Der Redaktor

New projects and an ongoing networking mark the beginning of this fourth year of continuous publication of der bay.

There has been a substantial increase in email communication. This has been both in the form of requests and in transmitting information.

Professors Joshua and Gella Fishman have completed a year of having articles included in der bay, and we wish to publicly acknowledge their support and positive criticism. Their suggestions and advice have been crucial to our success.

Professor Norman Simms article on Yiddish and Post-Modernism is included. His Jewish Studies Seminar July 10-13 in New Zealand is exciting, as is combining it with a vacation. Application and information are available from your editor.

Professor Eli Katz starts a monthly column on great Yiddish poets. This month features Itzik Manger and "The Patriarch Jacob Meets Rachel".

Professor Norman Miller has an online Yiddish network with over 300 participants. While most are in academia, it is open to others. For no other reason, you should become computer literate. 11

Jan 3 Mon., 1-2 P.M., Berkeley/Richmond Jewish Community Center East Bay Yiddish Folk Chorus, 510-848-0237
Jan 4 1st & 3rd Tu, 7:30 P.M., Berkeley/Richmond JCC, Yiddish Conversation Group, Call 510-848-0237 or 510-644-1245
Jan 5 Weds., Yiddish Classes for Absolute Beginners, all ages, sponsored by PJCC, Workmen's Circle and B'nai B'rith, Instructor, Fishl Kutner, Call 415-349-6946
Jan 5 Wed., 7:30 P.M., Albert L. Schultz Jewish Community Center Yiddish Club, 655 Arastradero Rd., Palo Alto
Jan 5 Wed., 7:30 P.M., Albert L. Schultz Jewish Community Center Yiddish Choristers, Call Lottie 415-941-9066
Jan 6 Thurs., 10:30 A.M., Contra Costa Jewish Community Center Yiddish Club, Call 510-938-7800
Jan 9 Sun., 2:00-4:00 P.M. Marin JCC, Marin Yiddish Club 200 N. San Pedro Rd., San Rafael, Call 415-383-3207
Jan 9 Sun., 5 P.M. Workmen's Circle of N. CA Humanitarian Award Dinner, Honoring Dr. M. Michael Thaler, Past Pres. of the Holocaust Ctr. of N. CA, Prof. Moses Rischin presenter, United Irish Cultural Ctr, SF, Call 415-349-6946
Jan 10 Every Mon., 10:00 A.M., Berkeley/Richmond JCC, Yiddish Folk Players, Call 510-547-6173
Jan 10 Mon., 7:30 P.M., Brotherhood Way Jewish Community Center, Conversational Yiddish, Brotherhood Way,
Jan 11 Every Tues., 4:30 P.M., Yiddish Havurah, S.F. Jewish Community Library, 415-252-1070
Jan 15 Sat. 1:30 P.M., Temple Beth Torah Yiddish Club, Call 510-490-5560 or 510-656-7141
Jan 21 42000 Paseo Padre Parkway, Fremont
Jan 21 42000 Paseo Padre Parkway, Fremont
Jan 23 Sun., 1:00 P.M., Yiddish Song Circle (Usually 4th Sun.) Call 415-681-4747
Jan 27 Last Thurs. of each month, 7:30 P.M., Mame-loshn Yiddish Club, Meets in members homes mid-Peninsula, Call 415-595-3979, or 415-349-6946 (Fishl)
Jan 28 Goldin's Kum Sitz, Sat., 6-10 P.M., Marin JCC, San Rafael, Singing & Dancing, Potluck Dairy, Call 415-479-2000
Jan 28 Svie-Leyenkrayz, Meets in Members' Homes Sundays, 2:00 p.m., Advanced Reading Circle, Call 510-886-1888
internatsionalaler kalendar

Jan
3 Mon., 5:00 P.M. Yiddish Culture Soc. of Jerusalem every Mon. except Aug., 10 Rechov Sholom Aleichem, Call 02-712-218
3 Every Mon., 6-8 P.M., Workmen's Circle Chorus, NYC, Call 800-922-2558
3 First Mon. of each month, 1:30 P.M., The Yiddish Circle, JCC, La Jolla, CA, Call 619-458-1302
5 Weds., 2:30 P.M., Kadimah Meeting, Leo Fink Hall 7 Selwyn St., Elsternwick, Australia, Call 61-3-523-9817
6 Thurs., Third Annual Jewish Film Festival, Soref JCC, Call 305-792-6700.
7, 21 Fris, 10:00 A.M., Leyen Krayz, West Palm Beach, FL, Call Troim Handler, 407-684-8686
8 Every Sat., 7:30 P.M. Yiddish Culture Club of Los Angeles meets at 8339 W. 3rd St A Los Angeles, Call 213-275-8455
9 Sun., 10:00 A.M. Second Sunday, Minneapolis, MN, JCC Yiddish Vinkl, Call 612-377-5456
9 Sun., 5 P.M. Workmen's Circle of N. CA

Saskatoon Becomes the Newest
Canadian City added to TYN List

The Yiddish Network's (TYN) newest contact is Anna Gersher of Saskatoon, Saskatchewan. Since the next Yiddish Club Conference is being held in Canada, this addition is even more significant.

Anna was born in Moldova, USSR and wrote that a small group was going to meet for the purpose of possibly starting a Yiddish club. Presently there is no organized Yiddish activity. She will be reporting on its results.

We are still searching for a contact in Regina. Both Regina and Saskatoon have a Jewish population under a thousand.

Other cities for which we need an immediate contact include: Edmonton, Halifax, Hamilton, Kingston, and even Quebec City (-:)

The database of key Canadians numbers 100, and our current Canadian TYN list now stands at eleven. They are in:

Calgary
Dundas
Kitchener
London
Montreal
Ottawa
Saskatoon
Toronto (Willowdale)
Vancouver
Victoria
Winnipeg

Canadians may receive the names and addresses by sending a self-addressed stamped envelope (SASE) to our Toronto contact Sylvia Lustgarten at 4600 Bathurst St., Willowdale, ON M2R 3V2.

Subscribers to der bay, who are traveling to Canada, may receive this list from the editor by sending a request and including a (SASE).

Remember that the contact for the Yiddish Club Conference in Toronto, and also the Canadian representative on the International Yiddish Club Committee, is Bess Shockett at 303 Joicey Blvd., Toronto, Ontario M5M 2V8 CANADA.

Editor: It is imperative that you check information in any Calendar of Events. Please notify the editor if you have or find, a change, error, or discrepancy. Decisions for the inclusion, in the calendar, are judgmental. Fairness is used to cover as many groups as possible. No claim is made to the accuracy and no responsibility is assumed.
Itzik Manger (1901 -1969) was born in Czemowitz, Rumania and died in Tel Aviv. He was brilliantly sensitive to language, and exploited both folk and popular speech with wit and originality. This poem is representative of a genre which Manger invented, and which essentially remained his own.

It's late in the evening. Bedraggled, The patriarch plods his way. "There is the well--the one to the left. That's it certainly." He checks his pocket bible... It's clearly written, "There." In that case, what's the matter? Why isn't the girl here?

She comes, the pitcher in her hand, She runs. "Ah, what a girl." More lovely than the bible says— Indeed, a perfect jewel."Bon soir, my pretty mademoiselle, I am an étranger, That is...perhaps...vous comprenez, I mean...I'm not from here.

However, Miss, I'm said to have An uncle hereabouts. It may be he's well known to you..." Vous comprenez, no doubt.

His name is Lavun...c'est à dire, He's not just anyone. He's said to be a millionaire By all the folks back home.

"Laban Harami happens to be No one but my papa..." "Then Mademoiselle unless I'm wrong You are my cousin Ra--"

"And you are Jacob, mon cousin." She blushes by the well, While Jacob, in his secret heart Thinks, God she's beautiful.

Each takes the other by the hand. A cooling evening wind Swirls them in a firm embrace One moment and is gone.

Translated by Leonard Wolf
Yiddish and Post-Modernity
by Norman Simms

The idea of bringing together the post-modernistic concepts that are rocking the established principles of history, literary theory and philosophy and the subjects of Yiddish and Yiddishkeit may seem to target the speakers of Yiddish and the bearers of its culture as central to their efforts to find a Final Solution to the Jewish Question.

Yet in spite of, as well as because of, both of these negative aspects to the problem, the situation of Yiddish—language and culture—becomes a good point of focus for the new ways of seeing, thinking, and speaking that go under the name of post-modern. Why should this be so? And what moreover is post-modernism?

Let me answer the second question first in a way which fits this format we are writing in. To be post-modern means to have become sufficiently detached from-objective, perhaps; uncomfortable, certainly—a whole suite of points of view, mind-sets, and linguistic behaviours that are “modern”. More and more people today find that what they had grown up with as unquestioned, natural, normal, traditional assumptions are experienced as questionable, artificial, abnormal, and unstable. Philosophers and theorists see that our “modern” world has been a construct of relatively recent origins, perhaps no older than the mid-to-late seventeenth century; and that the institutions, habits, and discourses of modernity no longer fit the realities of the universe we inhabit at the close of the twentieth century.

This feeling of detachment and discomfort is called post-modernism. It is not a new set of stories, a new catechism of dogmatic beliefs, or a new series of images. There are “fundamentalists” who are reconstructing such stories, beliefs, and imagery, and calling them traditional, natural, and true. They are engaged in denials, distortions, and delusions, and are unwilling to accept the conditions of post-modernity as an opening to new human growth.

We can ask how Yiddish as a language and a culture fits with this sense of alienation and discomfort. It can be seen, on the one hand, as a fundamentalist reaction against post-modernity, insofar as there are people who wallow in guilt and nostalgia for the lost worlds of their grandparents and the destruction of East European Jewry by Hitler and Stalin; they retreat into a Yiddishkeit which negates the modern world by constructing a sentimental and/or superstitious other world. This response to modernism is not what I deal with in this paper.

There is another response, far more dynamic. It can be seen in the development of Yiddish as a university subject: the study of language, literature, and culture, with all the backgrounds in history and religion necessary to flesh out the academic approach. It can also be seen in the renaissance in Yiddish writers and performers, from novelists and poets through klezmer bands and badchen. What this more dynamic response indicates, to me, is that Yiddishkeit always has been far richer, stronger, and more central to the Jewish experience of Europe than has been generally recognized.

What the post-modernist perspective does now is to make it possible to see that what we have been given as traditional Jewry, or rabbinical Judaism, as the age-old inheritance of our people, is not quite what it seems. The curricula of the yeshivot, the contents and order of siddurim, the customs of our holidays, and the appearance of our men and women in the images of shtetl and ghetto are constructions of the modern world, that is, creations—sometimes deliberately so—made in response to the emergence of modernism in Christian Europe from the mid-seventeenth century onwards. Whether taken in the form of the Mitnagdim, the Hasidim, the Maskilim, or the so-called assimilationist or Yiddishist, the kind of Judaism that was constructed during this period is not older than 250 years. Its bits and pieces, its texts, its constituent ideas—they all, of course, are much older: but not the ensemble, not the whole picture.

New elements are there, drawn from—or even imposed by—modern “secular” European institutions; but in a more significant way. Many older elements are dropped out because they were deemed to be embarrassingly disorganized, superstitious, or not conforming to the images of self which Jews as individuals and groups wished to project into the modern world. This new set of self-images which is what modern Judaism thinks of as traditional centres on the life of the synagogue, the yeshiva and the authority of the rabbi and his texts, with children, women, and the am ha’aretz as a peripheral band of nostalgic, comical and sentimental folk. This modern Judaism is serious and its intellectual content profound and dense. Yiddishkeit, in this construction, could thus be easily sloughed off; although, of course, everyone was horrified to find that it was snuffed out by the horrors of pogroms and purges. The value of the Yiddish language is seen, in this perspective, as limited: it was a temporary vehicle for carrying along Jewish values where and when people were not educated enough to engage in the central activities of Hebrew learning. Yiddishkeit itself, warm and cozy as it is conceived, was not worth preserving, once avenues to assimilation were open, or Zionism offered an escape route into the safety of the Land of Israel.

Once we see Yiddish as something other than an expendable nostalgic aura or a temporary matrix of unintellectual preservation, we re-picture the
whole history of Jews and Judaism in Europe. If we start to see that rabbinic Judaism was an archipelago of elitist islands set in a sea of popular Yiddish culture, and that this Yiddish culture itself was not merely popular in a pejorative sense but in a sense of sustaining the heart and soul of the whole Jewish people, then we can focus on a Judaism that is more dynamic, various, and creative than is usually thought of. This is a Judaism where there are intelligent, active women poets and narrators, whose prayer books, dream books, and personal histories are not the flotsam and jetsam of a drying culture. We find a Jewish culture that promotes the visual and the performing arts, in so-called folk-weaving and carving, in purim shpiels and other dramatic events, and in a personal deportment that exhibits itself in an eclectic array of clothing styles. We find that Yiddish engages with the local Christian cultures—courtly, ecclesiastical, urban—in a selective and creative way, with Yiddish troubadours, Yiddish theologians, and Yiddish lawyers and statesmen.

The language itself is not a jargon or a mere Judeo-German dialect, but something richer, fuller, and more aesthetically expressive, growing and changing from its earliest appearances in the ninth century through to its flowering in the great novelists of the late nineteenth century. It is a language which is subtle and supple, more than a series of insults and diminutives that stand-up comedians have made it in America, capable of delicate poetry, detailed descriptions, and tragic dignity.

Post-modernism finds in the re-discovery of Yiddish language and culture a way of holding on to Judaism when, in its Hebraic and rabbinical forms, it is losing its grasp on people drawing away from modern Angst and the false-consciousness of fundamentalism, nationalism, and despair. This is not to say that the rabbinical tradition is wrong or even false, no more than to say that other traditions, such as Ladino, Yemenite, Moroccan or Bene Israel are incomplete, distorted or wrong. It is to say, instead, that Yiddish is one of the many Judaisms possible, and in itself contains the essence and the seeds of many Judaisms to come; insofar as Judaism is the historical and human construct, and Jews the People of Israel and their understanding of the Sacred Books the eternal heart and soul of the nation and civilization of Israel.

Editor’s note: Dr. Norman Simms teaches at Waikato University in Hamilton, New Zealand. He is the literary editor of Rashi, the Anglo-Jewish newspaper of New Zealand. A native New Yorker, Dr. Simms has been in NZ for over twenty years and is The Yiddish Network contact for New Zealand. He spent 3 days this summer visiting us after presenting a paper on Post Modernism at a conference in England.

PAC 4: BAR ILAN

The Rena Costa Chair in Yiddish was established ten years ago at Bar Ilan University to help preserve the Yiddish heritage. It is now the largest center in the world for university study of the Yiddish language and literature and for the study of Yiddish art, music, and theater. Courses in which over 140 students are enrolled in a variety of programs, lead to B.A., M.A., and Ph.D. degrees in Yiddish.

Emphasis is placed on training Yiddish teachers for Israeli schools. Today, with the encouragement of the ministry of education, over 3,000 pupils in 53 Israeli schools study Yiddish and its culture. Interestingly, many of the students and teachers are of Sephardi origin. The teacher training courses are the main program for teacher certification in Israel.

The Chair offers courses to non-matriculated students and invites overseas students and senior citizens who wish to learn about the Yiddish Heritage.

The summer students studied Yiddish literature and, in their free time visited Beit Sholom Asch, Beit Sholom Aleichem, and Beit Leivick.

Graduate students enrolled in the Ph.D program are required to submit all papers and Ph.D dissertations in Yiddish.

Courses offered this year are:
- Intro to Yiddish Literature Through tho Ages
- Two Poles—Knighthood Lit: Ethical Lit in Yiddish
- Yiddish Literature In the Soviet Union
- Beginner’s Yiddish
- Beginner’s Yiddish (Group A)
- Beginner’s Yiddish (Group B)
- Advanced Yiddish
- Majoring In Yiddish
- Intensive Yiddish Language
- Beginner’s Yiddish
- Beginner’s Literature
- Modern Yiddish Poetry In the U.S.A.
- Guided Reading of Works of Mendele Mocher Seforim
- Agnon & his Contemporaries Between Hebrew & Yiddish
- Eretz-Yisrael & Redemption in Leivick’s Poetry
- From Purim Spiel to the Modern Theater
- Yiddish Lit in Israel From Papernikov to Sutzkiver
- Guided Reading
- Universal & Jewish Motives In Works of Peretz & Sholem Aleichem
- In-Service Workshop for Yiddish Methodology
- Modern Jewish Lit: Fathers of the Modern Story
- Folklore The Yiddish Lyric in the Ghettoes
- The Yiddish Lyric In the Theater & Cinema in the US
- Yiddish Language Relating to Folklore, Research of Proverbs & Idioms
- Chairs Departmental Colloquium

For additional information contact
- Prof. George Cohen in NY (212) 337-1270 or
- Prof. J. Bar-El in Ramat Gan, Israel
- Telephone 972 (03) 531-8360
Our library carries basic Jewish and Yiddish references (dictionaries, encyclopedias, and the like); resources in history, philosophy, Jewish and Yiddish literature, music and art; children's materials, and more.

The Workmen's Circle Culture & Education Department
45 East 33rd Street (Between Park & Madison)
New York, N.Y. 10016
(212) 889-6800

Our Resource Center eagerly accepts donations of books of Jewish interest in any language. They will be put to use as resource materials in our Library or made available to Jewish students and bibliophiles at our Book Fairs. We will pick-up donations of more than 75 books in the Metropolitan New York area.

Call 212-889-6800, ext. 285 for details.
Books
Freud un Fargenign  Apr

Calendars
Internatsionaler Kalendar  Monthly
San Francisco Kalendar  Monthly
Yiddish Poets' Yortsayts  Nov

Clubs/Vinkln/Leyenkrayzn/Classes
Yiddish Tish at U.C. Berkeley  Oct
Other Yiddish Reading Circles  Oct
Yiddish for Absolute Beginners  Dec

Conferences/Conventions
Call For AAPY Papers  Mar
First International Yiddish Club Conference May 29-June 1  Apr
Assn. of Jewish Libraries Annual Convention  May
Historic Conference  Sept
The Second Yiddish Club Conf.  Sept
Jewish Studies Seminar in N.Z.  Nov
Yiddish Club Conference Update  Dec

Editorials
Der Redaktor  Monthly
Upgrade, Upgrade, Upgrade  Oct

Exhibits
Important Shtetl Exhibition  Opens at Magnes Museum  Oct

Film Reviews by Van Wallach
No Quarrel with the Quarrel  Jan
The Way It Was  May
The Golem Rides Again  Sept
Laughing and Crying  Oct

Klezmer/Music
Klezkids  Feb
International Klezmer Festival  Mar
Yiddish Music: Who And Where  Mar
"Poldek": A Klezmer From Galicia  Apr
The Last Klezmer  Nov
Fifth Annual Klezmer Mania  Dec

Letters to the Editor
A Letter From Pasadena  Mar
Prof. Marvin Zuckerman  Apr
Oytsugn fun Briv in der Redaktsye  May
Oytsugn fun Briv in der Redaktsye  Oct
Joel Rubin & Rita Ottens  J-A
Michael Alpert  Nov

Lists
The Yiddish Network  Jan

Organizations
Yugntruf Leads the Way  Feb
Kadimah Cultural Ctr & Natl Libr  Mar
The Stanford Hillel Library  Nov

People
More Yiddish in Florida  Jan
Memorial to Peretz Miransky  Sept
Malka Heifetz Tussman  Sept
Where Are You?  Oct

Places
Yiddish in Winnipeg, Canada

Project: Accredited Courses (PAC)
PAC 1 Univ. College London  Sept
PAC 2 Ohio State University  Nov
PAC 3 Columbia/YIVO  Dec

Publications
Jewish Arts Etc.  May
Naye Vegn: New Directions  Apr
Yiddish Women's Lit. Network  Mar

Radio
Joys of Yiddish: Short Wave  Feb

Transcribed/Transliterated Skits
by Edward M. Goldman
Farvos Shlang Krikht Oyfn Boykh Jan
Farvos Keyn Hot A Tseykhn Oyf Zayn Shtern  Feb
Farvos Lot's Vayb Iz A Shtik Zalts Gevorn  Mar
Farvos Got Hot Avrom Gerufn 'Avraham'  Apr
Farvos Got Hot A Regn-Boygn Gemakhat  May
Farvos Ale Felker Redn Nit Dos Mame-Loshn  J-A
Schedule of Goldman Skits: O-D

Yiddish: Profs Gella & Joshua Fishman
Mit Yidishe Oysyes  Monthly
Peysakh, Peysakh  Apr
Zun in Himl  J-A
Rosh Hashona—Folksvertlekh  Sept
Der Lulav un der Esrog  Oct

Back issues $2 each, and a self-addressed stamped envelope. Two issues per envelope. Address to der bay 1128 Tanglewood Way, San Mateo, CA 94403. Make checks payable to Peninsula JCC.
Shlemiels, Shlimazls
& Azoy Gor

While every effort must be made to have our readers stress Yiddish and not transliteration/transcription (t/t), there is a place for good material for those not able or willing to read in Yiddish. The paucity of available t/t material using the YIVO Standard has been the problem.

Ruth Levitan is a master at this technique, for her books use the standard flawlessly. What makes her books recommended so highly is the vocabulary for each story found at the end of each story. This is much more helpful than placing all of the vocabulary at the back of the book. The stories are very short and lend themselves as reading material for club meetings.

These gems are follow-ups of her popular, A Sheyner Gelekhter & Heymish.

Ruth can be contacted at 251 Arkansas Drive, Brooklyn, NY 11234

A Letter from TYN Contact in Amsterdam
Jack Wiegman

You haven't heard from me for a while, but this doesn't mean that I haven't been active.

Firstly, attached is a list of singers and musicians in the Netherlands which has been accumulated. The Klezmer list is not yet complete. I'm approaching someone in Nijmegen, The Netherlands, who has compiled a list of Klezmer.

Also attached a programma of the second Jewish music festival from 11 till 14 december. The festival is again organized by Fortissimo. Their phone number is listed if you wish to have information. As you can see a number of American singers is participating.

In one of der bays I saw a call for Mrs., Willie Bril. She is listed as one of the singers. She also teaches jiddish. In fact she is my teacher.
Professor Eli Katz's new monthly column has already received a very positive response. Again Professor Katz features another poet, Avrom Reisen. The format is to have the poem in Yiddish, English and transliteration/transcription. This is truly a wonderful learning and/or teaching tool. Di Fraynd fun Yidish Studir Grupe in Toronto has a well-done program which has Reisen's beautiful poem, Gebet.

This month's issue is geared to Yiddish clubs and as such programming aids is emphasized. Edward Goldman's skits have been performed by many groups. This month's take-off is on the biblical story titled, Farvos Kenig Akhashverish Hot Oyfgehongen Homan Onshiot Mordekhay.

Meyer Zaremba returns with a humorous article, "The Freudian Side of Jewish Expressiveness". You will find that this article is both informative and will tickle your funny bone.

Periodically, excerpts of your letters are printed in der bay. In Oystsugn fun Briv in der Redaktsye. This month the letters are particularly interesting and show a cross-section of our reader's needs and likes.

The Washington DC Area again is the sight of a remarkable Yiddish program. Be sure to see the article on the back page--superb international talent.

Regular subscribers receive der bay monthly (10X a year), others periodically to keep an updated and accurate mailing list.

Compiling, updating and distributing lists of Yiddish teachers, Yiddish clubs/groups, Klezmer bands, computer mavens, radio announcers, etc. is an important function of der bay. Any one of these lists is available free to subscribers who send a SASE.

Der bay is your clearinghouse for teaching positions, programs, and gigs. There is no listing charge. Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, is your editor. Use the home phone (415) 349-6946. E-mail address is fishl@well.sf.ca.us. To be listed, send Fishl a self-addressed stamped envelope (SASE). Kindly make checks for der bay's support payable to Peninsula JCC (PJCC), and send it and all mail to the editor.

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**S.F. Kalendar**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event Description</th>
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<tbody>
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<td>Feb 2</td>
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<td>Feb 5</td>
<td>Sat., 7:30 P.M., Klezmerfest, California Klezmer &amp; Ellis Island Klezmer Band, Arlington Community Church, Kensington, Call 510-525-6799</td>
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<tr>
<td>Feb 6</td>
<td>Sun., 2:00-4:00 P.M., Marin JCC, Marin Yiddish Club, Call 415-383-3207, 200 N. San Pedro Rd., San Rafael</td>
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<td>Feb 7</td>
<td>Mon., 1-2 P.M., Berkeley/Richmond JCC E. Bay Yiddish Folk Chorus, 510-848-0237</td>
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<td>Sun., 1:15 P.M. Workmen's Circle Every 2nd Sun., SF JCC, Call 415-349-6946</td>
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<td>Feb 14</td>
<td>2nd Mon., 1:00 P.M., The History of the Yiddish Theater, Meyer, Halpern, Montefiore Sr Ctr., SF, Call 415-292-1261</td>
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<td>1st &amp; 3rd Tu, 7:30 P.M., Berkeley/Richmond JCC, Yiddish Conversation Group, Call 510-848-0237 or 510-644-1245</td>
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<td>Feb 15</td>
<td>Every Tues., 7:00 PM, at San Francisco JCC, Jewish Folk Chorus, 3200 California St., S.F., Call 510-533-3903</td>
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<td>Feb 16</td>
<td>Wed., 1-3:30 P.M., Guest Presenter, Ruth Levitan, Peninsula JCC, Belmont, Yiddish Reading Circle, Call 415-591-4438 or 349-6946 (Fishl)</td>
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<td>Feb 17</td>
<td>Th, 2:30 P.M. Ruth Levitan author, humorist, and storyteller, Contact Susan Kroll, 415-292-1264</td>
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<td>Feb 19</td>
<td>Sat. 1:30 P.M., Temple Beth Torah Yiddish Club, Call 510-490-5560 or 510-656-7141</td>
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<td>Feb 26</td>
<td>Sun., 1:00 P.M., Yiddish Song Circle 285 Buckingham Way, S.F., 1:30 P.M. (Usually 4th Sun.) Call 415-681-4747</td>
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Svive-Leyenkrayz, Meets in Members' Homes Sundays, 2:00 p.m., Advanced Reading Circle, Call 510-886-1888
THE FREUDIAN SIDE OF JEWISH EXPRESSIVENESS
By Meyer Zaremba

When I get together with friends who share my background we often reminisce about years spent growing up in the tenements and the common threads that run through our experiences as children of Yiddish-speaking parents. One of these threads was the adult world’s capacity for instant generation of an ‘expression in reaction to any situation:

If my mother wanted to comment on the never-ending tribulations in dealing with a fool, she’d say:

A toytn baveyn men zibn teyg, a nar dos gantsch leybn.
(You mourn for the dead seven days, a fool for your entire life.)

If my father was prodded “to make sacrifices for the common good” but suspected the prodder wasn’t doing very much himself, he’d counter with:

“Ahf yenems tokhes iz gut tsu shamysn.”
(It’s good to whip somebody else’s behind.)

If my aunt wanted to criticize somebody who was putting on airs, she’d announce:

“Zee meynt as zee pisht boyml.”
(She thinks she urinates olive oil.)

If my uncle became frustrated by a person who wouldn’t accept the "wisdom" of his arguments, he’d strike back with:

“Gib tsu farshteyn a sores dem tam fun biyeh!”
(Explain to a eunuch the taste of intercourse!)

If the "boarderkeh" lashed out against one who wronged her, she’d cry:

“Men zol dir tsukleybn tsum vant vee a luakh un yedn tog zol men fun dir aropraytn eyn shtik.”
(May you be affixed to the wall like a calendar and every day have one piece torn from you.)

All of the above are examples of Yiddish expressiveness that have 3 things in common. They all express varying degrees of hostility and/or ridicule. They are all funny. They are all in harmony with theories advanced by Sigmund Freud.
In 1905 Freud published, JOKES AND THEIR RELATION TO THE UNCONSCIOUS. Using many “Jewish anecdotes of deep significance” that he had been collecting, Freud analyzed them and came to certain conclusions with regard to the purpose served by joking:

“A joke will allow us to exploit something ridiculous in our enemy which we could not, on account of obstacles in the way, bring forward openly or consciously. They [jokes] make possible the satisfaction of an instinct (whether lustful or hostile) in the face of an obstacle that stands in its way. They circumvent this obstacle and in that way draw pleasure from a source which the obstacle had made inaccessible.”

Freud’s, humor serves a very important purpose. It relieves one of tension; it releases one from inhibition. The “censor” which is Freud’s term for the internal inhibition which prevents us from giving rein to many of our natural impulses, must be outwitted if we are to be permitted to give expression to our hostile impulses, our malicious impulses, our sexual impulses, and, says Freud, this outwitting of the “censor” is effected through humor. It is in the light of these theories that the Freudian side of Jewish Expressiveness becomes clear.

YIDDISH EXPRESSIONS ARE MINIATURE JOKES! Not only are so many of the techniques (play on words, bewilderment and illumination, double entendres, diversion of train of thought) described by Freud as providing the underpinning in joking present in JOKES, but evidence of these same techniques are so often present in Yiddish Expressiveness.

YIDDISH EXPRESSIONS ARE FUNNY! They are, biting, sarcastic, belittling, ironic, hostile. They are used as “shtokhs” (shots) and “grizhes” (grating gnaws) with which to put adversaries in their place. It is the humor with which these arrows are directed towards targets that make them “acceptable” even to the targets themselves.

The wit with which Jews expressed themselves made possible the sarcasm directed to those in “high stations” and, even, towards God Himself:

“Der rebbe iz groys ven er hot asakh kleyneh yidelakh.”

(The rabbi is a giant when he is surrounded by dwarfs)

“Gotenyu, helf mir tsu oyfshteyn; faln ken ikh aleyen.”

(Dear God, help me to stand; I can fall down by myself.)

The cleverness with which Yiddish Expressions are constructed allowed for the verbalization of cynicism and skepticism about our cherished values and beliefs:

“Di toyrekh laykht, di toyrekh brent, ober varemen varemt der kerbel”

(The Torah illuminates, the Torah burns, but warmth is provided by the ruble.)

“Vos toyg khokhmeh az narishkayt gild.”

(What’s the good of wisdom when it’s foolishness that succeeds.)

“Ven a nes treft zikh vayst oys az siz nisht a nes.”

(Once a miracle happens it proves it’s not a miracle.)

It is the wit with which it is fashioned that allows (at least in some quarters) for the acceptance of sayings with sexual overtones. The following will, probably, elicit a smile instead of reproach because they are “funny”:

“Az der mentsh iz umetik lozt der kleyner oykh arop dem kop.”

(When a man is sad his “little one” also hangs its head.)

“A kurveh git nit oyf kredit vorum ir gesheft iz nor oyf a minit.”

(A whore does not give credit because her business is open only for a minute.)

Sigmund Freud asserts that jokes serve a very serious purpose. It is my contention that Jewish Expressions deserve an honored place alongside Jewish jokes. THEY ARE JEWISH JOKES!! They are an integral part of the much proclaimed whole called JEWISH HUMOR. They are entwined with our Self-Assertiveness, our Self-Preservation, our Survival-Through-Laughter in a succession of hostile environments.

Editor’s Note: Meyer Zaremba’s humorous book, Freud un Fargenign, was reviewed in the April 1993 issue of der bay. He can be reached at 6406 Pointe Pleasant Cir, Delray Beach, FL 33484. Meyer is a performer in great demand, and also teaches at Elderhostels. He’s one funny man!
Abraham Reisen

Abraham Reisen was born in White Russia in 1876 and died in New York in 1953. In addition to poetry he wrote stories and sketches which with a fine and delicate sensibility portrayed the Jewish life of his transitional period both in Europe and in America.

ドロית פן דער צווקנופס
Future Generations

Future Generations, Brothers yet to come,
Don’t you dare
Be scornful of our songs.
Songs about the weak,
Songs of the exhausted
In a poor generation,
Before the world’s decline.

We were all imbued
With the idea of freedom,
Yet sang songs about it
With voices lowered.
Far from our good fortune
We met at night, in darkness,
And worked at building bridges
In secrecy.

We hid from the foes
Who lay in wait for us,
And this is why our songs
Resonate with grief,
And have a dismal longing
And a hidden rage
In their warp and woof.

Leonard Wolf

Selection and Latin-Alphabet transcription by Eli Katz
Farvos Kenig Akinsonshish Hot
Oyfgehongen Homan (Haman) Onshtot
Mordekhay
A Komishe Biblishe Stsene
fun Edvard M. Goldman

nakht tsu diskutirn vos tsu tun mit dos gelt vos in mitn miting, tants dayn fokher a por vitsn, vi du host geton in Amerike bay Minski's, dayn meylekh [king] fun burlesk.

Vashti: Du darfst nit demronen mikh vu du host mikh ershtns gezon. Du host a "Pigmeylion" geton oyf mir, un ist vil ikh fargese di teg fun mayn shande [shame]. Es past nit az an emese kenigin halt zikh vi a burlesk kven [queen]. Hostu nit gehert vegg "Vimen 's lib"?


Vashti (zingt) "Eyn fun di teg vestu benkn nokh mikh, honik". Bay, bay, kenig Akhash-Tsores .


Homan: Du bist a dzheni [genius]. Fun itst on bistu mayn premier [prime minister].

Narator: Homan fitl keyn Alaske, treft a froy aln gas.

Homan: Ikh zukh a psule mitn nomen---


Narator: Homan klap oyf der tir fun a kleyzem iglu [igloo].

Mordekhay: Keyner nishto in der heym.

Homan: Ikh zukh Ester, di barimte psule. Mayn kenig, Akhashverus, vil khasene hobn, mit ir.

Narator: Modekhay efent di tir.

Homan: Ot iz, a matone, a Dzihi-i [G.E.] fridzhider

Mordekhay (in a zayt): Dos darf ikh vi a lokh in kop. [Tsu Ester]: Ester, mayn yosem [orphan], mayn plimenite [niece], vilstu zayn di kenigin [queen] fun eyl [oil] in Mizrekh [East]?

Ester: Farvos nit? S'iz beser vi a kenigin fun ayz in Alaske. [Tsu Homan]: Mayn feter muz mitforn mit mir, er muz zayn mayn baleyter [chaperon].

Homan: Nu, meyle, breng mit dir dayn hit-hunt [Watch dog].

Ester: Hit zikh, mister khokhem; mayn feter Modekhay ken nit nor biln [bark], er ken oykh baysn.

Narator: Zey liyen keyn Persie. Akhashverus un Ester hobn Khasene.


Akhash: Genuv mit dem kunkl-munkl (monkey business). Vos ken ikh tun far dir?

Ester: Shtel mayn feter oyf dem keniglekhn (royal) peyrol, Gib im arbet, vos nor du vilst.


Mordekhay: Ikh vel farmaskim [disguise] zikh mit a falshe noz, vi Graucho Marks, un a hilt in hant.

Akhash: Vifil, gelt du shnorst ayn veln mir tsuteyln [split], fuftsik-fuftsik.


Narator: Modekhay iz avek. Er zetst zikh bay di toynem. A froy fregt im:

A froy: Sholem groyse noz.. Makhstu a lebn fun dem?

Mordekhay: S'iz shver tsu zayn a betler [beggar]; ikh krig a bist gelt, un a sakht tisk, tisk.

Di froy: Tisk, tisk.

Narator: Di froy iz avek. Tsvey stuard s [stewards] funem konig, kumen tsu Mordekhay

1st Stuard: Nu, Modekhay, vilstu fardinnen [earn] an umerlekhn [dishonest] shekel?

Mordekhay: Farvos nit? Vos iz di arbet?


Mordekhay: Vifil vet ir mir btsoln?

Homan: Oy, oy, genug mit aza bohe mayse. Du vil nit beygn zikh tsu mir oyf beyde kni?

Mordekhay: Nit oyf eyn kni, du ateist [atheist], du.

Homan: Meshugener yid!

Mordekhay: Treyf-esendiker goy! (Er brekht oys).

Narator: Homan iz avek tsum tenig.

Homan: Almekhtiker tenig, ikh kush dayne hent, dayne fis, dayne---

Akhash: S'iz tsu kalt mayne hoyzn aroptsutsi.

Homan: Veystu az Mordekhay iz a glat kosher yid?

Akhash: Nu, vos den?

Homan: Di yidlekh farmogn [own] ale benk, ale delikatesn kromen [stores], ale radio stantsies, ale---

Akhash: Di yidn hobn gut gesheftn kep. Vos vilstu fun mayn lebn?

Homan: Loz mikh konfiskirm [confiscate] ale yidishe gesheft, farkoyfn zey tsu unzeray layt, un ikh vel dir gebn ale gelt derfun. Oykh, morgn vil ikh oyfhenen Mordekhay, der tsore makher, tsvefl a zeyer bay tog.

Akhash: Opgemakkht [agreed].


Ester: Ikh hob gezan di tlie [gallows] far dem shlos. Vemen vet men oyfhenen?

Akhash. Mordekhay, der tsore makher.

Ester: Hostu fargesn? Er iz mayn feter, der man vos hot dayn lebn geratevet fun di tsvey stuards.

Akhash (klapt di hant oyn kop): Itst dermon ikh zikh. Vos zol ikh tun?

Ester: Poshet [simple]. Heng oyf Homan anshtot mayn feter.


Ester: Mir veln a sude [feast] makhen, ale yidn veln esn Homan-tashn, un di kinder veln shpiln dreidlakah.

Akhash: Un Homan un zayne zin veln langzam dreyen zikh in vint.

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Ed Goldman is at 43 W. 32nd St., Bayonne, NJ 07002
The publication schedule for Ed's skits was in the Oct., Nov., and Dec. issues. The remaining skits and dates are:

- Why Moses and the Jews Wandered 40 Years
  and 1 Minute 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

Skits are available also in English. Paid subscribers may receive published skits by sending a SASE (Max. of 3, please)
"Yiddish Round the World"

This is the theme for the Seventh Biennial Yiddish Culture Festival, sponsored by Yiddish of Greater Washington, and to be held on Sunday, March 13, at Congregation Emanu-El of Montgomery Co.

"It is our intention to survey the resurgence of Yiddish in the U.S. and in countries all over the globe." With such an ambitious undertaking it requires a truly international array of presenters. Eight countries are represented. They include:

- Argentina: Peysakh Fiszman
- Australia: Bobbi Zylberman
- Canada: Prof. Eugene Orenstein
- France: Dr. Jonathan Boyarin
- Israel: Dr. Gershon Winer
- Mexico: Dora Arias
- Russia: Mikhail Krutikov
- U.S.A.: Miriam Hoffman

Entertainers will be Prof. Michael Wex and the Capital Klezmers. Prof. Wex is a humorist and raconteur. Those who attended the First International Yiddish Club Conference will truly remember the memorable performance of vocalist Frieda Enoch and her Capital Klezmer Band.

Hyman Bookbinder is the honorary chairman of the event. Write to Henry R. Bluestone, coordinator, Jewish Community Center, 6125 Montrose Road, Rockville, Maryland 20852 or call 301-881-0100

Online (Mendele): South Africa

From: Robyn Sassen - Subject: Introduction
<023CYRIL@witsvma.wits.ac.za>

I am a Fine Arts graduate from the University of the Witwatersrand, in Johannesburg, and poised on reading for a Masters degree. My masters will focus on the question of the social phenomena of the Holocaust museums, in relation to the work of an artist, Mark Podwal, who deals with Jewish liturgy in relation to contemporary (Holocaustic) issues.

Being a third generation Holocaust survivor, who "lost out" as it were, on the history of my grandfather's generation because of social erasure and imposed self-hatred, I am very keen to pursue what may still be there to learn - in other words, I wish to learn and recapture the essence of Yiddish.

I believe that should I gain a working knowledge of the language, it will enable me to enrich my research into my degree as well as my understanding of the questions which I raise about being a Jew in the Diaspora, and what this means, by implication, for me as a Jewess and as an artist.
Plans for The Second International Yiddish Club Conference in Toronto October 7-10 are progressing at an increasing pace. Coordinator, Bess Shockett, will have a full report and initial plans published in der bay's next issue.

Perl Teitelbaum's article on her experience in teaching Yiddish at an Orthodox girl's high school will fascinate you as it did our editor.

Professor Katz features Malka Heifetz Tussman's beautiful poem, "Bird of Paradise". The format is to have the poem in Yiddish, English and transliteration/transcription. It's a great learning and/or teaching tool.

This month's issue is geared to Klezmer bands. Mike Curtis writes of a non-Jew's love of Klezmer music, and his experiences as a Klezmer musician. The U.S. list of Klezmer groups is now at 129. While no recommendations are made, we do make suggestions to the 3-4 requests which come in weekly for the names and description of bands for a particular city. If there has been a substantial change in your group since being listed, please send in an update.

Periodically, excerpts of your letters are printed in der bay. in Oystsgn fun Briv in der Redaktsye. This month the letters are particularly interesting and show a cross-section of our reader's needs and likes.

Regular subscribers receive der bay monthly (10X a year), others periodically to keep an updated mailing list. Subscribers receive priority in references for gigs.

Compiling and updating lists of Yiddish teachers, clubs, Klezmer bands, computer mavens, radio announcers, etc. are important functions of der bay. Information is free to subscribers who send a SASE.

Der bay is your clearinghouse for teaching positions, programs, and gigs. There is no listing charge. Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, is your editor. Use the home phone (415) 349-6946. E-mail address is fishl@well.sf.ca.us To be listed, send a self-addressed stamped envelope (SASE). Make checks for der bay's support payable to Peninsula JCC (PJCC), and send it and all mail to the editor.

S.F. Kalendar

Mar
2 Wed., 7:30 P.M., Albert L. Schultz JCC, Yiddish Club, 655 Arastradero Rd., Palo Alto
2 Wed., 7:30 P.M., Albert L. Schultz JCC, Yiddish Choristers, Call Lottie 415-941-9066
3 Thurs., 10:30 A.M., Contra Costa JCC, Yiddish Club, Call 510-938-7800
6 Sun., 2:00-4:00 P.M., Marin JCC, Marin Yiddish Club, Call 415-383-3207, 200 N. San Pedro Rd., San Rafael
7 Mon., 1-2 P.M. Berkeley/Richmond JCC, E. Bay Yiddish Folk Chorus, 510-848-0237
13 Sun., 1:15 P.M. Workmen's Circle, Every 2nd Sun., SF JCC, Call 415-349-6946
14 Every Mon., 10:00 A.M., Berkeley/Richmond JCC, Yiddish Folk Players, Call 510-547-6173
14 Mon., 7:30 P.M., Brotherhood Way Jewish Community Center, Conversational Yiddish, Brotherhood Way, San Francisco, Call 415-292-1261
15 1st & 3rd Tu, 7:30 P.M., Berkeley/Richmond JCC, Yiddish Conversation Group, Call 510-848-0237 or 510-644-1245
15 Every Tues., 4:30 P.M., Yiddish Haverah, San Francisco Jewish Community Library, Corner of 14th and Balboa, Call 415-252-1070
15 Every Tues., 7:00 PM, at San Francisco JCC, Jewish Folk Chorus, 3200 California St., S.F., Call 510-533-3903
16 Wed., 1:30-3:30 P.M., Peninsula JCC, 2440 Carlmont Drive, Belmont, Yiddish Reading Circle, Call 415-591-4438 or 349-6946 (Fishl)
19 Sat. 1:30 P.M., Temple Beth Torah Yiddish Club, Call 510-490-5560 or 510-656-7141
19 Sun., 2:00 P.M., Temple Beth Torah Yiddish Club, Call 510-490-5560 or 510-656-7141
20 Sun., 3:00 P.M., Yiddish Song Festival, Albert L. Schultz JCC, San Francisco Jewish Folk Chorus & The Yiddish Choristers, Call Frank Kushin 415-941-9066 xt 255
24 Th. 7:30 P.M., Mame-loshn Yiddish Club, Meets in members homes, Call 415-595-3979, or 349-6946 (Fishl)
24 Th. 7:30 P.M., Mame-loshn Yiddish Club, Meets in members homes, Call 415-595-3979, or 349-6946 (Fishl)
24 Goldin's Kum Sitz, Sat., 6-10 P.M.; Marin JCC, San Rafael, Singing & Dancing, Potluck Dairy, Call 415-479-2000
24 Svive-Leyenkrayz, Meets in Members' Homes Sundays, 2:00 p.m., Advanced Reading Circle, Call 510-886-1888
The Making of a Klezmer

Since the late 1970's, we have seen Klezmer music restored to a heartening vibrancy. Over 100 Klezmer groups exist in the United States alone. It is featured in movies and even borrowed as a resource by other creative artists—a sure compliment. The CD's continue to appear, KlezKamps are full, and festivals from San Francisco to Krakow infect new audiences. With the surge of this revival we must not forget to nurture a new generation of klezmorim.

Some of you may have started as I did. I was an under-employed reed player who stumbled across clarinet great, Joel Rubin.---I was hooked—the sighs, the cries, the laughs and the agility of Klezmer music spoke volumes, even to a goy. Two weeks later, having heard it was Rubin's last date there, I was on the bandstand as a klezmer, a victim of my own singular interest and availability.

I was involved in the immediate making of a klezmer---1982 style. There were no books, no transcriptions, and no mentor. I simply had to lock myself up with badly dubbed tapes of old 78's featuring Dave Tarras and Naftule Brandwein and wholly engorge the music. The keen ear of the folkie was not, unfortunately, part of my arsenal, so this classicist had to tediously transcribe note by note every utterance and ornamentation of the masters. For years I read from the stand.

It was only gradually that I learned of the fuller art of Klezmer playing. It involved variances of ornamentations, tricks, stylistic borrowings, stringing together tunes, and improvisation. In hearing the Klezmorim, Kapelye, and the Conservatory Klezmer Band it was evident there was much more than the tradition regurgitated. I gave myself a refresher course.

To keep Klezmer progressing and to bring along a new generation I have a few suggestions. You can be a mentor to a young player, as a master to an accomplice. Simple tunes can be chosen from Hassidic song books or Henry Sapoznik's The Compleat Klezmer to establish the modes and dance forms. Ornamentation can then readily be introduced within an ensemble performance edition. One possible suggestion is my own 10 Klezmer Duos, Byron Hoyt Music in San Francisco, 1-800-477-8055. Listening to live performances or recordings from Folkways or Global Village can reveal many insights. Finally, including your young charge in rehearsal or performance with your own group should complete the process. (Up until the refresher course, anyway!)

Mike Curtis is currently in San Francisco with his fiancee who is studying at the conservatory. He performed, with Jack "Yankl" Falk's OOMPH Klezmer Band, at the 1991 International Festival of Jewish Culture in Birobidjian, Russia and was featured on Soviet national television.
Bird of Paradise

Not from the tree and not from the branch
But straight from the earth—
out of the flowerpot come the leaves.
Bent inward, lobelike, on small stems,
long and narrow,
twenty in number.
One, a little stalk in the middle,
like a scroll wound tight into itself,
pokes out over the foliage.
It hurries to bear
good news:
it’s pregnant with a bird of paradise.
Proudly, it holds the bud up—
a little belly, elongated, full.

From one blink to the next
the transparent membrane
revealing the colors
of the big event.
The leaves below—
two quorums of in-laws
waiting.

I go out to the patio.
I’m a really close relative.
I’m invited.

I sit down,
elbows on the table,
hands holding up my face.
This is how I’ll sit until
the wonder-happening:
before my eyes, the bud will give birth
to the little bird of paradise.

And just now
something flies into my right eye,
and for an instant
my eyes shut—
a flash
and I’m too late.
Beaklike, it glows before me—
the bird of paradise.
Majestically, the little head
ever-so-slightly bows:
“A pity.
Forgive me—
but one may not gaze on holiness.”

Marcia Falk

Selection and Latin-Alphabet transcription by Eli Katz
Teaching Yiddish in a 
Yeshiva High School
by Perl Teitelbaum

Since September 1993 I have been teaching Yiddish at Shevach High School in Queens, New York. How did I, a product of a secular Yiddish-speaking home wind up in a Yeshiva High School for Girls? By accident. The school needed a Yiddish teacher, and I was ready to return to work part-time after my younger daughter turned two. Yugntruf was the shad-khn, and since the pay was acceptable, and I appeared acceptable to the principal, the job was mine. After discussing the usual details, I asked if I would have to cover my head. She told me that since I was teaching a secular subject, the decision was up to me, and in fact, there were some Orthodox women teachers of English and math who did not cover their hair. Not wanting to appear more Orthodox than the Orthodox, I stayed with my bareheaded look.

The Yiddish course was initiated by the principal as an elective. The students take Hebrew as a requirement, but are encouraged to study Spanish or French for enrichment, and now Yiddish, too, fits into that category. I teach Yiddish four days a week for 45 minutes each time. On my first day of class, I had 12 students. I was told that the girls who had been doing well in second year Spanish were likely to continue studying Spanish in their third year, so I should expect to get the ones who were not doing well. Having had over 15 years of language teaching experience in various languages, including English, I wasn't frightened. To my surprise, I found twenty students in my class on the second day and twenty-two on the third. After a while, I was able to tell that, contrary to the warning I received, more than 75% were very capable and achievement oriented young women. Some of them had terrible writing skills in English, but were quite capable of doing what I had asked them to do in Yiddish.

I never ask my students why they want to study Yiddish because I might not get to start teaching if I did. I do, however, ask them to write their expectations of the course, the teacher, their classmates, and themselves. I was surprised to learn that some of them had grandparents and family friends who still speak Yiddish, that they voluntarily visit people in nursing homes where the residents speak Yiddish, that one of them is interested in passing Yiddish down to her future children, and that some of them have the feeling that everyone else knows a lot more Yiddish than they do. I did not know that it is now popular in the Orthodox community to record songs in Hebrew with one verse in Yiddish. My students brought in one such cassette with a big, energetic beat and blasting brass section. The Yiddish verse was this: KUM SHOYN SHNEL ARAYN / FREYLEKH ZOL MEN ZAYN / IN BEYS HAMIKDOSH GEYN / IM MOSHIYAKH HA TSADKEYNU - AHAEMY! The girls all knew the Yiddish verse and sang it very enthusiastically without knowing what it meant. After I explained it to them, they were thrilled. Of course, they did not realize that I had no idea what the rest of the song meant.

How are these students different from those I've met in adult education classes, at the YIVO institute, Columbia University Summer Yiddish Program, or at KlezKamp? They don't know Yiddish, but they have a lot of knowledge one needs in order to learn Yiddish. Dr. Joshua Fishman calls it "Yiddish readiness". For example, I was trying to explain to the class that the reason they hear their families pronounce the numbers 1,2,3 as AYNS, TSVAY, DRAY in contrast to my EYNS, TSVEY, DRAY is that we speak different dialects. When I mentioned Litvish Yiddish, one of the girls called out, "You mean, you're going to teach us Litvish Yiddish and not Hasiddish Yiddish?!" I quickly recalled that in the very recent past someone told me about the dichotomy between Litvish Yeshivas and Hassidish Yeshivas. As I understood it, Litvish in that context meant strictly rational, stick-to-the-book type approach to learning, while the Hasiddish Yeshivas focused on ethical and life-style issues. I had to emphasize that I was talking about dialects that originated in specific geographic areas and had nothing to do with philosophy, ideology or the like. I gave a few examples: KUM, GUT and TOG vs. KIM, GIT and TUG. I knew they had grasped it when one of them answered, "Oh, it's like when some people daven, they say ELOKEYNU, and others say ELOKAYNI." It hadn't occurred to me at all that the different pronunciations appear not only in spoken Yiddish, but in LOSHN KOYDESH, the language of prayer, as well. I knew at that point that it was time to stop explaining and start giving them language to work with.

My most amusing incident happened when we were doing a unit on family. I told them about mine, and they had to prepare to talk about theirs. One of the things they needed were specific occupations vocabulary, so that they could talk about what their parents did for a living. One of the girls asked how to say accountant, another wanted to know what the word for jeweler was in Yiddish, and a third told me her mother was a nurse. Finally, a girl asked "What do you call a SHEYTL MAKHER in Yiddish?" I answered, "A SHEYTL MAKHER." "Just like in English?" she asked surprised.

My students' Yiddish readiness comes not just from their direct contact with Yiddish and their familiarity with Jewish traditional life, but also from the English they hear and speak. The way they throw their "maybe" and their "already" around, and the way they use prepositional phrases at the start of sentences strongly recalls Yiddish syntax. In addition, they use a lot of Yiddish terms in their English, as the SHEYTL MAKHER incident proves, without being aware of it, and such Yiddish attitude words as NEBEKH and KHOLILE sprinkle the English they hear.

How does a person with my background and with my limited experience with the Orthodox world...
manage to teach in such an environment? Very care­fully. I self-censor my topics and materials. I focus on the family, ordinary life, holidays, and I avoid love songs, theater songs, even holiday songs which focus too bluntly on the secular aspect of a particular holiday. We sing mostly children songs and lullabies. The students are enthusiastic and genuinely inter­ested, which does not prevent them from frequently acting like normal high school students and misbe­having.

When students misbehave, they always remem­ber to give a full apology, which does not stop them from repeating the undesirable behavior soon after. In one instance, I caught a girl cheating on a test I was giving. I silently confiscated the evidence and expected the usual excuses, which I heard, but not until the girl first thanked me for not embarrassing her. I was very impressed by that, and it definitely affected the way that particular situation played itself out.

I have spent most of my teaching career teaching adults, and I am not fond of nor good at enforcing discipline. However, when teaching high school, I have to deal with discipline issues. Given my back­ground I do feel a bit out of place at Shevach High School, but definitely not unwelcome.

Perl's husband Adam Whiteman is a computer maven and has produced several Yiddish fonts.

Klezmer Groups in 35 States

Seventy percent of the States in the U.S. have at least one Klezmer group. Of the 129 groups listed in the U.S. CA leads with 33. NY is second with 17 followed by MA and MD with 8 each. IL has 7, and FL, PA, and WA have 5 each. TX and NJ both have 4, while CT, Ml, and MN have 3 each. States having 2 are NC and WI (as does Washington DC). Imagine finding a Klezmer group in Hawaii and Maine.

Many are named after the leader; however, several have unusual titles. They include; Chutzpah, Shtetl­blasters Tzimis, Fabrangen Fiddlers, Frailach, Honorable Mentshn, Hot Borscht, Katz & Jammers, Lebedik, Machaya, Neshoma, Prairie Heym, Nisht Geferlach, and Boychiks.

Subscribers may receive a list of these groups with the leader's name, and address. Send a (SASE) self-addressed stamped envelope with a request.

PAC 5: University of Michigan

The Jean and Samuel Frankel Center for Judaic studies is at the University of Michigan in Ann Arbor. It is located 35 miles from Detroit and 210 miles from Chicago. Ann Arbor is between these two major metropolitan areas on Route 94.

Yiddish is included in "an interdisciplinary approach to the study of Jewish civilization and thought. Courses for the concentration are drawn from a number of departments within the College of Literature, Science, and the Arts: Near Eastern Studies, History, Political Science, and English Language and Literature." In order to concentrate in Yiddish one must have a fourth term proficiency in the language.

Senior Yiddish professor, Anita Norich, is one of the top Yiddishists in the U.S. While she was on sabbatical last semester, internationally renowned Prof. Avrom Nowerstern of Israel ably covered her classes, as did Daniella HarPaz.

Course offerings are:

<table>
<thead>
<tr>
<th>No.</th>
<th>Course</th>
<th>Credits</th>
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<tr>
<td>101</td>
<td>Elementary Yiddish</td>
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<tr>
<td>102</td>
<td>Elementary Yiddish</td>
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<td>201</td>
<td>Intermediate Yiddish</td>
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<td>202</td>
<td>Intermediate Yiddish</td>
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<td>333</td>
<td>Yiddish Literature in Translation</td>
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<tr>
<td>401</td>
<td>Readings in Yiddish Texts</td>
<td>3</td>
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May be repeated for a total of 6 credits

One indication of the high standards of the program is that instruction is given in Yiddish even in Elementary Yiddish 101, the very first elementary course in the sequence. Course grades are "based on exams, quizzes, written work and oral class participation."

For more information write:
Frankel Center for Judaic Studies
University of Michigan
206 Angell Hall
Ann Arbor, MI 48109-1003
Tel: (313)-764-1817
THE NATIONAL YIDDISH BOOK CENTER & THE UNIVERSITY OF JUDAISM
PRESENT
“HIGHLIGHTS OF THE YIDDISH THEATRE”

with
Sabel Bender
Head of Performing Arts, Oakwood School;
Director of over 50 Productions;
Yiddish Actress

This 8-session dramatized lecture and workshop course in English will explore one of the most dynamic and artistic expressions of modern Jewish life. The lectures will cover the life and times of the Yiddish theatre from its primitive beginnings in the Purim Shpiel and the wine cellars of Eastern Europe to the bright lights of Broadway.

Examining such landmark productions as “The Dybbuk,” “The Golem,” the plays of Sholem Aleichem, and the raucous humor and melodramas of the commercial “hits” of New York’s “Second Avenue,” this course will bring to life the creative genius of Yiddish theatre for young and old alike.

HIGHLIGHTS OF THE COURSE INCLUDE:

- An exhibition of Yiddish theatre posters from around the world
- Hundreds of slides from actual stage productions
- Historic recordings and film footage
- Student participation in staged (English translation) readings of famous scenes from the Yiddish stage

THURSDAYS, 8:00 - 9:30 PM, JANUARY 27 - MARCH 17, 1994

CHANGE OF DATE
DUE TO EARTHQUAKE

MARCH 3 - APRIL 21

AT THE
UNIVERSITY OF JUDAISM
15600 MULHOLLAND DRIVE • LOS ANGELES, CA 90077 • (310) 476-9777
JTS offers a full complement of graduate courses in Yiddish Language and Literature. As of Fall 1993, Peysakh Fiszman offers Introductory, Intermediate and Advanced Yiddish. Each course meets twice a week. The core curriculum in Yiddish literature consists of a three semester course on the History of Yiddish Literature:


These courses are taught in Yiddish and are required of all students studying for the MA or Ph.D. We are currently completing the sequence for the first time and will be starting all over again in the Fall of 1994. In addition, I am offering a course on I. B. Singer and the Yiddish Tradition, taught in English, but with all the texts painstakingly reproduced in PARALLEL TEXT EDITIONS. They are not for distribution outside the classroom.

I am also giving a course on the Literature of the Holocaust with an emphasis on Yiddish writings in the ghettos and death camps (for instance, the writings of Yehoshua Perle). The Department of Jewish Literature, which offers specializations in medieval and modern Hebrew literature and Liturgy as well. Students with an interest in combining literature and history can apply to the program in Modern Jewish Studies. Here, Prof. David Fishman offers numerous courses on East European Jewish history and culture. If you are interested, s/he may contact me via e-mail: daroskies@theo.jtsa.edu or by phone: @ 212-678-8914.

The time to apply for next year is NOW. Especially for financial aid.

Jewish Theological Seminary Graduate School,
3080 Broadway, New York, NY 10027
212-678-8007
Plans for The Second International Yiddish Club Conference in Toronto October 7-10 are progressing at an increasing pace. Coordinator, Bess Shackett, will have a full report. Initial plans appear in der bay' in this issue. This Conference will be larger and have even more Yiddish content. Contact Bess or your editor for any additional information.

Your editor wishes to take this opportunity to again publicly state his admiration for the great service that Prof. Norman Miller is doing in the online MENDELE network and his personal assistance.

Professor Katz features Jacob Glatstein's beautiful poem, "Mozart". The format is to have the poem in Yiddish, English and transliteration/transcription. It's a great learning and/or teaching tool.

Yiddish programs at Oxford University in England and Gratz College in Philadelphia are featured this month, as we continue to compile a master list of Yiddish courses around the world. This is part of Project: Accredited Courses (PAC)

Many changes are occurring at YIVO with the pending move. One relates to the KlezKamp program. In future issues we shall keep you abreast of activities at this bastion and repository of Yiddish material and education.

Regular subscribers receive der bay monthly (10X a year), others periodically to keep an updated and accurate mailing list. Subscribers receive priority in placements and gigs.

Compiling and updating lists of Yiddish teachers, clubs, Klezmer bands, computer maven, radio announcers, etc. are important functions of der bay. Information is free to subscribers who send a SASE.

Der bay is your clearinghouse for teaching positions, programs, and gigs. There is no listing charge. Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, is your editor. Use the home phone (415) 349-6946. E-mail address is fishl@well.sf.ca.us. To be listed, send a self-addressed stamped envelope (SASE). Make checks for der bay's support payable to Peninsula JCC (PJCC), and send it and all mail to the editor.

S.F. Kalander

April

3 Sun., 2:00-4:00 P.M., Marin JCC, Marin Yiddish Club
Call 415-383-3207, 200 N. San Pedro Rd., San Rafael
4 Mon., 1-2 P.M. Berkeley/Richmond JCC
E. Bay Yiddish Folk Chorus, 510 848-0237
5 1st & 3rd Tu, 7:30 P.M., Berkeley/Richmond JCC, Yiddish Conversation Group, Call 510-848-0237 or 510-644-1245
5 Every Tues., 7:00 P.M., at San Francisco JCC, Jewish Folk Chorus, 3200 California St., S.F., Call 510-533-3903
6 Wed., 7:30 P.M., Albert L. Schultz JCC
Yiddish Club, 655 Arrastradero Rd., Palo Alto
6 Every Wed., 7:00 P.M., BEGINNERS YIDDISH CLASS, Peninsula JCC, Belmont, Call 415-349-6946
6 Wed., 7:30 P.M., Albert L. Schultz JCC
Yiddish Choristers, Call Lottie 415-941-9066
7 Thurs., 10:30 A.M., Contra Costa JCC
Yiddish Club, Call 510-938-7800
10 Sun., 1:15 P.M. Workmen's Circle Meeting
Every 2nd Sun., SF JCC, Call 415-349-6946
10 Every Mon., 10:00 A.M., Berkeley/Richmond JCC, Yiddish Folk Players, Call 510-547-6173
11 Mon., 7:30 P.M., Brotherhood Way Jewish Community Center, Conversational Yiddish, Brotherhood Way, SF
11 2nd Mon., 1:00 P.M., The History of the Yiddish Theater, Meyer, Halpern, Montefiore Senior Center, San Francisco, Call 415-292-1261
16 Sat. 1:30 P.M., Temple Beth Torah Yiddish Club, Fremont
Call 510-490-5560 or 510-656-7141
17 Sun., 1 P.M., New Klezmer Dance Band, Featuring Mark Levy, Peninsula JCC, Belmont, Call 415-591-4438
17 Sun., 1 P.M., Mark Levy on Jewish Music, Temple Beth Torah, Paseo Padre Parkway, Fremont, Call 510-490-5560
19 Every Tues., 4:30 P.M., Yiddish Havurah, San Francisco Jewish Community Library, Corner of 14th and Balboa
Call 415-252-1070
20 Wed., 1:30-3:30 P.M., Peninsula JCC, 2440 Carlmont Drive, Belmont, Featuring Stanley Bunyan, Yiddish Reading Circle, Call 415-591-4438 or 349-6946 (Fishl)
24 Sun., (Usually 4th Sun.), 1:30 P.M., Yiddish Song Circle, 75 Southampton, Berkeley, Call 415-681-4747
28 Th. 7:30 P.M., Mame-Josim Yiddish Club, Meets in members homes, Call 415-595-3979, or 349-6946 (Fishl)
Kum Sitz, Sat., 6-10 P.M., Marin JCC
San Rafael, Singing & Dancing, Potluck Dairy, Call 415-479-2000
Svive-Leyenkrayz, Meets in Members' Homes Sundays, 2:00 p.m., Advanced Reading Circle, Call 510-886-1888
To Whom Should I Give Money?
Everyone Keeps Asking.
I Want to Help Yiddish.
I Love My Mame-loshn.
I Have Limited Funds.

It seems like a tough question, but there is an answer. It’s simple now, because much thought has gone into it. It’s important because the question comes up over and over again. It’s like E=mc².

Wouldn’t it be nice if we had enough money for all of the deserving groups? Each one offers something unique. That’s why in the February ‘92 issue of der bay your editor suggested that we pool our efforts to maximize results. But there is no central clearinghouse for funds and each one needs help. Here is the suggestion which will help the organizations and help the group/s you are in.

If each person joins at least one organization and reports on the publications at the meetings, you will have:
1) Group participation.
2) The start of a lending library.
3) All the groups being supported.
4) Knowledge of what’s going on in Yiddish in the rest of the world.

Of course certain organizations are more important; however, the biologist has long ago learned that every species has a unique niche in the community of life. It is one link in the chain.

Where does one start? Your editor’s feelings are that, without continuity, our effort is worthless. Continuity requires youth. Therefore, any organization fostering Yiddish among toddlers to midlifers will help our survival. One needs to look only at the median age of most of the groups to realize that the current median is deep into the retirement years.

Where do we start? First, we need to know who and where are these Yiddish organizations. What do they do. This is a call for each group to send in an article for publication.
Second International Yiddish Club Conference

Dates       October 7-10, 1994

Place       Downtown Toronto, Canada
            252 Bloor St. West & JCC Bloor
            Hotel Journeys End


Specials    Services
            Oyneg Shabes
            Speakers, Panels, Workshops
            Intergenerational Yiddish (Bring Your Tots & Children)
            Yiddish for the 21st Century (What the Computer Can Do for Us).
            Educators (For Teachers of Children & Adults)
            Music: Yiddish Folk Song As Social History — Sources & Interpretations and More
            A Tour of Jewish Toronto — Museum & Gallery
            Saturday Night Gala
            Dietary Laws Observed

Sponsors    Friends of Yiddish Toronto
            Committee for Yiddish, Federation of Greater Toronto
            National Committee for Yiddish, Canadian Jewish Congress
            Canadian Jewish Congress, Ontario Region
            Jewish Community Center: Bloor
            Yiddish Studies, University of Toronto

We will meet, eat, sing, exchange ideas, and learn about our yesterdays and tomorrow.

The Conference will be held in the Heart of Toronto. Hotels, Restaurants, Shops and Museums are within steps of each other.

For further information write to Bess Shackett, Conference Coordinator, or Sylvia Lustgarten, Director of Committee for Yiddish at 4600 Bathurst St., Willowdale, M2R 3V2 Phone (416) 635-2883 xt 155 fax (416) 631-5715 or Bess Shockett (416) 787-0526

Der Bay will keep you up-to-date on all information leading up to the Conference. Remember that you may freely copy and distribute this information. All four Yiddish Club Newsletters will carry articles. Representatives of each of these four newsletters and independent representative Dr. Allan Blair of Columbus, OH comprise the International Yiddish Club Committee.
Dear Khaver,

Here is a quote from one of the letters recently received. "I am from a small Jewish population in the capital of Louisiana. We are in search of a Klezmer group to play a concert in Baton Rouge." Susan Kleit, 6245 Hickory Ridge Blvd., Baton Rouge, LA 70817. The reason this is quoted is to show another example of how *der bay* is a great networking resource.

Whether it is: a placement in a Yiddish teaching position, locating a Yiddish vinkl, deciding which Yiddish course to take, where these Yiddish programs are located, getting free publicity for your Yiddish event, or how to use the computer for contacting people all over the world, this newsletter is there to help you.

There are requests for all sorts of information and telling how much they appreciate this effort. Some of The Yiddish Network (TYN) contacts have had quite a few inquiries while others have had few or even none. However, knowing that they are available free for Yiddish information and contact is reassuring.

Many of you have sent letters of information and encouragement including announcements for the International Calendar. Many also have sent financial help to continue publishing this newsletter. It is truly appreciated and the editor thanks you from the bottom of his heart. For those who have not helped financially or fully utilized these services think of all the advantages of receiving *der bay* monthly. If you haven't helped in the last 12 months, please send chai ($18) or more if you can, made out to Peninsula JCC and send to the above address.

*Der bay* is purposely not copyrighted, so copy and share with your club members, students, or Klezmer band. Please let me hear from you.

Zayt gezunt

Philip "Fishl" Kutner
A towering figure in Yiddish poetry, Jacob Glatstein was born in Lublin, Poland in 1896, and died in New York in 1971. Strongly identified with the "inzikhist" (introspectivist) movement of the early 1920’s, his assertive modernism was increasingly tempered by a critical attachment to Jewish tradition and a profound concern with contemporary Jewish life.

I dreamed that the gentiles crucified Mozart and buried him in a pauper's grave. But the Jews made him a man of God and blessed his memory.

I, his apostle, ran all over the world, converting everyone I met, and wherever I caught a Christian I made him a Mozartian.

How wonderful is the musical testament of this divine man! How nailed through with song his shining hands! In his greatest need, all the fingers of this crucified singer were laughing. And in his most crying grief he loved his neighbor’s ear more than himself.

How poor and stingy—compared with Mozart’s legacy is the Sermon on the Mount.

Selection and Latin-letter transcription by Eli Katz.

[Malke Heifetz Tussman’s poem מלקה הייפצט זוסמן, printed in the March issue of Der Bay was taken from the collection With Teeth in the Earth, Selected Poems of Malka Heifetz Tussman, translated, edited, and introduced by Marcia Falk, Wayne State University Press, 1992. Thanks are due Marcia Falk for her permission to reprint the poem and her translation.]
The Oxford Program in Yiddish was established by graduates of Columbia Univ. in NY and Hebrew Univ. in Jerusalem. In 1978, Dovid Katz, a New Yorker who had just completed his BA at Columbia taught Yiddish an hour a week at Oxford's Centre for Postgraduate Hebrew Studies, which is responsible for modern Jewish studies within the university. The program grew to a three-level language program in 1979. By 1982, Oxford Univ. incorporated its first formal Yiddish courses into BA and masters programs. One of the first students was Christopher Hutton, a grandnephew of James Joyce.

In 1982 an annual summer course was launched, broadly modeled on the Columbia-Yivo program in NY. Since then, over 700 people from 22 countries have participated. Besides Jews of every persuasion, they include an Eskimo translator of Bashevis Singer into Yupik, a Japanese professor, and an Anglican priest from the country shires of England. Courses are offered at four levels, from complete beginner to advanced.

Oxford University's graduate program in Yiddish was launched in 1984. Its first student was Dov-Ber Kerler, who was born in Moscow in 1958 and emigrated to Jerusalem in 1971. His father is the legendary refusenik poet Josef Kerler, who led the campaign for free emigration to Israel in the late 1960s. Dr. Dov-Ber Kerler, completed his BA in Yiddish at Oxford's Lincoln College. He directs the summer course. Other graduates of the program now hold teaching posts at Harvard, and London universities.

In the late 1980s, the Oxford Program in Yiddish began an ambitious publishing program. In 1987, an English-language series of academic anthologies was established under the name Winter Studies in Yiddish. The fourth volume, Politics of Yiddish, is now in press.

In 1990, Oxford Yiddish was founded. It is a series of collective volumes on Yiddish linguistics, literature and folklore, published entirely in Yiddish. The third volume, the largest such collection since the Holocaust, is in press.

In 1992, new presses were launched. One, Oksforder Yidish Press, is dedicated to scholarly books in Yiddish. The second, Three Sisters Press, publishes works of fiction and poetry, with emphasis on the works of young Yiddish writers.

Lectures, Seminars and Classes in Yiddish taught in the last 5 years at the Oxford Centre for Postgraduate Hebrew Studies and the Medieval and Modern Languages and Literatures Faculty at Oxford University

Tutorials:
- BA Optional Subject 'Modern Yiddish Literature with Prescribed Texts' (BA, Modern Languages Faculty).
- BA Optional Paper 'Yiddish Lit.' (BA in Jewish Studies, Faculty of Oriental Studies).
- MPhil Optional Paper 'Yiddish Literature Since 1864' (MPhil in Jewish Studies, Faculty of Oriental Studies).
- MPhil Paper in Yiddish Linguistics (MPhil in Linguistics, Modern Languages Faculty).

Classes:
- Yiddish Language and Literature:
  - Elementary.
  - Intermediate.
  - Advanced.
- History of Yiddish Literature.
- The Age of the 'Classicists' (1864-1917).

Lectures:
- Introduction to Yiddish Studies.
- Sociology of Yiddish.
- Yiddish Dialectology.
- History of Yiddish Studies.
- Topics in Linguistic and Literary History of Yiddish.

Seminars:
- Graduate Seminar in Yiddish Studies.
- Readings in Old Yiddish Literature (16th-18th cc.).
- The Sixteenth Century Yiddish Biblical Epics.
- Pre-modern Yiddish Literature (17th-18th cc.).
- Yiddish Literature in Transition (1776-1864).
- History and Dialectology of Yiddish.
- Readings in Nineteenth century Yiddish Literature.
- Polemics in Modern Yiddish Literature.

If you are interested in a Yiddish programs at Oxford, contact its coordinator, Marie Wright, for more information: Oxford Program in Yiddish, 45 St. Giles, Oxford OX1 3LW, England (tel.: 011 44 865 311030; fax: 011 44 865 311 791). The e-mail address is ocphs@vax.ox.ac.uk
ליבשת פיסל קוס cerco:

"דמויに乗ה והם ישים את הירוק והדרקון שלהן. זה ברוח. זו בצורתם של פיות מקורות ואניילים椚ראבוקה" כוכב". היא טלסה מתכשטים פיהם אירופים...".

אך ב-1994, בכמה שנים לאחר מכן, ירייתט רעב והדרקון איריס פיסל קוס

"ידידות между פס既可以 השמיים. מרי הביא inland in kendefler...".

竅 كما בניית aafsc7 되ותDER בעידון זה, סדרון ארבעה

".assertNotNullו, לא ניתן폿יה וerman הקטעים שלה, להיותה רעב והדרקון...".

Abraham Lidtelebama

Paul Scalabini Orty 174 9b

(1414) Buenos Aires - ARGENTINA

Telephone: (541) 855 945-9
PAC 7: Gratz College

Located in Philadelphia PA, Gratz is spread over four campuses. Yiddish courses are offered in the evening from 7:00 to 8:45 P.M. They include:

**Beginners Yiddish:** There are two sections. This course develops basic competency in speaking, reading, and writing Yiddish. Previous knowledge of the Hebrew alphabet is not assumed.

**Yiddish II:** There are two sections of this Intermediate Yiddish Language course. This assumes basic beginning reading and comprehension competency in Yiddish.

**Yiddish for Conversation:**
Conversational use for people who are familiar with the language, but have had only informal background with it.

For registration or information write:
Office of Continuing Education, Gratz College
Old York Road & Melrose Avenue
Melrose Park, PA 19126
Tel. (215) 635-7300 Fax (215) 635-7320

KlezKamp 1994

The 10th Annual KlezKamp will be from Dec. 25-30, 1994 under its new parent organization, "Living Traditions". After 9 years under the sponsorship of the YIVO, KlezKamp has gone independent. YIVO’s emphasis on library/archives and its pending move to a new location and KlezKamp’s growth as a performance oriented event meant that this was the time to seek new sponsorship. To that end we founded "Living Traditions" so that KlezKamp--and other new programs and projects--could be sponsored by it.

To the 2,500 people who have come to KlezKamp over the last 9 years, look for a membership mailing. To anyone who wants to be on our list send your address to: Henry Sapoznik at our new offices:
Living Traditions/KlezKamp
430 W. 14th St #514
New York, NY 10014.

or online to sapoznik@aol.com
May's issue is geared to the needs of Yiddish Club/Vinkl / Leyenkrayz. The most popular Yiddish club feature has been Ed Goldman's comical bible skits. He returns with Farvos Men Hot Gerefn Samson a Sisi. If there has been a change in your group's leader, address, or phone number, please send in the update.

Gella Schweid Pishman returns with a request to rescue the memorabilia of the Yiddish secular schools. Her collection is part of an oral history project. This is a fascinating endeavor.

Professor Eli Katz sent in the poem Shkheynem. His format is to have the poem in Yiddish, English and transliteration/transcription. It's a great learning and/or teaching tool.

Henry Sapoznik shares his research on old Yiddish radio shows and reports on the documentary 'The Stations That Spoke Your Language: Jewish-American Radio 1925-1955.'

Prof. Frida Grapa-Cielak has received recognition for her workbooks. This article consists of published excerpts from an article in the Mexican newspaper KESHER by one of her former students.

Daniel Galay, one of our key Israeli contacts in The Yiddish Network ([YN]) sent a copy of his new wonderful publication Naye Vegn. This is in addition to the truly first rate last issues of Yugntruf, Yidishe Kultur, and Afn Shvel. Yiddish literature remains active and vibrant.

Plans for The International Yiddish Club Conference in Toronto October 7-10 were reported last month by Coordinator, IO Bess Shockett. You will receive an update in the next issue. Articles on Yiddish Vacation Plans and Yiddish in Calgary, IO Canada round out this issue. You can mix pleasure and stimulating learning on your next vacation. Learn about these perennial favorites and try one this year, for the first time, or as a renewal in your dedication to keep Yiddish alive.

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May
1 Sun., 2:00-4:00 P.M., Marin JCC, Marin Yiddish Club, 200 N. San Pedro Rd., San Rafael, Call 415-383-3207
2 Mon., 1-2 P.M. E. Bay Yiddish Folk Chorus, Berkeley/ Richmond JCC, 1414 Walnut Street, Berkeley, Call 510-848-0237
4 Wed., 7:30 P.M., Albert I Schwartz JCC Yiddish Choristers, Call Lottie 415-941-9066
5 Thurs., 10:30 A.M., Contra Costa JCC Yiddish Club, 2071 Tice Valley Blvd., Walnut Creek, Call 510-938-7800
8 Sun., 1:15 P.M. Workmen's Circle of Northern California Every 2nd Sun., San Francisco JCC, 3200 California Street, Call 415-349-6946
9 Every Mon., 10:00 A.M., Yiddish Folk Players, Berkeley/Richmond JCC, 1414 Walnut Street, Berkeley, Call 510-547-6173
9 Mon., 7:30 P.M., Brotherhood Way Jewish Community Center, Conversational Yiddish, Brotherhood Way, San Francisco, Call 415-334-7477
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10 2nd Mon., 1:00 P.M., Berkeley/Richmond JCC, Yiddish Conversation Group, Call 510-848-0237 or 510-644-1245
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18 Wed., 1:30-3:30 P.M., Peninsula JCC, 2440 Carlmont Drive, Belmont, Yiddish Reading Circle, Call 415-591-4438 or 349-6946 (Fishl)
21 Sat., 1:30 P.M., Temple Beth Torah Yiddish Club, Call 510-490-5560 or 510-656-7141
22 42000 Paseo Padre Parkway, Fremont
22 Sun., 2:30 P.M., Sixty-Eighth Annual Concert of the Jewish Folk Chorus of San Francisco, Achi Ben Shalom, Conductor, San Francisco JCC, Call 510-533-3903
22 Sun., (4th Sun.) 1:30 P.M., Yiddish Song Circle, 75 Southampton, Berkeley, Call 415-681-4747
26 Ths. 7:30 P.M., Mame-Ioshn Yiddish Club, Meets in members homes, Call 415-594-3797, or 349-6946 (Fishl)
Svive-Leyenkrayz, Meets in Members' Homes Sundays, 2:00 p.m, Advanced Reading Circle, Call 510-886-1888
May
4/28-5 2 P.M., Jewish Film Festival, Bloors Cinema, East and West; Toronto, Canada; Call 416-324-8226
4/17-13, A Sheyne Meydl (Play), Globe Theater, Toronto, Canada, Call 416-924-7392
1 Sun., 1:00 P.M., Itche Goldberg; The Poet Meylekh Ravitch, Yugntruf, SACC, Bronx, NY, Call 212-787-6675
1 Sun., 2:00 P.M., Bruce Adler—Back to Second Avenue, Queens College, Call 212-683-7816
1 Sun., 10:00 A.M., POY Shstudir Grupe, Edna Zimler-Schiff, "Dramatic Readings", Toronto, Call 416-787-0526
1 Sun., 2 P.M. "Jewish Labor Movement", Peysakh Fiszman, in Yiddish, Friends of Yiddish, 230 E. 88th St. NYC, Call 718-224-5497
1 Sun., An Afternoon With Avrom Reyzin, Yiddish Cultural Club, JCC, Costa Mesa, CA, Call 310-866-2470
2 Mon., 5:00 P.M. Yiddish Culture Soc. of Jerusalem every Mon., 10 Rechov Sholom Aleichem, Call 02-712-218
2 First Mon. of each month, 1:30 P.M, The Yiddish Circle, JCC, La Jolla, CA, Call 619-458-1302
2 Mon., 8:00 P.M., Fifth Annual Jewish Cultural Awards, Sylvia & Danny Kaye Theater, NYC, Call 212-629-0500
3 Tuesdays, 11 A.M., Yiddish Humor, Roslyn, LI, High School, Call Trinid Handler, 609-655-8019
3 Tues., (every) Noon-1:20 P.M., Yiddish Reading Group, Dwight Hall Library, New Haven, CT Call 203-387-4184
4 Weds., 2:30 P.M., Kadimah Meeting, Leo Fink Hall 7 Selwyn St., Elsternwick, Australia, Call 61-3-523-9817
4 Weds., Noon Yiddish Tish, Center for Judaic Studies, Queens College, Call 216-486-2271
5 Thurs., 1:30 P.M, Yiddish Vinkl, YM/YWHA of Northern Westchester, Martin Auerbach & Malke Gottlieb Pleasantville, NY, Call 914-741-0333
5 Thurs., 8:00 P.M., Bracha Goldfarb, Fifth Annual Jewish Cultural Awards, Sylvia & Danny Kaye Theater, NYC, Call 212-629-0500
6 Mon., Noon St. Sholom Aleichem, Call 02-712-218
6 Thurs., 1:30 P.M., Yiddish Vinkl, YM/YWHA of Northern Westchester, Martin Auerbach & Malke Gottlieb Pleasantville, NY, Call 914-741-0333
7 Every Sat., 7:30 P.M. Yiddish Culture Club of L.A., 8339 W. 3rd St A Los Angeles, Call 213-275-8455
8 Sun., 10:00 A.M. Second Sunday, Minneapolis, MN, JCC Yiddish Vinkl, Call 612-377-5456
11 Wed., 7:00 P.M., Cleveland College Jewish Studies Benefit, Yiddishse Cup, Kleezmer Band, Landerver, Ohio, Call 216-932-3586
11 2nd Weds., Mame-Josh Meyvinim, Buffalo, NY area Call Charlotte Wolpin, 716-834-7075
12 Thurs., 6:00 P.M., The Yiddish Writer's Circle, Yugntruf, 200 W. 72nd St., Ste 40, NYC 10023, Call 212-787-6675
14 Sat., 8:00 P.M., Brave Old World, QCC Theater, Queensborough CC, Bayside, NY Call 718-631-6311
15 Sun., "Yiddish and the Young" (in Yiddish), David Braun, WC Building, Brookline, MA; Call 617-566-6281
17-29, Tues-Sun, Musical Play by Corinne Kopnick & Gloria Valentine, North York Performing Arts Center, Toronto, Canada, Call 416-631-6492
22 Sun., 7-9 P.M., Jewish Tales from Cuba, Joseph Schraibman, Jewish Folklore Soc, JCCA, St. Louis, MO, Call 314-432-5700
22 Sun., The Jewish Pecking Order: Litvaks vs Galitsyaners, Yiddish Cultural Club, JCC, 250 E. Baker, Costa Mesa, CA, Call 310-866-2470
24 Tues., 8 P.M., "Early Instrumental Jewish Music", Rubin & Horowitz Concert, Kamermusiksaal of the Berlin Philharmonic, Berlin Germany, Call 49-30-261-7432
25-27 Thurs-Sat, Festival of Jewish Music, Jewish Community of Vilna, Vilna Lithuania, Call 49-30-261-7432

ARELE BECOMES BAR-MITZVAH
by Larry Wachnowatzy
Excerpts from Mexico newspaper "Kesher" 11/1/93

Areal, a series of three workbooks by Prof. Frida Grapa-Cielak, is a modern method of teaching Yiddish. This year it celebrated its thirteenth anniversary as a formally printed school textbook.

My personal satisfaction is great because the author of this unique work is our dear Lerroke Freidl, who was my first Yiddish teacher at the Nuevo Colegio Israelita (known as the "Naye") more than three decades ago.

This modern method of teaching Yiddish, that was originally meant for children, has also proved to be a helpful tool for adults who wish to acquire an elementary knowledge of the language.

Frida Grapa-Cielak studied under the great educator and writer Lezer Abraham Golomb. Her love for the Yiddish language and for children led her to work as a Lerroke at the "Naye" school. In 1972 she founded the Children's Library and the Audiovisual Center of that institution. Recently, she edited the yearbook celebrating the "Naye"s 40th anniversary.

Nineteen years ago, Frida conceived the idea of creating Areal when she became aware of the inadequate reading programs for small children. She developed Areal's predecessor in the form of albums with somewhat rough sketches. Encouragement and suggestions from Lezer Golomb and grammatical advice from teachers Shaul Ferdman and Yosef Rotenberg were very helpful. Finally, the series of three volumes were produced and it is now in its third edition.

At the beginning, children learn Yiddish through games that gradually increase in their degree of difficulty. These games didactically attract the children's attention and improve their learning habits by encouraging them to reason and perfect their memorizing process. Later on, they encounter a great variety of activities designed to reinforce the previously learned material.

With these modern techniques, Areal covers most of the important aspects involved in the teaching of Yiddish such as vocabulary, writing, reading and memorizing; also correct writing, phonetics, comprehension, etc.

Besides Mexico, Areal is used regularly with great success in schools in Argentina, Australia, South Africa, France, Canada, the U. S. and so on.

Frida keeps a collection of interesting anecdotes about her book in letters she has received from different parts of the world recognizing her significant contribution to our mame loshn. Because of this international recognition she was invited last August for a presentation in San Antonio, Texas, at the Conference on Alternatives in Jewish Education sponsored by the Coalition for the Advancement of Jewish Education (CAJE).
Yiddish Vacation Plans

Wonderful Yiddish programs are now available. Whether it is "just for fun" or an educational experience, this is the year to indulge yourself in a Yiddish vacation.

Because you need to plan ahead, the future listings in Der Internatsionaler Kalender are shown below.

Your choices include: conferences, institutes, elderhostels, sof vokhn, etc.

Here are the early announcements <i>der bay</i> has received.

June
3-5, Fri-Sun, Annual Friends of Yiddish Weekend, Peysakh Fiszman & Malke Gottlieb, Solway House, Saugerties, NY, Call 718-224-5497
20-7/29 Uriel Weinreich Program in Yiddish Language, Co-sponsored by YIVO and Columbia University, Dept. of Germanic Languages.
26-7/3 Sun-Sun, National Yiddish Book Center's Annual Program in Yiddish Culture at Asilomar, Pacific Grove, CA, Call 413-535-1303

July
1-9/8 The Jewish Cultural Experience at Circle Lodge, 3-6 Day Changing Programs, Hopewell Junction, NY; Call 212-889-6800 xt 272
10-13 Second Seminar on Jewish Studies, Dr Norman Simms, POB 1198 Hamilton, New Zealand
16-8/13 Oxford Summer Program in Yiddish, 45 St Giles, Oxford, England; Call 44 865 311 030
18-8/12 Annual Summer Yiddish Institute, Bar Ilan Univ., Ramat Gan, Israel, Call 212-337-1270
18-31 Mike Eisenstadt Israel Trip, Call 813-886-6393

Aug.
14-18, Sun-Thurs, CAJE Annual Conference, IN Univ.; Bloomington, IN; Call 301-933-3520
25-28, Thurs-Sun., 16th Charlotte Yiddish Institute, Charlotte, NC; Call 704-366-5564

Oct.
6-9 Thurs-Sun., Institute V, Perlstein Park, Call Helen Schechtman, Chicago, IL, 312-743-7680
7-10 Fri-Mon, The Second International Yiddish Club Conference, Toronto, Canada, Call Bess Shockett, 416-787-0526

Dec.
20-25, Tues-Sun, NYBC, Call 413-535-1303
25-30, Sun.-Fri., Tenth Annual KlezKamp, Write 430 W. 14th St. #514, NYC 10014
27-30, Tues.-Fri., AAPY Annual Conference, San Diego, CA, Prof. Joe Lands, Call 718-997-3622

For Elderhostel programs write and ask for a catalog to: 75 Federal St., Boston, MA 02110-1941 or call them at (617) 426-8056.

Yiddish in Calgary, Canada
from Dos Bletl (March '94)

The Calgary Jewish Center recently unveiled a series of ten Yiddish television programs which are carried on three cable channels (19, 20, and 39) on a weekly basis. The programs called The Voice of Yiddish Calgary began January 11 and run until May 25.

These half-hour entertainment and interview programs highlight Calgarians who have lived culturally rich Yiddish lives, and who continue to make the Yiddish language an active part of their lives today.

A common thread of many is the story of the ability of people to overcome tragic life circumstances and to go on to lead productive and meaningful lives. Their stories confirm that the human spirit can outshine life's deepest scars.

Concern for Yiddish Continuity is a common thread and the Calgary Jewish Centre is doing something about it.

Of the 6,000 Jewish residents in Calgary about 500 are fluent in Yiddish. The Centre offers weekly Yiddish programs including a lunch and entertainment program for seniors, the baking and sale of fifty Challahs and a Yiddish Oyneg Shabes at a nursing home. Recently a discussion group of eighteen retired men discovered that all participants, including the guest, speaker spoke Yiddish.

Calgary also boasts its own Klezmer band called 'Take The Oy Train' led by Florence Shustak. The band appears in one of The Voice of Yiddish Calgary television shows. Also appearing are the Akiva Academy Children's Choir, Yiddish teacher/singer Ilana Kreiger from the Calgary Hebrew Academy and local Yiddish singer and poet Hilda Smith. A total of 20 guests are in the series which was co-produced by Rogers Cable T.V.

by Martin Mitchnik: T.V. program & Calgary JCC program co-ordinator
ORAL HISTORY PROJECT: THE YIDDISH SECULAR SCHOOLS IN AMERICA

Gella Schweid Fishman, Project Director

345 Sheridan Avenue
Palo Alto, CA 94306
(summer and winter)

3340 Bainbridge Avenue
Bronx, NY 10467
(autumn and spring)

A DARLING BOOK FOR ADAPTED USE FOR FOREIGNERS

A SPECIAL COLLECTIONS

SPECIAL COLLECTIONS

A special collection of Yiddish books, pamphlets, and other materials related to the history of the Yiddish secular schools in America.
AN URGENT CALL TO RESCUE PAPERS, DOCUMENTS, PHOTOGRAPHS AND OTHER MEMORABILIA PERTAINING TO THE YIDDISH SECULAR SCHOOL MOVEMENT

Please don't throw out the documented memories that you have in your possession of your years in the Yiddish Secular Schools of the USA and Canada.

Maybe you were a student or a teacher or a parent or a board member of one (or more) of these schools. Your memories are very important to preserve so that others may study and appreciate this "golden age" of Jewish education in Yiddish.

TOO MUCH HAS ALREADY BEEN THROWN OUT!

AN ARCHIVAL COLLECTION of these Jewish historical treasures is being organized by Gella Schweid Fishman as part of her Oral History Project pertaining to the Yiddish Secular Schools in America.

All of your materials will be included (under your name) in the Yiddish Secular School Collection which is housed in the Department of Special Collections of Stanford University Libraries in Stanford, California.

FOR FURTHER INFORMATION WRITE TO
Gella Schweid Fishman
at the appropriate address listed above.
Neighbors

I and the poet Issace Raboy are next-door neighbors. Maybe I drop in at his place, or he comes over to mine.

Between us—me and him—only plaster and some lath. Each one hears the other walking—I and the poet Isaac Raboy.

We go back twenty-five years together— to Henry Street. Like one family then. And now they call us the "old-timers."

I work in a word stable, and he at marten and mink. Though he's left through and through I lean a little to the right, and he is thoroughly left.

We talk like good old friends, we talk plainly and honestly though he's left through and through and I just a bit to the right.

And when we remember Levine's Cafe, those five steps down, a soft warm dew starts to melt through our limbs.

And when we remember home, My father owned a flour mill, his father, horses and wagons. Our wheel turned in the water and his ran over the earth.

We talk of Sabbath and weekdays, about all kinds of foods, what we prepared for the holidays, what they were cooking in Rishkan.

We talk like good old friends, we talk plainly and honestly though he's left through and through and I just a bit to the right.

Translated by Irving Feldman

Selection and Latin-letter transcription by Eli Katz
Farvos Men Hot Samson
Gerufn a Sisi
A Komishe Biblishe Stsene
fun Edvard M. Goldman


Mrs. Manoe: Nu, Mz. malekhte, vos vet vern mayn Samele ven er iz oyfgevoksn? Efsher a doktor oder an advokat [lawyer]?


Mrs. Manoe: Dos gefelt mir nokh beser er ken raykh vi a beysbal shpiler vern fun matones [gifts] un khabar [bribes]?

Michel: Froy Manoe, du bist a kluge mame mit groyse ambitysyes.

Mrs. Manoe: Ikh vil di best fun di best far mayn Samele. A gutn tog, zisc malekhte; ikh fil zikh shoyn shvanger [pregnant].


Mr. Manoe: Samson, mayn zun, s’iz shoyn tsayt dayne hor opshuakh. Ikh vil nit hobn a zon vos men ruft a sisi-hipi.

Samson: Ikh bin nit keyn sisi, tate. Kuk oys mayne musklen, mayne Arnold Shvartseneger pektorals. Gib aber dem kayer-beyn [jaw bone] fun an eyzl [ass]; ikh vel dir demonstrirn az dayn zun iz a folks held [hero], un men vet shraybn mayn nomen in der zal fun barimtkcyt [Hall of Fame].

Mr. Manoe: Du trakhst az ikh bin dir mekane [jealous], vayl ikh bin hoykh nor fir fis, zeks tsoln [inches], un ikh hob farloyrn ale mayn hor fun mayn kop, un ikh ken es nit gefinen.

Samson: Tate kleyner, gib mir nit keyn Froydian baloni. Du bist mir mekane vayl ale shikses in Palestine viln shlofn mit mir.


1st khuligan [hooligan]: Dayn mame iz a kurve [whore], un dayn tate iz a shrimp fun a pimp.


3rd khuligan: Samson dolink, gib mir a kush, du ziser zun fun a kurve.

Samson: Ir ale kenen kushn mayn cyzyl-bcyyn.


Narrator: Az Samson shloft, shrayt er:

Samson: Neyn, tate, neyn!

Narrator: Er khropet un fayft [He snores and whistles.]

Samson: Sher nit op mayne hor, (er khropet un fayft) vu es ligt mayn koyekh [strength]. (Er khropet un fayft Hava Nagila First Verse).


Narrator: Di Plishtim shetln aroys Samson’s oygn, un tsvingen im tsemlon tvue in tfise [force him to grind grain in prison]. In a por yor arum iz zayne hor lang gevoksn. Eyn tog, mitvokh oder doncershtik, oder efsher dinistik, neyn, nit dinistik, mistome [probably] zuntik, yo, itzt gedenk ikh, zuntik oyz zikerh, der kinig ruft Samson tsum templ vu di Plishtim davnen, un zogt tsu im:

Kining: Amuzir undz, du oygshepilter held. Haynt iz der tog tsu haltn zikh bay di zaytn fun lakhn [to split one’s sides laughing].


Ale layt: Eyns, tsveyt, dry.

Narrator: Samson zogt a brokhe, git a mekhtikn shtup kegn [against] di zayln, un zingt:


Ed Goldman is at 43 W 32nd St, Bayonne, NJ 07002. Paid subscribers may receive published skits by sending a SASE (max. of 3). The publication schedule was in the 1993; Oct., Nov., and Dec. issues. These comic skits are also available in English. Be sure to read next month’s Why Mona Lisa is Smiling. It will be the fifteenth, and will completes this series.
Yiddish Radio Shows
by Henry Sapoznik

For the last 5 years National Public Radio producer Andy Lancet and I have been documenting the history of Yiddish radio in America from 1925-1955. Our research has uncovered hundreds of hours of unique, vibrant and exciting Yiddish and Jewish broadcasting from this period. The documentary "The Stations That Spoke Your Language: Jewish-American Radio 1925-1955 will air on National Public Radio in Dec. of 1995. If any Mendelniks are interested in this field we wish to hear from you. As a Producer/host of WEVD's all-Yid dish "Forverts sho" since 1991, I have many hours of the programs the station has aired. Anyone who is interested in current and classic Yiddish radio programs or has information or broadcasts to share, contact us at: Living Traditions, 430 W. 14th St suite 514. NYC 10014

E-mail from Israel

<morim@ccsg.tau.ac.il>
To: fishl@well.sf.ca.us (Fishl Kutner)

Thank you for calling me by phone. I already phoned Prof. Sheintuch and his email I will have in 2 days. He is partially blind and could not give me his email. His wife will do it. Thank you for your positive reaction to Naye Vegn. I cannot explain it, but your encouragement is so meaningful for all us that are working hard in this field. Tomorrow I send you a new copy and if you will include some information in Der Bay this can help us to sell more. We need very strongly this contact with new readers, even if they are not a lot. The writers need to feel that they are dialoging with someone that cares, and from you we receive such a feeling.

A fantastic news that you can shortly publish where ever you want and can. The Knesset member Dov Shilansky already presented the law proposal to create a National Council for Yiddish Culture, an initiative from the Hemsheck Dor Libhobers fun Yiddish organisation. This is only a beginnig. The way is long. But we believe that this law will pass some day, and this Council will give a push forwards and a lot of recognition to our Mame Loshn. Grusn ale chaveirim. Lomir hem gute bsires.

Dayn Daniel Galay.
(Ed. note) Naye Vegn is EXCELLENT
Summer vacation is a time for R & R. More important for us, it is a time for reflection, evaluation, and renewal in our dedication to fostering our interest, knowledge, and contacts in Yiddish. July and August will be a time to catch up on correspondence and working on the database.

Many choices abound for wonderful Yiddish conferences, institutes, elderhostels, and summer programs. Of particular interest is the upcoming Second International Yiddish Club Conference in Toronto, this October 7-10. If you do not receive your packet of information, let us know. Those, who were at the University of Maryland Conference last year, know it is not to be missed. Toronto is a dynamic city with a large vibrant Yiddish community.

Noted Klezmer authority and superb musician, Henry Sapoznik, writes a highly informative article. His tome on Klezmer Music is the standard.

New contacts in The Yiddish Network (TYN) are increasing at a faster rate now. This month's article by Bob Cohen of Budapest is his first in der bay.

Professor Eli Katz sent in the poem by Sutskiver. His format is to have the poem in Yiddish, English and transliteration/transcription. It's a great learning and/or teaching tool.

Regular subscribers receive der bay monthly (10x a year), others periodically to keep an updated and accurate mailing list. Subscribers receive priority for speakers, programs, and references for gigs.

Compiling and updating lists of Yiddish teachers, clubs, Klezmer bands, computer mavens, radio announcers, etc. are important functions of der bay. Information is free to subscribers who send a SASE.

Der bay is your clearinghouse for teaching positions, programs, and gigs. There is no listing charge. Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, is your editor. Use the home phone (415) 349-6946. E-mail address is fishl@well.sf.ca.us To be listed, send a self-addressed stamped envelope (SASE). Make checks for der bay's support payable to Peninsula JCC (PJCC), and send it and all mail to the editor.

New areas and projects need to be opened to keep one moving ahead. Some of the ideas have taken off, and are extremely successful based on both the number of incoming communications and comments by readers.

Particularly successful is the effort to compile an ongoing, updated list of college Yiddish courses. This is part of PAC Project: Accredited Courses. Project Journals is also doing well, but has not had the volume of mail. Most disappointing has been the lack of response from organizations to send in an informative article on their activities, publications and why we should support them.

The new Pen Pal Project PPP is the idea of Dr. Allan Blair, (Columbus, OH) the independent representative to the International Yiddish Club Conference Committee. While other groups have started such projects, they do not match-up writers.

Of particular interest is a dialogue between people in different countries. Your editor's personal pen pals are in Switzerland and New Zealand. The latter has been ongoing for several years online and resulted in a stay here in the editor's home.

This is to notify the 134 members of The Yiddish Network of this project (PPP) and to solicit their assistance. Several match-ups have been successful on an informal basis. This will put the effort on a formal basis and give it the priority it deserves.

Here are few a hints on mailing. First, foreign mailing has a different postage rate. From the United States to Canada it is 30¢ for a postal card and 40¢ for a letter up to 1 oz. Mexico is 35¢ for a half oz. and 45¢ up to 1 oz. Every other country has the identical rate of 50¢ up to a half oz. and 95¢ up to 1 oz. Aerogrammes are only 45¢, but limit you to one page, and are self-sealers not requiring an envelope. To give you an idea of weight, 4 sheets of paper (8.5 x 11) in a business-size envelope weigh 1 oz.

Send along a self-addressed envelope the first time. Remember, your postage is no good for him/her. Indicate if you desire to write in Yiddish, partially Yiddish, or transliteration/transcription.
internatischealer kalendar

June

1, 15 Weds., Noon Yiddish Tish, Center for Judaic Studies & Contemporary Life, Student Union South, U of CT, Storrs, CT, Call 203-486-2271
1-5, Wed-Sun, Festival of Jewish Art/Music Encounter, St. Petersburg, Russia, Joel Rubin (Clarinetist), Call (49) (30) 261-7432
3-5, Fri-Sun, Annual Friends of Yiddish Weekend, Psysakh Fiszman & Malke Gottlieb, Solway House, Saugerties, NY, Call 718-224-5497
4 Every Sat., 7:30 P.M. Yiddish Culture Club of Los Angeles, 8339 W. 3rd St A Los Angeles, CA Call 213-275-8455
5 Sun., 2:30 P.M., Ashkenazic Culture and Music: A Yahrzeit Commemoration for Sholem Aleichem, Orange Co. JCC, Costa Mesa, CA, 714-786-9241
6 Mon., 5:00 P.M. Yiddish Culture Soc. of Jerusalem every Mon., 10 Rechov Sholom Aleichem, Call 02-712-218
6 First Mon. of each month, 1:30 P.M. The Yiddish Circle, JCC, La Jolla, CA, Call 619-458-1302
6 Mons. (every) 5:30-7:30 P.M., Jewish People's Philharmonic Chorus, Mcoburne Y, 23rd St. W of Seventh Ave., 2nd Floor, Call, 212-619-4099
7 Tuesdays, 11 A.M., Yiddish Humor, Roslyn, LI, High School, Call Troim Handler, 609-655-8019
7 Every Tues, 6-8 P.M, Workmen's Circle Chorus New York City, Call 800-922-2558
7 Tues., (every) Noon-1:20 P.M., Yale-New Haven Yiddish Reading Group, Dwight Hall Library, New Haven, CT, Call Sid Resnick 203-387-4184
8 Weds., 2:30 P.M., Kadimah Meeting, Leo Fink Hall 7 Selwyn St., Elsternwick, Australia, Call 61-3-523-9817
8 2nd Weds., Mame-loshn Meyvinim, Buffalo, NY area Call Charlotte Wolpin, Call 716-834-7075
12 Sun., 10:00 A.M. Second Sunday, Minneapolis, MN, JCC Yiddish Vinkl, Call 612-377-5456
16 Thurs., 6:00 P.M., The Yiddish Writer's Circle, at Yugntruf Office, 200 W. 72nd St., Suite 40, NYC 10023, Call 212-787-6675
16 Thurs, Noon, June Outdoor Concert, SHIRA Klezmer Band, Courthouse Park, Janesville, WI, Call 608-238-2452
19 Sun, 7:00 P.M., 16th Workmen's Circle Yiddish Concert in the Park, Yiddish Cup Klezmer Band, Cain Park, Cleveland, OH, Call 216-381-4515
20-7/29 Uriel Weinreich Program in Yiddish Language, Co-sponsored by YIVO and Columbia University, Dept. of Germanic Languages, 319 Hamilton Hall, NY, NY, J0007
26 Sun., 5:30 P.M., Lecture "Early Jewish Music", 8:30 Concert, Joel Rubin & Joshua Horowitz, Muffithalle, Munich, Germany, Call 30-261-7432
26 Sun., 5:30 P.M., Summer Series, Yiddish Cup Klezmer Band, Bert Stratton, Denison Univ., Granville, OH, Call 216-932-3586

July

4 Mon, 2:30 P.M., Milwaukee Summerfest Concert, SHIRA Klezmer Band, Milwaukee, WI, Call 608-238-2452
4-8 Mon-Fri, Prof. Emanuel Goldsmith, "The Jewish Spirit in Yiddish Literature"; Prof. Itzik Gottesman, From Eastern Europe to America; W.C., Circle Lodge, Call 212-889-6800 xt 523
7 Thurs., Winnipeg Centennial Folk Festival, Brave Old World Klezmer Band, Birdshill Park, outside Winnipeg, Call 204-231-0096
10-15 Sun-Fri, Dr. Psysakh Fiszman, Master Yiddish Teacher; Zalmen Mlotek, Yiddish Music Authority; W. C. at Circle Lodge, NY, see above
16 8 P.M. Fri., Central PA Festival of the Arts, Brave Old World Klezmer Band, Memorial Field Stage, State College, PA, Call 814-237-3682
16-8/13 Oxford Summer Program in Yiddish, 45 St. Giles, Oxford, England, Call 44 865 311 030
18-8/12 Annual Summer Yiddish Institute, Bar Ilan Univ., Ramat Gan, Israel, Call 212-337-1270
24 Sun., 12:15 P.M., Lancaster Festival, Bert Stratton's Yiddishe Cup Klezmer Band, Lancaster, OH, Call 216-932-3586
31-8/5 Sun-Fri, Prof. Sheva Zucker, Women in Yiddish Literature; Ruth Gruber, Grande Dame of American Jewish Women; Workmen's Circle at Circle Lodge, NY, Call 212-889-6800 xt 523

Aug.

7-12 Sun-Fri, Prof. Dov Noy, Folklore of Jewish Tradition; Samuel Norich, Former Director of YIVO, Workmen's Circle at Circle Lodge, NY, Call 212-889-6800 xt 523
14-18, Sun.-Thurs., CAJE Annual Conference, Indiana University, Bloomington, IN, Call Marcia Levinsohn 301-933-3520
19-21 Fri-Sun, Zalmen Mlotek coordinates Yiddish Summer Camp Reunion, Workmen's Circle at Circle Lodge, NY, Call 212-889-6800 xt 523
21-26 Sun-Fri, Performing Arts Workshop, Dr. Psysakh Fiszman, Chayele Ash, Jeff Warschauer, WC, Circle Lodge, NY, Call 212-889-6800 x 523
25-28, Thurs-Sun., 16th Charlotte Yiddish Institute, Wildacres Retreat, Little Switzerland, NC; Call 704-366-5564
28 Sun., 11:30 A.M., Hava Nagila Picnic, (with folkdancing), Shira Klezmer Band, Elver Park, Madison, WI, Call 608-238-2452
28-9/2 Prof. Curt Leavitt, Prof. of Yiddish, Adrienne Cooper, Concert & Workshop of Yiddish Folk & Art Song; Workmen's Circle, Circle Lodge, NY
Abraham Sutzkever

Born 1913 in Smargon, Sutzkever was part of *yung vilne* in the 1930’s, was active in the Vilna resistance and as a partisan, and is editor of *di goldene keyt*, which he founded in 1948.

**Toys**

My daughter, you must care for your toys,
Poor things, they’re even smaller than you.
Every night, when the fire goes to sleep,
Cover them with the stars of the tree.

Let the golden pony graze
The cloudy sweetness of the field.
Lace up the little boy’s boots
When the sea-eagle blows cold.

Tie a straw hat on your doll
And put a bell in her hand.
For not one of them has a mother
And so they cry out to God.

Love them, your little princesses—
I remember a cursed night
When there were dolls left in all seven streets
Of the city. And not one child.

Translated by Chana Bloch

 Auswahl von Toys

Abraham Sutzkever

Born 1913 in Smargon, Sutzkever was part of *yung vilne* in the 1930’s, was active in the Vilna resistance and as a partisan, and is editor of *di goldene keyt*, which he founded in 1948.

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Translated by Chana Bloch

Selection and Latin-letter transcription by Eli Katz
Dear Reb Fishl,

Yes, I do exist. A sakh dank for the copy of Der Bay. It seems wonderful. Can one get copies of it in soft currencies? Romanian Lei, Slovak korona? I am living at Budapest 1145, Mexikoi ut. 46a, Budapest, Hungary and am not on layn yet, as I don't have a real telephone. I can be reached days at my job as culture editor at Budapest Week (English language weekly) at Fax (36-1) 112-6302 or tel. (36-1) 111-2655. At the house we have "a loan" of a radio telephone from the Ministry of Labor. If anyone is in town they could try (06-tone-6-) 318-247. I have changed addresses, and the Hungarian Post Office does not have a system by which mail is forwarded.

As for being a link to your Yiddish network, I am proud to accept. If it means I get Der Bay, great! I am happy to help anyone who shows up in Budapest. To paraphrase Weinreich's first chapter, a sakh yidn voynen in Budapest. Noch! But very few of them still speak Yiddish. There is a small circle of people who study Yiddish through the university under Prof. Peter Nadasdy (who is not a Jew, but is from an old Austrian family in Budapest and, as an expert in German, researched the old Pester dialect of Yiddish—kind of the central dialect very close to Vienna German. Probably less than 30 people still speak it. Nadasdy speaks beautiful Yiddish.) There was a small Yiddish club meeting bimonthly, but they haven't met in a year.

Most of my Yiddish connections are in Romania. I guess Mike Alpert told you I play Klezmer music here. Presently I have a small four piece band called the Nayer Kapelye, the aim of which is to play in a style even older than Michael Alpert's antiquified tastes. Most of what we play I collected traveling around Romania, mixed with other ultra-archaic stuff from old 78s that people send me on cassette. I got into this trying to figure out what the old style Jewish fiddle music was while I was learning to play Transylvanian and Moldavian fiddle music from peasants and gypsies. I find old gypsies to record, they take one look at me and start playing whatever Jewish pieces they can remember. Then I take it on tape to the old folks in the Local Jewish communities (Club, Iasi, Maramures Sighet, Roman, Bacoa, Radauti, Bucharest, etc.) and see if anyone can tell me about the context of the tunes, or whatever jars their memory. I'm trying to recreate the kind of alter yiddishe tants musik (nobody uses the word Klezmer) that was played until the 60s, when it seems that the style died out due to lack of Jewish weddings. This is the music that went into the "nostalgia" pieces Klezmer musicians played on American issued 78s, music that never made it to commercial gramophone recordings. We may be the only young Klezmer band that doesn't have a clarinetist, mainly because I have no oral confirmation from any of my older informants that they remember Jewish musicians playing clarinet, except in eastern Bukovina and Iasi, where the fiddle was still king of Klezmer instruments until the music faded away.

We also use accordion, bass, and the kobza, a lute like instrument used in Moldavia and Bukovina before the cimbalom. We sound a lot like the local small gypsy bands, which is what pre-commercial Klezmer probably sounded like.

There are still some Moldavian peasant brass bands playing Klezmer repertoire which they learned from Jewish musicians before the war. I have had the utterly surreal experience of meeting lots of older peasants in Maramures and in a Lipovan (Russian ethnic old believers) village in Moldavia who were not Jewish but who could speak fluent Yiddish—shades of General Colin Powell! And yes, I have met Jewish Gypsies. They do exist.

There is the Budapest Klezmer Band, which I helped found, which is in a state of temporary non-existence due to the usual manager-musician embezzlement tensions which plague Hungarian life. They want me to take the club up in September. It is a lot of work for virtually no pay, combined with fighting off battalions of nasty Israeli Sochnut activists who come demanding Israeli dancing.

There is a strong interest in Klezmer here. Hungarian Jews (about 80,000) are very assimilated, the surviving orthodox having fled to Israel or Brooklyn after the war or in 1956. Due to the political life, which feeds on anti-semitism in a very big way, young Jews pack klez concerts. Jews were told that they were "rootless cosmopolitans" with no real folk culture. Many of them bought this line, and are amazed to hear that a Yiddish folk music exists at all. Much of the pre-WWII rhetoric is back in force again, and since this is an election year the city is plastered with the most disgusting, vulgar "Der Sturmer" style posters you could believe. The right wing here is very anti-semitic, mostly ex-communists who are hiding under the guise of nationalism, just as in Russia today. It gets rather scary at times, a kind of East European deja-vu one would rather not have.
A good part of my living comes from singing in Yiddish and poring over old Yiddish song collections that Itsik Schwartz has given me (I have a copy of Beregovski's Yiddisher Folks Music given to Itsik by Beregovski himself.) I usually have to speak Yiddish while doing research in Romania where it is still spoken by virtually all older Jews, and still by a few young ones, none of whom are very religious. There are about 10,000 Jews left in Romania.

My parents (Mom from Veszprém, Hungary, Pop was born in NY one year after his folks got out of Bessarabia) spoke Yiddish until we kids started school. I am trying to auto-repair my Yiddish using Weinreich (Hebrew alphabet nightmares!) the Kol Yisroel shortwave Yiddish broadcasts, and when I am in lasl I am generally corrected by none other than the great Yiddish philologist Itsik Schwartz, still kicking at age 88, an alumnus of the old Pinkhas crowd who first published in 1927. An amazing man, he is a walking encyclopedia of things Moldavian Jewish. It is amazing how difficult it is to find Yiddish books, in fact, any Judaica bookstore in Europe! Even in West Europe! So it has been hard for me to find much in the way of language material to study Yiddish with. I may be going to visit my folks in NY in May (first time back since 1989) so I hope to pick up some source material there, and perhaps work out a distribution deal. Hungary lacks, among other things, a banking system. We can't even cash checks here—everything is a cash transfer!

I want to speak to archive folks (YIVO, universities, record companies) about the huge amount of Klezmer music locked up in the Romanian State Ethnographic Archives Detention and Correction Center for Folk Music collected by Ghisela Suliteanu (Sultzmann) from 1948-1974. Gisela is open to reissuing her in NY in May (first time back since 1989) so I hope to meet contacts in different cities around the world. 95 are in the U.S. (All 50 states) and 38 in 21 other countries.

Bob Cohen

Editor's Note: There are now 133 key contacts in different cities around the world. 95 are in the U.S. (All 50 states) and 38 in 21 other countries.

Klezmer

by Henry Sapoznik

As the term "klezmer" is a relatively new one to denote the genre of instrumental music of the Yiddish speaking Jews, it's interesting to see how its origin.

The earlier reference to it is the first Hed-Arzi recordings (c.1975) of the Argentinean/Israeli clarinetist Giora Feidman. His definition has shifted over the years. He now claims that ALL music is "klezmer", so long as one "feels" it. Back then it still had an "Ashkenazi" cast to it. It was the success of the California-based ensemble "The Klezmorim" which gave the term its popularity (c. 1976).

The linking of the terms "klezmer" and "music"—kind of like the New York area restaurants advertising French toast made with "Challah bread"—is seemingly necessary to all those who don't know what a "klezmer" is and comically puzzling to those who do. This "Department of Redundancy Dept." terminology is similar to the way the instrumental vernacular music from New Orleans (and later, Chicago) was referred to in the early 1910s. "Jazz music", (with the upper case "J" as it was then called) has since lost the need for its "music" qualifier, even though the origins of the term "jazz" (since the late 1920s spelled with a lower case "j") has no music derivation (it's assumed to be a New Orleans vernacular for fornication). Musicians who played this music were referred to (and in some places still are) as "jazzers".

Before the so-called "Klezmer Revival" none of the old-timers I interviewed ever thought of the term "klezmer" as denoting a genre. They referred to the music by its function or even tune types (as in: playing the "freylekhs", "freylekh music" or playing the "bulgars" or "khasene music"). Some, like Dave Tarras, did refer to it—in English—as "Jewish" music, but in Yiddish called it, of course, as "Yiddish" music. Perhaps the re-definition of the term "klezmer" in the 1970s from its coarse and untutored associations has something to do with the popular habit of referring to "good" things as "bad" which was common in the 1970s. This is seen mostly in the country music movement (most specifically in the Austin and Bakersfield, CA scenes) with the rise of "outlaw" C/W. This glorification of the "outlaw" has allowed the klezmer to come to the fore as a one-time marginal persona, now endowed with a kind of socially-marginalized musical identity (certainly "The Klezmorim" played up the underworld associations of their European namesakes...)

I don't know if Feidman was originally trying to obfuscate the ethnic derivation of the term by trying to "de-Yiddishize" it, but it does take a bit of contextualization on the part of players, fans, scholars, etc. to alert those who are not clear about its origins that this music of the Yiddish-speaking Jews and their cultural descendants.
Second International Yiddish Club Conference

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Der Bay will keep you up-to-date on all information leading up to the
Conference. Remember that you may freely copy and distribute this
information. All four Yiddish Club Newsletters will carry articles.
Representatives of each of these four newsletters and independent
representative Dr. Allan Blair of Columbus, OH comprise the International
Yiddish Club Committee.
Subject: Der/di/dos flishlang

Vayhi bimay Herbert Hoover, nisht do gedakht, nisht itster gedakht, hob ikh, vi k'mat alle yinglekh, gehot a flishlang. Dos heyst, al pi Uriel hob ikh gehot a flishlang; ober bay uns oremelayt hot men nor gevust fun kites, vayl nor in Amerike hobn oreme Idishe kinder gekent shpilen mit zey.


Kol zman mir hobn derlebt az Yidishe kinder heyben nokhamol on tso rodn Yidish fun di ershte yorn, vayst zikh mir oys az mir muzn hobn—vi mit kompyuters—a terminologie far shpilkhlekh.

Der hayntiger flishlang hot zer venig in eynem mit a shlang. Volt geven efsher sheyn ven eyner fun unzer khvev volt oysgetrakht an ander nomen. S'volt geven nutzlikh nisht nor far di kinderlakh, a lebn af zey, nor far di vos shpiln zokh shoyn dos tsveyte mol in kindershen pardas.

Prof. Norman Miller founded and operates the premiere Yiddish Conference, Mendele.

Alan "Avrom-Mikhl" Astro

Subject: Yale French Studies #85--With Two Yiddish Translations!

To: Philip "Fishl" Kutner <fishl@well.sf.ca.us>

Tayerer Fishl,

A groysn dank, vos ir shikt mir yedn khoydesh ayer sheynem byuletin!

Zayt azoy gut, anonsirt in komedikn numer fun may, az es vet aroyskumen an ekst interesante numer fun zshurnal "Yale French Studies". Az me lebt derlebt men: in a numer vegn yidn in frankreykh hot men ibergesest tsvei dertseylungen fun yidish af english! Iz, ir megt anonsirn ot di bsure:

Yale French Studies #85, on Jewish identity in France, includes translations of two short stories by Yiddish writers active in Paris. For information, call Yale Univ. Press (203-432-0940).
Of particular interest is the upcoming Second International Yiddish Club Conference in Toronto, this October 7-10. If you did not receive your packet of information, let us know. Those who attended the U of MD Conference last year, know it is not to be missed. Toronto is a dynamic city with a large, vibrant, Yiddish-speaking community.

Norman Miller has joined the International Yiddish Club Conference Committee. His worldwide network of Mendele online is the premiere Yiddish online source of daily information and dialog. Postings from Mendele online are now a regular part of der bay. Get online and become part of this new generation of Yiddishists. It's FREE!

During the summer several new contacts for The Yiddish Network (TYN) have been added. Prof. Yao Yi-En, the new Shanghai contact, has an article on Sholem Aleichem in der bay this month.

Professor Eli Katz's monthly contribution is Rokhl Kom's poem "Fun Y ener Zayt Lid". Prof. Katz's format is to have the poem in Yiddish, English and transliteration/transcription. It's a great learning and/or teaching tool.

Regular subscribers receive der bay monthly (10x a year), others periodically to keep an updated and accurate mailing list. Subscribers receive priority for speakers, programs, and references for gigs.

Compiling and updating lists of Yiddish teachers, clubs, Klezmer bands, computer mavens, radio announcers, etc. are important functions of der bay. Information is free to subscribers who send a SASE.

Der bay is your clearinghouse for translators, teaching positions, programs, and gigs. There is no listing charge. Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, is your editor. Use the home phone (415) 349-6946. E-mail address is fishl@well.sf.ca.us To be listed, send a self-addressed stamped envelope (SASE). Make checks for der bay's support payable to Peninsula JCC (PJCC), and send it and all mail to the editor.

Since starting to publish this newsletter, nothing has been more urgent than the crisis the Jewish population and Yiddish face in rebuilding their lives and archives. Please respond to Zachary Baker's plea. He is the head librarian at YIVO in New York and has been our prime source of information coming through Buenos Aires.

Date: Sat, 23 Jul 94 12:52:41 PDT
From: BM.YIB@RLG.Stanford.EDU
Subject: More on the bombing in BA

Some more news regarding the bombing of the AMIA building in Buenos Aires, where the Argentine YIVO was situated. On Friday (July 22nd) Larry Rubinstein, Executive V.P. of YIVO in New York had a phone conversation with Shaul Brajer, who is associated with YIVO in BA. Brajer (pronounced Brakher) says that the front part of the building was completely destroyed, but that the rear section is more intact. The surviving portion of the YIVO Library (in the rear) is still surrounded by rubble. Perhaps as much as half is potentially salvageable, but it will be about a week before that can be verified, since the emphasis now is naturally on recovering bodies buried underneath the collapsed sections of the structure. I spoke yesterday with Shoshana Balaban-Wolkowicz, former librarian of the BA YIVO (now living in the U.S.). She says that part of the YIVO Archives was also located in the rear of 633 Pasteur, so it is conceivable that it might also be partly intact. A special fund for the reconstruction of the Buenos Aires YIVO has been set up. Contributions may be sent to the following address:

CITIBANK, 111 Wall Street, New York, NY 10043. for: EXPRINTER INTERNATIONAL BANK, N.V., account no. 36083629, reference no. 11159, in the name of INSTITUTO CIENTIFICO JUDIO - IWO - ARGENTINA.

Af a sheynem tog kumt tsuforn a nayer gashik. Ikh hob im ersht derzeyn in ovent nokh der vetchern vor m'liz shoyn gezesen in salon af kortn sipiln. Sholem Asch vi ikh bin an Idl! Glaykh derkent hob ikh im vayl ershtens iz zayn bild oltz dershimen in di dzhurnaln, v'hasheytns hob ikh im gezyen in a bukh-kram mit a yor tsvey frirer ven er hot gekhosmet zayn yarem roman _Der Notzn_.


Ikh ken aykh beser nisht shildern vos far a miese ststne dos iz geven. A simen: az ikh (19 yor alt un tsnifish vi der shteyger iz in di yorn) hob gekrogn aza rahkmones oyt im az 'kh hob shir-nisht geveynt. Ober Asch aley'n hot gor nisht gevizz fun zayne geflin. Me volt gekent meynen az er zist aleyn by zikh in d'rey'm. Ober mitamol gibt er zikh a halb-ker arum un makht tsu mir mit der hant. Ikh loyf tsu, ikh bin greym im tsu dinen mit vos er vil. Iz vos hot er gevolt? "Bring me" zogt er, "two teas in a glass". Hob ikh shoyn farshoten az di amoratsim fun D_ (ikh vil nisht aroysgben dos nomen fun shetl ober es gefint zikh in Rhode Island un es is nisht Providence) hohn im gut dershlogn. 'Siz geven af tsu lakhn ober asakh mer af tsu bedoyern.

'Dos is di gants mayse. Ir fregt: viazoy iz aza veltfigur vi Asch derkrokhn in aza vistenish? Veys ikh oykh nisht. Efsher hot er gehat hayfiver?

_Editor's Note_ Norman Noyakh Miller is the founder and driving force behind Mendele online.
Rokhl Korn was born in Galicia in 1898 and lived in Lvov, Warsaw, and, during the Second World War, in the Soviet Union. She emigrated to Canada in 1948 and died in Montreal in 1982.

On the Other Side of the Poem

Fun yener zayt lid iz a sod faran
un in sod iz a hoyz mit a shtroyenem dakh--
es shteyen dray sosnes un shvaygn zikh oys,
dray shomrim oyt shtendiker vakh.

Fun yener zayt lid iz a foygl faran,
a foygl broyn-gel mit a roytlekher brust,
er kunmt dort tsu fliyn yedn vinter oyt s’ney
un hengt, vi a knosp oyt dem naktn kust.

Fun yener zayt lid iz a stehkhe faran,
azy oym un sharf, vi der din-dinster shnit,
un emets, vos hot zikh farblondzhet in tasyt,
geyt dort um mit sthil un borvese trit.

Fun yener zayt lid kenen vunder geshen
nokh haynt, in a tog, vos iz khmarne un gro,
ven er deyfekt arayn in dem gloz fun der shoyb
di tsefiberte benkshaft fun a vundiker sho.

Fun yener zayt lid ken mayn mame aroyos,
un shteyn oyt der shvel a vayele fartrakht
un mikh rufn aheym, vi a mol, vi a mol:
--genug zikh geshpilt shoyn, du zest nisht? s’iz nakht.

Translated by Seymour Levitan

Selection and Latin-letter transcription by Eli Katz
SHOLEM ALEICHEM AND SHANGHAI
Yao Yi-en: Senior Research Fellow
Shanghai Research Institute of Culture & History

I. To begin with a letter by M. Gorky.
On April 21, 1910, Maxim Gorky wrote a letter to a writer, which reads as follows:

"My dear colleague,

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

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

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

Shaking your hand.

M. Gorky
Capri, April 21, 1910"

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

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

“‘The noble, kind and sincere love for the people” is the starting point of Sholom Aleichem’s creation.

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

II. Life and creation of Sholom Aleichem.

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

During his 35 years of writing, Sholom Aleichem worked very hard and wrote more that 30 volumes of literary works, which include novels, short stories, dramas, poems and commentaries. His works such as TEVYE THE DAIRYMAN, MENACHEM MENDEL and THE ADVENTURE MOTLE, THE CANTOR’S SON were written in the form of series of short stories.

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

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

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

III. Shanghai—where Sholom Aleichem was introduced the earliest and in the greatest numbers in China.

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

Mao Dun was not only the first person to introduce Sholom Aleichem to China, but also the first to translate his works. His translation of Sholom Aleichem’s fiction, THE MAN FROM BUENOS AIRES appeared in the Fiction Monthly No. 10 of 1921 published by Shanghai Commercial Press. Later on, it was incorporated into Fiction Monthly Series No. 54 THE ANTHOLOGY OF NEW JEWISH FICTIONS (1925), and then into Collection of Mao Dun’s Translation of Short Stories entitled SNOWMAN published by Shanghai Kaiming Publishing House. (First edition appeared in 1928, and by 1931, the book reached its third edition.)

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

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

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

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

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

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

The foregoing are some information about Sholom Aleichem's works in Shanghai before liberation. After the founding of the People's Republic of China, efforts to introduce Sholom Aleichem gained new momentum.

1. Enormous publicity on Sholom Aleichem.

In 1959, while the people of various countries in the world were marking the centenary of the birth of Sholom Aleichem, solemn meetings were held in Beijing and Shanghai to commemorate this outstanding writer. At the commemorative meeting in Shanghai, I spoke on the life and creation of Sholom Aleichem. I also held an exhibition of Sholom Aleichem's works and related materials from my collection. In the meantime, newspapers and magazines like People's Daily (Beijing), The World Literature (Beijing), Guangming Daily (Beijing), the Liberation Daily (Shanghai), Wenhui Daily (Beijing), Children's Epoch (Shanghai), Academic Journal of Zhongshan University (Guangzhou) carried commemorative articles or translated works of Sholom Aleichem.

2. Publication of the Chinese versions of Sholom Aleichem's major works.

TEVYE THE DAIRYMAN came out in Shanghai in 1964 and the second edition consisting of 42,000 copies was printed in 1983. THE ADVENTURES OF MOTLE THE CANTOR'S SON was published by Shanghai Children Publishing House in 1957 and republished in 1982 with a circulation of 36,500. The first edition of MENACHEM MENDL with 70,000 copies was brought out by Jiangxi Publishing House in 1980. The autobiographical novel of Sholom Aleichem BACK FROM THE FAIR and the novel WANDERING STARS have also been translated into Chinese in full.

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

3. Introduction of Sholom Aleichem in varied forms.

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

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

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

Mendele is—in Internet jargon—a "list". Others might call it a "bulletin board", still others a "newsletter". Call it what you will, Mendele receives questions, announcements, notes, etc. from its subscribers worldwide and distributes them. As befits the name, Mendele concerns itself with Yiddish literature and Yiddish language. Moreover, since Yiddish is universally acknowledged to be a dead language, Mendele has among its writers some of the liveliest and most interesting people (many in their 20's).

You are cordially invited to join Mendele. There are no dues or other cost.

To sign up, please send the following message:
sub mendele first_name last_name
to: listserv@yalevm.ycc.yale.edu

Gettysburg Address in Yiddish
by Zellig Bach From Mendele Online

The Yiddish translation of Lincoln's Gettysburg Address (Mendele, Vol. 4.054) is longer than the original text with but 19 words. The reason is that certain Yiddish verbs are periphrastic, that is one part of the verb remains invariant (constant), without any inflections, and always comes in combination with an auxiliary verb, such as "zayn" or "hobn" that changes. (For example: in "lib hobn" lib is the invariant verb while "hobn" changes according to number, tense, etc.) Thus, in the Yiddish translation it was at times necessary to use two words instead of one. In addition it was necessary in some instances to add a preposition, as well as an article where English does without one.

Yidishe Feder-Fraynd

In the June 1994 issue of der bay, Der Redaktor, (Fish!) announced the beginning of our Pen-Pal (Feder Fraynd) Project. I am interested in the project because I now have four Yiddish Pen-Pals in Estonia, Latvia, Israel, and the Bronx (sure, that's a foreign country).

I have enjoyed corresponding in Yiddish with these four friends, and believe you will, too. Letters can be in Yiddish script or in Latin letter transliteration. It doesn't matter whether you write a little or a lot. It will make you feel great keeping in touch with Yiddish writers all over the world.

Please send me your name, address, and interests as well as any Yiddish overseas correspondents whom you think would like some new Yiddish friends. Please indicate whether you will be writing in Hebrew or Latin letters. I am open to any suggestions that will help in making our Pen-Pals Project a success.

My address is: Dr. Allan E. Blair:
56 South Roosevelt Ave., Columbus, Ohio 43209
E-mail: ablair@magnus.ac.ohio-state.edu

Editor's Note) Allan is the independent representative on the International Yiddish Club Conference Committee. He will head the Pen-Pal Project.

The Folksbiene

The Folksbiene the oldest continuous Yiddish theater in the world was founded in 1915. It represents one of the oldest cultural activities of the Workmen's Circle/Arbeter-Ring. This Fall the Folksbiene is putting on for its 79th-80th season "Mirele Efros", the classic drama of Jacob Gordin. The principals are veteran Yiddish actors, including; Zypora Sparsman, Minna Bern, Shifra Lehrer, and David Rogow.

Simultaneous English translation is available. For further information contact Tova Ronni Moss at 211 Central Park West, Apt. 145 New York, NY.

Israel Kugler, Long Island City, NY

Japanese-English-Yiddish Conversation Book
by Tzvaim Handler

I have just begun to work on a Japanese-English-Yiddish conversation book, which will be part of a multi-lingual series of such books published by the Daigakushorin Publishing Company. English and Japanese will be prepared by Prof. Kazuo Ueda of Fukuoda University. Prof. Uedo has already authored a Japanese-Yiddish dictionary and a Japanese-Yiddish grammar book and has invited me to join him in this exciting project. The book will be published in Japan.

The Yiddish Voice—New Boston Radio Show

The Yiddish Voice, a brand new Yiddish-language weekly radio show, is broadcasting here on WUNR 1600 AM/Boston every Wednesday evening from 7:30 pm to 8:30 pm. The show features music, poetry, comedy, interviews, news, commentary, and announcements of current events, all of it in Yiddish.

The Yiddish Voice (known, in Yiddish, as 'Dos Yidishe Kol') is a "spin-off" from another all-Yiddish Boston radio show, The Yiddish Hour, which had broadcast out of WBRS 100 FM/Waltham.

The Yiddish Voice operates on a not-for-profit basis, but seeks advertising, grants, and donations to cover such costs as station airtime, equipment, records and tapes, and promotional materials.

The all-volunteer staff include Mark David, the show's producer and regular host and Hasia Segal, a native of Lithuania. Some programming will be shared between the Yiddish Hour and the Yiddish Voice.

The first broadcast was dedicated to the memory of the Lubavitcher Rebbe. The speaker was Rabbi Haim Cement, of the Lubavitz Yeshiva in Brookline, MA.

For further information, call, email, or mail to:
Mark David
47 Stetson Street, Brookline, MA 02146
(617) 738-1870
mhd@world.std.com
Toronto International Yiddish Club Conference Update

Erev Shabes we meet at the JCC Bloor for a unique Friday night Yiddish Service and a kosher dinner. Aron Fainer, V.P. of The Committee For Yiddish of The Jewish Federation of Greater Toronto will address the Conference on "Why A Conference of Yiddish Clubs". He was a Yiddish teacher steeped in Yiddish literature and has spoken on Yiddish writers to shtudir groups. A Yiddish sing-a-long will follow.

Saturday morning's Yiddish study session will be led by Professor Eugene Orenstein, Chairman of Yiddish Studies at McGill University, Montreal. There will also be services. Lunch will then be served.

Chava Rosenfarb will present The Harry V. Lerner Memorial Lecture, at 2:00 p.m., entitled "J. I. Segal: His Life and Works". The Annual Lerner Memorial Lecture is through the courtesy of Yiddish of Greater Washington. Chava's latest book Tree of Life has been translated into English and Hebrew. She is a dynamic Yiddish lecturer.

Saturday night's gala concert feature's the Flying Bulgars Klezmer Band, under the highly talented leadership of David Buchbinder. Guest star Claire Klien Osipov of Vancouver, is a truly marvelous interpreter of Yiddish folk-songs. Also performing will be Di Yidish Shpiler, with Michael Lebovic and Allen Farkas doing a comic skit—plus the beautiful voice of JASS leader, Gloria Valentine.

Sunday morning workshops will be followed by lunch. Sunday afternoon will have an optional bus tour 1:30-5:00 p.m. It starts with a visit to the Beth Tzedec Synagogue Museum and an exhibit on Yiddish especially prepared for the Conference. Next is a visit to the Koffler Gallery at the JCC North which will feature a very special exhibit "100 Years of Yiddish Toronto" prepared for our Conference. Then it's off to a reception hosted by the Federation at the Lipa Green Bldg. Our entertainment stars The Shpeeler Klezmer Band under the leadership of Gurian Hyman.

Sunday night, at 8:00 p.m., Liba Augenfeld will speak on the poetry of Peretz Miransky. Liba was a close friend of Miransky. He was one of the two last of the group known as "Yung Vilna". Avrom Sutskiver in Israel is the last living survivor. Many of Miransky's poems were put to music. This will be followed by the Beth Tikvah Choir in a concert under the superb leadership of Saul Glick, director and composer, doing several of Miransky's works. The evening finishes with singing by Cantor Louis Danto.

Monday morning continues with key workshops and followed by lunch at the JCC Bloor.

Monday afternoon's activity has the wrap-up and evaluation. There will be a meeting of the Conference Committee to start plans for the Third International Yiddish Club Conference. Your input is important. Many changes came from your suggestions.

If you have questions, call Bess Shockett the Conference Coordinator at (416) 787-0526.
This month The Second International Yiddish Club Conference is being held in Toronto, October 7-10. Those, who are attending, are in for a truly wonderful experience. Toronto is a thriving metropolis with well over 100,000 Jews and a large, Yiddish-speaking community. Next month there will be a review of the Conference programs.

Norman Miller's world-wide network of Mendele online is a Yiddish news source of daily information and dialog. Postings from Mendele online are now a regular part of der bay. Get online and become part of this new generation of Yiddishists. It's FREE!

With CD-ROM capability on the computer, your editor has access to the entire residential US telephone directory. This is excellent for genealogical searches and locating long-lost friends and relatives. Other services FREE to contributors are: information on our world-wide calendar, lists of Yiddish teachers, Yiddish clubs, Klezmer groups, and most important are the 137 contacts worldwide in The Yiddish Network (TYN).

Regular contributors receive der bay monthly (10x a year), others periodically to keep an updated and accurate mailing list. They receive priority for speakers, programs, and references for gigs. Receiving the newsletter is only one of the many advantage for contributors.

Compiling and updating lists of Yiddish teachers, clubs, Klezmer bands, computer mavens, radio announcers, etc. are important functions of der bay. Information is free to contributors who send a SASE.

Der bay is your clearinghouse for translators, teaching positions, programs, and gigs. There is no listing charge. Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, is your editor. Use the home phone (415) 349-6946. E-mail address is fishl@well.sf.ca.us To be listed, send a self-addressed stamped envelope (SASE). Make checks for der bay's support payable to Peninsula JCC (PJCC), and send it and all mail to the editor.

None of the major Yiddish organizations is currently online. When asked, the response is "I know". This translates to "I NO". Since we are all interested in the survival of our Yiddish culture in the non-ultra Orthodox community, we must halt the rapid decline in Yiddish publications. We must stimulate and bring along the interest of our younger people. Most of our readers have the knowledge of Yiddish, but not the ability to communicate online.

None of these Yiddish organizations publishes more frequently than monthly. Even the Forward has been a weekly for years. We want to know of upcoming events and changes in schedules. There are questions we have about various aspects of Yiddish and would like them answered. Imagine having world experts as near as your computer.

Colleges have computer courses and some of our readers are online through them. Secondary schools also have computer capabilities and offer courses. Even primary schools are introducing the use of computers in the lowest grades. These places usually offer non-credit computer courses.

When the television set first came out, there were those who resisted the change. Today, how many households do not have at least one T.V. set? Computers today are much smaller in size, much cheaper to purchase, and much simpler to use. No, you don't have to be a programmer!

Help is available from your editor, your local computer store, software program tech support, and even online. Don't let new words throw you. Take a course, join a club, read a magazine.

In the last issue, Noyekh wrote on how to get online with Mendele. If you wish a copy, please send a self-addressed stamped envelope (SASE) with your request.

In future issues we'll again discuss the use of Yiddish on the computer, using Hebrew letters and writing from right to left. Past computer articles in der bay were in the following issues—June, Oct., and Dec. of 1991, and Jan., Feb., Oct. of 1992.
__Internatsionaler Kalendar__

**Oct.**

1. Sat., 8 P.M., Brave Old World Klezmer Band, Crowell Concert Hall, Wesleyan University, Middletown, CT, Call 203-344-7944
2. Every Sat., 7:30 P.M. Yiddish Culture Club of Los Angeles, L.A., CA Call 213-275-8455
3. Sun., 8:00 P.M., Yidishes Kultur Klub, Lafayette Klezmirim, Lafayette, IN, Call 317-463-7871
4. Mon. (every), 1:00 P.M., Yiddish Club, 7000 Canal Blvd, New Orleans, LA, Call 504-288-0325
5. Mon. (every), 5:00 P.M. Yidisher Kultur Soce. of Jerusalem, Israel, Call 02-712-218
6. Mon. (every), 1:30 P.M, The Yiddish Circle, JCC, La Jolla, CA, Call 619-458-1302
7. Tues., (every) Noon-1:20 P.M., Yale-New Haven Yiddish Reading Group, Dwight Hall Library, New Haven, CT Call Sid Resnick 203-387-4184
8. Tues., (every) 7:00 P.M., San Francisco Jewish Folk Chorus, SFJCC, SF, CA; Call 510-533-3903
9. Weds., 2:30 P.M., Kadimah Meeting, Leo Fink Hall 7 Selwyn St., Elstemwick, Australia, Call 61-3-523-9817
10. Thurs-Sun., Institute V, Perlstein Park, Chicago IL, Call Helen Schechtman, 312-743-7680
11. Fri., Yidisher Laughter, Tears, & Songs; Brandeis, Cranbury (NJ) Cultural Center, Call 609-655-4019
12. Fri., Film "The Last Klezmer", by Yale Strom, St. Paul, MN, Call 612-627-4432
14. Sat., 8:00 P.M., "Yidishe Mayses-Tsores bay Laytn", FOY, NYC, Call 212-666-6244
15. Sat., 1:15 P.M., Tallmer & Freedman, Yiddish Songs, PJCC, Belmont, CA, Call 415-591-4432
16. Sat., 3:00 P.M., Gedanken vegn Yidisher Kultur, Dr. Mark Verstandig, Leo Fink Hall, Kadimah, Elstemwick, Australia, Call 523-9817
17. Sun., 2:00 P.M., Svi ve Leyenkrayz, Albert L. Schultz, Palo Alto, CA, Call 510-886-1888
18. Sun., 2:00 P.M., St., 2:00 P.M., Af der Luft, Kapelye, Sholem Aleichem Club of Phila., 40th Anniversary, Gratz College, Melrose, PA, Call 215-242-2870
19. Every Tues, 6-8 P.M, Workmen's Circle Chorus New York City, Call 800-922-2558
20. Sun., 2:00 P.M., Boruch Kaluszyner Jewish Children's Music Festival, Leo Fink Hall, Kadimah, Elstemwick, Australia, Call 523-9817
22. Sun., 1:30 P.M., Yiddish Song Circle, San Francisco, Call Howard Freedman 415-252-1070
23. Sun. (Last Sun. of each month), 5:00 P.M., Manhattan Leyenkrayz. NYC. Call 212-874-4765

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**Yidishe Feder-Fraynd**

In the June 1994 issue of *der bay*, Der Redaktor, (Fishl) announced the beginning of our Pen-Pal (Feder-Fraynd) Project. I am interested in the project because I now have four Yiddish Pen-Pals in Estonia, Latvia, Israel, and the Bronx (sure, that's a foreign country).

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Please send me your name, address, and interests as well as any Yiddish overseas correspondents whom you think would like some new Yiddish friends. Please indicate whether you will be writing in Hebrew or Latin letters. I am open to any suggestions that will help in making our Pen-Pals Project a success.

My address is: Dr. Allan E. Blair

56 South Roosevelt Avenue
Columbus, Ohio 43209

E-mail: ablair@magnus.ac.ohio-state.edu

**Editor's Note** Allan is the independent representative on the International Yiddish Club Conference Committee and leader of a dynamic Yiddish club. He will head the Pen-Pal Project. Also, if anyone is interested in directing PAC (Project Accredited Courses) contact this newsletter for more information.

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**Vivian Lefsky Hort Fellowship**

The YIVO Institute for Jewish Research announces the 1994-1995 Vivian Lefsky Hort Fellowship to support Yiddish research in the field of Yiddish literature. The fellowship, which carries a stipend of $1,500, is for a period of one to three months during Spring 1995 to conduct research at YIVO's Library and Archives. The recipient is expected to deliver a lecture based on the research and submit a paper for possible publication in the *YIVO Annual* or *YIVO-Bletter*.

Applicants should send (or fax) a resume, two letters of support, and a research proposal of no more than three pages to:

Dr. Allan Nadler
Director of Research
YIVO Institute for Jewish Research
555 West 57th Street
New York, NY 10019
tel: (212) 535-6700
fax (212) 734-1062

Postmark deadline: November 1, 1994
Letter from YIVO Argentina

Dear Fishl,

I really appreciate the space dedicated in your publication as regards what happened in the YIVO in Buenos Aires. My life was saved because of our programme on the radio on Sundays from 10 to 12 p.m. That's why on Mondays I arrive at the YIVO after 10 o'clock in the morning. That terrible Monday I should have begun my work with an interview at 10:15. Unfortunately the person that was waiting for me died in the attack. The hard work to rescue the library and the file didn't let me write to you before, but the information you received through Zachary Baker, given by my pupil and co-worker on my programme, Saul Drajer is correct.

I hope to go on being in touch with you and keep on reporting to your readers what we are doing in Buenos Aires.

I'm afraid I won't participate in the conference in Kiev or Toronto. All our efforts must be concentrated on rebuilding of the YIVO and this requires not only work but a lot of money. That's why I thank you for news of the account we opened in the U.S.A. and it would be very helpful if you could publish it again and also in all the Jewish community magazines and send it by e-mail.

I'm deeply thankful and I wish you and your readers A GUT UN GEZUNT YOR.

INSTITUTO CIENTIFICO JUDIO
Abraham M. Lichtenbaum

Editor's Note) Our first meeting was at the First International Yiddish Club Conference at the University of Maryland last year. He was going to stay only a day at the Conference before going to YIVO in NY; however, he found it very worthwhile and remained for the entire time. On behalf of the International Yiddish Club Committee you are wished a safe year ahead and Godspeed in your endeavors.

Contributions may be sent to the attention of Mr. Kent E. Schiner, Intl. Pres., B'nai B'rith International Headquarters, 1640 Rhode Island Ave., N.W., Washington, DC 20036.

YIVO: The Name & The Move

Mendele Online

Gregg Kinkley asks (MENDELE 4.014), "What does YIVO stand for (not politically; acronymically)?" The answer is:

Yldisher Visnshaftlekher institut. (The alef in "institut" is in this case read as "O"—perhaps our founders regarded "YIVO" as more euphonious than "YIVI" [which in any case could not have been spelled tsvey-yudn, tsvey-vovn, alef] or "YIV".)

It would be interesting to learn when the acronym actually came to be pronounced "YIVO." Pre-WWII documents and books from the Vilna YIVO are stamped "tsvey yudn, tsvey vovn, [shtumer] alef." When the YIVO logo was adopted in the 1930s -- that circular bit of Polish Yiddish deco that most MENDELnikes presumably recognize—it included a komets under the alef, indicating that the acronym was pronounced "YIVO." Old-timers put the stress on the second syllable; in the U.S. the first syllable is usually stressed.

I would like to bring MENDELnikes as up to date as possible, on the status of YIVO's move. 1048 Fifth Avenue, which has been YIVO's home since 1955, has been sold to the Serge Sabarsky Foundation, which will renovate and remodel the building and turn it into a 20th century art gallery. YIVO is in the process of buying a much larger building near Union Square, and the expectation is that we will be joined there by other Jewish research institutions. Discussions are ongoing with an organization that is involved in the documentation of Central European Jewry, another organization that specializes in Judaica Americana, and a small Judaica museum. Any or all of these could join us (as partners), but it is premature to broadcast this over the net—even if the names of the institutions are not exactly a secret.

Because of the terms of sale and the extensive renovations that will be necessary for the downtown site, YIVO will be relocating to an interim site for perhaps as long as two years. The offices and part of the library and archival collections will most likely be located on West 57th Street; most of the collections will however be in a nearby warehouse. Library and archival services will be somewhat limited during the interim period, but we will continue to be open to the public. Classes and public programs will continue, perhaps on a somewhat expanded scale.

The most immediate detail is that YIVO's Library and Archives will be closing to the public circa July 1, 1994 and will reopen at the interim site in the Fall, probably after the High Holy Days. I will keep MENDELnikes posted regarding precise dates, addresses, and partners.

Zachary Baker, Head Librarian
YIVO Library, New York City
ליבער פְּרִיִּיבֶד פִּיסֶל.

"דרר בֵּאָר".ואז א' תְּעָשָׁתָה הקֵרַט"א אֶפְּרָט הָאָמֶרָאָמְרָאָמְרָה בִּרְּאָסִי: זְאָרָה וּלְעַשֶּׁת בִּפְּרִיִּיבֶּד פִּיסֶל.

לעַשֶּׁת מַגָּרָה. על קְדָמֵי פּוֹרָה יְאָמָה שְׁעֹלָה אָם בְּקָתָה. לְיָדּוֹדָה גֵּפַרְפִּיעֶל מְעֵר זְרֵי וָרֹסְתָה פְּלַק דָּלֵא אֶקְסְטֶרּוֹפְּיָטָהוּ. רוֹדֵי זְרֵי דָּא אֶרְיֵוְרִיָּדָל רוּפָאָה מֵמֶשׁ דָּלֵא הָאָפְּטַפָּבָהוּ, זָא מַעְבּוּרָה פְּלַק דָּלֵא לְיַדִּיִּבָהָה רוּפָל רוּפָאָהוּ.

כָּאָמְרָה עַבְּרָה מֵי מִי אָהִי הָרִישָׁר הָלַעַכִּחַי.

זָיִי עִנְעָה זַאַל זַּיִּי זַּיִּי הָלַעַכִּחַי הָרִיָּדָהוּ.

אוֹרָבָה.

מִיָּאָה דְּנָחָא.

מש אַיִּי יְאָבָד.
My Contribution

der bay
1128 Tanglewood Way
San Mateo, CA 94403

Whereas, I am fond of Yiddish and believe its survival is essential for a clear understanding of our Ashkenaz culture, arts, and history.

And whereas, the survival of key Yiddish organizations, activities, and memorabilia is essential to hand over these treasures to our children and grandchildren.

And whereas, one's proficiency in a language grows with use and diminishes with disuse if one doesn't spend at least an hour a week reading, writing, speaking, or listening to Yiddish.

And whereas, one's personal growth and support is important, for it to flourish in a local club/vinkl/leyenkrayz/theatrical/group/Klezmer group.

And whereas, reading, writing, and speaking over the phone are excellent means of communicating, but it cannot match attending regional, national, and international Yiddish events.

And whereas, the Information Age enables us to communicate rapidly with interested groups and individuals around the world.

Therefore, be it resolved, I shall do my share in fostering its perpetuation and participating in this global network by supporting der bay and sending chai ($18), or more if I can, made out to the Peninsula JCC.

I wish a copy of der bay, but am not able to support at this time. I'm sending a self-addressed stamped envelope for my free copy.

Name .....................................................................................................

Address .............................................................................................

Optional: I can also be reached at: Phone ..........-........-........
Fax ..........-........-....... E-mail ....................@......................

Thank you if you already have helped out in the last 12 months.

82.5
Final Conference Update

Prof. Eugene Orenstein's topic will be "Shabes, Yontev, un Traditsye in der Moderne, Yidisher Kultur" (Jewish Tradition in Modern Jewish Literature).

Some of the workshop leaders and their background in Yiddish now follow.

Naomi Bell taught music at Toronto's Bialik Hebrew Day School. Her background is steeped in Yiddish as an interpreter of Yiddish folksongs.

Ana Bennan teaches grades 3-5 at Bialik Hebrew Day School. She is a Yiddish teacher, resource person, and will hold one of the main workshops.

Jason Bennan is a native Yiddish speaker and computer programmer. There is much interest in the use of Yiddish on the computer for word-processing and communication. This will be informative both for mavens as well as beginners.

Frieda Forman is at the Women's Institute of the Ontario Institute of Studies in Education. She is a leader of the Women's Yiddish Studies Group and a prolific translator of Yiddish women writers.

David Buchbinder is the band leader of the Flying Bulgars Klezmer Band which will be performing in concert at the Conference. David is a graduate of the Bialik Hebrew Day School and his specialty is the Roots of East European Jewish Music.

Dr. Moyshe Wolf leads a workshop—1200 years of Ashkenaz, which gave rise to the Yiddish language.

Hindy Abelson is a native Yiddish speaker and the founding President of the Toronto Friends of Yiddish. She is a translator of Yiddish poetry.

Nathan Garnick will lead two workshops. He is an actor, director and translator interpreter of Yiddish literature. He is a specialist in storytelling.

Shirley Kumove is the author of the well-known book Words Like Arrows. Her topic will be Shprikhvertlekh. She has a second book coming out on this topic and is also a translator of Anna Margolin.

Allan Merovitz comes from a small town in Ontario and has a strong background in Yiddish. He is the singer for the Flying Bulgars Klezmer Band.

Henya Rinehart, master Yiddish teacher, will supervise the Yiddish Education Resource Center. She is very helpful and will answer questions. This is a must-see area that will be open during the Conference.

Monday's lunch panel will be chaired by Yiddish teacher Richard Bassett. Panelists are: Harold Black, past president of Yiddish of Greater Washington; Sunny Landsman, co-author of The Wonderful World of Yiddish and leader of the Florida Circle of Yiddish Clubs; Lorraine Singer, President of Mameh Loshn, the premiere Yiddish club of Montreal; and representing the hosting Conference, Friends of Yiddish of Toronto, is its President, Eda Zimler-Schiff.

Jennie Eisenstein will lead a Yiddish sing-along in the closing moments of the Conference. This will be a fitting wrap-up to a truly educational vacation.
Last month The Second International Yiddish Club Conference was held in Toronto. Those who attended had a truly wonderful experience.

Sheva Zucker's beginner's Yiddish book has finally come out—it's a winner. You can order a copy from Stephen Dowling at the Workmen's Circle Book Store in New York. For out-of-towners, use that free number 1-800-922-2558 xt 285.

Norman Miller, moderator of the world-wide list of Mendele online, is a Yiddish news source of information and dialog. Postings from Mendele are a regular part of der bay. Get online, and become part of this new computer generation. It's FREE!

There are three other Yiddish Club Newsletters in North America in addition to der bay. They are all great and should be part of your group's reading resource. Yiddish of Greater Washington has excellent information on Yiddish writers and organizations; Toronto's (Friend's of Yiddish), Dos Bletl, has those wonderful old recipes in Yiddish; and Sunny Landsman's, Florida-based Circle of Yiddish Clubs, has interesting information of worldwide interest in their Undzer Shtime.

With CD-ROM capability on the computer, your editor has access to the entire residential United States telephone directory. This is excellent for genealogical searches and locating long-lost friends and relatives. This is another free service to contributors. der bay monthly (10x a year) and receive priority for speakers, programs, and references for gigs. Compiling and updating information of Yiddish teachers, clubs, Klezmer bands, radio announcers, etc. are functions of der bay. It's free to contributors. Send a SASE.

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As The Yiddish Network (TYN) expands, and people come onboard via telecommunications, allied interests of Yiddish increases. We know that one of the three major reasons given for the drastic drop in Yiddish was the Holocaust.

With the great interest in the Holocaust centers all over the world, and the ensuing courses and research, there is online a great new resource from the University of Illinois. This online network is international and while mainly academia, it has information for us all.

There is much need for Yiddishists in this area—especially in the translations of Yizkor books. These books are very valuable and sought after by the Holocaust centers. Our own center here in San Francisco has the third largest collection of Yizkor books in the United States.

On the back page of this issue you will find the program of a Holocaust Conference—The Legacy of Polish Jewry reported online by Tadeusz K. Gierymski. Two of the speakers are Yiddishists who have been very helpful to our readers. Prof. David Roskies spoke on The Legacy of Yiddish Literature in Poland, and Prof. Robert Rothstein delivered a paper on Yiddish and Polish Multi-culturalism in Folk and Popular Culture.

Correspondence with the Holocaust Center in Washington, revealed that there is no complete list of university Holocaust courses or instructors of these courses. Starting with the 1992 edition of Jewish Studies Courses at American and Canadian Universities: A Catalog a list is being compiled and verified. There also are many elementary and secondary schools which have units on the Holocaust.

While many Holocaust researchers/teachers may not be Yiddishists, any broadening of the Yiddish base is to all of our advantage.

Those interested in getting online with the Holocaust list may contact Jim Mott at JIMMOTT@SPSS.COM His list is named HOLOCAUS.
A Home At Last
by Ray Shapero

I know I am writing to Jewish people of all ages who have a special connection to Yiddish—whether it's the language, the jokes, the songs, the "mayse-lekh" or a relationship to a Baubie or Zeyde—the warm feeling for "epes" Yiddish is there.

If you are already a member of the National Book Center (NYBC) please hear me out—and if you don't know about this organization, please stay with me.

Starting out about a decade ago as a place of safe haven for Yiddish books—which were being discarded and found in dumpsters—the NYBC has salvaged over one million books to date.

Aaron Lansky, a young man in his twenties, the primary shaker and mover, would not accept the refrain, "Yiddish is dead". With charm, intelligence and "seykhl", Aaron brought together committed Jews.

Books have been cataloged, packaged, and whole collections have been established or strengthened in 207 major university and research libraries around the world (ex. Yale, UCLA, Stanford). Today, these Yiddish books are being read and studied by students in these institutions—a phenomenon few of us thought possible fifty years ago. Then, the fate of Yiddish was largely lamented and seemed doomed to oblivion.

An unprecedented enthusiasm and interest came pouring forth from the more than 14,000 members of the NYBC who saw in this effort a reawakening of Yiddish life and culture among the younger generations of American Jews.

The current thrust of the NYBC is an even more daring vision for the future of Yiddish. We dare to dream of building a permanent HOME for Yiddish culture and literature, giving it a physical presence.

The site is 10 acres of an old apple orchard at the southeast corner of the campus of Hampshire College in Amherst, Massachusetts. A stand of white pines and a pond add a sweet ambiance to our future HOME.

The architectural plans have been drawn and approved. Slated to open in the Spring of 1996, the 27,000 square foot building will reflect the multi-faceted contributions of the Yiddish experience and how it has significant meaning for Jewish life today.

We need to raise $4,000,000 in either cash or pledges before we break ground. Opportunities for named gifts for various locations, exhibits, library shelves, garden areas, alcoves, and etc. are available. For a more detailed description see the current NYBC publication, The Book Peddler, Summer 1994/5754, Number 19.

I hope all members of the NYBC are excited and enthusiastic about the effort as I am. For information about the NYBC and its goals phone (413) 535-1303 or write to 48 Woodbridge St., South Hadley, MA 01075. Inquiries also may be directed to the NYBC's West Coast representative, Johanna Cooper, at (310) 454-5446. Please feel free to call me (818) 376-1640.
Mani Leyb

Mani Leyb was born in the Ukraine in 1883 and died in New York in 1953. He was a leading figure among “di yunge” and in his later years turned to classical forms such as the sonnet.

Here lie s Hersh Itsi’s son: on his unseeing
Eyes are shards; in his shroud, like a good Jew.
He walked into this world of ours as to A yearly fair, from that far town Nonbeing
To peddle wind. On a scale he weighed out
All that he owned to a wheeler-dealer friend,
Got back home to light candles, tired at the end
When the first Sabbath stars had just about
Curtained his town’s sky above all the Jews.
Now here he lies. His grave stands, mossed in green,
Between him and the gray week, as between Sabbath delights and the fair’s noisy stews.

Great blasts of wind that could outlast him still
Were left to all the children in his will.

Translated by John Hollander

Selection and Latin-letter transcription by Eli Katz
THE FIRST ANNUAL LECTURE

THE LITERARY IMAGE
OF THE EAST EUROPEAN SHTETL:
AN AESTHETIC CONSTRUCT,
A HISTORICAL COMMENT

(In English)

Wednesday, November 2, 1994
8:00 p.m.

Tresidder Union,
Oak West Lounge

PROFESSOR DAN MIRON

Dan Miron, the well-known Israeli
author, is the recipient of both the Bialik Prize
(1993) for Literary Scholarship. He
is Professor of Hebrew and
Literature at the Hebrew University, and the Max Weinreich
Institute for Hebrew Studies, YIVO Institute for Jewish
Life.

The lectures are free and open to
the public. For more information,
please call 415-723-8915.
AN MIRON

A literary scholar and critic, is
ze (1980) and the Israel Prize
is Professor of Jewish
y of Jerusalem, Columbia
n Center for Advanced

is the public. A reception will
tion, please call (415) 723-7589.

(Israel) Yiddish Studies

RES IN YIDDISH STUDIES

(Israel) Yiddish Studies

(Israel) Yiddish Studies
Ayer umdervarter telefon hot mir be-emes derfreyt un ikh hof tsu zayn mit aykh in farbindung fun itst on. A hartsikn dank aykh far "Der Bey".

Yetst, vi ir hit gebetn, vegn Aida Liberson-Sercarz, mayn amolike lererin in der Yidisher Lerer Seminar in New York, oder vi es hot zikh ongerufn in yene yorn, "Di Hekhere Kursn."

Frayndin Liberson, vi mir flegn ir rufn, iz geven di lererin fun yidisher stenografie un tipirn. Zi iz yemolt geven in di mitele yorn, mit rotye hor, ongeton loyt der bohemisher mode, un bekla a kolirfuler mensh ful mit energie. In ir spetsyalitet iz zi geven oysetseykhnt un hit zeyer lib gehat ire talmides. (Alee zaynen mir geven meydlekh vayl yinglekh hobb zikh nit farinteresirt in sekretarshe limudim.)


Frayndin Liberson iz geven an ibergegebener lerer un hot undz shtendik gemutikt, un mit a zisn shmeylekh oyt ir ponim, hot zi undz gelernt, oysebegesert un geloybt. Ir kent aleyn farshney vos far a noentkayt es hole zikh geshafn tsvishn undz.

Vegn Aida Liberson-Sercarz
fun Perl Krupit

Fil yorn zaynen farb un, vi a mame fun dray kinder, hob ikh vider amol ongehoyn arbetn. Dos mol in dem zelbikh byuro fun Arbeter Ring, vu ikh hof in mayn yugnt zikh gelernt tipirn oyt der yidisher shrayb mashin. In eyn sheynem frimorgn iz arayngekumen an elterere froy, mit rotye hor, vos iz mir geven zeyer bakant. Dos iz geven mayn amolike lererin, vos hot mikh derkent. Zi hot farlozt New York mit yorn tsurik un zikh aribergetsoygn kayn Santa Monica, California. Nokh azoy fil yorn, bin ikh nokh alts farblibn ir ir zikorn vi a yunge, zekhtsnyorike meydele.


Ikh veys nit vifil fun ire bikher gefinen zikh ad hayom in Amerikaner heymen. Ikh dermon bloyz, az dos iz geven di lebn's arbet un der kholem fun der oysergeveyntlekher mensh, di yidishe lererin vos iz mir geven balib. Zi iz geblibn antoysht bizn sof, vayl in di letste briv vos ikh hof fun ir bakumen, hot zi nokh altz dermont ire bikher un farvos men hot zey nit genust.


Editor's Note) If you have a copy of the book and wish to donate or sell it, please contact us. This is one part of Yiddish history that should not be forgotten.
To: fishl@well.sf.ca.us  
Organization: Birobidjhan Teachers Training College  
From: "Vladimir V. Shablovsky" <vld@VSH.Genius.Khabarovsk.Su>  

Dear Reb Fishl,

We got your letter. Thank you very much for a such interesting newspaper der bay. We've never heard about it before. It's really great. We like it. We used some information from der bay in our local newspaper "Birobidjaner Shtern", "Dee Voh" and our local radio. Have you any objection? Can we have this newsletter regularly? It's very interesting for us. Now we have a chance to know news about Juwish life in the world.

We are going to send you some articles. We sent you some numbers of our local newspaper "Birobidjaner Shtern" and pictures of town by mail.

We have new E-mail address. David Krumm left for America. We have new mail address. You can write:  

682200 Birobidjhan  
40 let Pobeda 8/37  
Feldman Olga  
Russia

Now we try to increase our group. We find people who want to study Yiddish, Juwish history and culture.

Our best regards.

Peninsula Jewish Community Center  
2440 Carlomnt Drive  
Belmont, California 94002

"Legacy of Polish Jewry" - Conference.  
by Tadeusz K. Gierzymski  
Holocaust-Online  
Was Held: Sunday, October 9, 1994  

9.00-9.15 Introduction, Antony Polonsky;  
9.15-10.30 Hasidism as a Reflection of Jewish Spirituality, Arthur Green;  
11.00-12.15 Legacy of Yiddish Literature in Poland, David Roskies  
2.00-3.15 The Interpenetration of Two Literary Worlds: Interactions between Jewish and Polish Writers, Jadwiga Mauerer and Michael Steinlauf  
3.30-5.30 Inheriting the Polish-Jewish Past: Envisaging its Future: J. Blonski, Z. Brzezinski, I Gutman, J. Karski, A. Nadler, Magda Opalska, Michael Stanislawski and Jerzy Tomaszewski  
7.30 Yiddish and Polish Multiculturalism in Folk and Popular Culture, Robert Rothstein

Held in Harvard-Radcliffe Hillel's new building at 52 Mt. Auburn St., Cambridge.  
American Assn for Polish-Jewish Studies 1583 Mass. Ave., Cambridge, MA 02138 tel. (617) 547-7701
HELP. Please check the date under the zip code on the label. It shows when you last contributed to der bay. As a one-person publication there is no time for billing. If you didn't help in 1994, won't you do your share now? If you did, many thanks.

In October The Second International Yiddish Club Conference was held in Toronto. Those who attended had a truly wonderful experience. Toronto is a thriving metropolis with a large Jewish section and well over 100,000 Jews. What's important, is the large, Yiddish-speaking community.

Norman Miller's world-wide list of Mendele online is a Yiddish news source of daily information and dialog. Postings from Mendele online are now a regular part of der bay. Why not get online and become part of this new generation of Yiddishists. It's FREE!

With CD-ROM capability on the computer, your editor has access to the US telephone directory. This is excellent for genealogical searches and locating long-lost friends/relatives. Other services FREE to contributors are: information on Yiddish teachers, clubs, Klezmer groups, computer mavens, and the 137 contacts worldwide in The Yiddish Network (TYN).

Contributors receive der bay monthly (10x a year), others periodically to keep an updated mailing list. They receive priority for speakers, programs, and references for gigs. Receiving the newsletter is only one of the many advantages for contributors.

Compiling and updating lists of Yiddish clubs, teachers, Klezmer bands, radio announcers, and computer mavens are important functions of der bay. Information is free to contributors who send a SASE.

Der bay is your clearinghouse for translators, teaching positions, programs, and gigs. There is no listing charge. Philip "Fishl" Kutner, 1112 Tanglewood Way, San Mateo, CA 94403, is your editor. Use the home phone (415) 349-6946. E-mail address is fishl@well.sf.ca.us Make checks for der bay’s support payable to Peninsula JCC (PJCC), and send it and all mail to the editor.

Intl. Yiddish Club Conference:

Under the leadership of the premiere Yiddish club--Yiddish of Greater Washington, the first conference was held at the U of Md. A committee was formed consisting of the only Yiddish club newsletters in North America; Miami area, San Francisco, Toronto, and the Greater Wash. D.C. area. To this group was added an independent rep from Ohio, and our own Noyakh of MENDELE.

At this point there is NO official leader, NO official publication, NO official membership list, and NO PAID HELP. It is a true grass-roots movement.

Only officially registered attendees were listed.

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No final decision probably will be made for the next site before the end of this year. Sponsoring cities need a sponsoring club or clubs, a committee, and satisfactory facilities for meetings/workshops and accommodations for out-of-town delegates.
Second International Yiddish Club Conference Resolution

The following resolution, proposed by Ruth and David Barlas to The Second International Yiddish Club Conference and presented by Ruth Barlas on October 10, 1994 in Toronto, Ontario, was adopted without dissent.

Dear friends or should we say dear family, the last four days have been an inspiring experience! Not only have we met others who love and respect Yiddish, members of Yiddish clubs, people who are involved in Yiddish cultural and communal life in various cities and countries, but we did so in a superb Yiddish environment on the highest cultural plane.

The lectures, workshops, and concerts were ongoing reminders of the riches and beauty of our culture created in Yiddish—our "Mame-Loshn".

For this, we owe our gratitude and warm thanks to the Conference coordinator, Bess Shockett, and the members of her excellent committee who devoted themselves tirelessly and lovingly to every detail, and planned and executed such an exciting program.

Special thanks to The FOY, Jewish Federation of Greater Toronto, JCC Bloor, Ontario Region of the Canadian Jewish Congress and Der Arbeter Ring.

This conference served to remind us why we are so eager to develop Yiddish clubs.

We who work in these clubs know that many members attend because they yearn to hear the sound of a Yiddish word, of a Yiddish song, but their understanding is often limited and they know little of our rich Yiddish cultural treasures.

It is our responsibility to give them the means to help themselves grow: to help them speak and read Yiddish, to become acquainted with our history, our magnificent literature, folk songs, plays, etc., to help them understand where we come from, to make them aware that in our Yiddish language and culture we find the soul of our people.

THE CLUBS MUST BE YIDDISH NOT ONLY IN LANGUAGE BUT ALSO IN CONTENT.

Leaving this excellent conference, we must channel our enthusiasm into meaningful activity.

We therefore propose that we create a committee to form:

1. a resource panel to gather together a bibliography of suitable materials for reading, studying and performing on various levels, and sources of availability, and

2. a network by which Yiddish clubs share material, successful programs and general information related to Yiddish activities.

This must be an ongoing endeavor. Let us now take several steps and carry further the important work begun by the Yiddish clubs.

Let the sound of Yiddish once more begin to resound throughout the world!
Call for Papers

The Yiddish Program of The Ohio State University in association with the YIVO Institute for Jewish Research announces

YIDDISH AND ASHKENAZIC STUDIES: THE NEXT WAVE

A Conference for Graduate Students and Recent Recipients of the Ph.D., 2-3 April 1995 on the campus of The Ohio State University in Columbus, OH.

Objective: Our aim is to create an open collegial forum for the discussion of recent directions and trends in the various disciplines (literature, linguistics, history, folklore, etc.) which collectively comprise the emerging interdisciplinary of Ashkenazic studies.

Participation: Papers limited to a twenty-minute presentation will be given by graduate (M.A., M.L.S., Ph.D.) students or by scholars who were awarded their Ph.D. not earlier than 1990. No senior scholars will deliver papers. Participants from outside Ohio and its bordering states will be provided, funds permitting, with a stipend of $200 each toward conference expenses and will be encouraged to seek additional funds from their home institutions.

Submission: Eligible individuals who would like to participate are invited to submit anonymous abstracts of a single double-spaced page, enclosing a card with name, title of abstract, institutional affiliation, and current stage of study or year of doctoral degree. Topics and approaches may deal with Yiddish or general Ashkenazic studies from the perspective of one or more disciplines among the human or social sciences and the arts, and may represent current or recent research interests. Preference will be given to abstracts that promise research within an advanced, rigorous, and explicit model of analysis.

Program Committee: Abstracts will be evaluated by a committee consisting of the following Ohio State professors: Michael Berkowitz (history), Joseph Galron (library science), Neil G. Jacobs (linguistics), Dagmar C. G. Lorenz (literature and Holocaust studies), David Neal Miller (literature), and Amy Shuman (folklore). The program will also be reviewed by members of the Research Committee of the YIVO.

Address: Send abstracts to either of the conference coordinators, David Neal Miller or Neil G. Jacobs, at the Department of Near Eastern, Judaic, and Hellenic Languages and Literatures, The Ohio State University, 256 Cunz Hall, 1841 Millikin Road, Columbus, OH 43210 (USA). Abstracts and correspondence are also welcome by e-mail to miller.3@osu.edu. Telephone: (614) 292-7140 or 292-4267. Fax: (614) 292-1262.

Deadline: 15 January 1995

David Neal Miller
dnmiller@magnus.acs.ohio-state.edu

Yiddish in Wisconsin

by Archie Barkan

To a resort area in Southeast Wisconsin and the Perlman Learning Center of B'nai B'rith's Beber Camp came 35 elderhostelers this past first week in October.

They came from California and Tennessee, Kansas and Missouri, and five other adjacent states. There were to be nearly six hours of classes each day, with two-thirds of the time directly Yiddish related. I was presenting a history of the Yiddish language with heavy emphasis on the American experience, and Chicago's Dr. Khane Feygel (Anita) Turtletaub taught Yiddish literature, accenting the short story.

It is most difficult to describe the pure joy and laughter, interplay, and camaraderie that emanated from the very beginning. The meal site was a convention and the lounge was the Catskills. Five days and many, many nostalgic moments later, 'old friends" were saying their goodbyes.

My class had so much to cover: The Yiddish newspapers, the shuln, the theater, music, amazing proliferation of Yiddish book publishing, and more and more.... And, oh, the expressions and marvelous curses (without a dirty word), the Borscht Belt comedians, and the major influences on English. We conversed a little, sang a little,--- and "kvelled".

I provided these lovers of the mame-loshn with source material-- i.e., organizational contacts, book stores, video distributors, information on the NYBC, and der bay to further their Yiddish pursuits.

It's not all over! Correspondence continues!! I have sent the words and music of "Dona, Dona" to a Yiddish group in Knoxville, TN, have addressed and received specific questions on Yiddish, and just opened a gift package containing an incredible all-Yiddish math textbook published in 1919. Jeanette Meyers of the Chicago area now informs me, that ever since the Elderhostel, her husband Dave wakes up daily humming "Di Grine Kuzine"...

Such nakhes I haven't had in a long time. Ed. note) Archie is a Yiddish teacher and performer in the Los Angeles area. He can be reached at 818-99-0433.
A Letter From Lori Lippitz

I hope that you or your readers can help me make progress and to "network". I have been leading a klezmer band for 12 years in Chicago, and trying to get serious interest in Yiddishkeit and Yiddish music sparked in my generation (35 and under) here in the "heartland." My band has had a fair amount of success in getting klezmer music back into the simcha circuit (weddings, bar/bat mitzvah parties, anniversaries, etc.), and have even played concerts in most of the Chicago and suburban public schools, thanks to the Urban Gateways touring program. But most of our concert audiences are the older generation who remembers Yiddish first-hand. Whereas klezmer music has developed a real following among young Jews and non-Jews alike on the East and West Coasts, the midwest has seen very little interest among the young, with the notable exceptions of Cleveland and Detroit (who have strong Workmen's Circle and YIVO branches).

I have established a not-for-profit organization (Maxwell Street Klezmer Foundation) to raise funds to bring the flavor and fun of Yiddishkeit back to the younger generation. This organization includes members of other klezmer bands, and it's educational in its intent. We'd like to start with a program introducing Jewish Day School kids to Yiddish expressions, songs and stories. Fishl, I would love to hear from people who have had success—in outreach to the younger generation, in fundraising and grant-writing for such programming, and in overcoming assimilation and winning young audiences in places where being ethnic is still a little suspect.

Editor's Note) Lori was featured in Focus On Women In Business in Sept. '94, for the Maxwell St. Klezmer Band and the Maxwell St. Foundation of the Midwest.

Just Heard a Good CD

Der bay doesn't accept paid ads, but if something of note comes along it is mentioned. One of the top Klezmer groups and a top female voice came out with a mixture of songs in Yiddish and three other languages. Only the ten Yiddish songs were evaluated. They alone are worth the purchase of "Sleep My Child: A Collection of Jewish Lullabies"

Rosalie Gerut is one of the premiere female Yiddish vocalists in the U.S. When you combine her voice with the Klezmer Conservatory Band, one has the makings of a potentially great combination. This CD more than lived up to expectations. Mordechai Gebirtig's Yankele and Mark Warshawsky's Oyfn Pripetshik are two favorites. One can easily compare them to other renditions. They're winners.

Editor's note) Several outlets carry them. One is the Book Store at the Workmen's Circle. You can call their toll-free number 1-800-922-2558 ext 258.

The Itsik Manger Prize for Yiddish Literature

Meyer Vaisgal, the indefatigable fundraiser for the Weizmann Institute of Science in Israel and one of the principal founders of the Itsik Manger Prize for Yiddish Literature, wrote in 1969:

"... Simkhes Toyre bin ikh geven in Yerusholayim un gezeten yidn tantsn mit a seyefer toyre... nor bay yidn zet men dos... iz mir ayngefalln a gedank: az ikh leyen Itsik Mangern vilt zikh mir tantsn un zingen... es bet zikh tantsn... yedes vort vos kumt aroys fun zayn feder tsezingt zikh in mir..."

He then asked to join him in this cultural endeavor the then Israeli President Zalmen Shazar and the Cabinet Secretaries of Education and Finance, all of whom gladly accepted the invitation.

Then he went to see in person the famous Hebrew writer Sh. Y. Agnon, later Nobel Prize winner, and said to him:

"Reb yid, ir shraybt dokh af yidish, nor ir zetst dos iber af hebreish, vil ikh ir zolt zikh bateylkn in undzer inyen." Hot er mir gezogt: "Azoy vi ir kumt tsu mir mit a shlikhes, bin ikh greyt dos tsu ton."

And this is the way the Itsik Manger Prize for Yiddish Literature came into being.
Second Resurrection of Tokyo Yiddish Club

It is a great pleasure for me to announce that the Tokyo Yiddish Club is to resume activities after a long hiatus. The activities of the club have been interrupted in the past because I was extremely busy with work on the compilation of various kanji dictionaries (I am the editor-in-chief of Kenkyusha's New Japanese-English Character Dictionary and of the Kanji Dictionary Publishing Society). In response to the many inquiries from my former students and others who thirst for Mame-Loshen, we will resume activities in mid-January 1995.

The Rabbi has decided that the TYC will be an official activity of the JCC. We hope to see you to have a schmooze in Yiddish, and also to continue the Yiddish class for beginners.

Below is a (somewhat revised) quote from "Der Yaparrische Yid," the bulletin published by TYC, that describes our activities. (I hope to publish the next issue soon, which will be distributed to all interested free of charge.)

"The Tokyo Yiddish Club offers an opportunity to speak Yiddish. If you like to speak mame-loshen, or if you want to learn our language, the club is for you. The club was established in the beginning of 1990 by two founders. The first founder is Jack Halpern, who knows 12 languages and is a kanji researcher and lexicographer. The second founder is Chaim Pevner, an American linguist (he no longer lives in Japan). Our honorary president is the late Joseph Shimkin, a speaker of a genuine Polish Yiddish who lived in Japan for many years. We meet about twice a month on Sunday afternoons (from 2:30 pm) in the Judaica Library of the JCC. We also keep a small library of Yiddish books, magazines, cassettes and video tapes."

We are now recruiting students and members. We hope to have classes for both beginners and intermediate students. In addition to lessons in conversation and grammar, we will have schmoozing sessions, learn Yiddish songs, and watch Yiddish films and plays on video. The cost per lesson is not known at this time (it will depend on the number of students), but will probably be about 2500 yen per lesson.

Please apply by mail, fax or email (or phone) at the following address and I will contact you with more details. Please include your address, phone and fax (and email).

Kanji Dictionary Publishing Society
1-3-502 3-chome Niiza, Niiza, Saitama 352
Phone: 048-481-3103 Fax: 048-479-1323
Email: jhalpern@cc.win.or.jp

Zeit mir gezunt un shtark!

Jack Halpern
Director, Tokyo Yiddish Club

Subject: yidishe publikatzies in yisroyl
fun: leybl@telecomm.tadiran.co.il
by Leybl Botvinik

an Oft Gefregte Frage (OGF) - Frequently Asked Question (FAQ): yidishe publikatzies in yisroyl: periodishe tzaytshriftn, zshurnaln, un almanakhn:

Rehov Kalisher 48, P.O.Box 65279. Tel Aviv, Israel, 61652.

2. "di goldene keyt", redaktor: avrom sutzkever, Weitzman 30, Tel Aviv, Israel, 62091.

3. "yidishe velt", veltrat far yidish, Kaplan 17, Tela Aviv, Israel.


5. "lebns fragn", redaktor: yitzkhok luden, Rehov Kalisher 48, Tel Aviv, Israel, 61655.

6. "folk un tzion", redaktor: moyshe kalkhheym, Hahistadrut - Makhlakah Lehhasbarah, Kaplan 17, P.O.B. 7053, Tel Aviv, 61070 Israel

7. "fraye shtime", redaktor: yoysef luden, Ben Yehuda 203, Tel Aviv 63502, Israel.

8. "der veg", Maze [mem-zayin-alef-"-hey] 61, P.O.B. 26205, Tel Aviv, 65789, Israel

Tzaytungen:

1. "letzte nayes", redaktor: yitzkhok brat. [eyn mol a vokh]
Chelnov 49, Tel Aviv. 66048. Israel.

2. "naye tzaytung", redaktor: yoysef magen, [eyn mol a vokh] shvil hamifal 6, Tel Aviv. 66555, Israel.


Ed.'s note) Leybl posts frequently on Mendele, and is developing Yiddish resources.
THE SECULAR YIDDISH SCHOOLS OF AMERICA: AN ARCHIVAL COLLECTION

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der bay Index Vol 4, #1-10, 1994

Abroad
Yiddish and Post-Modernity Jan
A Letter from TYN Contact in Amsterdam Jan
Saskatoon Newest Canadian TYN City Jan
Online (Mendele): South Africa Feb
A Letter From Argentina Apr
Yiddish in Calgary, Canada May
E-mail From Israel May
New Budapest Contact for TYN Jun
ARGENTINE CRISIS Sept
Sholom Aleichem and Shanghai Sept
Letter From YIVO Argentina Oct
Radio Request From Australia Oct

Books/Journals/Newspapers
Shlemiels, Shlimazls & Azoy Gor Jan
Freudian Side of Jewish Expressiveness Feb
Arelle Becomes Bar-Mitzvah May
Yale French Studies #85 Jun
Japanese-English-Yiddish Book Sept
Yidishe Publikatsyes in Yisroyl Dec

Calendars
Internationaler Kalendar Monthly
San Francisco Kalendar Jan-May
Yiddish Vacation Plans May

Computers
Mendele: How Do You Get On It? Sept
Yiddish and the Holocaust Nov

Conferences/Conventions/Lectures
Yiddish Round the World Feb
Second Intl. Yiddish Club Conf. Apr, Jun
Toronto Yiddish Club Conference Update Sept
Final Conference Update Oct
Lectures in Yiddish Studies Nov
Legacy of Polish Jewry Nov
Parizer Lektsiyes Dec
Intl. Yiddish Club Conference Dec
Intl. Yiddish Club Conference Resolution Dec
Call for Papers

Courses/Scholarships
Highlights of the Yiddish Theater Mar
Vivian Lefsky Hort Fellowship Oct
Yiddish in Wisconsin Dec

Editorials
Der Redaktor Monthly

Human Interest
Teaching Yiddish in a Yeshiva H.S. Mar
Kites Jun
Me and Sholem Asch Sept
Gettysburg Address in Yiddish Sept
Vegna Aida Liberson-Sercarz Nov
Re: Document from Lodz Ghetto Dec
Itzik Manger Prize Dec

Letters to the Editor
Oystsugn fun Briv in der Redaktsye F-D
E-mail From Birobidjhan Nov

Lists
Index to der bay issues 1993 Jan

Organizations
W.C. Resource Center and Library Jan
To Whom Should I Give Money? Apr
The Folksbiene Sept
A Plea to Yiddish Orgs—Get Online Oct
YIVO the Name and the Move Oct
A Home at Last Nov
Tokyo Yiddish Club Dec

Projects
Oral History Project: The Yiddish May, Dec
Secular Schools in America
Pen Pal Project Jun
Yidishe Feder-Fraynd S-0

Radio
Yiddish Radio Shows May
The Yiddish Voice—New Boston Radio Show Sept

Transcribed/Transliterated Skits
by Edward M. Goldman Feb
Farvos Kenig Akhashverish Hot
Ofgehongen Homan
Farvos Men Hot Samson Gerufn a Sisi May

Yiddish/Transliteration/English Poetry
by Professor Eli Katz
The Patriarch Jacob Meets Rachel Jan
Itzik Manger
Future Generations Abraham Reisen Feb
Bird of Paradise Malka Heifetz Tussman Mar
Mozart Jacob Glatstein Apr
Neighbors Joseph Rolnik May
Toys Abraham Sutzkever Jun
On the Other Side of the Poem Sept
Rokhl Korn
Inscribed on a Tombstone Mani Leyb Nov

Klezmer/Music
The Making of a Klezmer Mar
Klezmer Groups in 35 States Mar
KlezKamp 1994 Apr
Klezmer Jun
A Letter from Lori Lippitz Dec
Just Heard a Good CD Dec

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In regards to the document which I have from the Lodz Ghetto, you ask why the writer would write "wir" instead of "mir" in the phrase "Wir senen G.s. D. Gesund...." You also assume that the document is written in Roman, not Hebrew alphabet. You are correct.

I can explain both of these features of the document. It is a postcard, sent on December 24, 1941. All mail was REQUIRED to be written in German so that the postal censors (working for the Jewish Council under Chaim Rumkowski) could examine them before passing them on to the German authorities for mailing beyond the ghetto. The writer is not fluent in German, and while he or she knows that the proper German form is "wir", the Yiddish form for "sind" slips in.

This postcard was held back by the censors and never reached its destination. It was stamped "Inhalt Unzulaessig". Why? Because in one line of the text of the card, the writer thanks the addressee for having sent a newspaper in a recent package. This was strictly forbidden. The sentence admitting this infraction and the writer's return address are underlined in blue pencil.

Such was the degree of scrutiny, and the degree of isolation, to which the ghetto inhabitants were subjected.