

Der Bay's Website—What's There?

Der Internatsionaler Kalendar lists events worldwide with contact phone numbers.

Yiddish Radio Programs worldwide.

A 100 word Yiddish test and answers.
41 word lists from addresses to 64 Yiddish words that are the same in singular and plural.

Links to 170 key Yiddish sites with descriptions and a list of 164 other key Jewish sites.

Playing 11 games from Etl Betl (cat's cradle), to Shimon Zogt (with pictures of male and female body parts), to Yidishe Tsung Plonters (tongue twisters).

Information about the 14 IAYC Conferences with the speakers, entertainers, vendors, and photos.

The 90 Mama stories in Hrabina of Hunterdon. A few copies of the book are still available.

The IAYC Klub Korner with ideas for starting and programming Yiddish clubs.

Twenty-two frequently asked questions and answers.

List of dates and contact information for Major Yiddish Events worldwide.

List with contact information of Yiddish teachers, klezmer group leaders, Yiddish club leaders, librarians, performers, radio announcers, comedians, computer mavens, and singers.

Fishl's original Chelm stories (56).

The Yiddish Network (TYN) is a list of people worldwide who are contacts for travelers and those who are relocating.

Yiddish for the disabled—mainly for the blind and visually impaired, and the deaf and hard of hearing. www.smccb.org is Fishl's site for his blind club.

List of Yiddish translators with suggestions for translation jobs. Has a detailed discussion of caveats for both the translator and translatee.

Sign up for a Yiddish briv fraynd (470). List your interests and rate yourself. You will be matched with ten people worldwide with whom you can write in Yiddish or transliteration, online or in hardcopy.

Contact information of over 160 klezmer groups and a link to Ari Davidow's Klezmer Shack with even a larger list.

List by title and first line of the 250 Yiddish songs in the Yosl and Chana Mlotek three songbooks with their location.

List of key Yiddish publications and contact information.

Also on the homepage you can sign up for a free monthly copy of the abbreviated edition of *Der Bay*. Have your club members sign-up.

The URL for the website is <http://www.derbay.org>

Fishl loves to get calls, for it is the next best thing to shaking hands or getting a hug.

The Charlotte Yiddish Institute:

Sponsored by the Sandra and Leon Levine JCC of Charlotte, NC
By Ruth Goldberg and Baila Pransky

One of the "Violins of Hope" made its American debut at the 33rd Institute at the Wildacres Retreat in Little Switzerland, NC. Asaela "Assi" Weinstein, of Tel Aviv, Israel, and her husband, master violin maker Amnon Weinstein, restored violins rescued from concentration camps and ghettos after the Holocaust. Assi recounted gripping stories of the violins' owners. She brought with her one of the restored violins, engraved by its owner with the Star of David. Violinist Carlos (Chaim) Tarazona, accompanied by Paul (Pesach) Nitsch, performed on this violin the haunting music from "Schindler's List," composed by John Williams.

The Yiddish Institute is dedicated to the memory of LD. Blumenthal and Herman Blumenthal. Institutnikes were greeted upon arrival by Batsheva and Dovid Herbstman, and Esta and Heshi Spindel. A warm reception prepared by hosts Shoshana and Yosef Miller and the Spindels, awaited everyone on the patio overlooking a breathtaking view of the Blue Ridge Mountains.

The institute opened with Avrahm Luski welcoming everyone in Yiddish and English. Mike (Michel) House, manager of Wildacres, told how LD. Blumenthal bought the mountaintop in the 1930s and turned it into a haven for non-profit educational, religious, music and art groups in the 1940s. Baila Pransky, Institute Coordinator/ Advisor greeted everyone in Yiddish and English, and introduced the devoted Yiddish Institute committee. The guest lecturers, performers, and 100 institutnikes, introduced themselves and told where they live now and where they or their parents/ grandparents migrated from-- many from Eastern Europe and beyond. Each evening featured spirited singing and dancing.

The overall theme of the Institute was "Yiddishkeit Abounds" with a professional cast of performing artists and lecturers. Descriptions of the performers and their programs follow:

"Simkhe," a musical group, starred Gene (Issam) Kavadlo, Carlos (Chaim) Tarazona, and Paul (Pesach) Nitsch. Gene, principal clarinetist with the Charlotte Symphony Orchestra since 1975, is the founder and leader of "Viva Klezmer!"; Carlos has played violin with the Charlotte Symphony Orchestra since 2003; Paul, "Simkhe's" pianist, is Professor of Music and Artist-in-Residence at Queens University of Charlotte; Ali (Alissa) Kavadlo accompanied the group with the tambourine.

"Simkhe" played a variety of Yiddish pieces. One program called "Mayses un Musik" featured music of Daniel Galay, an Argentinian-born Israeli. His Yiddish folktales, were narrated by Baila Pransky and accompanied by the musicians.

The second program was "Klezmer Potpourri," which included festive song and dance music. The program concluded with "The Klezmer's Wedding" by Srul Irving Glick.

Robert Abelson, a baritone and Cantor of Temple Israel in NYC, who performs with symphony orchestras and in Yiddish theater, and Pianist/ Arranger Joyce (Freydl) Rosenzweig, presented three concerts that included familiar Yiddish songs, "Mir Bagrisn Der Heyliger Shabbes"; and The John Pransky Concert to honor the memory of one of the Institute's founders. Joyce is music director of Congregation Beth Simchat Torah in NYC. In addition to accompanying Cantor Abelson, Joyce trained a group of institutnikes to sing a melody at the final concert.

The institute's programming included workshops devoted to "Beginning Yiddish" taught by Baila Pransky; "Pearls of Yiddish Literature" as well as "Yiddish Readings;" both with Avrahm Luski; and "My Yiddische Journey" with Hazzan Moishe Friedler, whose life journey took him from Buenos Aires to Mexico City and Tampa, Florida.

Shabbes services were held on Friday evening and Saturday morning, arranged and conducted by Itzhak Bienstock with Hazzan Moishe Friedler; Torah Reader was Menahem Me Zahav; and Haftorah was chanted by Malka Me Zahav. Avrahm Lush followed the Hebrew Torah and Haftorah readings with Yiddish translations. Itzhak led morning and evening Minyanim. With the blending of Yiddish, Hebrew and English in prayer and song, a spiritual atmosphere, through daily and Shabbes services, brought another dimension to this multifaceted Yiddish experience.

At the conclusion, we heard a summation of the Institute by the faculty and shared closing remarks by institutnikes. Hazzan Friedler described the weekend as a unique gathering, saying, "We leave with a little more of the pintele Yid... culturally, humanly and Judaically. You made this weekend my Minyan." The Institute brought strangers together to express their love of the Yiddish language and culture. This was a parting of mishpokhe—strangers no more.

Teacher of the Month

"What a wonderful idea it would be if we had a special column for *Teacher of the Month*." That sounds like a great idea. Fishl, thanks *anonymous* for suggesting it. Then came an email telling of a move to a new home. This was an opportunity to select the first teacher. If you think it is a good idea for a monthly column, send in the information of your favorite Yiddish teacher. If enough readers agree, then we'll do it. Send it to fishl@derbay.org

Ruth Goodman - ruthfg@aol.com

Relocating to a retirement home brings changes and the need to adjust to a new way of life. For Ruth it has been a time of excitement and a new opportunity to encourage others to study Yiddish. When Ruth moved from Delaware to Pennsylvania, she was urged to start a Yiddish class even though she is still keeping up teaching her prior classes.

As a retired reading specialist, she has the tools to help her have the patience and knowledge to be a language teacher. She received a solid background in Yiddish as a youngster in New York City, and is a graduate of an Arbeter Ring Mitlshul. Her master's degree is in reading, Ruth has earned her right to be the first teacher to be honored in what we hope will be a series.

For 20 years while still living in Wilmington, DE, Ruth taught Yiddish and Judaic subjects to adults at the Osher Lifelong Learning Center. Lectures on Judaic subjects include: The History of Jewish Symbols; The History of Yiddish Theater and Film; Jewish Life in the Middle Ages; and Jewish Superstitions.

Ruth Goodman has authored three award-winning books. These are:

- Pen Pals: What It Means to be Jewish in America and Israel (sold out)
- Easy Steps to the Hebrew Aleph Bet (Teach yourself to read Hebrew--\$14.95)
- The Jewish Pope a translation of Yudel Mark's book: available at \$14.95 plus postage.

Send check plus postage to Ruth F Goodman, 409 Sparrow's Ridge, Glen Mills, PA 19342.

Edward M. Goldman's Der Bay

Comical Bible Skits

Ed Goldman of Bayonne, New Jersey wrote komishe biblishe stsenes. They were published in *Der Bay*. It has proved to be the most popular series. The format is being reworked and enlarged. They will be available for clubs programming. This is the list of skits and dates of publication.

| | |
|--|----------|
| Why God Made Adam | Nov '92 |
| Why God Made Eve | Dec '92 |
| Why Snake Crawls on His Belly | Jan '93 |
| Why Cain Has a Sign on His Forehead | Feb '93 |
| Why Lot's Wife Became a Pillar of Salt | Mar '93 |
| Why God Called Abram "Abraham" | Apr '93 |
| Why God Made a Rainbow | May '93 |
| Why People Don't Speak Mame-Loshen | J-A '93 |
| Why Isaac Blessed Jacob Instead of Esau | Oct '93 |
| Why Jacob Became Old Before His Time | Nov '93 |
| Why King Ahashverus Hanged Haman Instead of Mordekhai | Feb '94 |
| Why Moses Wandered 40 Years in the Dessert | Mar '94 |
| Why Jonah Hid in the Belly of a Whale | Apr '94 |
| Why They Called Samson a Sissy | May '94 |
| Why Mona Lisa is Smiling | June '94 |

Yiddish Club Programming

The skits are Romanized (transliterated), with the less common words translated. They should be read twice, first for pronunciation and meaning, then read as if being performed as plays. Some groups have actually performed them for other Yiddish groups. Don't try to memorize the parts.

Have club members volunteer to take the part of a particular character. They vary from three to nine per skit. There is a narrator's role in the skits.

Request for a Translator

We have a relative, Berl Magid, who survived the Holocaust, wrote of his experiences, and had the book published in Israel. The book is in Yiddish and needs to be translated for the family and for the world to hear.

Below is a synopsis of the book and the publishing details. It currently exists on the bookshelves of the US Holocaust Museum and in three or four universities.

"Memoirs of a Lithuanian Jew, born in Birzai, who served in the military before World War II. Describes the Nazi occupation of Lithuania in June 1941, and the hardships he experienced in the ghetto of Siauliai, where he was interned and which was liquidated in July 1944.

Magid was sent to Stutthof and then to Kaufering. In April 1945, after a death march to Dachau, he was liberated by American forces. In 1949 he immigrated to the U.S., and in 1973 to Israel."

We would appreciate any help that you can provide. I have used a Yiddish translator for translating some family correspondence, but the quote to translate this book of 228 pages is well over \$2000.

Thanks for considering, and any assistance that you provide will be very much appreciated.

Below are the details (publisher, pages, title in Yiddish and English)

Title: Vos ikh hob tsu dertseyln: bleter fun a lebn
Author: Magid, Bert David
Publisher: Tel Aviv: Farlag Y.L. Perets, 1992.
Description: 228 p. : ill. ; 22 cm.
Format: Book
Subjects: Magid, Bert David - Holocaust Jewish (1939-1945) – Personal Narratives

Notes: In Yiddish,
T.p. partially vocalized.
Title on t.p. verso: What I have to tell.

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Translating Yiddish Literature: Mobilizing a New Generation

The Yiddish Book Center and the Fund for Translation of Jewish Literature announce a working conference that will take place at the Yiddish Book Center in Amherst, MA, November 12 -13, 2011. Established and aspiring translators, publishers, students, and scholars will attend.

This conference comes at a moment of urgency and promise. Less than 2% of Yiddish literature has been translated, and despite recent efforts, at the current rate it will be another 25,000 years before all Yiddish titles are accessible to English readers. The goal is to spark an effort to translate the best of Yiddish literature into English. Panels will discuss these issues:

- What works should be translated?
- How can we use new media & online publishing?
- How do we train a new generation of translators, and what resources do they need to succeed?

CONFERENCE SCHEDULE

- Welcoming Aaron Lansky, Yiddish Book Center
 - Keynote, Lawrence Rosenwald, Wellesley College
 - 25,000 Titles to Go: The Current State of Yiddish Translation:
Anita Norich, University of Michigan
Zachary Baker, Stanford University
Samuel Kassow, Trinity College
 - New Media, New Readers: Publication in the Digital Age
Chair: Ilan Stavans, Amherst College
David Roskies, Jewish Theological Seminary
Susan Harris, Words without Borders
Joshua Lambert, New York University
 - What Do New Yiddish Translators Need to Succeed?
Chair: Justin Cammy, Smith College
Rebecca Margolis, University of Ottawa
Barbara Harshav, Yale University
Solon Beinfeld, Washington University (ret.)
- Online registration is available at www.yiddishbookcenter.org/translationconference

Shayles un Tshuves in "Hilkhes Libe" - "Forverts" – Oct. 29 - Nov. 4, 2010

(Questions and Answers in the Matter of Love) - Fun der khaznte Khane Sleik

[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,

Ikh lern zikh in 'college' dos 3te yor un ikh hob tomid [*always*] gevolt vern a dokter zint ikh bin alt geven 7 yor. Ikh hob gelitn fun skolyoz [*scoliosis*], un hob farbrakht a sakh tsayt in di shpiteler [*hospitals*] un ofisn fun doktoyrim. Ikh hob zikh tomid gefilt bakvem [*comfortable*] dortn un gevust az ikh vil vern a dokter. Ikh tu alts zikh tsu haltn oyf dem veg [*stay on course*]. Ikh shtudir in "Muhlenberg College", a shul mit a fayner visnshaftlekher [*scientific*] program, fun velkher di meditsin-shuln haltn shtark [*think highly*]. Ikh bin in dem hekhstn klas un bakum gute tseykhns [*marks*] vayl ikh arbet shver. Ikh hob gearbet vi a frayer arbeter [*worked free*] in di pletser vu di meditsin-shuln hobn lib.

Mayn problem bashteyt [*consists*] in dem, vos ikh layd fun groyse zorg mikoyekh [*concerning*] di ekzamens arayntsukumen in di meditsin-shuln. Me ruft zey di "emkats". Ikh shtudir shoyn a yor far zey yede nakht. Ikh ken nisht shlofn, vayl di "emkats" kumen mir tsu kholem [*dream of them*]. "Ven ikh vek zikh oyf in mitn der nakht, heyb ikh on vider tsu shtudirn – farvos nisht oysnitsn [*use*] di tsayt, oyb ikh ken nisht shlofn?

Ikh bami zikh [*make an effort*] tsu shafn naye frayndshaftn, ober ikh gey zelt n [*seldom*] aroys in ovnt, vayl ikh hob tsu fil arbet. Es dergeyt mir di yorn [*annoys me*], vos der rezultat fun bloyz [*simply*] eyn ekzamen ken virkn [*affect*] azoy shtark oyf mayn lebn. Vi ken ikh zikh tsugreytn on azoy fil zorg [*prepare...w/o...worry*]?

"Emkat"-nemer

Tayerer "emkat"-nemer,

Mir dakht az ir tut alts rikhtik [*correctly*]! Der tsil [*purpose*] fun di "emkats" iz tsu bashtimen [*decide*] tsi a student vet zayn bekoyekh [*able*] durkhtsumakhn di meditsin-shul un vern a dokter. Dos shtudirn in a gutn 'college', zikh farshraybn in di shverere klasn, un dinen [*serve*] vi a frayer arbeter in di erter mit a shaykhes [*related*] tsu meditsin bavayzn [*show*] az ir vet take kenen vern a dokter. S'iz nisht vikhtik [*unimportant*] vi shver me darf arbetn ahin ontsukumen [*difficult to get*]

here], abi [*as long as*] me zol take kenen arbetn vi a dokter. To otemt tif [*breathe deeply*], git a shmeykhl un zorgt zikh nisht [*smile...don't worry*]!

Vos shaykh [*regarding*] ayer metod fun shtudirn, volt ikh rekomendirt ir zolt haltn fray an ander tsayt in tog tsu shtudirn di "emkats". Shteyt oyf frier, oder rezervirt a sho [*hour*] bay tog tsu shtudirn. Es zet oys, az ven ir shtudirt eyder [*before*] ir leyt zikh shlofn, vert ir tsu nervez, un dos shtudirn in mitn der nakht matert aykh oys [*wears you out*] un iz nisht efektiv. Baruikt zikh [*calm down*] un zol zayn mit glik!

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Tayere khaznte,

Ikh hob zikh aribergeklitn keyn L.A. fun Toronto mit a yor tsurik, kedey vayter ontsugeyn mit mayn tsil [*goal*] tsu vern a film-rezhisor [*director*]. In di ershte 6 khadoshim hob ikh geshafn [*created*] mayn eygenem kurtsn film, vos shpilt in farsheydene erter, gevint prizn un vert gevizn in vos a mol gresere kinos [*movie theaters*]. Me hot mir bald gemoldn [*announced*] andere groyse proyektn. S'hot zikh mir gedakht [*I thought*], az ikh bin shoyn oyfn veg...

Ober fun di ale tsugezogte [*promised*] goldene glikn hot zikh oysgelozt a boydem [*fizzled out*]. Ikh kling on yedn tog tsu di "rikhtike" mentshn un pruv epes bakumen an arbet, ober keyner hot mir dervayl nisht gekent helfn. Ikh vel bald mer nisht hobn keyn gelt un mayne tate-ame haltn, az ikh hob shoyn genug zikh gemutshet [*suffered*] in der shtot un zey viln ikh zol aheymkumen. Ven nor eyn projekt volt tsu shtand gekumen [*if only...materialize*], volt geven in ordenung [*okay*]. Ober es zet oys itst, az alts toyg oyf kapores [*be useless*]. In Kanade arbet ikh vi a doktor (in di fareynikte shtatn tor ikh nisht), un a pozitsye in mayn feld ken ikh itst bakumen in Toronto.

Ven ikh zol zikh umkern [*return*] aheym, volt ikh gefilt az ikh farloz dos vunderlekhe lebn vos ikh hob do oyfgeboyt in L.A. Ikh bin shoyn nisht greyt dos oyftsugebn! Ober, oyb ikh nem nisht on di pozitsye, vel ikh laydn finantsyel. Zol ikh forn oyf an intervyyu? Oyb ikh nem on di arbet, vet mir efsher vern tsu bakvem [*comfortable*]. Vi lebt men

oys eyn lebn, beshas [*while*] me halt an oyg (*un harts*) getsilt [*aimed*] oyf an andern, mayn emese laydnshaft [*passion*]?

Film-rezhisor [*director*] Dokter

Tayerer film-rezh...dokter,

Mazltov oyf ayere gerotene [*successful*] proyektn biz aher! Ikh her vegn a sakh mentshn, velkhe kumen keyn L.A. tsu vern matsliekh [*succeed*] in der film industrye, un gor veynik fun zey hobn aza hatslokhe [*success*] vi ir hot gehat. Oyb tsu vern a rezhisor, azoy vi ir hoft tsu ton mitn lebn, vet eyn yor nisht shatn [*harm*]. Git a trakht vifl tsayt ir hot shtudirt in der meditsin-shul; ikh volt zikh gelozt, tsum veynikstns, khotsh a helft fun azoy fil tsayt [*allow myself at least half...*] ernst nokhtsugeyn ayer kholem [*seriously to follow...dream*].

Deriber [*therefore*] meyn ikh, ir zolt geyn oyf an intervyyu. Se treft zikh zeltn [*seldom occurs*], az a pozitsye gedoyert [*lasts*] nor 4 khadoshim. Oyb ir bakumt di pozitsye, veln di 4 khadoshim aykh dermeglekhn [*allow*] tsu zayn nokh 4 khadoshim in L.A. Ven in Toronto, kent ir lozn fray a gevise tsayt in tog tsu arbetn oyfn film. Halt on vayter [*continue*] dem kontakt mit di L.A.er fraynd un farlirt nisht di farbindung [*lose contact*]. Dermit vet ir nisht vern opgefremdt [*estranged*] funem lebn dortn, un s'vet aykh laykhter zayn ven ir fort tsurik. Ayere khaloymes veln mekuyem vern [*dreams...come true*] oyb ir hot di mut zikh optsugebn mit zey [*devote yourself to them*] mitn gantsn hartsn.

December 4-10, 2009

Tayerer khaznte,

Ikh farbreng [*enjoy*] mit a vunderlekhn man shoynt 3 khadoshim. Er iz gut tsu mir, hot a gelungene [*successful*] karyere un iz beteve [*by nature*] a guter. Er hot afile lib tsu farbrengen mit mayn mishpokhe. To vos iz den di problem? Er hot azoy fil "gevoyneytn" [*habits*], vos geyen mir oyf di nervn. Zayn kol iz zeyer a hoykhs un klingt vi a froyes [*loud...feminine*]. Er shtekt keynmol nisht arayn zayn hemd in di hoyzn [*never puts his shirt in his pants*], ven mir esn in a restoran un zet oys vi a zhlob [*yokey*], dos 'bretl' funem klozet [*toilet seat*] lozt er ale mol in der heykh. Er glet mayn kop, elehey [*as if*] ikh bin a hunt, un azoy vayter. Zol ikh blaybn mit im? Er iz oysergeveyntlekhn [*exceptional*], ober er dergeyt mir di yorn [*annoys me*]! Umruik [*uneasy*]

Tayerer umruik,

Neyn, beser nisht tsu blaybn mit im. Nisht vayl er dergeyt aykh di yorn, nor vayl ir zent nisht genug dervaksn [*mature*] tsu hobn an ernste batsiung [*serious relationship*] mit a man. Oyb nokh 3 khadoshim makht er aykh meshuge tsulib di kleynikeytn, ken ikh garatirn, az ir vet gefinen nokh un nokh 'khesroynes' [*faults*] bay im mit der tsayt. Nisht nor dos – ikh bin zikher, az ir volt gefinen azoyne narishkeytn bay ale bokhrim [*boy-friends*] ayere. Blaybt dervayl aleynt, biz ir filt az ir zent genug 'rayf' [*mature*] ontsunemen azoyne gevoyneytn bay andere.

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Tayerer khaznte,

Ikh zorg zikh vegn koyfn khanike matones [*gifts*] dem yor. Frier flegn mir koyfn zekhtsn matones, eyne far yeder nakht far undzere tsvey kinder. Mir flegn onheybn mit a kleyner matone, un di greste matone hobn mir geshonken [*presented*] di letste nakht. Dos yor hobn mir groyse shverikeytn mit gelt, vi bay a sakh andere mishpokhes. Nokh erger—ikh hob farloyrn mayn shtele [*job*] mit a khoydesh tsurik. Gelt kayklt zikh nisht in di gasn un mir hobn nisht di fondn far 16 matones. Ober ikh vil nisht, az di kinder zoln zayn antoysht [*disappointed*]. Undzere kinder zenen nisht keyn tsebalevete [*spoiled*] un bakumen zeltn matones beysn yor. Vi ken ikh zey tsufridn shteln on oystugebn a sakh gelt?

Farzorgte [*worried*] mame

Tayerer Farz...mame,

Redt zikh durkh mit di kinder far [*before*] khanike, zey zoln nisht zayn azoy antoysht beshas dem yontef. Ir vet zikh efsher khideshn [*be surprised*] vifl zey veysn shoynt. Efsher farshteyen zey aleynt, az di tsayt iz nisht aza gute vayl ir hot farloyrn di arbet. Farzikhert [*assure*] zey az s'iz do genug gelt far alts vos iz neytik—kleyder, esn, bikher far der shul—ober gelt far iberike zakhn hot men nisht itst. Vos shaykh [*regarding*] di 8 nekht fun khanike—zayt shaferish [*creative*]! Mistame ken men gefinen an aktivitet far der gantser mishpokhe yedn oyf der nakht. Kokht latkes tsuzamen, kukt oyf a film in eynem, shpilt in dreydl. Di matone fun farbrengen tsuzamen vi a mishpokhe iz oykh epes vert! A freylekhn khanike.

Secular Jewishness—Why and How - Part I

Dr. Barney Zumoff

When I went to Israel for the first time, some 25 years ago, I, like all Jewish tourists, paid the obligatory visit to the Western Wall. As I traversed the broad, open plaza that abuts the Temple Mount, I felt an unaccustomed emotion that I couldn't characterize. On reaching the Wall, I stretched out my hand, touched the stones, and unexpectedly burst into tears. They were not tears of sorrow but tears of joy.

Here was I, a lifelong non-believer, feeling overwhelming joy at communing with my long-ago Jewish ancestors, feeling a sense of connection with all Jews, past and present. We Jews bandy about the expressions "klal yisroel" and "Jewish peoplehood" quite lightly, but it was only at the Western Wall that I had a sudden epiphany that illuminated what those expressions really mean.

When I continued to follow tradition and placed folded pieces of paper with secret messages into cracks in the Wall, what did I wish for? That my children and grandchildren would always remain good and devoted Jews. If, as was very likely, they would not be observant, then let them at least remain part of the historical and contemporary fabric of Jewish life, let them feel Jewish, let them transmit that feeling to their own children and grandchildren, so that the golden chain of Jewish existence would go on. I didn't then, and don't now, ask myself why I feel that way—it's a deep and atavistic emotion that is rooted in some ancient part of my Jewish brain.

Well, one might ask, just how does a Jew go about feeling Jewish and transmitting that feeling to his descendants? The pious Jew has a simple answer: be observant, follow the Biblical commandments, and live by the halachic laws. And indeed, in the "old home" in Europe, that is how most Jews lived: religion was so closely interwoven with their every thought and action that it was not a separate sphere of activity—it was life itself.

But around the turn of the 20th century, a growing number of Jews in Eastern Europe began to turn their backs on observant Judaism. They felt that it was narrow, provincial, backward-looking, and oppressive; they wanted Jews to partake of the freedom and cultural riches of the rest of the world; they wanted to focus their energies on the social and economic betterment of all people, Jews

included. In a sense, this was an update on the Haskalah (Enlightenment) movement, which had begun about a century earlier in Western Europe and had continued to percolate among Jewish intellectuals ever since.

There were, however, two big differences: The Haskalah movement was taken up principally by intellectuals, while the new one was a mass movement, affecting Jews of all classes, especially workers and other non-intellectuals; also, despite the fact that the followers of the Haskalah were eager to expand their horizons to include the cultural riches of the non-Jewish world, they often maintained their status as observant Jews, seeing no conflict between that and the expansion of their intellectual horizons.

In contrast, the new movement was clearly secular; its adherents simply lost their faith in the Jewish God, or in any God at all, for that matter. Indeed, some of them developed a profound antagonism to religion and anything related to it, and became militant antireligionists. They became secularists, not just secular persons—their secularism became a quasi religion.

That did not mean that those Jews who ceased to be observant wanted to cease being Jewish. On the contrary, they were eager to remain Jewish, but that now required a conscious effort rather than the passive floating with the current that permitted observant Jews to remain Jewish. The nonobservant Jews gradually evolved the concept of "secular Jewishness," a concept that has been succinctly defined by the late William Stern, former Executive Director of the Workmen's Circle, as "living and thinking as a Jew without God."

They created numerous organizations to help them live that kind of Jewish life: the Bund, ORT, the Yiddish Daily Forward, the Zukunft, the Jewish Labor Committee, YIVO, the Congress for Jewish Culture, the Workmen's Circle, the Labor Zionist Alliance, the Sholem Aleichem Institute, the Jewish People's Fraternal Order, and the secular Yiddish schools run by the last four of these. The vast majority of the Jews who immigrated to the United States in the late 19th and early 20th century were such secular Jews, as were the vast majority of Jews

who immigrated to Israel (then Palestine) in its early years. Even today, a very large majority of the Jews in both countries are secular Jews, despite the fact that observant Jews make themselves heard and felt to such an extent that an outside observer might be forgiven for mistakenly concluding that they are the majority of the Jewish people.

A question immediately presents itself: What does the Jewishness of secular Jews consist of, and how do they preserve that Jewishness and transmit it to their children and grandchildren? At the beginning, almost all the secular Jews spoke Yiddish as their mother tongue, and many of them were active Socialists (and some Communists.) Those two commonalities were an important glue that held the secular Jewish community together in the early days, but both of them are disappearing rapidly now. Today, if one finds a Jew who speaks Yiddish as his mother tongue, he will usually be a haredi Jew, not a secular Jew.

Many secular Jews continue their attachment to Yiddish and their efforts to preserve it as a living language, both because of its historical importance as the basis of Jewish culture for the past thousand years and because of its value as a glue to hold the secular Jewish community together. This intellectual and emotional attachment to Yiddish is referred to as “Yiddishism,”

At this point, I want to take a broad historical look at secular Jewishness then and now, over the sweep of history.

In Biblical times, our forebears developed a complete and well-rounded culture, with all the normal components, secular and religious, that were to be found in the cultures of surrounding lands. Religion was important to our Jewish ancestors and informed their lives with compassion, decency, and social justice—ideas that still permeate the Jewish conscience to this day—but it was not the be-all and end-all of their lives.

Indeed, they would scarcely recognize as fellow Jews the present-day haredim, who focus their entire lives on religious observance and pay little or no attention to any other aspect of the life and culture of the lands in which they live, including the land of Israel. To be sure, our ancestors did have a priestly class, but the interaction of the priests with the day-to-day lives of the people was relatively limited; it occurred principally in connection with

worship at the Temple in Jerusalem, largely at the time of the Days of Awe and the great pilgrimage holidays: Sukkes, Peysakh, and Shevues.

After the destruction of the Temple and the subsequent exile, the nascent rabbinical class became dominant in Jewish community life, largely by necessity: Temple worship was no longer possible; secular aspects of life were truncated by the exilic condition, with its immersion in the surrounding, often hostile cultures; and no governmental structure for the Jewish community existed. Into this potentially chaotic situation, the rabbis introduced order and stability.

An example cited by our historians is Yokhanan ben Zakkai, whose establishment of the yeshiva at Yavneh right after the destruction of the Temple is often credited with saving the Jewish people from being swallowed up and consumed by the invading Roman culture.

What about now? Israel, the only totally Jewish land, presents a fascinating mixture of the ancient, pre-Diaspora “total” Jewish culture, including its secular features, and the insular, inward-directed culture of the haredim, which is a continuation of the rabbinically controlled post-Diaspora culture that has dominated the Jewish world for most of the past two thousand years. The great majority of Israeli Jews are secular; neither their outlook nor their behavior is religiously oriented.

Many, perhaps most, of them are deeply conscious of Jewish customs, rituals, and history, but they are able to give these a completely secular cast: they incorporate them into their Jewish self-identification and their way of life, but feel no need to add a truly religious dimension to them in order to feel Jewish. Incidentally, that is a partial answer to the question I raised above: what the Jewishness of secular Jews consists of. Obviously it can be done.

The haredi minority, on the other hand, takes the position that a Jew who is not deeply religious and a follower of halakha is no Jew at all. Not only, they believe, does the secular part of Israeli culture not add anything to Jewishness, but it interferes with and detracts from what they consider “real” Jewishness. This dichotomy of worldviews has been generating heat and conflict from the beginning in Israel, and the struggle is getting worse—perhaps approaching a flash point.

At Der Bay's Website - <http://www.derbay.org/radiolinks.html>

Most Yiddish programs can be heard online in "real time" or have archives of past programs or both

Yiddish Radio Winnipeg - LIST COMPILED BY ROCHELLE ZUCKER - HER WEEKLY PROGRAM

Listen Live Sundays - 2:00-2:30 PM CDT - <http://www.ckjs.com>

Archive

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

Forward Radio Hour - New York

Most recent program - <http://www.yiddish.forward.com/last-radio-program/>

Archive - <http://www.yiddish.forward.com/archivepage/?p=3>

The Yiddish Voice - Boston

Yiddish Voice Website - <http://www.yiddishvoice.com/>

WUNR 1600 AM/Brookline, Massachusetts USA - Wednesdays 7:30-8:30 P.M. EST

<http://www.wunr.com/>

Di Yidishe Sho Paris

Archive - <http://www.yiddishweb.com/Yidishe%20sho.html>

Radio J - <http://www.radiorcj.info/#top>

Australia

SBS Radio-<http://www.sbs.com.au/yourlanguage/yiddish/home/page/in/english>

Radio ZZZ

Choose Jewish Sunday from the "Listen to a Show" drop down menu at the left

<http://www.3zzz.com.au/>

Buenos Aires Argentina

<http://www.radiojai.com.ar/OnLine/>

Mit Lid Un Vort (Shoshana Nejama Szostak) can be heard at the times they are broadcast. Sometimes you can also find a previous episode up on the page.

Naye Khvalyes - Warsaw Poland - Many interesting interviews

<http://www.polskieradio.pl/zagranica/il/news/archiwum.aspx?s=271&k=0>

Radio Sefarad

Radio Sefard in Spain now has a Yiddish program produced by Abraham Lichtenbaum of the Buenos Aires IWO (YIVO)

http://www.radiosefarad.com/joomla/index.php?option=com_content&view=category&id=186&Itemid=215

Yiddish Time - Brussels - Miryam Fuks

Archive - <http://podcasts.radiojudaica.be/yiddish-time/>

Radio Judaica - http://www.radiojudaica.be/documents/R_programmes.html

Radio Shalom - Copenhagen Denmark <http://radioshalom.dk>

Some Yiddish shows are in archive - <http://radioshalom.dk/?m=201003&paged=2>

Although the station is not online there is an interview with Sergio Bengelsdorf - host of the Yiddish Radio program in Kishnev Moldova on Naye Khvalyes

<http://www.polskieradio.pl/zagranica/il/news/artykul108280.html>

Oystsugn fun briv in der redaktsye

My parents just moved into assisted living in the Princeton area and I'm looking for a Yiddish club for them to join. I see Cranbury, NJ on your list of clubs. Please send contact information for the club.

Elyse Pivnick, Trenton, NJ, 609-341-4723

I loved the convention. I loved lighting the candles, singing in the dining room, entertaining the invited elderly, singing at the Holocaust Museum, and sold 14 of the 15 CD's that I brought along. The young lady from the Yiddish Book Center filmed me singing Yankele, and she said it would be put on their Internet. The entertainment was great—we were so very happy to be there. **Cookie Blattman, Tamarac, FL lblattman@aol.com**

You say the closest Yiddish equivalent of the English "doable" is the Yiddish "מעגליך" (meglikh), which is from the German "moeglich" and means "possible". There is a difference between "possible" which may refer to a passive state as well and "doable" which is expressly of an active character. I am not aware of a similar synonym in Yiddish. The closest is a phrase like "men ken dos makh'n" or "es iz tsu makh'n". **Boris Kopit, Rochester, NY**

We did well with our book at the conference and are looking forward to the Jewish Book Fair. We've been interviewed, have a sponsor, and will promote our book at the fair. Two people, from this area, and Harold Ticktin from Cleveland are using the mayases for their Vinkls. Harold was ecstatic when I called him, because I brought two cases to my daughter in Cleveland. **Alva Dworkin, Southfield, MI**

Jerry Gerger and his committee did a fantastic job! We loved the speakers, the break-out sessions, the lavish food, and the wonderful entertainment. The conference was inspirational, and a feel-good time. We returned to Minneapolis and are ready for our 19th year. Remember, you owe me a strawberry soda for finding your meds and your I-pad on the floor under my table in the ballroom at the hotel.:-) **Annalee Odessky St. Louis Park, MN**

Thank you, Fishl, for the October issue of *Der Bay*. You kept me awake late last night reading it cover to cover. I especially enjoyed reading over and over the list of Yiddish words you chose as representing Jewish nostalgia. They melted in my mouth as I repeated them aloud. **Chic Wolk, Los Angeles, CA**

I received the latest *Der Bay* and I cannot tell you how thrilled I was and feel so lost that I cannot partake of the activities, but my heart is there. I turned 94 and volunteer at Touro Hospital (Jewish) once a week. I had a stroke on my right side and have to walk with a walker, but nothing will stop me. I taught a Yiddish class and they want me to start it again. **Tsip Levitov, New Orleans, LA**
Editor's note: Tsip's book is entitled *The Chocolate Traveler*. Known as the "Chocolate Lady", Tsip's book relates her experiences around the world in her search for chocolatiers.

I will plan on attending the next conference in Pittsburgh, as I live in Philadelphia. Do you have notes on the discussions of this past conference?

Rita Ratson, Philadelphia, PA

Editor's note: Rita is head of the Yiddish Department at Gratz College.

Mazl Tov: Mayn tsveyte eynikl iz oykh a meyd, mitn nomen Avery Sophia. Ikh veys nisht vos iz der tsimes mitn nomen Sophia. An ander inyen: ikh hob bakumen a fantastishn "teyp" fun aykh fun Prof. Ornstein. Hot er gemakht andere "teyps"? Mit hartsike grusn un a groysn dank far ayer riziker arbet tsu tseshpreytn undzer yidishe shprakh. **Prof. George G. Katz, Clinical Professor, UCLA**

It was so nice seeing you at the conference. I look forward to the next one in Pittsburgh. Your last issue of *Der Bay* was quite scholarly.

Alva Dworkin, Southfield, MI

I think your readers would find it fascinating to know that here in the mountains of North Carolina we have, for the last 33 years, sponsored a flourishing Yiddish Institute devoted to the Yiddish language and culture. We have attracted Yiddishists from throughout the US and abroad who find the soul of Yiddishkeit in our midst. **Baila Pransky, Coordinator, Charlotte Yiddish Institute, Charlotte, NC, johnbaila@aol.com**

We were so pleased to be at the IAYC conference and look forward to the next one. We enjoyed the Detroit experience, the hospitality, the breakout sessions, dining, entertainment, and to meet such friendly people from all over the US and Canada. It was wonderful. We treasure each issue of *Der Bay*. **Sondra & Harvey Jacobs, Cleveland, OH**