

## *Prof. Iosif Vaisman Becomes the 3<sup>rd</sup> IAYC President*

At its 14<sup>th</sup> Conference in Novi, Michigan, The Board of Directors unanimously elected:

Pres. - Prof. Iosif Vaisman – Bethesda, MD  
V. P. - Prof. Raphael Finkel – Lexington, KY  
Sec. - Lenora Zimmerman – Skokie, IL  
Treas. - Jerry Gerger – W. Bloomfield, MI

Founding president Dr. Harold Black, o"h was awarded the coveted IAYC Lifetime Yiddish Service Award. His wife, Ann Black, and son accepted the honor. Outgoing president, Paul Melrood, made the presentation. Previous recipients were Chana Mlotek, Simon Swirsky Lilke Majzner, o"h, and Paul Melrood.

Keynote speakers were Eugene Driker, V. P. of the Yiddish Book Center, Prof. Ken Waltzer, Dir. of Jewish Studies at MSU, and Michael Wex author and the #1 speaker on the Yiddish circuit.

Among returning presenters were Prof. Yoshi Hirose, Hilda Rubin (the only one to have attended every IAYC conference), Vivian Felsen, Sharon Love, Harold Ticktin, Annabelle Weiss, Rochelle Zucker, and Dr. Barney Zumoff.

A few new presenters were; Dr. Murray Batt, Rosalie Beck, Cookie Blattman, Alva Dworkin, Judith Eisner, Jim Grey, Harvey Gotliffe, Daniella HarPaz, Susan Leviton, and Aliza Shevrin.

Featured entertainers were; Daniel Kahn, Neil Alexander and the Klezmer Fusion Band, Cantor Neil Michaels, The Purim Shpiel, Puppeteers, Cantor Michael Smolash, and Steve Weintraub.

### **Professor Iosif Vaisman**

Prof. Vaisman was born in Czernowitz. He is a leading figure in Yiddish online having created the Virtual Shtetl website and moderated MendeLe, the premier online Yiddish list.

As a board member of one of the premier Yiddish clubs, Yiddish of Greater Washington, he has been

active in Yiddish activities in the Greater Washington DC area. Dr. Harold Black also came from YGW.

At his acceptance presentation he mentioned that one of his prime areas of emphasis will be developing a more interactive network with our associate membership and member clubs. "It needs to be more of a two-way street where the needs of the individual clubs are taken into account in sending out club programming materials." An area of emphasis will be the use of teleconferencing for both the Board and member clubs.

His wife, Dr. Shura Vaisman, and his daughter, Dr. Asya Shulman, are fluent Yiddish speakers. Asya was a keynote presenter at the IAYC conference in Millbrae, CA. Her research at Harvard and IAYC lecture were on Khasidik Womens' Songs

Professionally he is in the Lab. for Structural Bioinformatics Department of Bioinformatics and Computational Biology at George Mason University. His research focuses on developing computational methods for protein structure and function analysis. The main activity areas include computational geometry of protein structure and structure-function relationships.

# The Remarkable Zalmen Zylbercweig

by Steven Lasky - [steve@museumoffamilyhistory.com](mailto:steve@museumoffamilyhistory.com) - [www.museumoffamilyhistory.com](http://www.museumoffamilyhistory.com)

Zalmen Zylbercweig was the editor of the six-volume "Leksikon fun yidishn teater (Lexicon of the Yiddish Theatre)", a compendium of over 2,800 Yiddish-language bios and histories of those once involved in with the Yiddish theatre.

The first volume of the Lexicon was published in New York in 1931, the sixth in Mexico City in 1969. Zylbercweig had completed work on a seventh volume, but due to his untimely death in Los Angeles in 1972, this final volume was never published and remains in galley form within various repositories around the world.

Zylbercweig had been working on another book about the Yiddish theatre, more specifically a Yiddish-language history of Maurice Schwartz's famed New York "Yiddish Art Theatre" troupe. The galleys for "Yiddish Art Theatre in America" also lies as galleys within various repositories around the world, until now "never seeing the light of day", so to speak.

The unpublished book entitled "The Yiddish Art Theatre in America" (referred to hereafter as "YATA"), is a history of Schwartz's Yiddish Art Theatre as it was during its first six years of existence, i.e. from 1918 to 1924. In YATA as we have it, there are some seven hundred and forty-two pages, but it is unknown whether there is more to this book. Inquiries have been made to another repository to see whether more pages do exist. If they do exist and can be obtained, they will be added to what the Museum currently presents to you.

At the virtual Museum of Family History, we are making these book galleys available to you, in the hope that it will keep the memory alive of those once involved in the Yiddish theatre. It is hoped that these two works will help you -- perhaps in your research on the Yiddish theatre, or perhaps simply to give you a glimpse into the history of this once-popular theatre.

This is part of the mission of the Museum of Family History, i.e. to keep alive the memory and enhance the appreciation of Yiddish culture, not only as it once existed, but as it exists today. The Museum also wishes to honor the memory of Lexicon editor

Zalmen Zylbercweig, who had dedicated himself wholeheartedly to the preservation of Yiddish culture and the history of the Yiddish theatre.

Within these two books, each made available to you as a single PDF file, you may search among their many pages for information you are interested in. In "YATA", you may read about nearly one hundred of the YAT productions and many reviews that were written by critics and others in newspapers, journals, and books.

Both aforementioned books are in Yiddish, so be forewarned. A project to translate the seven volumes of the "Lexicon" into English is underway at the Museum. These translations will go online as the project proceeds. The availability of these translations will be announced at some time in the near future.

In the unpublished Volume 7 of the "Lexicon", you may read more than one hundred and twenty biographies, mostly of individuals once involved in the Yiddish theatre.

As these pages come from galleys that haven't had a final proofreading, i.e. not from any published book, you will find imperfections within some of the pages, e.g. missing or inverted page numbers, the occasional inverted piece of text or the missing photograph. Additionally, past PDF page 265, the page numbering changes, e.g. the first page after page 265 is labeled "2-F". There are also a number of missing pages, but this is unavoidable for the time being.

To learn more about Maurice Schwartz's Yiddish Art Theatre and the Museum, visit its webpage of YAT productions ("Casts and Characters"), which has a list of most of the plays performed by the troupe. This may serve as a finding-aid or guide in your quest to learn more about the YAT. These listings include the name of each play (given in English and transliterated Yiddish), the date of the first performance, the author of the play, the names and functions of those who worked behind the scenes, and the theatre location.

Also included are listings of cast members and their roles for more than 70% of the over 100 YAT

productions. You will enjoy seeing photographs of the actors in their roles and scenes from plays during your visit to the "Casts and Characters" page, which can be found at:  
[www.museumoffamilyhistory.com/yat-D.htm](http://www.museumoffamilyhistory.com/yat-D.htm).

Listings of more of the YAT productions will be added. While the Zylbercweig unpublished book discusses only the first five seasons of the YAT, this list is all-encompassing.

As mentioned above, the Museum is in the process of translating the more than 2,800 individual biographies in Zylbercweig's "Lexicon of the Yiddish Theatre". Almost seven hundred biographies have already been translated. There are six volumes that have been published to date (in New York City, Warsaw and Mexico City), between the years of 1931 and 1969.

There are also galleys of parts of an unpublished seventh volume. A database, that is currently non-searchable by the public, has been created for these seven volumes. Hopefully an online, searchable database will be created in the future so that you personally may do your own search. It should be noted that the captions to the many photographs found within these seven volumes have already been translated, but are also not yet online or searchable by you.

This non-searchable database of more than 2,800 individual names (and more than fifty theatrical organizations) includes the following information: surname, given name, other name(s), town, and country of birth, and date of birth and death. Also, for each entry there are two page numbers: one is the page number on which the biography begins within the original hardcover Yiddish version of the book; the other is the beginning page number of the biography as it exists on the PDF file, which makes it infinitely easier to locate a particular page. It is hoped that at some time in the future, a free, searchable online database can be created so you needn't contact the Museum whenever you have an inquiry.

Look for an announcement about the availability of the English translations of hundreds of individual biographies from Zylbercweig's "Lexicon" at some time in the near future.

The Museum seeks volunteers to assist in the Yiddish-to -English translations of YATA and the

seven volumes of Zylbercweig's "Lexicon". If you can volunteer, contact the Museum at:  
[yiddishtheatre@museumoffamilyhistory.com](mailto:yiddishtheatre@museumoffamilyhistory.com). As we cannot pay to translate the biographies, we rely entirely on dedicated volunteers to do the many translations.

For Zylbercweig's "Yiddish Art Theatre in America", please go to:  
[www.museumoffamilyhistory.com/yt/pdf/yata.pdf](http://www.museumoffamilyhistory.com/yt/pdf/yata.pdf).

\*\*\* Note that the speed of any potential download of this 180 MB PDF file will vary, depending on your computer. Fully downloading this file may take ten minutes or longer. Also the PDF search function on this file does not search Hebrew / Yiddish fonts, and it will only be useful, in this instance, to search for a particular page number as found within the original Yiddish book. If you have any questions about any of the content of these two volumes, please contact the museum with your specific request.

To view Zylbercweig's seventh volume of his "Lexicon of the Yiddish Theatre", please go to <http://www.museumoffamilyhistory.com/yt/pdf/lex-V7.pdf>. This file is 130 MB in size.

Zalmen Zylbercweig and his wife Celia had a Yiddish-language radio program broadcast from Los Angeles from 1949 to 1969. The Museum has obtained a number of these original recordings and will obtain many more. They will be remastered and eventually made available to the public (free of charge, of course) as part of the Museum's "On the Air!" program series that will start in the not-too-distant future, presenting these Yiddish-language radio programs to you, each for a period of time, perhaps from one week to one month, until the next program replaces it.

Our anticipation is that we shall have simultaneous English translation to the radio programs for non-Yiddish speakers. We need volunteers to translate radio transcripts into English. The programs include commentary, news, and interviews with those involved with the Yiddish theatre, etc., and are very interesting. Contact me, Steve Lasky, if interested in helping.

E-mail: [steve@museumoffamilyhistory.com](mailto:steve@museumoffamilyhistory.com)

Website: [www.museumoffamilyhistory.com](http://www.museumoffamilyhistory.com)

# Shayles un Tshuves in "Hilkhes Libe" - "Forverts" – 5/27-6/2/2011

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

[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,

Mayn "yingl" batsit zikh [relates] gut tsu mir. Mir zenen a porl [couple] shoyfn fir khadoshim un er iz an ekhter [real] "gentleman". Er zogt mir vi sheyn ikh bin; er halt di tir ofn far mir, shenkt mir blumen [gifts me with flowers] un iz eydl [polite] mit mayne tate-mame. Er ruft mikh "printsesn" un bahandlt mikh [treats me] vi ikh volt geven eyne aza in der velts.

Ober er batsit zikh nisht tsu yedn azoy gut. Er redt vi a grober-yung [crude] tsu di kelters in restoranen, tsu di struzhn [doormen] un tsu di mentshn vos parkirn di oytos. Er fargest in gantsn in zayne gute manirn. Er kukt fun oybn arop oyf zey, un dafke [particularly] dos art mikh. Er halt, az oyb emetser arbet far aykh, darfn zay hobn derkherets [respect] far aykh, ober nisht farkert! Mir dakht az dos iz a vorenung legabe [regarding] undzer blaybn a porl in der tsukunft – ober er iz dokh azoy gut tsu mir, a tshirik \_\_\_\_\_ tsutsuleygn! Er trakht shoyfn vegn khasene hobn mit mir. Vos zol ikh ton?

Basmalke [princess]

Tayere basmalke,

Ayere instinktn zenen gute. Ayer khaver vayzt nisht aroys keyn derkherets far di mentshn, vos er halt az zey zenen oyf a niderikerer madreyge [lower level] fun im. Itst vil er makhn a gutn royshem [impression] oyf aykh, ober ven ir vet blaybn tsuzamen lenger, vet er zikher veln dominirn iber aykh un ayere gute batsiungen [relationship] veln zikh tsefaln.

Ven me hot khasene, shpiglt zikh op alts vos eyner tut dem andern mentsh [reflects on the other...]. Ir hot, yeder bazunder [individually], ayere eygene perzenlekkeytn, ober zayn shlekhter oyffir un maysim [behaviour...actions] shpiglen zikh op oyf aykh. Der etsem fakt [fact itself], vos ir hot mit im geredt vegn dem, un er vil zikh nisht baytn antplekt [unwilling to change reveals...] gor a sakh vegn im. To folgt zhe [obey] ayere ineveynikste [inner] gefiln – shtelt op di frayndshaft.

=====

Tayere khaznte,

Ikh halt zikh far a gor privatn mentsh. Ikh bin tsugeshtanen [joined] tsu 'feysbuk', bloyz vayl ikh vil blaybn in kontakt mit mayne kinder un eyniklekh. Zey hobn hanoe [pleasure] fun "shraybn oyf mayn vant" un redn durkh dem kompyuter mit mir. Nu, bald nokh dem vi ikh bin gevorn a teyl fun 'feysbuk', hob ikh ongehoyn bakumen bakoshes [requests] fun mentshn, ikh zol oykh vern zeyer fraynd; bakante [acquaintances], velkhe ikh hob shoyfn yorn lang nisht gezen, un afile vegn zey nisht getrakht. Zey zenen lakhlutn [absolutely] nisht mayne fraynd. Tsi muz ikh entfernen 'yo' oyf zeyer bakoshe? Oder ken ikh zikh makhn nisht visndik [feign ignorance] un makhn a shvayg [keep quiet]? Vos tut men in 'feysbuk' in aza fal? A naye 'feysbuknik'

Tayere naye 'feys...',

Keyn oysgearbeter, ongenumener [no worked out, accepted] etiket far 'feysbuk' iz nisht faran. Me ken bashlison ontsunemen oder ignorirn azoyne bakoshes oyfn smakh [on the basis...] fun vi me filt zikh bakvem. Ikh ken aykh ober nisht farzikhern [assure], az di amolike bakante veln zikh nisht filn baleydikt. Der bashlus [decision] iz ayers.

=====

Tayere khaznte,

Ikh gey in shil yedn shabes, vayl ikh vil hobn tsayt tsu davnen un trakhtn – un nisht hern di nayste loshn-hore [malicious gossip] in der gegnt [neighborhood]. Di mentshn vos zitsn hinter mir plaplen [chatter] di gantse tsayt. Es shtert [disturbs] mir zeyer, ober ikh hob nisht lib tsu zogn andere vos zey zoln ton. Fun destvegn [nevertheless], halt ikh, az ikh bin barekhtikt [entitled] zey tsu zogn, az ikh vil a bisl ru un shtilkeyt, ikh zol kenen zikh kontsen trirn. Vi meynt ir?

Davener

Tayerer Davener,

Ir zent absolut barekhtikt [entitled] tsu betn bay ayere shil-shkheynim, zey zoln makhn a shvayg. Me ken zey avade betn mit gutn. Efsher shtern zey [disturb] oykh andere. Oyb zey redn vayter, nokh dem vi ir hot zey gebetn, leyg ikh aykh for ir zolt gefinen a nay zitsort in shil.

# Shayles un Tshuves in "Hilkhes Libe" - "Forverts" – 6/10-16/2011

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

[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,

Mayne dray noentste khavertes [*closest friends*] un ikh hobn zikh arayngetsoygn [*moved into...*] in a hoyz lebn dem universitet-kampus in yanuar [*January*]. Mir hobn zikh ale lib un farbrengen [*like/enjoy*] zeyer gut tsuzamen. Di eyntsike problem iz vos eyn meyd l batsolt nisht ire khezhboynes bay tsaytns [*doesn't pay her bills in time*].

Mir, di andere meydlekh, tsoln ayn vos me darf un hobn nisht keyn problem. Az di eltern [*parents*] fun dem meyd gibn ir gelt, veysn mir [*we know*], ober dos iz nisht der inyen [*matter*]. Zi hot poshet groyse shverikeyt baym silukn [*simply has difficulty paying off debts*].

Sofkl-sof [*eventually*] bakumen mir yo dos gelt fun ir, ober shoy n etlekhe mol vos mir hobn gemuzt ir kheylik funem dire-gelt [*her portion of rent*], lemoshl [*for example*], ayntsoln in der tsvishntsayt [*interim*]. Dos iz dokh nisht yoysherdik [*fair*] az mir zoln darfn vartn biz zi vet umkern dem khoiv tsurik [*pay back the debt*]. Mir viln nisht az gelt zol tseshtern [*spoil*] undzer frayndshaft, un mir viln tsunoyfrufn a zitsung fun ale mentshn in hoyz in a vokh arum [*call a meeting...next week*]. Vi halt ir, zol men dem inyen bahandlen [*How do you think we should handle this matter?*]

Khavertes

Tayere khavertes,

Khotsh [*although*] ir vilt nisht az gelt zol tseshtern [*destroy*] di frayndshaft, vayzt aroys [*explain*] dos meyd l an umderkherets [*disrespect*] far der doziker [*this*] frayndshaft, ven zi tvingt [*forces*] di andere dray meydlekh tsu tsoln ir khoiv [*pay her debt*] far dire-gelt [*rent*]. Es ken zayn az zi halt, az di gantse mayse iz a kleynikeyt [*...nonsense*] ven zi kert aykh um [*when she returns*] dos gelt. Ober zi tor aykh nisht shteln in a farlegneht [*mustn't embarrass you*] tsulib dem.

Aza grupe farzamlung [*group meeting*] iz nisht keyn guter gedank [*idea*]. Es ken zayn az ven zi derzet dray kegn eyns, vet zi zikh filn az me atakirt zi. A beserer aynfal [*plan*], mir dakht, volt geven ven ir klaybt oys [*select*] eyn mentsh mit a shtarkn viln [*determined willpower*], velkher zol redn mit ir vegn

dem. Me darf ir zogn az ale dray meydlekh haltn, az dos iz nisht yoysherdik, un zi fregn farvos zi ken nisht tsoln batsaytns [*in time*]. Me ken forleygn [*propose*] me zol bay ir nemen ir kheylik funem dire-gelt a vokh, oder tsvey, frier. Ven me shtelt ir a frierdikn termin [*deadline*], vet zi efsher tsoln tsu der tsayt.

=====

Tayere khaznte,

Ikh voyn in a voynort [*residence*] mit gehilfbadinung [*help services*] un farbreng mit a simpatisher froy [*pleasant woman*] shoy n tsvey yor, zint zi hot zikh arayngetsoygn [*moved in*] aher. Mir zitsn baym zelibikn tish beysn [*during*] esn di dray moltsaytn yedn tog, un es freyt mikh [*it pleases me*] ven ikh ze zi. Ikh veys az zi hot di zelbe gefiln vegn mir.

Tsum badoyern [*sadly*] vert ir moyekh vos mer kalye [*mind impaired*], un yene vokh hot men zi aribergefirt inem opteyl [*moved her to...section*] far di mentshn vos zenen oyverbotl [*senile*] un laydn fun altshaymers-krenk. Dortn est men inem es-zal lebn undzern. Ikh bin zikher [*sure*], az di froy volt gikher gegesn mit mir bay eyn tish, un mir iz shreklekh umetik [*terribly lonesome*] on ir. Vi ken ikh ibertsaygn di oyfpasers [*convince the caretakers*], az mir zoln esn tsuzamen nokh a mol?

Elnter [*lonely*] 'singleman'

Tayerer elnt...single...,

Es ken zayn az [*It is possible*] di krankn-shvester [*nurse*], mit vemen ir hot frier geredt vegn dem inyen [*this matter*], iz nisht der rikhtiker mentsh. Tsi iz do eyner funem personal [*personnel*], vos hot gezen vi ir beyde hobn azoy gut farbrakht tsuzamen, un volt gekent zogn a gut vort vegn dem?

Redt mit a baamtn [*official*] in a hekherer pozitsye vi di krankn-shvester; vayzt im di tsaytung-rubrik [*newspaper column*]! Oy b zey hobn a bisl seykh l, veln zey gefinen an oyfn [*way*], vi azoy ir beyde kent zitsn tsuzamen, khotsh [*at least*] etlekhe mol a tog. Es klingt, vi ir past eyne farn andern [*care for each other*] un ikh hof az di 'balebatim' veln ton vos iz gut far aykh.

# Confusion Regarding Sholem Aleichem's Formal Secular Education

Will Rayms, Professor Emeritus, University of Wisconsin

There still seems to be some confusion regarding Sholem Aleichem's formal secular education. Don Miron wrote in the YIVO Encyclopedia that S.A. "attended the local Russian secondary school matriculating in 1876".

Antony Polonsky claimed in his 2010 book "The Jews in Poland and Russia" vol II (page 243) that S.A. "went to a Russian gymnasium in Pereyaslav where he obtained a good grounding in secular subjects and the Russian language."

Even M. Bazhan wrote imprecisely in the introduction to S.A. six-volume collected works, Moskow, 1971, (vol 1, page 18) that S.A. attended an "yezdnaya shkola".

Knowing that S.A. attended the Pereyaslav Uyezdnoye Uchilishche in 1873-76 (not shkola) I asked Dr. Mark Nemenman, an expert on Russia, to find the status of those schools in the 19<sup>th</sup>-century Russia (see Appendix 1).

According to this status: the two-year (three-year since 1828) school was just an upgraded elementary school to enter (sic!) the gymnasium (high school). The three-year curriculum covered orthodox religion, Russian and general history, geography, arithmetic, geometry excluding proofs, physics, calligraphic writing, drawing.

There were only 500 yezdnoye uchilishche (out of at least 700 uyezds). Those schools were transformed in 1872 into six-year city schools (gorodskiye uchilishcha) where the education was no longer free. S.A. obviously attended the three-year yezdnoye version in 1873-76.

Hence S.A. very modest formal education was definitely pre-secondary.

This extremely inquisitive man made it nicely up on his own (including the use of the Russian letter yat, in Yiddish yati).

I was also fascinated with the letter yat (Ѣ) when studying Russian pre-1918 spelling on my own. There are no rules. One has to simply memorize every word with one or several yat, pronounced as the Russian letter "e" (ye).

There was a saying in tsarist Russia that the letter "yat" separates the educated from the less educated.

The gymnasiums in Russia (see Appendix 2) were established in 1804 for the sole purpose of preparing the children of the nobility to enter the government service or the university. Those elitist schools could be founded in the gubernia capitals only.

To study in a gymnasium S.A. would have to move to Poltava (if Poltava had one). The number of gymnasiums was 32 in 1804, around 100 by 1850, and 167 at the end of the 19th century.

I love the yat story in S.A. 1902 monologue "Gimenazye":

"Er (the Jewish boy) shtelt dem yati (during the entrance exam). Farvos zol er im nisht shteln? Der hisorn, zogen zey, er shtelt im nit dort vu me badarf. (I like better "vu zey viln").

Appendix 3 presents a poem to illustrate the countless words with yat.

S.A. mentioned in his "Funm Yarid" (p.184 part 2) how at the age of 17, shortly after his uchilishche graduation, he impressed a company of youngsters with his solid knowledge of the contemporary Russian literature when asked whether he was familiar with Shpilhagen's "Na dniach", Auerbach's works, Bogroven's "Zapiski yevreya", and Chernyshevski's "Chto dyelat".

## Appendix 1

### Уездное училище

Уездное училище, повышенная начальная школа, вторая (после приходского училища) ступень образования в России 19 в. Согласно уставу учебных заведений (1804), открывались в губернских и уездных городах для подготовки учащегося "всякого звания" к поступлению в гимназию.

В 2-летний курс входили: закон божий, священная история, изучение книги "О

должностях человека и гражданина", русская грамматика и грамматика родного языка, чистописание, всеобщая и русская география, всеобщая и русская история, арифметика, начальные сведения по геометрии, физике и естественной истории, рисование.

По уставу 1828, преемственная связь У. у. с гимназией была нарушена, ставшие 3-классными училища в основном предназначались для детей купцов, мещан и т.п. В них преподавались закон божий, священная и церковная история, русский язык, арифметика, геометрия до стереометрии включительно (без доказательств), география, русская и всеобщая история, чистописание, черчение и рисование.

С разрешения министерства народного просвещения при У. у. могли открываться особые дополнительные курсы, которые давали начальное профессиональное образование. Хотя У. у. предполагалось создать в каждом уездном городе, открыто их было только около 500. В 1872 У. у. преобразованы в городские училища.

#### Городские училища

Городские училища, учебные заведения повышенного типа для детей мелкой городской буржуазии и служащих, впервые возникшие в Западной Европе в 17 в. (см. Бюргерские школы). В России мужские Г. у. были созданы по положению от 31 мая 1872 на базе уездных училищ с 6-летним сроком обучения; в них могли учиться и дети зажиточных крестьян. В Г. у. обучали закону божьему, чтению и письму, русскому языку и церковнославянскому чтению, арифметике, практической геометрии, географии, отечественной и всеобщей истории, естественной истории и физике, черчению, рисованию, гимнастике, а также некоторым прикладным знаниям и ремёслам (работы по дереву и металлу).

Обучение в Г. у. было платным, размер платы устанавливался инспектором народных училищ в соответствии с местными условиями и утверждался попечителем учебного округа. Права выпускников Г. у. на продолжение образования были ограничены. Они могли поступить только в низшие профессиональные школы или на 1- и 2-годовые педагогические курсы, существовавшие

при некоторых Г. у. Курсы давали право преподавать в начальных училищах и возможность поступления в учительский институт. В 1912 Г. у. были преобразованы в высшие начальные училища.

#### Appendix 2

Гимназии должны были открываться в губернских городах. Целью обучения была подготовка детей дворян к государственной службе или поступлению в университет .

#### Appendix 3

A poem where almost every word has a yat (four yat in the first line).

Бѣлый, блѣдный, бѣдный бѣсъ  
Убѣжалъ голодный въ лѣсъ.  
Лѣшимъ по лѣсу онъ бѣгалъ,  
Рѣдкой съ хрѣномъ пообѣдалъ  
И за горькій тотъ обѣдъ  
Даль обѣтъ надѣлать бѣдъ.  
Вѣдай, братъ, что клѣтъ и клѣтка,  
Рѣшето, рѣшетка, сѣтка,  
Вѣжа и желѣзо съ ять, —  
Такъ и надобно писать.  
Наши вѣки и рѣсницы  
Защищаютъ глазъ зѣницы,  
Вѣки жмурить цѣлый вѣкъ  
Ночью каждый человѣкъ...  
Вѣтеръ вѣтки поломаль,  
Нѣмецъ вѣники связаль,  
Свѣсилъ вѣрно при промѣнѣ,  
За двѣ гривны продалъ въ Вѣнѣ.  
Днѣпръ и Днѣстръ, какъ всѣмъ извѣстно,  
Двѣ рѣки въ сосѣдствѣ тѣсномъ,  
Дѣлать области ихъ Бугъ,  
Рѣжетъ съ сѣвера на югъ.  
Кто тамъ гнѣвно свирѣпетъ?  
Крѣпко сѣтовать такъ смѣетъ?  
Надо мирно споръ рѣшить  
И другъ друга убѣдить...  
Птичьи гнѣзда грѣхъ зорить,  
Грѣхъ напрасно хлѣбъ сорить,  
Надъ калѣкой грѣхъ смѣяться,  
Надъ увѣчнымъ издѣваться...

**Editor's Note:** You can reach Prof. Will Rayms by email at [wlodek.1@comcast.net](mailto:wlodek.1@comcast.net)

## Two Books of Germanic, Jewish, Romance, and Slavic Linguistic Interest

Gold, David L. 2009. *Studies in Etymology and Etiology (With Emphasis on Germanic, Jewish, Romance, and Slavic Languages)* / Selected and Edited, with a Foreword, by Félix Rodríguez González and Antonio Lillo Buades. Alicante. Publicaciones de la Universidad de Alicante. 870 pages. ISBN 978-84-7908-517-9.

Dictionaries usually give only brief treatment to etymologies and even etymological dictionaries often do not lavish on them the attention they deserve. To help fill the gap, the author deals in depth with several etymologically problematic words in various Germanic, Jewish, Romance, and Slavic languages, all of which have hitherto either been misetymologized or not etymologized at all (the three most detailed chapters – 14, 16, and 31 – are respectively 104, 130, and 134 pages long). Sometimes, he succeeds in cracking the nut; sometimes, he is able only to clear away misunderstanding; but always he endeavors to set the stage for further serious treatment, as in the several chapters disproving or doubting a Yiddish or Hebrew origin for certain English lexemes.

Usually, the author marshals not only linguistic but also historical and cultural information, his approach thus being both linguistic and philological (as William Labov has said, “All linguistics is sociolinguistics”). He deals too with etymology, an often essential but not infrequently neglected component of etymological research. For example, dictionaries in all languages that include a lexeme translating literally as ‘Molotov cocktail’ not only misetymologize it but also either fail to etiologize it (why does it commemorate Vyatsheslav Mikhailovitch Molotov?) or misetiologize it. Chapter 10 (42 pages), based in part on an examination of relevant Finnish military terms and other Finnish sources, presents, for the first time, the right etymology and the right etiology.

Since this book, which consists of thirty chapters in English and one in romanized Yiddish, also discusses methodology (notably in chapter 11 but also in most others), it has the makings of an introduction to the science, art, and craft of etymology, and can serve as a reader in courses in diachronic linguistics in general or in etymology in particular. The titles of the chapters are:

1. The Alleged Russian Origin of French *bistro* ~ *bistrot* 'wine merchant; public house' Versus Its Probable Ultimate Origin in Vulgar Latin or Gallo-Romance (On the Persistence of a Folk Etymology and Folk Etiology Despite the Suggestion of Better Etymologies)

2. The Origin of Chicano Spanish *blanquillo* 'testicle' (On How Emulated Dyosemy Can Defeat the Purpose of a Euphemism)

3. The British English Origin of Informal Israeli Hebrew *braso*

4. American English Slang *copacetic* 'fine, all right' Has No Hebrew, Yiddish, or Other Jewish Connection

5. The American English Slangism *fink* Probably Has No Jewish Connection

6. Definite and Possible English Reflexes of Spanish *garbanzo* 'chickpea'

7. Originally American English *glitz*, *glitzy up*, and *glitzy* Probably Have No Yiddish Connection

8. Towards a Dossier on the Still Unclear Immediate Etymon(s?) of American English Slang *hooker* 'whore' (With Remarks on the Origin of American English *Barnegat*, *Dixie*, *fly* ~ *vlei* ~ *vley* ~ *vlaie* ~ *vly*, *Gramercy Park*, *Hell Gate*, *jazz*, *sloughter*, and *Spuyten Duyvil*)

9. American English *jitney* 'five-cent coin; sum of five cents' Has No Apparent Jewish or Russian Connection and May Come from (Black?) Louisiana French *jetnée* (On the Increasing Difficulty of Harvesting All the Grain)

10. Etymology and Etiology in the Study of Eponymous Lexemes: The Case of English *Molotov cocktail* and Finnish *Molotovinkoktaili*

11. Nine Criteria for Assessing the Likelihood of Yiddish Influence on English (With Examples)

12. English *paparazzo* < Italian *paparazzo* = Commonization of the Label Name Paparazzo (in Federico Fellini's *La Dolce Vita*) < ?

13. New York City English *parky* 'park keeper' Is Probably a Spontaneous Coinage Rather than a Borrowing from British English

14. When Chauvinism Interferes in Etymological Research: A Few Observations on the Supposed Vulgar Latin Derivation of Rumanian *pastramă* ~ *păstramă*, a Noun of Immediate Turkish Origin (With Preliminary Remarks on Related Words in Albanian, Arabic,

Armenian, English, French, Greek, Hebrew, Judezmo, Polish, Russian, SerboCroatian, Spanish, Turkish, Ukrainian, and Yiddish)

15. An Immediate or Non-Immediate Jewish Connection for Dutch *poeha* and Variants (> Afrikaans *bohaai* > South African English *bohaai*), French *brouhaha* (> English *brouhaha*), French *Brou, brou, ha, ha, Brou, ha, ha*, High German *buhai* and Variants, Low German *buhê* and Variants, or Modern West Frisian *bahey* and Variants Has Not Been Proven (With Remarks on the Jewish Italian or Liturgical Hebrew Origin of Arezzo Dialectal *barruccaba* and the Liturgical Hebrew Origin of Italian *badanai*)

16. Mexican Spanish *sarape* ~ *zarape* (Whence American English *sarape* ~ *serape* ~ *serapi* ~ *zarape* and French *sarapé* ~ *sérapé*), a Word Possibly from Tarascan /'charakwa/, Probably Has No Jewish or Iranian Connection

17. Is Slang American English *schnook* ~ *shnook* 'pitifully meek person' from Informal High German *Schnuck* 'a kind of small sheep', Northeastern Yiddish *shnuk* '[elephant's] trunk; snout [of other animals]', or Plattduetsch *Schnüch* 'snail'?

18. Whence American English *scrod* and Grimsby English *scrob*?

19. Does American English *shack* 'shanty' Come From One or More Uto-Aztecan Languages of the American Plains?

20. The Etymology of English *spiel* and *spieler* and Scots English *bonspiel*

21. English *Star Chamber* Has No Jewish Connection

22. Who Can Decipher (Yiddish?) \*"*bashtem*" and (Yiddish?) \*"*ghop bagi*"?

23. The (Solely Southeastern?) Yiddish Cloth Name *taniklot* and the Rare American English Baking Term *poolish* 'leaven, starter, starter dough'

24. An Instance of Convergence: Frisian *witte* and Yiddish *mideye*

25. A Few English Words Misattributed to Yiddish (*finagle, finical, finick, toco, trantle, and trantum*); a Yiddish-Origin English Word Misetymologized for at Least Sixty-One Years (*bopkes*); a Misetymologized Yiddish Pen Name (*shmul niger*); and a Misetymologized Eastern Yiddish Word (*yavne-veyasne!*)

26. Etymological and Sociolinguistic Notes of Czech and Jewish or Possible Jewish Interest (On Czech *fizl, frajle, hajzl, Híra, ketás, mecheche, mišuge* ~ *mišuke, Nabuchodonozor* ~ *Nabukadnezar, pajzl, pejzy, šmelina, šmelinář, šmok;*

Yiddish *di alt-naye shul, peyem* ~ *peym; Olomouc* in Yiddish Lexemes; Franz Kafka's Early Linguistic History; and the Investigation of Yiddish in Bohemia and Moravia)

27. On the Probable Kenaanic Origin of Two Eastern Yiddish Kin Terms, *zeyde* 'grandfather' and *bobe* 'grandmother'

28. *Zinfandel*: An American English Grape and Wine Name of Immediate Hungarian, Moravian Czech, and / or Slovak Origin (On How the Origin of a Significans Need Not Be Parallel to the Origin of the Corresponding Significatum)

29. *Nokh a por dugmes fun der yidisher hashpoe af ivrit*

30. Some More Israeli Hebrew Items of German Origin

31. Jewish Dickensiana, Part One: Despite Popular Belief, the Name *Fagin* in Charles Dickens's *Oliver Twist* Has No Jewish Connection (With Appendixes on Some Laws Concerning Personal Names and on Dickens's Authentic Yiddish Name)

\*\*\*

If ordering the print version by credit card:

<http://tinyurl.com/3hyqxcz>

If you are placing an order for the print version through a PayPal account, please ask Digitalia for a link:

Digitalia (attention: Lluís Claret)  
708 Third Av (6 fl)  
New York NY 10017-4119

telephone 1- 212 209-3980

fax 1-347 626-2388

[lclaret@digitalia.us](mailto:lclaret@digitalia.us)

If you are ordering the ebook Kindle version:

<http://tinyurl.com/3gt35rq>

**Editor's Note:** The URLs for the bookstores where you can purchase your copies of the book have been shortened by using TinyURL service to make them possible to type into your browser. Your editor is especially interested in your feedback on this article.

## *Itst bin ikh an elter-zeyde?*

By Philip "Fishl" Kutner

If you've been there 'n done that, then you can possibly know how I feel. For those of you who still are waiting for this miracle to happen, it is indescribable.

When Melanie my first *eynikl* came, I stared through the glass window in the hospital nursery. In the third bassinette was my little cherub, mama of my *ur-eynikl*. I became transfixed—as if in a stupor. Never having been under the influence of peyote or other drug, I can only imagine the euphoria.

So, now, my *ur-eynikl*, little Lyla Sophia, extends my flesh on Earth for still another generation. Perhaps she will be one of those who will help us perpetuate our *mame-loshn*. Perhaps she will raise a family to bring back the *yidishkeyt* I have known and love.

To come home from Jerry and his committee's stirring IAYC conference in Michigan, and to get this wonderful news makes me ask, "Does it ever get any better than this?" Come share with me this blessing, *un lomir ale trinken a glezele vayn*.

## *Der Bay*

Editor: Philip "Fishl" Kutner  
Website: <http://www.derbay.org>  
E-mail: [FISHL@derbay.org](mailto:FISHL@derbay.org)  
Home Phone: 650-349-6946  
Published Since January 1991

- Please make checks for chai, payable to *Der Bay*. If you've been blessed, please do send a LITTLE extra. Label date is when you LAST contributed.
- Networking, Networking, Networking, is having others help you get what YOU want. *Der Bay* is a great networking tool.
- Contribute in memory of a dear one, or send someone a *Der Bay* subscription.
- Listings in *Der Internatsionaler Kalendar* in the hardcopy and the website are free.
- Send a notice of Yiddish club meetings, lectures, classes, a DVD release, or gigs.