Der Redaktor

As the fifth continuous year of publishing der bay commences, there is a sense of satisfaction in seeing this newsletter grow from a single sheet sent to 200 readers in the San Francisco Bay Area to over three times that size. Each month its issues are sent to every state in the U.S. and other countries. The rotating database is now over 1250 highly selected people in the U.S. and 300 key people in the other countries. It continues to accept no paid ads and all support comes strictly from contributions.

The editor wishes to thank Prof. Eli Katz for his wonderful monthly column in 1994 and to welcome the periodic guest columnists in 1995—especially Dr. Sheva Zucker.

BEST OF BACH postings from Mendele online will be a feature of each issue in 1995. Let's hope that Zelig will continue to be prolific in his writings and have the health to continue to inform us from his rich Yiddish background.

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 137 contacts worldwide in The Yiddish Network (TYN).

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 a clearinghouse for translators, teaching positions, club programs, and gigs. 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 Make checks for der bay's support payable to the Peninsula JCC (PJCC), and send it and all mail to the editor.

Zvee Scooler
Henry Sapoznik  Mendele online

As part of a forthcoming documentary on Yiddish radio called "The Stations That Spoke Your Language: Yiddish-American Radio 1925-1955", many of Zvee Scooler's "Grammeister" broadcasts from 1945-1960 are among the over 1,500 broadcasts being preserved and cataloged. It is planned that after the airing of this documentary on National Public Radio in Dec. of 1995, many of these rare and wonderful shows will be reissued. Those interested in following the progress of the research in this fascinating subject can send their names and address to:

"The Station That Spoke Your Language Project"
Living Traditions
430 W. 14th Street, NYC 10014

Leybl: "A hartsiger gut morgn aykh" was the sign-on of the still active 96 year old veteran newscaster and journalist Benjamin Gabiner.

Patshe-patshe kikhelekh: yidishe vertershpiln far kleynvarg
Shikl (Joshua) Fishman  Mendele online

In shaykhes mit miki safadis (un Marion Herbst's) onfreg vegn patshe-patshe kikhelekh un andere yidishe vertershpiln far kleynvarg, hobn Gele Fishman un Beyle Gotesman mikh gebeln ibergebn az zey halln in tsugreytn tsum druk a zamlung fun etlekhe tuts azelke vertershpiln (mit transliteratsiyes un iberzetsungen). Zey betn alemen zey tsutsu-shikn vertershpiln vos zenen zey bakant (shikn af mayn "ayen-post"- adres) un zey zogn tsu ontsugebn di nemen fun ale tsushikers vemens vertershpiln zey veln araynnemen in zeyer zamlung.
Ravel’s Chants Hebraiques
Ruben Frankenstein  Mendele online

The first encounter of Maurice Ravel with Jewish folklore was 1910 as he wrote his "Chants Populaires" with folksongs of different languages, one of them he called "Chanson Hebraique" though its main language was Yiddish. It is the popular song "MEYERKE".

The text of the song is:

Meyerke mayn zun, Meyerke mayn zun!
zi veystu far vemen du shteyst?
- Lifney meylekh malkhey hamlokhim, tetenyu.

Meyerke mayn zun etc.
vos vestu oysbetn bay im?
-Boney, khayey, mzoney, tetenyu.

Meyerke mayn zun etc.
oyl vos darfs'u boney?
-Bonim oyskim batoire, tetenyu.

Meyerke mayn zun etc.
oyl vos darfs'u khayey?
-Kol hakhayim yoyduko'h, tetenyu.

Meyerke mayn zun etc.
oyl vos darfs'u mzoney?
-ve'okhalto ve'sovoto uveyrakhto, tetenyu.

The original song contains another strophe:
Meyerke mayn zun etc.
zi veystu ver du bist?
-Hineni he’oni mima’as, tetenyu.

Later Ravel again dealt with Jewish motives writing his "Deux Melodies Hebraiques" and again the term Hebrew was not the correct one. The first "Kaddish" is mainly Aramaic and is the original text of the Kaddish prayer. The second is this wonderful philosophical meditation "Fregt di vel’t di alte kashe" - a mid-stage between a song and a wordless Nigun, conserving the riddle in the intonation of the answer without words.

Fregt di vel’t an alte kashe:

Tra-la tra-di-ri-di-rom - -
entfert men:
Tra-di-ri-di-rey-lom,
oy-ey, tra-di-ri-di-rom!
Un az men vil, ken men oynkh zogn:
Tra-i-dim?
Bleybt dokh vayer di alte kashe:
Tra-la tra-di-ri-di-rey-lom.

I Want to Fall Like This
Selected Poems of Rukhl Fishman
A Bilingual Edition

Rukhl Fishman
Translated by Seymour Levitan
Introduction by David G. Roskies

"Rukhl Fishman was a modern lyric poet who found within the confines of a secular kibbutz language and memory enough, love and natural beauty enough, to sustain and enrich her muse through all the seasons of the year. So much contained within so little. Like the land and the people of Israel. Like Yiddish. Like poetry itself."
—David G. Roskies, From the Introduction

I Want to Fall Like This showcases the inspired poetry of Rukhl Fishman (1935-1984), the youngest and only American-born Yiddish poet of the "Yung Yisroel." This group of young poets and writers from across the world settled in Israel after World War II, and used Yiddish, instead of Hebrew to bridge gaps across time and place.

Readers can trace Fishman's American influences to Malka Heifetz Tussman, the Yiddish modernist poet, who was Fishman's mentor and role model and from who she derived her literary style, as seen in her preference for free verse and sparing use of rhyme, her delight in puns and wordplay. Yet in subject matter, Fishman's poetry differs greatly from the poetry of her contemporaries. Neither erotic, biblical, nor political, her poetry concentrates instead on simple subjects—nature and animals and the world around her. What makes her poetry brilliant is its ability to illuminate these subjects with fresh curiosity and intimacy.

Her later poetry reveals a far less rosy view of the world, paralleling the changes in her own life. As Fishman matured and her health turned poor, she began to ponder the passage of time by viewing nature through a darker and more restrictive lens. From this she created some of her most thoughtful and stirring work, all of which is captured and expertly translated in I Want to Fall This.

Rukhl Fishman is the author of two volumes of verse in Yiddish, Zun iber alts (Sun Over Everything) and Dernern nokhm rekh (Thistles After Rain), and two bilingual selections of poems in Yiddish and Hebrew, Shamayim B'eysev/Himl tsivshn grozn (Heaven in the Grass) and Vilde tsig (Wild She-Goat). The winner of the prestigious Manger Prize for Yiddish literature in 1978, she moved from the United States to Israel in 1954, where she lived until her death in 1984.

Seymour Levitan was educated at the University of Pennsylvania and Simon Fraser University. His translations of Yiddish poems and stories are included in Voices Within the Ark, The Spice Box, Identifications, The Penguin Book of Yiddish Verse, A Treasury of Yiddish Stories, and other anthologies. He lives in Vancouver, British Columbia.
משאר הדי בנסעראأخי מיר.

משאר הדי בנסעראأخי מיר.
ללאו הדי הטרסטראUnnamed:
ותעלם הטרסטראᄌירוש אונגר
פוך דנטֶג לֶר זֶר אַרָס.
משאר הדי ילבשראأخי מיר.
האלא דנט לֶר זֶר אַרָס
פוך אַל לֶר זֶר בֶּר אַנְגר
ותעלם פוך סֶרוּובֶּר זֶר.
משאר הדי הtraîנטראأخי מיר.
מֶר די אַרְיוֹג צוּר
סֶרֶד סֶר-
מינ אַלֶרַנְקָיר.
פאַָרבֶּינֶלֶג אַונְדֶרֶד.

דנט לֶר. מֶר די אַרְיוֹג צוּר. קְוַאָן רֶר-דַּנְגֶרֶס נַבָּטֶר. קְוַאָן רֶר-דַּנְגֶרֶס. חָטָר שָׁוֶה חָטָר. אַנִּיר יָשׁוּב יָשׁוּב. קְוַאָן רֶר-דַּנְגֶרֶס. קְוַאָן רֶר-דַּנְגֶרֶס.

I WANT TO FALL LIKE THIS /ザופ חָת לֶר צוּר. קְוַאָן רֶר-דַּנְגֶרֶס. קְוַאָן רֶר-דַּנְגֶרֶס.

WAYNE STATE UNIVERSITY PRESS

פּוֹרֶס הָלָח פִּירָסְמַאי (ףּוֹרֶס הָלָח פִּירָסְמַאי)
Introduction
Izaly Zemtsovsky
Mendele online

For the moment I'm a Russian citizen but stay in Madison this academic year thanks to my dear wife Alma who is working here. We very hope to be in the USA much longer thanks to my Jewish studies in the USA (I'm a participant of two joint Russian-American programs in Jewish music).

I was born in St. Petersburg (Russia) in 1936 to a very Yiddish family which descended from Nevel shtetl (this is the former Vitebsk gubernia well-known thanks to Mark Shagal). I was named 'Izaly' because of my grand-father's name 'Israel' who passed away in 1934 but in Russia that time was not so easy to have such Jewish name and my family decided to change it a little with some associations with a flower 'azalea' which blossoms just in Russian February. Yiddish was our family's language but, in my antisemitic time, not for children, unfortunately: it was a language for adults, for relatives who would like to say something secretly from us, the kids, and from 'goimes hazeirim', of course. But I was inquisitive and mastered my Yiddish 'in silence'...

I graduated in St. Petersburg with degrees/diplomas from three faculties: as folklorist I have gained from extended contact, both personal and professional, with eminent Russian folklorist, professor Vladimir Propp, with whom I studied for fifteen years, and he became my second father (my own father was killed by Nazis in 1941); as musicologist and composer simultaneously in our Conservatory. Now I'm a full professor, doctor and so forth, head of Folklore Department of the Russian Institute for History of the Arts, and Vice-President of the Jewish Musical Society of St. Petersburg. I have already 19 books and about 400 scholarly articles including a few of Jewish folk music (in Russian). My last publication - "Jewish Folk Songs", St. Petersburg, 1994. 448 pages with music, in three languages -- Yiddish, Russian, English. This is a gift edition with nice illustrations. I hope the distributor of this book in the USA will be John Rauch, President of the Center for Jewish Culture and Creativity, Los Angeles. His address: 423 N.Palm Dr. #102. Beverly Hills, CA 90210. FAX (310) 479-3209. (He is a wonderful person, and contact with him should be for your pleasure).

This book is the first and only anthology of Yiddish folk songs with music published in Russia. The songs are published as originally documented, and interesting variants are provided in the commentary. The Yiddish texts are published in transliteration utilizing the Soviet (sorry!) system of Yiddish romanization, for which a guide is provided. Russian translations, most of them in verse, have been created for the majority of songs, and English synopses are given for all selections.

You know, of course, the name of Moshe Beregovsky (1892-1961). It was I who twice have saved his musical archives -- from Kiev to St. Petersburg in 1966 and from St. Petersburg to the USA two years ago (thanks to the support of the YIVO).

In Oct 1992, on Chanukah, in St. Petersburg I organized the First Intl. Conference on Jewish Music. Now I am working on the unpublished materials of Moshe Beregovsky, David Maggid, Michael Gnessin and Zusman Kisselgof from Russian Archives. I would be glad to find the archives of Lazar Saminsky, Jewish composer and scholar, partly because I am Sominsky myself from one mother's side (from other mother's side I am Berezin, and from father's side I'm Monosov and Zemtsovsky, -- all last names are from Nevel).

As to my Yiddish, today it's passive, and that is so naturally in my Russian-Soviet case. I'm much more familiar with Jewish music, and my first Russian musicological publication in Yiddish song dated 22 years back, in 1973. At that time it was a sensation, a kind of a bomb... Such is my saga in brief. Being 58 years young, I start new life mainly in the Jewish field and I feel myself 'at home', but I am in need of the Yiddish cultural society. Let it will be not so active but thanks to you, I hope, I will be much more close to my linguistically hidden native culture. My dream is to apply my big knowledge in Slavic-Turkic-Baltic- Finnish musical field and to put it into my Jewish ethnomicological studies. Thank all of you in advance for your attention and support.

Editor's note) If you wish to contact Izaly, his E-mail address is: kunanbay@facstaff.wisc.edu
Dr. Rauch is at the Center of Jewish Culture & Creativity 423 N Palm Dr #102, Beverly Hills, CA 90210
Are you interested in research on the origins and history of Eastern European Jews? Are you fascinated by the medieval multi-ethnic Khazar Empire of the northern Caucasus and Eastern Europe, and the influence of Judaism among the Khazars? Would you like to exchange ideas and information with fellow professors, students, researchers, and other interested people?

If you have answered yes, then I would like to invite you to join the newly-formed EEJH (Eastern European Jewry History) conference on the Internet. We already have almost 200 users!

The list has been set up as an easy way for people who are interested in the history of Khazars and Eastern European Jews to communicate.

The following topics are especially relevant:

1. The medieval Jewish empire of Khazaria;
2. Ethnic, cultural, and religious heritage of the Jews of Eastern Europe;
3. Migration patterns from the pre-Khazar era to modernity;
4. Archaeological discoveries in Eastern Europe pertaining to the history of Jews and Khazars;
5. Analysis of published works about Eastern European Jews.

Our geographic focus will be on the regions now comprising the nations of Latvia, Belarus, Lithuania, Ukraine, Poland, Slovakia, Russia, Hungary, Roumania, Moldova, Kazakhstan, Georgia, Armenia, Azerbaijan, Czech Republic, and the Balkan nations (Bulgaria, Serbia, Croatia, etc.) However, relevant history regarding Jews from other regions of the world will be acceptable, especially within the context of interrelations among Eastern European Jews and Jews from other places.

To subscribe to the EEJH forum, send e-mail message to: majordomo@beacon.bryant.edu
Your message must say: subscribe eejh

The Eighth Annual Klutznick Symposium
Mary Ellen Read  Mendele online

Creighton University’s Klutznick Chair in Jewish Civilization and Center for the Study of Religion and Society will host the Eighth Annual Klutznick Symposium to take place in Omaha, Nebraska on Sunday September 17 and Monday September 18, 1995. The theme of the Symposium will be "Representations of Jews through the Ages."

Western history is replete with representations of Jews. This symposium will explore those representations in theater, art, music, fiction, political propaganda, religious literature, various forms of popular culture, and any other field of endeavor. The Program Committee is interested not only in what the representations have been, but also in what they tell us about their creators and about the time in which they were created.

Those chosen to participate in the symposium will be expected to submit their papers in a scholarly form appropriate for publication. They will also have twenty minutes to present the essential elements of their papers in a manner suitable to an audience comprised of the general public and scholars. Please note that the reading of academic papers would not be appropriate.

Subsidies for the presenter’s costs of transportation and accommodation will be provided. It is expected that the symposium papers will be published in book form.

For further information contact Maryellen Read, c/o The Klutznick Chair in Jewish Civilization, or Bryan Le Beau, Director of the Center for the Study of Religion and Society. One page abstracts and vitae should be submitted to either Ms. Read or Dr. Le Beau by April 1, 1995.

The Klutznick Chair in Jewish Civilization
* (e-mail: mread@creighton.edu
phone: 402-280-2303)
* Center for the Study of Religion & Society
* (e-mail: blbeau@creighton.edu
phone: 402-280-2652)
* Creighton University
* 2500 California Plaza, Omaha NE 68178
The Compression of an Expression
by Zellig Bach

Originally it might have been in full "afn (af dem) shteyn gezogt" (meaning "may it befall a stone") came to be condensed and compressed to "mishteyns-gezogt" almost beyond recognition.

Today the expression serves to belittle something or someone ("a writer is he, mishteyns gezogt"), in the olden days it was, as Herzog noted, a warding-off device against sicknesses or malevolent spirits that lurked everywhere and inhabited every possible space (and non-space), ready at all times to do their mischief.

The general meaning of the expression was, May it go away iber ale viste felder un velder over all desolate and dismal fields and forests, and attach itself to a stone so it wouldn't harm a living soul.

The psychological reason for the compression, I believe, is the universal superstition that pronouncing a word that connotes ill is tantamount to touching it, and thus provoke it to attach itself to the speaker. So the compression served as protective avoidance.

A Traveling Jewish Theatre
by James Kleinmann

For the very first time in its sixteen year existence, A Traveling Jewish Theatre has its own home! To celebrate and mark this achievement, we're reaching back to our beginnings! The Last Yiddish Poet, not seen in the San Francisco Bay Area since 1983, was hailed by The New York Times as an example of "Theatrical brilliance..." by the LA weekly as "A celebration of a dying Language" and by the San Francisco Chronicle for its "Stunning use of music, masks and puppets." New Age Journal wrote: "No one really knows Yiddish any more, yet the actors seem possessed by it, transforming themselves into a procession of characters who sing, chant, and dream in this language, joke and tell lies...".

We invite you to join our celebration Jan. 19-Feb. 26. Bring your group to see the play that moved audiences in Berlin, Prague, Jerusalem, Wroclaw, Amsterdam, Los Angeles and New York. Corey Fischer and Albert Greenberg wrote and will perform. For more information call 415-399-1809.

Peninsula Jewish Community Center
2440 Carlmont Drive
Belmont, California 94002
For the many people who helped support Der bay this last month a true thank you. As a one person operation the best one can do is rely on the generosity of readers like you. Der bay continues to accept no paid ads and all support comes strictly from contributions.

Several new publications, cassettes and CDs arrived this month. One is an interesting Hebrew-Yiddish dictionary (hard cover) published in Argentina. Several people have seen it (including Bess Shockett of Toronto) and find it excellent. Stephen at the WC Book Center has it, or the author's son, Manuel Krupin, 310-391-9659 in Los Angeles.

One of the best kept secrets is DER ONHEIB a great periodical edited by Osher Schuchinsky in Miami. In the Dec. 14, 1994 issue Rabbi Samuel Silver wrote about Walter Artzt and his wonderful poetry. This is the same wonderful Mr. Artzt who will send FREE to any Yiddish club his hard cover book with his poetry in Yiddish and facing pages in translation. Osher is at 7601 Byron Ave #3E Miami Beach, FL 33141. Walter (Velvl), is at 333 Sunset Ave., Palm Beach, FL 33480.

Ruth Levitan just sent in a flyer of 3 English & Yiddish video tapes or audios. I haven't seen or heard them, but her work has been very worthwhile. Ruth is at 251 Arkansas Dr., Brooklyn, NY 11234.

Norman Miller's world-wide list of Mendele online is a Yiddish news source of daily information and dialog. Postings from Mendele are now a regular part of Der bay. Get online and become part of this new generation of Yiddishists. It's FREE! Each month several of our readers get help getting online, so call and become part of this new generation.

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 Make checks for der bay's support payable to Peninsula JCC (PJCC), and send it and all mail to the editor.

Thank you for sending me your newsletter and yes, I will be glad to be your contact person for The Yiddish Network.

Much to my regret I don't speak Yiddish I can understand it because I speak German and understand Swiss-German which had some common roots with Yiddish. I love Klezmer music, being an old "folk music fan from the 1970's" — for me "Dona Dona" will always be a Donovan song. I am a librarian and translator. I am presently reorganizing our small synagogue library in Berne. We have absolutely no Yiddish books, and I don't know anyone who speaks Yiddish. In Zurich there is a large collection. Oddly enough, 4-5 times a year there is a Klezmer group giving a concert, and mainly to a non-Jewish audience. In the last two years I have heard: Goyem from Vienna — excellent musicians. They explained the music and culture. They played many songs from the Vilna Ghetto.

The Black Klezmer Ensemble from Paris — A Jew, an American Woman, and a Black American. Good musicians, they played mostly instrumentals which I don't care for so much, but they played in a good theater to a full house.

A local group from the teacher seminary under the direction of François Lilienfeld. Very good, but not professionals.

François Lilienfeld gives a few concerts every year. He is very good. I'm sending you his program from his "Yiddish Musical" it was "cute". The songs were great, the acting left something to be desired. I don't know the people whose names and addresses you sent me. I have very little contact with people outside of Berne. In Switzerland "distance" has another dimension than it does in America. It takes one and a quarter hours to go to Zurich, but it is not something I would undertake without a great deal of thought and preparation.

I will keep my eyes and ears open and send you anything about Yiddish that comes my way.
Feb
1 Wed., 1:30 P.M., YIVO, Dr. Heszel Klepfisz, "Diaspora Era in Jewish History", Temple Beth Sholom, Miami Beach, FL Call 305-931-1622
1 Wed., Yiddish Humor, Troim Handler, Brandeis, Delray Beach, FL, Call 407-684-8686
1 Every Wed., 2:30 P.M., Kadimaht Meeting, Leo Fink Hall 7 Selwyn St., Elsternwick, Australia, Call 61-3-523-9817
1 Every Wed., 2:00 P.M., Tamarac Library Yiddish Club, Tamarac, FL, Call 305-726-0288
1 Every Wed., 10:00 A.M., Yidishkayt, Santa Barbara, CA, Call 805-962-0770

1-7 The Last Klezmer: Leopold Kozlowski, His Life & Music, Yale Strom (Opening night) Red Vic Theater, San Francisco, CA, Call 415-668-3994 thru 3/25, Sats. 5, Suns I & 4 P.M., Too Jewish, Musical Comedy Revue, starring Avi Hoffman & Ben Schaechter, NYC, Call 212-967-7079 thru 4/5, Wednesdays, 2:00 P.M., Lecture Series, Is Aronin (Moderator), PBCC & Herzl Institute, Off Campus-Palm Isles, FL; Call 407-499-2735

12 Sun., 2:00 P.M., "The Last Klezmer: Leopold Kozlowski, His Life & Music, Yale Strom", Brandeis, Delray Beach FL, Call 407-684-8686
12 Sun., 2 & 7:30 P.M., "Every Mon., 1:00 P.M., YIVO, "Molly Picon Return Engagement", Boca Raton, FL, Call 305-973-3768
12 Sun., The Last Klezmer: Leopold Kozlowski, UC Theater, Berkeley, CA, Call 415-668-3994
12, 26 (2nd & 4th) Sun., 2:30 P.M., Tokyo Yiddish Club, JCC of Tokyo, Japan, Call 03-3400-2559
14 Tues. (2nd), Society for the Preservation of Yiddish, Solel Temple, Encinitas, CA, Call 619-436-0654

14 & 28 Tues. (2nd & 4th), 1:00 P.M., About Yiddish, JCC of Metro. Detroit, MI, Call 313-967-4030
14 Tues., All Day Seminar, Davids, Ft. Lauderdale, FL, Lectures at 2 & 4 P.M. Call 305-973-3768
15 Wed., 1:30 P.M., YIVO, Yehudah Elberg, "MTsinin: The Versatile Writer", Temple Beth Sholom, Miami Beach, FL Call 305-931-1622

16 Thurs., 7:30 P.M., Re-enactment of a shiftn wedding, Yungtruf, Columbia University, New York, NY Call 212-787-6675
16 Thurs., 2:00 P.M., Molly Picon Return Engagement", Boca Raton, FL, Call 305-973-3768
16 Thurs., Yiddish Vinkl, Troim Katz Handler, Brandeis; Delray, FL, Call 407-684-8686

19 Sun., 1:30 P.M., Yiddish Vinkl, Alts Khayim, West Palm Beach, FL, Call 407-684-8686
20 Mon. (3rd), 1:30 PM, Circle of Yiddish Clubs, Soref JCC, Plantation, FL, Call 305-792-6700
22 Wed., 1:30 P.M., YIVO, Dr. Eugene Orentstein, "The 3 Pillars of Jewish Historiography in Poland", Temple Beth Sholom, Miami Beach, FL
25 Sun., Noon, Gala Celebration of YIVO 50th Jubilee (Featuring YOSL MLOTEK), The Alexander, Miami Beach, FL, Call 305-672-7296
26 Sun. (Last Sun. of each month), 5:00 P.M., Manhattan Leyenkrayz, Call 212-874-4765
26 Sun., 2:30 P.M., David Braun, Graduate student in Linguistics at MIT, (Yiddish Lecture Series) Arbeter Ring, Brookline, MA, Call 617-566-6281
28-4/4, Tuesdays, 2:00 P.M., Yiddish Language, Lit. & Theater, Ruth Barlas (lecturer), PBCC, Lake Worth, FL; Call 407-499-2735
ROMANIZATION, YIVO-STYLE
by Shleyme Axelrod, A. Abramson, M. Herzog, Z. Bach

1. What follows is a simplified version of the romanization (transcription) convention developed by YIVO. It is easy to use, once you have gotten the hang of it—not a daunting task. The scheme is quite straightforward, and it provides a uniform way to write any Yiddish word in any Yiddish dialect; if you can say it, you can write it, and be sure that your readers will know just how you're saying it. What more can be asked of a transcription scheme? Mendele subscribers are encouraged to use the YIVO system, in the interest of clear communication; but it is not a requirement for submissions.

2. The first column gives the names of the Yiddish letters and letter-combinations; the second column gives their approximate sound equivalents, for the most part in English; be warned that some of the English examples will be interpreted differently by native speakers of English from various dialect regions. The third column illustrates the transcription with Yiddish words. (The letters in square brackets in the first column occur only in words derived from Hebrew or Aramaic; their transcription in the third column is preceded by [H].) Writers not familiar with the Yiddish alphabet can ignore the first column altogether.

3. Note that the consonants and most of the vowels are pronounced in much the way that some other European languages pronounce them. There are a few possible exceptions, arising out of dialectal differences. For example: the Yiddish word for "good" is ALWAYS spelled giml-vov-tes, and the table shows that the Standard pronunciation of the vov (except when it's at the end of a syllable) is like the u in English "put"; so the Standard pronunciation is /gut/, rhyming with English "put". But the dialects of many native speakers call for pronouncing this vov as /i/, and these speakers would say and transcribe the word as /git/; such variants are welcome on Mendele.

4. The diphthongs may require some thought at first; /ey/ romanizes the sound in "Hey!" or "grey"; /ay/ stands for the sound of the "ay" in "Mayan" or the "y" in "my"; and /oy/ transcribes the "oi" sound in "oil" or "noise" (so the familiar expression of complaint or pain or surprise is romanized /oy vey/, and the Standard Yiddish for "my mother" is written /mayn mame/.)

5. The shtumer (silent) alef has no sound equivalent or transcription. In Yiddish, it is written at the beginning of words before the vowels and diphthongs pronounced /u/, /oy/, /i/, /ey/, and /ay/.

APPROXIMATE SOUND: ROMANIZED (TRANSCRIBED)

<table>
<thead>
<tr>
<th>LETTER NAME</th>
<th>EQUIVALENT AS</th>
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</thead>
<tbody>
<tr>
<td>shtumer alef</td>
<td>(silent)</td>
</tr>
<tr>
<td>pasekh alef</td>
<td>a as in father</td>
</tr>
<tr>
<td>komets alef</td>
<td>o as in sort</td>
</tr>
<tr>
<td>vov</td>
<td>u as in put</td>
</tr>
<tr>
<td>yud</td>
<td>[Between i as in fit and ee as in feet]</td>
</tr>
<tr>
<td>tsvey yudn (2 yuds)</td>
<td>ey as in grey</td>
</tr>
<tr>
<td>pasekh tsvey yudn</td>
<td>y as in sky</td>
</tr>
<tr>
<td>vov yud</td>
<td>oy as in boy</td>
</tr>
<tr>
<td>ayen</td>
<td>e as in end</td>
</tr>
</tbody>
</table>

VOWELS AND DIPHTHONGS

- a in gas 'street'
- o in yorn 'years'
- u in un 'and'
- oo as in goo
- u in du 'you'
- i in tish 'table'
- i in zi 'she'
- ey in eynikl 'grandchild'
- ay in fayer 'fire'
- oy in moyl 'mouth'
- e in enter 'answer'
CONSONANTS AND CONSONANT CLUSTERS

beys or belyz  b as in ball  b in brem 'eyebrow'
[veys or veyz]  v as in heavy  [H] v in mazl-tov 'congratulations'
tsvey vovn (2 vovs)  "  v in vursht 'salami'
giml  g as in give  g in gornisht 'nothing'
daled  d as in done  d in dorf 'village'
hey  h as in hot  h in hungerik 'hungry'
zayen  z as in zebra  z in zumer 'summer'
[khes]  ch as in German "achtung"  [H] kh in bokher 'young man'
khof  "  kh in khan 'to catch'
tes  t as in time  t in tuml 'noise'
[tof]  "  [H] t in toyre 'Torah'
yud (before a vowel)  y as in yet  y in yagdes 'berries'
[kof]  k as in kill  [H] k in kosher 'kosher'
kuf  "  k in kamf 'struggle'
lamed  l as in lake  l in luft 'air'
mem  m as in mark  m in mensh 'person'
nun  n as in neck  n in nudit 'bore'
samekh  s as in self  s in samet 'velvet'
[sin]  "  [H] s in soyne 'enemy'
[sof]  "  [H] s in toes 'error'
pey  p as in pack  p in ponim 'face'
fey  f as in fence  f in frish 'fresh'
tsadek  ts as in fruits  ts in nayntsik 'ninety'
reysh  r as in French 'rue'*  r in royt 'red'
shin  sh as in show  sh in shande 'shame'
zayen shin  s as in measure  zh in zhuk 'beetle'
daled zayen shin  j as in jump  dzh in dzhez 'jazz'
tes shin  ch as in chair  tsh in kvetsn 'to squeeze'

* i.e., trilling either the tip of the tongue or the uvula.

Some General Points (adapted from Zellig Bach, Mendele 4.102)

Each letter (or letter combination) in the third column has a specific sound. Remember that the YIVO scheme is meant to be efficient, unambiguous and easy to use; unnecessary letters just confuse the reader. So:
1. No double consonants; they don't tell you anything. Write: ale, alemen, bobe, fedder, got [God], shabes, yidish (NOT alle, allemen, bobbe, fedder, gott, shabbes, yiddish).
2. Excise the puste (empty) h's, since they provide no additional information: No "h" after the stressed vowel in words of German origin. Write: amol, yor, geyn, shteyn (NOT amohl, yohr, gehn, shtehn). And no "h"s after the final vowel in words of Hebrew or Slavic origin; they don't add any information either. Write: khale, kale, khevre, metsie, take (NOT khaleh, kaleh, khevreh, metsich, takeh).
Sheva Zucker: On Her New Yiddish Textbook

In Writing *Yiddish: an Introduction to the Language & Culture* I had two goals in mind. First, I wanted to introduce students to the spoken language rather than textbookese. Each unit, therefore, contains a conversation on a given topic such as health, clothing, food, work, Jewish holiday, etc., and the basic vocabulary to discuss this topic. Each unit includes a good number of idiomatic expressions so that students will get the flavor of the spoken language. Second, I wanted to introduce students to literature at a very early stage. I felt this to be crucial because for most students, if the Yiddish world exists anywhere, it does so in books and not, as it once did, in the home, and in the marketplace. Therefore, each unit contains a literary or cultural/historical selection as well as folksongs appropriate either to the theme or grammar of the unit. Volume one includes selections from Sholem Aleichem, Kadye Molodowsky, Rokhl Boymval, Itzik Manger, Aaron Tseitlin, and Rabbi Nakhman of Brisk, as well as readings about Chelm and Hershele of Ostropolie. These readings introduce students to the richness of Yiddish literature and culture as well as to the complexities of Yiddish syntax and stylistics.

Each unit, except for the Review Units dealing with the Jewish holidays Purim and Passover, is divided into two lessons. Lesson A contains a conversation. Lesson B, a literary, folkloristic, or historical selection on the same theme that utilizes the vocabulary of the conversation section and also introduces new vocabulary and grammar. Every lesson/unit contains a vocabulary list, appropriate proverbs and songs, explanations of grammar, and both written and oral exercises. Some units also contain supplementary reading selections and/or songs.

I have tried to present a systematic study of the Yiddish language which also captures the humor and pathos of Yiddish-speaking life. The Yiddish experience is the Borsht Belt and the Holocaust and a great many in between. I hope I have conveyed something of the essence of that experience in a way that appeals to both young and old, secular and religious.

New Quarters for Circle of Yiddish Clubs

Going into its 19th year, The Circle of Yiddish Clubs recently moved into new quarters at the Sore£ JCC in Sunrise, Florida. A new Book & Resource Center is being set up in Building B, room 103. In addition to materials in Yiddish there will be collections of English publications about Yiddish history, literature and music.

With the new enlarged facilities, The Circle is looking for donations of books as well as volunteer services in publicity, typing, receptionists, etc.

Sunny Landsman, longtime coordinator with The Circle, is their representative on the International Yiddish Club Conference Committee. Leading the Circle is a Presidium consisting of Fred Silberstein, Lil Blackman, Irving Lewkow, and Sol Tursky. Sunny wrote that "The Circle of Yiddish Clubs" is affiliated with the Workmen’s Circle (Arbeter Ring) and with the WC Cultural Foundation. Visitors are warmly welcomed.

Telephone the Sore£ JCC at 305-792-6700.

Gilbert & Sullivan Yiddish Light Opera Co.

This highly talented group has undertaken the task of making the preservation of Yiddish fun and highly entertaining. Their repertoire contains the Mikado and Der Yiddisher Pinafore. Starting back in 1952, Kadimah, a Brooklyn chapter of Hadassah, first performed a Yiddish version of "HMS Pinafore". Two years later the Gilbert & Sullivan Light Opera Company of Long Island was founded.

Later, Al Grand transcribed the script into phonetic Yiddish. In 1980 The Company put together a half hour mini-version containing a dozen songs. This was followed by a Yiddish version of The Pirates of Penzance called Di Yam Gazlonim. Blending Victorian satire with Jewish humor produced a remarkable show.

Names of the characters in Yiddish are hilarious. Little Buttercup became Kleyne Putershisl, and the admiral Sir Joseph became Reb Yosl Yitzkhak. When it came to the line, "He is an Englishman", it was translated to "Er iz a guter Yid".

To contact the group, call 516-483-0464
Dem tsentn detseember, 1994

Liber Fishl,

A dank far shikn mir 'Der Bey", vos ikh leyn mit groys interes. Ikh bin zikher, az ayere leyeners veln zayn farinteresirt tsu visn, az shoyn a sakh yorn redagir ikh in "Forverts" an opteyl "In der velt fun yidish", vu ikh druk barikhtn un korespondentsn fun yidish-klbn un yidish-vinklen fun der gantsr velt. Ikh farbet ale leyeners vos firn on mit azelkhe klbn, zey zoln mir shikn kurtse barikhtn vegn di yidish-tetikeytn in zeyere klbn un shtet.


Mir farbetn ale leyeners fun "Der Bey" undz tsu shikn lider oder shures fun lider vos zey gedenken, oyb zey viln visn ver es hot zey geshribn un oykh oyb zey zenen gedrukt, vu zey kenen di lider gefinen. Briv tsu mir darfn geshikt vern oyfn adres fun:

The Jewish Forward, 45 East 33rd Street, New York, NY 10016.

Mir veln entfern oyf yeder frage in "Forverts" un oykh drukn di barikhtn fun di yidish vinklen.

Ikh dank aykh far drukn dem briv in ayer noentstn numer "Der Bay".

Mit frayndshhaft, ayer

Joseph Mlotek
Recent Match-ups for Feyder Fraynd
by Dr. Allan Blair

Our Yiddish Pen-Pal Program is working very well. Here are the recent match-ups.

Pamela Abramson
Debra Halper Baisca
Matt Daley
Penina Finkel
Raphael Finkel
Harvey Freidman
Elliot Gertel
Kaylee Goodman
Kirsten Hoge (England)
Leon Janis
Lisa Leah Jenschke
Sean Martin
Colleen McCullum
Sheldon Clare
Brian Zumhagen

Seymour Schaffner
Celia Jones (Australia)
Anna Verschik (Estonia)
Jonathan Einhorn
Abram Fleischman (Latvia)
Leah Zazulyer
Jason Payne
Minna Blayer
Chaja Arolowsicht
Sergey Berkner (Russia)
Katrin Hellerstein
Aviva Tai (Israel)
Jay Lee
Robin Sasson (South Africa)
Rosa Linger (Latvia)

We do have a waiting list, and a need for Canadians in both the Central and Western provinces. I am very particular in my matching process. Thus a larger pool of people is needed.

Dr. Allan Blair 56 S. Roosevelt Ave, Columbus, OH 43209
E-mail ablair@magnus.ac.ohio-stste.edu

Thank-yous to Zellig Bach and Mikhl Herzog
by Sol Steinmetz

I deeply appreciate Zellig Bach's "Campaign for a new edition of Steinmetz's book". Allow me to correct the e-mail addresses at the U. of AL Press. They are:
nmitchell@ualvm.ua.edu and jzigler@ualvm.ua.edu  The title is "Yiddish and English: A Century of Yiddish in America".

Oykh a hartsikn yasher-koyekh tses under khoshenkh khaves un ferer, mikhl herzog, farn ershtn band fun zayn monumental "der yidisher shprakh- un kultur atlas" vos ikh hob gehat der koved un di hanoe tses bakumen fun im a por teg tsurik. kh'muz, zogn a por verter vegn dem af english az ale zoln fashteyn:

This work-in-progress, "The Language and Culture Atlas of Ashkenazic Jewry", is one of the great monuments of Yiddish scholarship. Marvin (mikhi) Herzog is performing a tremendous service to Yiddish dialectology and linguistics in bringing to completion the work conceived by Uriel Weinreich, of blessed memory, and launched by him and Professor Herzog. The introductory material is brilliant, especially Chapter IV (The Systematic Dialectology of Yiddish), and the series of maps are stunning in their detail and comprehensiveness. The work is bilingual, equally useful to Yiddish speakers and Anglophones not proficient in Yiddish. No scholarly work on the dialects of Yiddish can be done today without reference to this great work.
Best of Bach is the newest feature to receive wide acclaim. This Yiddishist is the source of many remarkable debates and extensive Yiddish knowledge in his postings on Mendele online. It is hoped that even more of us will go online. This past month five people called in and were helped step-by-step to get online. If you are one who has trouble with VCRs, this is much easier, it is like using a TV set.

Norman Miller's world-wide list of Mendele online is a Yiddish news source of daily information. Postings from Mendele are a part of der bay. Get online, become part of a young, new generation of Yiddishists. Each month several of our readers are helped getting online, so call and become part of this new generation.

Sheva Zucker's column this month is a prelude to what will appear periodically. Her new Yiddish textbook is quickly becoming the standard. This month the overseas mail was particularly heavy.

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 Make checks for der bay's support payable to Peninsula JCC (PJCC), and send it and all mail to the editor.

Best of Bach

Many thanks for the issue of der bay. As I am teaching Yiddish in Stockholm, I am of course interested in all material available. By the way, I want to tell you that I use the romanization, YIVO-style in my course. It is very good and easy to learn. In Sweden and Europe they often use other transcription ways, mostly very inconsequent. With the YIVO romanization it is easy to find the pronunciation in Weynraich's Yiddish Dictionary and in Der Arbayer-Rings Mir trogn a gezang. Mostly we read and write with Hebrew letters, sometimes we transcribe.

I see that Sheva Zucker has written a book: Yiddish: An Introduction to the Language and Culture. Where can I buy this book? How much does it cost? Please write me as soon as possible.

Yours sincerely,
Lennart Kerbel
Solhems Hagväg 144
163 56 Spånga, SWEDEN

Book of Fables:
The Yiddish Fable Collection
of Reb Moshe Wallich

Der bay's 1994 feature writer, Prof. Eli Katz, has just had this magnificent translation released. This is the first English translation of these 34 charming tales. This is a lively translation presented along with the original Yiddish. It is a publication in the Jewish Folklore and Anthropology Series from the Wayne State University Press.

Jewish Cultural Experience

For the twelfth consecutive year the Arbeter Ring/Workmen's Circle Jewish Cultural Experience offers a remarkable series of events. It features a wide array of outstanding performances, classes, and workshops by musicologists, historians, writers, sociologists, political scientists, film makers, journalist, and theater directors.

An exciting weekend is set for July 14-16. Ellen Kellman and Sarah Schwartz present Yiddish Women's Voices: Identity and Continuity at Circle Lodge under the auspices of Workmen's Circle.

Saturday features an evening performance of recitation and song in both the original and English explication. The highly talented performers will be Irena Klepfisz (poet), Adrienne Cooper (singer), and Joyce Rosenzweig (pianist).

Later in the summer (August 6-11), a full five-day seminar entitled "Mothers, Daughters and Sisters: Jewish Women's Studies" will be presented.

It is designed to air urgent and contemporary problems which preoccupy the prominent Jewish spokeswomen in academe, the arts and literary areas. It will also examine and identify women's role in the workplace, community, congregation, family, leisure, and social configurations.

These programs are part of a full season of summer Judaica of Arbeter-Ring summer programs held at Circle Lodge, Hopewell Junction, (Dutchess County) NY.
<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
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<th>Location</th>
<th>Contact Information</th>
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<tr>
<td>March</td>
<td></td>
<td><em>Every Month</em></td>
<td></td>
<td></td>
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<tr>
<td>4</td>
<td>2:30 P.M.</td>
<td><strong>Brave Old World Klezmer Band</strong>, Call 309-793-1213</td>
<td>Rock Island, IL</td>
<td></td>
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<td>5</td>
<td>2:00 P.M.</td>
<td>Yiddish Paper Cutting, Deborah Ugoretz, FOY, NYC, Call 718-224-5497</td>
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<td>5</td>
<td>2:00 P.M.</td>
<td><strong>Mikado</strong>, Gilbert &amp; Sullivan Yiddish Light Opera Co., Staten Island, NY, Call 516-483-0464</td>
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<td>7</td>
<td>Noon</td>
<td>1100 Shmes-Krayz, District of Columbia, Call 301-464-3992</td>
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<tr>
<td>9</td>
<td>2:00 P.M.</td>
<td>JCCNV Midweek</td>
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<td>10</td>
<td>2:30 P.M.</td>
<td><strong>Purim Around the World</strong> &amp; <em>The Bobover Purim Play</em>, Prof. Shifra Epstein</td>
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<td>12</td>
<td>Noon</td>
<td><em>Purim Tale</em></td>
<td></td>
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<tr>
<td>12</td>
<td>2:00 P.M.</td>
<td><strong>Alts Khayim</strong>, West Palm Beach, FL, Call 407-684-8686</td>
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<td>12</td>
<td>Noon</td>
<td><strong>Purim Tale</strong> by Sholom Aleichem, Der Yidisher Kultur Club, W. Lafayette, IN, Call 317-423-2953</td>
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<tr>
<td>12</td>
<td>7:30 P.M.</td>
<td>Yiddish For You</td>
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<td>14</td>
<td>10:00 A.M.</td>
<td><strong>Soref Jewish Community Center, Plantation, FL</strong>, Call 305-973-3768</td>
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<tr>
<td>26</td>
<td>2:00 P.M.</td>
<td><strong>The Klezmer Conservatory Band of Boston</strong>, University of Toronto, FOY, Sub-comm. Yiddish Studies Program U of T, Jewish Studies Program U of T, Call 416-787-0526</td>
<td></td>
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<tr>
<td>26</td>
<td>2:00 P.M.</td>
<td><strong>Coming to America</strong>, Yiddish Culture Club, Jewish Community Center, Costa Mesa, CA, Call 714-755-0340</td>
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**Institute for Yiddish Culture**, deLido Hotel, Miami Beach, FL, Call 305-973-3768
The Mt. Carmel Cemetery in Queens is the "home" of dozens, if not hundreds, of Yiddish writers and cultural and political leaders. It is definitely worth a trip. Sholem Aleichem, Abraham Cahan, the first editor of the Forverts, Vladimir Medem, the founder of the Jewish Labor Bund, and the writers Morris Rosenfeld, H. Leivick, Anna Margolin, and Moyshe-Leib Halperin are but a few of the illustrious people who are buried there. Call the cemetery at (718) 366-5900 for directions. Be sure to bring a book of Yiddish poetry such as The Penguin Book of Yiddish Verse so that you can read the works of your favorite poets at their graves.

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The Penguin Book of Yiddish Verse

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The Best of Bach: From Mendele Online

When Changing a Name is a "Zgule"

"Zgule" is a Hebrew word, pronounced in Yiddish zgule, and means remedy, solution. I wish to speak today about several such "remedial" solutions.

There is a Hebrew saying "m'shane mokem, m'shane mazl!" (when one changes his place of residence where he had bad luck, his luck will also change).

Similarly, when a person is very ill and his imminent demise is feared, there is an orthodox tradition to change his name (often to Khayim, which means life, for a man; to Khaye, for a woman). Then, when the malkhamoves, the Angel of Death, checks his "calling" papers before knocking on the door (very polite, he), and says: "I came here for so-and-so (name)," he is told: "Sorry, there is no one here by this name, we have ---" (and he is told the *new* name).

In a recent posting (4.224, p. 2) I mentioned the censorship of newspapers in Lithuania in the early and middle 1930's. Herewith some interesting details:

On March 2, 1930, the daily Yiddish newspaper *Folksblat,* with which I later became associated as co-editor, was closed by the censors for ten days for some transgression against the regime.

Since the order to close the paper referred by name solely to the "Folksblat," it was legally interpreted to mean that it can be published by any *other* name. The publisher, di yidishe bildungs gezelschaft in lite (The Jewish Education Society in Lithuania) therefore continued to issue the paper each day under a *different* name, by the simple device of adding different adjectives to its name: Thus on March 3, 1930, the very day after the closing order, the closed Folksblat became consecutively "idisher folksblat," "underz folksblat," "kovner Folksblat," umophengiker, morgen, ekhter, umparteyisher, algemeyner, emeser, and, finally, "oyfrikhtiker Folksblat," a total of ten "new" names.

On July 1934 the "Folksblat" was closed again, this time for a period of three months. But the paper continued to be published, as before, under "different" names, one week, for example, it carried the name of the day, thus: erev-shabes blat, zuntik-blat, montik-, distrik-, mitvokh-, donershtik-, fraytik-, and some other names "fun der haftoyre un fun der khad-gadye" (fictitious, unusual names).

As we all know, censorship did not help tyrants and dictators to stay in power, and it too was, from a historical point of view, no more than a wishful "zgule".

Greek, Hebrew, and -- Targemloshn

After the return from the Babylonian exile, Hebrew had ceased to be the common spoken language of the Jewish people. Aramaic became the language of the home and street, and the religious leaders resorted to it to make the Bible more accessible to the people.

The translation of the holy Hebrew text into the Aramaic vernacular was called Targum, literally translation. "Targem," as it is pronounced in Yiddish, means only one thing: the translation of the Bible into Aramaic. No definite article is used. Several years after entering kheder a boy learns what Targem means.

In time the Targum translation entered the canon of religious readings of the Jewish people, and enjoyed a sanctity of its own. The Talmud then enjoined the reading of the weekly Toyre passage ("parshe") twice in Hebrew and once in Targum. Much of the Talmud was written in Aramaic, and many prayers were composed in this language. To this day the traditional kadish, and the kol nidre prayer with which the Yom Kiper services start, are recited in their original Aramaic.

1. When you are told, or read, something overly complex and obtuse, and you decide, without any further deliberation and without giving it a second thought, that it is not worth your while to even try to understand it or to pursue it, you flatly dismiss it by saying "That's Greek to me."

2. Years ago when I was in Paris I met a former Hebrew teacher of mine, a beloved mentor, who instilled in me a deep love and respect for languages. He was then studying in the Linguistics Department of the Sorbonne, specializing in Semitic languages.

One evening, a young student in his class sat next to him, and when she casually took a glance at his notes, she exclaimed in French "That's Hebrew to me," meaning that she could not make out his scribbles.

I regret not knowing French to quote her exclamatory phrase verbatim, but it has about the same meaning as the English "That's Greek to me." In this case she was correct, for he took his notes in Hebrew...

3. In Yiddish, when what you are told something, that is unintelligible and just plain gibberish, and you wish to express your immediate disregard and total dismissal, you say "Bay (ba) mir iz es targemloshn." "Loeshn," means language, tongue, as in "mamleloshn." Targemloshn is a clear reference to Aramaic. You don't say "Bay (ba) mir iz es Aramish" [Aramaic]. This would be a neutral statement, not unlike mentioning any other language that you don't know or understand. But when you say "Bay (ba) mir iz es targemloshn," it has a particular tart bite to it. Don't ask me why.
Two Stories about the Vilner Go'en

Further to my posting "The Honorific Reb" (4.269,6):
The word go'en (Hebrew and Yiddish) means excellency, eminence, pride, from the Psalmic phrase "go'en" -- the pride of Jacob.
The go'en was the official title of the heads of the Babylonian academies, closed for over thousand years.

Since then only one scholar has been accorded this title: Elijah of Vilna, the famous town of uninterrupted religious study in Lithuania. Only he is known as der go'en, der vilner go'en (1720–1799).

In the ultraorthodox Anglo-Jewish press one sees frequently -- in reports, news stories, and even in public advertisements (about gatherings, banquets, etc.)--an abundance of serial honorifics such as ha'rav ha'go'en (Rabbi, Go'en), occasionally even a "triple decker" ha'rav, ha'go'en, ho'admur (Rabbi, go'en, mentor, teacher). The frequency of these titles makes one suspect that many of them are exaggerated and undeserving.

It would seem logical, and even natural, that in the realm of a singularly exceptional and phenomenal super-intellectual brilliance the likelihood is great that there would be one to a generation.

In Einstein's lifetime, for instance, there were other great, extraordinary physicists -- Enrico Fermi and Niels Bohr come to mind -- but there was only one Einstein whose theory has revolutionized in one stroke the entire field.

Similarly with the honorific go'en in Jewish religious life. There is only one go'en to a generation, or to several generations. The appearance of a go'en does not preclude, of course, other great Talmudists to function in the same period.

The flaunting embarrassment of such honorifics in the Jewish religious leads to an inflation-devaluation and, ultimately, to a loss of the sense of scale.

Many years ago I heard two stories about "the vilner go'en" that seem to me related in a special way.

One day when the go'en and his talmidim (students) were absorbed in learning, there was a sudden storm, with prolonged thunder and lightning. This called for the pronunciation of special benedictions: For thunder -- "Blessed art thou... with whose power and might the universe is complete;" and for lightning -- "Blessed art thou... who produced the works of creation."
All yeshi've students made both brokhes, — but the go'en. The explanation was given that he was so immersed in learning and thought, that he did not hear the thunder, nor did he see the lightning.

And then there is the other story: After an erev-shabes (Friday night) service, he walked home by himself, again, as was his wont, with his head bent, weighted down, as it were, with meditations and holy thoughts.

Two boys were standing on the sidewalk. As the go'en walked by, one youngster whispered to the other: "Dos iz der vilner go'en" (this is the go'en from Vilne).

The go'en stopped and, turning to them, said to the boy who made the remark: "Vil nor vestu oykh zayn a vilner go'en."

This is a play on words: "Vil nor" -- literally, if you will want, if you will apply yourself; and "vilner"--hailing from the town of Vilne.

I find the combined two stories charming. The first one illustrates the belief that the immensity and depth of his thinking was so powerful and all-absorbing that they overrode the natural stimuli impinging upon his senses of hearing and sight.

The second illustrates his plain humanity: that he could hear even the whispering voice of a young boy.

Tseylem kop

With reference to Leon Lipson's story (4.275,2), Polish Jews, and probably especially khasidim, called Jews from Lithuania "tseylem kep" (heads with a cross, or a cross in their heads).

Lithuanian Jews, di litvakes, were misnagdim (a Hebrew-derived word meaning "opponents" of the khasidim). They were led by the vilner go'en and his disciples who conducted a fiery opposition to the khasidic movement.

The khasidic Jews, whose religious life was full with joy, warmth, and hislayves (rapturous ardor and ecstasy), considered the litvakes cool-headed, cold, and cerebral, in sum, without feelings, without emotions, and therefore nicknamed them "tseylem kep." Well, litvakes turned it around, and asked: "Why is a litvisher yid called a "tseylem kop"?

Their own answer:

"When a litvak wants something, or insists on something, leye't er zikh in der breyt, like this -- , un in der leyn, like this l, and together the two lines form a cross (+)"

(If you tell this story, you make a horizontal hand gesture from right to left when you say "ley't er zikh in der breyt" (breyt meaning width), and a short vertical hand gesture when you say "ley't er zikh in der leyng," leyn meaning length.) The phrase "ley't er zikh in der breyt un in der leyn" means that he makes every effort to accomplish what he set out to do.

Thus, a derogatory nickname that attacked the very core of one's faith (in the recited story above the cross "followed" the misnaged even into his grave), turns in this "explanation" into a compliment, namely that a litvak is a man of action and drive.

P.S. In case you did not guess it, I am a litvak.
Yiddish in Finland
From Helsinki: Johnny Mangaard (TYN) Contact

The first Jews that we know visited Finland in the end of 17th century were Sefardim from Hamburg, magicians who were allowed to perform in Finland. Finland then belonged to Sweden and no Jews were allowed to settle here, if not converted into Protestant christianity. During 18th century at least two German converted Jews are known to have settled in Finland, one in Oulu. He was grandfather to one of our most famous authors and cultural Gestals, Zacharias Topelius, who lived during the 19th century. That time Finland was part of Russia, a Grossfurstentum.

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

When Russia had taken over in Finland, the New Crown didn't want to change too much thus to have the Finnish people pleased with the new government -- so the old Swedish Law was still in power here. That included the forbid for the Jews to settle here. But the Russian army allowed retired soldiers, against the Finnish officials xenofobiac will, to stay if they so wished in the countries where they had been serving, whether they were Jews or of whatsoever nationality -- with the exception that Jews were forbidden to settle outside Viborg or Helsinki. They were not allowed to marry or to have free trades in Finland, only to sell worn clothes and alike in their own markets, called 'narinka'. The situation was still much better than in Russia. In spite of restrictions and forbids Jews did marry and have children, the laws only had to be dodged and evaded, so they stayed.

Jews didn't know very well Russian -- men had learned some in the army -- but women knew not even that little. So in the beginning Jews spoke only Yiddish. Yiddish was quite much spoken still in 1930ies, but rather because after the revolution there came more Jews from Russia. One by one Jews switched into Swedish because it was much easier for them to learn than that difficult and strange language of the majority, Finnish. But still, officially Swedish speaking, Jews as multilingual people -- like so often before in other countries -- adopted the language of majority. I must point that Swedish was the official language -- with Russian -- till the last half of 19th century, and still quite strong until the independence. After Finland became independent in 1917 Jews got full citizenship. One reason why so many so quickly changed their language into Finnish was the growing fennomanism, the strengthening Finnish nationalism, which was at its worst during the thirties. The other reason must have been that Jews already were capable to use Finnish as well as Swedish. During only nine years (from the beginning of thirties till the beginning of forties) The Jewish School completely changed its language from Swedish into Finnish.

It looks like Jews today are not very much interested in Yiddish -- it was never taught in The Jewish School, only Hebrew -- but it is quite understandable with the background of special Finnish circumstances -- Finns are still quite suspicious towards strangers. But also Jews are rather astonished if they find someone to be interested in Mamleoshn, which still is known by some 20-40 people. It has been told that while building some new houses beside the synagogue, some volunteer workers spoke Yiddish. But I've spoken Yiddish with only three persons here in Helsinki: the oldest of the Helsinki Community, the librarian of the Synagogue Library and a lady who happened to work there one zuntik abend. The Yiddish we spoke was strongly influenced by German. With the lady I started the conversation in Yiddish, then we switched into Swedish, and concluded it in English.

Schoolgirl Launches Yiddish Writing Career
From Melbourne, Australia

A Melbourne schoolgirl is the author of a children's book in Yiddish, Dancing Dinosaurs, Rebecca White, 14, is a student at Leibler-Yavneh College. She formerly studied Yiddish at Sholem Aleichem College's Sunday School, and has since continued her interest in Yiddish by taking private classes.

It was a homework assignment last year set by her Yiddish tutor, Mrs. Bobbi Zylberman, which led to Rebecca's debut as a published author. Rebecca was asked to attempt a children's story as her homework. The outcome—the first draft of Dancing Dinosaurs—so impressed Mrs. Zylberman that she submitted it to Koala Farlag, the Melbourne Yiddish publishers for children. Rebecca's story has appeared as a 20 page book with B & W illustrations by Dinah Butt. It tells of a little girl, Malkele, who can't sleep because she imagines dinosaurs coming out of her doll box. But Malkele's fears are overcome when her father promises her he will eat up any dinosaurs he finds in her bedroom—with horseradish.

Dancing Dinosaurs, is the fifth publication from Koala Farlag, a nonprofit group established 8 years ago out of concern at the paucity of reading material in Yiddish for young children. The venture has been so successful that Koala Farlag's first book, My dog, is now out of print, and only very limited quantities remain of the others.

Overseas Mail
Yiddish in Indiana
Michael Blain, Indianapolis, IN

The Yiddish Network (TYN) contacts periodically report on their local activities. They are our source for information when you travel, and all have been very helpful—some in quite unusual places. This is an excerpt from a letter by our Indiana contact.

"We have Yiddish classes every Thursday conducted by my associate and friend, Zel Sax. Our Yiddish club meets around the holidays. On Peysakh we conduct a Yiddish seder. We have a lunch at each meeting, and it is well-attended.

At the invitation of Marcia Levinsohn, Silver Spring, MD I attended the CAJE conference in Bloomington, IN. I spoke to a Yiddish group, in Yiddish of course, about my life during the Holocaust in Czechoslovakia, Hungary, and the former Soviet Union.

Cyrelle Simon, from Lafayette, IN, was there and she invited me to speak at the Hadassah Annual Yiddish Evening. I was very impressed, especially with the attendance of about 50, considering that Lafayette has a very small Jewish community.

In November I visited my sister in Laguna Hills (Leisure World) CA. They have a Yiddish club (at which my sister Miriam Fleisher spoke). They have a Yiddish club where they speak English and a smaller Yiddish-speaking club."

"Shpil Zhe Mir a Lidele in Yidish"
From Butzbach, Germany

Starting in Lich (near Giessen) then to Berne (Switzerland) and Fuerth, this play has been performed to sell-out crowds. Besides having an excellent press review, there have been several radio station interviews in addition to their playing excerpts from the play. It is good to know that Yiddish culture finds such a big interest in Germany.

François Lilienfeld writes that much of his success has been due to such a wonderful ensemble which has been working with him. Lisa Fishman, of the Maxwell Klezmer Band (Chicago) played all of the female roles. She is truly a gifted singer, actress and dancer. The band consists of Flora Tholassa (fiddle & piano) Ludovit Kovac (tsimbl), Mitch Sauer (clarinet & guitar), and Thomas O. H. Kaiser (bass).

The story goes back and forth between the present and several flashbacks, depicting the story of a fictitious, but historically plausible family of klezmorim. The music goes from very traditional songs to Klezmer music of European as well as American style and to the encounter between a Klezmer and some jazz musicians.

François Lilienfeld, the writer and director of "Shpil Zhe Mir a Lidele in Yidish" is at:
Hoch-Weiseler Str. 32
D - 35510 Butzbach, GERMANY
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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, 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 or fishlfishl@aol.com

Make your contribution for Chai ($18), or more if you can, for *der bay*'s support payable to Peninsula JCC (PJCC), and send it and all mail to the editor.

If you absolutely can't afford Chai ($18), send what you can. Please also send suggestions and listing of major events.

If you are no longer interested in receiving *der bay*, please let us know.

Fishl
April
1 Sat., Suns, & Mons., (through June 18), Too Jewish (a show), Ben Schachter & Avi Hoffman, NYC, Call 212-239-6200
2-3 Institute for Yiddish Culture, de Lido Hotel, Miami Beach, FL, Call 305-973-3768
3-5 MLA (Modern Language Ass'n) at Ohio State Univ.; hosted by the OSU Dept. of Yiddish, Call Prof. David Miller 614-292-7140
3-30 Exhibition-One thousand Years of Yiddish: A Retrospective, Robarts Library, University of Toronto, Call 416-978-5301
4 Tues., Noon, W. C. Branch 1100 Shmes-Krayz, District of Columbia, Call 301-464-3992
4 Tues., 7:30 P.M., Yiddish For You, Rabbi J. Raiskin, Burlingame, CA, Call 415-349-1610
5 First Wed., 1 P.M., Rancho Bernardo JSC Yiddish Club, Rancho Bernardo, CA, Call 619-674-1123
6 Every Thurs., Noon, Santa Barbara Leyenkrayz, Santa Barbara, CA, Call 805-962-8451
8 Sat., 7:30 P.M., Movie: "Mamele" (Part 2), Unzer Shprakh, Columbus, OH, Call 614-231-2244
9 Sun., 2:30 P.M., Channah Kliger (Teaches at Univ. of Mass. at Amherst) Yiddish Lecture Series, Arbeiter Ring, Brookline, MA, Call 617-566-6281
12 Wed., 7:30 P.M., Prof. Dovid N. Miller, Unzer Shprakh, Columbus, OH, Call 614-231-2244
12 Wed. (2nd), 8:00 P.M., Beth Israel Yiddish Group, NEW Berkeley, CA, Call 510-540-5155
13 Thurs., 2:00 P.M., JCCNV Midweek Yiddish, Fairfax, VA, Call 703-323-0880
17 Mon. (3rd), 1:30 P.M., Circle of Yiddish Clubs, Soref JCC, Plantation, FL, Call 305-792-6700
18 Every Tues, 6-8 P.M., Workmen's Circle Chorus New York City, Call 800-922-2558
19 Wed. (3rd), 1:30 P.M., Peninsula JCC Yiddish Club, Belmont, CA, Call 415-349-6946
23 Sun., 2:00 P.M., "Passover and the Blood Libel", Yiddish Culture Club, JCC, Costa Mesa, CA, Call 714-755-0340
29 Sat., 8:30 P.M., Der Yiddisher Pinafore, Gilbert & Sullivan Yiddish Light Opera Co., JCRC, Cherry Hill, NJ, Call 609-665-6100 xt 224
30 Sun. (Last Sun. of each month), 5:00 P.M., Manhattan Leyenkrayz, Call 212-874-4765

Dates Announced for The Third International Yiddish Club Conference

Preliminary arrangements have been made for the Next Intl. Yiddish Club Conference to be held in Southeast Florida. The Greater Miami Area won out among five areas considered by The Intl. Yiddish Club Conference Committee.
Friday afternoon March 1, 1996 the conference will start and go through a noon buffet on Monday March the 4th.
Sponsoring host for the Conference is The Circle of Yiddish Clubs. Ruth Barlas and Sunny Landsman are the Chairperson and Vice-chairs respectively. David Barlas is Co-ordinator and Will Stern Honorary Chairperson.
Official information will come from the hosts and be released by the four Yiddish club newsletters; Der Bay (San Francisco) Dos Bletl (Toronto), Undzer Shtime (S.E. Florida) Yiddish of Greater Washington and Mendele online. Readers of these news sources represent a key segment of the Yiddish community—teachers, "club leaders", Klezmer band leaders.

Previous Conferences were entirely different in their emphasis, and ambiance. This Third Conference will be even larger and will stress the resource materials for club programming. In the Toronto Conference a resolution was passed to develop a resource center for compiling and exchanging resource materials.
You have programs. Compiling and cataloging this wealth of material is a time consuming task. With the ability to exchange material online, the speed of acquiring this information is enhanced. Downloading is easy. One can easily reformat (enlarge or shrink).
Prior to the Conference each group is asked to review past programs and resources. Your programming chairperson may wish to send only the titles of these materials to this editor and we'll start the compiling process.
We'll work with other groups. CAJE, and the Workmen's Circle, and others have resources and are actively collecting materials.
We will not duplicate efforts, but coordinate and establish a CENTRAL clearinghouse for all program materials. This will be a great asset to Yiddish clubs and a function of the Yiddish Club Committee and future Conferences.
**Why Study Yiddish?**

Matt Dailey  
Mendele online

Dear Dr. Sherman,

I have spent the past week since reading your request attempting to discern my own motives for studying Yiddish. I have several reasons for studying Yiddish, ranging from a sense of historical moral imperative to personal pleasure, but through them all runs a thread of personal identity and belonging.

I am in awe, that today, fifty years after the Holocaust, Yiddish not only survives but flourishes, albeit mainly in religious and academic enclaves and not the greater populace. I take great pleasure in the realization that here I am, a gentile in Columbus, Ohio, at the Ohio State University, studying and teaching Yiddish. This is a triumph of the human spirit, a living memorial to the victims of the Holocaust, and a celebration on the graves of those murderers who would have destroyed all traces of Yiddishkeit from the world.

I am a student of languages; Yiddish, Hebrew, Aramaic, Spanish, German, French, and English; and with the exception of English which is my native tongue, I have not found such joy or life in any language but Yiddish. English is my native tongue, but Yiddish is my Mame Loshn. I guess I am less a student of Yiddish than an adopted son. Yiddish is the language of a people, of a folk, not of a state or country. It has been said that this has been one of Yiddish's shortcomings, but I submit that it is one of Yiddish's strengths.

One can study German, French, or Spanish, and then go to a specific geographic locale where the inhabitants speak that language. Yiddish however, is a beautiful disembodied spirit which possesses you, and makes you its own. Wherever Yiddish is spoken there is Ashkenaz. Yiddish is a language which defines its own boundaries, while all other languages are defined by their boundaries.

Why should one study Yiddish? First, we must obey the 614th Mitzvah and remember the Holocaust. Yiddish is more than a living memorial, it is a bridge to the past which allows us to revisit that world which has ceased to exist.

The most important motive which I can offer up is that most personal and perhaps even selfish. Yiddish is life, it is a living, breathing entity, of countless age and boundless wisdom, which, when embraced takes one in her arms as a wise old grand-mother, and with infinite love and patience passes on to us her wisdom, experience and sense of humor. This is the language I love, and my purpose is to know her better.

Ed. note) Dr. Sherman is a professor in South Africa who posed the question. The next column is a thoughtful response to Dailey's answer. These articles can be yours free by subscribing to Mendele.

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**"Just a Note"**

Matthew Dailey's note evoked a very great response in all of us. Chana Honig sent a very moving personal note directly to him. When I read it found it so relevant and reflective of many of our feelings I received her permission to forward it to the entire khene. I herewith enclose it.

Arre Komar

Just a note as a Mendele subscriber to tell you that I cried when I read your email on Mendele. There was a time up to a few years ago in Syracuse, when I thought I will keep my love for Yiddish alive by singing the folk songs—which I do—and there are hundreds of wonderful songs—as from no other folk. For example lines like (lomir trinken far di sonim nor sog zay nit on)...lets even drink a health to our enemies. After all they are human beings too, but we won't nose the news too publicly, (essentially is how I translate this). But I may be the last of a small group of human beings who honors the beauty of the destroyed shtetlach of Europe—the life of my zayde and bubbe; honest, caring, hard working, God fearing, and bringing up each child well-loved and trying hard to be a decent mensch. That world of Yiddishkeit vanished with the Holocaust, with the tremendous drive toward assimilation in to the world of blessed America who welcomed the pogrom driven (my grandparents) to this blessed land. But their descendants want to be like the Gentiles and blend in.

Perhaps the pain, perhaps the shame of the past are too much for so many. But your words stirred my heart so much. My own oldest son, a Ph.D. and an M.D. has acted so ashamed when I used a Yiddish word in conversation. He doesn't mind of course if I talk at length in French (my second language). He believes that it would be better if everyone became gentiles—then there would be no more troubles. The shame that some Jews feel about Yiddish breaks my heart. Though I dearly love my child so much, where does this shame come from? Ich vays nit. Although I am a licensed psychologist! Maybe there's too many centuries of antisemitism that modern people want to flee from. The horror that Hitler really has won wiped out yiddishkeit and stayed with me until really the past few years.

Now, reading Mendele every day, I take so much joy from this new e-mail mishpoch - of all the mendelniks... but your understanding of this issue of the Yiddish people being alive in the flavor of mamaloshen. That splendid statement touched my heart. A hartsikn dank fun a bohe vos hot gehat azoy fil frayd tsu layzn deyn brif!!.

Alice Sterling Honig

Ed. note) This came online from Mendele.
When Sholem-Aleykhem Defied the Censor

Recent talk on Mendele reminded me of the times of Sholem-Aleykhem when the work and personal safety of writers were truly threatened by tsarist censorship. I was reminded of a little known work by Sholem-Aleykhem, "Der Feter Pinye Mit Der Mume Reyze," published by Bikher Far Ale. On the flyleaf is printed, "Povoleno t~enzuroyu, Varshava, 11 Marta 1905" [Permitted by censor, Warsaw. March 11, 1905]. It was a political satire on the Russo-Japanese War in the form of an allegory. Hulking, clumsy Mume Reyze represented Russia, while lean and agile Feter Pinye represented Japan. It was published before the tsarist officials realized its meaning. Later, it dawned on them and the copies were confiscated.

Here is what Mume Reyze was like according to Sholem-Aleykhem:

A hoykhe, a gezunte, dos ponim fet, di hent megushem grob, di neg! shvarts, a kol fun a mansbil, a harts fun a toter, a karge, a foyle shtik, nit aza shlekhte, vi an ongebroygezte af der gantser veil, zeyer a proste zakh - ot dos iz geven di mume Reyze.

(Translation)


Another noble quality: she loved to stuff herself with food, and worshipped (may she forgive me, and this will go no further than between us, probably).... I'd come right out with it, but this.... This does not befit a woman. In short, she adored her drinks, and really often; and always plain old booze; and only from a tea glass.

Some said it was a sickness. Others figured it came down to her from her great-great granny who (may her paradise be bright) was a virtuous woman, but what a guzzler! ** *

This was not the first time that Sholem-Aleykhem had stuck his neck out in defiance of censorship.

Sholem-Aleykhem's Wry Aphorisms

Sholem-Aleykhem's ironic twists sometimes border on cynicism. His experiences with the rough money-grubbing publishing business may have been a factor. This may have moved him to propose humorous but wry parodies of well-known aphorisms:


2. "Der vos ken gut menshn, der antloyft nit fun menshn un yogt zikh nit nokh zey." (Azoy zogt aMark Avrelius.) Un ikh zog: Der vos ken gut menshn, der antloyft fun menshn vu der shvartser fefer vakst.

3. "A ferd iz nit dermit oysgeshtelt, vos er kon nit kreyen vi a hon, er iz umgliklek nor demolt ven er farfirt dem gang." (Azoy zogt Epiktet.) Un ikh zog: An oks iz nit dermit oysgeshtelt, vos er hot a lange tsung un kon keyn shofyer nit blozn; er iz umgliklek nor demolt, ven men firt im tsu der shkhitc.

Translation:

1. "Who is a wise person? The one who learns from each and every one. Who is a hero? The one who controls his passions. Who is wealthy? The one who makes do with what he has." (So say our sages of blessed memory.) And I say: Who is a wise person? The one who has money. Who is a hero? The one who has money. Who is wealthy? The one who has money.

2. "The one who knows people well does not run away from people nor chases after them. (So says Marcus Aurelius.) And I say: The one who knows people well runs from people to where the black pepper grows.

3. "A horse does not take umbrage because he can't crow like a rooster; he is wretched only when he loses his way." (So says Epictetus.) And I say: "An ox does not take umbrage because he has a long tongue and can't blow a shofar; he is wretched only when he is led to the slaughter.

These are from a 1903 feuilleton, Aforizmen, in Di Yidishe Folkstsaytung.

Fridhandler's main interest is tracking down Sholem-Aleykhem's letters and pieces omitted from the (so-called) Ale Verk fun Sholem-Aleykhem.
Toward the end of 1887 the 28-year-old Sholem-Aleykhem wrote to Ravnitski about his active participation in Dos Yidishe Folks-blat. From the context I must infer that the letter was basically in Yiddish, but Sholem-Aleykhem inserts a sentence in Russian and French, "Zhargon, this

Ikh bin, xholile, keynem nisht farkoyft, keyner kon mir keyn deye nisht zoign, nor mayn lishahn tsu Zhargon iz bay mir fil elter fun a har un fun an odon, derum [daytsnerish therefore?] bin ikh gotov [Russian ready?] yedn, yedn mithelf'n. Her ikh tsvey yidn, tsvey vayber redn Zhargon, bin ikh do; Rabinovitsh iz mer "Sholem-Aleykhem" vi Rabinovitsh; Rabinovitsh iz 4 sho af der birzhe a makhern, a dreyer, a shhtikl toyz borekh hashem; nor fun zeyger finf baytog biz 3, 4 in der nakht bin ikh "Sholem-Aleykhem." Yeist shrayb ikh 2 romanen, 1 eptseylung, 1 felieton, 1 komedie, 3 laytartikl, 1 kritische eydung un epes nokh. Un leyzer darf men nisht?

Sholem-Aleykhem's style changed in later years when he rigorously tried to exclude words that were strictly German or Russian from his Yiddish.

Letter cited in "Di Ershte Yorn Fun Mayn

Aponin di talmidim vos shtudirn mit Daniella HarPaz viln hmeusn vegen Tevye's foterish batisung tsu zayne tekhter, der iker, zayn oyffirung mit Khave. Tsi iz er geven a reghter tate tsi neyn?


is my passion..., my idee fixe! He then continues to say, "Dertsu is do a "Hoyzfraynd", mit a "Familienfraynd" [Yiddish publication outlets], mit a liber fraynd, mit a rukh veyst vos far a fraynd, velkhn ikh hob tsugezogt mithelf'n, den vort darf men haltn. He goes on:

I have not sold out to anyone, God forbid; no one holds sway over me,
but my love for Zhargon
exerts over me an authority superior
to a lord or master,
and therefore
I am ready to help out
each and everyone.
Whenever I hear two Jewish men or women
speaking Zhargon, here I am, on the spot!
Rabinovitch is more
"Sholem-Aleykhem" than Solomon Rabinovitch.
For 4 hours a day, Rabinovitch at the stock market
is a big wheel, a deal-maker,
a bit of an ace, thank God,
but from 5 in the afternoon
until 3 or 4 in the middle of the night
I am Sholem-Aleykhem.
At the moment I am writing
2 novels, 1 yarn, 1 feuilleton,
1 comedy, 3 editorials,
1 critical study and something else.
And don't we need readers?

The First Midwest Klezmer and Yiddish Music Institute
Lori Lippitz

It breathes...it moves...it LIVES! The First Midwest Klezmer and Yiddish Music Institute is planned for Sunday, August 13, 1995 at the Kaplan JCC in Skokie, Illinois. It is only one day long (preceded by a late after-Shabbes concert Saturday night), but will pack in a lot of education and entertainment. For now, the plans are to have classes and workshops for both musicians (professional and amateur) and non-musicians, lead by local staff and by New York klezmer-singer-dancer-instrumentalist Michael Alpert (of Brave Old World). The whole event will be finished off with a "Shtetl Wedding" with authentic klezmer music, badchonus, and wedding-related songs and humor, as well as a festive meal (a la Tony and Tina's).

I have been pushing to have such a thing in the midwest for over twelve years, and when I found that the JCC was enthusiastic, I decided to get the ball rolling myself. Sponsors are the JCC (includes Federation), the Klezmer Music Foundation (the group I started), and Chicago Friends of YIVO. We will take care of reserving a block of rooms for people who wish to come in for the weekend, and meals are included in a modest registration fee. The musical groups active in planning, playing and teaching at the Institute will be the Chicago Klezmer Ensemble (including Brave Old World's Kurt Bjorling) and my Maxwell St. Klezmer Band.

I will send you a flyer when it is developed next month. Hooray! The midwest will not fall off the Yiddish music map completely. Maybe Chicago can even catch up with Detroit and Cleveland!

A Post From Hershl Hartman Online


Dem emes gezogt, bin ikh tsu-ersht avek nit tsu ayyk, nor tsu mendelen. A zeydn kum dokh dem ershn kovid. Dervayl leyin ikh tshikaves dort, bay mendelen, heyst es. Keyn gor vazhne gedankn hob ikh nokh nit ongetrofn. Lomeer hofn.

Ober ver vee zogt er aleyn, mendele, heyst es: "nisht dos bin ikh oysn." Shraybn shrayb ikh ayyk mahkmes ikh gloyb az men darf klor makhn dem badaytn fun dem vertebrukh vos eer hot demont in dem tsveytn paragraf fun ayer "Der Redaktor" kolum in dem Februar numer "Der Bay." S'iz nit stam a hebreyish-yidish vertebrukh nor a taytch-beekhl fun dee "hebreizmen in der yidisher shprakh." Es iz an oytser, an antik far yedn eynem vos ken nit gut ivre un vos shtoyst zikh on af loshn-koymish verter in der yidisher literatur oder in der shprakh fun geboyrene yidish-redners. Dos bukh shetett bay meer af der polits tsuzamen mit Stutschkof's "oytser" un mit Harkavee's un Vaynryakh's verterbeekher. Ikh ken zikh poshet on eem nit bageyn.

Dertsu muz men klor makhn az dos bukh iz tsuersht (1957) gedrukt gevorn baym "ikul" in argentine, ober az Manuel Krupin, der zun funn mikhaber Nahkman Krupin, hot ersht vider opedrukt dos beekhl in a kleynere oyfflage.

Also, please advise your correspondent Arnold Leibowitz of Washington, DC, that there is an English translation of a one-acter, "Captain Dreyfuss," by Yankif Gordon in a 1932 volume, "Nine One-Act Plays From the Yiddish," translated by Bessie F. (Felstiner) White and published by Bruce Humphries. I can provide information about obtaining one or more new(!) copies.

Nu, fartik mit kolishe inyonim. Vos hert zikh mit aykh aleyn? Kh'hof az s'gey! akh gut un voyl un az eer zent gezunt un shtark. (Dos zelbe tsu hnr fun ale yeedn un fun der gantsure menshtshayt.) Tomer hut eer a por leydike minut, shemt zikh nit un shikt rneer an entfer durkh e-post. Ikh bin dokh a baln dertsu!

Mit veltlekh-mentshlelke grusn,

Yiddish in Toronto:
Classes, Clubs, & Newsletter

At NINE different locations one can take a Yiddish class at this site of our last International Yiddish Club Conference. Presently, SIX teachers are covering the THIRTEEN different Yiddish classes in levels one, two, and three.

This information came from Sylvia Lustgarten who is in charge of the office for the Committee for Yiddish. Also Bess Shockett of the Toronto Friends of Yiddish, and who was the co-ordinator of the Toronto Conference, said that the two groups work very closely together and that many members of the COY also belong to the Friends of Yiddish.

Bess's husband Barry is editor of Dos Bletl, the wonderful newsletter of the FOY. Several of our readers have subscribed to this newsletter, for its many wonderful features. The one your editor truly enjoys is named "Kokh Lefl". It has a recipe in both Yiddish and English. Oh, were thoze rugelkeh delicious!

Your Yiddish group should have a copy of these club newsletters. They are great as sources for discussions and information. Of course the premiere one still is The Yiddish of Greater Washington. All of the editors have a great working relationship with each other and are the core of The International Yiddish Club Conference Committee. If you wish to subscribe to Dos Bletl Contact editor, Barry Shockett at: 303 Joicey Blvd., North York, M5M 2V8, Canada
The Future of Yiddish:
What is Her Current Status?
What is Her Future Direction?

by Philip "Fishl" Kutner

Of all the requests that come in daily to der bay (2-9 each by email and by "snail mail") none by far matches the frequency of, "Do you think Yiddish will survive?"

Looking at the international scene gives a different perspective than one may view from one's own local view. We are truly in a transition phase which will span the period after the fallout from the of the Holocaust, Israel's decision to negate Yiddish, and Stalin's purge of the Yiddish intellectuals. This period covered less than two decades.

Very seldom has any country, business or organization been able to sustain three strikes and still exist. The Yiddish community, understandably went into shock and is just beginning to come out from under the blanket and looking around to see what is left of this atomic bomb-like attack.

Yes, as we look at the devastated scene, the vast majority of the speakers are not there. Those once-popular organizations, publications and interest have dwindled to almost a state of no-return. It is not necessary to go through the litany of Yiddish theaters, Yiddish newspapers and Yiddish-speaking landsmanshaftn which have disappeared.

If one looks at the natural world for analogies, we see that of the endangered species. With nurturing the bison (American Buffalo) and the Bald Eagle are coming back—albeit slowly. When a forest area is devastated by fire, there is a succession of flora that occurs before final stage of a balanced environment occurs.

What are the new seedlings in the Yiddish community which are sprouting in the devastated forestland which housed the majestical writers, performers, and speakers of this universal language? With Yiddish one could travel almost anywhere in the world and find Yiddish speakers. It was what English is today. Every international airport in the world operates in English.

Well, what and where are the existing remnants of the "old days" and the "saplings" which may be the mighty redwoods of tomorrow?

Communities in Argentina, Australia, France, England, Mexico among others still have active Yiddish communities and activities. Purposely omitted has been Israel, Russia and the United States. Each of these has a remarkable resurgence and would require a separate article in itself.

What is important to note here are the many factors, means and motivators for the changes occurring in the Yiddish world. We must be aware of them if we hope to actually see the survival of Yiddish far into the future.

1 The pool of native speakers is rapidly dwindling in quantity and thus their effect on the survival has been gradually diminishing. Even the wonderful Forverts newspaper now has even less than ten-thousand subscribers
2 Mass migration from one country to another as well as the movement from Yiddish enclaves in city and "shtetl" has been to outlying areas as here in the suburbs.
3 Communication has changed more in the last few decades than any time in our history, permitting people all over the world to communicate both rapidly and cheaply. Chiefly here is the popularity of Mendele, the premiere online Yiddish list, now numbering seven-hundred.
4 Transportation has become cheaper and faster. This resulting greater mobility has been a factor in growth of conferences and the congregation of shney-feygelekh.
5 People seeking their roots represent a very important segment of the new growth. Whether it is the stories or tullabies of their childhood, or those who are looking for their "roots" these are the fastest growing group. This is not just an interest of Jews, but seen in adoptees, Afro-Americans, American Indian among others.
6 The revival of interest in "Klezmer" music, having its impetus here in California is especially important among the younger people. This interest is not solely in the Jewish domain, for there is a surprisingly growing demand in Europe, especially in Germany.
7 The realization, by dwindling fiefdoms that they cannot exist by going it alone, is in its infancy. This resulting willingness to share information and share is a sign of maturity in wisdom. Especially noteworthy are the Arbeter Ring, League for Yiddish, NYBC, YIVO, YKUF, and Yungtruf.
8 The birth of new groups and means of sharing have changed. Informal, and low cost alternatives are thriving. Examples here are the four widely-distributed newsletters in North America.
9 Increasing interest in being entertained in Yiddish or Yinglish. While we prefer participators, the many who come just to be entertained serve a very important function. Without this audience writers and performers would not have a market for their cassettes, CDs and books
10 Last, is the pool of Yiddish speakers among the growing ultra-Orthodox. While their attitude towards Yiddish is that of a tool rather than a rich, cultural source of literature and music, they do represent a market.
New From Israel:
Two Interesting Publications

Daniel Galay, one of our The Yiddish Network's (TYN) Israeli contacts recently sent in two publications. Naye Vegn is a new Yiddish literature journal. This one is the third issue. They are published by Hemshek-Dor—Libhobers fun Yidish. Mention was made of the last issue which featured truly talented young Russian émigrés creatively writing in Yiddish. These new endeavors to foster young Yiddish writers deserve our support.

Oyer-Siluetn, is the second paperback which Daniel sent. He is the author of this book of poetry. Lovers of art will relish the drawings included by Carlos A. Montanez. Naye Vegn is $10 and includes shipping and handling. Oyer Siluetn is only $2. Both publications can be received by writing to:

Hemshek Dor
PO BOX 65279
Tel Aviv 61652
ISRAEL

Each Teacher/Club Should Receive:
A Suggested List

Minimum: The "Publications" of:
(NO order of importance)

Forward (Yiddish) 36
League for Yiddish 18
MENDELE online -0-
National Center for Yiddish Film -0-
National Yiddish Book Center 18/36
Workmen's Circle/Arbeter Ring 35
YIVO 20
YKUF 18
Yugntruf

Ideally: Receive the Publications of:

The 4 Yiddish club newsletters
der bay 18
Dos Bletl 15
Undzer Shtime 15
Yiddish of Greater Wash. 15
Di Zukunft 20
Der Onheib 20
Yiddish (AAPY) 15
The Isaac and Jessie Kaplan Centre for Jewish Studies and Research at the University of Cape Town, South Africa, will be hosting an international conference "Jewries at the Frontier" at the University of Cape Town from 11-13 August 1996.

The conference co-ordinators, Milton Shain (University of Cape Town) and Sander L. Gilman (University of Chicago), are calling for papers which will explore the Jewish experience in frontier settings. The emphasis will be on Jews as a minority within a minority with hegemonic power in colonial and post-colonial settings.

Thus the conference will examine in an interdisciplinary manner South African Jewry; Anglophone Indian Jewry; Canadian Jewry with a focus on Quebec Jewry and Jewry in the Northern Territories; American Jewry of the colonial period and American Jewry with a focus on the South (French-speaking Louisiana) and the Spanish-speaking Southwest; early Australian and New Zealand Jewry; German Jewry (Haskalah and post-Haskalah) in the Baltic, Central, and Eastern Europe including the non-German speaking areas of the Austro-Hungarian Empire; Jewry at the geographic margins in Latin and South America; Ukrainian Jewry in the 18th and 19th centuries; and any other communities that fit the parameters of the conference.

Abstracts of presentations are required before 31 January 1996. Presentations will be in English. There is a limited amount of subsidy for accommodation in Cape Town. For further information please contact either:

Milton Shain, Kaplan Centre for Jewish Studies, University of Cape Town, Private Bag, Rondebosch, Cape Town, 7700, South Africa. E-mail: Shain@beattie.uct.ac.za

Sander L. Gilman, University of Chicago E-mail: slgiman@midway.uchicago.edu Phone: 312-702-8494

Sander L. Gilman Mendele online
Yiddish in Italy is almost unknown. There are not that many Jews in Italy (35,000, more or less, in a population of 55 millions). The main Jewish root is Sefardic or Italian (the Jewish community in Rome is 2,000 years old) and the few arrivals from Ashkenaz have lost their language in favor of the local djargun (among others, 'Giudeo-Veneziano' in Venice, 'Giudeo-Livornese' in Livorno and, most important, 'Giudeo-Romancesco' in Rome; my wife, a gelernter fro, wrote her thesis in linguistics about the last one).

Till the age of twenty, living in Genoa with my parents, I spoke Yiddish with them only: there was nobody else to speak to. This means that my Yiddish is an Italianised Yiddish, with a lexicon that is both poor and full of Italian words, with a grammar modeled on a Latin-type language and a great difficulty in reading any text, not to speak about writing it. The fact that I never studied Hebrew with any seriousness did not help.

When I left home, I stopped speaking Yiddish altogether. Ni, what am I doing on Mendele? I love the language. I feel it as a heritage of a culture that has been murdered. I think of it as a part of myself. I would like to transmit it to my children, but I could not speak it at home (my wife's family name is Kopciowski, she is a daughter of a rebbe and I. she does not cook latkes; 2. she does not speak one word of Yiddish!) and there is no facility to learn Yiddish in Milan.

Emes tsi sogn, the situation is not so desperate. I do not know the other two names you found for Mendele in Italy (strange enough, these names are not even Jewish). There is a temple for Ashkenazic Jews, where I may find other Yiddish speaking person. Moni Ovadia put together a show in Yiddish ('Dibbuk', on extermination camps) and got a full audience. I myself have got a small collection of Yiddish books, that I try to read, and I have Weinreich's 'History of Yiddish' (in English!) and his English/Yiddish dictionary as references. What is probably missing is the initiative, the will to spend time and efforts to put together a group, a club of persons interested in the project.

How do you build up a yinkl? The audience is minimal (10,000 total Jews in Milan, most Italian, some from Iran, very few Ashkenazim), the interest is lacking (what is Yiddish for?), it seems a waste of time. Nevertheless, I would like to try. Is there something in your experience that may be useful? Where do you start from, adults or children? Which kind of initiative?

I may propose to the Ashkenazic temple a 'Yiddish reading' evening. I envision somebody reading a tale from Isaac Bashevis-Singer or Sholem Aleichem; the occasion may be used to provide some reprints of Mendele discussions, some cookies and a gluestay; I would like to start a Yiddish conversation that is not going to end. Give me your ideas. I think we have a dream in common.
A New Bilingual Yiddish News Bulletin

The mission of the "Workmen's Circle/Arbeter-Ring" is to foster Jewish identity and participation in Jewish life among its members through Jewish, especially Yiddish, culture and education, friendship, mutual aid and the pursuit of social and economic justice. It is fitting that The Workmen's Circle, an organization closely identified with Yiddish from its inception, recently established a Yiddish Outreach Program within its Center for Jewish Cultural Life to support and foster interest, creativity and communication in the world of Yiddish. We are all aware of the rise of grassroots Yiddish clubs all over North America in the last 10-15 years and The Workmen's Circle wishes to supply these groups with informed, creative program materials that it and its many branches have prepared over the many years.

To help fulfill these goals, the Yiddish Outreach Program will conduct 3 projects in 1995. They are:

1) Publish a 16-page completely bilingual quarterly newsletter "Global Yiddish" dedicated to the field of Yiddish language and culture to provide communications links and networks connecting individuals, groups, clubs and organizations the world over. The bulletin will cover literature, media, computers, films, exhibitions, language instruction materials and programs, e-mail, professional services, conferences, as well as performances, meetings, events, and activities sponsored by various groups and organizations. This may sound very much like the wonderful "Der Bay" that you are reading right now. Some of the same events may be listed in both. Some of the differences will be that this international newsletter will be useful to fluent Yiddish speakers and Yiddish lovers all over the world who don't necessarily read English. It will strive to cover categories of information in a manner and breadth not available in other publications. Unlike "Der Bay", it will not contain articles or letters and thus lack the personal, warm touch of our beloved Fishl, but it will be published electronically on Internet and local BBS's as well as in print. Lastly, since it is a newsletter all about the world of Yiddish language and culture, its contents will be wholly available in the language it is promoting.

2) Produce two program guides consisting of an annotated bibliography of existing program materials suitable for Yiddish groups and clubs. The Workmen's Circle Education Dept. for decades published much material for its branches and many branches have prepared fine programs. These materials include lectures; dramatic readings; musically illustrated literary or sociological talks on Jewish culture and history; and text guides to suggested themes, tours and activities for group and communal gatherings using Yiddish materials and resources. The program will gather copies of the various printed materials and place them on file in our resource center for any group to purchase or borrow.

3) Publish a Resource Catalogue for those interested in Yiddish language and culture and for Yiddish students all over the world, at the end of the 1995. The Resource Catalogue will contain all of the lists prepared in the bulletins plus all the accumulated database material typed or scanned in throughout the year. A larger addended Resource Catalogue will hopefully be published the year after. The style may be similar to "The Jewish Catalogue" published by Michael and Sharon Strassfeld and Richard Siegel in the 1970's.

You may have seen or heard about a similar bulletin called "Yiddishl" in English and "Alvetltech Yidish" in Yiddish that I initiated and published at the "Congress for Jewish Culture". As the Program Coordinator of the new Yiddish Outreach Program at Workmen's Circle, I am continuing with the same bulletin and resource catalogue ideas and initiating the new bulletin described above. If you would like to subscribe, please write to me at: The Workmen's Circle, 45 East 33 Street, New York, N.Y. 10016 or call 212-889-6800, ext. 208 or e-mail a message: reyzl@mcimail.com. We are in the process of establishing a Workmen's Circle internet conference called "Yiddish" which will electronically publish our news-letter. We will inform you once preparations are completed.

Mit khaverishe grusn,

Reyzl Kalifowicz-Waletzky
MAMELOSHN 95:
A Yiddish-Speaker's Paradise! May 26-29, 1995
Organized by Workmen's Circle Hemshen Branch 105

MAMELOSHN 95 is an opportunity to dance, sing, eat, learn, play, even dream, in Yiddish. Programs range from "Yiddish Computing" to "How to Romance in Yiddish." You'll practice and sharpen your Yiddish skills, and make new Yiddish-speaking friends! Come to this Memorial Day Weekend at Circle Lodge (Dutchess County), Hopewell Junction, NY

CLASSES:

IDIOMATIC EXPRESSIONS. You will practice phrases on a variety of topics, combining grammar and vocabulary in a fun way, with conversational practice. Led by Sheva Zucker.

"DANCING ON THE CEILING" (Traditional East European Jewish Dance) Michael Alpert teaches the Jewish wedding dances traditionally done to Klezmer music: the freylekh, sher, bulgar, and others. Musical accompaniment is by the other members of Brave Old World.


YIDDISH FOR BEGINNERS. Know a little Yiddish and want to add to it? Don't know any and want to see if Yiddish is for you? This is the class for you! Led by Peysakh Fiszman.

WORKSHOPS:

MENDELE - Yiddish On-line with Noyekh Miller What it is. How to get on. What it does for you. Who is on there with you.

YIDDISH WORD PROCESSING - The programs you need to produce Yiddish documents for PC & Mac. Led by Martin Deutsch & Reyzl Kalifowicz-Waletzky

YIDDISH TEACHERS WORKSHOP. This is for both experienced and future Yiddish teachers. Ellie Kellman will demonstrate techniques for integrating grammar, conversation, reading and writing in an elementary Yiddish class, and instruct participants in the how-to's of curriculum planning. Includes a copy of the Workmen's Circle Curriculum Guide for Yiddish Teachers.

WONDERS OF YIDDISH FOLKLORE: "DEMONS, SPIRITS & IMPS" and "LOST TREASURES OF YIDDISH FOLKLORE" Led by Miriam Hoffman.


HOW TO ROMANCE IN YIDDISH. Terminology of love, marriage, and endearment. Sources include folksongs, proverbs, and actual experience. Led by Reyzl Kalifowitz-Waletzky.

FOUND TREASURES: YIDDISH WOMEN'S LITERATURE. Readings and analysis of the following themes: political life, gender relations, parents and children. Material will be from the book of Yiddish Women's literature "Found Treasures." Led by Frieda Forman & Ethel Raicus.

EVENING PROGRAM


KLEZMER DANCE featuring BRAVE OLD WORLD.

SHABES PROGRAM led by Michael Baran. A Yiddish film to be announced. Yiddish sing-along, sports, games and a Yiddish scavenger hunt with Yiddish cultural and literary clues.

CHILDREN'S PROGRAM

It will include games and sports in Yiddish, a "Wheel of Fortune", a Yiddish Talent show, Jewish Holidays Treasure Hunt led by Kolye Borodulin and assisted by Eve Goodman.
ABOUT THE PRESENTERS

• Michael Alpert has performances and recordings with Kapelye, Brave Old World, and The Krakauer Trio. He is a research associate in ethnomusicology at YIVO.

• Michael Baran is Culture Director of Circle Lodge.

• Phyllis Berk appeared in many Yiddish shows including the musical "The Golden Land." She is a Jazz stylist and combines both traditions in the newly released "Coming of Age".

• Rhoda Bernard performs with the klezmer bands Klezamir and The Boston Kleztet. Rhoda is a leading mezzo-soprano, and she currently appears in musical revues.

• Kolye Borodulin comes from Birobidzhan and has taught Yiddish at the Birobidzhan Teachers College, B'nai Brith Summer Camp, and Mid-Town Workmen’s Circle Shule.

• Brave Old World’s appearances include New York’s Lincoln Center, Washington’s Wolf Trap Foundation for the Performing Arts, and the Winnipeg Folk Festival.

• Martin Deutsch is the design consultant of The Yiddish Forward, and designs Yiddish fonts. He is a consultant of software producers, and the father of a large Yiddish speaking family.

• Shulamis Dion is a New York based Ethno-musicologist, and teacher of Yiddish. She holds an M.A. in Ethno Musicology from Brown University.

• Frieda Forman heads the Women's Studies Program at the Ontario College of Art.

• Eve Goodman graduated from The Workmen's Circle Mid-Town Shule and is currently the youngest teacher in The Workmen's Circle Shule movement.

• Naomi Hirsch, mezzo-soprano was the featured soloist at the 1995 Workmen's Circle Third Seder. An Invested Cantor, she is featured on the Wergo label cd, "Patterns of Jewish life".

• Miriam Hoffman lectures in Yiddish and Yiddish literature at Columbia University. She is a Playwright - "A Rendezvous with God," "Songs of Paradise" and "Hold the Wedding."

• Ellie Kellman teaches Yiddish language at the University of Toronto and the YIVO-Columbia Weinreich Summer Program. She has a special interest in training new teachers of Yiddish.

• Norman "Noyekh" Miller is a sociologist, now retired, whose most recent stint was at Trinity College. He lives in Brookline, Mass., and is the moderator for the MENDELE list online.

• Binyumin "Ben" Schaechter is a composer of musicals, and of cabaret and revue songs. Revues with Ben's music include "That's Life", "Pets" and "Too Jewish".

• Dr. Mordkhe Schaechter is lecturer in Yiddish studies emeritus, Columbia Univ.; editor of the journals "Afn Shvel" and "Yiddisher Shprakh"; and exec. dir. of the League for Yiddish.

• Reyzl Kalifowicz-Waletsky coordinates a Yiddish Outreach Program at Workmen’s Circle and was Exec. Dir. of the Congress for Jewish Culture. She has taught Yiddish at colleges.

• Jeff Warschauer performed with the Bolshoi Ballet, and is at the YIVO Yiddish Folk Arts Inst.

• Sheva Zucker authored "Yiddish: An Introduction to the Language, Literature & Culture"; taught Yiddish at Columbia Univ., Bar Ilan University, Duke Univ. and Univ. of Manitoba.

For more information, call 212-889-6800 ext.284 or outside NY 800-922-2558 ext.284 or E-mail Stdowling@Aol.com or Roland.Millman@Weiser.com
New Yiddish Institute
Ron Wright

Fourteen years since Dovid Katz introduced his one hour a week Yiddish class to Oxford, a new Institute devoted entirely to Yiddish has opened!

Projects as diverse as the first Summer Course of the new Institute (July 17-August 11), publication world's only literary monthly magazine all in Yiddish, a film of the last Jews of Belarus, an introduction of a new syllabus for pre-university Yiddish examinations and an Oxford Yiddish-English dictionary, are all underway. All this is in addition to the Institute's work in Yiddish studies at Oxford University.

If you would like to receive further information on any of the above, write, call or fax to:
Oxford Institute for Yiddish Studies,
Golden Cross Court, 4 Cornmarket,
Oxford OX1 3EX ENGLAND
Tel: 011 441865 798989
Fax: 011 44 1865 798987.

Yiddish Course at The Spiro Institute
Roger Harris Mendele online

The first Spiro Institute Yiddish Summer Experience will take place between Monday 14th August and Friday 25th August 1995.

The Spiro Institute's Yiddish "Ulpan" is the first of its kind in this country. It involves not only the teaching of the Yiddish language, but also lectures on the Bible, Yiddish film and music as well as lectures on Yiddish folklore.

The eminent lecturers will include:
Ofra Elyagon - writer and journalist,
Professor Dov Noy - Professor of Jewish Folklore at Hebrew University,
Moshe Shidletski - musicologist with expertise in Yiddish music and folk songs who has produced music programmes for Kol Yisrael,
Lea Szlanger - actress, singer and broadcaster,
Dr. Kobi Wietzner - lecturer at Bar Ilan and Tel Aviv University. specializes in the works of Sholem Aleichem, as well as Yiddish theatre and films.

Cost of the Yiddish Summer Experience is £125 (GBP125). The evening programme which will include concerts and theatrical performances will be open to those not participating in the day programme.

Telephone +44 (0)171 431 0345. The Spiro Institute, The Old House, c/o King's College London, Kidderpore Ave., London NW3 7SZ.
The enlarged Conference Committee for the Next International Yiddish Club Conference, in Miami next March 1-4, reports that exciting plans are showing increased interest. Requests for information have come from all over the U.S., Canada, Israel, England, France, Australia, Germany and Russia. The newest addition to the Committee was the appointment of Stephen Dowling, Co-chairperson of Mameloshn 95. He will represent the New York area.

"It's summertime" and your editor looks forward to projects which had to wait. There is the outline of a trip around Yiddish America. Plans call for an auto journey visiting the key people, and institutions in the U.S. and Canada. Just mapping and the logistics is a large task. Probably no one will actually take this trip, but portions could be used. Any suggestions would be appreciated. There is no monetary return expected.

Second are The List of 100 Key Yiddishists, and The List of 100 Key Activists. Only a broad panel can be impartial in its selection. There are people who fit in both categories. How to handle this matter is one of the issues which has not yet been established.

*Der bay* is particularly excited about all of the wonderful Yiddish summer programs covered in its issues. The Arbeter Ring/Workmen's Circle deserves special mention, for it is the only major fraternal organization which is actively fostering Yiddish. Its Jewish Cultural Experience at Circle Lodge is especially noteworthy and highly recommended.

Mendele online continues to grow rapidly. If you have trouble getting online call your editor.

Please look under your address on the back page. It shows the date your contribution last helped keep this newsletter going. If it has been a year already, please, please contribute again. If there is an error, tell us.

*Der bay* is the clearinghouse for teachers, gigs programs, and translators. There is no listing charge. *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 Make checks for *der bay*'s support payable to (PJCC), Peninsula and send it and all mail to the editor.

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**Yiddish funny stories**

Kayle Goodman

Mendele online

Eyn id treft dem andern af'n gas.

Got helf, reb Yankl, vos makht ir epes?

Ay vos zol ikh aykh zogn! Nit gut! Mayn gantse hoyz mit'n gesheft zanen ogebrent gevorn.

Oy vey, is dokh shlekt!

Khapt nit, es iz nit azoy shlektl. Ikh bin dagen farstrakhirt, hob ikh opgenumen mer, vi di hoyz mit'n gesheft zanen vert gev

Akh, iz dos gut! Zayt ir dokh tsurik afn ferd!

Aylt zikh nit, es iz nit azoy gut! Vos iz?

Mayn vayb nit far kayn idn gedakht, iz geshtorn.

Oy iz dos shlekt.

Neyn, es iz nit azoy shleckt.

Vi heyst? Nit shleckt? Vos ken zeyn nokh erger?

Farsshteyt ir mikh--ikh hob genumen an andere, a yunge, a sheyne, mit asakh nadn.

Akh, aderabe! Iz dokh gor fayn.

Khapt nit, es iz nit azoy fayn oykh. Vos iz? Es volt geven take gor fayn, nor mir hobn antkegn unzer hoyz a yunger ofitser. Iz treft zikh a mol, az mayn vayb klaybt zikh ariber tsom ofitser. Un az an ofitser mit a yungner sheyner vaybl zanen tzuzamen, ret men mistome nit fun toyre.

Fe! Iz dokh mies a bizoyen! Iz dokh take emes shlekt!

Es redt zidkh azoy: shlekt, ober es iz nit gor shlekt.

Vos heyst, vos redt ir? Es iz dokh mies.

Der ofitser, darft ir visn, hot a yunge vaybl, un take a sheyn vaybl. Iz ven mayn vaybl geyt tsom ofitser, kumt dem ofitserz vaybl tsu mir.

Nu, meyle is dokh vayter kayn sakone nit, iz dokh gut.

Es iz nit gut, un es iz nit shlekt; es iz nishkoshe.
internationaler kalendar

June
1 Thurs., 7:30 P.M., A Khasene in Shtetl (film), Rabbi Raiskin (facilitator), Peninsula Temple Sholom, Burlingame, CA, Call 415-697-2266
4 Every Sun., 2:30 P.M., DC JCC Leyenkraayz, Washington DC, Call 301-587-8661
5 Every Mon., 10:00 A.M., Yiddish Folk Players B/RJCC, Berkeley, CA, Call 510-547-6173
5 First Mon. of each month, 7:00 P.M., A Yiddish Discussion Grp., Hebrew Home & Hosp., New West Hartford, CT, call 203-236-4571 x 351
6 Tues., 7:30 P.M., Three Rivers Arts Festival, Brave Old World, Pittsburgh, PA, Call 412-261-7040
8 Every Thur., 10:30 A.M., (NEW) Chevra Chai Yiddish Club, Contra Costa JCC, Walnut Creek, CA, Call 510-938-7800
9-11 Fri.-Sun., Annual Weekend, Solway House, Friends of Yiddish, New York City, Call 718-224-5497
11 Sun., 2 P.M., Highlights of the Yiddish Theater (Part II), Sabell Bender, Yiddish Culture Club, JCC, Costa Mesa, CA, Call 714-755-0340
11 Sun., 2:00 P.M., Mikado, Gilbert & Sullivan Yiddish Light Opera Co., Yiddish Club, Cranbury, NJ, Call 609-655-5517
11 Sun., Zalmen Mlotek Annual Yiddish of Greater Washington Program, Call 301-881-0100
11 Sun., 7:30 P.M., 7:30 P.M. L. Meisner & R. Igelfeld, Yiddish Culture Club of L.A. Annual Banquet, Los Angeles, CA, Call 310-275-8455
13 Tues., 7:30 P.M., Kaylee McCullom, Unzer Shprakh, Columbus, OH, Call 614-231-2244
13 & 27 Tues. (2nd & 4th), 1:00 PM, About Yiddish, JCC of Metro. Detroit, MI, Call 313-967-4030
18 Sun., 2:30 P.M., Rakhmiel Peltz (Teaches Yiddish at Columbia Univ.) Yiddish Lecture Series, Arbeter Ring, Brookline, MA, Call 617-566-6281
18 Sun., Mazel-Tov Cobblers: The First 100 Years The Melbourne Yiddish Theater, Kadimah, Elsternwick, Australia Call 523-9817
25 Sun., 2 & 8 P.M., Mikado, Gilbert & Sullivan Yiddish Light Opera Co., Winnipeg, Canada, Call 204-334-5587
25-7/2 NYBC Summer Program in Yiddish Culture, Mount Holyoke College, S. Hadley, MA, Call 413-535-1303
26 Mon., Yiddish Open Air Concert, Earl Bales Park, Toronto, Canada, Call 416-635-2803 xt 155
26-8/4 YIVO Weinreich Summer Institute, Elementary, Intermediate, & Advanced Classes; Jeffrey Salant, Director; Call 212-246-6080
28-7/13 "Pepper, Silk & Ivory", The Orient Through Jewish Eyes, Call 516-829-8595

July
4-7 Choosing to Speak and Write in Yiddish within Multilingual Cultures, David Goldberg, Jewish Cultural Experience at Circle Lodge, Hopewell Jct., NY, Call 800-922-2558 ext 272
7-9 Riddles, Questions & Solutions in Yiddish Song, Zalmen Mlotek, Circle Lodge, Hopewell Jct., NY, Call 800-922-2558 ext 272
9-13 North American Jewish Choral Festival, Concord Hotel, Kiamesha Lake, NY
9-14 Yiddish Performance Workshop, Pesakh Fiszman & Chayele Ash, Circle Lodge, Hopewell Jct., NY, Call 800-922-2558 ext 272
14-16 Zi iz der Shrayber, Ellen Kellman & Sarah Swartz, Circle Lodge, Hopewell Junction, NY, Arbeter Ring, Call 800-922-2558 ext 272
16-21 The Odyssey of American Yiddish Literature, Circle Lodge, Hopewell Jct., NY, Arbeter Ring Call 800-922-2558 ext 272
17-8/11 Oxford Institute for Yiddish Studies, Featuring "The Painter in his Time", Prof. Yonia Fain; and "Works of Isaac Bashevis Singer", Prof. Chone Shmeruk; Golden Cross Court, 4 Cornmarket, Oxford, OX1 3EX, England, Fax 44-1865-798987
30-8/24 Rena Costa Center for Yiddish Studies at Bar Ilan University, Israel, Call 212-337-1270

Aug
7 Every Mon., 5:00 P.M. Yiddish Culture Soc. of Jerusalem, 10 Rechov Sholom Aleichem, Call 02-712-218
11-13, Jewries at the Frontier (int'l.conf.) Univ. of Cape Town, South Africa, (in US) Call 312-702-8494 or e-mail shain@beattie.uct.ac.edu
13 Sun., 9:00 A.M. & 1:30 P.M., Yiddish at CAJE Pre-conference, Amherst, MA, Call 301-933-3520
13 Sun. (2nd), 10:00 A.M., Minneapolis, MN, Jewish Community Center, Yiddish Vinkl, Call 612-377-5456
14-20 Yiddish Week at Had Chayim, Woodstock, NY, Call 800-398-2630
14-25 Spiro Summer Institute, King's College, London, Call +44 171 431 0345 or e-mail rwsh@dircon.co.uk
23 7:30 P.M., Rayinia Festival, Brave Old World Highland Park, IL, Call 312-729-4642
27-9/1 Jewish Humor, Ruth Levitan, The Jewish Cultural Experience at Circle Lodge, Hopewell Junction, NY, Call 800-922-2558 ext 272
30-9/6 Yugntruf Yidish Vokh, Yugntruf, In the Berkshires, (Glatt Kosher) Call 212-787-6675
"Aleykhem's" home?

Sholem Aleykhem lived in Kiev for a time. The home still stands but in a rundown condition. Thanks to the efforts of a group of khoyvevey (lovers) of Yiddish and admirers of the great writer it is now being refurbished and will be opened as a museum.

The weekly National Jewish Post & Opinion (Indianapolis, IN) carries a column called "Digest of the Yiddish Press" conducted by a rabbi from Delray Beach, Florida, and he reported the above news under the heading "Aleykhem's Home" as if "Aleykhem" were the last name of the writer's pseudonym.

True, his first name was indeed Sholem, but his choice of the compound expression "Sholem Aleykhem" as a pen name carried a singular emotional significance — to manifest his genuine fellowship with his readers, an ever-present reaching out, and a symbolic gesture of a strong and friendly handshake.

Were the good rabbi minimally acquainted with Sholem Aleykhem's work, he would naturally know his famous monologues in which he portrayed himself as the verbatim chronicler of his characters. In these stories they addressed him familiarly with "you know, Mr. Sholem Aleykhem," but never, did he "address" himself in his own writing, through his characters, as "Mr. Aleykhem."

You would think that a rabbi conducting a weekly digest of the Yiddish press ought to be sufficiently acquainted with the warm and homey expression "sholem aleykhem" and not truncate it into two halves.

P.S. I trust I am not trespassing on the specialized territory of my good friend and fellow Mendelyaner Louis (Leybl) Fridhandler who knows so much and writes so often about Sholem Aleykhem. After all, Sholem Aleykhem belongs to all of us.

Schizographia

The same Digester referred to above did not, for some reason, digest the fact that when writing in English about Yiddish he can not and, indeed, should not use "mame-lashon" in place of mame-loshn. The two are simply not interchangeable.

"Mame Lashon" is a sad hybrid spelling bordering on schizographia (when one spells a word with one pronunciation in mind but pronounces it in a different way).

This touches on the wider question of why Yiddish-origin loan-words from Hebrew are practically always romanized in English dictionaries according to the modern Hebrew pronunciation and not in conformity with the Yiddish pronunciation from which sphere they were borrowed in the first place.

If one were to be consistent and follow the rabbi's way of writing "mame-lashon" instead of mame-loshn, other Hebrew components in Yiddish would similarly suffer the same schizographic fate, such as "baal ha'bayis," for instance, for balebos, "baal agolah" for balegole, "bet hamidrash," for besmedresh, and so on and on.

In such a process Yiddish would, of course, lose the specificity of the Ashkenaz way of forging and molding for hundreds of years its speech patterns, as well as the cadence and music of the spoken Yiddish.

Two observations: One: Hebrew itself is called in Yiddish "loshn koydesh," not "lashon koydesh." Two: in orthodox and conservative synagogues, and (I believe) also in reform temples the traditional greeting "Gut Shabes" is exchanged among the congregants after the Friday-night service, and not "Gut-shabath."

Mame "lashon" is alien, cold, distant, and remote.

I can imagine the following scene: To amuse her young child, Yiddish once spruced up in a totally unaccustomed outfit—a bolero, Greek-tasseled shoes with unusually high, Spanish dancers' stiletto heels, a Turkish wrap-around, and a dramatic hairdo supported by large, fancy combs -- and masqueraded before him as mame-lashon.

The child looked at her, got frightened, and started to cry. He did not recognized his mother — mame loshn...

Yiddish without ayens?

The French writer Georges Perec published years ago a book of almost 300 pages with not a single / e/ in it. It has now been translated into English with the same self-imposed restriction by the author, as in the original, again without a single / e/ in sight.

Upon reading in the New York Times Book Review about both the e-less original and its translation, I playfully asked myself, for curiosity's sake, if such a literary feat, completely without the letter ayen, (mostly pronounced [el), were possible in Yiddish. Not that it would prove anything if it could be done; and it would not necessarily be a sign of paucity of Yiddish or a lack of its extraordinary rich and wonderful capacity to express itself if it could not be done. Still, my prompt silent answer to myself was a categorical "loy mit an alef" — no!

How could one write "Mendele" without the letter ayen? How could one mention Bashevis-Singer, the only Yiddish writer who won the Nobel Prize, without ayens? As the letter / e/ is by far the most common in both French and English, so it seems to me is Yiddish, abundantly and continually fed with ayens: the dear diminutives of children's names—Beylke, Minke, Sorke; Arele, Motke, Zelke, and so on, ad infinitum; and all the hundreds of thousands of adjectives and nouns with ayens—ekhte, erlekh, sheyne; hulye, gefeln, kheynevdi, munter, oso'be, o'tem, shpilkes, etc. etc., to mention but a very, very few for the sake of of a minuscule illustration of this class of words.

And what about, when people drop in, the ever-ready urging invitations, in the form of questions: "Epes esn?" "A glezele tey?" or the constant chant of "SS Mayn Kind," the Jewish ocean-going steamship...

And how about gehakte leber, knishes, kreydlekh, kreplekh, ttimes, and many other marvels of the Jewish kitchen that one could not possibly do without ayens?

Yiddish without ayens would not have a yidishn tam!
I concluded my post "Ale yidische oysyes zaynen vikhtik" (4.398,5) with the statement that all Yiddish-Hebrew letters of the alefbeys are vikhtik (important), all major, none minor."

There are a number of Yiddish idioms in which a letter from the alefbeys figures to illustrate or emphasize a specific characteristic of a person or a situation. Herewith several examples:

1. "She told me the entire story "from ale£ biz sof", which is, of course, the same as "from A to Z."

2. "Loy mit an alef" (lamed with an alef) is said in Yiddish as an emphatic rejection. In Hebrew "lamed ale£" means "no," as distinct from the Hebrew "lamed vov" which means "to him."

3. "Er veys nit fun kayn tsures alef"--he does not know the face of an alef, said contemptuously of an illiterate person.

4. "Er vayzt dem ferd a hey in sider"—he shows his horse (the letter) hey in sider (prayer book), instead of feeding him redl, nutritious hay. [A play on the homonymic "hey" and "hay."]

5. "Er vet nit optretn afis af a koytse shel yud" -- he won't yield even the tip of a yud, that is the smallest particle of the letter yud, although the letter itself is the smallest in the alefbeys.

6. "Dos pintele yid awoke in him," said about a Jew who in many ways became alienated from Jewish life and its usual concerns, but in an hour of a great tragedy to the Jewish people manifested in a dramatic act his sense of Jewish responsibility ("all Jews are responsible for one another") by some outstanding gesture of involvement and connectedness.

It is usually said about a person, and "dos pintele yid" is a reference to the core of one's Jewishness, even if it is only a "pintele," a small dot, a tiny spark. But it may also be a reference to the letter "yud", since in many Yiddish dialects "yud" is pronounced "yid," the initial letter of yid (Jew), yidish (yiddish), yidishkayt (Jewishness).

Since the letters of the alefbeys are often referred to collectively as "di shvartse pintelekh" (the black dots), as in the expression "er iz bo'ky in the shvarftse pintelekh" -- he is a learned man, totally at home in Jewish letters — it is quite likely that the idiomatic expression "dos pintele yud (yid)" carries "both" connotations, to a person as well as to the letter yud proper.

7. "A tsadik in pelts" -- a pious man in a pelt, one who only pretends to be pious. In other words, he is pious only in the "word" pelts, spelled pey, ayen, lamed, (larger) tsadek, but not pious in real life. It is a play on the homonymic tsadek (letter) and tsadik (pious man, also khasidik reb'e), similar to the "hey" and "hay" in example 4 above.

The accent in both "tsadek" and "tsadik" is on the first syllable, so when spoken there is no significant difference in sound between them, thus allowing for the letter ("tsadek") to be also perceived as "tsadik," a very frumer (pious) yid hiding in a fur coat...

8. "Shtel deroyf tsvey fayen" -- you can place on it two feys (fey = f). The meaning is: Forget it, it is unrecoverable (like an old overdue debt, for instance).

The two feys are a reference to initials, one for the initial of the prefix "far," the second for the initial of the verb "fain" (together "farfain" -- lost, hopeless).

9. "Pasekh shin sha!" -- a code warning not to say a word, not even a pip, lest a critical or offensive comment be said about a person in his or her presence.

Sometimes "pasekh shin" alone suffices, without "sha."
My family's Yiddish was shaped by Sholem-Aleykhem's Yiddish which is my favorite. When I read Sholem-Aleykhem I seem to hear my family speaking again. No wonder I am curious about the character and personality of Sholem-Aleykhem. Others probably have a similar curiosity. His writing is so widely loved.

In childhood he was a shtifer (a mischievous prankster). A charmingly mischievous child often receives adults' encouragement, and sometimes grows up to try similar shtiferay. An anecdote by J.H. Ravnitski offers a glimpse of Sholem-Aleykhem's shtiferish bent in young adulthood (age 29). In 1888 Sholem-Aleykhem walked into Ravnitski's printing shop in Odessa and...

Ravnitski writes:

Beshtas drukn *Stempenyu* hob ikh zikh dos ershte mol perzenlekh bakent mit Sholem-Aleykhemen. Ik zits in druk, kemt arayn a yungerman un git a freg dem druker, vu men ken gefinen Ravnitskin, un yener vayzt im on af mir.

"Ikh kurn itst fun Kiev," zogt mir der yungerman, "Un ikh hob aykh gebrakht a frayndlekhn gris fun a gutn bakantn."

"Avade fun Sholem-Aleykhemen."

"Glaykh vi getrofn."

Ikh nem zikh derfregn baym yungenman vegn Sholem-Aleykhemen, un er entfert mir af eynike shayles, nisht af ale, vayl er ken im eygntelekh nor fun dem vos er bagegn im oft, kemot yedn tog, af der berze. Azoy dertseylt er mir un bavayzt nisht derbarkeyn simen fun a shmeykhl. Biz ikh hob fun eyn tshuve zikh ongeshtoyyn, az dos iz nisht mer vi a shpas, un der yungerman iz take Sholem-Aleykhem aleyn.

Ikh muz zikh moyde zayn az tsum onheyb bin ikh geven a bisl antoysh. Der shpas iz mir nisht ingantsn gefeln, un bikhlat hob ikh zikh nisht azoy oysgemolt Sholem-Aleykhemen. HaZot na-am? [Hebrew interjection?] Ot der oysgeputster, frantisher yungermantshik mitn kaylekhikn hitl in a zayt, mitn gantsn oyszen fun a halb berze-soyker halb artist -- dos iz Sholem-Aleykhem, der barimter shrayber?

My translation:

I met Sholem-Aleykhem in person for the first time while printing *Stempenyu*. I'm at the printing shop when a young man walks in and asks the printer where Ravnitski might be found. The printer points to me.

"I've just come from Kiev, and bring you warm regards from a confere you know very well," says the young man.

"That must be from Sholem-Aleykhem."

"Right on target."

I begin to ask questions about Sholem-Aleykhem, and he answers some of them, not all, of course, because he knows him only through meeting him almost every day at the stock exchange. That was his story, told without the slightest trace of a smile. Finally, I gathered from one of his replies that this was just a prank. The young man was none other than Sholem-Aleykhem.

I must admit that at first I was somewhat disappointed. I was not entirely pleased by the trick, and I hadn't visualized Sholem-Aleykhem like this. So elegant? This well-dressed, foppish young guy with a round little hat cocked to one side, all in all, appearing to be half stock merchant, half artist—this is Sholem-Aleykhem, the famous writer? [Tsum Ondenk Fun Sholem-Aleykhem, ed. I. Zinberg, and S. Niger, Petrograd: I.L. Peretz-Fund, 1917, p. 50]
Finest of Fridhandler on Mendele

Warm invitation from Sholem-Aleykhem

Both Sholem-Aleykhem and J.H. Ravnitski were born in 1859. Their personalities were quite different. Sholem-Aleykhem seems to have been generally affable, even daring, brash and mischievously playful while Ravnitski was known as a "shvayger", a reserved, quiet, thoughtful one. His literary taste and judgment gained the deep respect of his colleagues. In 1892 these two began a brief collaboration, writing critical essays in Hebrew under the rubric, Kevurat Soferim (Burying Writers). They used as pseudonyms the names of two obscure prophets (Numbers 11:26-29), Eldad (Sholem-Aleykhem) and Medad (Ravnitski). The warmth of Sholem-Aleykhem's friendly feeling toward Ravnitski is expressed in a letter published in Der Tog (New York) on October 28, 1923, page 8. The latter is dated July 4, 1895, when he wrote in Yiddish from his summer place in Boyarka (near Kiev) inviting Ravnitski to be his guest there.

Vos heyst ver hot mir dertseylt az ir fort keyn Skvire? Paye un Boni zenen dokh geven bay undz. Un vos ir zogt mir oykh shver, is nor shver di heskeme biz ir ir vet bay zikh poyn. Di nesiye alyein kast haynt a shmek tabake, fir oder finel rubl. Un lebn vet ir bay undz vi Got in Frankraykh. Dehayne, a bazunder tsugetseyn Vehyder fun avertveg mit a kleyn bedl af tsu bodn zikli in der fri in frishn Dnieper pas ver gotseyn dorh rem fun Kiev un a marmor mit a kleyn baseynshikl af tsu shvimen, a gortn mit alerly peryes, vaynshi, malines, karshn un shpeter oykh epl mit barn, berhamotn mit gdolim, blumen sheyqe smeke dike, a taykl mit fish un mit shiflekh gefarbe, muzik ale farnakht in vald, teatershpiel un koncertn on gel t, tsaytungen un bikher alerley, yunge oyfes mit... [my translation]

The only thing missing: maskilim. When clever sages of Kiev ever do take a trip out here, they keep out of sight and soon rush home. They can't stand this air. All in all, I tell you, our place is a taste of paradise. You would be worse than an apostate if you don't snatch at least a few days to drop in this summer. It would be a sign of your unworthiness. Karasik [a maskil], assistant to the Jewish censor in Kiev, has already, thank God, returned from Kharkov, but he remains the same Karasik as ever. I haven't received a single book from him. This coming Sunday, he and his whole household is coming to visit us for the day. If you're smart, you'll come, too. All kinds of guests are gathering at our place next Sunday: from Kiev, Berdichev, Vasilkov, and from Warsaw.

The letter ended on an even more seductive note. Ravnitski was a 36-year-old widower, and Sholem-Aleykhem mentioned an approaching visit by an attractive woman who was then looking for a husband. I can't help wondering if this did not make Ravnitski, a rather independent type, a bit anxious. After all was said and done, he didn't accept this fine invitation at that time. Summer life in Boyarka of the 1890s sounds wonderful.

Note the mention of Tevye, a real milkman in Boyarka. This letter was written a couple of months before he wrote (or corresponded with editor Mordecai Spector about) his very first Tevye story, Tevye der Milkhiker (original title, later changed to Dos Groyse Geyvins).
A Great Mid-Western Yiddish Institute

We heard of a wonderful opportunity for our Central States friends to have a fulfilling Yiddish experience September 7-10, 1995. The JCC Chicago Yiddish Institute has been a well-attended annual event. This year's program is slated to be the best ever.

The feature speaker will be Dr. Nathaniel Stampfer, Professor of Jewish Studies and former dean of the Spertus Institute of Jewish Studies and the Director of Religious Studies and Conversational Yiddish.

Rabbi Marvin Tokayer, author of *The Fugu Plan: The Untold Story of the Japanese and the Jews During World War II*, and well-known authority on the Jews of the Orient will discuss his many trips to Japan.

Helen Schechtman, coordinator of the Institute also wrote that the entertainment will be furnished by Shoshana Ron, versatile international vocalist. Helen, further noted that she will be visiting the Jewish sites in China and Japan and will report back to us.

For information call 312-743-7680

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A letter from New Jersey

April 9 was a great day at Temple Beth Am, in Lakewood, NJ. At 2 pm began one of the best Klezmer events (concerts) to hit Ocean County, or any county. Over 400 Klezmer Aficionados heard (The Prez of Klez), Harold Seletsky and his "West End Klezmorim".

For over two hours, the audience was "Klezmerized" by an upscale musical group. Each musician is a virtuoso in his own right. They play together, for the love of Yiddish music. The vocalist can be compared to no one.

The proceeds went to Temple Beth Am.

Since getting together with Harold, for the first time since 1943, yes I said 1943, I have buttressed my love for Yiddish music. As a result, I agreed to become the manager of "The West End Klezmorim".

In *der bay* I know I can reach many of the Yiddish people in the US and Canada. They should have the "nakhes" of hearing and seeing this group in action.

Contact Milton Zwang, 1818 Sweetbay Drive, Toms River, NJ 08755, or call 908-914-8925.
Be sure to look for the application form for the Third International Yiddish Club Conference in Miami next March 1-4. In the next issue you will see the list of programs and speakers. While there is another good hotel only a few blocks away, the best reservations go to the early conferees—so come on down for the biggest and best Conference of all.

Sheva Zucker returns! Likewise a new column, "Reshtleh (Odds 'n Ends)—a response to the many items sent in. The best ones are selected and featured.

Another interesting article is the follow-up on the September '94 article on Prof. Yao Yi-en, the remarkable translator of Sholom Aleichem into Chinese. He is TYN Shanghai contact for der bay.

Don't miss the Yugntruf Yidish-Vokh at Berkshire Hills Emanuel Camps, Copake, New York. It is one of the foremost retreats, and the 20th in this series.

"Yiddish for the Visually Impaired" discusses Yiddish resources available for the blind and low vision readers. Of special importance are the addresses and phone numbers given.

Zellig Bach, our regular, erudite writer, has an article on "Children's Names in Verbal Aggression." It is a journey back into his childhood and looks at childhood encounters we have all witnessed.

Meet our newest Canadian TYN contact from Halifax, Nova Scotia. Also read about our new FREE service—translators/interpreters clearinghouse.

FIFTH ANNIVERSARY issue coming in January. It will be a limited edition for supporting readers.

Please look under your address on the back page. It shows the date your contribution last helped keep this newsletter going. If it has been a year already, please, please contribute again. If there is an error, tell us.

Der bay is the clearinghouse for teachers, gigs programs, translators, and help for beginners online. There is no listing charge. "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, is your editor. Use the home phone (415) 349-6946. E-mail address is fishlfishl@aol.com Make checks for der bay's support payable to (PJCC), Peninsula and send it and all mail to the editor.

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<td>Yugntruf Yidish Vokh, Yugntruf, In the Berkshires, (Glatt Kosher)</td>
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<td>Call 410-486-1100</td>
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<td>Call 212-246-6080</td>
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<td>Sun. (2nd), 10:00 A.M., JCC Yiddish Vinkl, Minneapolis, MN</td>
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<td>Suns. (2nd &amp; 4th), 2:30 P.M., Tokyo Yiddish Club, JCC of Tokyo, Japan</td>
<td>Call 03-3400-2559</td>
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<td>Call 619-436-0654</td>
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<td>Tues. (2nd &amp; 4th), 1:00 P.M., About Yiddish, JCC of Metro. Detroit, MI</td>
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<td>716-834-7075</td>
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<td>Call 305-792-6700</td>
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<td>Sun. (Last Sun. of each month), 5:00 P.M., Manhattan Leyenkrayz, Call 212-874-4765</td>
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וְשָׁלוֹן אֲשֶׁר יְשַׁלֶּם הַיָּמָּה עַד לֵאמֶר: "לְמִסְמְרוּ אֶלָּא בְּךָ הַמַּעֲשֵׂה יְמֵנָךָ®
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לָמָּה! אֶת הַיָּמָה אָזַן הַיָּמָה עַד לֵאמֶר: "לְמִסְמְרוּ אֶלָּא בְּךָ הַמַּעֲשֵׂה יְמֵנָךָ®
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Reshtlekh (Odd 'n Ends)

Der Payatz: Around the World With Yiddish Theater, by Herman Yablokoff is an English translation by Bella Mysell Yablokoff. This is an autobiography of a man who was known as Der Payatz, the clown. His talents were in several areas of the theater—songwriting. Among others, he is well-known for writing the song Papirosn. This is a fascinating book. If you are interested in the Yiddish Theater, it is must reading. 

Anita Willens, 2720 Blaine Dr. Chevy Chase, MD 20815

Rising Toward the Seraphim is the title of a CD-ROM received after a late phone call. "Would you kindly listen to my songs and tell me what you really think?" I did. The Yiddish words come through clearly and with an excellent pronunciation. The songs, Honey Novick sang, covers a broad spectrum. The insert containing the words fit the standard transcription. This was followed by the life of this singer—she is a remarkable person. See your favorite store or The WC Book Center in NY, (800) 922-2558 xt 285, or call Honey Novick at 416-782-7944 or write Creative Vocalization Studio Suite 208, 707 Eglinton Ave. West, Toronto, Ontario M5N 1C8, CANADA.

The Congress of Secular Jewish Organizations published An Unofficial Compendium of Yiddish Words and Expressions that Have Entered American English or Belong There. Bennett Muraskin and the Discussion Group, Suburban Jewish School (NJ) prepared it. These are some categories: Greetings, Type of People, Concepts, Things People Do, About the Body, Everyday Terms, Expressions, Curses, and Miscellaneous. CSJO Newsletter 419 W. Mt. Pleasant Ave. Philadelphia, PA 19119.

Something really different—Cantor Sheldon Feinberg has a remarkable twist on Rosh Hashanah cards. It is a cassette in which he sings and gives New Year’s greetings. This is a novel item and worth sending. He can be reached by phone at 516-593-7327, or write to 24 St. Thomas Place, Malverne, NY 11565.

Hinde Ena Burstin’s Yiddish poetry and translation in the Summer 1995 issue of the magazine BRIDGES is alone worth the price of the entire issue. You will definitely enjoy it. The address is P.O. Box 24839 Eugene, OR 97402

Jewish Writer's Bosom Friend (Article in Wen Hui Daily on Feb. 25, 1995) by Wang Ming

Though retired at home, the 67-year old Professor Yao Yi-en seems even more busy. His report at the International Seminar on "Jews in Shanghai" held last year evoked unexpected repercussions. Those attending the seminar, especially those Jewish friends, were surprised at the discovery that there was someone in China who had been doing researches on Sholom Aleichem.

Sholom Aleichem is a Jewish classic. Like Charles Dickens, Anton Chekhov, and Mark Twain, he enjoys great prestige in the world’s literature as a great master of humour. It’s 40 years since Yao Yi-en began his researches on the translations of Sholom Aleichem’s works in the 1950’s. Commemoration meetings were held in 1959 among the cultural circles in Beijing and Shanghai to mark the centenary of the birth of Sholom Aleichem. Mao Dun presided and Cao Jing-hua made a speech at the meeting in Beijing. Yao Yi-en gave a report at the Shanghai meeting on the life and creation of Sholom Aleichem. He held an exhibition of Sholom Aleichem’s works and materials from his collection. Later, he translated into Chinese The Aventures of Motle, The Cantor’s Son, one of this great master’s classics. Mr. Quin Zhong-shu spoke highly of his translation: "The version conveys the humor of the original, which is both inspiring and admirable".

Yao Yi-en participated in the translation and editing of the Collected Works of Lenin. He was commended and awarded a certificate of honour by the Propaganda Dept. of the Central Committee and the Central Editing and Translation Bureau. In recent years, he has been the Director of the Editorial Dept. of "The New Version of Notes on Culture and History" Series and done a great deal of actual work. Yao Yi-en’s researches on Sholom Aleichem have won international attention—83 year-old Bel Kaufman, an American writer and granddaughter of Sholom Aleichem, made a trip to Shanghai and had a cordial meeting with him. Yao Yi-en expressed his desire that during the rest of his life he will extend his researches to all aspects of Jewish culture, so as to make contributions to the cause of cultural exchanges.
Children’s Names in Verbal Aggression
Zellig Bach Mendele online

Jewish children in der alter heym (in the old country) did not talk back to their parents. This would have been unheard of, unimaginable, a clear transgression of the fifth of the Ten Commandments—"Honour thy father and thy mother."

The children’s only outlet to give vent to verbal aggression was by using the name of a child in a mocking, hurting, teasing way.

If a child came home crying because he was called "names," all a mother could do was to console her daughter, or son, with basically the same advice offered in the old English rhyme "sticks and stones may break your bones, but words could never hurt me."

Some of the verbal-aggression samples I bring below I remember from my childhood in the second decade of this century in Vilne (then Russia).

I remember a girl named Beylke, the diminutive of Beyle. She was a pale and probably oversensitive child, ready to cry if she lost a game, or when teased by other girls for some reason (or for no reason). They would add to her discomfort by saying "Beylke, host dayn fatsheylelyke?" (do you have your handkerchief?), that is, do you have your hanky ready to wipe your eyes. ("Fatsheyley" in Yiddish means a shawl or kerchief, but its diminutive "fatsheyley," a small square white cloth, was used in Lithuanian Yiddish for handkerchief.)

A young girl named Mal'ke (Hebrew-Yiddish for queen, the feminine of Mylekh, king) was harassed by the premature, untimely question "Ma'le, Ma'le, ven verstu a ka'le? (when are you going to become a bride?) Note the shift from Mal'ke to Ma'le [see Postscript].

If a boy tried to change the rules in the middle of a game, or otherwise gain an improper advantage over his peers, they would tell him off by saying "Beylke, host dayn fatsheylelyke?" (do you have your handkerchief?), that is, do you have your hanky ready to wipe your eyes. ("Fatsheyley" in Yiddish means a shawl or kerchief, but its diminutive "fatsheyley," a small square white cloth, was used in Lithuanian Yiddish for handkerchief.)

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Both rhyming, as seen in the three examples above, as well as clang (sound) associations, were characteristic features of much name-calling among children.

Pairing of names, especially if they rhymed, was a frequent device. If two boys were always seen together, and in games that called for partners routinely sought such positions, they would be called "Be'l un Shme'r'l" (not their actual names). The pairing of these names is also found in the folk song "Be'l mitn fidle, Shmerl mitn bas (Be'l with his fiddle, Shme'r'l with his bass)." Several of the following examples were culled from an article by Khayim Sheshkin:* A boy named AvmEml (the diminutive of Avrohom, also pronounced Avrom) was frequently heckled by other boys with the question "AvmEml, vos hostu in dayn krEml?" (what do you have in your little store? [a euphemism for pants], or "AvmEml, farmakh dayn krEml" (close your shop), even if all buttons were properly done and in place. (This was in the era B.Z.—before zippers.)

If a girl was called So'rke, diminutive of So're, she would occasionally be cursed by other girls "Sore, So're ver a kapo're" (become a scapegoat punished for someone else’s sins.

Note the shift from the diminutive to the adult form of the name for the sake of the rhyme.

Nonsense names were often invented for rhyming, strictly for the purpose of teasing and annoying. Thus, a girl named Riv'ke was made fun of by being called Riv'ke-Piv'ke. Similarly, a boy named Kiv'ke, diminutive of Aki've, might be pestered by Kiv'ke-Piv'ke. [See Postscript.]

And a boy named Shi'men, who in the eyes of his peers behaved improperly, might be told when he gets home he will see the "rimen" (rhyme), that is his father will assuredly give him a deserved spanking with a strap.

In the blurred haze of nostalgia Jewish children are often portrayed as innocent malOkhimlekh (little angels), as the Mey'shelekh and Shley'melekh playing "Under di Grininke Beymelekh" (under the green little trees), as perpetuated by the great Hebrew poet Byalik in his wonderful, delightful poem he originally wrote in Yiddish. The reality, however, tells us a different story: They were normal children, with all kinds of feelings, including feelings of anger and aggression, but essentially verbal, playful aggression, with only a rare instance of rudeness and a very, very mild hint of barely discernible obscenity. Otherwise their verbal aggression was properly tamed and channeled.

Postscript: Since the second syllables in Mal'ke and Riv'ke (the Hebrew-Yiddish kof-hay and, respectively, kuf-hay) sound exactly like the Yiddish diminutive "-ke" (kof-ayen) —familiar to children from their own names Hirshke, Motke, Leyke, Minke, Tsipke, and so on—adults feared that children, upon hearing an adult, grown-up woman called Mal'ke or Riv'ke, with the Yiddish-sounding diminutive "ke," might erroneously perceive it as a sign of disrespect or insult. Imagine calling a grown-up adult woman as if she were still only a young child! The adults therefore invented back formations from the Yiddish—diminutive-sounding Mal'ke and Riv'ke and coined the augmentative names Ma'le and Ri've to obviate children's confusion or misperception.

Editor’s note) Dr. Zellig Bach is a frequent contributor to Mendele as well as der bay. He is recognized as one of the foremost Yiddishists in America, and resides in Lakehurst, NJ.

He can be reached through America Online. His E-mail address is: Zellig@AOL.COM
Yiddish Help for the Visually Impaired

We constantly are on the lookout for aids and support groups. This is a brief journey into the world of the blind interested in Yiddish. While many organizations exist in other areas, Yiddish material is mainly in New York. For use of the computer contact this editor.

The Jewish Braille Institute is at 110 East 30th St., New York, NY 10157-0105, or you may call 212-889-2525 or 1-800-433-1531.

In the religious area you can receive from JBI cassettes of the Torah, Prophets, and Writings—free. Other special publications on the good "Talking Books" include; "Lessons on Conversational Yiddish", and the magazine series with Bridges, Jewish Currents, Moment, Tikkun, and the JBI Voice.

Especially helpful is the large print Yiddish Talking Book Catalog. Each of the 179 listings gives the length in cassettes and a description. Unfortunately it does not use strict standard transcription (transliteration). One of the books is the life of Herman Yablokoff—ARUM DER VELT MIT YIDDISH THEATRE on 17 cassettes and which is discussed in this issue of der bay.

Other Authors include: Sholom Aleichem, Yankov Glatshteyn, Y. L. Peretz, Isaac Bashevis Singer, Sholem Asch, Elie Wiesel, Mendele, Moshe Nadir, Chaim Bialik, and Itzik Manger. Twenty titles are listed for Sholom Aleichem.

Talking Books of the Jewish Braille Institute serves people in 48 countries in addition to the US.

No other organization can match JBI in its Yiddish cassettes. However, several are strong in their religious offerings. Jewish Heritage for the blind offers Braille publications for both children and adults, health and medical information, and large print publications. One major item is the halakha (Jewish law) concerning the blind. JH is located at 1655 East 24th St., Brooklyn, NY 11229 and can be reached by calling 718-338-4999.

The Jewish Guild for the Blind’s location is 15 West 65th Street New York, NY 10023.

The 20th Annual Yidish-Vokh: *

The ORIGINAL Yiddish retreat

Labor Day Week, W-W, Aug 30-Sept 6, 1995
At Berkshire Hills Emanuel Camps, Copake, NY

WHY IS THIS YIDDISH RETREAT DIFFERENT FROM ALL OTHER YIDDISH RETREATS?

At all other Yiddish-dedicated summer retreats both English and Yiddish are spoken, mainly English. But at Yugntruf’s annual Yidish-vokh (Yiddish week), we strive to speak only Yiddish. Maybe you learned Yiddish at home or in a class, maybe your Yiddish is fluent or broken—"besser a tsebrokh yidish vi a gut english"—"better broken Yiddish than good English." So you can eat and drink, laugh and joke, twist and shout, tan and burn, all in Yiddish. You’ll sleep and dream in Yiddish!

At all other Yiddish retreats you can shell out $500-$600 for the week. At Yugntruf’s annual Yidish-vokh, you get an incredible bargain! You can stay for a full seven days for as little as $180! Including gratuities and transportation from NYC! And, there are special work-study discounts for college students, age 26 and under.

At all other Yiddish retreats there are a dozen classes in the morning, a dozen more in the afternoon and still more in the evening. But at Yugntruf’s annual Yidish-vokh there is time to relax, shmooze and enjoy your vacation.

Yidish-vokh activities include volleyball, boating, swimming, nature walks, Yiddish films, campfires, talent shows, TV game shows such as "Jeopardy" and lectures led by renowned experts on the Yiddish language and culture—such as Dr. Paul Glasser, Dr Samuel Kassow, Dr Mordkhe Schaechter and Dr Sheva Zucker—which will all, of course, be in Yiddish.

The food at camp is glatt kosher, and there is a synagogue on the premises. Part-time child care in Yiddish will be available. Children’s activities include sports, arts and crafts, treasure hunts, skits, and much more—all in Yiddish!! Even the nakhes you’ll shep will be in Yiddish!

Call the Yugntruf office at (212) 787-6675
Send e-mail to ruvn@aol.com or write to Yugntruf Youth for Yiddish, 200 West 72 Street, Suite 40, New York, NY 10023-2824.
THE THIRD INTERNATIONAL CONFERENCE OF YIDDISH CLUBS & FRIENDS OF YIDDISH
MARCH 1-4, 1996
at the
DiLido Beach Resort Hotel
155 Lincoln Road (16th St. & Collins Ave.)
Miami Beach, Florida 33139

HIGHLIGHTS

After having exciting and highly successful Conferences at the University of Maryland and in Toronto, our plans are for an even larger and dynamic Conference at Miami Beach.

KEYNOTE SPEAKER: Aaron Lansky, Founder of the National Yiddish Book Center, Topic: "YIDDISH IN THE 21st CENTURY"

TEN SEMINARS: On Yiddish Language, Literature, Theater, Music, Song, Dance, & Humor, with outstanding Scholars, Lecturers, & Performers.

ONEY SHABES: Friday evening — "Yomtevdik" dinner, Singing led by Meyer Zaremba.

CONCERT: Sat. eve. — BRAVE OLD WORLD Internationally renowned Klezmer.


INFORMATION

COST: $255 U.S. per person, Double Occupancy

PRICE INCLUDES: 3 Breakfasts, 3 Dinners, all gratuities including Bellboys, Chambermaids, Hotel and Meal Taxes and gratuities, Farewell Lunch Buffet, Coffee and Danish after Concert, and Registration Fee.

ALL ACTIVITIES: Meals, Beds, Seminars, and Entertainment will be under one roof.

OPTIONAL: Bus and Walking Tour of Miami Beach Jewish District and Holocaust Memorial $10 additional.

VALET PARKING: At Hotel — $5 per day

DEPOSIT: $100 per person — by Dec. 15, 1996

BALANCE: $155 per person — by Jan. 15, 1996

CUT-OFF DATE: January 15, 1996

EXTENDED STAY: Hotel Special for Attendees, at rate of $64 per room per day.

Register Early — Heavy Pre-Registration

Please tear off at dotted line and send with your check

REGISTRATION

THIRD INTERNATIONAL CONFERENCE OF YIDDISH CLUBS & FRIENDS OF YIDDISH
March 1-4, 1996 at the DiLido Beach Resort Hotel, Miami Beach, Florida (155 Lincoln Rd. & Collins Ave.)

COST: $255 U.S. per person/double occupancy (Single Supplement: $107 additional)

DEPOSIT: $100 U.S. per person by Dec. 15, 1995

BALANCE: $155 U.S. per person by Jan. 15, 1995... CUT-OFF DATE

NAME/S: ___________________________ TEL. NO. ___________________________

ADDRESS: ___________________________ CITY ___________________________ ST ZIP ___________________________

AMOUNT ENCLOSED: $ ______________ DEPOSIT: $ ______________ TOTAL: $ ______________

Checks payable to: INTERNATIONAL YIDDISH CONFERENCE
Mail to: Eleanor Robinson; P.O. Box 451935, Sunrise, FL 33345-1935 Tel: (305) 748-3899
A Letter From The Yiddish Network Contact
in Halifax, Nova Scotia

Members of my Yiddish club were very interested in the two issues of der bay which you have sent us. We shall be very glad to be listed along with other clubs, as follows: The Yiddish Club of Halifax, c/o L. Falk, Halifax, Nova Scotia, CANADA (902) 422-5173.

We meet once a week, on Thursdays, from 1-2 pm. Visitors to Halifax are welcome to join us! We have made good progress since we started last September, and we shall take a break in July and August. We have been using the new edition of DER YIDDISH LERER by Hyman Goldin—and we are proud to say that our co-ordinator, Mrs. Evelyn Luner, is Hyman Goldin’s granddaughter. Our group includes members who are fluent speakers, and others who are beginners, but we all work well together. We also have access to Mendele—my husband is a subscriber.

With all the good wishes.

Lilian Falk, Secretary
Yiddish Club of Halifax

More on Genealogy and Translators:
A Free Clearinghouse

It has been mentioned that the need for Yiddish translators continues and despite pleas, there remains a shortage. While teaching requires a commitment of specific time and place, translators can work from home and select their own hours.

One of the more unusual translators is Adele Miller from Chicago, for in addition to being a Yiddish-English and English-Yiddish translator, she is adept at Polish-English and for searches requiring correspondence, she also translates English-Polish. She can be reached at (312) 275-0941.

While your editor regularly translates small items, free, major articles and handwriting dating back many years, require more time and expertise than your editor has.

If you need items translated, or have the time and ability to translate, contact der bay.

Periodically we have contributors who go to Europe for research and will help in minor ways—especially East Europe.
Registration for the Third International Yiddish Club Conference in Miami next March 1-4 is coming in nicely. Last month we printed the application and information. If you need another one, please let us know. While there is another good hotel only a few blocks away, the best reservations go to the early conference—so come on down for the biggest and best Conference of all.

Daniel Galay, one of our Israeli contacts and leader of Hemshek Dor, has sent a beautiful song entitled Hemshekhishn. We are especially proud of all of our Israeli contacts and the progress they are making in invigorating Yiddish in Israel.

The editor wishes to publicly thank Yosl Mlotek for his kind article published in the August issue of the Yiddish FORVERTS—we all need to know we are appreciated. Thank You!

Zellig Bach, author and a premiere Yiddishist on Mendele online, returns with An-Ski’s Der Dibek. His remarkable knowledge of Yiddish is matched by his many postings. He is truly a Yiddish treasure.

Henry Balkin, convener of the Hawthorne Yiddish Society, sent in Yiddish Terms From England. It has a list of unusual terms used by Jews in England and another list of Yiddish terms used by non-Jews.

Meet our newest TYN contact from Romania. Remember our new FREE service—translators/interpreters clearinghouse. Finally, our long-awaited FIFTH ANNIVERSARY issue is coming in January. It will be a limited edition for supporting readers only.

Please look under your address on the back page. It shows the date your contribution last helped keep this newsletter going. If it has been a year already, please, please contribute again. If there is an error, tell us.

Der bay is the clearinghouse for teachers, gigs programs, translators, and help for beginners online. There is no listing charge. "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, is your editor. Use the home phone (415) 349-6946. E-mail address is fishlfishl@aol.com Make checks for der bay's support payable to (PJCC), Peninsula and send it and all mail to the editor.


Amol is dos geven a geveyntlikhe zakh. Der bakanter Englisher mekahber Anthony Trollope hot zikh tsugehert tsum oylem (er hot afile opgeharget Mrs. Proudie—a klipe sh'b'klipes—vayl zi iz zey gevorn nimes). Un azoy trakhtendik vegn Anthony Trollope iz mir arayn in kop a gedank: vos volt geven gesheyven Trollopes a guter-bruder, Henry James, volt geget geshrinbarn Forverts? Vos volt in geshrinb undzere zeydes un bobes?


In a kumenden numer natirlikh.
Oct
1 Sun, 3:00 P.M., Kol Nidrey (Yiddish Video), Elsternewick, Australia, Call (03) 9523 9817
1 Sun, 2:15 & 8:15 P.M., Di Goyem, New de la Mar Theater, Amsterdam, The Netherlands, Bureau FFortissimo Call 020-675 60 15
5 Every Thurs., 11:00 A.M., Khavurah Yiddish Club, Temple Menorah, Redondo Beach, CA Call 310-371-9940
7-9 Columbus Weekend in Washington, Holocaust Museum Tour and an Evening of Yiddish Workmen's Circle, Call 800-922-2558 xt 271
8 Sun (2nd), 1:30 P.M., Milwaukee JCC Yiddish Club, Milwaukee, WI, Call 414-355-1938
8 Sun (2nd), 2:00 P.M., Seattle Yiddish Group, Seattle, WA, Call 206-788-4535
11 Weds. (12), 6:00 P.M., Elementary Yiddish I, YIVO, Shulamis Dion (Instructor), Elaine Kaufman Cultural Ctr., NYC, Call 212-246-6080
11 & 18 Weds., 11:00 A.M., Kadimah Wed. Club, Elsternewick, Australia, Call (03) 9523 9817
12 Thurs (12) 7:30 P.M, Beginning Yiddish Conversation, YIVO, Shulamis Dion (Instructor), Kaufman Cultural Ctr., NYC, Call 212-246-6080
12 Thurs. (12), 6:30 P.M., Intermediate Yiddish I, YIVO, Alan J. Sachs (Instructor), Elaine Kaufman Cultural Ctr., NYC, Call 212-246-6080
13-15 Fall Foliage Weekend, Yiddish Around the Fireplace, Circle Lodge, Workmen's Circle, Hopewell Junction, NY, Call 800-922-2558 xt 271
15 Sun., 7:30 P.M., New World Klez Fest '95, Klezmania, San Francisco, Call 415-392-4400
15 Sun, (3rd), 10:00 A.M., In a Mazlidiher Sho, JCC NVA, Fairfax, VA, Call 703-323-0880
16 Mons. (12), 6:30 P.M., Advanced Yiddish, YIVO, Alan J. Sachs (Instructor), Lincoln Sq. Synagogue, NYC, Call 212-246-6080
16 Mon. (3rd ), 1:30 P.M., Circle of Yiddish Clubs, Soref JCC, Plantation, FL, Call 305-792-6700
18 Wed, 2:00 P.M., Peninsula JCC Yiddish Club, Belmont, CA, Call 415-349-6946
22 Sun., 4:30 P.M., Fishke der Kromer (Film), Toronto Jewish Film Soc. & FOY, Art Gallery of Ontario, Toronto, Canada, Call 416-787-0526
22 Sunns. (5), Klezmer Dance Workshop (bulgar, shifer tanz, hora, sirba, onga, & freylakh), B/R JCC, Berkeley, CA, Call 510-848-0237
25 Wed., 8:00 P.M. (Lesson), 9:00 P.M. (Dancing), Yiddish Dancing at Ashkenaz, Ellis Island Band, Berkeley, CA Call 510-525-5054
28-29 Di Froyen: Women & Yiddish, National NCJW, NYC, Call 212-535-5900,
29 Sun, 2:15 & 8:15 P.M., Miriam Fuks, New de la Mar Theater, Amsterdam, The Netherlands, Bureau FFortissimo Call 020-675 60 15
30 Mon., 8:30 P.M., Sing-along, Kibbutz Hulda, Israel, Call 08-445-292, shoshkin@netmedia.co.il

Women and Yiddish Conference
by Reyzl Kalifowicz-Waletzky Mendele online

The National Council of Jewish Women New York Section is planning the following conference in New York City:

Di Froyen: Women and Yiddish:
Tribute to the Past, Directions for the Future

First North American conference devoted to celebrating and discussing women's contributions to the Yiddish culture of Eastern Europe and the immigrant communities of North America, and the women's current role in passing on the Yiddish cultural legacy.

Conference date: October 28 and 29, 1995.

Saturday evening, October 28, 8 to 10 p.m. Opening speakers, and cultural event

Sunday, October 29, 9 a.m.-to 6 p.m. Panels, Workshops, Readings/Performance:
"Women in Yiddish Literature"
"Feminism & Yiddish Scholarship"
"Storytelling: A Bilingual Presentation"
"Starting a Reading Circle"
"Feminist Issues in Translation"
"Yiddish Women Writers Today" and more...

Presenters include: Judith Baskin, Evelyn Torton Beck, Amy Beth, Shulamis Berger, Dorothy Billik, Shulamis Dion, Shifra Epstein, Frieda Forman, Beyla Schaechter Gottesman, Katherine Hellerstein, Claire Kinberg, Irena Klepfisz, Judith Mazow, Anita Norich, Norma Fain Pratt, Ellen Rifkin, Nahama Sandrow, Eve Sicular, Naomi Seidman, Paula Teitelbaum, Chava Weissler, Ruth Whitman, Sheva Zucker, and more (program in process of completion).

For more information and registration material, write to:
NCJW NY Section/ Jewish Women's Resource, 9 E. 69th St., NY, NY 10021; or FAX to 212-535-5909.
Yiddish Terms From England
by Harry Balkin

Our Yiddish Society tries to keep alive the nuances and flavour of the Yiddish spoken in England at the beginning of this century. Each country has its own Yiddish idioms and localisms, and England is no exception. Indeed, Yiddish has an effect upon the English vernacular too. Let me quote several examples:

Used by Jews in England

Gensey an undervest
Lumdust granulated sugar
Solbif corned beef
Yok offensive term for a non-Jew (probably from Yokel)
Kheder a Jew sent to prison (iz geven in Kheder)
Yiddified antisemitism-from (Yiddenfeint)
Shmuy-druy miscellany of bits and pieces
Khuynee from Khuynedik (charming)
Lobus wild one (often used in an affectionate way about boys)
Shmooze to ingratiate oneself

Used by Non-Jews in England

Stum pronounced as “stoom”, be quiet
Moccas e.g. “to put the Moccas on”
i.e. put a curse on
In stook in trouble
Nosh have a small snack
Do me a favour from “too mir a tayve”
Pony used by race goers for £25 i.e. 1/4 of £100 from “fiertel” a quarter, which became “fertel”

The above is merely a brief selection, for I have avoided expressions in use by American Jews as well as by English Jews.

Harry Balkin (Convener)
Hawthorne Yiddish Society
60 Hawthorne Avenue
London N13 4JT
ENGLAND

Interpreter/Translator Services

Info for those listing with der bay which acts as a clearinghouse for Yiddish translators. There's no fee for being listed or requests for translators names. No list will be published.

American Translators Assn.
1800 Diagonal Rd Alexandria, VA 22202
703-683-6100 John J. Gillis, Pres.
Founded 1960 4900 Members
Belongs to Intl Federation of Translators
Several Annual Fall Regional Conferences
Oct 30-Nov 3 Colorado Springs
Nov 5-7 San Francisco
Nov 8-12 Nashville

Literary Translators of Canada
Will acquire info in the future

Israel Translators Assn.
PO Box 9082, 91090 Jerusalem, Israel
Founded 1981 550 Members

Intl. Assn. of Conference Translators
15 rte. des Morillons
CH-1218 Grand-Saconney Switzerland

Intl. Federation of Translators
Dr. H. Maierstrasse 9 A-1180 Vienna, Austria

AT&T Language Line Services
c/o Human Resources Dept.
1 Lower Ragsdale Dr. Bldg #2
Monterey, CA 93940 Ph. 1-800-752-6096
140 languages including Hebrew & Yiddish
24 hrs a day,

American Red Cross Language Bank
Check with your local area
San Francisco Area is:
Attn: Pam Meade
1710 Trousdale Dr.
Burlingame, CA 94010
415-202-0600
415-259-1750

Private Translating Companies

Look in Yellow Pages

San Francisco Bay Area:
Direct Language Communications
415-546-6885
The folklorist and playwright Sh. An-Ski (pen name of Shleyme Zanvel Rapoport (1863 - 1920) published in 1916 in Yiddish his play called *Der Di'bek*.

The well known choreographer Jerome Robins [I heard that he is a relative of Sholern Aleykhern/ Rabinovits/], who choreographed the famous dance of the gang in *West Side Story* and the equally famous "botle dance" in *Fiddler on the Roof*, created several years ago a ballet on the theme of the di'bek.

Herewith a brief synopsis of An-Ski's drama (to the best of my recollection): Two young yeshi've bokherim (yeshi've students), who studied the Talmud together and became great pals, made a pact that they closed with a firm handshake and the mention of God's name as witness. This pact stipulated that when they will get married, and the issue of one will be a girl and the issue of the other a boy, the children will be married to each other. And thus their bond of deep friendship prior to their marriages will continue afterwards.

When they got married one was blessed with a baby girl, and the other with a baby boy. The match therefore seemed fated and truly bashert (predestined), according to their fathers' youthful agreement.

When the children reached their marriage age, however, the father of the girl refused to live up to his "contractual" promise. By then the young woman and the young man were deeply in love with each other.

Pining for his destined beloved, the young man died with a broken heart, and his soul cleaved unto her by entering her body, symbolizing not a carnal union, but a spiritual union, that is a union of their souls.

There is a noteworthy deviation from the original belief: the young man's soul was not wicked unto itself, which would have been the cause for its transmigration. The very fact that it chose on its own to attach itself to her body and to possess it made it wicked, and called for the dreaded ceremony of its expulsion.

It is further noteworthy that An-Ski introduced in this drama, based on the di'bek legend, a modern romantic motif.
HEMSHEKHISTN
MUSIC and LYRICS: DANIEL GALAY

1. MIR ZE-NEN DI HEM-SHE-KHIS-TN MIR
2. MIR GLOY-BN EY-NER DEM TSVEN-TN MIR
3. MIR ZO-GN AZ ES LOYNT ZIKH MIR
4. MIR HO-BN FIL LE-SHOY-NES MIR

A#

KE-NEN BA-VAY-ZN ALTS MIR GE-YEN OYF NA-YE
BO-YEN OYFS-NAY A LAND MIR HO-BN IN IE-DN
HAL-TN AZ SZIZ KE-DAY MIR BREN-GEN UN MIR
ZE-NEN SAY SHTARK SAY SHVAKH "FAR-GEH NISHT MA-ME

Dm7(-5)

VE-GN BAY UNDZ DI TSU-KUNTZ IZ SHOYN HAYNT HAYNT
SHTE-TL DEM A-DRES FUN GU-TE FRAYND FRAYND
SHEN-KEN DEM ZI-SEN SHKEY-KHL FUN ASH-KE-NAZ AZ
LO-SHNI" SKLAPT A-ZOY BAY UNDZ DOS HARTS HARTS

Em

HEM-SHE-KHIS-TN KU-MEN GE-YEN TO-MID SHTYE-YEN OYF DER VAKH

Am

HEM-SHE-KHIS-TN KU-MEN GE-YEN TO-MID SHTYE-YEN OYF DER VAKH DI

© All RighTs RESERVED by DANIEL GALAY
15 REKANATI ST.
TEL AVIV ISRAEL
 Antar Celaru
 Calea Mosilor 205
 Bloc 11, scara A, ap. 7
 70314 Bucureşti
 ROMANIA
"Yiddish by the Bayou"
by Barbara Goldstein

The Houston Yidish Vinkl membership numbers approximately 100 people. The Vinkl meets every month on a Monday night at the Houston JCC, 5601 South Braeswood, Houston, Texas. For information regarding a particular meeting time, Vinkl member Ana Kaye can be reached at 713-723-2377. The Vinkl is headed by Susan Gane, a young, dynamic Yiddishist, who teaches Yiddish language and Yiddish literature classes, and who is a zamler for the NYBC. Susan conducts Vinkl meetings in mame­ loshn. Vinkl programs vary. Some months a classic Yiddish film may be shown; other months speakers address Vinkl members in mame­ loshn about their life experiences. Recent speakers have been Holocaust survivors, a Chassidic rabbi, musicians and singers of Yiddish music.

This past Spring the Houston Vinkl presented renowned American author and screenwriter Max Apple who makes his home in Houston. In a relaxed format Max Apple spoke in mame­ loshn about his most recent work, Roommates, a book about his relationship with his beloved zeyde “Rocky” Goodstein who lived to be 106 years old. In Yiddish he tenderly and humorously recalled life episodes in which this irascible zeyde proved to be his dear friend and mentor. The Houston Vinkl audience was charmed by writer Apple who has been praised by his peers as a contemporary Sholom Aleichem.

This past year the Houston Yiddish Vinkl began to publish “Yiddish by the Bayou”, a monthly newsletter which lists monthly meetings and other information relevant to the Houston Yiddish-speaking community. The Vinkl is a vibrant organization with plans to grow and attract young people of the Houston Jewish community with exciting Yiddish cultural programs.

Ed. note) Recent issues told of a talent show videotaped for the Texas Jewish Historical Society Archives. Also The Yiddish Network contact for New Orleans, Fanny Yokor, was a recent presenter. You can contact the editor by e-mail. 75317.1404@compuserve.com
The Golden Gate to the Yiddish Community

November 1995

Vol 5 No 9

Der Redaktor

Be sure to look for the application form for the Third International Yiddish Club Conference in Miami, next March 1-4. You will see the list of programs and speakers. While there is another good hotel only a few blocks away, the best reservations go to the early conferencees—so come on down for a GREAT Conference.

Sheva Zucker’s answer book for her Yiddish textbook is available, and a series of eight tapes with Sender Botwinik singing the songs in the book is also coming out. This is in "Reshtlekh (Odds ’n Ends)" along with other exciting items.

Zellig Bach, our regular writer, has an article on ‘Cool’ af yidish. He has announced the publication of his new book, A Child’s Longing for Home: A Psychological Childhood Memoir. There will be a full review in a future issue. This month’s issue has other great books for your reading and learning pleasure. Robert Gottlieb has a wonderful translation of Sholom Aleichem.

Look for our special FIFTH ANNIVERSARY issue coming in January. It will be a limited edition for supporting readers only. Please do look under your address on the back page. It shows the date your contribution last helped keep this newsletter going. If it has been a year already, please, please contribute again. If there happens to be an error, tell us.

Der bay is the clearinghouse for teachers, gigs programs, translators, and help for beginners online. There is no listing charge. "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, is your editor. Use the home phone (415) 349-6946. E-mail address is fishlfish@aol.com Make checks for der bay’s support payable to (PJCC), Peninsula and send it and all mail to the editor.

*** DER YAPANISHER YID ***
--- A Bakoshe Fun Der Redaktsye ---
Jack “Yankl” Halpern’s

Allow me to introduce myself briefly. I am an Israeli citizen residing in Japan.

Tayere Libhobers fun Mame-Loshn.

Ikh hob bakumen a sakh briv un elektrownishe post fun Yidish libhobers in farshidene lender, vos hobn shtark geloybt numer 7 un 8 fun DER YAPANISHER YID. A psikhiater fun Argentine hot geshribn az er hot es "araynge-shlungen." An anderer shraybt az es iz an emese "yokheid-bemine."


Biz yetst hob mir geshikt dem buletin bekhinem, ober azoy fil menshn viln dos krign, az mir muzn aykh betn ir zolt undz shikn $20 muzonim ($10 far Yugntruf mit-glider) a yor kdey tsu kompensim undzere hetsoes. A luft-post abonirung iz $30 ($20 far Yugntruf mit-glider). In Yapan, an abonirung iz 1000 yen a yor.


Ikh vil betn ale khashve froynd velkhe shraybn mir az ir zolt mir mokkel zayn az ikh hob nisht genuk tsayt tsu entfern yeder eynem bazunder. Ikh bin yetst zeyer farunmen mit der kumpilatyse fun farshidene verterbikher far lernen kandzshi (khinezische oyseyes in der yapanishe shprrakh).

Zayt matshekh in ale ayere maysim, bifrat in farshpreyn undzere zise, lebedike shprrakh.

Kanji Dictionary Publishing Society
1-3-502 3-Chome Niiza,
Niiza-shi, Saitama 352 JAPAN
Voice: +81-048-481-3103 Fax: +81-048-479-1323
From TYN Contact Fort Erie, Canada

Robert A. Goldenberg

Penina, and I have been transformed into Yiddishists ever since she joined a Klezmer band as vocalist. Since that coincided with my retirement, I had time to excavate and nurture my long-lost background in Yiddish, learned as a child in kheder in Toronto in the 1940's—a familiar story these days. We have become "regulars" at KlezKamp, Circle Lodge, NYBC. We are members of Mame Loshn Mavens in Buffalo, NY (listed in Sept. issue of der bay), and we keep in close touch with Sylvia Lustgarten, of The CFY, in Toronto. Sylvia is one of your greatest promoters.

The latest sample of how crazy we have become is our current dilemma: which 2 of the 3 sets of license plates for our 2 cars should we use: ZAMLER, KLEZMR, or YDSHKT. We snapped them all up. (In Ontario, we can only have 6 letters on a license plate). Being computer illiterate, we cannot use Mendele Online.

It was nice to read about you in the August 5 issue of Der Forverts (In Der Velt Fun Idish, p. 12). You have now made Big Time.

A Bridge of Longing

I am happy to report the publication of my recent book A Bridge of Longing: The Lost Art of Yiddish Storytelling (Harvard $37.50), 419 pp. richly illus. While this is not (yet) a history of Yiddish narrative prose, it does treat those major figures who reclaimed folklore genres for modern literary ends: the mythic fairy tales of Nahman of Broslev/Bratslav; the maggidic mayselehk of Ayzik-Meyer Dik; the stories in the folk vein of Peretz, the monologues, holiday stories, and railroad stories of Sholom Aleichem; the symbolist tales of Der Nister, the Bible Poems of Itzik Manger; the demon monologues of Yitskhok Bashevis; and the autobiographical tales of Y.L. Trunk, Avrom Sutzkever and Yosl Birshtein. The copious notes are designed for the readers of Mendele; the narrative text is geared for the non-specialists. I welcome your comments, queries, and criticisms.
daroskies@jtsa.edu
David G. Roskies/Dovid-Hirsh Roskes
Reshtlehkh (Odd 'n Ends)

An answer key to Yiddish: An Introduction to the Language, Literature & Culture by Sheva Zucker is now available. The key has several possible answers to questions where such exist. Cost $3.75 each. S & H (in U.S.) $1.50, 2 or more copies $0.75. Send cheque payable to: S. Zucker, 1114 Iredell St., Durham, NC 27705. Call (919) 286-3628 or e-mail sczucker@aol.com (late-breaking news) Sheva told Fishl that a set of 8 tapes will be available from her at $30+$5 s & h. Sender Botwinik will also be on the tapes singing the songs and playing the piano.

Remember: Poems by Walter Artzt, is a work of love for Yiddish by our dedicated long-time supporter. He will send his Yiddish and English book of poetry free to Yiddish clubs. Send your request to der bay. Mr. Artzt is still actively fostering the love of Yiddish here in the U.S. and in Tel Aviv where he founded the Artzt Municipal Comprehensive H. S.

The Book of Fables, translation (English) by Prof. Eli Katz, had an excellent article in the Yiddishhe Kultur YKUF. Prof. Katz told your editor that this Yiddish Fable Collection of Reb Moshe Wallich Frankfurt am Main (1697) is in its second printing even though it’s been out less than a year. Wayne University Press of Detroit, Michigan is the publisher.

Yiddishhe Kultur, (above), is a top Yiddish publication. This highly-regarded journal is published by The Chaim Zhitlowsky Foundation for Secular Jewish Culture. Editor, Itche Goldberg, is one of the great world Yiddishists. YKUF 1133 Broadway, Rm 1019, NY, NY, 10010

Zachary Baker reports of 2 articles in the Sept. 22, 1995 issue of the Chronicle of Higher Education. There’s a feature on the NYBC, and an article on the State of Yiddish Studies in American Universities. Listed are: Harvard, OSU, U of MI, U of TX, UC Berkeley, Syracuse, and JTS. Also mentioned is Mendele online.

A Touch of Mameloshn is great for clubs and individuals who have not mastered the Hebrew alphabet and find “transliteration” helpful. Goldie Adler Gold has done an excellent job in presenting these 16 short stories. Workmen’s Circle is the publisher. It’s only $6 and all proceeds go to promote Jewish culture. WC Book Center is at 45 E. 33rd St, NYC, 10016

"Cool" af yidish?
Zellig Bach Mendele online

Kive Weidenbaum hot gefregt (5.098,1) vi darf men zogn af yidish "cool" ven a meydler "glaykht" (likes) a bokher.

Af yidish far "cool" volt men gekent zogn: khEynevdiuk, zeyer khEynevdiuk, mOle kheyn [attractive, very attractive, especially attractive, of a particular appeal]. Ober dos iz nor di iDeE. In der emesn iz es mer compilitsirt.

Mit etlekhe yor tsurik hob ikh farefnlekh an article in zhurnal Verbatim mitn titl "The Imperative of Opposites," un kh’vel do tsitnirn tsvey gekirstse paragrafn:

"Opposites co-exist in our mental life insep­arably, like inoperative Siamese twins. They permanently stand side by side, or like the obverse or reverse of a coin, back to back, which more accurately describes their constant position vis-a-vis each other, as well as the fact that they are forever bonded together.

"Each half of a pair of opposites always has the power to evoke immediately the other half, an evocative power often used to great effect in poetry, rhetoric, and religious prayers or hymns. A good illustration is the hymn by St. Francis of Assisi: "Praised be my Lord for our brother fire, and Praised be my Lord for our sister water."

Dos eynglish sleng wort "cool" gehert tsu ot-der kategorye. In dem akegnikn [opposi­te] zin meynit es "hot" (heys), un iz a shifer [a cipher or code word] vos yunge menshn nutsn es tsvishn zikh, un meynen az nor zey aleyn veyn dem frshltln taysh derfun. Dos git zey a gefil fun un opgeshlosenem krayz [exclusive circle]. (Kh’gloyzb az far a kurtse tsayt hot men oykh prubirt nutsn dos vort "bad" (shlekht) in a akegnikn meyn far good (gut), ober dos hot zikh nit ongumenen).

Khaver Weidenbaum iz avade gerekht ven er shraybt as aza idiomatisch oysdruk vi "cool," in zayn bazunders meyn, lozt zikh nit ibzeretsn af yidish.

Dr. Bach can be reached at: zellig@aol.com
His new book is A Child’s Longing for Home: A Psychological Childhood Memoir. Hardcover, $15.45 includes s & h. Publisher is Carlton Press Corp., 11 W. 32nd St, New York, NY 10001
Sholom Aleichem Has Invited Guests
by Sholom Aleichemtranslation by Abe Gottlieb

Authors came to my house. I’m speaking about those authors who would write but never get published. One such guy came and complained about Mr. Cedarboim; “What kind of editor is he? I write, but he doesn’t publish! I write and write—but nothing happens!”

This author, from a small village in Poltava Province, brought along his novel and wanted two things of us. First, that my friend Frishman and I should read it from beginning to end. This didn’t mean that we should do the reading. No! He would read and we would listen. That was his first request. Secondly, he wanted us to publish his novel. He didn’t care whether it was in a newspaper, magazine, or book as long as it saw the light of day. So what does he do? We had to sit down and pay attention as he read.

Encircled by cigar smoke, we made ourselves comfortable on rocking chairs. The author sat at the table with his manuscripts—3 thick, dense collection of papers each in 4 parts. His was a novel along the line of the Midrash, salted with “humor” and peppered with “satire” ...

But the whole point was the way he read his works, how he sung, squeezed and spiced each word separately, gestured with his hands and whole body, beamed, expressed delight while puffed up in pride and self-esteem as if to say: how can a person create such artistry with a simple pen, with black ink on white paper!

No, I’m not going to tell you what the author read to us. The only thing I must tell you is what happened to Frishman and me. After a few paragraphs, we took a look at each other—we had turned green and blue and all other colors. Another minute and we’d have choked on the spot or broken up completely! Fortunately, the laughter we had suppressed, burst from our throats to the winds of the world.

The first to break up was Frishman—how I trembled for him! Who could tell? What if the author grabbed a volume, let him have it over the head and creased his skull? Frishman’s life wouldn’t be worth a penny. Can you imagine the self-esteem of that man? The author saw us laughing so he himself started to laugh.

Suddenly, Frishman stood up:

—Enough! It’s not necessary to read any more. It’s so good that we don’t have to go any further. So, young man, what is it you want?

—I want my novel published. As for money, whatever you say would be alright.

Seeing that the young man was not satisfied with honor alone but wanted money also, we got the notion to give him the “works”. To begin with, it was Frishman’s inspiration (the inspiration of a giant intellect!). But at first, we had to know the value of the book and that couldn’t be determined unless we knew how much it weighed. We would put the book on a scale (this was also Frishman’s idea!). On one side, we’d place the novel, on the other side, a balancing weight. Then we’d know exactly.

We were not lazy about it. We located a store that had a scale and weighed the book. It weighed in at 3 3/4 pounds—heaven help us!

There remained only one thing—the price. What’s it worth? How much per pound? The young man refused to quote a price. Whatever you say would be alright.

We then agreed 200 rubles per pound. Is that enough?

The young man was in 7th heaven—if it were 100 rubles per pound, it would be enough. But Frishman insisted once and for all that it had to be 200 rubles since it’s worth more.

Our author almost melted with delight! Let it be. If you insist on 200, let it be.

How much does the whole amount to?

Frishman saddled his pince-nez on his nose (his nose wasn’t made for pince-nez) and we all checked the totals which came to 750 rubles, just like a penny a bagel. The young man began to stroke his beard and waited. We also waited.

Nu? Nu —nu? Not at all.

At this point, it all became clear. He thought we were to pay him 200 rubles per pound and we expected him to pay us 200 rubles! The author then came up with this idea:

—I’ll pay you nothing and you’ll pay me nothing. Take my novel and print it!

However, we stood firm. No, that won’t do! Since time existed, it’s been the custom that the author gets paid or the author does the paying—otherwise it won’t work!

The whole business ended with nothing—nothing with nothing. Foolish youthful, happy years—they will not come back again...
Re: launching of Yiddish Programme at Eötvös Loránd Univ.

Dear Sir/Madam,

Yiddish studies, both in the sense of practical language study and of philological and literary seminars, have been present at our university for more than twenty years in a more or less regular fashion, ever since the subject was first introduced by Prof. C.J. Hutterer. A few years after his departure, this activity was resumed by Ádám Nádasdy, with a two-semester "Introduction to Yiddish Philology". Soon there were other courses offered in the field, like language practice by Mrs. Sára Drexler, or literature by Mr. Péter Varga.

We felt that by now these courses have sufficiently established themselves to be organized into a formal Yiddish Programme, advertised as such by the University. Our initiative was first supported by the Soros Foundation, who provided the financial means needed for teachers' fees and incidentals in the first year. The official endorsement of the Yiddish Independent Programme was granted by the Faculty Council on 25 May 1995.

The envisaged programme harmonizes those courses which are, by necessity, advertised in different Departments. Similarly to other Independent Programmes, the Programme Director is entitled to issue a Certificate to those successfully completing the whole course of study. The main units of the programme, ideally distributed over four semesters, are: Introduction to Yiddish Philology, Hebrew Language, Yiddish Conversation, Yiddish Literary Texts, History of Yiddish Literature, as well as 3 or 4 other classes in related fields offered by various Departments.

Our aim is not simply to study Yiddish language and literature as taken out of context (which would be a futile pursuit anyway) but to include everything that belongs to the Jewish heritage - aptly described by the word yidishekayt.

We still need many things - chiefly, good ideas, but also a few material things. At the moment we are putting together a reference library, for which we receive help from the National Yiddish Book Center. We gladly accept further book donations, which will be properly stored and handled by the library of Germanic Studies here. We would like to obtain Hebrew word-processing software, to do smaller-scale publication work. What we can offer is excellent students worthy of support, for whom we must provide professional tuition at the highest level possible.

Hoping to benefit from your future cooperation,

Ádám Nádasdy, PhD
reader
Dept of English Linguistics

Péter Varga
asst. lecturer
Programme Director
Vi Azoy Cristofer Columbus Hot Oyfgedekt
(Discovered) Amerike
Der Rikhtiker Emes (The Unvarnished Truth)
fun Edvard M. Goldman

King Ferdinand: Nu, Mister meshugener oysforshener (explorer), du vilst oyfdekn Amerike?

Cristofer C: Azoy zeyer shtark (so badly) az ikh ken funem filn dem tam (I can taste it).

Kingigin Izabela: Fun vos hot es a tam?

C. C.: Tshikn zup mit matzo-kneydlekh (matzoh-balls), a maykh.

Ferdi: Men zogt, du bist fun dem Yidishn gloybn (persuasion).

Izi: A Galitsianer, nokh.

C. C.: S'iz genug shver tsu zayn a Yid, ober ikh ken shvern oyf mayn mames mezue a Galitsianer bin ikh nit. Tu, tu, tu. Der zeyde fun der muters tsad (side) iz geven Edvard M. Goldman, der Litvisher bove mayse shrayber.

Ferdi: Vu hostu genumen aza modne (strange) idee, az di erd iz kaylekhdik (round)?

C. C.: Ikh hob a familye yerushe, a rnape (map) geshribn gevorn fun der hant fun Moyshn aleyn. Got hot im gezogt, "Moysh, gloyb nit vos dayne Mitsraische (Egyptian) lerers hobn dir gelernt. Di erd iz nit flatshik (flat), s'iz epes kaylekhdik. Na, nem mayn kvalpen (fountain pen) un dem blat papayrus, un ikh vel dir helfn skitsirn (sketch) a mape fun der velt. Do iz Mitsraim (Egypt), un dorthn iz Amerike, un arunter dorthn iz Miami. (Er tsit oys a mape, vayzt on oyf (points to) Amerike.)

Ferdi: Vos zaynen di fingerdrukn (fingerprints)?

C. C.: Dos iz vu Moyshe hot gehalt dem papayrus oyf a groysn shteyn beys Got hot im geholfn skitsirn di mape.

Izi: Du rikhst zikh (expect) az mir zoln gloybn aza kok-a-meymi geshikhte?

C. C.: Ikh rekhn az ikh muz geyn tsu di Rusn (Russians) far finantsirn. Oyb zey kenen gloybn in komunizm, kenen zey gloybn in dem oykh.

THE THIRD INTERNATIONAL CONFERENCE OF YIDDISH CLUBS & FRIENDS OF YIDDISH
MARCH 1-4, 1996
at the
DiLido Beach Resort Hotel
155 Lincoln Road (16th St. & Collins Ave.)
Miami Beach, Florida 33139

HIGHLIGHTS

After having exciting and highly successful
Conferences at the University of Maryland and in
Toronto, our plans are for an even larger and dynamic
Conference at Miami Beach.

KEYNOTE SPEAKER: Aaron Lansky,
Founder of the National Yiddish Book Center,
Topic: "YIDDISH IN THE 21st CENTURY"

TEN SEMINARS: On Yiddish Language,
Literature, Theater, Music, Song, Dance, & Humor,
with outstanding Scholars, Lecturers, & Performers.

ONEG SHABES: Friday evening—
"YomtevDik" dinner, Singing led by Meyer ZaremBe.

CONCERT: Sat. eve. — BRAVE OLD WORLD
Internationally renowned Klezmer.

CABARET: Sat. eve. Klezmer music, Eastern
European Folk Dancing led by Michael Alpert.
Entertainment by world-renowned Yiddish actor,
Bernhard Mendelovich, from England and Israel.

Presentations in Yiddish & English with English
translation.

INFORMATION

COST: $255 U.S. per person, Double Occupancy

PRICE INCLUDES: 3 BreakfAs, 3 Dinners,
all gratuities including Bellboys, Chambermaids, Hotel
and Meal Taxes and gratuities, Farewell Lunch Buffet,
Coffee and Danish after Concert, and Registration Fee.

ALL ACTIVITIES: Meals, Beds, Seminars,
and Entertainment will be under one roof.

OPTIONAL: Bus and Walking Tour of Miami
Beach Jewish District and Holocaust Memorial
$10 additional.

VALET PARKING: At Hotel—$5 per day

DEPOSIT: $100 per person—by Dec. 15, 1995

BALANCE: $155 per person—by Jan. 15, 1996

CUT-OFF DATE: January 15, 1996

EXTENDED STAY: Hotel Special for
Attendees, at rate of $64 per room per day.

Register Early—Heavy Pre-Registration

Please tear off at dotted line and send with your check

REGISTRATION

THIRD INTERNATIONAL CONFERENCE OF YIDDISH CLUBS & FRIENDS OF YIDDISH

March 1-4, 1996 at the DiLido Beach Resort Hotel, Miami Beach, Florida (155 Lincoln Rd. & Collins Ave.)

COST: $255 U.S. per person/double occupancy (Single Supplement: $107 additional)

DEPOSIT: $100 U.S. per person by Dec. 15, 1995

BALANCE: $155 U.S. per person by Jan. 15, 1996.... CUT-OFF DATE

NAME/S:

ADDRESS:

AMOUNT ENCLOSED:

Check payable to: INTERNATIONAL YIDDISH CONFERENCE
Mail to: Eleanor Robinson; P.O. Box 451935, Sunrise, FL 33345-1935 Tel: (305) 748-3899
Third International Yiddish Club Seminars

Please choose four seminars from the list below. Then number them in order of preference from (1-4). These choices will help us make room allocations and schedules.

**Programming Techniques & Resources for Yiddish Groups—Workshop:**
- Sunny Landsman: Founder, of COYC
- Fred Silberstein: Yiddish educator & Lecturer
- Bea Karg: Club leader & resource researcher

**The Culture of Ashkenazic Jewry**
- Dr. Heszel Klepfisz: World renowned scholar, writer, and lecturer

**Pearls of Yiddish Folksongs**

**The Yiddish Press from the 1880’s to Today**
- William Stern: President of the New York based Forward Association

**Jewish Idealism in Yiddish Poetry**
- Ruth Barlas: Actress, lecturer, & interpreter of Yiddish literature

**The National Jewish Theme in the Soviet Yiddish Literature**
- Dr. Moishe Wolf

**“Kosher” Humor for Yiddish Club Programs**
- Meyer Zaremba: Yiddish folklorist, & author

**Terms of Love, Sex, & Endearment in Yiddish Literature**
- Troim Katz-Handler: Author

**Creating Yiddish Community Theatre**
- Nathan Garnick: Performer & director
  (Presenter at the Toronto Conference)

**Mendele—Reaching Out to the Yiddish World Through Computer Networking**
- Noyekh Miller: Founder & moderator of the Mendele list online

**Folk Dance “Mit a Yidishn Tam”**
- Michael Alpert: Acclaimed Klezmer musician

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Peninsula
Jewish Community Center
2440 Carlmont Drive
Belmont, California 94002
Dr. Zellig Bach, our regular contributor, has a spoof on an imaginary interview with General Colin Powell. Also in this issue is the editor’s review of Dr. Bach’s book, A Child’s Longing for Home: A Psychological Childhood Memoir.

Our special FIFTH ANNIVERSARY issue will arrive in January. It will be a limited edition for supporting readers only. Please do look under your address on the back page. It shows the dates your contribution last helped keep this newsletter going. If it has been a year, do contribute again. If there happens to be an error, tell us.

Henry Sapoznik and his KlezKamp returns this month under the aegis of Living Traditions at the Paramount Hotel in Parksville, NY. This is the finest Klezmer training program.

Remember the Third International Yiddish Club Conference at the Di Lido Hotel in Miami, March 1-4, 1996. This Conference is becoming the premiere Yiddish gathering for Yiddish teachers, club leaders, as well as those who keenly love Yiddish.

Anton Celaru, The Yiddish Network (TYN) contact for Romania sends a letter in Yiddish, and Leybl Botwinik of Netanya, Israel sends a transcribed (transliterated) message through Mendele online entitled, Kinder un yidish.

Philip “Fishl” Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, is your editor. Use the home phone (415) 349-6946. E-mail address is fishlfishl@aol.com Make checks for der bay’s support payable to (PJCC), Peninsula and send it and all mail to the editor.

Der bay is the clearinghouse for teachers, gigs programs, translators, and help for beginners online. There is no listing charge.
internatsionaler kalendar

Dec
1-3 NYBC presents, “Yiddish Writing in the Nazi Ghettos”, Prof. David Roskies & Prof. Samuel Kassow, Malibu, CA, Call 413-535-1303.

1 & 15, Fri., 10:00 A.M., Menke Katz Leyenkrayz, West Palm Beach, FL, Call 407-684-8686.

2 Every Sat., 7:30 P.M. Yiddish Culture Club of LA, Los Angeles, CA, Call 213-275-8455.

3-11 Yiddishn Ta'amon Cruise, Panama Canal, Royal Odyssey, Call 1-800-362-6221 xt 271.

4 Every Mon., 5:00 P.M. Yiddish Culture Soc. of Jerusalem, 10 Rechov Sholom Aleichem, Call 02-712-218.

5 Every Tues., Noon-1:20 P.M. Yale-New Haven Leyenkrayz, Hillel House at 35 High St, New Haven, CT, Call Sid Resnick 203-288-8206.

5 Every Tues., 7:30 P.M., San Francisco Jewish Folk Chorus, SF JCC, Call 415-239-6785.

6 & 20, Weds., 11:00 A.M. Kadimah Wed. Club, Elsternwick, Australia, Call (03) 9523 9817.

10 Sun., 2:00 P.M., Folksbiene Theater, Annual Yungtruf & League for Yiddish Theater Benefit Adaptation of Sholom Aleichem’s Shver tse zayn a yid Call 212-787-6675.

17 Sun., 2:00 P.M., San Diego Folk Heritage Chanukah Concert, Second Avenue Klezmer Ensemble, La Jolla, CA, Call 619-436-4030.

20 Wed. (3rd), 1:30 P.M., Peninsula JCC Yiddish Club, Belmont, CA, Call 415-349-6946.


A Child’s Longing for Home: A Psychological Childhood Memoir

When the senior sage of Mendele, the foremost Yiddish online list, publishes a new book, it is a special event.

Just like the product of any artist—statue, painting, music, dance, play, etc., its evaluation is a personal one by a critic. For your editor this was a remarkable experience to read and reread this short book, for within its 94 pages was a re-creation of childhood scenes vividly imbedded by your editor’s mother of her recollections in Tiktin (Poland).

Other wonderful books of shtetl life have been published—The Shtetl Book by the Roskie’s is a notable example. However, this ability to wrench-up long-forgotten stories, heard in his youth of pre WWI and during that War, made this little book one that will have a very special place in Fishl’s library.

Zellig Bach’s book is splendidly written with fascinating, autobiographical depictions of the characters this fatherless pre-teen meets in his schooling away from home. These characters become so realistic that the emotional impact is absolutely dynamic.

Using the theme of a daily schedule of pre-yeshiva schooling, studying and living with a different family each day of the week, Bach delves deeply into his childhood feelings with the remarkable insight of a psychotherapist and the personal warmth of a truly remarkable writer.

Describing each of these seven families in detail, brings forth not only the livelihood of these families, but also the daily routines of their shtetl life. The comparisons and contrasts of the poverty and comparative wealth among these family caretakers is especially significant in his memoir.

Also helpful to the reader is the 25 word glossary at the end of the book. Because of the strict orthodox nature of this schooling, these definitions of common Yiddish/Hebrew terms are particularly helpful.

To order your copies call Carlton Press Corp. at (1-800-266-5708). They are located at: 11 West 32nd Street, New York, NY 10001 and accept major credit cards. The cost is $11.95 plus shipping and handling.
Anton Celaru
Calea Mosilor 205
Bloc 11, scara A, ap. 7
70314 București ROMANIA
Exclusive Interview in Yiddish with Colin Powell
Zellig Bach Mendele online

“Peysekh der Shabes-GOYtshik”

First I heard on television that Colin Powell speaks Yiddish. I read it in the NY Times, in its Week in Review section (9/24/95, p. 13), in an article on the Op-Ed page. Then I read in the English-language “Forward” (pp. 1-2) the news story “A Bisl Yiddish Could Go Far If Powell Takes the Stump” [for a presidential run].

In the old days, when fire engines used to run on “actual” horse power (not on horse power in cars), the horses in the firehouse would suddenly come to life all aquiver at the first bell of an alarm. So did the old journalist in me sense a scoop, and I immediately called the general’s office for an appointment.

A male secretary answered. "And what media do you represent, Sir?" I hesitated for a moment, not being certain how to answer. I knew that “Memdele” is a “medium,” attracting many lurkers before they "out" themselves with an introduction... but a "Media"? So I fudged my answer: 'Tm a frequent free-lance contributor to Mendele..."

"Mende le who?"
"The Grandfather of..."

'The 'grandfather' you said? The General, as you certainly know, is all for “family values”, so he will be glad to see you... Let me check his schedule... How about Wednesday, October 4, at 14 hours?” [military time -- ZB].

"Sorry, I couldn't make it, it is Yom Kippur, a very High Holiday... I'm sure the General will understand. As a young boy in the Hunts Point section of the South Bronx, he was employed in an orthodox synagogue where on Friday nights he would turn the lights on and off, for which services he earned a quarter..."

"Yes, Sir, I read it in his book... How about the following Monday, October 9, at 16 hours?” [4:00 P.M. civilian time -- ZB].

On the day of the appointment I was ready with my questions. I carried a clean, handkerchief and wore, you will excuse me -- whole socks. This was according to admonitions by my mom, o"h: "When visiting, always carry a fresh handkerchief and wear whole socks, for, God forbid, if you are suddenly taken to the hospital and undressed, lo and behold -- holes in the socks..." The second part of this admonition was different for my sisters: "... Always wear clean underwear because, khas vekholle, you are suddenly taken to the hospital and undressed, lo and behold -- dirty underwear...

I arrived 10 minutes early, and was escorted to the General's office in his splendid house in McLean, VA. The oak floor and leather Queen Anne chair lent it an air of formality. On one wall were displayed assorted Medals of Honor he received throughout his distinguished career. On the wall opposite his chair was a vertical row of framed photographs of the Presidents he served, Reagan, Bush, Clinton. On a small side wall, an enlarged framed picture of the ticker-tape parade down Fifth Avenue following Desert Storm.

He greeted me with a firm handshake. I expected his military bearing, but was surprised by a warm smile and twinkle in his eyes.

The Interview:

ZB Vos hobn ayere khaveyrim aykh gerufn ven ir hot gevoyn in dorem Bronx?

CP Peysekhke, min hastam far mayn nomen Powell. Eyn mol hob ikh gefregt dem rov fun der shul vu kh'hob ge'arbeit fraytik tsunakhts, vos volt geven mayn nomen in idish far Colin? Kh'gedenik nit dem nomen vos er hot mir gezogt, ober es hot geklungen vi 'columnist'...


CP Zeyer interesant... Ir zent a litvak?

ZB Yo! fun vanen veyst ir?

CP Kh'her dokh vi ir redl... ln indzer neighborhood zanen maysnts idn geven
rumenise un ingerishe... Vi zogt men 'neighborhood' af idish?

ZB Gegnt.

CP Yo, ta'ke, gegnt, itster dermon ikh zikh...
Kh'farshtey az di mitglder in "Mendele" zanen kemfers far idish. Ver iz ayer hoyt general? [he said it with a hard /g/]

ZB Er iz a pensyonirter profesor fun sotsiologye, a zeyer bashydener mentsh, un er bashteyt deroyf men zol im rufn shames...

CP: Shames gor?... Kh'gedenk dem shames fun der shul vu kl'fleg arbetn fraytik tsunakhts... a sheyner, varemer mentsh... Er flegt mir rufn "Peysekhl, der shabes-GOYtshik" (laughs)... Vi gefelt aykh aza nomen?

ZB Zeyer gerotn un tsugepast... Kh'hob gehob az ven ir zayt geven in Yisroel, hot ir un Shamir, der demolstiker premyer, ongeftir a langen shmu'es ingantsn in Yiddish...

CP (Laughs heartily, and his eyes are atwinkle) An oysgethrakte maynse... fun onheyb bizn sof on a vort emes!... Di maynse iz poshet geven tsu sheyn, khotsn an oysgethrakte, es optsuleykenen... Iz zayt ir der ersher journalist, fun Mendele, vemen ikh zog oys dem sod az di geshihkhite iz geven nit gestoygn, nit gefloygn... (looks at his watch.) Kh'bin zikker az ir hot a tuts oder mer vikhtike frages, un kh'vel aykh muzen zen nokh a mol far a tseytn shmu'es fun etlekhke sho tsayt. Iz vet ir mir, kh'bet aykh, antshuldkin farn hayntikn kurtsn intervyu... Ir hot mir farshaft groys fargenign, mir dermotn mayne sheyne kinderyorn, un opgefrisht mayn idish. Iz muzt ir mit mir hobn a farbays -- a glezele tey, mit lemon, hart tsuker, un a kikhl...

[The General pressed a button on the telephone, and said on the intercom: 'Please bring me two set-ups of tea with lemon, some dry, cookies, and cubes of sugar, not the powder sugar.']

We exchanged some pleasentries. An aide brought in a tray with the requested assortment, including sugar cubes. I enjoyed the snack, and thanked him for his time and congratulated him on his fluency in Yiddish after so many years. As can be seen from this verbatim interview, he knows more than just a "bisl" Yiddish.

Kinder un yiddish: amkho, un kolisher farantvortlekkeyt

Leybl Botvinik Netanya Mendele online

Tayere fraynt, mir diskutirn lestns vegen der teme fun kinder un der tsukunft fun yiddish. Morrie Feller hot aroysgebrakt dos vikhtikste punkt, vos kimat keyner hot zikh ofy dem nit opgesheitt in zayn i-briv ofy mendele shraybt er dos vos iz di untsherte shure—di kehile muz zikh ernst nemen tsu dem inyen, un akseptin di fule akhrayes (responsibility) far der tsu-kuft fun yiddish. derloyt mir ibertsuzetn ofy yiddish zayne verter: "... dos vos se noytkit zikh, iz far yiddish tsu vern gelernt ofy a madreyge farglikhn tsu dem fun hebrewish. dos meynit, makhn yiddish a teyl fun dem lern-program fun sinagoge-shuln, un yiddish kehile tsentser..." er iz gerekht. oym ir trakhtn ernst vegen igerben di vayer-dikhe doyres der vikhtiker yeruse upsunders, muz dos vern a teyl fun der algemeyner yidisher bild. beser gezogt: es darf tsurik arayn dort vu es iz frier geven (vayl men hot es tsubislekh aroysgepestht, tsi bekhlal aroysge-vorf'n). ofy tsvey niveno darf undser alemens mi vern gevondn:

Fun untn, dos vos ofy english ruft men on 'grass roots'. bay yidn iz der originaler taytsh 'am-horets' take geven dos, layder hot es bakumen a negavter konotatsie. nutnsn mir beser 'amkho'. yo, dos amkho, dos poshete folk tsu vos yeder gehert, oder fun vanen kimat yeder shhtamt, darf zikh farinterisirn az in di yideshe shuln, sinagoges, un kehile tsentser in zayne gegtn zol men onheyb fun lernen yiddish, say di kinder, say di eltern.

Fun oybn, darfn mir zen aroystruskirn fun undzere kehile frirers, der iker di vos hobi tsu ton mit dertsung — rabonim, printispaln, leyers—kolisher (community, fun dem port 'kehile') farantvortlekkeyt. in di algemeyn-e un spetsifishe plener un proyektn fun der yidisher kehile (vu es zol nit zayn) darf der inyen yiddish vern bahtandlt ernst.

ikh her oft fun konferuntsn fun groyse yidishe instantsn, lemoshl der UJA. dortn bahandlen zey avade di problemen fun asimilatsi fun di yidische kehiles, yidishe dertiung un bavustzayn (awareness). ikh gleyb koyym, tsi zey bahandlen dem inyen yiddish, un avade nit vi me darf. es iz gekumen di tsayt, az zey zohn zikh ufvekn tsu dem, un tsu vi yiddish men hofe vosh shatrkn undsere kehiles.

Do in yisroyl, hot di dertsungs opsteylung fun der yidisher medine ongenumen a bashlos mit yorn tsurik az yiddish meg men lernen in di shtat shuln. zint der onfang, hobi mir do in land keynheore 57 shuln vu men men lernen yiddish (elementar un midshul), nit aranye-rekhn kursn far onhey-bers in farshidene for-main, un in di univ-er-siten. der emes gezogt, az 3000 talmidim vos lernen yiddish bay arum 40 leuers in land iz gants sheyn, ober dos iz nit mer vi a tropn in yam. 3000 fun epes 1,500,000 talmidim in di shuln iz gor veynik (2.2%), afise keyn eyn prosent nit. nor vos, der interes vakst fun yor tsu yor, di tsol talmidim, leyers un shuln vakst, tsbislekh. der vikhtiker punkt iz, vos dos iz ofisiel a teyl fun dem lernprogram -- far ver es vil.
KlezKamp: Yiddish Folk Arts Program

Henry Sapoznik and Lorin Sklamberg are excited about their 11th Annual event which will be at the Paramount Hotel in Parksville, NY. This program is the number one for those particularly interested in Klezmer music.

There will be four time periods and one has a choice of from six selections starting at 9:15 A.M. to eleven selections at 11:00 A.M.

Klez Kids is divided into three age groups: 2-5, 6-11, and 12-17.

Dance has two sections—Hasidic and Yiddish. Michael Alpert renowned performer will lead the Yiddish section.

Foodways workshop instructor will be Eve Jochnowitz with a “hands-on” experience on the history and prep of Yiddish-American cookery.

History will be covered in two sections and be geared to the period in America from 1880 to the present. Instrumental training has always been the mainstay of this great program. This year it is divided into 6 sections.

First-time attendees must submit a cassette tape example of their playing, with their application, to participate in the music classes.

Yiddish language will be taught in four sections by; Paula Teitelbaum, Pesakh Fiszman, Michael Wex, and Pessl Beckler Semel Stern.

Literature will have two sections with Irena Klepfisz covering mainly the Yiddish-American writers and Bel Kaufman, Sholom Aleichem’s granddaughter, concentrating on Sholom Aleichem in America.

Media features the founder and renowned Henry Sapoznik in “The Role of Ethnic Stereotypes in American Theater and Radio.” Other sections will concentrate on Yiddish cinema.

Song star the highly talented Zalmen Mlotek, Adrienne Cooper, Michael Alpert and Mark Kligman. All well-known in the Yiddish community. Theater will have the foremost Canadian Director, Dora Wasserman, whose Montreal theater is one of the foremost performing groups in the world.

Contact Living Traditions at: 430 W 14th St. New York, NY 10014 or call 212-691-1272.