virtuosity and improvisation.

"Borsht with Bread, Brothers" features: David Licht - percussion, Jeff Pekarek - bass, Sprocket - bass, Peter Stan - accordion, Fred Benedetti - guitar, Norbert Stachel - reeds, Tripp Sprague - tenor sax/flute, Elizabeth Schwartz - vocals and Yale Strom - violin.

Samples of the CD can be heard on Amazon.com and other online vendors, as well as on Yale Strom's website www.yalestrom.com

If you love klezmer and Roma music infused with wild improvisation, this CD should be part of your music library! Now is your chance to get this recording at a very low price. If you purchased this import CD online from Amazon.com, it would cost as much as \$35, but until the end of the year, you can get the CD from www.yalestrom.com at the special discount price of \$10.00 plus shipping & handling. **We're working on a new CD and need to make room for inventory!**

The CIYCL 2009-10 International Yiddish-Into-English

****Poetry Translation Contest!****

By Miri Koral

The California Institute for Yiddish Culture and Language (CIYCL) is calling all poetry mavens! Do you have a favorite Yiddish poet or a poem that has yet to reach the English-speaking masses? Or have you come across a published translation of a wonderful Yiddish poem that perhaps mangles the poetic intentions of its creator? This is your chance for redemption.

Find that very special poem that you would like shared with a much wider audience and make it come alive. Just as the Golem rose to life by the sacred words of its creator, breathe new life into your Yiddish poem of choice. Dazzle us with your cross-cultural understanding of the Yiddish and English languages. Impress us with your knowledge of the delicate intricacies and nuances of the *mameloshn*.

First place winners will be announced at the 13th IAYC Conference, April 23-26, 2010 at the Westin Hotel in Millbrae, CA. The first place winner will receive **\$360**, plus publication on the CIYCL website and newsletter. It also will appear in *Der Bay*.

Second place winners will receive **\$50** plus publication on our website. This contest is sponsored by Lee Chesnin, CIYCL Board Member Stephen O. Lesser and IAYC.

Contest Rules: Your single entry of up to two pages must include the original Yiddish poem (in Yiddish characters) and your own, never before published English translation. Entries over the required length will be disqualified. Submissions must be received no later than **November 30, 2009**

For submissions by mail:
CIYCL
333 Washington Blvd., #118,
Marina del Rey, CA 90292

For submissions by e-mail:
miriam@yiddishinstitute.org

Editor's note: The fourth contest's first-place winner was Lena Watson who translated Mordechai Gebirtig's, "My Spring."

It can be found on CIYCL's website at:
<http://www.yiddishinstitute.org/firstplace4.html>

Arbeter-Ring/Workmen's Circle Intensive Yiddish Program

From: Nikolai Borodulin

Der Arbeter-Ring farbet aykh onteytsunemen in intensivn Yidishn sof-vokh vos vet forkumen fun 30stn Oktober biz 1tn November in Arbeter-Ring binyen: 45 East 33rd Street, New York, NY

In der program: Okt. 30 @ 6:30 n.m.: Yidisher Shabes vetshere: fayerung fun undzer balibtn lerer Pesakh Fiszman's lebn mit Dvoyre Strauss & Jeff Warshauer

Okt. 31 Trefung mit Forverts mitarbeter; Intensive Yidish klasn (mit Miriam Hoffman, Chava Lapin, Kolya Borodulin); Nayer Yidisher Repertuar teater forshtelung

Nov. 1 Trefung mit Yugntruf mitglieder; Intensive Yidish klasn (mit Miriam Hoffman, Chava Lapin, Kolya Borodulin); Naye Yidish shtimen - Kontsert fun yunge talantn. ar mer protim klingt: 212-889-6800, tsugob 252; oder shikt a blits-post: slerman@circle.org

Far farshraybn zikh: www.circle.org

Workmen's Circle / Arbeter Ring invites you to an Intensive Yiddish weekend, Oct. 30 - Nov. 1
Workmen's Circle / Arbeter Ring building: 45 E. 33rd St., New York, NY

In the program: Oct. 30 @ 6:30 p.m.: Yiddish Shabes dinner: Celebration of the life of our beloved teacher Pesakh Fiszman with Deborah Strauss and Jeff Warshauer

Okt. 31 Meet staff of the Yiddish Forward; Have Intensive Yiddish classes (with Miriam Hoffman, Chava Lapin, Kolya Borodulin); See a performance of the New Yiddish REP

Nov. 1 Meet Yugntruf; Have Intensive Yiddish classes (with Miriam Hoffman, Chava Lapin, Kolya Borodulin); Enjoy a concert of Young Yiddish talents.

For more information call:
212-889-6800, ext. 252, or, send an e-mail:
slerman@circle.org
To register on-line: www.circle.org

Editor's note: The Arbeter Ring / Workmen's Circle will sponsor the Gala Saturday Night Revue at the 13th IAYC Conference. **Adrienne Cooper** will direct, perform and also present a lecture—for the 4th successive conference.

Documents of Secular Yiddish Shuln in Los Angeles – Part I

by Hershl Hartman, Vegvayzer, Educational Director

The Sholem Community, L.A., CA English translation and notes © (Revised, 2008)

In the course of research for her forthcoming documentary film and book, “The Land of Orange Groves and Jails,” focused on Jewish radicalism in Eastside Los Angeles in the 1920s and 30s, Sholemite Judy Branfman unearthed a 1925 Yiddish literary journal, *Mayriv* (West), published in Los Angeles, California. Its latter pages included a historical-ideological roundup of local Secular Yiddish schools then in existence. The three brief essays appear below with Judy’s kind permission.

At almost the same time, Sholemite August Maymudes brought me a copy of another Yiddish literary anthology, *Kalifornyer Shriftn* (Californian Writings), this one dated December, 1961. It, too, carried a report on the then-status of Secular Yiddish schools in Los Angeles, although from a single, leftwing, perspective.

Mayriv (West), Los Angeles, 1925, pp. 59-61
Reports From Our Local Shuln

The Yiddish Folkshul

Immigrants twice over — that describes the Jewish population at the Pacific’s shores. From the Dnieper to the Hudson — the first immigration to America; from the Atlantic to the Pacific — the second. They came to this second America mostly for health reasons. So the first concerns were to establish cemeteries, burial societies, a sanitarium, thereby securing a portion of the world-to-come. Later, recovering both health and reason, they began to think of life, of the living. From death to life. Authentically Jewish. And among the living, the aged come first, the children, last: first an old-age home, then a Yiddish shule. Again, authentically Jewish. Accordingly, the Yiddish Folkshul is the latest, newest creation here.

The creators, the founders of the shule? As in every city, Labor Zionists, members of the *Farband*, and just Jews. Its leanings? It vacillates between the National Radicals and the Sholem Aleykhem shule, with strong leanings toward the latter. That has been so since the beginning.

The folkshul has been in existence for five years. For half that time it was a Saturday and Sunday school; the last two and a half years, a daily (i.e., weekday afternoon—hh) school.

What has been accomplished during this time? Much and very little. As soon as the folkshul was established, an *Arbeter Ring* (Workmen’s Circle) shule was set up “to prevent our children from being taught to be Zionists,” and, as the saying goes, ‘competing sages produce respect for learning’...by now there are three shuln: the folkshul, the rightwing and the leftwing *Arbeter Ring* schools. Over three hundred children attended the folkshul during those five years. A large number, but a negative one: it seems that the children don’t continue for long in the Yiddish school. A month or two, a year or two...a few for three years, still fewer for four, and very few for the full five years, though there are some.

The reason for this? Many reasons. In the first place, the children’s parents. The parents are still very, very far from being educated. As soon as the child learns to write a little (Yiddish) note, to read a little (Yiddish) story — enough. Public school must be attended for years, but the shule? Yiddish? There are more preferable things to study. Piano, for instance, or even French, which is so much nicer. Perhaps, if the French spoke Yiddish, the Yiddish language would gain favor in the parents’ eyes; the Yiddish shule would be as honored as the English one; and they would assure the children’s attendance. Instead, children are enrolled whenever it strikes the parents’ fancy and the child quits when it doesn’t want to study any more. Sometimes, the child may want to continue but the parents know better what’s really important.

Children quit because they need to become bar mitsve, or because they need to learn to say kadish for a dead father. On the other hand, children enroll (into the shule) from *talmud-toyre* so that it may balance out, but the figures aren’t constant. On average, a hundred children, but all of them new...beginners.

What influence has their short shule experience had on those who left? Difficult to say. Some of them can be encountered at a concert or a performance by the shule children—still something of their own, it eems.

Some attend the Yiddish theatre, very few read Yiddish books... newspapers. And those who’ve remained in the shule? They study. Next year, we’ll need to start thinking about a *mitlshul* (secondary shule). The children aren’t the only students. Adults are learning, as well. Bit by bit, they’re learning that one can’t be merely a “friend” of Yiddish literature and language while doing nothing on behalf of Yiddish education.

Documents of Secular Yiddish Shuln in Los Angeles – Part II

by Hersh Hartman, Vegvayzer, Educational Director

The Sholem Community, L.A., CA English translation and notes © (Revised, 2008)

In the not-too distant future, adults will have learned that Yiddish education—the shule—is the beginning, that one must work on behalf of the shule and that one must also...pay tuition fees. The folkshul building is also a place for Jewish organizations, their meetings and affairs, a place where Yiddish is spoken. Now this can be seen, as well. I refer to the library, which was recently opened.

As poor as the shule's resources are, we were still able to "divert" funds for bookshelves, and books are being gathered. During the "seven good years," Jews bought books, but who had time to read them during good times? So someone donates a "set," another — a few books. There will probably be readers, too: not everyone benefitted from those seven good years... The Yiddish folkshul is the Yiddish corner of the Jewish street.

Sh. M. (Sh. Miller)
Arbeter Ring shule

After four years, the Arbeter Ring (Workmen's Circle) shule has turned a new page in the history of Yiddish education in our city. In addition to the subjects of Jewish history, reading, writing and speaking Yiddish, Yiddish literature and the biographies of famous personalities, we are now also teaching dramatic arts, diction, declamation, singing of classic and folk songs.

Special emphasis is being placed on the development of the children's club Yunginke Beymelekh (Young Saplings), conducted by the children themselves, under the supervision of the teachers, of course. The purpose of the club is to develop the children's understanding through discussions of Jewish and general issues, and to include songs, games and other amusements.

We seek to counteract the impression the children are given in public school: that their parents are *greenhorns* whose language, attitudes and customs are uncivilized and foolish. The public schools teach the children to hate everything that doesn't conform to present-day society and to consider harmful all those who fight for a better world. We seek to oppose this, as well.

Barzilay

Arbeter Ring shule (Left-wing Branches)
Our purpose is to complement that which the other Yiddish shuln have omitted. We attempt to raise the child in an independently-Jewish, revolutionarily-thinking manner. We desire that

when our child enters the (working) class to which it belongs, it will become a consciously-struggling member. That is why both our teaching methods and our subjects are quite different from those of other Yiddish shuln.

The hundred children in our shule are divided into six groups which meet four days (afternoons) a week under the supervision of our excellent teachers, W. Baum and Miss H. Hendler.

We conduct a singing class in which our children learn both the songs of our people and of the revolutionary movement. An integral part of our shule is the dance class, attended by 40 children. We also intend to organize our children into play-and discussion-clubs, but due to space limitations we have had to limit these to the older students.

We have succeeded in mobilizing around our shule the best forces in our local movement, which assures the success and the future existence of our shule.

H. Kaminker

The great upheavals of the 36 years between the foregoing essays and the one following had their inevitable effects on Secular Yiddish schools. The following summary reflects some of them: the generational shift from immigrant to native-born parents, the geographical dislocations of suburban development, and the accession to reality in replacing strict Yiddishism with bilingual instruction.

It is also interesting that the Sholem Educational Institute in L.A. is not mentioned at all, though it had, by then, been in existence for about a decade. There is reason to assume that Sholem, which did not teach Yiddish although it was politically progressive, was considered to be outside the framework of kindershuln.

Also not mentioned, understandably, is the history of the late 1940s-1950s, in which the shuln of the Jewish People's Fraternal Order—a 1930s outgrowth of the leftwing Arbeter Ring shuln—were liquidated in the Truman-McCarthy witchhunt, only to be "resurrected" in the form described below. Too, early in that period, a united mitlshul (high school), formed by all the factions, had existed briefly, only to be extinguished in the witchhunt.—

Mama Said, "Thank You"

by Philip *Fishl* Kutner

Mama was a very unusual lady and very special to me, but like every one of us she had some very unusual ideas. Let me share one of them with you.

For example, Mama always said, "Thank you."

So, what is so unusual about that? Most of us say it—several times a day.

Mama said it often and to everyone.

Mama said it to the *Polish Guy*—the name we boys gave to the powerful hired hand on our farm. Mama spoke to him only in Polish because he did not understand English. He always said, "dziekuje."

Mama even said, "Thank you," when she spoke in Yiddish. It never occurred to me to ask her why until many years later.

Her answer was, "Af yidish zogt men, a dank. Avu iz di du? In English when you say, thank you, it is the *you* that is important."

Mama, thank you for being my mama.

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.