

Der Bay Reaches Its 20th Anniversary – January 1991-2011

That first little sheet of *Der Bay* in 1991 could not possibly foretell that 20 years later it would be an international Anglo-Yiddish newsletter that would spawn a network of contacts in every state and 35 countries.

This has been a love and intense passion that has served as a tribute to my Mama and the many yidishe mames who made the unbelievable transition to far-off lands where the language and customs were foreign and tested their mettle.

As part of this journey, offshoots sprouted, and have made all the effort personally rewarding in the many wonderful friendships and experiences during these two decades.

Thanks to the effort of Dr. Harold Black, o"n and the Yiddish of Greater Washington, the forerunner of the International Association of Yiddish Clubs (IAYC) was established. After 13 wonderful conferences, our treasurer, Jerry Gerger is chairing the next conference, August 26-29, 2011 in Novi, Michigan, an upscale Detroit suburb.

IAYC has 100 members mainly in the US and Canada, but also in Israel, South Africa and Spain. The Board of Directors and Advisory Board are from academia, Yiddish club leaders, teachers, translators, and klezmer musicians.

About the same time that the premiere online list, Mendele was hitting its stride, *Der Bay* developed its website under the tutelage of Ari Davidow of *Klezmer Shack* fame. Found at www.derbay.org *Der Bay's* website has the only international calendar of Yiddish events. The world is divided into fourteen regions and updated regularly. It has the date,

time, location, contact phone number as well as the title of each event.

Our briv fraynd list numbers over 460 worldwide. Thanks to the early efforts of Frida Cielak of Mexico City and Dr. Allan Blair of Columbus, OH, this free service matches Yiddish lovers by level of proficiency and hobbies. They communicate online and in hardcopy, and use Romanization or the Yiddish/Hebrew alphabet.

As *Der Bay* grew beyond North America, it soon became apparent that with the high cost of postage, we would need to have an online version. The free, abbreviated online version of this newsletter is growing rapidly, albeit mainly overseas.

Our policy has been to maintain the same cost and not accept any paid advertising. Thus we are doing a service as well as not having to compromise our standards in reviewing books, CDs, DVDs and other events.

In this issue we travel down "memory lane" and sample some of the articles that received much attention by readers, especially in the most popular column, *Oystsugn fun briv in der redaktsye*.

Included in this issue are articles that were part of a series including; Ed Goldman's comic bible scenes that have been very popular in club programming. Then there is Goldie A. Gold's Shayles un Tshuves in "Hilkhes Libe", and one of the 90 stories of Mama from the book, *Hrabina of Hunterdon*.

We cannot predict the future, but *Der Bay* has seen scholarly publications pass from the scene and we keep rolling along—with your help.

The Jewish Communities of Cuba – Sept. '98 Issue

From: Junesafran@aol.com

HAVANA: It is the capital of Cuba. There are three communities that share the aid and work together to educate and strengthen themselves. Dr. Jose Miller is the leader of the entire Jewish Community, as well as President of the All-Island Community Council. Adela Dworin is the Vice President of the All-Island Community Council and librarian at the Patronato.

GRAND SYNAGOGUE - BETH SHALOM:

It is the largest one of the synagogues and its affiliation is with the Conservative Movement. The Patronato is the center for distribution of aid to all the needy Jews in Cuba and for development of educational, social, and cultural programs throughout the Island.

Most of the 300 families participate in one way or another. Sabbath services—Kabalat Shabbat is a youth led service, while Shabbat morning is adult led. Also there is a group ranging from youth to young adult. Religious school - JDC bus to bring students of all ages on Sunday morning. Simcha Group - Active seniors have formed a group led by a member of the community council and supported by JDC.

Building has been maintained best in the most used areas, like the social hall, office, and small sanctuary. Main sanctuary - birds, broken ceiling and windows, many seats broken, termites, makeshift classrooms behind the balcony, on entryway floor and social hall

Organizations using this are: Hadassah, Havana Jewish Women's group, Simcha (with members who are over 55) Maimonides Chapter of B'nai B'rith

ORTHODOX CONGREGATION ADATH

ISRAEL: Mr. Tache is President in the old city, and receives support from Lubovitzers. It is a small, but active community of all ages that holds daily services, and has small English classes. The total restoration of the building has been sponsored by the City Restoration Office under the supervision of the City Historian. The Havana mikvah is located here.

SEPHARDIC CENTRAL SEFARDI: Mr. Jose Levy Tur is president of this small community that holds Shabbat morning services in their large building in Vedado area (near the Patronato). They also have a

women's group which plans to encourage and teach Sefardic traditions to its members.

SANTIAGO DE CUBA: Eugenia Farin Behar, is President of the Comunidad Hebrea Hatikvah de Santiago de Cuba. There are 26 member families having 102 people, and their affiliation is with the Conservative movement. The youth group (Atidim) ranges from the ages of 15-23 years. There is also an Israeli Dance group. The congregation was re-established in 1993. They have transliterated prayer books.

In December of 1996 They had a celebration for two B'nai Mitzvah—first since the revolution. Their building was returned by the government in 1995. A Hebrew school is held Saturday afternoons — emphasis is on classes and discussion for adults. A youth group meets Sundays for programs and Israeli dancing.

GUANTANAMO: David Mizrachi is President of the group of about 40—mostly descendants of one couple from Turkey whose family name is Mizrachi. There's a small religious school and an adult Israeli dance troupe.

MANZANILLO: This is a very new group estimated at 100. They are not fully organized.

CAMAGUAY: This generally is a poor community of 28 families. Recently the government allowed the purchase of a house. In 1995 it became a sister city with the Jews of Philadelphia, Pennsylvania.

SANTA CLARA: A new community of about 40 that meets in private homes on erev Shabbat. It is the physical center for four very small groups, within a 60 mile radius of Santa Clara.

CIENFUEGOS: Six or eight families are here and they are seemingly in good shape, but have no building. Liaison is being developed with Santa Clara which has the nearest cemetery.

SANCTI ESPIRITU: It is a very small community with no activity.

June Safran, Executive Director
The Cuba-America Jewish Mission
444 34th St., Oakland, CA 94609
The Cuba website
<http://www.mindspring.com/~menorah>

Yiddish in Finland

From Helsinki: Johnny Mangaard (TYN) Contact* March 1995 Issue

The first record that we know of Jews in Finland are of Sefardim from Hamburg, Germany at the end of the 17th century. They were magicians who were allowed to perform. At that time Finland belonged to Sweden and no Jews could settle here, if they had not converted to Protestant Christians.

During the 18th century at least two German Jews who had converted are known to have settled in Finland, one was in Oulu, the largest city in Northern Finland. He was the grandfather to one of our most famous authors and cultural Gestalts, Zacharias Topelius, who lived during the 19th century. At that time Finland was part of Russia, a Grossfürstentum [grand-princedom].

During the 19th century the first Ashkenazim came to Finland to serve in the Russian army. All of them came from the Pale of Settlement, i.e. from Poland ruled by Russia, White Russia, the Baltic and that St. Petersburg area which was inside the Pale. No Jews were allowed to settle outside the Pale, with the exception of those Jewish soldiers who had fulfilled their service in the army -- they were allowed to stay in those places where they had been based and while still serving in the army.

When Russia had taken over in Finland, the New Crown didn't want to change too much thus to have the Finnish people pleased with the new government -- so the old Swedish Law was still in power here. That included the forbid for the Jews to settle here. But the Russian army allowed retired soldiers, against the Finnish officials xenophobic will, to stay if they so wished in the countries where they had been serving, whether they were Jews or of whatsoever nationality -- with the exception that Jews were forbidden to settle outside Viborg or Helsinki.

Jews were not allowed to marry or to have free trades in Finland, only to sell worn clothes and alike in their own markets, called 'narinka'. The situation was still much better for them than it was in Russia. In spite of restrictions and forbids, Jews did marry and have children, the laws only had to be dodged and evaded, so they stayed.

Jews didn't know the Russian language very well -- the men had learned some while serving in the army -- however, the Jewish women did not know even that little. So in the beginning Jews spoke only Yiddish. Yiddish was spoken still in the

1930s, because after the revolution there came more Jews from Russia.

One by one Jews switched to speaking Swedish because it was much easier to learn than that difficult and strange language of the majority, Finnish. But still, officially Swedish speaking, Jews as multilingual people—like so often before in other countries—adopted the majority language. I must point that Swedish was the official language—with Russian—till the last half of 19th century, and still quite strong until the independence.

After Finland became independent in 1917 Jews got full citizenship. One reason why so many so quickly changed their language into Finnish was the growing "fennomanism", the strengthening Finnish nationalism, which was at its worst during the thirties. The other reason must have been that Jews already were capable to use Finnish as well as Swedish. During only nine years (from the beginning of the 30s till the beginning of 40s) The Jewish School completely changed its language from Swedish into Finnish.

It looks like Jews today are not very much interested in Yiddish. It never was taught in The Jewish School, only Hebrew, but it is quite understandable with the background of special Finnish circumstances. Finns are still quite suspicious towards strangers. But also Jews are rather astonished if they find someone to be interested in Mameloshn, which still is known by some 20--40 people.

It has been told that while building some new houses beside the synagogue, some volunteer workers spoke Yiddish. But I've spoken Yiddish with only three persons here in Helsinki: the oldest of the Helsinki Community, the librarian of the Synagogue Library and a lady who happened to work there one zuntik abend. The Yiddish we spoke was strongly influenced by German. With the lady I started the conversation in Yiddish, then we switched into Swedish, and concluded it in English.

Editor's note: *TYN contact (The Yiddish Network) contacts are individuals who are available for travelers, or those who relocate, to inform them of Yiddish activities in their area. They are in every major US city and Canada (except Quebec City) and in 35 countries.

The Jewish Community in Mexico City

By Roman Ajzen

Appeared in the September, 1998 Issue

The Jewish community in Mexico is an intricate combination of diversity and interesting juxtapositions. Although it neighbors the United States and has intimate relations with its Jewish community here, the Mexican community is different from its most elementary to its most complex components. This can be attributed to its diverse make-up that the American community lacks.

Of the approximately 40,000 Jews residing in the Mexican capital, half are Ashkenazic, about one-seventh Sepharadic, and the rest are Arabic. This blend of cultures has led to an array of customs unseen in America. Also stoking this fire of difference are the 13 sectarian day schools in the city that aim to impart a more secular education in the history and customs of Judaism rather than its more religious view. These schools serve to positively increase the divisions between the sects by increasing one's knowledge of, and pride in, their own history and informing them about their heritage but not to degrade or attack the others.

This pride is what makes the Mexican Jewish community inherently different from the American one. It polarizes their differences so that they remain separate and distinct rather than becoming a jumbled mush of ambiguous traditions that eventually become so cumbersome that they are abandoned. This allows the Mexican Jewish community to have few assimilated traditions, conversions, or inter-marriages.

Traditions, thus, begin to transcend the ephemeral consideration of being something that your parents have done into something your great-great grandparents did and gives one that all-important perspective and respect for the traditions that they deserve and require. The Mexican schools help create and further this process by being sectarian. Sending an Ashkenazic child to an Ashkenazic school where they teach Yiddish and Ashkenazic values and traditions will be greatly beneficial.

Although there are some Hassidic schools, this system is basically lacking in the United States and, as such, being Ashkenazic or Sepharadic has no meaning or relevance. This pride has caused the individual communities to band together and set up their own organizations to direct their

community activities and other such events. These kehilas do much more than simply organize social events; they set up funds to help the less fortunate or affluent members and actively pursue the best interests of the community. In other words they are analogous to the UJF except that their benevolence is directed toward a specific group of Jews rather than all Jews.

There is another organization that dominates Mexican Jew's daily activities. The "deportivo" is, as its name indicates, a center for sports and congregating. Although similar to the Jewish Community Center of the United States in its theoretical purposes, the comparisons end there. It has Olympic caliber installations for almost any sport imaginable including diving, swimming, racquetball, tennis, gymnastics, baseball, basketball and soccer. However, its purposes extend much further than solely sporting activities.

As evidenced by its four-story parking garage it can accommodate huge numbers of people in not only its sporting installations but also in its several ballrooms big enough to even house weddings. It also is used as a gathering place by Jews from all over the world. They sponsor an international Jewish dance competition attended by teams from San Diego to Miami to Israel to Argentina and almost any country where there is a Jewish community. The breadth of all these activities becomes even more impressive when the fact that they are organized and run by a fewer number of Jews than those in San Diego. The same spirit is found in the creation of the "Deportivo" as in that of the schools.

It is exclusively for Jews and as such has become a place where a father can send his daughter to find a boyfriend or even husband and be assured that he will be a Jew, something that cannot happen at the Jewish Community Center in the United States. This exclusivity also serves to foment a feeling of togetherness within the Jewish community as they have a place to call their own not just a place where some Jews go.

I believe that Jewish American communities would gain a great deal if we were to borrow several of the practices that are carried out in the Mexican Jewish community and its institutions.

The Joys of Yiddish: Short Wave

by Irv Marder

When we were kids in the 30s, we tinkered with tiny crystal sets with 7 separate ear-phones? The thrill of hearing Cincinnati direct (was it KDKA?). Now in the age of transistors and computer chips the world opens up to you via short-wave radio.

With sets as small as a pack of cigarettes you're able to hear all the capitals of the world in English—static and commercial free! But the greatest joy for me is tuning in Kol Yisroel from Jerusalem which broadcasts in many languages. This includes Bucharian and Yemenite as well as Hebrew.

The Yiddish program comes on daily (not on Shabes or major holidays) at 9:00 a.m. and 10:00 a.m. Pacific Standard Time and lasts a half hour; and what a sheyne Yiddish it is; some world and local news (the weather in the Negev), some Klezmer music, bobe maysey, and commentary. Some days reception is quite good other days there is some static. For a transmission schedule send a self-addressed stamped envelope (SASE) to:

George Poppin
2654 17th Ave.
San Francisco, CA 94116

The schedule changes every three to four months. Get a short wave radio and enjoy. Maybe you'll be lucky enough on Thursdays to hear Shoshana wish you, "A zisine Shabes fun Yerushalayim".

For beginners, and even advanced listeners, the book recommended is Passport to World Band Radio—International Broadcasting Services. It may be ordered locally or send to Larry Magne International Broadcasting Service, Box 300-D Penn's Park, PA 18943. You can order by phone (you will speak only to a recorded message) 215-794-8252.

For beginners, remember that you will be dealing with Greenwich Mean Time (GMT) which is Coordinated Universal Time (UTC). This runs from 0100 Hours to 2400 Hours and based on the time at Greenwich, England.

There are four time zones in the 48 contiguous states. Midnight is 2400 Hours and the end of one day and the start of the next. In San Francisco you use Pacific Standard Time (PST), and 4 P.M. here would be midnight in Greenwich. New York uses Eastern Standard Time (EST) and is three hours

later than San Francisco. Midnight in New York is 0500 Hours. Central Standard Time (CST) is one hour earlier than New York and Mountain Standard Time (MST) is two hours earlier than New York.

GMT		MST	PST	EST	CST
1400	Hours	9 am	8 am	7 am	6 am
2000	"	3 pm	2 pm	1 pm	Noon
0200	"	9 "	8 "	7 "	6 pm
0800	"	3 am	2am	1am	Midnt.

Here is the Yiddish schedule for Kol Yisroel—effective until 27 March 1993. Times are PST. Remember it would be three hours later in N.Y.,

EST. Time	KHz	Meters
9:00-9:25 a.m.	17575	17.07
" "	15640	19.18
" "	11675	25.70
" "	11605	25.85
" "	11587	25.89
" "	9435	31.80
10:00-10:30 a.m.	11605	25.85
" "	9435	31.80

Transmissions are targeted to North America and Western Europe. If I get too much static on a frequency, I just shift to another. It takes patience, but results are rewarding. I have a very small Sony (cost \$120). It does a satisfactory job.

Editor's note: Irv Marder was a semi-retired Optometrist in Redwood City, CA. Rich Stiebel has updated the article.

Kol Israel International has 15 minutes of news in Yiddish. See: www.intkolisrael.com/ Check out <http://www.iba.org.il/index.aspx?classto=contactUs&lang=English> to see the email addresses where you could write to ask about Yiddish programming available either on the web or via short wave.

Look for Google "Yiddish Broadcasts" or "Yiddish on the Internet".

P.S. If you can borrow a 2-meter handie talkie, you can listen in on the 9 AM talk net on 145.230 MHz, minus offset, 100 Hz PL. It's on Mon. – Fri. at 9 AM from 1-2½ hours. The repeater is in Palo Alto, but HTs all over the Bay Area can hit it.

Sholom Aleichem and Shanghai

Yao Yi-en: Senior Research Fellow - Shanghai Research Institute of Culture & History
In the September 1994 Issue

On April 21, 1910, Maxim Gorky wrote a letter to a writer, which reads as follows:

"My dear colleague,

Your book has been duly received. Having read it, I could not help laughing and crying. What a fantastic book! The translation seems to me to be quite well, and it was done out of love for the author though in some places, the difficulty to convey in Russian the sad and touching humour in the original is felt. I mean it is just felt.

I like this book very much. I would say again that this is a great book. It is full of noble, kind and sincere love for the people, which is so rare in the present day.

I sincerely wish your book success, and I have no doubt of it.

Shaking your hand.

M. Gorky Capri, April 21, 1910"

The colleague who received this letter was Sholom Aleichem. The book in the letter was Sholom Aleichem's famous work THE ADVENTURES OF MOTL, THE CANTOR'S SON whose Chinese version was published in Shanghai in 1957.

"The sad and touch humour" is an important feature of Sholom Aleichem's works.

"The noble, kind and sincere love for the people" is the starting point of Sholom Aleichem's creation.

As the translator of the Chinese version of THE ADVENTURES OF MOTLE, THE CANTOR'S SON and the researcher of Sholom Aleichem, I would like to brief about Sholom Aleichem first and then go into his influence in Shanghai and in China as a whole.

Life and Creation of Sholom Aleichem.

Sholom Aleichem--that is to say, "Hello There!", which is the pen name of Sholom Nohumovich Rabinovich, means literally 'peace be upon you'. The phrase is used among Jews as a popular greeting. He was born in Ukraine on March 2, 1859 and died in New York on May 13, 1916. He was only 20 when his first book was published in 1879.

During his 35 years of writing, Sholom Aleichem worked very hard and wrote more than 30 volumes

of literary works, which include novels, short stories, dramas, poems and commentaries. His works such as TEVYE THE DAIRYMAN, MENACHEM MENDL and THE ADVENTURE MOTL, THE CANTOR'S SON were written in the form of series of short stories.

These short stories were mainly written about people of no importance in homourous language. The force of his humour lies first and foremost in the fact that it has enabled those people to despite the evil and surmount hardships, and convinced them that truth would prevail.

In his speech at the tenth anniversary of the death of Sholom Aleichem, Russian writer Lunacharsky pointed out: "Sholom Aleichem's laughter and that of others excited by him were a genuine one, a victorious one...Sholom Aleichem was one expressive of the humorous nature of the Jewish public...Together with his heroes, he frequently solved contradictions in life amidst laughter."

As a writer of humour, Sholom Aleichem, just as Dickens, Mark Twain and Chekhov, enjoys great prestige in the world of letters. His works have been translated into many languages and are very popular all over the world. He and his works were also introduced to Chinese readers long ago. The first writing about Sholom Aleichem was published right in Shanghai 73 years ago.

Shanghai, China, Sholom Aleichem was first introduced and in the greatest numbers.

In June, 1921, a report on Sholom Aleichem was carried in the literary supplement CONSCIOUSNESS of Minguo Daily. It reads: "Contemporary Jewish writer Aleichem is called Jewish Mark Twain because his works are very much like those of Mark Twain and their ideas are very similar to each other." The report was written by Mao Dun, a great Chinese writer, under the pseudonym of "P Sheng" when he was only 25. He wrote to me to confirm this in 1979 in his later years.

Mao Dun was not only the first person to introduce Sholom Aleichem to China, but also the first to trans-late his works. His translation of Sholom Aleichem's fiction, THE MAN FROM BUENOS AIRES appeared in the Fiction Monthly No. 10 of 1921 published by Shanghai Commercial Press.

Later on, it was incorporated into Fiction Monthly Series No. 54 THE ANTHOLOGY OF NEW JEWISH FICTIONS (1925), and then into Collection of Mao Dun's Translation of Short Stories entitled SNOWMAN published by Shanghai Kaiming Publishing House. (First edition appeared in 1928, and by 1931, the book reached its third edition.)

During the following years, on the initiative of Mao Dun, Sholom Aleichem's works were translated into Chinese and spread far and wide in China .

The late famous writer and translator Lu Yan made great contributions in this. field. He began to translate Sholom Aleichem's fiction from Esperanto into Chinese quite long ago, and his translations of Sholom Aleichem's CRABCHIK and MIRACLE HASHONO RABO (THE SLOWPOKE EXPRESS) were published in Eastern Miscellany in Shanghai in 1924 and 1925 respectively. In 1926, Lu Yan translated THE SELECTED JEWISH STORIES with great enthusiasm, which was published by Shanghai Kaiming Publishing House. To meet the demands of the readers, the second edition of the Collection was brought out in 1927 with a fine cover of new design. Six pieces of Sholom Aleichem's works were included in the Collection, which made up more than a half of the total.

After that, more translations of Sholom Aleichem's works appeared from time to time in Shanghai and the rest of China. The veteran writer Lou Shiyi translated the short story THREE LITTLE HEADS which Sholom Aleichem had written for children. The translation was first published in the Sea Wind Weekly of 1929 in Shanghai and then included in Selections from Rising World Literatures entitled THE BRIDGE brought out by Literature Publishing House in the same year. At least three Chinese versions of THREE LITTLE HEADS have appeared in China.

Almost at the same time when the BRIDGE was published, Zhou Zuoren's translations of Sholom Aleichem's two short stories A PITY FOR THE LIVING and PASSOVER IN A VILLAGE together with the translator's very long postscript appeared in the Fifth Volume of Yushi in 1929, a weekly published under the direction and editorship of Lu Xun.

In the 1930's the famous translator Fu Dughua published his translation of one of Sholom Aleichem's short stories in Literature Monthly of Life Publishing House in Shanghai and included it in his Collection of Translated. Short Stories

entitled OUTLAWED which was published by Shanghai Commercial Press.

In 1947, Shanghai Cultivation Publishing House republished Sholom Aleichem's short stories under the title of THE HAPPIEST MAN IN ALL KODNY translated by Liu Wugou, the daughter of the famous poet Liu Yazi. The first edition of the collection had been printed in Guilin during the War of Resistance against Japan. It was the first book of selected works of Sholom Aleichem ever published in China.

There was a thing worth mentioning in the 1940's. The Jewish friends coming to Shanghai as refugees during World War II published Sholom Aleichem's works and wrote articles about him in Russian. I have two books in my library: Sholom Aleichem's THE RAILROAD STORIES, TALES OF A COMMERCIAL TRAVELER Published by Gong Publishing House and JEWISH WRITERS published by Jewish Publishing House in 1942. The first piece in the second book is a 28-page long treatise on Sholom Aleichem under the title of SHOLOM ALEICHEM--PEOPLE'S TALENT. There might be other books not yet discovered. The fact that the Jewish friends tried their best to get Sholom Aleichem's works published in spite of their hardships and difficulties in exile shows how deeply the people loved their writer.

After the founding of the People's Republic of China, efforts to introduce Sholom Aleichem gained new momentum. There was enormous publicity on Sholom Aleichem. In 1959, while the people of various countries were marking the centenary of the birth of Sholom Aleichem, solemn meetings were held in Beijing and Shanghai to commemorate this outstanding writer. At the meeting in Shanghai, I spoke on the life and creation of Sholom Aleichem. I held an exhibition of Sholom Aleichem's works and related materials from my collection. Newspapers and magazines like People's Daily (Beijing), The World Literature (Beijing), Guangming Daily (Beijing), the Liberation Daily (Shanghai), Wenhui Daily (Beijing), Children's Epoch (Shanghai), Academic Journal of Zhongshan University (Guangzhou) carried articles or translated works of Sholom Aleichem.

Chinese Versions of Sholom Aleichem's Works.

TEVYE THE DAIRYMAN came out in Shanghai in 1964 and the second edition consisting of 42,000 copies was printed in 1983.

Continued on next page

Zeyde & Yingl - Vol. 1 No. 1

By Philip "Fishl" Kutner

THE ADVENTURES OF MOTL THE CANTOR'S SON was published by Shanghai Children Publishing House in 1957 and republished once again in 1982 with a circulation of 36,500. The first edition of MENACHEM MENDEL which had 70,000 copies was brought out by Jiangxi Publishing House in 1980. The autobiographical novel of Sholom Aleichem BACK FROM THE FAIR and the novel WANDERING STARS have also been translated into Chinese in full.

Moreover, several collections of Sholom Aleichem's short stories have appeared, such as; SELECTED SHORT STORIES OF SHOLOM ALEICHEM, TEVYE BLOWS A SMALL FORTUNE, THE OLD COUNTRY, etc.

Sholom Aleichem in Varied Forms.

Since 1980's, Sholom Aleichem's works have been included in various collection and reference books with a large circulation. For example, TRAPEZA and THE PENKNIFE have been entered in translation series published by Shanghai Publishing House. THE PENKNIFE has also been included in Children's Library-The World Children's Stories. I AM WELL, I AM ORPHAN has been made an entry in the Dictionary of Foreign Short Stories for Appreciation and was broadcast more than once by Shanghai Broadcasting Station in the Appreciation of Literature Program.

The lexicographical work SEA OF WORDS, a medium sized Chinese dictionary compiled in Shanghai, has a special entry of Sholom Aleichem. The dictionary has a circulation of 20 million and is almost an indispensable reference tool for families of culture in China. The above work has been mostly carried out in Shanghai and I have also played my humble part.

I was just a young man when I began to study Sholom Aleichem. How time flies! Now, I have already become an old man with grey hair. It is my great pleasure, however, to introduce in my declining years directly to our Jewish friends the initial results in my study of Sholom Aleichem, especially in the memorable year of the 135th anniversary of the birth of the writer. I am eagerly looking forward to the opportunities to give a full presentation of Sholom Aleichem's influence in China to more Jewish friends and show them my collections of Chinese translations of Sholom Aleichem's works and other materials I have about him.

Y Zeyde could you tell me what's this thing they call a resolution?

Z I'd say it's something you say. It's like when you make a promise. Folks usually make them at the beginning of the year.

Y Oh.

Z Yingl, is there any special reason why you asked me that question? Did you hear someone use that word?

Y Yesterday, after we finished dinner, we all went into the den to watch TV. I heard mommy 'n daddy saying something and then make a New Year's resolution.

Z Is that so? What did mommy 'n daddy say? Do you remember their exact words?

Y They said they'd try to do something in Yiddish at least once a month.

Z That's really very nice. When mommy was your age we visited my daddy and mommy and they spoke Yiddish.

Y Zeyde, I think I'm gonna make a resolution. Do you think it's OK for little kids to make a resolution?

Z Yingl, would you like to tell me what your resolution will be? I really very much would like to know.

Y Sure, I don't mind at all. From now on I'm not gonna fight with my sister Irene--unless she starts it first.

Z That's nice, yingl. You know you just had a fight with her just a short while before we started to talk.

Y I know, zeyde, but when mommy 'n daddy aren't looking she always starts it first.

Z Oh.

Z Do you mind if I tell your bobe what your resolution is?

Y I guess it's OK.

Y Zeyde, now that I told you about my resolution, could ya tell me--did ya make a Resolution?

Z Yes, as a matter of fact I actually did make one.

Y Would ya mind telling me what ya promised to do different this year?

Z Of course, I'll tell you. I promised myself and bobe that I'd join a Yiddish Club or take a Yiddish class to keep Yiddish alive.

Y Tell me zeyde, did you make that exact same resolution this time last year, just like mommy 'n daddy did?

Z Hmm, as I recall, it just so happens that I did.

Y Well, if ya didn't keep it last year, what makes ya think you're gonna keep it this year?

Z Yingl, that's a really good question! You're very smart--like another Einstein.

KlezCalifornia

1728 Allston Way, Berkeley CA 94703

www.klezcalifornia.org, 415.789.7679, info@klezcalifornia.org

Gerry Tenney, President - Judy Kunofsky, Executive Director

California was formed in 2000 (and incorporated in 2003) to celebrate klezmer music and Yiddish culture in the San Francisco Bay Area. Our focus is on the cultural heritage of Eastern European Jewry, as embodied in its music, literature, and the arts. KlezCalifornia events enable people of all ages to engage actively and intensely with Yiddish culture — participating, not just watching others perform as a passive audience.

When we formed, we called ourselves “KlezCalifornia” as a “tip of the hat” to KlezKamp, the “mother” of Yiddish Culture “camps”, and a model we were hoping to replicate in Northern California. It also seemed a good name because we believed that klezmer music would be many people's entrée into Yiddish culture. Now, a decade later, Yiddish culture is attractive directly to people of all ages and many interests.

No-one else does what we do:

- Yiddish Culture Festivals, where hundreds get together here in the Bay Area to enjoy participatory Yiddish and klezmer workshops, classes, and music. In 2003 and 2004, we held six-day festivals at the Jewish Community High School of the Bay. Subsequently, we held Saturday evening through Sunday late afternoon festivals at Jewish Community Centers in the East Bay in 2005, Palo Alto in 2006, and San Francisco in 2007, and a three-day festival in Palo Alto in 2010. We also produced afternoon festivals in West Marin in 2007; and with five East Bay congregations on December 25 in 2007 and 2008. Our events have grown from 120 participants at first to 450 in February 2010.
- A colorful monthly newsletter is sent to more than 1,500 subscribers, with the only region-wide calendar of events covering all aspects of Yiddish culture and klezmer music.
- Tastes of Yiddish Culture such as Yiddish sing-alongs, dance parties, Yiddish conversation salons, master classes for musicians, and klezmer jams, which engage smaller groups of people of all ages and backgrounds for several hours.
- KlezCalifornia Gele* Pages (*yellow), 40-page directory of classes, choruses, klezmer bands, singers, lecturers, dance leaders, book sellers,

museums, and more that is invaluable to those searching for Yiddish cultural resources in the Bay Area.

KlezCalifornia's vision is of a San Francisco Bay Area in which:

- Yiddish culture is part of the lives of an increasing number of individuals and families who engage in Yiddish language arts, klezmer music, Yiddish song and dance, and enjoy East European Jewish food.
- Yiddish cultural activities are regularly part of community centers, synagogues, and ethnic/folk music and dance gatherings.
- Klezmer music is presented regularly in community arts venues and considered one element of world music.
- Yiddish cultural events attract people of all ages, from all parts of the region and many ethnic groups.
- A growing number of people steeped in Yiddish culture are enthusiastically teaching it.
- Bay Area Jews who do not find fulfillment through religious activities have meaningful Jewish experiences via encounters with Yiddish culture.
- Jewish youth are introduced to their Yiddish heritage through cultural and religious education.
- KlezCalifornia continues to play a significant role in building a vibrant region-wide community to promote and celebrate Yiddish culture.

KlezCalifornia has an expansive vision and a track record of successful events. We operate with a 12-member Board of Directors, 19-member Advisory Council, dozens of committed volunteers, and a part-time executive director. We welcome your involvement. Become a member simply by subscribing to our free e-newsletter at www.klezcalifornia.org.

Come celebrate Yiddish culture at our next Festival in Santa Rosa on February 27, 2011, in conjunction with JCC Sonoma County's Simcha Sunday.

League for Yiddish

The League for Yiddish, Inc., was founded in 1979 by Yiddish linguist and professor Dr. Mordkhe Schaechter to provide organizational support for the modernization, standardization and use of the Yiddish language. With members on six continents, the League is one of a few organizations in today's Yiddish cultural and linguistic world that conducts its activities almost entirely in Yiddish.

Mission Statement

The goals of the League for Yiddish include:

- to encourage people to speak Yiddish in their everyday life;
- to enhance Yiddish as a living language, in and outside the Yiddish-speaking community;
- to promote the modernization of Yiddish.

How do we accomplish these goals?

- We publish *Afn Shvel*, under the editorship of Dr. Sheva Zucker. Now in its 65th year, the magazine features articles of Yiddish cultural, literary, linguistic, and communal interest, with a beautiful, modern layout, high-resolution photos, and extensive glossaries to help newer readers. Its advisory board includes the poets Beyle Schaechter-Gottesman (NY Gitl Schaechter-Viswanath (Teaneck, NJ), Moyshe Szklar (Los Angeles), Simkhe Simchovitch (Toronto), as well as the linguistic and literary scholars Paul (Hershl) Glasser (NY) and Sholem Lurie (Merhavia, Israel).
- We are engaged in a film project, *A Velt mit veltelekh* (Worlds within a World), that records interviews with Yiddish writers. The films are directed and edited by Josh Waletzky, director and editor of *Image before My Eyes* and *Partisans of Vilna*. Josh is the recipient of the Silver Ducat at the Mannheim International Film Festival for *Image* and First Prize at the Anthropos International Film Festival for *Partisans*. Thus far we have filmed poet/songwriter Beyle Schaechter-Gottesman, literary critic/editor/educator Itche Goldberg, and writer/painter Yonia Fain. The interviews are in Yiddish with English subtitles.
- We plan and conduct special public programs on Yiddish cultural and literary topics.

Our publications include:

Textbooks

Mordkhe Schaechter, *Yiddish II: An Intermediate and Advanced Textbook* (for use at the 2nd and 3rd-year college levels), 3 editions: 1986, 1993, 1995.

Linguistics and Terminology

Der Eynheytlekher Yidisher Oysleyg: Takones fun Yidishn Oysleyg (The Standardized Yiddish Orthography), sixth edition, and with Mordkhe Schaechter's *Fun Folkshprakh tsu Kulturshprakh* (The History of the Standardized Yiddish Spelling) (published jointly with YIVO, 1999).

Mordkhe Schaechter, ed. *English-Yiddish Dictionary of Academic Terminology*, 1988.

Mordkhe Schaechter, *Laytish Mame-loshn [Authentic Yiddish]: Observatsyes un Rekomendatsyes* (in Yiddish), 1986, 2009.

Mordkhe Schaechter, ed. *Plant Names in Yiddish*, published jointly with the YIVO Institute for Jewish Research, 2005.

Mordkhe Schaechter, ed. *Pregnancy, Childbirth and Early Childhood: An English-Yiddish Dictionary*, 1991.

Literature and Music

Beyle Schaechter-Gottesman, *Fli, mayn flishlang* (twenty-two original songs, English transliteration and translation), 1999.

Beyle Schaechter-Gottesman, *Zumerteg* (twenty original songs with music, English transliteration and translation), 1990; second edition, published jointly with the Congress for Jewish Culture, 1994 (accompanying tape and/or CD available).

Vidervuks [Regrowth]: A New Generation of Yiddish Writers, 1989 (a Yiddish-language anthology published by the League for Yiddish, Yugntruf, and the Congress for Jewish Culture).

Currently in the planning stages are:

- Graded readers for students at various levels, structured by the level of vocabulary and the difficulty of grammatical construction;
 - A series of video-recordings illustrating the regional varieties of spoken Yiddish;
 - Audio-recordings of a series of everyday Yiddish conversations on specific topics
- Dr. Sheva Zucker, professor of Yiddish, author of Yiddish educational materials, and translator, is executive director of the League for Yiddish and editor-in-chief of its publication *Afn Shvel*.

Yiddishkayt

Yiddishkayt strives to ensure the survival of the Yiddish language, culture and history. With language education, cultural programs, large-scale events, partnerships, and online communications, Yiddishkayt promotes and Yiddish as a vital part of the mosaic of Los Angeles cultures.

Since 1995, we have embraced the multicultural richness of Los Angeles to strengthen consciousness—and foster the growth—Yiddish, connecting generations with their priceless cultural heritage. Yiddishkayt charts a new way for Yiddish to evolve and adapt in the twenty-first century.

Named the “spearhead” of the Los Angeles Yiddish Revival by the Jewish Federation’s “Mosaic Magazine”, Yiddishkayt celebrates Yiddish within the framework of contemporary multiculturalism. Since 2008, Yiddishkayt has twice been named one of the nation’s 50 most groundbreaking Jewish nonprofits for “bringing Yiddish culture into mainstream consciousness” and “breaking new ground in Los Angeles and forging new forms of intercultural encounter and engagement” by Slingshot, the resource guide for Jewish innovation. Yiddishkayt is the largest organization of its type west of the Hudson River.

Inspired by contemporary artists working within Yiddish cultural themes, cultural festival producer Aaron Paley organized a one-day festival of Yiddish culture that attracted close to 6,000 people in 1995, launching Yiddishkayt as an organization. Yiddishkayt has grown into a full-service nonprofit organization comprised of large and small cultural programming, community development and outreach, major educational programs, and a web presence reaching tens of thousands.

We offer a Yiddish language education program, two four-month fellowships dedicated to Yiddish culture, diverse artistic and cultural offerings, large-scale events and online communications at all levels of Yiddish language, history and culture.

Sign up for Yiddishkayt’s monthly newsletter at: www.yiddishkayt.org and click on ‘newsletter’ on the left side, or e-mail: info@yiddishkayt.org.

Find us at [facebook.com/yiddishkayt](https://www.facebook.com/yiddishkayt) or on Twitter (@yiddishkayt) or phone (213) 389-8880

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The Yiddish Book Center

By Aaron Lansky

Since its founding in 1980, the Yiddish Book Center has recovered one million Yiddish volumes and made most available online, free of charge, at www.yiddishbooks.org.

In the past 18 months these books have been downloaded an astonishing 100,000 times – by scholars, readers and, increasingly, by young people who, growing up in a multicultural world, are eager to explore this vast literature and the culture it represents. Thirty years ago, Yiddish literature was in danger of extinction; today it’s the most accessible on earth.

While we continue to rescue and distribute Yiddish books, our focus is shifting increasingly to education: drawing on the books we’ve saved (and their progeny in English and other languages) to train a new generation of well informed Jewish teachers, scholars, and cultural leaders and activists.

Our flagship programs include a highly competitive, year-long Fellows Program for college graduates, and the seven-week Steiner Summer Program. We encourage our fellows and students to learn by doing: they play a central role in a wide range of initiatives, including oral history, ethnography, the development of online Yiddish language resources, translation, exhibitions, campus outreach, a magazine and other publications, a lively web site, and an annual Yiddish Arts Festival.

In 2009 we opened the Kaplen Family Building: a \$7-million addition that doubles the size of our Amherst, MA “shtetl” with a fully-equipped student center, a performance hall, and a state-of-the-art book repository. Our non-profit organization is supported by 20,000 members worldwide, and participation by young people has never been greater.

The contact information for the Yiddish Book Center is:

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