

International Association of Yiddish Clubs (IAYC) in Action! by Philip Fishl Kutner

IAYC is an organization of local groups, and individuals who live far away from an organized Yiddish group. As such, its primary purpose is to serve the needs of the "clubs" and folks in their striving to foster, learn and enjoy our mame-loshn. A close secondary goal is to assist other Yiddish organizations in promoting common goals. IAYC's motto is, "Cooperation is the basis of success."

IAYC Conferences

By holding each of these meetings at a different location, IAYC has been able to foster and service a broader group of members and to offer programming, throughout the United States and in Canada. This year's conference will be the 14th and will be at the Sheraton Novi in Novi, Michigan, an upscale Detroit suburb.

Previous Midwestern conferences were held in Milwaukee (WI), Minneapolis (MN), and Warrensville Heights (OH). IAYC's first California conference was in Los Angeles at UCLA's International Conference Center and the site of the last two conferences were in La Jolla (San Diego suburb) and (Millbrae (San Francisco suburb). The first conference (pre-formation) and two others were held in different locations in Maryland. Teaneck (NJ), Miami (FL), Fairfield (CT) and Toronto, Canada were the other sites. Conference sites have been at hotels, universities and conference centers.

Triennial Yiddish Programming Materials

Three times a year Troim Katz Handler and her committee select books, CDs, DVDs, stories and Yiddish learning materials. These have been in combinations of Yiddish, English and Romanization (transliteration). The upcoming mailing uses all three aforementioned formats.

In addition to the president's message, conference registration form, IAYC renewal form, the package will have Blume Lempel's

NIT-DERZUNGENE GEZANGEN (Taken from Yidish Proze un Lider compiled by Leah Robinson for the Oxford, England, Summer Yiddish program of 1988), Transliteration by Troim Katz Handler and the original Yiddish (Hebrew oyses), encyclopedia entry with 1959 photo, Troim's Blume Lempel poem from her own book and a 1992 photo.

Der Bay

In this hardcopy, in the abbreviated edition online, and at the website (www.derbay.org) IAYC news reaches out to every state and in 35 countries. While we ask for a contribution to support the work of *Der Bay*, overseas readers are encouraged to sign up for the abbreviated, free edition on the homepage.

Website resources include lists of transliterated words, Yid-Eng and Eng-Yid lists of Yiddish organizations, teachers, translators, klezmer bands, and Der Internatsionaler Kalendar.

"A NEW LIFE"

Reflections on Emigrating from FSU - Immigrant Resettlement Experiences.

By Mara Muzikansky

Jewish Family Services of Ottawa-Carleton, Ontario, Canada

(First published in the HIAS journal in 1996)

This is the story of our family's "exodus" from the Former Soviet Union (FSU) and our adaptation to a new life in Canada. We hope that this story will help North Americans in general, and the Jewish population in particular, to better understand the problems which the immigrants from the FSU have been experiencing during their first years in a new country. By the same token, we hope that this story will facilitate the difficult adaptation period for new arrivals from the FSU and will help them to better understand the dilemmas that their hosts may face.

There has always been a strong prejudice against Jewish people in Russia. This has been a tradition dating way back in time which carried over into the "new" Soviet state and resulted in special problems for the Jewish people, at one and the same time maintaining the discrimination against them yet keeping them alive as a people, always there as potential scapegoats, just in case they were needed.

From the point of view of an immigrant, it is difficult enough to learn and adjust to the life in a new country when the place you come from has a similar political tradition: then you only have to struggle with matters of language, local habits and customs, etc. But when you also have to come to grips with great differences in political habits and culture, as was our case in coming from the tradition of oppression of the FSU, then the adjustments are even more shocking. We knew that we were heading toward "freedom" when we left the FSU for Canada, but learning what that meant in practical everyday terms was a shock.

There is an old, partly a "joke", partly a true story from my old country, about one man who left Russia and wrote back to his relatives, "You are very lucky that you don't know how unlucky you are".

Sixteen years ago, in spite of tremendous difficulties and hardships, we left Russia and came to Canada. This fact, of leaving a country of oppression, brutal force and denial of basic human rights, was a miracle.

Just by applying to leave, we put our well-beings, careers and even our lives on the line. But, deep in our hearts, we knew that G-d would answer our prayers and would take us out from a country of

spiritual bondage and with his right hand bring us to freedom.

Within our first two or three months in Canada, we began to realize how sweet this world of freedom is. We dreamed along with our parents and grandparents, that one day our children would be able to learn the language of our ancestors, to pray and openly practice the Jewish religion and because of G-d, this dream came true.

In his memories, my husband Isaac goes quite a few years back and remembers his Bar Mitzvah.

One day Isaac's father secretly brought a Russian transliteration of the prayer Shema and Brachot and asked him to learn them by heart. He also begged Isaac not to tell anybody in school or his neighbors about it. At that time, if the authorities had found out about this "Zionist propaganda", Isaac's father would have faced imprisonment or, in the best scenario, lost his job. Isaac learned those prayers and on the Bar Mitzvah day, early in the morning, his father took him to shul.

In Kishinev, a city of half a million people, the Jewish population was, at that time, about 100,000. However, the only shul in the city was in a tiny, worn out hut, in a dangerous, dirty neighborhood of the city. Kishinev, the capital of Moldova, was part of the FSU from 1940 to 1989. Now it is the capital of an independent country.

Only some old men gathered twice a day for prayers there in this shul. On the morning of the Bar Mitzvah, only Isaac's very close relatives came to the shul. For the first time in his life, Isaac was taught how to put on t'filn--then he was called to the Torah for an Aliya. After the Aliya, there were tears of joy and also of sorrow in his parents' eyes. They brought along some vodka and sponge cake and everybody participated in a little celebration. Everybody wished them Mazel Tov and that was it. Isaac had this indescribable feeling of belonging to the Jewish people, a feeling which has never left him.

Then I vividly remember our wedding Chuppah. Again secretly, we gathered on Sunday afternoon

in Isaac's elder sister's house and again only our close relatives came. Kishinev's elderly Rabbi Cogan, of blessed memory, provided a moving ceremony.

When our son was born, we had a tremendous problem to find a Mohel, to fulfill the mitzvah of Brit Millah and again, secretly, we did it in Isaac parents' home. We always managed to have matzah for Pesach, we fasted on Yom Kippur and tried to be as close to the shul as possible on the day of Yom Kippur, in a place where we couldn't be spotted by KGB agents. We celebrated Rosh Hashanah, Simhat Torah and all the other Jewish holidays. As children, we didn't know exactly what all of these holidays were about, but very deep in our hearts, we felt the presence of G-d and later with a strong determination, we kept the traditions and the light of Yiddishkeit alive. This feeling of Jewish identity helped us to more easily integrate into the Ottawa Jewish community.

When we were leaving Russia, we will never forget how one of the KGB border guards told us "Don't think, you traitors, that we won't get you. Pretty soon we will be all over the globe and we will show you what freedom is all about." The collapse of the Soviet Union and the exodus of many of the Jews to Israel and to other places have shown us what freedom is really about. It is the time that we don't have to ask others for our rights to exist, to emigrate or even to breathe. Thanks to G-d, our destiny is in our own hands.

I also remember when we took a taxi to get Isaac's parents to the office, in Russia, where they had to formally grant permission to us to leave the country. This was one of the many bureaucratic obstacles set up by authorities to hinder the immigration process. Isaac's mother, of blessed memory, was sitting in the back seat. When I turned my head, I saw her quietly crying and she told Isaac: "You know how much your father and I love you, your wife and especially your children. I know that I am going to sign now my own death sentence, but I have to do it. You have an obligation, with G-d's help, to get out and save your children, save their souls and at any cost, to bring them up Jewish." Isaac parents' dream has been fulfilled.

On the evening of October 27, 1980, we arrived in Ottawa. We didn't know anybody, we did not have any family or friends and we couldn't speak English. We met a lot of people in Ottawa, volunteers of JFS, who gave us moral support and

encouragement in the most difficult period of our adaptation to a new life. Some of them have treated us as a part of their families, and to this day they invite us for family simchas or celebrations of Jewish holidays. We are very thankful to them and will never forget what they have done for us.

We, as a family, gradually built a very special and strong relationship with the Jewish Community of Ottawa at large, and with Jewish Family Services in particular. Upon our arrival, we visited the JFS, met with the settlement worker and were introduced to the former Director, Elaine Rabin. Elaine and her husband Eli subsequently played a very special role in our lives.

JFS helped us to get in touch with people in the community, helped us to find an apartment, to start our 8 year-old son, Sam, in Jewish school and our two year-old daughter Paulina in kindergarten. The Canadian government sponsored our ESL courses. Later on, people helped us to understand that we ourselves are in charge of our lives. Coming out of the FSU, we had to learn from scratch how to live our lives in a free society without carrying passports, permits for residence, fear of KGB, any government control, etc. For example, upon arrival in Ottawa, which was chosen for us by a counselor in the Canadian embassy Rome, our friend who had left the FSU a year earlier us and had settled in Toronto, came to visit us. Out of the blue he said if you want, you can move right now to Toronto and we'll be together. We were shocked. We couldn't believe that we could freely move to another city. We were also very fortunate after approximately 4 months to find jobs in our fields of education and experience.

For the last number of years, I have been working for Ottawa JFS as an accountant and later as settlement counselor. I also try my best to help my colleagues involved in settlement and integration of the 4th wave of immigrants. A service that I feel is particularly important is the job placement that our agency is involved with. This entails helping to match newcomers with suitable jobs. I am proud to report that our agency helped 50 new Canadians find employment in 1996.

For the last 5 years our agency settled on average 100 families per year. With the help of our volunteers our agency provides: ESL classes in the homes of new arrivals, seniors club activities, workshops and mentoring programs for job ready immigrants, hosting New Canadians for holidays, communal seders and cultural events.

The agency believes that for successful integration into the (Jewish) community to occur it must include finding an adequate job to attain self-sufficiency and develop the ability to feel comfortable within the Jewish community.

If the physical needs are met through a Jewish vehicle, the new immigrant will have the opportunity to become a good Jewish citizen. In this light, the agency will create in partnership with the Jewish community and secular communities, job opportunities for new arrivals, and also is support for a short time for some financial assistance and a food bank that is kosher and affiliated with a synagogue. The social context is important. It is much easier to relate to other non-Jewish immigrants from the FSU than to the alien Jewish culture of Canada. It requires real effort on part of the local Jewish community.

I realize that from a modest organization primarily serving seniors and immigrants the JFS grew into a complex and sophisticated agency delivering a myriad of services to the Jewish Community. Not only has our clientele grown but the original staff of three in 1980 has expanded to the current staff of sixteen.

As a family, we have been trying our best to pay back to the community by participating in volunteer activities, such as inviting new immigrants to our house, by helping to organize a club for senior immigrants, by providing entertainment in old age homes, by delivering Passover baskets to new arrivals from the East European countries, by giving to charities, etc.

My husband Isaac learned Yiddish songs from his parents and now he sings them along with Hebrew, English and Russian songs. This brings a lot of joy to everybody especially to the elderly Canadians and senior people who arrive from the FSU and who understand the "Mama loshen". For us it is tremendously important to involve our own children also in helping others and those less advantaged.

There is a saying "If somebody loses money, he has lost nothing. If somebody loses health, G-d forbid, he has lost half. But if somebody loses spirit and hope, he has lost everything." We hope that our children will pick up the torch of Yiddishkayt from us and carry it to the next generation with determination, perseverance, strong convictions and that always, they will be proud to proclaim "Ikh bin a Yid" (I am a Jew).

Memories of My Childhood:

on Rue De Bullion

By Doris Resnik

Fifty-two years have gone by and it is only now that I can give a name, "Edwardian" to the architecture, of the tenement where I had lived during my childhood days. I lived there with my parents, my grandmother and two female boarders. In today's terminology, it would be known as a "pied a terre".

Every few years I return to visit my old neighbourhood, on De Bullion St. between Napoleon and Duluth, never attempting to gain entrance into the house where I spent "mayne kindershe yorn" (my childhood). During my last visit, I saw an "a louer", (for rent) sign in the window and a light in the passage, (now known as the vestibule).

On one of these visits a man approached and identified himself as the superintendent of the building, asking if I was interested in renting the apartment at a very low rent of \$600.00 per month. When I lived in that hovel the rent was only \$15.00 per month including cockroaches, and four-legged boarders, mice and rats that lived in our midst rent-free. When I explained my reason for wanting to see the house, the friendly superintendent graciously opened the door allowing me once again to enter.

What faced me was a tiny little house that seemed much larger to me than when I had lived there. To my right was the double parlour. The back parlour, which had been my grandmother's bedroom, had a built-in bath in what probably had been a closet at some time in the past.

In her room she crocheted the forms of dolls and stuffed them with rags. Those dolls were my toys, with one other toy that my father had bought me, a washbasin with a scrub board to prepare me for my future--as a wife and mother. In the bathtub my grandmother made pillows with goose feathers and put in two brand new shiny pennies that was supposed to bring good luck.

The front room of my childhood home was the parlour that was rented to two women who slept on a "longe" the *g* is pronounced like *g* in *gin*, (what is today known as a hide-a-bed). I used to hide there in order to drink my baby bottle of milk. It was behind the door that led into the parlor (age six).

My mother didn't want to upset my healthy eating habits nor did she have the heart to wean me off the bottle. On a trip to New York to visit my aunt, mother's sister, who would not allow me into her home with the baby bottle, I sneaked a sip while walking up the stairs to her house. She pulled the bottle away from me and handed me a bottle of Coke instead. Needless to say, the rest is history. I drank Coke until two months ago when I switched to Club Soda, in a glass, not in a bottle.

The parlour also brought back memories of the weddings of the boarders. Shloyme chose Mindel as his wife because he fell in love with her breasts that were so large that they turned the corner before she did. Her sister Yenta fell madly in love with Mendl who never worked a day in his life. She worked in a factory and gladly supported the "leydik geyer" (idler). I never heard him say a word to her. He spoke with his hands and his eyes and she understood what he meant.

Further down the passage was the kitchen alongside another closet--two by four that contained the toilet, a very colourful room indeed. The walls were full of holes and were covered with outdated calendars. The toilet tissue was yellow and red, papers that had covered fruit when the fruit was shipped to Warshaw's fruit store on Main St, where all the women went to buy damaged fruit and vegetables late Sunday night.

On Thursday the ladies picked up lung, free of charge, for their cats, in the store next door which was the kosher butcher shop. I know that you can guess who ate the lung that was turned into a delicious sweet and sour stew.

The kitchen, with the one sink in the house, where hot water was available only during the winter months when the stove was on and the boiler was hot, was where my parents entertained their guests who consisted of shkheynim (neighbours), "landslayt" (people who lived in the same village in The Ukraine as my parents) and shifshvester and shifbrider" (passengers who sailed on the same ship with my parents to Halifax from Rotterdam, Holland, in 1930.)

They drank tea with sliced lemon while holding sugar cubes in their mouths. These folks didn't have to worry about tooth decay---they all wore

dentures. They discussed politics, spoke about "di alte heyim" (their old home in the village) with tears in their eyes, because they had left family members in Europe and knew they would never see them again.

In that little kitchen we celebrated holidays with our family occasionally visiting from New York. The women would sleep four in a bed in the bedrooms and the men would sleep on chairs in the kitchen.

When my mother wasn't working long hours in the sweat shop or sewing stuff that she brought home from the factory to earn extra money, she was washing clothes on a scrub board in the bath tub, cleaning the house, or cooking and baking. She made the best kishka (intestines from a cow, stuffed with a mixture of flour, eggs, shmaltz, (chicken fat) and seasonings), heldzl, (skin from the chicken's neck stuffed with the same ingredients as the intestines), pitsha, (a type of Jewish Jello made with broth from the meat on shank bones mixed with lots of garlic, pieces of meat and egg slices.) Yummy!

Would you trade a tasteless salt-free tofu salad with spinach and bean sprouts for a piece of pitsha with a slice of homemade khale, knowing the high cholesterol count? I would! My mother also made potato and cherry varenyikes, kasha, potato knishes, kreplakh, pirogis, blintzes, etc, etc. These delicacies don't need any translations as today they are international treats in our society.

My mother constantly said to me "Ess" (eat) you'll be strong when you grow up. Now as I eat my salt-free salad with a piece of fish or chicken, the size of the center of my hand, I yearn for a few kasha knishes on the side as well as a bowl of chicken soup with eyelakh, (unhatched eggs) and home made "lokshn" (noodles).

Off the kitchen was a bedroom with a wall facing the outdoors, where icicles would form during the winter months. This was my parents' room, where I slept in a crib till I was almost eight. When my grandmother died and the boarders moved out, the back parlour became my bedroom.

During the hot summer, I would fill the bathtub almost half-full with water, put my pillow in the tub, and go to sleep. From the room off the kitchen I could see the shed through the window. It was an outdoor room that was used to store stuff and keep coal and wood for the stove that was supposed to

heat the house during the winter. With the stove going full blast, living in that house during the winter was comparable to living out doors in a tent--FREEZING.

My father had an outdoor newspaper stand where he worked during the day. During the late night hours, when Montreal was in its heyday, he worked in an indoor stand, downstairs from The Beaver Club, not for fancy people, (nisht far fayne mentshn).

My mother carried the wood and coal into the house at 5 am to start the stove that had died down during the night. She would do her morning chores, wake me, prepare my breakfast, and leave the house at 7 am to walk downtown to the sweat shop, where she worked as a finisher, in surroundings not fit for human beings.

My father walked me to school and then went on to open his newspaper stand, which was located on Sherbrooke, corner St. Denis, where I started working during the summer when I was eight years old.

When I look back on my childhood, which today would be considered highly unusual to say the least, I realize it is filled with sweet memories of my loving family, dear friends, and warm, friendly neighbours. The doors of our neighbours were always open for me as well as for the other children in the neighbourhood, who were left alone at a very young age because both parents had to work to make a living.

When I walked out of the house where I had spent my childhood, I felt as if I had come out of a theatre, knowing I would never see the actors again.

Editor's note: Doris Resnik is Chairperson of Mameh Loshn, an organization with members who are trying to keep Yiddish alive in Montreal, Canada as well as being the publicist for the Foundation of Yiddish Culture.

Her son Brahm is a political and business television journalist and her daughter Susan is a psychologist. Doris is the proud grandmother of four grandchildren who are attending university. In addition, she has a three-year-old granddaughter who is a brilliant nursery school student. Doris is absolutely certain, that one day this three-year-old granddaughter will become the very first Jewish, female Prime Minister of Canada.

New SFSU Course in Yiddish Culture

The San Francisco Bay Area branch of the Workmen's Circle/Arbeter Ring of Northern California has joined the Jewish Studies Department of San Francisco State University to announce a new course offering in Yiddish culture on the SFSU main campus, beginning Spring 2011.

The course, entitled "Yiddish History, Literature, and Society," will introduce students to the literary and social background of Yiddish culture, including significant authors and poets such as Sholem Aleichem, I. Y. Peretz, and Kadya Molodowsky, and the relationship of this culture to Jewish and American history.

Yiddish language and its traditions, brought to America by East European immigrants, played a significant role in the development of the nation's social and artistic growth over the past hundred and fifty years. The course will be taught in English, using historic texts in translation.

Fred Astren, Chair of Jewish Studies at SFSU, proposed and designed the new course with other department faculty. A gift from the WC/AR will help finance this new offering, despite statewide budget reductions in the public university system. "I am excited about what this gift means for the Department of Jewish Studies at San Francisco State," said Dr. Astren. "Over the years, we often have had requests from students for teaching on the subjects of Yiddish culture, language, literature, and history. Now, with this exemplary partnership between the University and The Workmen's Circle/Arbeter Ring of Northern California, we are able to create a new course in this most important subject area. This is not only a welcome addition to the University curriculum, but a necessary and vital component of Jewish Studies. We are most grateful for this meaningful gift!"

Diana Scott, Chair of the Northern California Branch (#1054) of the national WC/AR, praised the new partnership. "One of our goals has been to keep Yiddish culture alive and renew it through education – to increase understanding of a language and traditions that have thrived in the arts. We are happy to support SFSU in these areas."

"While the Bay Area is rich in Yiddish-rooted cultural offerings, including klezmer music, the contributions of secular Yiddish writers, artists,

labor organizers, and other social justice activists, has awaited rediscovery," she observed. "Now, in this centennial anniversary year of the founding of the first secular Yiddish school [*shule*] in the United States, we are delighted that the new SFSU course will introduce more of this distinctive cultural legacy to a wider public."

The new course, JS 530, will be offered on the main SFSU campus on Monday evenings in the Spring 2011 term. Enrollment is open to all SFSU students and to non-matriculating community members who arrange to study through SFSU College of Extended Learning's (CEL's) Open University, Eldercollege, or the Over 60 Degree Program.

For more course information contact: Fred Astren at 415-338-6075 or Diana Scott at 415-566-7235. For registration, contact: www.sfsu.cel.edu, e-mail sfsucel@sfsu.edu, or call 415-405-7700

Jazz Jews Radio Hour Mike Gerber - info@jazzjews.com

I'm Mike Gerber, the London-based author of the book *Jazz Jews*, as a result of which I've been asked to host a regular Jazz Jews show on UK Jazz Radio, an Internet station that is only one year old and already has more than 600,000 listeners worldwide because it is just about the best, most widest-ranging jazz station out there. My Jazz Jews hour adds to the mix, so I'm contacting Jewish press and other organizations that might be interested in publicizing this exciting development.

My show can be heard at any time, anywhere in the world, via the station's "Listen Again?" at: <http://www.ukjazzradio.com/ListenAgain.html>

It features Jewish jazz fusions, klezmer and other "rootsy" Jewish music, jazz standards based on music by the great Jewish-American songwriters, and Israeli jazz. Jews have figured in the history of jazz, and blues, both as musicians and facilitators, so my show also celebrates that contribution. I am a writer, journalist, broadcaster and a member of the National Union of Journalists (UK)

Listeners access the shows via the UK Jazz Radio website at www.jazzradio.com, or on an Internet radio set, or on their cellphone/mobile phone.

Information about my show and me is at: <http://www.ukjazzradio.com/MikeGerber.html>, and information about my book's website at: www.jazzjews.com

New at *Der Bay* By Fishl

Now that *Der Bay* has entered its third decade, it's essential that it not fall back on just "the tried and true", but open new vistas to meet a changing and increased readership—online and overseas.

YDate is the alternative to JDate. Just being Jewish is not enough! It will be the "Yiddish Connection." Privacy is of the utmost concern, so no information will be placed on the website. The announcements will appear only in these hardcopies. The parties themselves will exchange information by letter, phone, or e-mail. If you wish complete anonymity, you can take out a post-office box or have an email address that does not contain your name. Likewise it can be removed and a new one inserted without the two being connected.

Who should send in requests? It may be for yourself, daughter/son or granddaughter/grandson.

What are the requirements to be registered for this free dating service? The registrant must either know some Yiddish or be willing to learn.

How is this different from the Briv Fraynd (Pen Pal) list that *Der Bay* already has with over 460 listings? Briv Fraynd are matched by Fishl based on Yiddish proficiency and hobbies. It has nothing to do with age, geographical location or gender.

Your *Letter of Application* must not contain YOUR real name, or personal information—only YOUR wishlist of interests, age, location, gender of the lucky person and how you can be contacted.

You may hear from *Der Bay* readers for themselves or from those who wish to be a shadkhn for a friend or family member.

Abuse of this free service will automatically result in suspension. Be assured that the highest level of discretion will be used in the listings as well taking all means to guarantee privacy.

In such cases where this leads to a shidakh, and you wish to have an announcement in *Der Bay*, we would be honored to share in this blessing.

So, don't hesitate, don't be embarrassed, send in your request for that Mr. or Ms. Perfect. All proper information will be included. Do not send in any of your mayles—personal info will not be published.

Great Yiddish Websites for Clubs By Fishl

While there are hundreds of Yiddish-related websites many list only local events, products, or services. To be included in this *partial* list, the site must have content that can be useful for club programming or learning Yiddish—and be free. Check the full list at www.derbay.org/links.html

Arele - <http://www.yiddish.com.mx/>
Ari Davidow's Klezmer Shack - #1 Klezmer site
<http://www.klezmershack.com/index.html>
Copenhagen Yiddish Study Circle - Very good
<http://sites.google.com/site/kopjikininternational/>
***Der Bavebter Yid** - Higher level
www.cs.uky.edu/~raphael/bavebter/index.html
Der Bay - www.derbay.org
Der Yidisher Tam Tam - Paris, Yiddish Newsletter
www.yiddishweb.com/tamtam.htm
Der Yidisher Alef-Beys - Yiddish alphabet
www.hum.au.dk/engelsk/engsv/alefbeys.htm
Di Velt fun Yidish - <http://yiddish.haifa.ac.il/>
***Di Yidishe Shraybmashinke** - www.cs.uky.edu/~raphael/yiddish/makeyiddish.html
Di Yunge Gvarde - <http://home.iprimus.com.au/adafner/gvardieaugust04.htm>
EPYC - <http://epyc.yivo.org/home.php>
Forverts - <http://yiddish.forward.com/>
Robert & Molly Freedman Jewish Sound Archive
<http://sceti.library.upenn.edu/freedman/>
In Moyl Arayn - <http://inmolaraan.blogspot.com/>
Internet Archives - www.archive.org/details/nationalyiddishbookcenter
Jiddisch - www.jiddischkurs.org/
League for Yiddish - www.leagueforyiddish.org/
Lebns Fragen - <http://www.lebnsfragn.com/>
Minneapolis Yiddish Vinkl - Great club site
<http://www.minneapolis-yiddish-vinkl.com/>
Tanakh in Yiddish - Bible in Yiddish
yiddish.haifa.ac.il/texts/yehoyesh/tanList.htm
Understanding Yiddish Information Processing
<http://www.uyip.org/>
Virtual Shtetl - www.ibiblio.org/yiddish/shtetl.html
Yiddish Dictionary - www.yiddishdictionary.co.il/
Yiddish Lives - <http://yiddishlives.com/>
Yiddish Song of the Week - Worth Listening
<http://yiddishsong.wordpress.com/>
Yidish Verterbukh afn veb - Try it
<http://www.yiddishdictionaryonline.com/>
Yiddish Word of the Week - Detailed use
<http://yiddishwordoftheweek.tumblr.com/>
Yisroel Shtern Project - www.yisroelshtern.org/
YIVO Encyclopedia Jews in Eastern Europe
<http://www.yivoencyclopedia.org/>
Zemerl - <http://www.zemerl.com/index.shtml>

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International Association of Yiddish Clubs

14th Conference, August 26th–29th, 2011 Sheraton Detroit Novi, Novi, MI

“Yiddish ALIVE !!!”

A. REGISTRATION FORM:

Choose Option A or Any Combination of: B, C, D, E

Breakfasts and Lunches are Dairy and/or Pareve, All Dinners Kosher-style, Glatt Kosher Dinners Available

A. FULL CONFERENCE = \$350.00 Includes All Meals: Breakfast, Lunch and Dinner

OR FULL CONFERENCE = \$380.00 With Glatt Kosher Dinners

B. Friday (D) = \$80.00 or With Glatt Kosher Dinner = \$90.00

C. Saturday (B L D) = \$120.00 or With Glatt Kosher Dinner = \$130.00

D. Sunday (B L D) = \$120.00 or With Glatt Kosher Dinner = \$130.00

E. Monday (B L) = \$60.00

TOTAL CONFERENCE FEES ENCLOSED = \$ _____ (U.S. Dollars Only)

MAKE CHECK PAYABLE TO: “IAYC 2011 Conference”

MAIL COMPLETED FORMS & CHECK TO: INTERNATIONAL ASSOCIATION OF YIDDISH CLUBS

P.O. Box 252314, West Bloomfield, Michigan 48325

Female Male Title: _____ Name: _____

Additional Name You Would Like On Your Badge: _____

Address _____

City: _____ State/Province: _____ ZIP: _____ Country: _____

Phone: _____ Cell: _____ E-Mail: _____

I Need A Roommate? _____ I Have Special Needs: _____

B. HOTEL: For Reservations call Sheraton Detroit Novi Hotel: 1-866-837-4180 (mention IAYC Conference)

Room Rates \$89.00 plus taxes per night (double occupancy). Hotel Address: www.sheraton.com/detroitnovi

Stay Extra Days, No Increase In Rates: Rates valid for 3-days prior to & 3-days after conference.

Reservation Deadline – August 11, 2011

C. AIRPORT TRANSPORTATION: Metropolitan Airport Cars (www.metropolitanairportcars.com) See Conference Web-Site for further information

D. POST-CONF. TOURS: Enjoy Dynamic Detroit! See Web-Site or call: Sharon Klein (248-338-3061)

E. QUESTIONS? CONCERNS? CONTACT:

Jerry Gerger (gerx33@comcast.com) or Larry Sabbath (lsabbath@ameritech.net)

F. CONF. WEB ADDRESS: www.derbay.org ->International Association of Yiddish Clubs ->Novi, Mi

Nu, vos tut men itst? by Philip "Fishl" Kutner

The 2011 New Year celebration has come and gone, *Der Bay* celebrated its 20th anniversary, we scouted the Boca Raton – Delray Beach, Florida area for a possible future IAYC conference site, and Stanford won the Orange Bowl game beating Virginia Tech. Nu, vos tut men itst?

Little did I know or dare dream, that when that baby girl, the little daughter, my young lady went down that marriage isle that it could get any better. To my surprise, when the eyniklekh came, it got even better.

So here I sit at my computer thinking, "What do I do now? How can it get any better? Is this the top of the mountain? Yes, the euphoria has settled down, I'm nursing a cold and it's raining outside.

Mayne tayere fraynd, zog zhe mir, nu, vos tut men itst?

Der Bay

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Please do make checks for chai, payable to *Der Bay*. If you've been blessed, Please send a LITTLE extra. The date on the label is when you LAST contributed.

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

Send a note to honor the memory of a dear one, or send a *Der Bay* yearly subscription to someone who will enjoy reading news of the Yiddish World.

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