

Cooperation is the Basis of Success
"No man (or woman) is an island unto himself (or herself)"

by Philip Fishl Kutner

One of the basic tenets of *Der Bay* as well as IAYC (International Association of Yiddish Clubs) has been the willingness to cooperate with other major Yiddish organizations on joint ventures and to assist the smaller Yiddish groups in any way possible. If any group would like to co-sponsor or have us freely publicize its events, please contact us.

IAYC created an associate membership. Where one is unable to attend any Yiddish group because of living at a distance, then we accept him/her with all privileges and benefits. This enables us to expand our base. Members of our Board of Directors come from various states and provinces.

While some of the other Yiddish organizations and publications are weakening or disappearing, IAYC and *Der Bay* continue to be vibrant and accept new challenges with a senior experience and knowledge, but a junior youthfulness, outlook and attitude.

Method of Operation

By having every conference in a new city, IAYC opens up new talent and exposes a new group to the merits and joys of Yiddish. About 50% of attendees are from the greater local area and the majority may never attend another conference. Locals have the benefit of the cost factor. By not having to take a plane or to stay at the hotel, the cost is about a third.

The local attendees benefit greatly, as well as the local vendors and entertainers. Chairs of IAYC conferences use many locals among the presenters. Invariably they are in the Yiddish/Judaic Studies Departments of local colleges and universities.

IAYC and *Der Bay* Cooperative Activities

Of the long list of organizations in which IAYC and *Der Bay* have cooperated or worked on joint projects, the latest six are included in this issue.

The centerfold, pages eight and nine announce the founding and publication of the first online issue of modern Jewish fiction at **JewishFiction.net** and its editor in chief, Dr. Nora Gold. Among the advisory council is Linda "Leye" Lipsky who teaches

Yiddish Modernist Poetry courses at York Univ. in Toronto. Also on the review board is long time reader of *Der Bay*, Julia Wolf Mazow, who was on the English faculty of the University of Houston.

The **Shoah Victims' Names Recovery Project at Yad Vashem**, Jerusalem is found on page three. The article on **JewishGen**, Inc. by Warren Blatt, Managing Director, is on page 11 as well as the announcement of the **Sixth CICYL International Yiddish into English Poetry Translation Contest**. We cosponsor this contest.

Yiddishkayt LA, is one of our most admired organizations. Its Children's Program (kinder grupe) is found on page 14. Sheyndl Lieberman and Cindy Paley are the teachers for this new, novel program.

Also found on page 14 is the article announcing the latest issue of *Afn Shvel*, the wonderful publication of Dr. Sheva Zucker's **League for Yiddish**. Continuing in the footsteps of its scholarly founder, Dr. Mordkhe Schaechter, *Afn Shvel* remains a premiere all-Yiddish publication.

The Shoah Victims' Names Recovery Project at Yad Vashem, Jerusalem

By Cynthia Wroclawski - Yad Vashem, Jerusalem, Israel

By way of introduction, I am Cynthia Wroclawski, Outreach Manager for the Shoah Victims' Names Recovery Project at Yad Vashem, Jerusalem, Israel. [She originally came from the U.S. and her sister is a rabbi in San Francisco.]

The aim of the project is to memorialize each individual Jew who perished in the Holocaust by recording their names, biographical details and photographs on Pages of Testimony (POTs). Nearly four million of the six million victims are documented in the Central Database of Shoah Victims' Names (www.yadvashem.org). Many more will remain unknown unless we submit their names.

In Israel and around the world, hundreds of organizations and individuals have joined the 11th hour Shoah Victims' Names Recovery project. Together, we are moving closer to our goal of commemorating the six million. This is not an easy task.

Aging survivors, witnesses and the next generation need to be made aware of the importance of this task and to be encouraged to accept our assistance in completing Pages of Testimony. Many communities and individuals still do not know about the project; there is much more that has to be done.

From what I have learned about you from Avner Yonai [Avner attended the IAYC conference in Millbrae where Fishl first met him] and read about you online, I ascertain that you are a well-connected leader amongst Jews, Yiddish buffs and Holocaust survivors in your area and across the nation. I believe you can help us by:

- Primarily: Getting the word out and creating a buzz: Perhaps through your monthly publication, or email distribution list can help raise the profile of this effort, encourage and inform readers how to participate. Lectures about the project are quite effective.
- Distribute POTs and posters around the community. This will be a step forward to promote public awareness
- Encourage friends and acquaintances to make appointments with Avner to be interviewed for this project.

Based on previous experience we believe that results will be greater where there is periodic reinforcement of Yad Vashem's call to action asking those who know of Holocaust victims to complete Pages of Testimony and return them to a local contact.. Completed Pages should be sent in bulk, flat and not folded, in a large envelope to my attention at Yad Vashem. I believe Avner is ok with being listed as the local contact for the time being – until there is a larger volume of requests for interviews and then you can coordinate the effort with the JFS in San-Francisco. (Avner: can you also collect the POTs and send them to me?)

I am enclosing a draft of a generic article on the project that you can edit and publish as you see fit (providing I see a copy of this before it is distributed). Alternatively, you may want something shorter to send around to people – something more action oriented that will tell them what you are asking them to do. You can review our suggested texts online, draft something yourself, or I can send samples of what some other groups have sent out.

I am open to any other suggestions you may have for a plan of actions. Here is the link to our website with the tools kit for community outreach for your further perusal.

<http://www1.yadvashem.org/yv/en/remembrance/names/index.asp>

Please feel free to contact me with any questions that may arise. I look forward to hearing from you and to working together on this historic endeavor.

In friendship and in partnership,

Cynthia Wroclawski, Manager
The Shoah Victims' Names Recovery Project
Yad Vashem, POB 3477
Jerusalem, 91034 ISRAEL

cynthia.wroclawski@yadvashem.org.il
Tel: 972-2-644-3470
Mobile: 972-508-882-744
Fax: 972-2-644-3409

Read our latest project update
View Sibling Reunion Video (2 minutes)
View Pages of Testimony Tutorial Video (11 minutes)
Visit our Community Outreach Guide

++++Shayles un Tshuves in "Hilkhes Libe" – "Forverts" – 2/26-3/4/2010
(Questions and Answers in Matters of Love) - Fun der khaznte Khane Sleik
[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,

Ale yor rikht [conduct] ikh op dem ershtn seder bay undz. Di kinder un eyniklekh, plimenikes un plimenitsets [nephews/nieces] kumen mit zeyere mishpokhes, un mir farbrengen zeyer sheyn. Peysekh iz mayn balibster yontef. Hayor [this year] ober falt oys erev-peysekh in a montik ovnt. Mayn tokhter un eydem voynen tsvey sho fun undz, un mayn plimenitse un ir mishpokhe voynen nokh vayter. Ale muzn forn tsu der arbet dinstik in der fri, khas-vekhilile, me zol zikh nemen a tog fray lekoved yontef.

Mayn tokhter Barbara hot mir geklungen [phoned] un gezogt, az zi hot geredt mit der gantser mishpokhe un zey zaynen ale maskem [agree] az me zol oprikhtn dem seyder shabes tsu nakhts anshtot dinstik in ovnt, kedey me zol kenen ibernekhtikn [sleep over] un zikh nisht zorgn vegn aheymkumen shpet un darfn oyfshteyn fri far der arbet. Hob ikh geentfert Barbaran, az oyb moyshe-rabeynu [Moses] un di bney-yisroel [Israelites] voltu aroysgegangen fun mitsraim [Egypt] mit tsvey teg frier, voltu zey zikh ale dertronken [drowned]. Me ken nisht poshet baytn [simply change] di date funem seyder. Barbara makht mikh meshuge, ober ikh heyb on tsu trakhtn, az efsher bin ikh tsu altmodish. Halt ir, az me zol halt dem seyder mit tsvey teg frier?

A traditsyonele froy

Tayere tr...fr...,

Neyn, bayt nisht di date funem seyder. Azoy eytse ikh aykh [advise you], tsulib etleke sibes [several reasons]. Koydem-kol [first of all] iz peysekh a yontef vos shteyt in der toyre. Vi yidn zenen mir gebundn tsu undzer luekh [calendar] un alpi halokhe [according to talmud], tor men nisht baytn [must not change] di teg fun di yontoyvim. Peysekh heybt zikh on dem 14tn tog in nish. A seyder mit tsvey teg frier volt nor geven a min repetitsye [kind of rehearsal] un umzist.

Tsveytns, zent ir dokh der mentsh vos rikht op dem seyder. Ir vet kokhn un reynikn [clean] un farbetn [invite] di gest arayn in ayer shtub [home]. Derfar darft ir bashlisn [determine] di date. Oy b ayer tokhter halt dem seyder, ken zi bashlisn. Ayer

mishpokhe tor oyf aykh nisht drikn [press], ir zolt zikh dernokh filn umbakvem [uneasy].

Nokh a sibe – oyb me heybt on peysekh mit tsvey teg frier, vet ir darfn esn matse tsen teg un tseyln oymmer [count time between Passover and Shavues] 52 teg!

=====

Tayere khaznte,

Ikh hob epes durkhgelebt zeyer dramatisch dos yor / Shoyn 40 yor vi ikh horeve [toil] in my lebn-farzikherung-[life insurance] firme un ikh hob bedeye zikh tsu pensyonirn ven ikh ver 65 yor alt. Mayn froy kukt aroys [anticipates] oyf dem shoyn a lange tsayt. Ober mit a yor tsurik hot mayn pensye-investirung gehalten kimat gornisht [almost zero retirement investment]. Itst darf ikh arbetn biz 75 yor kedey tsu fardinen genug gelt, az mayn froy un ikh zoln kenen alt vern on keyn finantsyele zorgn. Mayn kashe-tsi iz dos keday [advisable]? 75 yor iz gants alt, un efsher veln mir nisht derlebn di 80 yor; voltu di lange shoen [hours] geven aroysgevorfn; tsurik geredt [...other hand], vil ikh epes iberlozn far mayn froy oyb ikh shtarb far ir. Se vert mir nisht-gut ven ikh trakht vegn dem gelt vos ikh hob farloyn in der berze [stock market]. Vi zol ikh oysplaneven di kumendike tsen yor fun mayn lebn?

Nisht-pensyonirter

Tayerer n...p...,

Nisht oyf dir ligt der khoiv [not your duty] tsu farendikn di arbet, ober du bist oykh nisht fray fun dem akhrayes [not free of responsibility]. Ikh meyn [believe] az ir zolt arbetn, kolzman [as long as] ir hot nokh koyekh un zent baym fuln zinen [strong... sane]. Ober efsher kent ir veyniker shoen arbetn yede vokh, oder zikh nemen mer vakatsye-teg, kedey [so that] ir un ayer froy zoln mer tsayt farbrengen tsuzamen. Di tsayt fun pensye klingt zeyer sheyn ober es ken oykh zayn a shvere tsayt. Di pensyonirte filn oft, az dos lebn hot nisht keyn tsil [purpose] un az dos lebn iz zey pust [empty]. Ir hot a khoiv [debt] tsu zikh aleyn un tsu ayer froy tsu arbetn vi lang meglekh [possible], ober oykh hanoe [enjoy] tsu hobn. Zol zayn mit mazl.

Shayles un Tshuves in "Hilkhes Libe" - "Forverts" – 3/12-3/18/2010
(Questions and Answers in Matters of Love) - Fun der khaznte Khane Slek
[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,

Ikh voyn un arbet in zeyer a raykher *kehile* [rich community]. Mayn froy un ikh zenen nisht orem [poor], un nisht raykh. Mir hobn 2 kleyne kinder—a zun inem 2tn klas un a tokhter in kindergortn. Mir geyen oyf a sakh geboyrn-tog simkhes [birthday parties] vu me shtelt spetsyel on farvayler [hired entertainers], kelner [waiters] un me farbet [invite] mer vi 100 gest. Oyf khanike bakumen yene kinder yedes mol naye tshatshkes – i-pods, mobil-telefonen un kolerley [all kinds...] andere elektronishe aparatn. Dos yor hot undzer zun undz gefregt, far vos hot er nit di zelbe zakhn vi zayne khaveyrim [m.friends].

Mit a vokh tsurik, hobn mire gepravet [celebrated] a geboyrn-tog far undzer tokhter – a fayne simkhe in park. Nokh dem hot zi undz gefregt ven di emese [real] simkhe vet forkumen! Mit a por teg shpeter, hot ir khaverte [f.friend] undz gefregt, in velkhn tsimer [room] shloft di dinst [maid]? Mir veysn nisht tsi zoln mir vayter blaybn [remain] in der kehile. Oyb yo, vi azoy kenen mir bashitsn [protect] undzere kinder fun filn az zey zenen nisht oyf der zelber madreyge [level] vi di andere kinder?

Nit keyn Rotshild

Tayere n...k...R...

Es iz shver far mir tsu mishpetn [judge], tsi ir zolt blaybn in der kehile, tsi nisht, vayl ikh veys nisht vos es zenen di mayles [advantages] fun blaybn. Efsher hot ayer froy un ir gute shteles [positions], gute fraynd, a gute shul [school] far ayere kinder. Oyb nit, volt ikh take genumen in batrakht [take into consideration] an ander ort tsu voynen; dortn, vu ayere kinder veln nit meynen az aza raykhkeyt iz normal. Oyb ir bashlist [decide] yo tsu blaybn, darft ir visn: dos vos men iz raykh, meynt nisht dafke [necessarily] az me darf hobn tsebalevete [spoiled] kinder. S'iz nisht keyn inyen [matter] fun raykhkeyt, nor inem gefil az "s'kumt mir alts". Es volt oykh geven gut oystsumaydn [avoid] situatsyes ven ir veyst, az dos ashires [riches] vet zikh varfn in di oygn [be conspicuous]. Oyb ayere kinder veln visn ver zey zenen, veln zey nisht zukhn keyn materyalistishe entfers.

=====

Tayere khaznte,

Ikh bin gegangen oyf a groyser purim-simkhe... Es zenen gekumen a toyznt mentshn. Vi tomid [as usual] bin ikh gegangen mit der hofenung [hope] az ikh vel zikh trefn mit a fayn meyd. Un vi tomid, vi bald [as soon as] ikh bin ahin ongekumen, hob ikh gefunen a vinkl un dortn geshtanen di gantse nakht. Ikh hob nisht getantst, nisht gegesn, afile nisht gegangen in vashtsimer [bathroom]! Ikh bin geshtanen inem vinkl, vi a goylem [dummy]. Ikh vil zikh bakenen [meet] mit a froy – zi meg zayn a shemevdike [bashful] vi ikh – ober ikh veys nisht vi azoy.

Basheydn [modest]

Tayerer b...sh...dn,

Afile ven tsvey shemevdike mentshn bakenen zikh [meet], darf eyner fun zey nemen di initsyativ in zayne hent... Oyb ir vilt a shemevdike meyd, to far vos [so why] geyt ir oyf azoyne groyse simkhes? Beser tsu geyn oyf literarishe simkhes, kontsertn, kave-hayzer un azoy vayter. Fun itst on – vinklen zenen farvert [from now on, corners are off-limits]!

=====

Tayere khaznte,

Mayn tokhter lernt zikh in universitet. Zi vil arbetn dem zumer, ober ikh volt gevolt zi zol zikh opruen [rest] un farbrengen lebn yedn tog tsuzamen mit mir. Zi arbet shver a gants yor in di klasn. Ikh hob ir dertseylt az ikh vel ir batsoln di zelbe sume vos zi volt fardint bemeshekh [during] funem zumer, ober zi zogt zikh op fun dem plan. Vos darf ikh zogn, zi zol maskem zayn oyf mayn forleyg?

Elnte mame {lonely mom}

Tayere e...m...

Ir hot oyfgekhovet a kind vos trogt oyf zikh an akhrayes [responsibility], un vil arbetn un fardinen ir eygn gelt. A meyd in universitet tor nisht mevatl zayn a gantsn zumer. Ikh bin zikher, az on arbet vet ir vern dortn pust [dull]. Zogt ir, az ir hot zikh meyashev geven [reflected] un az ir zent shtolt proud] dermit vos zi hot nisht nokhgegeb'n [give in] un geyt on vayter mit ir seykh [intellect].

Shayles un Tshuves in "Hilkhes Libe" - "Forverts" – 3/26-4/1/2010

(Questions and Answers in Matters of Love) - Fun der khaznte Khane Slek

[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,

Ikh voyn in NY un mayne 2 zin voynen in Chicago. Ikh hob 2 shnurn [*daughters-in-law*], eyne gor andersh [*altogether different*] fun der tsveyter. Mit eyner bin ikh zeyer frayndlekh, un mit der anderer – nu, lomir zogn...az "mir geyen oyf eyer-sholekhts" [*we walk on egg shells*] ven mir zenen tsuzamen. Zi heyst Ellen. Ire tate-mame forn tsu zey tsu gast dem peysekh, un zey kumen zeltener [*less often*] vi ikh. Ellen hot mir klor gegeben tsu farshteyn [*explained clearly*], az keyn liber gast [*welcome guest*] bin ikh nisht bay zey – afile nisht oyf a por sho [a few hours]! Zi vil farbrengen mit ire tate-mame, un ikh bin nisht farbetn [*not invited*]. Mayn kashe [*question*] iz – tsi zol ikh forn keyn Chicago kedey tsu farbrengen nor mit dem andern zun un zayn froy?

Ellen un Michael hobn kinder, to [*so*] vi ken ikh forn aza langn veg, zayn azoy noent tsu zey, un nisht zen mayne eyniklekh [*grandchildren*]? Zol ikh forn peysekh, oder vartn oyf an ander gelegnheytt, ven ikh vel yo kenen zen ale kinder un eyniklekh? ...Vi halt ir [*what do you think*] vegn mayn shnurs bahandlung [*treatment*] fun mir?

Opgeshtoyse shviger [rebuffed mother-in-law]

Tayere op...shv...,

Loyt [*according*] ayer briv un di gefiln vos ir drikt oys [*express*] in im, halt ikh, az ir zolt blaybn in der heym peysekh dos yor. Ir vet vern oyfgereggt [*angry*] ven ir gefint zikh azoy noent tsu di eyniklekh un vet zey nisht kenen zen. Di frustrirung un kaas vos ir vet filn zenen nisht tsugepast [*fit*] tsu di tsayt fun bafrayung [*freedom*]. Beser tsu gefinen far zikh a heymishn seyder in Niu York, un forn keyn Chicago ven ir kent zen di gantse mishpokhe [*family*].

Vos shayekh [*as for*] ayer shnur – ikh farshtey ir farlang [*wish*], az nor eyn tsad fun der mishpokhe [*one side of family*] zol kumen in eyn un der zelber tsayt. Ober, der fakt vos zi vil aykh nisht araynlozn tsu zikh aheym afile far eyn nokhmitog [*afternoon*] beys dem yontef, vayzt aroys an umderkherets [*disrespect*]. Ikh hof, az ir vet hobn sholem-bayes [*harmony*] dem yontef.

Tayere khaznte,

S'iz mir shoyn nimes gevorn [*disgusted*] tsutsukukn vi mayn khaver patert [*wastes*] zayn lebn. Pinkhes iz a kluger yid, ober a batlen [*idler*]. Zayn mame iz geshtorbn ven er iz geven yung, un zayn tate hot zikh keyn mol nisht opgegebn [*devoted*] mit im. Ober zey hobn im tsebalevet [*spoiled*] un im tomid [*always*] gegeben mer gelt vi er darf. Pinkhes hot letstns investirt dos gelt in a gesheft [*business*] un alts farloyrn. Er iz 35 yor alt un hot gornisht un tut gornisht. Er kukt oyf televizye dem gantsn tog, est bilike, fartike maykholim, un geyt nisht aroys fun shtub. Ikh shray oyf im yedn tog, ober s'helft nisht. Vi ken ikh mashpie zayn [*influence*] oyf im, er zol oyfhern tsu tsetrentslen [*waste*] zayn lebn?

Frustrirter khaver

Tayere fr...kh...,

S'ken zayn shver far aykh tsu hern dos vayterdike [*following*] – ir vet efsher nisht kenen helfn Pinkhesn. Der emes [*truth*] iz, az me ken nor helfn emetsn vos vil zikh aleyn helfn. Efsher vet Pinkhes darfn "aropzinken tsum dno" [*sink to bottom*] eyder er vet kenen zikh oyfvekn [*awaken*]. Sofkl sof [*eventually*] vet er darfn gefinen arbet tsu fardinen [*earn*] gelt un makhn a lebn. Es klingt [*sounds like*], vi er hot frier keyn mol nisht gedarft fardinen zikh oystsuhaltn [*support himself*]. Efsher vet dos gelt vos Pinkhes hot farloyrn im inspirirn tsu baytn zayn lebn-shteyger [*change...lifestyle*].

Vi a fraynd, darft ir zikh oyslernen tsu gebn eytses [*advice*] nor ven me bet zey bay aykh. Klingt on tsu Pinkhesn un antshuldikt zikh [*excuse yourself*] vos ir hot geshrign oyf im. Zogt im, az ir zent zayn khaver un ir hot im lib. Ven er iz greyt, vet er khotsh visn, az ir zent an emeser guter-fraynd.

[*crumble*] Ikh bin 88 yor alt un ikh voyn in a voyn-ort [*residence*] mit gehilf-badinung [*support staff*]. Der moyekh toyg bay mir [*clear-headed*] – kh'bin nisht, kholile, oyverbotl [*senile*]. Kh'bin do vayl ikh hob gelitn fun a moyekh-atak [*stroke*] un di rekhte zayt fun mayn guf [*body*] ken zikh nisht bavegn [*move*] vi amol. Shoyn 2 yor vos ikh voyn do, un nisht gekukt oyfn shlekhtn esn [*bad food*], iz es nisht geferlekh [*terrible*].

An Exchange of Letters with Lublin

Subject: Re: Chelm

From: Robert Kuwalek <robkuwalek@gmx.net> Reprinted from *Der Bay*, March, 2005, Page 6

A groysn dank for your e-mail. Monika and Adam told me that you will write to me about Chelm. I your subject is very interesting. For me most important is to know what exactly is interesting for you - how the town is looking, how looked, what happened before WWII, during and after?

In the 90's I published the article about the Jewish communities in Chelm county (also in Chelm town) based on the archival material in the State Archive in Lublin. Article is in Polish and never was translated into English. I have material about the fate of the Jews in Chelm during the war. About today's Chelm I know something because my wife is from Chelm and her parents still live there. If you send me more detailed questions, I can help you.

Robert

Tayerer Robert,

I received a post from Monika mentioning that part of your research is on Chelm. My interest is in all facets of Chelm--Chelm of fiction, pre WWII, and post WWII. I am writing stories of an imaginary Yiddish club from Yenemsville visiting current Chelm. The facts of current Chelm are accurate. My long-term objective is an article on the 3 faces of Chelm in which I compare and contrast each facet.

Robert, I am fortunate to have a young man who was born in Poland and came here when he was 16. He is a computer expert and helps me with my website. He also goes to Poland periodically. He was there for 3 months this last year, and took some pictures—they are on my website. You may wish to look at the site to see what I am doing. The Chelm project is a new one for me.

If you can send me the article, he could translate it. My current information is what I have been getting off the Internet. As you know, there were 2 yizkor books written about the Jews of Chelm. The better one is the one from South Africa. Only a small portion of it has been translated from Yiddish into English.

First, what are the best sites you have found on the web—including those In Polish?

Second, I am interested in any information about the cemetery and the synagogue.

Third, if you could send me a copy of your article (Polish). I would be happy to return any favors I can. Has Monica shown you a copy of *Der Bay*?

Fishl

Philip,

I will send you a copy of my article next week. This publication is in my office and I can make the copy there. I think that it will be interesting for you. The cemetery is reconstructed - is located not far from the home of my parents-in-law. I have to look if I have the photos of the cemetery in my computer.

On one photo which you present on your website is small fragment of New Synagogue. There are the photos with tavern and on the right sight is the front (fragment) of the wall. It is difficult for me to explain to you which it is exact building. If you can number, probably it will be second or third. Today in this building is Technical Organization.

The Old Synagogue was destroyed in 1940 - the Germans burned down this building in 1939 but final destruction was in 1940. This building was behind the New Synagogue. Now the new building with apartments was constructed there. About the Polish websites, after my checking I will be writing you later.

I have one addition for you. The photos of the railway station in Chelm - it is not the main railway station. The main railway station is looking differently - now there is new building. The old building was bombed by the Soviets in 1944. I use the main railway station because it is closer to my parents-in-law but not closer to the center. Both stations were located far from the town because in the tsarist Russia the railway stations were located for military purposes not economical. On your photo you have the station called "Chelm Town". "Chelm Main Railway Station" is located about 4 km. from "Chelm Town" in the eastern direction. Monika did not show me your newsletter.

Robert

Zapraszam do odwiedzenia stron o Zydach lubelskich:

<http://platon.man.lublin.pl/~stona/JEWS>.

phone: +48/81/74-00-348

NEU +++ DSL Komplett von GMX +++

<http://www.gmx.net/de/go/dsl>

GMX DSL-Netzanschluss + Tarif zum
supergünstigen Komplett-Preis!

JewishFiction.net

By Nora Gold

It came into being with the recognition of the exciting potential of online technology, and the decision to harness this potential to create a virtual home for Jewish fiction from all around the world. Jewish Fiction .net is unique among all of the other English-language Jewish journals because only JewishFiction.net is devoted exclusively to publishing Jewish fiction. We are therefore very proud to be able to fill this niche within the international Jewish literary community.

As the editor of Jewish Fiction .net, I see this journal as a means to bring together in one place first-rate Jewish fiction from many different countries, thus allowing us all to experience simultaneously the rich diversity that exists within Jewish culture and the core elements that unite us. As a Zionist, I am also committed to trying to build a bridge, and a dialogue, between Jewish writers in Israel and the Diaspora. Finally, I hope that Jewish Fiction .net will serve as a vehicle for fostering new writing and new writers of talent.

We are very excited about the potential of this journal to accomplish these goals, and to help link Jewish writers with each other and their readers. We look forward in coming years to publishing excellent fiction (either written in, or translated into, English) by both established and emerging writers dealing with Jewish themes, concerns, and aspirations. And we are delighted to be able to connect so directly and immediately with you all.

The Editor - Dr. Nora Gold

Nora Gold writes fiction, does academic and professional work, and engages in community activism. Her first book, Marrow and Other Stories, won the Louis Lockshin Prize for Short Fiction, one of the Canadian Jewish Book Awards, and in addition was short-listed for the Danuta Gleed Award, which is a prize for the best first short story collection in Canada. Prior to the publication of the book, the title story "Marrow," won a cash-and-book prize at the Eden Mills Fiction Contest, and also was included in *Vital Signs*, an anthology of promising new Canadian writers. Since then, Gold has completed her first novel, Exile, about the anti-Israelism in the Canadian academe, and is now at work on her second novel. In addition to her literary writing, Dr. Gold has scholarly publications to her credit, as well as seven funded research grants (two from the Social Sciences and

Humanities Research Council of Canada), and a PhD from University of Toronto. Previously a tenured professor, she is an Associate Scholar at the Centre for Women's Studies at the Ontario Institute for Studies in Education, University of Toronto (OISE/UT), and an Associate Member of the Faculty of Social Work, University of Toronto. Dr. Gold (who holds Israeli and Canadian citizenship) has been constantly involved over the past 30 years in community work and social action initiatives, reflecting her commitment to social justice and her love of Israel. For more information about Dr. Gold, visit her website at www.noragold.com

The Advisory Council

JewishFiction.net is honoured by the support of its wonderful Advisory Council:

Ellen Frankel

Dr. Ellen Frankel currently works as a freelance writer, editor, and lecturer. After heading The Jewish Publication Society for eighteen years as CEO and Editor in Chief, she now serves as its first Editor Emerita. She is the author of nine books, including The Classic Tales; The Encyclopedia of Jewish Symbols; The Five Books of Miriam: A Woman's Commentary on the Torah; The Jewish Spirit; The Illustrated Hebrew Bible, two collections of contemporary stories for Jewish young people; and most recently, The JPS Illustrated Children's Bible. In addition to her books, Frankel wrote the libretto for Andrea Clearfield's "The Golem Psalms," and is currently at work on two commissioned opera libretti. Frankel travels widely, speaking at synagogues, JCC's, schools, and conferences.

Joseph Kertes

Joseph Kertes studied English at York University and the University of Toronto, where he was encouraged in his writing by Irving Layton and Marshall McLuhan. Kertes founded Humber College's creative writing and comedy programs. He is currently Humber's Dean of Creative and Performing Arts and is a recipient of numerous awards for teaching and innovation. His first novel, *Winter Tulips*, won the Stephen Leacock Award for Humour. *Boardwalk*, his second novel, and two children's books, *The Gift* and *The Red Corduroy Shirt*, met with critical acclaim. His latest novel,

Gratitude, has won a Canadian National Jewish Book Award and the U.S. National Jewish Book Award for Fiction.

Michael Kramer

Michael P. Kramer is director of the Anne Shachter-Smith Memorial Project in Literature and former director of the Shaindy Rudoff Graduate Program in Creative Writing at Bar-Ilan University, Israel. He is the author of *Imagining Language in America* (Princeton), editor of *New Essays on Seize the Day* (Cambridge), and co-editor of *The Cambridge Companion to Jewish American Literature and Modern Jewish Literatures: Intersections and Boundaries* (Pennsylvania). He is the founding editor of *MAGGID: A Journal of Jewish Literature* (Toby Press), co-organizer of *Kisufim: The Jerusalem Conference of Jewish Writers*, and is currently working on a translation of S.Y. Agnon's *And The Crooked Shall Be Made Straight*.

Linda "Leye" Lipsky

Linda "Leye" Lipsky teaches Yiddish Modernist Poetry, among other courses, at York University in Toronto. She is interested in the crosscurrents of literature and the visual arts, poetry and philosophy. Her doctoral dissertation was on Delmore Schwartz's engagement with Husserlian phenomenology in his poetry and poetics.

Norman Manea

Born in Bukovina, Romania. Deported as a child to the concentration camp in Transnistria and persecuted by the Communist dictatorship in Romania. He left Romania in 1986, lived one year in West Berlin and moved to the US in 1988. Author of prose and essays translated in more than 20 languages, laureate of several international literary prizes, (among them the McArthur and Guggenheim Fellowship Awards, the Italian international Nonino Prize for literature, the Prix Medicis Etrangere), member of the Berlin Academy of Art, decorated with Legion of Honor by the French government. Professor of European Culture and writer in residence at Bard College.

Nava Semel

She was born in Israel, published sixteen books, plays, opera libretti and TV scripts, focusing on the painful dialogue in families of Holocaust survivors. Nava published in the USA, Europe, and Australia. Her book *Becoming Gershona* received the 1990

National Jewish Book Award in the USA. Her latest novel in English translation, *And the Rat Laughed*, came out recently. Among her numerous awards are The Israeli Prime Minister Award for Literature 1996, and Woman in Literature of Tel Aviv Award 2007. Her TV drama *Whereabouts Unknown*, about "new olim" in Israel 1949, is in the making now (Israeli 1st Channel). Her two new books, *Head on Backwards* (novel) and *The Backpack Fairy* (children's book) will come out in 2011.

Alice Shalvi

Born in Germany in 1926, Alice Shalvi was educated in England and immigrated to Israel in 1949. She is professor emerita of English Literature at the Hebrew University of Jerusalem and served as principal of Pelech Religious Experimental School for Girls, as well as founding chairwoman of the Israel Womens Network, a pioneering feminist advocacy organization.

Steve Stern

Steve Stern was born and raised in Memphis, Tennessee. He has published a number of novels, novellas, and story collections, including *The Wedding Jester*, which won the National Jewish Book Award. He's been the recipient of grants from the Fulbright and Guggenheim foundations and teaches creative writing at Skidmore College in upstate New York. His latest novel is *The Frozen Rabbi*.

The Manuscript Reviewers

Jewish Fiction .net is very grateful to its dedicated reviewers. In addition to one individual who chooses to remain anonymous, we thank:

Linda/Leye Lipsky

See above for Dr. Linda/Leye Lipsky's bio, as she is also a member of the Advisory Council.

Julia Wolf Mazow

Julia Wolf Mazow, PhD, was the Fiction Editor of *Lilith* magazine from 1984-1995, and on the English faculty of the University of Houston for over twenty years. Her work on 19th century American writers has appeared in various academic journals, and she compiled and edited *The Woman Who Lost Her Names* (1980, 1981). Other articles have appeared in *Bridges*, *Sojourner*, *Lilith*, and *The Jewish Woman: An Historical Encyclopedia*.

Learn Yiddish in Jerusalem!

Yiddish Course at Beit Ben Yehuda

12/27/2010-01/08/2011

Beit Ben Yehuda and Leyvik House are offering an International Yiddish Language Course at three levels: beginners, intermediate and advanced. The course comprises ten days of intensive Yiddish language study, weekend activities, afternoon trips and other events to get to know Israel.

The Jerusalem Winter Course is taught by Miriam Trinh, Eliezer Niborski and Daniel Birnbaum. You will not only gain an understanding of the language but also immerse yourself in Yiddish culture and history. Leyvik House, the Israeli Center for Yiddish Culture in Tel-Aviv, is in charge of the professional learning program. The course will take place at Beit Ben Yehuda in Jerusalem, where accommodation is also provided for participants who wish to stay at the Guesthouse.

Each class is limited to 20 students.

Prices:

Option 1: Course + Accommodation in double bedroom: 626 Euro per person

Option 2: Course + Accommodation in single bedroom: 710 Euro per person

Option 3: Course + Accommodation in a triple bedroom: 530 Euro per person

Option 4: Course sans accommodation: 370 Euro ppon

Included

- 40 hours of Yiddish lessons + 16 hours guided homework
- Guided tours in Jerusalem and Tel Aviv
- Two shows of Jewish and Yiddish music
- Meetings with Yiddish writers and journalists
- Guest lectures by Yiddish scholars from different Universities
- Extracurricular activities
- Coffee and refreshments in the breaks
- Free Wi-Fi

Registration and Information:

yiddishcourse@gmail.com
Tel: 00-972-52-861-8296

Beit Ben Yehuda
www.beit-ben-yehuda.org

Leyvik House
www.leyvik.org.il

Lernt Yidish In Yerusholayim!

Yidish kurs in Beit Ben Yehuda

12/27/2010 - 01/08/2011

Beit Ben Yehuda un dos Leyvik Hoyz organizirn an internatsyonaln yidishkurs far onheybers, mitndike un vaythalters. Der kurs nemt arayn 10 teg intensivn shprakh-limed, nokhmitog- un sof-vokh-aktivitetn, aroysform un andere programen kedey tsu bakenen zikh mit Yisroel.

Di lerers funem Yerusholaim yidishkurs zaynen Miriam Trinh, Eliezer Niborski un Daniel Birnbaum, ale profesionele lerers mit a sakh derfarung. Di onteyl-nemers veln zikh fartifn in der yidisher shprakh, kultur un geshikhte. Dos Leyvik Hoyz, a yisroeldiker tsenter far yidisher kultur in Tel-Aviv firt on mit der lern-program. Der kurs gufe kumt for in Beit Ben Yehuda in Yerusholaim. Onteyl-nemers inem kurs hobn di breyre ayntsushteyn in der akhsanye fun Beit Ben Yehuda.

Mir nehmen on nit mer vi 20 studentn in yedn klas.

Prayzn:

Breyre 1: kurs + kvartir in a tsimer aley: 710 Euro a mentsh

Breyre 2: kurs + kvartir in a tsimer far tsvey: 626 Euro a mentsh

Breyre 3: kurs + kvartir in a tsimer far dray: 530 Euro a mentsh

Breyre 4: kurs on kvartir: 370 Euro a mentsh

Der prayz nemt arayn:

- 40 sho shprakhlektsyes + 16 sho hey-marbet mit der hilf fun a madrekh
- Turn in Yerusholaim un Tel Aviv mit a vegvayzer
- tsvey kontsertn fun yidisher muzik
- Shmuesn mit yidishe shraybers un zhurnalistsn
- Referatn fun farbetene profesorn
- Andere aktivitetn
- Kave un gebeks in di hafsoke
- Umziste ondrotike internets

Farshraybn zikh und protim:

yiddishcourse@gmail.com
Tel: 00-972-52-861-8296

Beit Ben Yehuda
www.beit-ben-yehuda.org

Leyvik Hoyz
www.leyvik.org.il

JewishGen, Inc.
Warren Blatt, Managing Director

Welcome to the world of Jewish Genealogy where family connections are being made all the time, as a result of the power of JewishGen. I encourage you to make use of that power by entering the surnames and towns of interest to you into the JewishGen Family Finder (JGFF)

To learn how, visit:

<http://www.jewishgen.org/jgff/FAQ/> If your first language is not English you will find translations in French, Hebrew, Spanish, and Russian.

As you make progress, be sure to keep the JGFF information up to date. If you are new to genealogy, here are some other steps to consider taking:

Explore all the programs listed on our home page www.jewishgen.org by clicking on the links to education, databases, and groups.

Read the FAQ, a detailed primer on how to go about genealogical research:

<http://www.jewishgen.org/InfoFiles/faq.html>

Search the archived messages for both the JewishGen Discussion Group and the Special Interest Group (SIG) mailing lists where your questions may already have been asked and answered:

<http://www.jewishgen.org/databases/>

Join one or more of our free mailing lists in order to be in touch with others world wide who are doing the same thing you are:

<http://lyris.jewishgen.org/ListManager/>

Sign up for a JewishGen course pertinent to your needs and interests

[Lhttp://www.jewishgen.org/education/](http://www.jewishgen.org/education/)

Need further help? Hit the reply button on this message and a volunteer will get back to you with additional suggestions.

The fastest route to success in your research is to become active and use all the JewishGen resources that are available. We welcome your participation and wish you much luck. Please do send a message to: < support@jewishgen.org > and let us know as soon as you find a new family member or make a significant connection.

Editor's note: This is a wonderful resource and a great starting point for you.

**CIYCL 2010-11 Sixth
Intl. Yiddish-Into-English
Poetry Translation Contest!**

By Miri Koral, CIYCL Director

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 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 the IAYC.

Winners will be announced at the CIYCL Yiddish poetry event on April 10 in Los Angeles.

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 January 17, 2011

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 Fifth CIYCL Contest First Place Winner was Michael Steinlauf who translated Avrum Sutzkever's "Poem From a Diary (1974)"

It can be found on CIYCL's website at:

<http://yiddishinstitute.org/firstplace2010.html>

Penultimate

Penultimate = next to the last. In Yiddish we usually stress the penultimate as in Shabes where we stress the SHA. In Hebrew it is moyshe kapoyer where the stress is at the end as in Shabat where the stress is on the BAT.

What is the connection with *Der Bay*. It is to tell you that this issue is the next to last one before *Der Bay's* very special 20th anniversary issue.

We hope you will send in greetings and special announcements and articles about the major Yiddish organizations. We continue our original policy of no paid ads. Our readers have been wonderful in sending in extra on their renewals and we are able to continue.

The special issue will cover the Yiddish arenas in which Fishl has been interested. They include: IAYC, *Der Bay* in hardcopy and the website. Next to family, and along with his interest in the blind community, these have been his passions. Mit a bisl mazl un gezunt, efsher ken men geyn on far nokh a por yorn.

Der Bay

Editor: Philip "Fishl" Kutner

Published Since January 1991

Web site: <http://www.derbay.org>

E-mail FISHL@derbay.org Ph: 650-349-6946

Please make checks for chai, payable to *Der Bay*. If you're blessed, Please send a LITTLE extra Label date is when you LAST contributed.

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

Send in a note to honor a dear one at a special occasion or send a subscription of *Der Bay*.

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