Dreams are recollections of memories. As the memories fade so do the dreams. So it is with Yiddish. Looking back at the start of the venture to reconstruct my world of Yiddish was really reviving my memories of my mother o’h and my maternal grandfather—a sheym hashabes yid.

On that journey I have learned a little Yiddish, helped a few people revive their interest in mameloshn and made many wonderful friends.

One bit of advice dad gave me was to find a niche and fill it to one’s best ability. That niche has been to network people globally who are interested in preserving and propagating Yiddish. The vehicle for that has been The Yiddish Network (TYN). Using the simple question, “Would you be willing to answer questions about Yiddish activities in your community?” a list was compiled of 136 wonderful people in every state in the U.S. and in 26 other countries. These contacts supply information which permit the publication of der internatsionaler kalendar, the only international calendar of Yiddish events.

There evolved the tedious task of compiling lists of Yiddish teachers, Yiddish “clubs” (in its various forms i.e., shmoozkrayz, leyenkrayz, vinkl, etc.), Klezmer groups, computer maven’s and others. On the way many new, truly caring, unselfish, friends have permitted me to smooth the path. Caveats were learned to be passed on for anyone who wishes to undertake these tasks.

First came a series of decisions. Some seemed self-evident, others were learned the hard way. Those which proved reasonably correct, are discussed in several articles in this issue. As for the losses, they now appear to be minor; however, at the time they caused much concern.

My mame done said, “I’m loky mayn fishl wasn’t a goyl, he doesn’t know how to say no.” Many dedicated fundraisers are out doing a necessary job and a wonderful mitsve. Where does one draw the line between maintaining list privacy and helping worthwhile YIDDISH causes? If everyone gave a little, there would be plenty for all. This type mentality makes money only for the post office and the fundraiser. One needs to be discriminating. Today, major Yiddish organizations are either in a building, or remodeling mode. They must be supported.

Another area of concern for the future of Yiddish is the razor-sharp divide between the khasidik community and mainstream Jews. In this area all of our attempts at outreach for the survival of Yiddish has been met by “Gey gezunterheyt—undzer veg iz der eyntsike veg.”

THE THIRD INTERNATIONAL YIDDISH CLUB CONFERENCE IS COMPLETELY SOLD OUT. Even after adding additional space, the Conference had to stop taking reservations—a full month ahead of its planned cutoff date.

What’s in this anniversary issue is a summary of the last five years and an attempt to project ahead. The entire, burgeoning area of cyberspace has been omitted. Look for a special issue which will be published in the near future.

Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, (415) 349-6946. E-mail address is fishlfishl@aol.com or fishl@well.com
<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Event</th>
<th>Location</th>
<th>Contact Information</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>10:00 A.M.</td>
<td>Yiddish Havurah, North Hollywood, CA</td>
<td>Call 818-984-0276</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>1:00 P.M.</td>
<td>Yiddish Club, 7000 Canal Blvd, New Orleans, LA</td>
<td>Call 504-288-0325</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>5:00 P.M.</td>
<td>Yiddish Culture Soc. of Jerusalem, Jerusalem, Israel</td>
<td>Call 02-712-218</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>7:00 P.M.</td>
<td>A Yiddish Discussion Group, W Hartford, CT</td>
<td>Call 203-236-4571</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>1:30 P.M.</td>
<td>The Yiddish Circle, JCC, La Jolla, CA</td>
<td>Call 619-458-1302</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>10:00 A.M.</td>
<td>Yiddish Folk Players, Berkeley/Richmond Jewish Community Center, Berkeley, CA</td>
<td>Call 510-547-6173</td>
<td></td>
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<tr>
<td>2</td>
<td>7:30 P.M.</td>
<td>Every Sun. Noon, Workmen’s Circle Branch 1100 Shmues-Krayz, District of Columbia</td>
<td>Call 301-464-3992</td>
<td></td>
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<tr>
<td>2</td>
<td>7:30 P.M.</td>
<td>Every Sun. Noon, Yale-New Haven Leyenkraayz, New Haven, CT</td>
<td>Call Sid Resnick 203-288-8206</td>
<td></td>
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<tr>
<td>3</td>
<td>1:00 P.M.</td>
<td>Rancho Bernardo JSC Yiddish Club, Rancho Bernardo, CA</td>
<td>Call 619-674-1123</td>
<td></td>
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<tr>
<td>3</td>
<td>2:30 P.M.</td>
<td>Every Wed., Kadimah Meeting, Elsternwick, Australia</td>
<td>Call 61-3-523-9817</td>
<td></td>
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<tr>
<td>3</td>
<td>1:00 P.M.</td>
<td>Every Wed., Yiddishkeit Rap Group, North Hollywood, CA</td>
<td>Call 818-984-0276</td>
<td></td>
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<tr>
<td>3</td>
<td>10:00 A.M.</td>
<td>Every Wed., Yiddishkayt, Santa Barbara, CA</td>
<td>Call 805-962-0770</td>
<td></td>
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<tr>
<td>3</td>
<td>1:00 P.M.</td>
<td>Every Wed., Kum Shmooz, JCC, Rockville, MD</td>
<td>Call 301-881-0100</td>
<td></td>
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<tr>
<td>4</td>
<td>10:30 A.M.</td>
<td>Every Thurs., Chevra Chai Yiddish Club, Walnut Creek, CA</td>
<td>Call 510-938-7800</td>
<td></td>
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<tr>
<td>4</td>
<td>1:30 P.M.</td>
<td>Every Thurs., Santa Barbara Leyenkraayz, Santa Barbara, CA</td>
<td>Call 805-962-8451</td>
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<tr>
<td>4</td>
<td>11:00 A.M.</td>
<td>Every Thurs., Khayvurah Yiddish Club, Torrance, CA</td>
<td>Call 310-371-9940</td>
<td></td>
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<tr>
<td>4</td>
<td>4:00 P.M.</td>
<td>Every Thurs. (1st &amp; 3rd), Yiddish Club of Baltimore, Baltimore Hebrew College</td>
<td>Call 410-486-1100</td>
<td></td>
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<tr>
<td>5</td>
<td>7:30 P.M.</td>
<td>Every Sat., Yiddish Culture Club of Los Angeles, CA</td>
<td>Call 213-275-8455</td>
<td></td>
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<tr>
<td>5</td>
<td>7:30 P.M.</td>
<td>Every Sun., DC JCC Leyenkraayz, Washington DC</td>
<td>Call 301-587-6861</td>
<td></td>
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<tr>
<td>6</td>
<td>10:00 A.M.</td>
<td>Tues. (2nd), Soc. for the Preservation of Yiddish, Solotem, Encinitas, CA</td>
<td>Call 619-436-0654</td>
<td></td>
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<tr>
<td>6</td>
<td>1:00 P.M.</td>
<td>Tues. (2nd &amp; 4th), About Yiddish, JCC of Metro, Detroit, MI</td>
<td>Call 313-967-4030</td>
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<tr>
<td>7</td>
<td>7:30 P.M.</td>
<td>Wed. (2nd, 3rd, 4th), Under Shprakh, Columbus, OH</td>
<td>Call 614-231-2244</td>
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<tr>
<td>7</td>
<td>7:30 P.M.</td>
<td>Wed. (2nd), Mamaloshin Mayvonim Buffalo, NY</td>
<td>Call 716-834-7075</td>
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<tr>
<td>8</td>
<td>1:00 P.M.</td>
<td>Sun (2nd), Svice Leyenkraayz, Albert Schultz JCC, Palo Alto, CA</td>
<td>Call 510-886-1888</td>
<td></td>
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<tr>
<td>9</td>
<td>1:30 P.M.</td>
<td>Sun (2nd), Milwaukee JCC Yiddish Club, Milwaukee, WI</td>
<td>Call 414-355-1938</td>
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<tr>
<td>10</td>
<td>10:00 A.M.</td>
<td>Sun (2nd), Minneapolis, MN, JCC Yiddish Vinkl</td>
<td>Call 612-377-5456</td>
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<tr>
<td>11</td>
<td>2:30 P.M.</td>
<td>Every Sun. (2nd &amp; 4th), Tokyo Yiddish Club, JCC of Tokyo, Japan</td>
<td>Call 03-3400-2559</td>
<td></td>
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<tr>
<td>12</td>
<td>2:00 P.M.</td>
<td>Sun (2nd), Seattle Yiddish Group, Seattle, WA</td>
<td>Call 206-788-4535</td>
<td></td>
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<tr>
<td>13</td>
<td>1:30 P.M.</td>
<td>Mon. (3rd), Circle of Yiddish Clubs, Sore JCC, Plantation, FL</td>
<td>Call 305-792-6700</td>
<td></td>
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<tr>
<td>14</td>
<td>1:30 P.M.</td>
<td>Wed. (3rd), Peninsula JCC Yiddish Club, Belmont, CA</td>
<td>Call 415-349-6946</td>
<td></td>
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<tr>
<td>15</td>
<td>10:00 A.M.</td>
<td>Sun (3rd), In a Mazdliker Sho, JCC NVA, Fairfax, VA</td>
<td>Call 703-323-0880</td>
<td></td>
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<tr>
<td>16</td>
<td>5:00 P.M.</td>
<td>Sun. (Last Sun. of each month), Manhattan Leyenkraayz, Call 212-874-4765</td>
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<tr>
<td>17</td>
<td>1:30 P.M.</td>
<td>Every Sun., The Boston KLEZTET in concert, Newton, MA</td>
<td>Call 617-965-6839</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>7:30 P.M.</td>
<td>Mon., Houston Yiddish Vinkl, Houston, TX</td>
<td>Call 713-660-0309</td>
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<tr>
<td>19</td>
<td>10:00 A.M.</td>
<td>Tues, Yale-New Haven Leyenkraayz, New Haven, CT</td>
<td>Call 407-684-8686</td>
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<tr>
<td>20</td>
<td>1:30 P.M.</td>
<td>Every Tues., Monday, Yale-New Haven Leyenkraayz, New Haven, CT</td>
<td>Call 203-288-8206</td>
<td></td>
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<tr>
<td>21</td>
<td>1:30 P.M.</td>
<td>Anna Norich, “Family Singer in Yiddish Literature”, Miami YIVO, Miami Beach, FL</td>
<td>Call 305-931-1622</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>8:00 P.M.</td>
<td>Prof. Dov Noy, Time and Space in Yiddish Folklore, Stanford University Palo Alto, CA</td>
<td>Call 415-725-2789</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>4:00 P.M.</td>
<td>Prof. Dov Noy, How Does Yiddish Poetry Become Folklore?, (In Yiddish) Stanford Univ, Palo Alto, CA</td>
<td>Call 415-725-2789</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>6:00 P.M.</td>
<td>Prof. Selma Sage, “Great Jewish Play”, Toronto, Call 416-787-0526</td>
<td></td>
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<tr>
<td>25</td>
<td>8:00 P.M.</td>
<td>Prof. Itche Goldberg, “How American Yiddish Literature Influences Jewish Life in the USA”, Miami Beach, FL</td>
<td>Call 305-931-1622</td>
<td></td>
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<tr>
<td>26</td>
<td>3:00 P.M.</td>
<td>Maurice Singer &amp; Sheldon Chandler, Yiddish Folk and Art Songs, Rockville, MD</td>
<td>Call 301-881-0100</td>
<td></td>
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<tr>
<td>27</td>
<td>10:30 A.M.</td>
<td>Roberta Gambaro, “The Multifacets of I. Manger’s Heritage”, Miami YIVO, Miami Beach, FL</td>
<td>Call 305-931-1622</td>
<td></td>
</tr>
</tbody>
</table>
Bist Mir Gekumen Tsu Kholem

Hartzenu,
Bist mir gekumen tsu kholem.
A gildernem kostium hostu getrogn,
Zibn fus hoykh bistu geven;
Kh’hober dikh nit derygykht,
bloyz gezon.

Tsvishn undz zaynen gevaksn
dike shtolene vent
mit a farmakhter tir;
Host tsu mir oysgeshkret di hent,
Ikh—mayne tsu dir.

Mayn mishpokhe iz gekumen umgerikht,
Nokh dir—a fremde froy;
Kh’hober zikh gerisn tsu dir umetum
mit koyles dervorgene, shtum.

Du host mikh gepruvt derygon,
prubirt mir epis zogn;
Mir hobs eyns s’andere gerufn,
gezukht,
Undzere geshrayen zaynen geblibn
fartsukt.

Ziskayt—s’iz geven bloyz a kholem,
an oysgetrakhter, mitlnakhtiker goylem,
Itst iz alts likhtik, normal,
Di vor iz nikhter bikhlal.

36 Yor

Vi a blum vos blit eyn mol in 36 yor,
Vi a foygl vos flit yedn tsveytn dor,
Vi a komatozer vos vekt zikh tsu der vor,
Vi a shteyn farvandlt in a meteor
Veln mir
flien,
lebn,
un blien.

Mit alts vos mir farmogn,
Veln mir zikh libn bizl togn,
Zikh bashitn mit magische geviksn.
In undzer Yidishn Brigadoon
Veln mir bashterenen di zun
Un bazunen di nakht.
Di L”V (Lamed-Vov) tsadikim veln undz bashitsn
Un shteyn af der vakh.

Erd Tsiternish

Saysmologishe profesorn
un tsuflus-opflus studentn
konen nit mestn undzer libe
mit visnshaft instrumentn.

Mir shafn vibratsie, palpitatsie,
fluktuatsie, un tremulatsie!
Undzer perzenlekhner erd-glitsh
iz a neshome-harts-boser-vedom gemish.

Bist mayn shoklung un tsiterung,
mayn heyb un fal,
mayn lebns kval,
mayn libes-onfal.

Mir deyfikn mit spazmotishn,
erotishn zig--zag zigzog.
In undzer privatn kosmos
dervartn mir dem onzog
az undzere kholoymes,
undzer veltroym,
vern farvirklekht
in undzer troym.

Der tayve-magnet vet undz tsien
tsu undzer shtraln-shpayz,
undzer oriol krayz.

Di droysndike velt
dreyt zikh un reytst zikh.
Undz felt zi nit.
Mir geyen trot nokh trot,
shtot nokh shtot,
farshikert vi Lot
fun libes gebot.

*************** ** **

These poems were written by Troim Katz Handler. They are part of the 141 completed thus far from her book in progress, “Simkhe”, meaning celebration. It is the story in Yiddish poetry of two telephone lovers who met 36 years before, but never meet again.

She is the daughter of Menke Katz, the noted English-Yiddish poet, and sister of Dr. Dovid Katz, Director of the Yiddish Institute of Oxford. Troim is a retired English teacher, and currently teaches and performs for Elderhostels and organizations with her husband Fayvl.
Sholom Aleichem—Little Known Facts

Louis Fridhandler

Sholom Aleykhem came to the United States twice, to New York City. Both were unhappy experiences. He left Kiev in disgust shortly after the 1905 Kiev pogrom giving up hope of living peacefully as a Jew in Russia.

He "escaped" in December 1905. Leaving Russia meant separating from royalties from Russian publishing houses. All over Europe, he had to earn enough money to cross the Atlantic. He reached New York in October, 1906, but returned to Europe in June, 1907.

Here is the fascinating NY Times interview of Sholom Aleykhem (with original spelling) conducted shortly after his arrival in New York.


Solomon Rabinowitz, whose twenty-odd volumes of plays, novels, poems and sketches are considered by the Ghetto to rival the best work of Mark Twain, earning for him the title among English-speaking peoples "The Jewish Mark Twain" and in Russia "The Russian Gogol," looked out of an upper window of his brother's home at 711 Jackson Avenue, at a military policeman sheltering himself beneath the overhang of a side door. His glance was carefree. The sight of the policeman did not make him shudder.

"In Kief," he said to his brother, "The sight of such a one loitering in the neighborhood would have caused us to inquire anxiously what 'patriotic' act was to be done next."

He says, however, that in spite of what he saw in Russia, he is no revolutionist. He bears a slight resemblance in features to the Mark Twain of the pilot-house period. In dress, however, he is aesthetic, the outward symbols of his inward state being a velvet waistcoat and a black necktie of loose outline, the kind seen oftener in Bohemia.

With his wife and one of his six children, "Sholem Aleikhim" (Peace be with you), as he signs himself, arrived on the St. Louis on Saturday. At least two of his plays, a comedy and a tragedy, he says, will be produced by Jacob Adler here and in London. His book of sketches, "Little Souls," has recently been translated into English.

Although he is familiar with most of the Continental languages, Sholem Aleikhim speaks no English. His lectures and readings from his works will therefore be delivered in Yiddish to the Yiddish audiences.

Through his brother yesterday the Yiddish writer described to a Times reporter some of his experiences in the Kief massacre.

"The whole population," said he, "was celebrating the granting of a Constitution by the Czar. Students, citizens, soldiers and police were celebrating together near the university when of a sudden it seemed as though some signal had been given. At once the soldiers and police began to fire on the people and the Black Hundred bands began to operate."

"At first the people could not understand and thought it some measure taken against the party of revolution. When those in the crowds who escaped reached their homes they found there at the door the man who would correspond to the janitor of a flat-house here. He was armed. These men are known as dvorniks and exercise some police powers. In many cases they rushed upon families at their own doors." "In the midst of the disorder at one end of the town I returned to my apartment in what would be an apartment house here. Everything was peaceful in the neighborhood, so, thinking that the affair was merely a mistake, such as occurred at the coronation of Nicholas II, I sat down with my family to luncheon. In the course of the meal I heard some shots. Looking through the window, I saw a procession of some 300 school children, Jews and Christians alike, who, unconscious of any trouble, had been marching through the street. They had been fired upon by Cossacks, after which the gangs seized them to trample them under foot. At the same time the dvornik of my building, who was friendly to me, appeared in my rooms. He told me to flee at once, as I was one of the Jews who had been marked for slaughter."

"I rushed into the street and found there a closed carriage into which I put my family. As there was no room for me, I followed on foot. The driver, who was a Jew, drove through streets in which Jews were being put to death."
"Whenever we came to a party amusing itself with putting a Jew to torture and death, the Jewish driver would pick up his horses.

"Death to the Jews! Death to all Jews!" he would shout, and the carriage would hurry through the mass.

"They didn't take me for a Jew, so I followed safely. At last we reached a hotel owned by the Grand Duke Mustchersky. Here we sought safety. On the first floor above some shops we gathered to find 300 people, mostly Jews. I at once collected as much money as each man could spare which we gave to the waiters and employees of the hotel. For this sum they agreed to place outside holy ikons which asserted to the crowd that only Christians were in the hotel. They also telephoned to the Duke for protection. In accordance with the terms of his answer we were searched and all weapons taken from us. Then we were told to lie on the floor. After a long interval the Duke posted 2 soldiers at the door who made no effort later to prevent the ransacking of the stores below and the destruction of everything perishable in them.

"When the center of the disorders outside reached our neighborhood I sent my wife and children into a cellar while I remained above at a window through which I soon saw a procession. It was now daylight so that I was able to see clearly that in the procession were the chief of police with his men with ikons and a picture of the Czar. As soon as the head of the procession passed those who came after killed every Jew whether on foot or in a carriage. In one case I saw a Jew lying on the ground who had been struck down by one of the roughs. A police officer passed. Seeing the prostrate man he crushed in his skull with his foot. Then I fled to the cellar. Here we remained for three nights and two days until the massacres were stopped by the Duke Hiden who had been a schoolmate of the Czar, and who telegraphed an account of what had occurred to the Czar and Count Witte.

"When order was restored I gathered as many accounts of what had occurred in different portions of Russia on that day. This took some weeks after which I traveled in England, France, Germany, Rumania and Switzerland lecturing to the Jews on the state of their race in Russia. At the same time I gained valuable information as to Jewish conditions in the European countries.

"[My] favorites among writers of English," Sholom Aleikhim says, "Are Shakespeare, Byron, Kipling, Mark Twain, the greatest of whom was Mark Twain." He admires most Mark Twain's "Sketches" which has been translated into Yiddish. Of his own works the Jewish writer considered his novel, "The Musician," a love story which has been translated into Russian, Polish and German as the most successful. [end of interview]

What a troubled life, and still Sholem Aleykhem was so creative.

************

At a Sholom Aleichem yortsayt at Bel Kaufman's home in New York Lou Jacobi, the well-known actor, read Dr. Fridhandler's English translation of a Yiddish Sholom Aleichem story "Sweets for Purim," then recently published in Moment magazine.

Translations published.

Special studies:
Yiddish Clubs in the United States

There are 285 Yiddish "clubs" listed with various titles such as vinkl, shmoozkrayz, shraybkrayz, etc., and each is unique. A projection shows that the actual number is under 350. Size-wise, groups range from 6 to "600". The following are several groups. In a single column one can only give a brief overview. No attempt is made to include all or try to rate them. Please forgive any omissions.

No single type of location overwhelmingly dominates the type of meeting place. JCCs are popular as well as club houses in condominiums and retirement areas. Some meet in Temples and synagogues as well as in private homes. Several colleges have Yiddish clubs and an interesting variation is a "Yiddish tish"—meeting during lunch.

For an unusual title, it is hard to beat S.P.Y. (Society for the Preservation of Yiddish). "Friends of Yiddish" seems to foster vigorous groups as found in Toronto and New York. By far the largest concentration is in the Southeast Florida area covered by Sunny Landsman's Circle of Yiddish Clubs. Many are seasonal and not easy to track.

Undoubtedly the most significant group on the West Coast is Lilke Meisner's Los Angeles Yiddish Culture Club. It has been meeting weekly for seventy years and has an excellent program schedule—visitors are welcome.

Unique among the groups is Yugntruf which caters especially to the "younger group". It is centered in New York and its level of Yiddish is among the highest of any group.

The major national fraternal organization with Yiddish clubs is the Arbeter-Ring which has Yiddish speaking Branches. Hadassah Yiddish study groups also fall in this category. While B'nai B'rith does have Yiddish speaking lodges in Australia and England, this organization proved to be the most disappointing.

Most clubs periodically run or sponsor special programs. These are listed in Der Kalendar. Most groups welcome out-of-town guests, and one should be on the lookout for them when traveling. Contacts for specific groups are available from der bay by sending a request with a SASE—there is no charge for contributors.

Klezmer Groups in the U.S.

Klezmer troupes, orchestras, ensembles, and bands, are all grouped under the title of Klezmer "groups". There are 140 listed and the projection is under 175. California has the largest number with 35. The groups are found in 34 states, including Texas and Hawaii.

A problem arose in what constitutes a new group. Many musicians play with several groups. One group names the band after the person who gets the gig. They claim to have five different bands, but use the same players.

KlezKamp stands out as the major annual event that has fostered this movement and convenes the largest number of Klezmer musicians. Henry Sapoznik has been its driving force.

Creative naming of the groups is widespread. Sixty have the prefix "Klez" in their name. Here are several catchy names; Boychiks, Casco Bay Tummlers, Chutzpah, Hatsegana, Honorable Mentshn, Katz and Jammers, Lebedik, Machaya, Oomph, Shtikele, and Yiddishe Cup.

Traditionally the clarinet has been the key instrument; however, several bands function well without one. Having a vocalist and producing cassettes and CDs are characteristic of the more successful ones.

Most of the groups are comprised of hobbyists, for there aren't sufficient gigs for a livelihood. Others are full-time musicians who earn their living playing popular music.

A small group of musicians have found an excellent markst overseas—especially The Netherlands and Germany.

The significance of this increased interest in Klezmer is that most of the players are young musicians. In many cases this has fostered an interest in the language and culture. That is why this area is so important.

One of the best sources for cassettes and CDs is the Workmen's Circle Book Center in New York City. Their free catalog can be had by calling toll-free 1-800-922-2558 xt 285.

Requests have come in for gigs in quite unexpected places like Arkansas and Nebraska. Likewise announcements and reviews of CDs and cassettes have been published regularly. Send a copy with supporting promo material.
Yiddish teachers posed an unusual problem in trying to define whom would be listed. Should it be limited to those who are now teaching? Then there is the matter of certification. There is no central board of approval. How much formal training should be required? It was decided to list a Yiddish teacher as anyone who has ever formally taught a Yiddish class.

There are 365 Yiddish teachers listed in the U.S. with the largest concentration in New York, as expected. California is second. There are 38 states with at least one teacher. Projecting the actual number based on decreasing frequency of newly located teachers leaves a number approximately 450.

Many of the teachers are not actively teaching now. Some of them would be willing if someone would put together a class. Likewise many are native speakers and foreign born. Yiddish clubs are headed by Yiddish teachers in 51 instances. Some even have more than a single group.

When it comes to the use of computers, the number is unknown; however, 53 are online. Obviously a larger number are computer literate and this is encouraging. More and more are going online. Being able to access Mendele online has been a very strong factor in their acquiring computer skills.

As for Yiddish teachers at colleges, there are 69 people listed. Most are presently not teaching Yiddish. Tracking Yiddish courses is very time-consuming, for it changes each semester and courses often are dropped for insufficient enrollment. California has 12 teachers located in 9 colleges, and New York has an equal number in 8 colleges. A total of 19 states have staff who are teaching Yiddish or have taught it in the past.

Teaching any language is a skill which requires training. While most current teachers have not had formal training, it will become increasingly critical as the current majority of native-born Yiddish speakers diminishes. This requires not only textbooks, but aural/oral teaching materials.

A major concern is the role for transcription (transliteration) for those who don’t know the Hebrew alphabet, and do not wish to learn it.
An Idea From Manya Bertram

While der kalendar is needed monthly, the rest of the issue is timeless. Why not encourage those, who do not save the journal, to pack them off to Jewish Centers, Jewish Retirement Homes, etc. to be enjoyed by people who may not receive them? If there is such a program, or if you know of worthy recipients please let me know. E-mail 75304.247@Compuserve.com

For someone who was in kindergarten over 75 years ago in Pueblo, CO, speaking mostly Yiddish (my granddaughter found my first grade report card showing all “A’s except for Phonetics and English in which I failed) and who later became a very busy attorney in Los Angeles with little opportunity to speak Yiddish, I cannot describe the pleasure I receive from returning to Yiddish, albeit transliterated, and sharing it with friends. I loved Mendele too until I was inundated with e-mail that I had no time to read it—let alone decide where and how to keep some of it. Can one subscribe to Mendele on a limited basis? May you continue to spread joy through der bay.

Dr. Louis Fridhandler—1996 Feature Writer

Each year der bay has featured a monthly column. Dr. Gella Fishman and Prof. Eli Katz previously honored us. Starting this month Dr. Louis Fridhandler’s column will be “Sholom Aleichem—Little Known Facts.” This year marks the 80th yortsayt of Sholom Aleichem and this series will be a fitting tribute.

Dr. Fridhandler was born in Kishinev and his family moved to Montreal, Canada where he received his education and Ph.D. in biochemistry from McGill University. He started in Shrewsbury, MA, then Pales Verdes, CA; Irvine, CA; and recently Walnut Creek, CA.

He has been a Yiddish teacher, lecturer and quite a prolific writer on Mendele online. His articles in der bay include:

“The Young Shtifer: Sholem-Aleykhem”
“Warm Invitation from Sholem-Aleykhem”
“When Sholem-Aleykhem Defied the Censor”
“Sholem-Aleykhem’s Wry Aphorisms”
“Sholem-Aleykhem’s ‘Zhargon’ Passion”

These appeared under the heading, “Finest of Fridhandler on Mendele.”
Send all correspondence and contributions to the editor's home—It will reach him faster.

Your editor has officially become a zamler for the wonderful National Yiddish Book Center. Its mission of only saving Yiddish books has been greatly expanded to cover wonderful educational programs. It deserves our support, but please publish the Pakn Treger more often.

With the Third International Yiddish Club Conference in Miami, next month booked solid, Fishl and Sally are glad they got reservation in early. They look forward to renewing friendships made in Toronto and at the U of MD. Attending this Conference results in our broadening contacts with others interested in furthering Yiddish activities.

Mail doubled last year, both post office and online. This is a time-consuming job, especially answering requests. Sending a SASE really speeds up the process—at least the SA. :-)~

Our special FIFTH ANNIVERSARY issue last month was 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, 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 fishlfishl@aol.com Make checks for der bay's support payable to (PJCC), Peninsula JCC and send it and all mail to the editor.

Together with some friends we have started an "Association for the Furthering of Yiddish Culture". Our activities include archive work, lectures, and concerts. We will also publish a quarterly with articles on Yiddish cultural items, news from the Yiddish world, reviews of books and CDs as well as listings of coming events. Each issue will contain one or more items in Yiddish (original, transliteration and German translation. The first issue will contain articles on Peretz and on Yiddish as a second language.

The number of members is slowly, but steadily increasing. As we are moving soon, I will give you my new address in due time, so that people interested in our association could contact me.

The Fifth International Festival of Yiddish Songs and Klezmer Music in Fuerth will be held from March 3-10, 1996. Detailed information as well as tickets can be ordered from Kulturreferat, Wasserstrasse 4, D-90744 Fuerth, Germany. Here are just a few events planned for this important festival:

March 6: Zahava Seewald (Bruxelles); Jalda Rebling (Berlin)
March 9: Kapelye (New York)
March 10 Di Musikantn (Bruxelles); Anne Goldkorn (Munich);
Yiddish Jam Session with all the willing and available participants plus guests!
internationaler kalendar

Feb
3 Sat., 7:30 P.M., Klezmerfest, Ellis Island, Klezmer Band & California Klezmer, Oakland, CA, Call 510-525-6799
4 Sun., 1:30 P.M., San Francisco Jewish Folk Chorus, Sing-A-Long, San Francisco, CA Call 415-239-6785 or 510-533-3903
5 Mon., 7:00 P.M., Temple Sinai Yiddish Literature Study Group, Palmyra, NJ, Call 609-829-9415
6 Tues., 7:00 P.M., Jack “Yankl” Falk and Friends, Oregon State University Winter Music Festival, Corvallis, OR, Call 503-737-5592
7 Weds., 10:30 A.M., Des Moines Yiddish Club, Des Moines, IA, Call 515-255-5433 (NEW)
7 Wed., 1:30 P.M., Dr. Heszel Klepfisz, “The Achievements and Illusions of the Past Ashkenazic Thousand Years”, Miami YIVO, Miami Beach, FL, Call 305-931-1622
10 Sat., 10:00 P.M., “Yankl” Falk and Friends, Mittleman JCC, “Undzer Nigndl: Music of Jewish Poland 1919-39, Portland, OR, Call 503-244-0111
10 Sat., 8:00 P.M., Gilbert & Sullivan Yiddish Light Opera Co., Der Yiddisher Mikado, Clearwater, FL, Call 813-796-3075
11 Sun., 12:30 P.M., Yiddische Klezmer Band, Mandel JCC, Tu B'Shevat Program, Beachwood, OH, Call 216-831-0700
11 Sun., Zalman Mlotek, “The World of Yiddish Art and Folk Song”, Hebrew College, Brookline, MA, Call 617-278-4958
11 Sun., 8:00 P.M., Gilbert & Sullivan Yiddish Light Opera Co., Der Yiddisher Mikado, West Palm Beach, FL, Call 407-689-7700
11 Sun., 2:00 P.M., Friends of Yiddish, Life in Poland before WWII as Described by Jewish Teenagers, NYC, Call 212-595-8761
14 Wed., 2:00 P.M., San Francisco Jewish Folk Chorus, S.F. JCC & Presidio, Community Sing-A-Long, San Francisco, CA Call 415-239-6785
14 Wed., 1:30 P.M., Dr. Eugene Orenstein, “Dr. Jacob Shatzki: 40th Commemoration”, Miami YIVO, Miami Beach, FL, Call 305-931-1622
14 Wed., 7:30 P.M., Gilbert & Sullivan Yiddish Light Opera Co., Der Yiddisher Mikado, North Miami, FL, Call 305-935-0666
15 Thurs., 7:30 P.M., Gilbert & Sullivan Yiddish Light Opera Co., Der Yiddisher Mikado, Sarasota, FL, Call 813-378-5568
15, 22, 29 Thurs., Free Lecture Series, Workmen’s Circle Cultural Foundation, Sunrise, FL, Call 305-733-3790
16 Fri., 8:00 P.M., Gilbert & Sullivan Yiddish Light Opera Co., Der Yiddisher Mikado, Coconut Creek, FL, Call 305-978-8662
17 Sat., 2:00 P.M., Gilbert & Sullivan Yiddish Light Opera Co., Der Yiddisher Mikado, West Coconut Creek, FL, Call 305-978-8662
18 Sun., 2:00 P.M., Gilbert & Sullivan Yiddish Light Opera Co., Der Yiddisher Mikado, Delray, FL, Call 407-498-3536
20 Tues, All Day Seminar, Workmen’s Circle Cultural Fndn., Tamarac, FL, Call 305-733-3790
25 Sun, Noon, Joseph Mlotek & Shoshona Ron Miami YIVO Annual Banquet, Miami, FL, Call 305-532-5206
28 Wed., 3:00 P.M., Dr. Israel Kugler, Lipinsky Institute, Workmen’s Circle and the Jewish Labor Movement, San Diego CA, Call 619-594-6551

Some Groups Meeting Regularly
1 Every Thurs., 10:30 A.M., Chevra Chai Yiddish Club, Walnut Creek, CA, Call 510-938-7800
1 Every Thurs., Noon, Santa Barbara Leyenkrayz, Santa Barbara, CA Call 805-962-8451
1 Every Thurs., 11:00 A.M., Khavurah Yiddish Club, Temple Menorah, Torrance, CA Call 310-371-9940
1 Thurs. (1st & 3rd) 2:30 P.M., Ohr Kodesh, Chevy Chase, MD, Call 301-649-3509
1 Thurs. (1st & 3rd), Yiddish Club of Baltimore, Baltimore Hebrew College, Call 410-486-1100
2 Fri. (1st & 3rd) 1:00 P.M., Friday Yiddish Program, JCC of Greater Washington, Rockville, MD, Call 301-881-0100
3 Every Sat., 7:30 P.M. Yiddish Culture Club of Los Angeles, 8339 W. 3rd St A Los Angeles, CA Call 213-275-8455
4 Every Sun., 2:30 P.M., DC JCC Leyenkrayz, Washington DC, Call 301-587-6861
5 Every Mon., 10:00 A.M., Yiddish Havurah, North Hollywood, CA, Call 818-984-0276
5 Every Mon., 1:00 P.M., Yiddish Tish, U of MD, College Park, MD, Call 202-362-9554
5 Every Mon., 1:00 P.M., Yiddish Club, 7000 Canal Blvd, New Orleans, LA Call 504-288-0325
5 Every Mon., 5:00 P.M. Yiddish Culture Soc. of Jerusalem, 10 Rechov Sholom Aleichem, Jerusalem, Israel, Call 02-712-218
5 Every Mon., 10:00 A.M., Yiddish Folk Players, B/JRCC, Berkeley, CA, Call 510-547-6173
5 Every Mon., 1:30 P.M., Lomir Ale Zingen, Workmen’s Circle, Los Angeles, Call 310-552-2007
5 Every Mon. 5:30-7:30 P.M., Jewish People’s Philharmonic Chorus, McBurney Y, 23rd St. W of Seventh Ave., 2nd Floor, Call 212-619-4099
6 Every Tues, Noon, W. C. Branch 1100 Shmues-Krayz, District of Columbia, Call 301-464-3992
A Young Boy’s Prayer

Look at me, I stand before You;
I have no shirt, no shoes.
I’m only a young boy, only a child;
Look at me, or are You blind?

Talk to me, answer me;
To whom shall I call, if not to You?
On my knees I come to You;
Talk to me, or are You dumb?

Hear my prayer, hear my voice;
I’m a person, not only a number.
Only praise have I always had for You;
Hear my prayer, or are You deaf?

Save me from the Nazi ovens;
If I die, my beliefs also die.
I have no water, no bread;
Save me, or are You also dead?

A Yings Gebet

Kuk oyf mir, far dir shtey ikh;
Kh’hob nit keyn hemd, nit keyn shikh.
Kh’bin nor a yingl, nor a kind;
Kuk oyf mir, oder bistu blind?

Red tsu mir, entfer mir;
Tsu vemen zolikh rufn oyb nit tsu Dir?
Oyf mayne knien tsu dir ikh kum;
Red tsu mir, oder bistu shtum?

Her mayn gebet, her mayn kol;
ikh bin a perzon, nit nor a tsol.
Far Dir hob ikh shtendik gehat nor loyb;
Her mayn gebet, oder bistu toyb?

Rateve mikh fun di Nazi oyns;
Oyb ikh shtarb, shtarbn oykh mayne gloybn.
Kh’hob nit keyn vaser, nit keyn broyt;
Rateve mikh, oder bist Du oykh toyt?
Sholem Aleichem the Movie Script Writer:
Just think what movies we might have seen!
By Louis Fridhandler

After Sholem Aleichem suffered an attack of tuberculosis in 1908, he spent winters in Nervi, Italy (a sanatorium), the rest of the year in Switzerland and Germany. As time passed, he began longing to see his old home, Russia, despite the fact that he had left Russia in disgust after the Kiev pogrom of 1905. While he was away, Russia’s economic and social conditions had improved temporarily. Jews, too, were better off. When he recovered some strength, a tour of Russia was arranged in 1914. Beginning in April, he gave public readings there to great acclaim. The money rolled in, but expenses took most of it, and the impresarios took advantage of Sholem Aleichem’s open and trusting nature. He made little money.

However, his huge success drew entrepreneurs. A Warsaw paper noted that two weeks after Sholem Aleichem pieces appeared, their circulation jumped by 30,000. They offered him 4,000 rubles a year for weekly contributions plus 5 percent of their profit: large sums then. Others approached him with various projects such as gramophone records of his monologues, and movies of his work.

A movie producer who had just returned from America proposed a fabulous plan: to make movies of his novels, stories and even the monologues. The financial terms under discussion were generous for that time. For writing scenarios Sholem Aleichem would be paid 1,000 rubles a month with 20 percent of the profits on top of that. En route during his tour he wrote to his daughter Ernestina and son-in-law, I.D. Berkowitzy this light-hearted way:

".... The plans are so tremendous that it can turn one’s head. After, all Pathé [a French film producer, internationally dominant then] also began in a small way. Now he has 40 million. Twenty percent is 8 million! I buy a piano for Tamara [granddaughter]; a colossal doll for Bella [now Bel Kaufman, grand-daughter]; for Tisi [daughter] a villa; for Lyala [daughter], a doctor’s office for husband Mikhail plus a few shares in Wertheim and Co. [large department store in Berlin]; an automobile for Misha [son]; dowries of 250,000 each for Emma and Marusi [daugh-
ters]; a gold chess board for Numa [younger son]; for Berkowitz a news-paper and publishing house; for mama a proper hat; and for me, writing equipment." [See Undzere Rishoynim, by Berkowitz, Vol. 5, p. 115.]

The striking visual imagination of the master is readily apparent. Scenes leap from page to the mind’s eye. He must have found writing scenarios very much his cup of tea. In Baym Kenig Akhashveres the boy narrator must sit at the Purim feast, not with his playmates, but with his Reb Itsi, his tutor. Or as the boy calls him, his governness, his Angel of Death. When Reb Itsi yanks his kerchief from his vest pocket, bits of tobacco fly all over, and into the boy’s soup. Or this: Tevye stops to pray in the woods [Dos Groyse Gevins], heart heavy, no food to bring home. It’s time for minkhe and he wants to stand for shimenesre in silence, but his horse bolts. His search for relief from gloomy thoughts in silent, fervent prayer is abruptly suspended. Holding on to the reins for dear life, Tevye yells prayers, not standing, as is proper, but running. Only in movies could that be rendered, impossible on a stage. Further, language was no barrier in silent movies. Chaplin, for example, was immediately understood everywhere.

Sholem Aleichem seems to have perceived in Chaplin a human touch analogous to his own. This was during Chaplin’s early knockabout slapstick period. An anecdote related by a young admirer has Sholem Aleichem defending Chaplin against the kind of condescending pedantry adopted by self-important critics of the day. [Der Tog, New York, Apr. 2, 1939. See also allusions to attending Chaplin movies in Dos Sholem-Aleykhem Bukh, p. 360; and Motl Peysi dem Khazns, Tsveyter Tayl, chapter XVI.]

Some letters by Sholem Aleichem add important details about film plans. On Dec. 19, 1913 [New Style], Sholem Aleichem wrote from Lausanne to a Mr. Vorkl, apparently a go-between. It was a progress report about his scenarios. "....The first [of two] is entitled ‘Tevye.’ It goes without saying that I include only the first of the Tevye stories, ‘Dos Groyse Gevins.’ However, it is rich in new, quite new, very comical scenes [50 scenes]. And there are also fantastic scenes of which there is no trace..."
in my original yarn. Everything is cinematically organized. You and the whole world will enjoy. The second is entitled: 'Khaye, Tevye's Daughter.' This also contains many new imaginative scenes and settings. The first scenario is mainly in a humorous vein, the second touches the deepest of feelings. Let your 'German' [presumably the financier] choose one. Maybe both? Does your 'German' understand that he is buying things that have a ready-made public, many tens, hundreds of thousands of devotees among you and in America? I'm still awaiting your answer to earlier letters. Perhaps you will send an accounting of these matters by telegram. Naturally, if we get to do business, you will also make money. You are not obligated to work for me for nothing. Time is money [Hebrew characters, taym iz moni], says Yankl ganef in Ameritshke. .... Write, write, and don't sleep through the slikhes [prayers for forgiveness]! Your Sholem Aleichem."

On the same day he wrote: "How can a Jew be such an optimist as to believe that permission might be granted to film my 'Shpas' [Der Blutiker Shpas, The Bloody Jest, depicting the gratuitous hatred and cruelty toward Jews by Russian officialdom]? Haven't you heard that they will not even allow mounting of my 'Kongres Bilder' [Sholem Aleichem's impressions of the 1907 Zionist Congress]?

On Dec. 21, 1913, he wrote Vorkl about scripting scenarios of Motl Peysi dem Khazns, Der Farkishefter Shnayder, and Stempenyu. Eight months later the outbreak of World War I destroyed all such plans. Sholem Aleichem died May 13, 1916, before such promising seeds could be sown in the new, cinematically fertile American ground.

History of Mendele Online
by Noyekh Miller

Mendele began in May 1991. The original idea was to attract what was expected to be a small number of readers, people with a background in linguistics (especially Yiddish) and others with a strong interest in Yiddish literature. As such it was intended to supplement Dave Sherman's older "mail.yiddish".

The list began with 22 subscribers and was sent out as ordinary e-mail. That worked perfectly well as long as the mailing list was small but things got out of hand as the list kept growing. Fortunately, Victor Bers was able to arrange for Mendele to use Yale's computer, thus giving us access to the software necessary for maintaining a large list.

And large it got. After three years Mendele had grown to about 500 subscribers. Today it's over 930 and is sent out to 27 countries.

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* Total # of users subscribed to the list: 937
Oystsugn fun Briv in der Redaktsye

Classic Yiddish Fiction: Abramovitsh, Sholom Aleichem, and Peretz is the title of my new book. It is a scholarly overview of the three major writers in our great literary tradition. Photos, maps by Martin Gilbert, and chronologies of the authors' lives are included to orient general readers and students. SUNY Press is the publisher, (800-666-2211), paperback $19.95

Prof. Ken Frieden, Syracuse, NY

The Charlotte Yiddish Institute at the Wildacres Retreat, Little Switzerland, North Carolina will be celebrating its 18th season from August 15th-18th, 1996. Those interested in being placed on the Yiddish Institute's mailing list please send name and address to: Coordinator, Charlotte Yiddish Institute/JCC 5007 Providence Road, Charlotte, NC 28226.

Baila Pransky, Charlotte, NC

I am always looking for new material for my Yiddish clubs at Kings Point and the Daniel Cantor Senior Center. It's unbelievable the joy that Yiddish brings to all who come to hear it. I recently read “Shney vays un di zibn kirtse menshtsklekh”, and they enjoyed it. Would you please send “Poems by Walter Artzt”? Is Yiddish available via computer?

Cookie Blattman, Tamarac, FL

Enclosed is our schedule for Florida. When we return, we'll move along to Der Yiddisher Pinafore in Cherry Hill March 17. We are in the process of negotiating engagement for the Spiro Institute in London, England scheduled for August 10, 11 and August 17, 18 of 1996. In the Fall of '96 we will be performing Di Yam Gazlonim (Pirates of Penzance).

Dr. Robert Tartell, West Hempstead, NY

Our Kehilla Community Synagogue each year has a Klezmerfest to raise funds for the homeless families and agencies helping the homeless. This year the Ellis Island Klezmer Band and California Klezmer Band are performing. Also Eric Bendix and Eric Reina will teach Klezmer dancing. Will you please list the event in your calendar.

Roberta Maisel, Berkeley, CA

The NCJW Conference, “Di Froyen, Women and Yiddish’, was amazingly good. A composer came up after my sessions and said she would like to set some of my poems to music. The project is already underway. Please note that my topic at the Miami Conference should read “Terms of Love, Sex, and Endearment in Yiddish”, and not “In Yiddish Literature”.

Troim Katz-Handler, Cranbury, NJ

Here is a transliteration in response to the letter from B. Goldstein of Evanston, IL, plus the address and “800” # of the Jewish BookCtr of the Workmen's Circle: 45 E. 33rd St. NY, NY 10016 (800-922-2558 ext 285). Their 1996 catalog includes books in Yiddish transliteration.

Jean Rothauser, Scarsdale, NY

Please tell your readers that we will have a Community Sing-A-Long of Yiddish Songs on Sun., Feb. 4, at 1:30 P.M. at the S.F. JCC, 3200 California St. Advanced knowledge of Yiddish not essential. Just bring your love of Jewish.

Bea Goodman, San Francisco, CA

Each month we enjoy reading “der bay” when it arrives. We are amazed at the spread of yiddishkayt throughout the world. We used to think it was concentrated just in the New York City area. Keep up the good work.

Abraham & Nettie Weingast, Flushing, NY

I'm looking forward to meeting you—in person, at the up and coming International Conference in Miami Beach. I read in the Forward, that at the beginning of November, there were already 200 reservations. How great!

Paul Melrood, Milwaukee, WI

We enjoyed Vi Azoy Cristofer Columbus Hot Oyfrogedekt Amerike which appeared in the Nov. issue of der bay. The members of our Yiddish Literature Study Group were also delighted, and they wish to take advantage of your offer of 3 more skits by Ed Goldman.

Zeke & Sara Berlin, Palmyra, NJ

I have 3 groups that we call Conversational Yiddish, two you have mentioned. One more meets on the 1st Sun. of the month at 1:30 P.M. It's for the Soc. of Humanistic Judaism at 3944 Murphy Canyon Road C 103 here in San Diego.

Libby Taylor, Oceanside, CA

Our Yiddish class meets at the Jewish Center of Teaneck, NJ, Tues. at 7:30 P.M. Our Yiddish Club meets there 8:00 P.M., the 3rd Thurs. in the month. We have a theater trip to the Folksbiene in NY yearly, and a Hanukkah Party. Call (201) 833-4748 (H), (212) 723-2476 (O) or at ghudis@ix.netcom.com

Gregg Hudis, Teaneck, New Jersey
**der bay Index Vol 5: 1-10, 1995**

### Abroad

**Introduction: Russia**
Jan

**Our New Swiss TYN Contact**
Feb

**Yiddish Teacher in Sweden**
Mar

**Yiddish in Finland**
Mar

**Schoolgirl Launches Yiddish Writing Career: Australia**
Mar

**“Shpil zhe mir a hidele in Yidish”: Germany**
Apr

**Yiddish in Toronto**
Apr

**New From Israel**
Apr

**Jewries at the Frontier—Conference South Africa**
May

**New Contact for TYN in Milan, Italy**
May

**New Yiddish Institute: Oxford, England**
May

**Yiddish Courses at the Spiro Institute: London**
May

**Jewish Writer’s Bosom Friend: Shanghai, China**
May

**Letter From TYN Contact in Halifax, Nova Scotia**
May

**Yiddish Terms from England**
May

**Hemshekhstn: Israel (Music & Lyrics)**
May

**Letter from Romania TYN Contact**
May

**New Contact for TYN in Fort Erie, Canada**
May

**Letter from Romania TYN Contact**
May

**Kinder un yidish:amkho, un kolisher farantvortlekht**
May

### Books/Journals/Newspapers

- **Selected Poems of Rokhl Fishman**
- **Sheva Zucker: On Her New Yiddish Textbook**
- **Language & Culture Atlas of Ashkenazic Jewry**
- **Book of Fables: Reb Moishe W allich**
- **A Bridge of Longing**
- **A Child’s Longing for Home: A Childhood Psychological Memoir**

### Calendars

**Internationaler Kalendar**
Monthly

### Conferences/Conventions/Symposia/Lectures

- **Klutzmick Symposium**
- **Jewish Cultural Experience**
- **Dates Announced for 3rd Intl. Yiddish Club Conf.**
- **Mameloshn ’95**
- **A Great Midwestern Yiddish Institute**
- **Yugntruf Youth for Yiddish: 20th Yidish Vokh**
- **Third International Conference of Yiddish Clubs**
- **Women and Yiddish Conference**
- **A Request From Hungary**
- **Klutzmick Symposium**
- **KlezKamp: Yiddish Folk Arts Program**

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### Back issues of der bay are $3.00. Copies of articles are $1.00 each. Address requests to der bay, 1128 Tanglewood Way, San Mateo, CA 94403.
There are fascinating sources of Yiddish information. Some of them are free or very reasonable. The NFJC is a wonderful resource of information on the arts.

Plays of Jewish Interest has lists of Jewish plays translated from Yiddish as well as Hebrew. Included in this worthwhile, free, 126 page booklet is a list of 65 Yiddish plays which have been translated from the Yiddish into English and the address of whom to contact.

Affiliated with NFJC is the Council of Jewish Theaters. Also available is its newsletter. Another newsletter published by this foundation is for the Council of American Jewish Museums. Last May's issue had an article on Yivo's expansion plans.

A Council of American Jewish Museums Directory 1995-96 lists 50 museums. Information about each museum includes: location, professional staff, collections, recent exhibits, research fields, hours and admission prices. NFJC is located at 330 Seventh Ave, 21st flr., New York, NY 10001 ph. 212-629-0500

I have a different kind of Yiddish performance. It is a Russian puppetry group. As its first presentation last year, they developed a whole set of rod puppets to accompany Itsak Manger's "Megilla", an incredible Yiddish operetta which was performed in Israel and on Broadway in the 50's.

I came upon the record in a friend's house. We adapted it to a puppet performance and presented it to all kinds of audiences, young and old, as well as Jewish and gentile. The tailor, Fastrigosa, tells the story in English while Manger's Purim songs and the story are told in Yiddish. The performance is done with a 12' by 12' stage which is set up on the site of the performance. All were delighted and entranced who saw it last year.

The troupe will travel, is very professional and truly gifted. Anyone interested in hiring them should contact me. I am their manager. and you may write me for their brochure. Alva Dworkin, 29830 Bedford N., Southfield, MI 48076 or call me at 810-557-8599/7559
This issue welcomes Mendy Fliegler as a contributing writer. His poem, in transcription Yiddish, and English, is our first copyrighted item. We encourage all other articles to be freely copied and distributed, but ask that acknowledgments be given out of common courtesy.

Send all correspondence and contributions to the editor’s home—it will reach him faster.

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 Fishl@WELL.com

Make checks for der bay’s support payable to der bay and send it and all mail to the editor.

The Third International Yiddish Club Conference in Miami is the highlight of this month’s calendar, and a report of sessions will be in next month’s issue.

Much of the success of this newsletter is due to its contributors. Louis Fridhandler, our regular feature writer (Sholom Aleichem maven), and Zellig Bach (a great source of expertise) continue their fine work.

There appears to be a trend toward greater cooperation among the major Yiddish-fostering organizations. It is essential for us to work together harmoniously, and not quibble over minor points—like the shtumer aleph. However, the situation with the ultra-Orthodox community remains the same—practically zero.

Workmen’s Circle/Arbeter-Ring continues to be the sole major, Jewish, national, fraternal organization to actively promote Yiddish. May your 95th be 120—and many more thereafter.

FAQs

What are the most FAQs (Frequently Asked Questions)? Computer online providers use this system to save effort by providing a means to rapidly get answers. These FAQs are answered by mavens. Most questions received by der bay fall into the following categories:

Computers - Only a few queries on hardware.
- How do I send e-mail?
- How does one subscribe to Mendele?
- What online service is best?
- Do you know someone in—Israel...?

Clubs - Here is where the International Yiddish Club Conferences are playing a significant role
- What Yiddish activity is going on in—?
- Is there a Yiddish group near me?
- Where can I get new material?
- Where is “transliterated” material?

Pedagogy - Many teachers have no training.
- Where can I take a Yiddish class?
- What teaching materials are available?
- Do you know a teacher for my JCC...?
- Where are the summer programs?

Musical - A very active area
- Where can I get a good Klezmer band?
- Where can I get some “gigs”?
- Where can I get Klezmer tapes/CDs?

Translation - Translators are in demand.
- There are caveats for both parties.
- Where can I get a translator?
- How much should I/they charge?
- In what format should it be?

This is a preliminary list. The editor is interested in suggestions/assistance. Please write the letters “FAQs” on the bottom left of the envelope or card.
internationaler kalendar

March
2 Sat, 8:00 PM, Yiddish Klezmer Band, Willoughby, OH, Call 216-951-7500
2 Sat, 8:30 PM, Brave Old World Klezmer Band, International Yiddish Club Conference, DiLido Hotel, Miami Beach, FL, Call 305-748-3899
2 Every Sat, 3:00 P.M., Friends of Yiddish Culture Foundation, JCC, London, England Call +44 (0)171-488 3092
3 Sun., Dorfman Yiddish Club Purim Luncheon, JCC, Indianapolis, IN, Call 317-251-9467
3-10 Fifth Intl. Festival of Yiddish Song and Klezmer Music, Fuerth, Germany (Kulturreferat, Wasserstrasse 4, D-90744 Fuerth, Germany), Call 49-6033/16917
4 Mon., Brave Old World Klezmer Band, Quad City Arts, Rock Island, IL, Call 309-793-1213
6 Wed., 8:00 P.M., Cultural Arts Program, Univ. of Judaism, Lisa Wanamaker, Los Angeles, CA Call 310-476-9777 xt335
7, 14, 21 Free Lectures, Workmen’s Circle Cultural Foundation, Boca Raton, FL, Call 305-733-3790
10, 24 Sun. (2nd & 4th), Noon, Yiddish Shmooz Club, Fort Worth, TX Call 817-731-4721 (New)
10 Sun., San Francisco Yiddish Renaissance, San Francisco Jewish Folk Chorus, Fishl, Sylvie Braitman, Jillian Talmer, Call 415-349-6946
10 Sun (2nd), 2:00 P.M., Keep Yiddish Alive, Bernard Osher Marin JCC, San Rafael, CA, Call 206-788-4535 (New)
12 Tues., Noon, Holiday Park Sr Ctr Purim Party, Wheaton, MD, Call 301-649-7472
13 & 27 Weds., Yiddish Luncheon Discussion, UConn, Storrs, CT, Call 860-486-4575
15-17 Isaac Bashevis Singer Conference, NYBC, Prof. Janet Hadda, Mt. Holyoke College, South Hadley, MA, Call 413-535-1303
17 Sun, 2:15 & 8:15 P.M., Adrienne Cooper & Jeff Warschauer, New de la Mar Theater, Amsterdam, The Netherlands, Call 020-624 05 34
17 Sun., Dorfman Yiddish Club Yiddish Seder, JCC, Indianapolis, IN, Call 317-251-9467
18 Mon., 1:30 P.M., Circle of Yiddish Clubs, Soref JCC, Plantation, FL, Call 305-792-6700
20-24 Hadassah Shabbaton, Archie Barkan, B’nai B’rithPerlman Learning Center, Mukwonago, WI
22-24 Institute for Yiddish Culture, Workmen’s Circle Cultural Foundation, Miami, FL, Call 305-733-3790 or 305-974-3429
24 Sun., 2:00 P.M., Annual Third Seder, Friends of Yiddish, NYC, Call 212-666-6244
24 Sun., 1:00 P.M., Yiddish Culture Festival of Greater Washington, Yiddish Culture and Jewish Survival: The First Thousand Years Bethesda, MD, Call 301-881-0100
26 Tues., 3:00 P.M., Yiddish Tradition Continuity & Heritage, Fishl, Jewish Women Intl., Convention, S.F., CA Call 202-857-1300
30 Sat., 6:30 P.M., Second Avenue Klezmer Ensemble, Festival of Music, Peninsula JCC, Belmont, CA Call 415-349-6946
30 Sat., 8:00 P.M., Yiddish Klezmer Band, Beloit College, Beloit, WI, Call 608-363-2577
31 Sun., 3:00 P.M., Yiddish Klezmer Band, Richland Center, WI, Call 608-647-3380
31 Sun., 2:00 P.M., Yiddish Culture Club of Orange Co., Sholem Alekhem Celebration: His 80th Yortsayt, Costa Mesa, CA Call 714-755-0340

A Letter From Bess Katz

I think DER BAY readers would appreciate knowing about the new publication NEW YORKISH and Other American Yiddish Stories, published by the Sholom Aleichem Club of Philadelphia and the (CSJO) Congress of Secular Jewish Organizations.

These are twenty previously untranslated stories of American Jewish life in the time period 1920-1950, translated by the prominent Yiddish translator Max Rosenfeld, with an insightful introduction by Dr. Sanford Pinsker, Shadek Professor of Humanities at Franklin & Marshall College.

Most of these stories first appeared in the Yiddish periodical ZUKUNFT or in one of the other literary magazines put out by groups of young Yiddish writers. Authors represented are: Shimshon Apter, Fishl Bimko, Meir Blinkin, Boruch Glazman, L. Shapiro, Der Lebedicker, Peretz Hirshbein. David Ignatov, Leon Kobrin, Kadya Molodowsky, Isaac Raboy, I.J. Singer, Miriam Raskin, Shea Tenenbaum and Avrom Reisin. There is a short bio of each of them.

Book price is $13.95 plus $2.00 shipping. Contact: Jack Rosenfeld, Sholom Aleichem Club Press, 443 E. Wadsworth Ave., Phila., PA 19119, Tel: 215-242-3580; Fax: 215-242-2871.

Bess Katz
Drip, Drip, Drip ©
by Mendl Fligler

Kapn, Kapn, Kapn

Hertz oys--
Amol nokh a gunt regn,
Ven s'hot zikh gereynikt--
Afily di luft?
Un es blaybt dokh tropn--
Vos kapn, kapn, kapn.

Azoy iz dos lebn,
Mit krankayt, gezindt -
Mit a shhturm, pamelekh-
Mit freyd un mit troyer--
Es loyft, un az nisht--
Vi tropn...--
Kopn, kapn, kapn.

Oykh iz dos Yidish,
Mit pintelekh vekn...
Grine likhtelekh tropn:
Kopn, kopn, kopn

Ober her oys, es vakst hekher!
KOPN, KOPN, KOPN
Es shvebt a khvalie ,
mit oytzers fun oysies
Mit vertlakh un vitzn,
Iber der velt!
Es roysht naye doyres--
Vos vekn oyf Yidish...
Nisht mer: Kapn, kapn, kapn

Un ir veyst vos? Zey khapn zikh oyf!
Hey, derekh eretz di Khevre...
Mit zikhoyt zikh oyf, un SHRAYEN:
"Hert oys, ratevet Yidish!
Mutz kapn di tropn fun zilber un gold...
Diamantkalekh Yidish! Dem Loshn fun Folk!" (Un mir hern zey!)

Naye vortzlen kumen, s'vert mikoyim.
Naye pintelekh Yidisch--In Bikher--
In Lider--Un Yidishe klangen...
Un men hert nisht--
Kapn, kapn, kapn.

Drip, Drip, Drip,

Listen up!
Sometimes, after a good rain,
When all is cleaned up
Even the air?
And what remains are drops,
Which Drip, Drip, Drip

Also in life,
With sickness-good health..
With storm; slowness
With joy and with sadness,
It all runs on, and if not--
Like drops...
Drip, drip, drip

So with the Yiddish,
With pointlets awakening
Green drops of light- sparkles...
Drip, Drip, Drip

But listen, 't'grows louder--
Drip, Drip, Drip
A wave flows,
with treasures of phrases-
With sayings and humor,
All over the world!
New generations rustling,
Waking up Yiddish..
No longer: Drip, drip, drip

And you know what? They're waking up!
Hey! With Respect—The Khevre:
Mendele, Shulem Aleykhern, un Peretz,
Leyvik, Anski, Yosl Mlotek... un mer.
Zey khapn zikh oyf, un SHRAYEN:
"Hert oys, ratevet Yidish!
Mutz kapn di tropn fun zilber un gold...
Diamantkalekh Yidish! Dem Loshn fun Folk!" (Un mir hern zey!)

New roots are acoming, coming about...
New pointlets of Yiddish...In books..
In songs—And in Yiddish tones...
And one doesn't hear—
Drip, Drip, Drip.

Mendy Fliegler came to America from Honduras at the age of 5 speaking only Yiddish and Spanish. He learned Yiddish in the Sholem Aleichem Folk Shul. He became the Yiddish editor for Educational Services Corp., revising their Language 30/Yiddish language learning kit, available nationwide.

Mendy is presently translating Yiddish text of a History of Lithuania for the U.S. Holocaust Museum in Washington, D.C. He writes short stories and poetry in Yiddish and English, and is sculpting realizations of Yiddish expressions and busts of famous Yiddish authors. He is on the Board of Yiddish of Greater Washington.
Sholem Aleichem Chose His Literary Mentors With Care

by Louis Fridhandler

How did Sholem Aleichem learn his craft and refine it? Who were his teachers? He searched on his own and found them. He idolized Mendele Moykher Sforim who was a pioneer in laying the basis of modern Yiddish style. He considered Mendele a guiding star lighting his path, while he found Shomer (pseudonym of Nakhem Sheykevitsh, a popular writer of Yiddish trash), was a stone in his path. He modeled himself on Mendele's Yiddish style. Sholem Aleichem chose well. Mendele's Yiddish is still widely considered a model to be emulated, but Mendele's pen could be a sharply critical weapon with a lecturing, almost punishing style at times. And so, Sholem Aleichem adopted some of those mannerisms in his early writing.

In an oblique way, Sholem Aleichem also used Shomer as an education. In "Shomer's Mishpet [The Trial of Shomer]," 1888, Sholem Aleichem dissected Shomer's writing while extolling Mendele, and developed principles to guide Yiddish writers. One of the principles was to hone the work, file it down to its essence. At first, he did not take his own advice.

Sholem Aleichem's own words list some of his mentors. In 1903 Ravnitski wanted to write a biographical sketch and asked Sholem Aleichem for information. From Kiev, on Oct. 22, 1903 [Old Style Russian Calendar], he wrote to Ravnitski. The following is an excerpt:

Fun khokhmey umes ha-oylom hobn af mir gevirkht mer far ale Gogol, Hayne, Svift, Tekerey, un Dikens, Servantes mit zayn Don Kishot, fun velkhn ikh bin krank gevorn far gelekhnt un di baleboste fun der akhsanye hot gemeynt ikh bin gerirt funem zinen, gevolt shikn nokhn dokter. Ikh bin aykh, kholile, nisht megazem!

[My translation] Of all the wise mentors, those who have affected me most are Dickens Gogol, Heine, Swift, and Thackeray. Cervantes' Don Quixote made me helpless with laughter. The woman who ran the inn thought I had taken leave of my senses, wanted to send for the doctor. Believe me, I'm not exaggerating! [From Oysgeveylte Briv (Selected Letters), ed. Mitlman and Nadel, Moscow, 1941, p. 140.]

Sholem Aleichem insisted that literature bears social responsibilities. Literature was not simply an exercise in aesthetics, a source of entertainment. He added the following to the letter cited above:

N.B. It would be worthwhile, even necessary, to inform the world about Jews and their condition. We can do that only through translation of all of our beautiful literature from zhargon [Yiddish] into non-Jewish languages. That's why I've devoted so much time to my friend Maxim Gorki's publication [of translations from Yiddish]. I plan Russian translations of all of Abramowitz [Mendele Moykher Sforim], and other pieces including some of my own. I have started and hope to God that I will do it in the proper manner.

Now, to fill in some background history:

He went to the "gimnazium" (more advanced than the American High School). However, his application to enter the Zhitomir school for rabbis was denied because his eligibility for the draft would occur before graduation. And so formal education stopped at about 18.

When Sholem Aleichem was born, the French, German, and English literatures had been joined by Russian masters striving to cultivate Russian writing to match the technical and aesthetic standards achieved in Europe. Translations of English, French and German works into Russian were also readily available. Russian University education being out of reach, he had to study at "The Home University," as Shimen Dubnov once put it. Dubnov, too, was a self-taught scholar, an "autodidact".

While employed as tutor to the daughter of a rich Ukrainian Jewish tenant farmer (after graduation from "gimnazium"), he wrote reams of "heart-rending" (harts-raysndike, as he put it) novels in Russian, but he threw them all away.

In the early 1880s, he published Hebrew articles including one exhorting the rabiners or Crown rabbis (actually, servants of the tsar) to better serve the Jews in their communities. He himself, was then a Crown rabbi in Loubny. The Hebrew paper for which he wrote published a Yiddish supplement which struck the young writer with its wonderful implication: with Yiddish it is possible to reach every Jew who could read, even women. And so at the age of 24 (1883, the year he was married to the young
girl he had tutored), Sholem Rabinowitz published two Yiddish stories in quick succession: "Tsvey Shteyner [Two Stones]" and "Di Vibores [The Election]." To the second story he signed "Sholem Aleichem" for the first time.

His popularity grew very quickly. To his homey, pithy Yiddish (partly modeled on Mendele), he added an uninhibited imagination. In 1883, he began a series entitled "Ibergekhapte Briv Af Der Post [Letters Intercepted in the Mail]." The author claimed to be transmitting word for word an interchange of letters between two correspondents, Velvelle fun der velt, and Leybele fun yener velt [Velvelle from this world and Leybele from the next world]. It was a wild idea that captivated readers. In one letter, Sholem Aleichem invented a diary of Hershele who reported goings-on in Jewish communities all over Russia, traveling many hundreds of miles a day with a balloon. A local cop demanded to see Hershele's passport, but Hershele did not have one. No problem. He stealthily heats up his balloon and just flies up, up and away. It's not too big a stretch to speculate that the idea was directly or indirectly sparked by Jules Verne's popular balloon stories of 1863 (Five Weeks in a Balloon) and 1872 (Around the World in Eighty Days).

It's reasonable to imagine that some of Gogol's zany plots (e.g. The Nose) spurred Sholem Aleichem's own tendency to dream up outlandish ideas. A good example is the basic premise for Di Ibergekhapte Briv Af der Post mentioned above. Another example is Der Fir-Penimdiker Rabiner [The Four-Faced Rabiner]. The plot revolves about a Jewish community which had to replace one man who had long served the community very well in four different capacities: as rabbi, preacher, rabiner and wheeler-dealer. To replace this deceased, over-worked genius, they hired four new men, but that did not work out. The four quarreled. So the wise men of town decided to operate, and surgically make one paragon out of those four fallible human beings. But the resultant creature had four faces, eight legs, etc. It's a wild plot that served Sholem Aleichem's intent to poke satirical jibes at some of the social practices of his day.

Sholem Aleichem was intolerant of writing that appeared to him unrealistic. Even his wild plots searched for solutions of real problems. It was probably his devotion to realism that helped him rationalize his dislike of the writing of I.L. Peretz and others. Berkowitz tells of seeing him leaf through some Yiddish pages looking bored. Sholem Aleichem said, "Vos dreyt er mir do a spodek? [why is he spinning my top hat, i.e. why is he confusing me?] There is not one word of truth in this. Who are these people he wants to depict here? Jews? Norwegians: If Jews, then I know something about them. I can swear that such Jews don't exist, not even in America. So what then? Norwegians? Why do I need him? Knut Hamsun has already described them better." Sholem Aleichem called such Jewish writers, "Di bashrayber fun di Barditshever fyordn [those who depict the fjords of Berdichev]." Dos Sholem-Aleykhem Bukh, p. 188.

He was an avid reader of Hebrew, Yiddish and Russian writers, and of all genres of several languages in Russian translation. He was awed by Tolstoi and his depth of insight. All in all, he felt most at home with humor and so he paid especially close attention to humorists and satirists. Also he read Shchedrin, Mark Twain, Jerome K. Jerome and Chekhov. He sensed in Gogol a kindred spirit. Among his personal papers was found a passage from Gogol's Dead Souls. He had kept them in a special envelope as a kind of good luck charm. He added his own free Yiddish translation:

Un lang nokh aponim iz mir bashert mit yenem vunderlekhn koyekh tsu geyen hant ba) hant mit mayne modne parshoyndlekh, un tsu batrakhtn dos groyse tumldike lebn durkh an ofenem gelekker, durkh farshtelte, farborgene tcrm. [Dos Sholem-Aleykhem Bukh, p. 188.]

[My translation] Much later, it seemed, fate granted me that wonderful power to walk hand in hand with my strange little characters; and to witness that noisy, tumbled life. All saw me laugh, but through hidden, disguised tears.

A kindred spirit indeed. The Yiddish expression, lakhn mit yashtsherkes [literally, laughing with lizards, i.e. laughing through tears] comes to mind.
Suffixes in Yiddish for Feminine Names  
Zellig Bach  
Mendele online

The most frequent suffixes in Yiddish for feminine names formed from masculine names -- not last names -- for the purpose of indicating women's position, profession, or social status are -ke or -in.

Since the suffix -ke is usually the "diminutive" of children's name (Beylke, Leyke, Sorke; Itske, Shleymke, Peysekhke), people often felt that when a -ke suffix is applied to a grown-up woman, in whatever capacity, it will not only sound diminutive but is, in some way, also lacking in respect and thus unintentionally "diminish" the person's worth.

Words with the -in suffix, when compared with those ending with -ke, might be said (paraphrasing an expression coined by the famous poet and Bible translator Yehyosh) to wear top hats ["trogn tsilinders"]. Thus "Lererin" is considered more formal than "lererke," and, it is felt, carries more respect.

As I had occasion to state some time ago on the pp. of Mendele, this was the psychological reason for innovating the "augmentative" feminine names Male and Rive since in their original Hebrew-Yiddish, the names MalKE and RivKE sound as if they were Yiddish diminutives.

Occasionally, but “not” always, the -ke suffix serves to indicate a marital relationship, for instance: Shnayderke, the wife of a tailor; shusterke, the wife of a cobbler. In many other cases, it might just indicate an independent position or profession. In the case of the just mentioned "shnayderke," it would be more accurate to call her "shnayderin" if she is a tailor in her own right, or "neytorin" (from "neyen," to sew).

There are several more suffixes serving the same purpose, in addition to -ke and -in, such as -te, -she, -tsin, -etsin, and some others.

Herewith a short random list of Yiddish feminine names of professions or social status:

1. Artistin, artistke;
2. Arbetorin, arbeterke (worker);
3. Birgerin (citizen);
4. Delegatin (delegate), also delegatke; [Beware of the plural "delegatkes" on account of the last two syllables, since "gatkes" are Yiddish for men's underwear, and might result in a howling audience response.]
5. Gabete (wife of a gabe (giml, beys, alef, yud), synagogue trustee; [Also ironically a woman who by "self-appointment" takes over things and starts acting with khutspe in an uninvited supervisory capacity]
6. Grafine (countess);
7. Doktorke (woman physician); [Note: "Doktorshe" is the wife of a male physician.]
8. Mendelyanerin (a khaverte or khavertorin of the Mendele khavruse);
9. Mitgliderin (member);
10. Rabinerke (female reform rabbi); [May evolve later, upon greater public acceptance, into rabinerin.]
11. Rebetsin (wife of a rabbi);
12. Shameste (wife of a shames);
13. Shilerin (pupil in a Yiddish secular school).

With reference to the suffix -etsin (No. 11 above) I found an interesting exchange about one single word in Esperanto and its possible connection to the Yiddish "rebetsin" ("Yidishe Shprakh", YIVO journal for the problems of standard Yiddish [klal shprakh], Vol. VIII, No 3, pp. 79-82, Dec. 1958).

All words in Esperanto are readily traceable to their various linguistic roots, except the suffix -edzin that signifies a married woman.

The editor of the journal, the late Yudl Mark, posited with much certainty that Zamenhof took the Yiddish "rebetsin" as a matrix for his coinage.

As is well known Zamenhof loved Yiddish, wrote about the need to simplify its spelling, to rid it from superfluous ayens and shtume [silent] a]efs. He also composed a grammar of Yiddish.

It is of special interest that he suggested to start writing Yiddish in the Latin alphabet, and that in some measure Mendele does it in its romanized Yiddish posts.

Ed. note) Zellig Bach is a frequent contributor to Mendele online and der bay. His recent book, A Child’s Longing for Home: A Psychological Memoir, was reviewed in the December issue of der bay. He can be reached online at: zellig@aol.com
Oystsugn fun Briv in der Redaktsye

Yasher koyakh for the work you are doing. The publication gets better with every issue. My Yiddish group is still going strong. I wish I could get input from other leaders as to their methods of procedure—how to introduce a song, how to review, etc. You once made that request in *der bay*, but I did not get any responses. I’m at 215 Crystal Street

**Fannie Yokor, New Orleans, LA 70124**

The Menke Katz Leyenkrayz meets semi-monthly here in West Palm Beach during the Florida winter season. We’re half way through Isaac Bashevis Singer’s “Der Knekht” (The Slave); I think it’s his best. Those interested should call me: (407) 684-8686.

**Troim Katz Handler, West Palm Beach, FL**

Two return teaching trips scheduled to B’nai B’rith Perlman Learning Center, WI—a Hadassah group and an Elderhostel. I have two Yiddish classes readied for this Spring, locally, in the sunny, shaky, San Fernando Valley “Lomir Alle Zingen” at the University of Judaism and “Yiddish Fun and Conversation” at the Valley Cities JCC.

**Archie Barkan, Woodland Hills, CA**

Thank you for your interest in our group. The name is Yiddish Group Carmel Haifa. We meet regularly once in 4 weeks (no holidays or vacations). Phones to contact: Ariela Krasney 04-8343492, Dvora Groman 04-8374157, e-mail: keli@tx.technion.ac.il

Ariela Krasney—Eli Krasney, Haifa, Israel

Congratulations on the fifth anniversary of your Yiddish network, and best wishes for continued success in all your endeavors. You have created something wonderful and meaningful for the Jewish people, and we are all greatly indebted to you for your hard work and perseverance of which we are all beneficiaries.

**John B. Rauch, President, Center for Jewish Culture and Creativity, Beverly Hills, CA**

We’re leaving our NY “ice box”. I use something from every issue of your newsletter and share it with my new New York Yiddish group (1 year old). My Calif. Yiddish group is 7 years old. A recent issue mentioned Lilke Meisner of Los Angeles and the Los Angeles Yiddish Culture Club—please send me her address.

**Sylvia H. Wagreich, Nanuet, NY**

I am one of those fortunate American Jews who had the benefit of a Yiddish education when I was very young, and continued to read and enjoy Yiddish. As a young woman in college, I taught Yiddish to children in a Yiddish Folk Schule (Farband auspices). I have been asked by my Temple to teach a course in Yiddish in our Adult Studies Dept.

**Risha W. Levinson, Garden City, NY**

I read every issue of *der bay* assiduously: It is my connection to the Yiddish world outside. We too have a “Yiddish Culture Club” with a membership of over 300. Our shows feature Yiddish songs and stories of Yiddish humor and pathos. We nurture and perpetuate the Yiddish language and attract several hundred people for each performance.

**Irving Feinerman, Boca Raton, FL**

Daytime and evening Yiddish classes at beginners, intermediate and advanced levels are being offered. Courses cover programs in culture and language. Our master teachers include: Richard Bassett, Sam Blatt, Sheine Mankovsky, and Ellie Moidel. I can be reached at The Committee for Yiddish, Jewish Fed. of Greater Toronto. Call 416-635-2883 xt155

**Sylvia Lustgarten, Willowdale, Ont. Canada**

Our conversation group is expanding with a membership of close to 250, with approximately 75 attending meetings twice a month. I would appreciate your sending me more copies of the skits by E. M. Goldman. We present these skits as part of our program, and it’s been a lot of fun. These skits are just wonderful.

**Dorothy Wisotzky, Oceanside, CA**

I’m working on my Ph.D. dissertation on the state of conversational Yiddish practices. I’d be grateful for any information, e.g., past articles or other people to contact. I’d also appreciate seeing the indexes for 1994 and 1993 if you could send them along with the above articles.

**Miki Safadi, Los Angeles, CA**

I’m glad you included Ed Goldman’s poem. Also, the Index has information which I am interested in—the items about the Klutznick Symposium. We knew Phil Klutznick back in Park Forest, Illinois. The resolutions which Leybl Botwinik and I are presenting have been included in the material to be handed out at the Miami Conference.

**Morrie Feller, Phoenix, AZ**
When the recent issue of Afn Shvel arrived, it was quickly scanned and put aside. A day later it was read more thoroughly and the thought began to sink in how much WE owe this giant of a man, Mordkhe Schaechter. Very few of us find a cause for which we are willing to give 100% of our time and effort. Fewer of us are available to help the less knowing. And even fewer do it with the graciousness that Dr. Schaechter has done it over the years.

A visit to his tiny, shared, and cluttered office shows the handicap under which he has produced his many scholarly works. It is shared with Yugntruf—the premiere Yiddish youth people’s organization.

Each of us should show our gratitude in supporting and joining his effort by receiving this wonderful Yiddish journal—only $18. League for Yiddish
200 West 72nd St., Ste. 40
New York, NY 10023
Dr. Schaechter, please, please get online :)~

The Joys of a Zamler

“What are we going to do with all of these bookcases are over-brimming. One can only turn so many sideways.” These comments by the editor’s wife struck home—the time had come to do something with the overflow.

The National Yiddish Book Center was contacted, and the cheerful voice of Pearl-Anne Margolit, at the other end of the phone, said “We’d be glad to receive them”.

At first getting the sturdy liquor boxes, fiber wrapping tape, tightly stuffing boxes, sealing, labeling, and delivering to the post office were tedious. However, when I left the post office there was a feeling not far from that when my children were born. There was a pride in accomplishment, and a mitzvah was done.

Recycling Yiddish books is good for all of us. So be a recycler—donate the overflow and under-utilized Yiddish books. When NYBC’s new building will be complete, we hope the International Yiddish Club Conference will be held in the Boston area.
Send all correspondence and contributions to the editor’s home—it will reach him faster.

This issue is larger due to the great volume of correspondence and excellent articles submitted for publication. Dr. Zellig Bach and Dr. Louis Fridhandler continue as the major writers.

New articles this month include: The situation of Yiddish Education in the Former Soviet Union, a new Canadian Klezkanada Laurentian Retreat, an article on the Gilbert & Sullivan Yiddish Light Opera Company of Long Island, and the excellent Mame-Loshn' 96—a premiere New York area Yiddish conference. Our very popular column "Oydstugn fun Briv in der Redaktsyen" will return next month.

We neither solicit nor accept advertisements. Every article which describes new books, CD's, cassettes, etc. is informative and meant to give the type of information needed to make the proper decision for yourself. Unless specifically copyrighted by the submitter, all material in der bay may be freely copied. We ask only that proper recognition be given the author.

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, or E-mail to: FISHL@WELL.COM

Please make checks payable to der bay. 'Send it and all mail to the editor.

Third IYCC Huge Success

This grass-roots movement has been growing at a better than 50% rate. At our first Conference, hosted by the Yiddish of Greater Washington, there were 128 delegates. Then to Toronto, and now in Miami we have seen it grow to 347. Here it was due to the wonderful work of Ruth and David Barlas with their Committee—especially with the work of Eleanor Robinson.

To add to the overseas, international flavor, delegates came from Argentina, England and Venezuela. A strong, outstanding Canadian contingent has been continuous from the start.

An electrifying lecture by Aaron Lansky led the Saturday session. The exhilarating performances of Michael Alpert's Brave Old World had us clapping constantly. Bernard Mendelovitch—sponsored by the Harry V. Lerner Memorial Foundation, received standing ovations after his impeccable Yiddish-BRITISH renditions. Internationally renowned Dr. Heszel Klepfisz, Prof. Gennady Estraink, and Dr. Moshe Wolf all had Yiddish lectures. Yosl & Chana Mlotek, Nathan Garnick, Troim Katz-Handler, Meyer Zaremba, Sunny Landsman, Bea Karg, Fred Silberstein, and Morrie Feller gave well-attended workshops.

Of great importance was the resolution and amendments offered on the role and need to greatly expand Yiddish/Yiddishkayt among our young people. The resolution was drafted by Morrie Feller of Phoenix and Leybl Botwinik of Netanya, Israel, with significant follow-up by others—especially Marvin Schiff of Toronto.

Pres. Harold Black said the IYCC Committee will be announcing next year's Conference site. Attendees and those listed will be notified. All the Yiddish club newsletters will report the site.
Internatsionaler Kalendar

April

Canada
2 Tues. (1st), Noon, Yiddish Luncheon Group, Toronto, ON, Call 416-483-1570
8 Mon., 7:00 P.M., Brave Old World Klezmer Band, JCC of Greater Vancouver, BC, Norman Rothstein Theater, Call 604-207-5111
14 Sun., 10:30 A.M., Aron Fainer (Lecturer), Manager: Essayist, Dramatist, Balladeer, Shytdir Grup, Toronto, ON, Call 416-787-0526
21 Sun., 2:00 P.M., Holocaust Tribute, Friends of Yiddish, North York, ON, Call 416-787-0526
21 Sun., 8:00 P.M., Warsaw Ghetto Uprising, Arbeiter-Ring, N. York, ON, Call 416-787-2081

Overseas
1 Every Mon., 5:00 P.M. Yiddish Culture Soc. of Jerusalem, 10 Rechov Sholom Aleichem, Jerusalem, Israel, Call 02-712-218
3 Every Wed., 2:30 P.M., Kadimah Meeting, Leo Fink Hall 7 Selwyn St., Elsternwick, Australia, Call 61-3-523-9817
6 Every Sat., 3:00 P.M. Friends of Yiddish, London, England, Call +44 (0)171-488 3092
14 Sun., 2:30 P.M., Tokyo Yiddish Club, JCC of Tokyo, Japan, Call 03-3400-2559
28 Sun., 2:15 P.M., Shura Lipovsky, New de la Mar Theater, Amsterdam, The Netherlands, Bureau FFortissimo Call 020-675 60 15
28 Sun., 8:15 P.M., Giora Feidman, New de la Mar Theater, Amsterdam, The Netherlands, Bureau FFortissimo Call 020-675 60 15

East
1 Mons., Noon, Yiddish Tish, U of MD, College Park, MD, Call 202-362-9554
2 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
2 Every Tues., Noon, W. C. Br. 1100 Shmues-Krayz, Wash. D.C., Call 301-464-3992
4 Thurs. (1st & 3rd) 2:30 P.M., Ohr Kodesh, Chevy Chase, MD, Call 301-649-3509
4 Thurs. (1st & 3rd) Yiddish Club of Baltimore, Baltimore Hebrew College, Call 410-486-1100
5 Fri. (1st & 3rd) 1:00 P.M., Friday Yiddish Program, JCC of Greater Washington, Rockville, MD, Call 301-881-0100
9 Tues. (2nd & 4th) Holiday Park Yiddish Cultural Group, Wheaton, MD Call 301-649-7472
16 Tues., Convocation on the Holocaust, UConn, Storrs, CT, Call 860-486-4575
18 Thurs. (3rd), 8:00 P.M., Teaneck Yiddish Club, Teaneck, NJ Call (201) 833-4748 (H),
28 Sun., 2:00 P.M., Yiddish Club of Orange Co, The Shmatte Biznes: Jews & Needle Trades, Costa Mesa, CA Call 714-755-0340

Midwest
3 Every Wed., 10:30 A.M., Des Moines Yiddish Club, Des Moines, IA, Call 515-255-5433
4 Thurs., 12:45 P.M., Brandeis Yiddish Group, Southfield, MI Call 810-350-9789 (NEW)
7 Sun. (1st), 7:30 P.M., Yiddish Vinkl, Cleveland, OH, Call 216-381-4515
10 Wed. (2nd, 3rd, & 4th), 7:30 P.M., Unzer Shprakh, Columbus, OH, Call 614-231-2244
14 Sun (2nd), 1:30 P.M Milwaukee JCC Yiddish Club, Milwaukee, WI, Call 414-355-1938
14 Sun. (2nd), 10:00 A.M., JCC Yiddish Vinkl, Minneapolis, MN, Call 612-377-5456
21 Sun., 3:00 P.M., Yiddish Concert — "Amazing Strings", Cleveland, OH, Call 216-691-1818
26 Fri., Fraytik tsu Nakht, Workmen's Circle, Cleveland, OH, Call 216-691-1818
28/5/3 Elderhostel, "Lomir Ale Zingen", & "Yiddish in America", Archie Barkan, Beber Camp B'nai B'rith Perlman Learning Center, Mukwonago, WI

South
3 Weds., 2:00 P.M., Tamarac Library Yiddish Club, Tamarac, FL, Call 305-726-0288
8 Mon. (2nd), 7:30 P.M., Fun With Yiddish, Coconut Creek, FL Call 954-970-8007
9 Tues (2nd & 4th) 7:30 P.M, Wynnor Yiddish Vinkl, Coconut Cr., Call 305-978-9713 (NEW)
10 Weds. (2nd & 4th) 7:30 P.M, Yiddish Culture Club, Coconut Creek, FL Call 954-970-8007
14 Sun., Musical Festival, W.C.Cultural Fndn., Boca Raton, FL, Call 305-733-3790
14 Sun. (2nd & 4th) Noon Yiddish Shmooz Club, Fort Worth, TX Call 817-731-4721
15 Mon. (3rd) 1:30 P.M Circle of Yiddish Clubs Soref JCC, Plantation, FL, Call 305-792-6700
19 Fri. (3rd), 10:00 A.M., Yiddish Vinkl—Sarasota, FL Call 941-378-5568 (Oct-May)
21 Sun. (3rd), 2:30 P.M., Yiddish Culture Club CVW Boca Raton, FL, Call 407-482-5918
21 Sun. (3rd), 10:00 A.M., In a Mazldiker Sho, JCC NVA, Fairfax, VA, Call 703-323-0880

West
1 Mon., 12:45 P.M., Ocean Hills Yiddish Club Oceanside, CA Call 619-941-8526
1 Mon., 1:30 P.M., Lomir Ale Zingen, Workmen’s Circle, Los Angeles, Call 310-552-2007
6 Sats., 7:30 P.M. Yiddish Culture Club of Los Angeles, CA Call 213-275-8455
6 Sat., 8:00 P.M., Brave Old World Klezmer Band, Mittleman JCC at Congregation Neveh Shalom, Portland, OR, Call 503-244-0111
7 Sun. (1st), 1:30 P.M., Yiddish Conversation, SHJ, San Diego, CA Call 619-722-3431
7 Sun., 10:00 A.M., Leisure Village Yiddish Club, Laguna Hills, Call 714-472-1221
11 Thurs., Brave Old World, Alaska Folk Festival, Juneau, AK, Call 907-789-0292
17 Wed. (3rd), 2:00 P.M. Peninsula JCC Yiddish Club, Belmont. CA. Call 415-349-6946
Avrohom A. Roback (1890 - 1965), who received his doctorate in Psychology and Philosophy from Harvard, was a prolific writer in both Yiddish and English.

He was a great admirer of Yiddish literature, and in many of his English books he introduced, discussed, and extolled its particular richness, as well as the unique character of Yiddish.

Roback published in Yiddish the following books, among others:

"Eyfem isms [euphemisms] in Yidish";
"Yidish Hashpoes [Influences] af English"; "The Imperye [empire] Yidish";
"Der folksgayst [the spirit of the people] in Yidish".

In the literary journal "di Tsukunft" Yudl Mark wrote: "Roback ... plumbed the psychological depths of the Yiddish literature, became an enthusiastic Peretsyaner, and the seeker of what was unique, special and singular in the Yiddish literature and in Yiddish proper."

Roback was not only a "khoyveyv Yiddish" [lover of Yiddish] but its guardian as well, and whenever he encountered an injustice to Yiddish, he energetically stood up in defense of its honor and respect. The following is an interesting illustration:

When the telephone company introduced the "rotary" dial system, by which a caller could directly reach one's party -- until then one had to ask the telephone operator to make the connection -- the New England telephone company published in 1931 a booklet with instructions on how to operate the new equipment. The booklet was replete with daytshmerisms [Germanisms], all in Yiddish letters, such as "immer, gebraucht, vorbereitet," and many others, as well as English words, also in Yiddish letters, such as "subscriber, number, letter, dial tone, service calls, receiver, exchange."

Roback promptly wrote to the company, pointing out that this type of language is offensive to Yiddish readers and speakers, and that in no way does it satisfactorily explain the appropriate steps of the new telephone calling system.

And he offered his own instructions in a clear, simple, and correct Yiddish.

The New England telephone company then published a second, "revised" issue of its instruction booklet in Yiddish, in accordance with each and all of Roback's suggestions.

Here are the then innovative Yiddish terms he suggested for parts of the telephone and the operations:

\[
\begin{align*}
dial & \rightarrow \text{redl} \\
to dial & \rightarrow \text{redlen} \\
dial face & \rightarrow \text{redlblat, tsifkerblat} \\
finger stop & \rightarrow \text{hatshik} \\
exchange & \rightarrow \text{gegnt tsentrale} \\
receiver & \rightarrow \text{raibl} \\
party line & \rightarrow \text{beshufesdike linye} \\
dial tone & \rightarrow \text{redlton} \\
operator & \rightarrow \text{ruferke} \\
toll department & \rightarrow \text{vaytufike opteylung} \\
long distance call & \rightarrow \text{vayter ruf} \\
service & \rightarrow \text{badinung}
\end{align*}
\]

I believe that almost all of these terms could still be used today in proper Yiddish.

It is interesting to note that in those days, more than fifty years ago, there was a large Yiddish-speaking population in New England.

It is of further interest that in one respect almost nothing has been changed since 1931: When a Yiddish translation is called for, someone totally ignorant of Yiddish but who for no good reason in the world believes himself capable of doing the translation, offers his "good" services... A case in point is the outrageous Yiddish translation of the 1990 Census Bureau Questionnaire. (See the article "Yiddish and the Census Bureau" (Congress Monthly, January 1992.)
Sholem Aleichem and the Socially Responsible use of Yiddish Literature
by Louis Fridhandler

Last month I suggested that Sholem Aleichem felt that he and other Yiddish writers should emulate the high standards of European belles-lettres, but that it was not enough. He wanted writers to recognize their obligations to exert their talents and abilities in service of their Jewish community. A clear illustration of that exhortation appeared early in his career, in 1889, in Dos Yidishe Folks-Bibliotek, Volume 2. Incidentally, these two volumes (there was no third) were a stunning success, and were a spur to development of modern Yiddish literature.

One of Sholem Aleichem's pieces in Volume 2 was signed A Bakanter [An Acquaintance]. Wrapped in the guise of a folksy narrative about small town "khevre," it was an economics lesson for the unlettered tradesmen and craftsmen of Mazepevke. Mazepevke is one of Sholem Aleichem's fictional shtetlekh. Shtetl tradesmen, artisans, craftsmen prized independence, but held on to independence long after it was practical. Factories in nearby towns and cities of Russia produced shoes, hats, dresses, etc. at lower cost. Shtetl tradesmen were losing customers and slipping ever more deeply into desperate poverty. They did not know where to turn.

A Bakanter offered a remedy. The recommendation called for shtetl tradesmen to organize, to join forces, to specialize and divide the labor in emulation of a factory. Each one would work at home, but do only one part of the job, as though on an assembly line.

The piece begins by describing how a businessman of Mazepevke manufactures matzohs every Passover: by assembly line. A series of specialists speed the process, and work most efficiently:

[My English translation]

What is a matzoh? Not much: a hard cracker dry as dust, without fat, salt, eggs or leavening. But look what you have to endure until you live to see that simple biscuit! The young man in the corner starts the whole process. He is the "flour-pourer." The man or woman next to him is the "water-pourer". Beside these two stands the "kneader", a woman bent over a brass basin kneading dough. The "kneader" hands the unleavened dough to the "watchman" who holds a threatening rolling-pin to put fear into the dough so that it should not "catch" some leaven (heaven forbid). The "watchman" then distributes portions of unleavened dough to a group of girls and women with rolling-pins. The "rollers" then hand the flattened dough to the "line-makers", workers of a higher order. The "line-makers" rule lines in each thin slab of dough, then hand it over to the baker, the "shover". The "shover" (now, that takes a person of really high degree) snatches it up with a long stick and--WHAM!--into the oven! Later, he takes out (with any luck at all) a pure white matzoh, and throws it into a basket. Finished. And so, filled with wonder and delight, you see a basket full of matzohs appear right before your eyes. That is quite a factory!

Now, suppose Yehoshua-Heshel would undertake this all by himself, and try to be flour-pourer, water-pourer, kneader, roller, line-maker, shover. How many matzohs a day could come from such a measly operation? People would laugh, call him crazy. The many tradesmen of our little town are all such foolish entrepreneurs, but no one calls them crazy. [End of translation]

The tradesmen at first scoff at the notion of joining together as though operating a factory. Then they are intrigued enough to listen. Ultimately, they just can't get together. The narrator bemoans his failure, and complains that the tradesmen look at him as though he were guilty of something.

Finally, the narrator stops the story, and addresses his colleagues, the learned writers. First, I supply the Yiddish in transcription followed by my occasionally free English translation:

Es farshteyt zikh shoyn bemeyle, az ikh hob do ongerirt dem dozikn ba' emes zeyer vikhtikn inyen etvos fun oybn oyf, bikhdey er zol nit zayn gor in gantsn fremd far undzer oylem. Shraybn vegin dem iz faran a sakh,
zeyer a sakh, un men darf dertsu spetsielistn, mentshn vos zenen gut bakant mit "hilkhes ekonomiye." Es volt geven a groyser yoysher az undzere yidishe shraybers, vos af zeyer mazl iz oysgefeln tsu zayn lerers farn folk, zoln zikh nemen tsu der shayle, zi durkhlemn vi es darf tsu zayn, nit fargesn az in dem ligt a glik kemot far a groyser tsol yidishe remeslenikes, oreme-layt, vos faln prost mitn ponim tsu der erd in der letster tsayt bay hayntike bitere yorn! Iberhoypt, undzere gelernte, di emese maskilim, badarfn zikh nemen tsu dem mit kheysheq un mit libshaft. Gut bakleren di zakh un shraybn vegin dem af undzer folks-shprakh; nit tsu fargesn az der bal-melokhe kon aleyn gornit ton: er badarf hobn, az der hekkerer, der gebildeter klas zol im mithelfn, zol im onvayzn "vos" tsu ton un vi "azoy" tsu ton. Gelernte hobb mir a sakh, maskilim, nokhem; nor epes hert men nisht bay undz, az laytishe mentshn zoln zikh avekzetsn lernen azelkhe zakhn; epes iz men zikh mefalpel in hoykhe inyonim, in himlzakhn. Un az eyner lozt zikh arup oyf der erd gants niderik, vert tsvishn di shraybers di aristokratn a sumatokhe: "Oho, di shustergas!..." Undzere aristokratn fargesn, az an "emeser" maskil heyst der vos kon zikh aroplozn tsum folk un oyslernen ale zayne baderfenishn, dos lebn zayns, mit alts vos im felt un vos im nutslekh iz.

A Bakanter, Mazepevke, August 1889.

It goes without saying that my treatment of this truly important matter is rather superficial, but I must avoid confusing our readers. There is much to write about, very much; and economic specialists are needed, people well versed in that science. Justice demands that our writers work hard, enthusiastically, at study of these matters out of love for our people. Responsibility has fallen upon them to instruct those wretchedly poor Jewish trades-people who, in these bitter years, are simply collapsing face down in the dirt. Authors must not forget that the workman himself is helpless. The fate of many Jewish workmen depends on those who can analyze and clarify the problems in the very tongue our people speak. Then they must tell them "what" to do and "how" to do it. Many of those writers, however, prefer to split hairs about lofty, celestial matters. Whenever one of them dares to come down to earth, some snobbish writers shout, "Aha! The shoemaker's neighbor-hood!" Our would-be "aristocrats" forget that the truly enlightened Jew, the true maskil, is one who reaches out, studies the lives of ordinary people, finds out what they need, and seeks to serve them.

by An Acquaintance, Mazepevke, August 1889.

From: A Por Verter Vegn Undzer Bal-melokhe

One hears in this a paternalistic tone which is probably the style of the educated folks of that day. In addition to Sholem Aleichem, Sholem Rabinowitz used several other pseudonyms at various times. A Bakanter is one among many: e.g. Baron Pipemoter, S. Bikherfreser, Salomon Esbikher, Dr. Solomonis Rabinus, and others.

A word about Mazepevke: Sholem Aleichem invented it at least thirteen years before Kasrilevke. Kasrilevke exudes warmth despite poverty. Mazepevke is a terrible place. In one piece, he calls it a heap of dung. In the original versions of the Menakhem-Mendl letters, Menakhem-Mendl comes from Mazepevke and writes to Sheyne-Sheyndl who stays home in Mazepevke. Menakhem-Mendl stays away despite Sheyne-Sheyndl’s pleas to her husband, "Come home!" When reprinted in book form, Mazepevke was changed to Kasrilevke. The same was done in several pieces. The effect is sometimes, unfortunately, jarring.

Dr. Fridhandler is the feature writer for 1996 His monthly articles are on little known facts about Sholem Aleichem. He can be reached online at: LFRIDHAN@AOL.COM
Gilbert & Sullivan Operettas in Yiddish
by Al Grand

For the past dozen years I have been translating the operas of Gilbert & Sullivan into Yiddish. I adhere slavishly to Gilbert's rhyme schemes (whether double, triple, or internal rhymes, or even punning rhymes) and to his meters and rhythms while at the same time aspiring to maintain unblemished Yiddish. I've also experimented with apocopated rhymes, as for example in Cole Porter's:

I'm sure that if
I took even one sniff
That would bore me terrifically too

An example of where this was executed quite neatly is in the last three lines of my Yiddish version of "Oh Joy Unbounded" from "Trial by Jury" (otherwise known as A Tuml in Bezdin):

Mir freyen ale
Far undzer sheyne kale
A gute bale-
boste vet zi zayn!

I always aim to maintain a perfect match of verbal to musical cadence so that the lyric conforms to the accentuation and rhythm of each musical phrase. Thus, my Yiddish lyrics are eminently singable, and in fact, have been sung by the Gilbert and Sullivan Yiddish Light Opera Company of Long Island throughout the U.S. and Canada for the past twelve years.

When working on one of my Gilbert & Sullivan translations, I sometimes find it useful to borrow a number from another G & S operetta. In "The Pirates of Penzance" (Di Yam Gazlonim) I interpolated "The Nightmare Song" from "Iolanthe" at the point where the Major General can't fall asleep owing to feelings of guilt for having lied to the pirates about being an orphan. This lightning speed patter song starts off in English as follows:

When you're lying awake with a dismal headache and repose is taboo'd by anxiety, I conceive you may use any language you choose to indulge in without impropriety.

What we have here is seven metric feet to the line in anapestic meter (technically called anapestic heptameter).

Aside from Gilbert, not many poets have composed consistently graceful lined in anapestic heptameter. In Yiddish, I may be the first to have done so: Ven ikh leyg zikh in bet in der nakht zeyer shpet un es dreyt zikh a tose in kop arayn, Un ikh lig shitlerheyt wayl der kop iz fardreyt un der oyskuk far mir iz nit azoy fayn. The full Yiddish version (all 32 lines) of "The Nightmare Song" is to be found in Di Yam Gazlonim. Other interesting borrowings as well as adroitly worked out rhymes are in my Yiddish version of "H.M.S. Pinafore", "Trial by Jury", and "Ruddigore".

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Al Grand and the group have performed along the Eastern seaboard and the midwest. He has been written up in The New Yorker magazine in "The Talk of the Town". Retiring from the New York City School System his interest and efforts have been consumed in the translating and performing of Gilbert & Sullivan.

At first the G & S Light Opera Company of Long Island were doing the operettas in English. Al first broached the subject of performing the operettas in Yiddish. Even though he had initial resistance, he proceeded to do the translations and has been meticulous in his use of the YIVO standard.

Another accolade to Al Grand came from the pen of the noted writer, Isaac Asimov, in an essay in American Theater magazine. The late Joseph Papp was another admirer of Al's work. Papp may well have staged the performance of Gilbert & Sullivan in Yiddish in his public theater had he not had his untimely passing.

Since 1983, there have been about 250 performances of Yiddish Gilbert & Sullivan. Al has touted the group and his work on radio over WOR, WEVD, and in Canada over the Canadian Broadcasting Company in Toronto and Vancouver. His TV appearances have been on ABC-TV, NBC-TV, Cable Channel 12, and the New York Cable, Lubavitch Telethon.

We are currently looking into the possibility of bringing the troupe to the West Coast. If you are interested in seeing this 25-person troupe perform, contact Al in Bellmore, NY at (516) 292-8724 or your editor Fishl and they will pass the information along.
**Fun di yam gazlonim**

_Groyser general_

Ikh bin der groyser general un ikh bin oykh a guter yid,
Ikh gey oysrekhnen yetst mayne ale mayles in a yidish lid,
Ikh hob a klugn kop un ikh farshtey aynshtayns teyorie,
Ikh ken dertseyln ales fun di gantse velt historie,
Kh'bin zeyer gut bakant mit ale mayses fun de Maupassant,
Ikh tants, un zing, un makh a shpas-ikh bin a mentsh mit groys talant,
Ikh ken gut shisn un ikh hob nit moyre far di mafia!

_All_

Er ken gut shisn un er hot nit moyre far di mafia,
Er ken gut shisn un er hot nit moyre far di mafia,
Er ken gut shisn un er hot nit moyre far di mafia—mafia.

_Groyser general_

Ikh ken gut gemore, un mit toyre bin ikh gut bakant,
Un alemol bay tog un nakht halt ikh dem sider in der hant,
In kurtsn vil ikh zogn aykh ven ikh farendik shoynez mayn lid,
Ikh bin a groyser general un ikh bin oykh a guter yid

_All_

In kurtsn vil er zogn undz ven er farendikt shoynez zayn lid—
Er iz a groyser general, un er iz oykh a guter yid!

_Groyser general_

Ikh bin a talmid khokhem un an opera zinger bin ikh oykh,
Dem "Barber fun Seville" ken ikh gut zingen mit mayn shtime hoykh,
A khale ken ikh bakn un a lokshn kugl makh ikh fayn
Ikh makh a kidish erev shabes un gey glaykh in shul arayn,
Ikh shul ken ikh gut davenen un leyenen toyre ken ikh oykh,
Un tshiken zup mit kneydlakh es ikh biz es tut mir vey der boykh,
Ikh kokh a purim tsimes un makh latkes yedn khanike
(thinking of a rhyme) "anike", "lanike", "panike", A-HA!
Kh'ken tantsn gut a "hora" un ikh shpil af der "harmonica".

_All_

Er tants gants gut a "hora" un er shpilt af der "harmonica". (3X)
© 1988 Albert Grand

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**The Major General's Song**

_Major General_

I am the Major General and also a good Jew,
I will now enumerate all my good qualities in a Yiddish song,
I have a clever head, and I understand Einstein's Theory,
I can tell you everything of the whole world history,
I'm very well-acquainted with the stories of de Maupassant,
I dance, I sing, and tell a joke; I'm a man with great talent
I'm good at making honeycake, and of photography, "ography"-"mography"-"shmography"—A-HA!
I can shoot well and I have no fear of the Mafia.

_All_

He can shoot well and has no fear of the Mafia
He can shoot well and has no fear of the Mafia
He can shoot well and has no fear of the Mafia—mafia

_Major General_

I'm a good student of Gemorah and knowledgeable in Torah
And always, day and night, I hold a prayerbook in my hands,
In short I tell you now, as I finish with my song,
I am a Major General and also a good Jew.

_All_

In short he tells us now as he finishes his song,
He is a Major General and also a good Jew

_Major General_

I'm a bright student of the Talmud and an opera singer, too
With a loud voice, I can sing well from "The Barber of Seville".
A challah I can bake and a noodle pudding fine
I offer Sabbath benediction and then go to the synagogue.
In the synagogue, I know how to pray well, and I also study Torah,
I eat chicken soup with matzoh balls 'til my stomach starts to hurt.
I make carrot pudding for Purim and potato pancakes every Chanukah-
"anika"-"lanika"-"panika"—A-HA!
I dance a hora very well and play on the harmonica.

_All_

He dances well the hora and plays on the harmonica. (3X)
Klezkanada

For the first time in Canada a three-day celebration of Yiddish/Jewish folkculture and language will be held in a rustic/camp setup and is being organized by the Committee on Yiddish, Quebec Region (associated with the Jewish Education Council of Federation CJA) and the Foundation for Yiddish Culture.

This folk festival will include performance, concert, discussion, lecture, and workshops in music (mainly klezmer but not exclusively), song, dance, language arts, history, folklore, literature, humor, film and theater.

Some of the premiere groups, artists and authorities who have agreed or tentatively agreed to participate are: (Alphabetical)

Brave Old World—New York
Adrienne Cooper—New York
Shura Litovsky—The Netherlands
Joseph & Chana Mlotek—New York
Zalmen Mlotek—New York
Prof. Dov Noy—Israel
Andy Nulman—Montreal
Janie Respitz—Montreal
Sara Rosenfeld—Montreal
Henry Sapoznik—New York
Josh Waletsky—New York
Jeff Warshauer—Boston
Dora Wasserman—Montreal
Michael Wex—Toronto
Nahum Wilchesky—Montreal

Klezkanada will have both residents and day participants and since space is extremely limited, registrants will be accepted on a first come, first serve basis. A limited number of children will be welcomed and special programs will be arranged for them.

Further details, including costs and schedules, will be forthcoming. For additional information, or to be placed on the mailing list, please call Dr. Hy Goldman 514-489-9014, or Batia Bettman 514-345-2610, or write:

Committee on Yiddish, Quebec Region
Jewish Education Council
5151 Cote St. Catherine Road, Suite 200
Montreal, Quebec H3W IM6
CANADA

**************

Ed. note: Highly recommended.

Several Suggested Publications

Afn Shvel
League for Yiddish
Mordkhe Schaechter, editor
200 West 72nd St., Suite 40
New York, NY 10023

Arbeter Ring Catalog
Workmen's Circle Book Store
45 E. 33rd St.
New York, NY 10016

Dos Bletl
The Friends of Yiddish
Barry Shockett, editor
303 Joicey Blvd,
North York, M5M 2V8
CANADA

Kultur un Lebn
Workmen's Circle
45 East 33rd St
New York, NY 10016

Pakn Treger
National Yiddish Book Center
48 Woodbridge St.
South Hadley, MA 01075

Yiddish of Greater Washington
Shelby Shapiro, editor
6125 Montrose Rd
Rockville, Md 20852

Yiddishe Kultur
YKUF
Itche Goldberg, editor
1133 Broadway, Rm. 1019
New York, NY 10010

YIVO
555 W. 57th St. Suite 1100
New York, NY 10019

Zukunft
Congress for Jewish Culture
Yonni Fain, editor
25 East 1st St.
New York, NY 10010
Hemshekh Branch of the Workmen's Circle hosts the Second Annual Mame-loshn, for a Memorable Memorial Day Weekend.

At Mame-loshn '96, we will eat, drink, and be merry—all in Yiddish—as well as sing, dance, talk, walk, see film, worship, live, love and learn. From basic beginners' Yiddish to the erotica found deep within our literature, we will celebrate our language, our culture, our past, and especially our present and future.

Workshops and entertainment will take us through playing basketball to playing violin; from religious roots of Yiddish to the reveries of our authors; from computers to cooking; from drama to vaudeville—all in Yiddish.

On a beautiful college campus in Fairfield, CT, we will begin Thursday, May 23. Food will be kosher, vegetarian, and we have facilities to accommodate families (apartments), single or double rooms. We will offer sports facilities, Klezmer bands, Cabaret, a children's program (with a Grand Finale performance at Cabaret,) and a Shiatsu workshop—in Yiddish.

Workshops

Yiddish Language Classes:

Boychiks in the Hood:
Author Robert Eisenberg joins us with a workshop based on his new book about the Hasidic Underground, and shares his insight about the Hasidic communities.

Yiddish Folklore:
Learn the stories and legends in our culture, history and language: Miriam Hoffman.

Jewish Genealogy:
Learn how to trace your roots, using modern tools as well as antiquarian archives. The YIVO Collection:

YIVO is a vast resource for all Yiddishists. Zachary Baker will share his knowledge of the sources and resources available there.

Yiddish Folksong:
Join Shulamit Dion on the magical musical journey into the rich heritage of folksong we have acquired and developed.

Mendele On Line:
Join our venture into Yiddish in Cyber-space, and Mendele, the on-line publication for "Yidish and Yidishkayt," and the Web.

Computing in Yiddish:
We will explore the availability and use of software, going on-line in Yiddish, and the possibilities for growth in this field.

Erotica in Yiddish Literature:
Join Mendy Cahan as we discover that Yiddish is the language of love.

The Virtual Shtetl:
Iosif Vaisman comes with a workshop exploring his "Virtual Shtetl" web page, a vast resource for Yidishkayt on the Internet.

Shorashim:
Folk dances, will be taught featuring middle-european and Israeli steps. Learn the steps at the workshop, and dance at night.

Panel Discussion: Ken Yidish Hohn a Kiem on Frumkayt? (What is the Fate of Yiddish without Religiosity?) Join our guest panelists and moderator Yekhiel Geller-Katz.

Children's Program:
Our children will speak, dance, play, perform, tell a joke or two, and sing—in Yiddish. Jewish Jeopardy and sports, too.

Entertainment:
Music, song, dance, film, and shmuz will fill our evenings with the Wholesale Klezmer Band, the Yale Klezmer Band, and more.

Call Stephen Dowling 212-922-2558 xt 285 or E-mail STDOWLING@AOL.COM
Yiddish Education in Moscow and in the Former Soviet Union.
by Lyudmila A. Chulkova


6 studentn fun Moskve shraibn iber oif yidish mit di mentshn fun andere lender, zey ainteiln in di program "Feder Fraint".


Jewish University in Moscow
----------------------------------------
Total number of students 170 (75 new)
Departments: History, Philology, Sociology.
Rector: Prof. Arkady Kovelman
President: Prof. Alexander Militarev
E-mail: jewunimali@glas.apc.org

Total number of students studying Yiddish: 9
Classes: 1st year, 9 students, Yiddish 2h/week, tutor - Anya Shternshis

Yiddish is an optional subject for the students studying on the faculty "History of Jews in Russia and Soviet Union". (History Dept.).

Project Judaica
---------------------
Total number of students: 48 (December 1995)
Faculties: Historical-Archive (18), History-Philological (30) Dir.: Prof. David E. Fishman
E-mail: elena@rggu.msk.su

Total number of students studying Yiddish: 18 (Historical-Archive f-ty)
Classes:
5th year 18 students, Yiddish 4h/week, tutor Prof. Shimon Sandler 5th year 18 students, Yiddish historiography 4h/week, Dr. Mikhail Krutikov

Together with the canceled Yiddish Dept. of Touro College, Project Judaica is the oldest Yiddish program in former Soviet Union. It was started in 1991 as a joint program of Russian State University of Humanities, Jewish Theological Seminary of America and YIVO. Many well-known Yiddish professors such as Pesakh Fishman, Dov-Ber Kerler, Isaak Niborsky, Sheva Zucker, Abraham Nowerztern, Zvi Gitelman, David Roskies, Gennady Oystraich, Shimon Sandler and Boris Sandler partook in Yiddish tutoring and special Yiddish courses on Historical - Archivial Dept. of the Project "Judaica". The success of the Yiddish studies on Project Judaica can be proved by the fact that today two senior Project Judaica students are tutoring in Jewish University in Moscow (Anya Shternshis) and Maimonides State Jewish Academy (Galina Eliasberg).

This Spring '96 semester 30 students from Philological Dept. (2nd and 3rd years) of Project Judaica will start their Yiddish classes with Prof. Shimon Sandler.

Maimonides State Jewish Academy
-------------------------------------------
Total number of students in Academy 370
Faculties: Dept. of Judaica and Hebrew studies - 65 (27 new) students Chair of Yiddish and West
European languages (Head: Elizaveta Khakina) 
Rector: Veronika Irina, Academician. 
Dean of Dept. of Judaica and Hebrew studies: 
Prof. Mikhail Chlenov

Total number of students studying Yiddish: 65

Classes: 4th year - 11 students, Yiddish 
literature 2h/week, Galina Eliasberg 3rd year - 
17 students, Yiddish 4h/week tutor E.Khakina 
2nd year - 10 students, Yiddish 4h/week tutor E.Khakina 
1st year - 27 students, Yiddish 4h/week tutors Rempel/Kiselev/Yukhan/Bianki

Department of Judaica and Hebrew studies 
(Philological faculty) of the Maimonides State 
Jewish Academy is well known for good 
language education including Hebrew, Aramaic, 
Arabic, Yiddish and English. Yiddish classes 
for the 1st year students are providing by the 
seniors students of Maimonides Academy.

Moscow Touro College - Yiddish faculty - 
(1991/92 - 1994/95) --------------------------

June 1995 25 students from the former Yiddish 
Dept. of Touro College graduated after the 
program was canceled because of lack of 
financing. After 3 years of studying (4 month in 
Israel) students received Moscow Touro College 
certificates. Together with Project Judaica Yiddish 
faculty of Moscow Touro College was one of the 
best school of Yiddish in the Former Soviet 
Union. Started in 1991 this program provided 10 
h/week Yiddish classes for more than 40 students 
in 2 groups. Yiddish language classes were taught 
by Elizaveta Khakina, Sheva Tzuker, Haim 
Beider, Mark Meterperel. The program included 
subjects on Jewish history and culture which 
were taught in Yiddish. Jewish Folklore was 
tutored by Prof. Dov Noy, Maria Kotlyarova (one 
of the last students of Solomon Mikhoels) has 
taught about Jewish Theatre, Abraham 
Karpinovich, Haim Beider have taught Jewish 
literature, there were special subject on Yiddish 
Rithoriks (Levkovich), Yiddish songs (Alika 
Smechova) and others. The Yiddish 
faculty was tutored by Prof. Gershon Winer.

Yiddish studies in the Former Soviet Union

This information was taken from the new 
directory "Jewish studies in the institutions of 
Higher Learning in CIS and Baltic countries" 
made by SEFER Center (Victoria Mochalova, 
Lyudmila Chulkova). To get a copy of this 
directory please send your requests to: 
<sefer@glas.apc.org>.

JEWSH UNIVERSITY IN ST.PETERSBURG 
Dept. of Lit. and Culture of Jewish Diaspora 
Yiddish 4h/week, 15 students, tutor A.Reyzlina 
Address: Russia, 196247 St.Peterburg P.O.B. 10 
Fax: 7-(095)-268-7568

INTL. SOLOMON UNIV. IN KIEV 
Yiddish language, tutor E.Alexander 
Address: Ukraine, 252033 Kiev Saksaganskogo 
str. 64 Fax: (044)-220-5196

VILNIUS UNIVERSITY (Vilno) 
Philological Department 
Yiddish language, tutor M.Shubes 
Jewish Literature in Yiddish, M.Shubes 
Address: University str.3, Vilnus, Lithuania.

KISHINEV UNIVERSITY 
Philological Department 
Yiddish language, tutor M.Lemster 
Address: Moldova Kishinev A.Mateevichi str 60 
Fax: 373-2-240041

BIROBIDZHAN PEDAGOGICAL INSTITUTE 
Philological Department 
Yiddish language, tutor B. Ritenberg 
Address: Russia EAO Birobidzhan ul. Lenina 27

JEWSH PEOPLE UNIVERSITY OF 
DNIEPROPETROVSK 
Yiddish language, tutor G. Meshenberg 
Address: Ukraine 320000 Dnepropetrovsk, 
Minina st. 1

Editors: Motya Chlenov, Anya Shternshis
Special thanks to Sean Martin, Ohio State Univ.

SEFER Center * Association of Moscow Jewish 
studies students

If you would like to receive more materials on 
Jewish studies in Russia. Send your request to 
chlenov@glas.apc.org or sefer@glas.apc.org
"Carpati"—Yale Strom's Third Film

Carpati: 50 Miles, 50 Years focuses on Zev Godinger, a proste yid who has a friendship with his Gypsy (Rom) neighbors. In 1931 the Jews of the Carpathian region (then in Czechoslovakia, today Ukraine) numbered 250,000. Today 65 years later there are fewer than 1,500. Zev lives in Beregovo, only 50 miles from his birthplace of Vinogradov. He had not returned since he was deported to Auschwitz in 1944. Now, Zev makes the journey home to revisit his childhood memories and to bring a torah to his boyhood synagogue, which has not had a torah for many years. Zev's experiences and insights are representative of the rich Jewish culture that once thrived in the Carpathian mountains.

This film which is directed by Yale Strom is narrated by Leonard Nimoy. It will have its U.S. theatrical premiere at the Walter Reade Theater at Lincoln Center in New York City. May 24-June 2. Call 212-875-5617

Important New Release

Klezamir released its first commercial recording, "Klezamir Cooks for Tante Barbara." I did not get that list of radio programs that play klezmer music from you. My e-mail address recently changed to (rhoda@saturn.net). We'll be in Cambridge, MA in April and are planning a July mini-tour of Maine and appearances in NY and Washington, DC. Our new web site is: http://www.saturn.net/~dschrag/klezamir.html To receive our new recording (available in cassette and CD format) can be ordered via our web site, by mail or fax as follows: CDs cost $17 (incl. s & h), plus 75 cents tax for MA residents. cassettes cost $12 (includes shipping & handling), plus 50 cents tax for MA residents. rhoda@saturn.net (Rhoda Bernard) To order by mail: Amy Rose, c/o Downtown Sounds 21 Pleasant Street, Northampton, MA 01060 or, fax credit card information to: (413) 586-8805
The Golden Gate to the Yiddish Community

Vol 6 No 5

May 1996

Der Redaktor

"Oystsugn fun Briv in der Redaktsye" is back. Sorry you missed it in last month's larger edition. Also read the back page with the wonderful Yiddish program in Paris this summer.

Our readers need to get online with Mendele. Only 15% are receiving this free information. If you need help, let us know.

Do you wish to locate someone, somewhere in the U.S.? This free service of der bay is a bonus for all readers. The look-up takes only 20 seconds.

A message was received online from Deptford, NJ. Where? Your editor lived most of his life in NJ, but this shtetl was a new one. Anyway, here is the home of Sonny Gutin, editor of the Chaverim International News—journal of ham radio operators. He promised to have an article for an upcoming issue. Sonny's wife is taking a Yiddish class and told him about us.

There is much Yiddish activity in Israel—in schools as well as in publications. Our major contacts are Leybl Botwinick and Daniel Galay.

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. Send all correspondence and contributions to the editor's home—it will reach him faster.

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, or E-mail to: FISHL@WELL.COM

Please make checks payable to der bay.

Kind un Keyt: ilustrirter yidisher zhurnal
far kleyn un groys
by Leybl Botvinik

"kind-un-keyt", der ershter in yisroyl, der eyntsiker oyf der velt, ilustrirter yidisher zhurnal far kleyn un groys, iz ersht dershinen.

in em ershtn numer: zaynen arayn naye verk ongeshribn spetsiel farn zhurnal fun rokhl boymval (yerushalayim), zisi vaysman (samare), avrom katsev (kiryat-motskin), genadi estraykh (oksford), zyame telesin (yerushalayim), un andere; fun di klasiker, y.l. peretz, yakov pat, y. kaminski; farsheydene shpilerayen, retenishn, kinder-humor; in der rubrik "khoshever gast" - tret aroys prof. dov noy. un nokh.

dershaynt eyn mol in 3 khodoshim. abonement far a yor (arayngerekht post): in yisroyl: 45 shekel; far eyrope $35; far amerike $40 un oystralye $45;

Kind-un-Keyt (For One and All)
The only Yiddish magazine in the world for both children and Adults has just been published.
The beautifully illustrated Issue #1 includes:
Poems and stories by classical and Contemporary writers. "A Yiddish Lesson in an Israeli School", A visit with the Jewish folklore expert Prof. Dov Noy (Hebrew University), Humour, Crossword Puzzle, Rebus, and Riddles.

Annual subscription—4 issues (inc. s & h):
Israel 45 NIS; Europe $35; America $40;

Be a Friend of Kind-un-Kkeyt! Support us with your donation. Address:
"kind-un-keyt"
P.O.Box 39084 Givat Ram, Jerusalem, 91390. Israel.
internatsionaler kalendar

May

Canada
1 Weds. (4), 8:15 P.M., Yiddish Folksongs to Sing & Understand (JASS Course), Naomi Bell, Toronto, Canada, Call 416-633-3416
5 Sun., 10:30 A.M., Di Goldene Pave (Peacock), Songs & Poetry (Guest Artists) Shtudir Grupe, Toronto, Canada, Call 416-787-4634
7 Tues. (1st), Noon, Yiddish Luncheon Group, Toronto, ON, Call 416-483-1570
11 Sat., 8:30 P.M., Gala Yiddish Land Cafe North York, Canada, Call 416-787-4634
14 Tues., 6:30 P.M., Friends of Yiddish Annual Meeting & Biennial Elections, Toronto, Canada Call 416-783-3603
26-28 "A Mentsh & His Musical", Avi Hoffman, Toronto, Canada Call 416-324-9413

East
1 Weds., Noon, Yiddish Luncheon Discussion UConn, Storrs, CT, Call 860-486-4575
3 Fri., 1:30 P.M., Leyenkrayz, Cranbury, NJ Call 609-655-8019
5 Sun., 1:00 P.M., Workmen's Circle 95th Celebration, Betty Silberman, Harold & Frieda Ostroff, Brookline, MA, Call 617-449-1786
6 Mon., 7:00 P.M., (YIVO Lecture), Eric Goldstein (U of MI), Central Synagogue, NYC
6 Every Mon., Noon, YIVO Yiddish Tish, YIVO in New York City, Call 212-219-3006
7, 14, 21 Tues., Yiddish Short Stories, Troim Handler, Roslyn, NY Call 516-625-6363
13 Mon., 7:00 P.M., Hot Pstromi, Yale Strom, & guest Andy Statman, Hofstra Univ., South Hempstead, L.I., Call 516-463-5669
15 Wed., 8 & 10 P.M., Hot Pstromi, Yale Strom, Marty Erlich, Mark Dresser, Knitting Factory, New York, NY Call 212-219-3006
17-19 Friends of Yiddish Annual Weekend, Pesyak Fiszman, Malke Gottlieb, Jeff Warschauer Solway House, New York, Call 718-224-5497
20 Mon., 7:00 P.M., (YIVO Lecture), Dr. Kenneth Wishnia, Yiddish in Amerike: Translating Multilingual Immigrant Texts, Central Synagogue, NYC
23 Thurs., 7:30 P.M., Yiddish Humor with Troim Handler, Lakehurst, NJ Call 609-655-8019
24-6/2 Carpati: 50 Miles, 50 Years, Lincoln Center, New York, NY Call 212-875-5617

Central
1 Every Wed., 10:30 A.M., Des Moines Yiddish Club, Des Moines, IA, Call 515-255-5433
2 Thurs. (1st), 12:45 P.M., Brandeis Yiddish Group, Southfield, MI Call 810-350-9789
5 Sun., (1st), 7:30 P.M., Yiddish Vinkl, Cleveland, OH, Call 216-381-4515

South
6 Every Mon., 1:00 P.M., Yiddish Club, 7000 Canal Blvd, New Orleans, LA Call 504-288-0325
9, 23 Sun. (2nd & 4th) 12:15 P.M. Yiddish Shmooz Club, Fort Worth, TX Call 817-731-4721 (New)
13 Mon. 10:30 A.M., Sands Point Yiddish Club Tamarac, FL Call 305-722-7623
16 Sun., (3rd), 2:30 P.M., Yiddish Culture Club of Century Village West, Boca Raton, FL, Call 407-482-5918
19 Sun., (3rd), 2:00 P.M., Newport News Yiddish Club, Newport News, VA Call 804-249-4401
19 Sun., (3rd), 10:00 A.M., In a Mazldiker Shoa, JCC NVA, Fairfax, VA, Call 703-323-0880
19 Sun., 7:30 PM, Sholem Aleykhem 80th Yortsayt, Rockville, MD, Call 301-381-0100
19 Sun., 2:00 P.M., Newport News Yiddish Club, Newport News, VA Call 804-249-4401


Israel: New law for the good of Yiddish.
Naye gezets letoyves yidish
Leybl Botvinik, Hemshek Dor -
libhobers fun yidish, Netanya, Israel

tayere kahveyrhim,

ikh bin tsufirin aykh ibertusegbn a gute bsure, az dem 3tn merts, 1996 iz ongumen gevorn in der yisroyl kneset a naye gezets letoyves der yidisher shprakh un kultur. dos iz a gezets farn shafn a melukhishn instants bay dem dertiyung ministryum vos vet ofitsyel zikh farnemen mi farshedydne aspekt fun der yidisher shprakh un kultur in yisroyl.

di ershte shrit far dem zaynen gemakht gevorn nokh in 1990 ven der hemshek dorf ohevey yidish (libhobers fun yidish), a dank der initiativ fun dem forzitser daniel galay, hot ongehoybn a min lobi-aktsyve tsvishn kneset deputatn tsu hefni shtarkn dem maymed fun der yidisher shprakh un kultur. er hot farshytan, az kedey yidish zol kenen lebn, farzikhert, in der yidisher medine, muz es ofitsyel onerketn vern durkh melukhe instantsn, un muz deriber geishlit vern durkh a melukhesh guf un melukhishe fondn.

bemeshek fun di letse 6 yor, iz der doziker mi nit oyfgeheyt gevorn metsad dem hemshek dorf ohevey yidish, un der originel gezets forshlog bay unds tsueggeytn un aroysegshiktn gevorn durkh undsere advokatn tsu filtsolike kneset deputatn vos zaynen geven simpatish tsu dem gedank. khaver kneset dov shilanski iz der vos hot tsugetsehlt der gezets forshlog (mit gevise enderytn) un bemeshek fun etlekhe yor zaynen onge-gangn bamiyungen kedey es zoln in rikhnik moment bahandlt vern inem kneset plenum. andere yidish interes grupes vi der veltrat far yidish un yidisher kultur, unter dem farshtorbenem professor yitskhok varshavsky (o"h) hobe oykh tsushtyer geven dem initiativ.

ikh vel aykh do ibergeybn dem tamtsis fun der gezets:

dos naye melukhe gezets heyst "khok hareshut haleumit letarbut hayidish" ("gezets far der natsyonaler oytoritet far der yidish kultur"). es vet geshafn vern a komisyve fun 21 menshn (untem minister fun dertiyung), vos vet zikh farnemen mit yidish shprakh un kultur in yisroyl. tsvishn di 21: forshyters fun der akademye, fun di lerers un lerer fareyn, fun der yidisher shrayber un zhurnalinstn fareyn, regirungs menshn, fun der hebreisher shprakh akademye, fun dem veltrat far yidish un yidisher kultur, un fun dem hemshek dorf ohevey yidish.

di tsiln zaynen, tsvishn ander:

1) fartifn baym folk dos bakenen zikh mit der yidisher kultur in ale ire formen, bazorgn dem oysforshn un lernen ir, un oynutsn di farshedydne komunikatsye mitlen far dem tsvek;
2) shtitn dem shafn in yidish;
3) shtitn di institutsye vos firn a tetkeyt in yidish;

4) aynzamen, katalogim un prezervirn di yidishe folks oytsres, say di geshribene, say di mundlekhe.
5) shitn dos farefntlekhn verk in yidish, un yidish verk in der hebreischer iberzetung;

in dokument vegn der 'oytoritet far yidish' vern ongegeybn kolerley administrative un legale hiskhayvesn un orvayzen, un s'vert oykh demont dem inyen budzhet un vegn onsheln an ekzekutiv director vos vet oysfirn di arbet. dos gezets vert ofitsyel aktivirt 3 khodoshim nokh dem vi es vert ofitsyel farefntlekh in di regirungs bikher (bemeshek fun di kumendike tsvey vokhn), di komisyve (oytoritet) vet demokh hobe biz eyn yor tsayt zikh tsu organizirn, oysarbetn vendpunktn un tsushteln dem geherikn arbets plan un budzhet.

a yesher koyakh danil galayen un zayn froy, khana galay, vos hobe mit ozoy fil ibergeybn-keyt zikh farnumen mit dem inyen, un ale andere vos hobe gearbet azoy shver tsu farzikhern a regirungs maymed far der yidisher shprakh un kultur. un a spetsyl�n dank dov shilanskin far zayn mi un ibergeybn-keyt far yidish.

Center for Jewish Culture and Creativity

The Center for Jewish Culture and Creativity is involved with stimulating Judaic learning among professional creative artists, facilitating the creation of new works based on Jewish concepts and ideas, disseminating such works through exhibitions and performances, and sustaining a global network of creative artists in order to foster fellowship and collaboration in a movement towards Jewish cultural renaissance. While the Center recognizes the critical contributions to Jewish civilization found in Yiddish culture, our focus covers the broadest aspects of Jewish culture past, present and future.

In the realm of enriching our Yiddish heritage we are pleased to report that:

Composer Ofir Ben-Amots won the prestigious Vienna prize for his contemporary children’s opera, "Fool’s Paradise, which was performed at the Vienna State Opera and the Zurich Opera. The work, in Yiddish with lyrics by William Attias, is based on Isaac Bashevis Singer's short story.

Prof. Marvin Zuckerman and M. Herbst are completing a trilogy of I. S. Peretz stories.

Yale Strom, who directed the award-winning, Yiddish-language, documentary film of Leopold Kozlowski, "The Last Klezmer", has completed another biographical Yiddish language documentary film entitled "Moroznia" dealing with Jewish life in the Carpathian region. Yale composed the incidental music for two versions of Ansky’s Yiddish classic, "The Dybbuk"— for the San Diego Repertory Theatre and Denver Theatre.

Singer Svetlana Portnyanskaya, an award winning entertainer from Moscow and now in Los Angeles, has a broad Yiddish repertoire for use in her performances.

Contact the Center at: 6399 Wilshire Blvd., Ste 218
Los Angeles, CA 90048, Tel. (213) 658-5824
Sholem Aleichem: Political Satirist: Part One
by Louis Fridhandler

Sholem Aleichem produced political satires of national and international scope, confident that his literate audience would understand. They kept up with the latest. Nowadays, few know of this. The danger and difficulty in publishing such material in tsarist Russia may have played a part in obstructing our own access. The more obvious political pieces were not included in Ale Verk, Folksfond Oysgabe (1917-1923). Furthermore, his fame as a penetrating, ironically humoristic genius has overshadowed the sparkle and hilarity in his flagrant jabs at the ineptitude, the cruelty and stupidity of the Russian tsarist autocracy. Shortsighted critics of his day also played a part. A few words about this:

Sholem Aleichem wrote of Jews, orem, poshet ober freylekh [poor, ordinary, yet arming themselves with a joyful spirit]. His kleyne menshelek [humble people] struggled heroically to create lives of dignity and purpose. Sholem Aleichem managed a convincing, humorous take on many of their troubles, but some difficulties were beyond humor. The characters were so vividly enchanting that readers felt immediately at home with them in their fictional ambiance.

Critics of the day raised the question: Could such easily accessible writing qualify as literature? Where were the intellectual labyrinths, where the Sturm und Drang? At best, some thought him no more than a talented primitive, and even confused the author with his earthy characters. The misunderstanding is well exemplified by Y.Y. Trunk's statement of 1937:

Intellectually, as objective judge of the life around him, Sholem Aleichem stood not much above the masses. As to the scope of his world view, he was one of the little people. No doubt, these intellectual defects blocked Sholem Aleichem's avenue to his own depth. [Sholem Aleykhem, Zayn Vezn Un Zayne Verk (Sholem Aleichem, his Essential Nature and his Works), by Y.Y. Trunk, Warsaw: Kultur-lige, 1937, p. 15.]

Such arrogant, snobbish dismissal was not unusual. Sholem Aleichem was indeed deep and was well able to reach those depths. It is, in fact, obvious that his work is complex and multi-layered, as would be expected of any artist. The piece I'll discuss this time [Dos Nay-Geborene, oder Rasl (The Newborn, or Rasl)] illustrates amply both his complexity and his daring. It is a penetrating, comprehensive comment on the machinations delaying the constitution promised by Nicholas II in the early 1900s.

In October of 1905 Tsar Nicholas II finally announced plans for a constitution (Oktyabrsky Manifest) which provided for a parliament, a duma, the intended foundation for moving Russia from absolute autocracy to constitutional monarchy. This followed years of agitation for such a document. Sholem Aleichem conceived of those years as Russia being pregnant with a constitution but having painful difficulties in completing delivery of the pregnancy. His satire took the form of an allegory. Russia was represented as a young, single girl, Rasl, who becomes mysteriously pregnant. She is confined at home by her parents (tsar and tsarina?), and suffers terribly.

This provocative piece has a most interesting history. Khone Shmeruk of Israel tells the story (in Hebrew) in his introduction to the Hebrew version of Rasl in Sholem-Aleichem: Hebrew Writings, selected and edited by Khone Shmeruk, Jerusalem: Bialik Institute, 1976. I don't know Hebrew, but I had the generous help of the late Harry Gonda, M.D. z'l who survived the Holocaust through the intervention of Raoul Wallenberg. I'm honored to have called Harry friend, and grateful to Wallenberg for the many blessings flowing from his rare courage.

Shmeruk reports that the Hebrew version was published in Ha-Zeman May 16, 1905. Seven months later, the Yiddish version appeared in the Warsaw paper, Der Veg, Dec. 15, 1905. The staff added the following note: 'This feuilleton was sent to us three months ago, but the censor drew certain implications: that Rasl stood for Russia, Anzi and Franzni stood for England and France, Rive-Leyetshe (the midwife) represented revolutsiye.
(revolution), the newborn child represented the constitution, etc. Consequently, we were not able to print it until now.

Only after the 1905 constitution was promulgated was publication of the Yiddish text permitted. Sholem Aleichem had already taken himself and his whole family out of Russia. It is therefore quite possible that Sholem Aleichem was unaware that Der Veg had printed it. The story apparently appeared as well in an unidentified American Yiddish paper according to a note by I.D. Berkowitz in Dos Sholem-Aleykhem Bukh, p. 365. However, according to Shmeruk, the information there is incomplete and, in fact, erroneous.

Now for a few samples. The narrator is a young boy and begins:

Undzer mishpokhe iz a groyse mishpokhe. Mit vos, vilt ir visn, iz zi barimt? 'Mit ire nogidim-kulyakes, meyuksesim-frumakes, khosidim-tsvuakes, shikirim-hulyakes, ganovim-bosyakes...' Azoy hot gezogt af ir take eyner fun undzer mishpokhe, a shrayber iz er, a lets, a farshlepte krenk un a gramzoger. Nor veys ikh vos a gramzoger kon zogn!

[Rendering Yiddish rhymes in English demands free translation]

Our family is a big family, great and famous. You want to know what makes it famous? "Its haughty clods and pious frauds, drunken skunks and thieving punks, moneyed frumps and hightborn lumps, brawling toughs with filthy scruffs, and...." That's what some relative said of our family. But then, he's a writer, a bothersome rhymester, a sneaky mischief-maker. So who cares? Who can tell what a rhymester might say next?

Yiddish readers knew that by our big and famous family Sholem Aleichem meant all of Russia. By a writer, a rhymester he meant himself.

Listen to his characterization of Auntie Franzi (France):

So different from Auntie Anzi is Auntie Franzi: petite, full of cheer (in fact, a bit too jolly); paints and powders herself, and pirouettes this way and that. She wears a large, fine-feathered hat, and claims to be our only friend good and true. "My heart aches so," she said, "For your Rasl, poor thing." That's what she said, slyly casting glance after glance at Rasl, all the while nodding her head and smiling queerly. "If you'd take my advice," said she, "You'd pay a visit to the doctor. I myself once had the same disease."

Later in the piece they represented the tsarist regime, and us youngsters referred to the agitators among the Russian people:

In a burning rage they favored us, the youngsters, with a few fine smacks, shoves and jabs, twisting our ears, yelling, "Children shouldn't always be underfoot tangled up in our legs."

Still later comes the passage where France seems to be recommending revolution as the proper remedy for Russia's disease (delayed delivery):

Auntie Franzi (whom we all considered our only friend, good and true) came over once wearing her fine hat and a pretty veil. She sat and sat. She glanced and peeked, and finally said to mama with a friendly smile, "If you like, I'll send over Rive-Leyetshe. She is a wonderful jewel! Her hands have such a light touch. If not for Rive-Leyetshe," said Auntie Franzi with a syrupy smile, "I don't know what would have happened to me then, when I was... (God forbid it should happen again)."

Dos Nay-Geborene, oder Rasl is available in Felietonen, by Shalom-Aleichem, Tel Aviv: Beth Shalom-Aleichem, I.L. Peretz Publishing Co., 1976, p.94. The only English rendition I'm aware of is my own as yet unpublished translation.

Russia's humiliating defeat in the Russo-Japanese war of 1904-05 was a major factor in persuading the tsarist regime to issue the 1905 constitution. Next time (in this space) I plan a discussion of Sholem Aleichem's satire about that war. He included scrutiny of the complex interconnections with U.S. interests of the time.

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Dr. Louis Fridhandler is the feature writer for der bay during 1996. His monthly articles are on little known facts about Sholem Aleichem. He has been a prolific contributor to Mendele online and can be reached online at: LFRIDHAN@AOL.COM
A Letter from Dr. Mordkhe Schaechter

Dear Fishl Kutner,

Thank you for the very warm words that you said about Afn Shovel, Yugntruf and me (in the March issue of Der Bay). It was quite nice of you to do so.

In the same issue, on page 1, you write that it is desirable that one "not quibble over minor points—like the shtrume alef." I would like to comment on that.

Suppose I overheard a discussion or an argument between two Orthodox Jews about kosher versus glatt kosher, or kol-ishe, or any of a thousand other details of Jewish religious law or custom. Would I speak up? Would I say anything? The answer will probably be: "Because I like it." For a Jew, a modest hakl is more than a question of "I like it". It has symbolic value. It stands for Judaism and Jewishness. For an English-speaker who likes Yiddish, the use of diacritics versus shtume aleph, or the proper use of the grammatical gender in Yiddish, or the problem of daytshmerish, is basically irrelevant. "Who cares?" For Yiddishists: it is highly relevant—we do care; it is the symbol of appreciating Yiddish as a set of ethnic and cultural values, not a hefker. The use of diacritics in Yiddish is no less important than the use of German Diacritics (Umlaut) are for literate German users, and the respective diacritics for literate French users, and the respective diacritics for literate Spanish, Polish, Romanian, Czech, and Hungarian users.

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Ed. Note) Dr. Schaechter is Senior Lecturer in Yiddish Studies, Emeritus (Columbia University), and the author of books and articles on Yiddish. League for Yiddish, 200 W. 72nd St., Ste. 40, New York, NY 10023-2824

Norman Simms: Former NZ Contact for TYN

At a recent Jewish Studies conference in New Zealand, an argument broke out when several Israeli guests reported that in the late 1940s they had censored the use of Yiddish among new immigrants. When it was suggested that this kind of behavior smacked of fortuitous insults, in the sense that people who had survived the Holocaust were being treated as semi-savages from the Galut, the response of the Israelis was: We had to build a national identity and the use of Hebrew is mandatory.

The local speakers said that Yiddish is not a language of the Galut. It is a language of a millennium of Jewish culture—a section of Jewish civilization which conducted its personal and public affairs, and expressed itself in poetry, drama and biblical commentary. Out of respect for those who had died in the Shoah, Yiddish must be preserved.

I have since made aliyah to Israel. Those two visitors to the conference only partly represent attitudes here. There is a small community of Yiddish speakers amongst older generations, and some recent immigrants.

One sensitive area in any attempt for a renaissance of Yiddish—is a functioning Yiddish culture amongst the ultra-Orthodox. Recent interest in Yiddish films, theatres, and singing are evident in cities like Tel-Aviv and Haifa. Immigration from Russia has brought Yiddish-speakers. This knowledge and interest may spread from the elders.

Jewishness is only partly an Ashkenazi phenomenon. There are other traditions and languages which equally demonstrate the spirit and the genius of our civilization. Now that the anxiety that Hebrew would take hold and pass from one generation to the next has past, Israelis can relax, seek roots and enjoy the Yiddishkayt of their parents. This kind of Yiddishkayt will be a part of a larger and dynamic cluster of languages and cultures, from Sephardic, Greek, Yemenite and Ethiopians, all of which may allow Israel to develop into a more pluralistic society.
Oystsugn fun Briv in der Redaktsye

Our institute, The JCC Chicago Yiddish Institute will be held at the Perlstein Resort & Conference Center October 10-13, 1996. We look forward to another glorious few days immersed in Yiddish—looking forward to a fun time. If anyone wishes to attend, they can send their names and addresses to the JCC Chicago Yiddish Institute c/o H. Schechtmen 6087 N. Whipple St., Chicago, IL 60659

We had the Wittigheim performance and the, Fuerth Festival—I was featured, in, my François Lilienfeld & Grine Blieter—Yiddish Music from Odessa to Saloniki. It also played in Giessen the 12th, Hanover the 13th, and Celle the 14th. The first evening of our Association for the Furthering of Yiddish Culture—over a hundred attended. François Lilienfeld, c/o Goldman, Eichgaertenallee 106 D-35994 Giessen, Germany

Would you please tell your readers that I am looking for memorabilia of old Yiddish entertainers and collections of Jewish records. Sol Kluger 11 Imbrook Lane, Aberdeen, NJ 07747 (Ed. note) The largest private collection of old Yiddish records is held and catalogued by Bob & Molly Friedman of Philadelphia, Pennsylvania.

I’d like to notify your readers of a major Yiddish event coming up in the Los Angeles area. On Sunday, June 2, the Los Angeles Yiddish Culture Club will celebrate its 70th anniversary and the 50th anniversary of its excellent journal, Heshbon, the Yiddish literary magazine. They have been meeting weekly during this entire period. Stanley Bunyan, Laguna Hills, CA

Being an old I. L. Peretz Shule graduate (from Windsor, Ontario, Canada), I find your publication very interesting. Also I’ve used some of the material for a Brandeis group (Yiddish) which I facilitate.

Mildred Young, Southfield, MI

The current project I’m beginning will be entitled: Bin Ikh a Shnayderl: Jewish Work Songs of Eastern Europe. I have collected over 100 songs to be included in; live programs, a record tape, and in a book. Your suggestions about publicizing my work and gigs is greatly appreciated.

Mark Levy, P. O. Box 559 Felton, CA 95018 408-338-7283

I started collecting Jewish music on records in 1945 (mostly Yiddish 78’s, later LP, now cassettes and CD’s). All together I have over 10,000. Our main love is Yiddish songs; however, we don’t read or write Yiddish.

Dr. Harold Kahn, Toledo OH

Jeff Warschauer (guitar, mandolin, banjo, vocalist) and Deborah Strauss (violin) will be with us Saturday night of our Friends of Yiddish weekend May 17-19 at Solway House. This is in addition to Peyshak Fisman and Malke Gottlieb. Contact me at: (718) 224-5497.

Seymour Graiver, Bayside, NY

I realized a new market for transliterated Yiddish—New Americans from the former Soviet Union. Many speak Yiddish, but cannot read or write. Now having learned the Roman alphabet, they can read Yiddish in transliteration. I am developing a survey of those communities that could use materials and will keep you posted.

R Lea Singer, St. Louis, MO

The publication, "der bay" came to my attention. Your readers may be interested in my books on Jewish culture—paperbacks, "Hillel Said..." and ""Tevye the Dairyman." I publish a book called, "Learning Yiddish in easy Stages" by Prof. Marvin Zuckerman and Marion Herbst. Joseph Simon, POB 4071 Malibu, CA 90265

A cruise program "In Love With Yiddish" Oct. 9 - 23 aboard Orient Lines' Marco Polo, is a cruise-tour with guest lecturer Rabbi Debra Orenstein on "Jewish Life in Greece & Turkey". It cruises the Greek Isles (and Haifa), with stays in Athens and Istanbul. Call 1- 800-362-6221 or write 10330 Friars Rd., San Diego 92120.

Miriam Fish  BGCK76A@prodigy.com

I am teaching intermediate and advanced Yiddish for the Central Agency for Jewish Education. Enclosed is an article from the St. Louis Post-Dispatch entitled "Rebirth For Der Mama-loshn"? Ida Stack, University City, MO

Thanks for the "back Issues". Looks like good reading for many days. I saw the name: Ruth Peizer from Seattle, WA. She is my cousin and teaches Yiddish. I am looking for a Yiddish folksong: "Tayble Du Bist Mayn Vayble". Can one of your readers out there help me? Harold Kahn, 3738 Rose Glenn Toledo, OH 43615-1136

It was a pleasure meeting with you and exchanging ideas at the Third International Yiddish Club Conference in Miami. We at the Charlotte Institute will be celebrating our 18th Annual Yiddish Institute at the Wildacres Retreat, Aug. 15-18. Guest lecturer will be Dr. Chava Lapin, with artists -in-residence, Zalmen Mlotek and Michael Alpert. Your readers may write us at: CYI/JCC, 5007 Providence Rd., Charlotte, NC 28226.

Baila Pransky, Charlotte, NC

My presentation of The World of Yiddish Theater— in Story and Song was very-well received at the Third International Yiddish Club Conference. I would like to return for other performances and perhaps your Yiddish clubs or groups might wish to sponsor a program. I can be reached by phone at: 1202-551406 or write: Bernard Mendelovitch, Bournemouth, England BHI 3EG

The Rena Costa Center for Yiddish Studies at Bar-Ilan University will conduct its annual Harold & Ann Platt Summer Program of Yiddish Studies in Israel—July 26 to Aug. 26, 1996. Courses in Yiddish language, folklore, music, literature, and drama for English speakers of all ages. All courses are taught in Yiddish. Call (212)-337-1270 or write: George Cohen, 91 Fifth Ave., Suite 200, NY, NY 10003

Thanks for your advice on using the YIVO standard. I’m in touch with David Guralnik now and he’s helping me very much. You probably saw him in Miami Beach. I hope that you had a good conference there.

Sanford E. Marovitz, Kent, OH

It would be great if addresses would come with names so we can contact them. If I’m to travel to the States (or for whoever visits other cities), it would be great if your “kalendar” could be listed by cities. How do you subscribe to Mendele online? My book “Arele” and my name are already there (by other people). I would like to subscribe. Frida G de Cielak, LTE de Ranas 10 Tecamachalco, 53950 Mexico
Yiddish Summer Program in Paris
by Delphine Bechtel francois.boulanger@obspm.fr

AEDCY (Association for Yiddish Studies),
CEJA Center for Jewish-American Studies
The University of Paris 7 and Medem Library
announce a summer seminar in Yiddish

Teaching Staff: Batia Baum, Yitskhok Niborski,
Sonia Pinkusowitz, Vera Solomon

Lecturers: Delphine Bechtel, Rachel Ertel,
Simon Neuberg, Boris Sandler, A. Starck,

Theater workshop: Rafi Goldwaser
Song Workshop: Jacques Grober

Four levels of instruction: Classes will be held
Mon.-Fri. from 9:15-10:45 and 11:15-12:45
In the afternoon, activities from 2:15-4:15
(song and theater workshop, lectures and film)

Classes will be held at Institut charles 5,
Universite Paris 7, in Le Marais, the oldest part
of Paris, by the Jewish Quarter (rue des rosiers).

In addition to its world renowned
attractions, Paris has a long history as a center
of Jewish culture and the heart of a Jewish
community in which many Yiddish writers
lived and worked. This tradition is kept alive
by a group of scholars, teachers, artists, and by
the presence of The Medem Library, the largest
yiddish library in Europe.

Students will have free access to the
Medem Library during the summer program

Housing may be reserved, in two convenient
ly located hotels which offer special prices
to participants of the summer program

The cost of tuition is approx FF 2900.

For information please write to:
AEDCY (July 1996 seminar) BP 720
75163 Paris cedex 04 France

tel, fax : (33-1)42.71.30.07

The Medem Library should be connected
through internet soon, Mendele
recipients will be informed.
Nokh a zumer! It's time to get caught up with using Netscape and redoing the database with Filemaker Pro.

It's amazing how some Klezmer bands and Yiddish clubs send in listings of events and others are silent. It even seems that whether one helps support this newsletter is irrelevant to sending in the info. If you agree with me that your time is too valuable to send in the info, then have that "significant other" do it.

So many wonderful summer programs are available that you have a choice of weekend, week-long or even longer learning and enjoyable Yiddish experiences.

David Sherman's article on the origin of the premiere Yiddish online list, Mendele, is extremely important for historical purposes as well as interesting reading.

Correspondence continues very heavy and It is a joy to be able to assist readers in locating gigs, people, speakers, programs, teachers, clubs, etc.

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. Send all correspondence and contributions to the editor's home—It will reach him faster.

Der bay is the international Yiddish clearinghouse for teachers, gigs programs, translators, and help for beginners online. 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, or E-mail to: FISHL@WELL.COM Please make checks payable to der bay.

Recipients of Mendele may be interested in visiting a new World Wide Web (under construction) site set up by the J. Waks Cultural Centre Inc.. The page provides information on Yiddish oriented organisations in Melbourne, Australia. The page uses English and Yiddish. The Yiddish is not in the form of an image file but is entered as normal text. The page has instructions and pointers on how to set your WWW browser to read such text. The address is: http://www.ozemail.com.au/~mzylberm E-mail: mzylberm@ozemail.com.au

Ed. Note: Bobbi is principal of the Sholem Aleichem College in Australia. She is one of The Yiddish Network contact for Australia.

And the Band Played on by Carol Ginsburg

Ellis Island Band played at a street fair in San Francisco. There's a church behind the stage where the band was playing. The band took a break while a wedding ceremony was taking place inside. When the wedding party started coming out, we were told that it was okay to begin playing again. A band member spotted the bride and groom, an Asian couple, coming out of the church and he yelled "Let's play Chosen Kale Mazl Tov. When the band began to play, the mostly Jewish crowd at the street fair went over to the wedding party and started clapping. The couple looked appreciative but perplexed not quite knowing how to respond. We switched to "Anniversary Waltz". Everyone, bride and groom, wedding party; and all danced. They'll remember the Jewish band that played at their wedding.
internatsionaler kalendar

June
1 Sat., 8:00 P.M., Vancouver Jewish Folk Chorus, Vancouver, Canada, Call 604-324-5101
2 Sun., Yiddish Culture Club 70th Anniversary, and Heshbon 50th Anniversary, Los Angeles, CA Call 310-275-8455
3 Mon., Beit Haloechem Canada, Klezmer Conservatory Band of Boston, Toronto, Canada Call 416-488-7649
4-7 "A Treasury of Yiddish Music & Melody" Elderhostel, University of Judaism, Archib Barkan, Los Angeles, CA Call 818-999-0433
8 Sat., Yiddishe Cup Klezmer Band, Cleveland Museum of Art, Cleveland, OH Call 216-481-2640
9 Sun., 2:30 P.M, Jewish Folk Chorus of S.F., S.F.JCC, 70th Annual Concert of Yiddish Songs, San Francisco, CA Call 415-239-6785
18 Tues. (3rd), 2:00 P.M., Yiddish Club, Ashland, OR Call 541-488-2909 (NEW)
21 Fri., Brave Old World, Natl. Council for the Traditional Arts, Dayton, OH Call 513-223-3655
23 Sun, 7:30 P.M., Molly Picon Return Engagement Rockville, MD, Call 301-881-0100
23 Sun., 2:00 P.M., Yiddish Culture Club of Orange Co., Zol Zayn Freylekh (Sing-A-Long) Costa Mesa, CA Call 714-755-0340
24 Mon., 7:00 P.M., Annual Yiddish Outdoor Concert, Stella Walker, Earl Bales Park, North York, Canada, Call 416-635-2883 ext 155
24-28/2 Uriel Weinreich Program in Yiddish Language, Literature nad Culture; David Braun, Ellie Kellman, Avrom Nowerszent and Mordkhe Schaechter, Columbia University, New York, NY Call 212-246-6080
26 Wed., Yiddish Music Festival at Damrosch Park, NY, Call 800-922-2558

July
1 First Mon. of each month, 7:00 P.M, A Yiddish Discussion Grp., Hebrew Home & Hospital, West Hartford, CT, call 203-236-4571 xt 351
1 First Mon. of each month, 1:30 P.M, The Yiddish Circle, JCC, La Jolla, CA, Call 619-458-1302
7 Sun., Yiddish Concert in the Park, Kapelye, Cleveland, OH, Call 216-691-1818
7-12 Chava Rosenfarb & Goldie Morgentaler Jewish Cultural Experience, Workmen's Circle at Circle Lodge, Call 800-922-2553 xt 523
7-14 Paula Parsky, Yiddish Classes & Jewish Short Stories, from E. Europe NH World Fellowship Center, Conway, NH Call 603-447-2280
8-26 Summer University Seminar in Yiddish Language and Literature, University of Paris VII - Denis Diderot and the Medem Library, Paris, France, E-mail: niborski@ccr.jussieu.fr
11 Every Th., 10:30 A.M, Chevra Chai Yiddish Club, Walnut Creek, CA, Call 510-938-7800

August
4-9 Zalmen Mlotek & David Fishman, Jewish Cultural Experience, Workmen's Circle at Circle Lodge, Call 800-922-2553 xt 523
8 Thurs., (2nd) 2:00 P.M., JCCNV Midweek Yiddish, Fairfax, VA, Call 703-323-0880
8 Thurs., (2nd & 4th) 2:30 P.M., Ohr Kodesh, Chevy Chase, MD, Call 301-649-3509
9-11 Zalmen Mlotek & Emanuel Goldsmith, Jewish Cultural Experience, Workmen's Circle at Circle Lodge, Call 800-922-2553 xt 523
11-16 Hankus Netsky, Pesakh Fiszman, Dora Wasserman, J.C.E., Workmen's Circle at Circle Lodge, Call 800-922-2553 xt 523
12-15 Ruth Barlas, Lecturer-in-Residence, B'nai B'rith Inst., Wildacres, NC Call 919-787-2494
15 Thurs., Yiddishe Cup Klezmer Band, University Hts.Summer Concert Series, University Hts., OH Call 216-392-7800
18 Sun., (3rd), Noon, Fraylache Fraint, Southfield, MI Call 810-557-8599
19 Mon., Yiddishe Cup Klezmer Band, Chautauqua Institution, Chautauqua, NY Call 716-357-6250
22-25 Klezkanada, Brave Old World, Joseph & Chana Mlotek, Zalmen Mlotek, Dov Noy, Sara Rosenfeld, Henry Sapoznik, Dora Wasserman, Josh Waletsky, Camp B'nai B'rith, (Laurentians), Quebec, Canada Call 514-489-9014
25 Sun. (Last Sun. of each month), 5:00 P.M., Manhattan Leyenkraz, NY Call 212-874-4765
26 Sun., Yiddishe Cup Klezmer Band, Little Mountain Folk Festival, Kirtland OH Call 216-255-8979

Every Th., 10:00 A.M, Temple Chai Yiddish Choir, Phoenix, AZ Call 602-274-8964
Every Th., Noon, Santa Barbara Leyenkraz, Santa Barbara, CA Call 805-962-8845
Fri., Yiddishe Cup Klezmer Band, Cain Park Arts Festival, Cleveland, OH Call 216-291-2323
12 Sarah Blacher Cohen, Jewish Cultural Experience, Workmen's Circle at Circle Lodge, Call 800-922-2553 xt 523
14-19 Zalmen Mlotek, Bernard Mendelovitch, Pesakh Fiszman, Jewish Cultural Experience, W. C. at Circle Lodge, Call 800-922-2553 xt 523
18 Thurs. (3rd), 7:30 P.M., Santa Cruz Yiddish Vinkl, Santa Cruz, CA Call 408-429-6214 or e-mail TRUMBENIK@eworld.com
26-28/26 Bar Ilan University, Israel, Yiddish Summer Program, Call Reno Costa Center for Yiddish Studies, (New York) 212-337-1270
28 Sun. (Last Sun. of each month), 5:00 P.M., Manhattan Leyenkraz, NY Call 212-874-4765
28 Sun., Yiddishe Cup Klezmer Band, Little Mountain Folk Festival, Kirtland OH Call 216-255-8979
Oystsugn fun Briv in der Redaktsye

A set of 8 Yiddish Language Tapes are in. It is a companion to Yiddish: An Introduction to the Language, Literature & Culture. The set has dialogues, stories, songs, proverbs and grammatical exercises that appear in the book. Sheva Zucker, 1114 Iredell St. Durham, NC 27705
e-mail: sczucker@aol.com

I have kept each edition of your newsletter. I taught Yiddish in a Flatbush, NY synagogue, to retirees in Florida at a Plantation JC, and am now preparing a course of Yiddish folk songs for the Duke University Institute for Learning in Retirement. Max Drucker, Durham, NC

I'm enjoying Mr. Fridhandler's critique on Sholem Aleichem and his writings. For me it is another key to understanding my origins. Laurie Melrood, Tucson, AZ

My record Coming of Age takes Yiddish song mainstream. Lyrics are included. For bookings/copies contact: Phyllis Berk, 74 Van Courtland Park. S., Bronx, NY 10463 Ph 718-548-8629

Your March 1966 issue had a number of FAQs. Here are some answers: Translation: I am a translator—Yiddish to English and vice-versa and have courtroom experience in NYC. Pedagogy: I am a teacher of Yiddish since 1978—the year of the I B Singer Nobel Prize. Emma Zahler, Great Neck, NY 516-829-8967

Sholem Aleichem Inst. was founded in 1926 in Detroit, MI to conduct a Yiddish secular shule. The organization is still active providing Yiddish and Jewish programs. We are having a gala reunion on our 70th anniversary, on Sat., Oct. 19, 1996. contact: SAI 24901 Northwestern Hwy, Ste 313B Southfield, MI 48075 Ph (810) 352-6852 or e-mail: MoYng2626@AOL.com

Can we get a recording of the "fun di yam gazlonim"? Could it be with the original English alongside for increased enjoyment of the translator's effort, as well as a translation of the text and the Yiddish version? Dr. Harold White, Gloucester, MA

I had a call from Pacific Interpreter to do an interpretation. Thanks a million for thinking of me. I'm lecturing at the Yiddish Culture Club on "The History of the Jewish Settlement in Argentina". It has remarks on the status since the bombing of AMIA, and the YIVO reconstruction. Kay Goodman, Encino, CA

In your Miami Conf. article you omitted the valuable contribution made by Harold Martin, of Toronto. His help as hotel liaison deserves special recognition. Also Ruth Barlas was omitted from the list of Seminar presenters. Her theme was "Yiddish Poetry and Jewish Idealism". She will also be Lecturer-in-Residence at the B'nai B'rith Inst., Wildacres, NC Aug. 12-15.. David Barlas, Delray Beach, FL

The Rena Costa Center at Bar Ilan University has the world's largest academic program for Yiddish studies. It offers degrees from B.A. to Ph. D. This summer's program is from July 26 through August 28. Contact me in New York. Dr. George Cohen, Platt Summer Program, 91 Fifth Ave. Suite 200, New York, NY 10003

The Annual Lecture Series in Yiddish Studies of the Jewish Studies Program at Stanford University is scheduled for Nov., 1996. Prof. Joshua A. Fishman, Distinguished Research Professor, at Yeshiva University will be the lecturer. Layah Laks, Castro Valley, CA

I hope your readers were pleased with the editing you did in my Yiddish Gilbert & Sullivan article in the April issue. I'll be happy to send you additional lyrics and analyses. My next effort is to find a publisher for my translations. I foresee its use as extra enrichment material in Yiddish classes. I'd be grateful for whatever help you can give. Al Grand, 933 Lawrence Ct. North Bellmore, NY 11710

A sheynem dank far dayn dermonen mayn kumen Elderhostel in Wisconsin. Another one June 4-7 will be at the Univ. of Judaism, Los Angeles. The course is "A Treasury of Yiddish Music and Melody". Archie Barkan, Woodland Hills, CA 818-999-0433


Thank you for the information on Yiddish contacts in San Jose, Costa Rica. I did see the outside of the synagogue. The Vice-President of Costa Rica is Rebecca Greenspan—a Jewish woman! Dr. Lillian Feldman, Syracuse, NY
Sholem Aleichem, Political Satirist—
Part II

For years before announcement of the 1905 constitution, Russians awaited the promised document in hopes of blunting the cruelty and capricious blundering of the tsarist autocracy. To justify delay, reactionary forces scapegoated "the usual suspects". One result was the Kishinev pogrom of April 1903, flagrantly incited by the right wing editor, Krushevan. Many Russians, both Christians and Jews, were outraged but felt helpless. Sholem Aleichem, however, promptly conceived of helping survivors with proceeds of a book (Hilf) with pieces by himself and sympathetic Christians.

He wrote to Russian writers: Leo Tolstoy, Maxim Gorki, Vladimir Korolenko and others. [For English translations of letters to Tolstoy see My Father, Sholem Aleichem, by Marie Waifegoldberg, New York: Simon and Shuster, 1968, pp. 153-154. His letter to Korolenko of May 1903 was published in Oysgeylyte Briv, ed. Mitlman and Nadel, Moscow: Der Emes, 1941, p. 128.]

Korolenko, a revolutionary, had once been exiled to Siberia. He was an admirer and supporter of Gorky whose 1901 poem, Stormy Petrel, became a rallying cry for Russian revolutionaries. Tsarist authorities broadly hinted to Sholem Aleichem that he ought not pursue this very friendly correspondence with unbelievers. The author himself suspected he was under personal investigation in 1903: "Ver veyst, efsher geyt mir shoyn gor nokh a fremder shotn oykh." ("Who knows, perhaps an unseen shadowy stranger follows me.") [Mayn Bruder, Sholem-Aleykhem, fun Volf (Vevik) Rabinovitsh, Kiev: Melukhe Farlag, 1938, p. 135]. Photographs of documents show that in Oct., 1903, the Russian secret police, social division, were authorized to follow Sholem Aleichem, family, friends and business associates [ibid. pp. 133, 137, 141].

Rasl (discussed last month) was published first in Hebrew. Only later, in December 1905 did the Yiddish version of the bold political satire appear when Sholem Aleichem was already out of Russia, not intending to return. However, while he still resided in Russia, he published an even bolder satire, Der Feter Pinya mit der Mume Reyze (Uncle Pinya and Auntie Raisa) [Bikher far Ale, Warsaw, 1905, No. 2; reprinted in Fargesene Bletlekh, ed. Y. Mitlman and Kh. Nadel, Kiev, Melukhe Farlag, 1939, pp. 256-266]. The booklet shows it was passed by the Russian censor in Warsaw, March 1905, months before the Japanese destroyed the Russian Baltic fleet in May 1905. Later, officials confiscated copies when they fully grasped the allegory. [See note in Fargesene Bletlekh, p. 336.]

The allegory is clear, leaving little enough to the imagination. Slim, agile, shrewd Feter Pinya beating clumsy, fat and foolish Mume Reyze represented little Japan inflicting humiliating punishment on huge Russia in 1904-05. A friend of family, the well-to-do upstart, Yankl-Dovid, denoted the United States. Most Yiddish readers probably perceived all this including the similarity in sound between Yankl-Dovid and Yankee Doodle. America had to figure in the allegory because the United States participated in arranging the eventual peace treaty. Pres. Teddy Roosevelt played a leading role, and for that he received the Nobel Peace Prize in 1906. Yankl probably had yet another meaning. Jacob (Yakov or more familiarly Yankl) H. Schiff, had a central role in securing a U.S. loan for Japan.

The narrator in Der Feter Pinya Mit der Mume Reyze stresses that his Russian auntie, not his Japanese uncle, is his real blood relative. That aside seems to be a refutation of the right wing propaganda that Jews (seeking revenge for the 1903 Kishinev pogrom) were helping the Japanese, for the Japanese were their "kinsmen by race." [See Dubnow’s History of the Jews in Russia and Poland, KTAV, 1975, Vol. III, p. 95.]

Sholem Aleichem depicts Auntie Raisa: A hoykhe, a gezunte, dos ponim fet, di hent megusheym grob, di negl shvarts, a kol fun a mansbil, a harts fun a toter, a karge, a foyle shtik, nit aza shlekhte, vi an ongebroygte-af der gantser velt, zeyer a proste zakh — ot dos iz geven di mume Reyze.

Nokh a mayle: gehalten fun der akhile un lib gehat, zol zi mir moykh zayn ... tsvishn undz vet dokh es mistome blaybn, ikh volt dos aykh gezogt glaykh, past dos ober nisht far keyn froy ... bekitser, zi hot lib gehat dos trunk, un dafke oft, un dafke a poshet bisl yash, un dafke fun a tey-gloz.
Gezogt hot men, az dos iz a khalas. Andere hobn gerekht, az dos iz ir gekumen beyerushe fun ir elter-elter-bobe, geven, zol hobn a likhtikn ganeydn, an erlekhe, nor a groyse trinkerin.

(My 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. 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!

Later, Sholem Aleichem introduces Yankl-Dovid: Uncle Pinya had a dear, old friend; Yankl-Dovid by name. This Yankl-Dovid was a very important man of business, cunning and crafty, a rascal boasting great new wealth, and (may he forgive me) a sassy smart-aleck. Everybody's darling! One fine day our Yankl-Dovid met with Uncle Pinya, talking this and that. "How's business? How's your health? How are you and Auntie Raisa getting along?"
"Oh Oh Oh!" burst out from Uncle Pinya. "What Oh Oh Oh?" asked Yankl-Dovid. "What's that mean, this 'Oh Oh Oh'?"
Uncle Pinya looked embarrassed, casting eyes in all directions.
Yankl-Dovid pressed on, "Why do you spin like a Chanuka dreydil?"
"Sh-!...." said Uncle Pinya, looking around. "What's all that shushing for?" demanded Yankl-Dovid. "Are you afraid of your wife? Is that it? Come on, admit it!"
"Sh-, Sh-! Not so loud," said the stricken Uncle Pinya.
"You ox with a man's face!" shouted Yankl-Dovid. "If you're that frightened of that clod of clay, you deserve to be ground under foot!"
"Sh-Sh-Sh, what are you talking about? Look at the size of her. Have you seen that hand, that foot? Have you heard that woman's voice?"

"Half-wit! Blithering son of a blockhead! After all, aren't you a man? Show your strength, you fool! If you beat her good and proper, I guarantee she'll turn as soft as dough, sweet as honey."

Was Sholem Aleichem aware of how bold it was, even rash, to stick a finger into tsarist eyes? Even metaphorically?
Der Feter Pinya Mit der Mume Reyze is not easily accessible, but worth the effort. I know of no English translation except my own, as yet unpublished.

Ed. Note) Dr. Louis Fridhandler is our regular monthly columnist, and can be reached at: 74064.1661@compuserve.com

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YOWie (Yiden On Wheels)

This is the first motorcycle touring club—an Ontario, Canada chapter. Predominantly Jewish, this group of people range in age from the 30's to 60's, with the majority in their 40's. When Bess and Barry Shockett sent me a flyer, entitled Jewish Bikers—Oy Vay. It had their club crest, a chai with a bike and rider between the "legs" of the chai. Your editor was fascinated and called the number given.
Ed Appelton answered the call. He is one of the co-editors of the Maven—the monthly club newsletter. He is congenial and very excited about his group. The club meets for brunch the second Sunday each month, and between May and October there are day rides.
There is a great range in the size of the bikes—ranging from 250 c.c. to 1500 c.c. In addition to the meetings and day trips, the club attends rallies. The next one is the Americaid Rally in Glenn Falls, NY on June 3rd. Fifteen club members will be attending to see the vendors and go on tours.
Ed can be reached at 905-886-2174 or e-mail abe@idirect.com for additional information. Membership is $65 and includes the monthly Maven.

There is a serious side to the group, for they also are involved in fundraising for Jewish causes.
Genesis of Mendele
dave@cai.lsuc.on.ca (David Sherman)

The first issue of mail.yiddish went out Oct. 1988 and the last one in March 1992. I was active on Usenet beginning in 1982 when it was small, and read "most" news-groups. Back when all the netwide newsgroup names began with "net", there was a "net.religion", which included discussion of religious issues. There was a number of Jews on Usenet who wanted to have a forum to discuss specifically Jewish issues. I proposed the creation of net.religion.jewish. (I believe I posted the first "official" proposal for it to the net at large.) This was, to the best of my recollection, around early 1984.

Net.religion.jewish was renamed soc.culture.jewish when the "Great Net Renaming" happened a couple of years later (I don't remember quite when). n.r.j. remained the discussion area for Jewish matters.

Yiddish issues, jokes, etc., came up periodically on s.c.j., and although I've never been much of a "Yiddish organizer", since we speak Yiddish with our kids, I thought I should get involved with other people interested in it. I announced on soc.culture.jewish the creation of mail.yiddish, the Yiddish mailing list.

From 1988 through 1992, I was active on Usenet and posted to many newsgroups in a variety of areas. I always included "Moderator, mail.yiddish" in my signature at the end of my postings, and this attracted interest over time from people who spotted it and were interested. Thus the list grew gradually, reaching 164 by the time I put out the last issue.

The tone of the mailing list was definitely light, not scholarly. I had lots of jokes, ditties, miscellaneous discussion, etc. -- whatever people wanted to post. Noyekh Miller eventually approached me with a suggestion for a more "serious" mailing list. I had no problem with the concept, and MENDELE was formed. Once MENDELE was successful, I saw no need to continue publishing my own (there was starting to be overlap anyway), so I eventually discontinued mail.yiddish.

The seminal discussion that started MENDELE going is attached:

Digest-Message: 36/2
Subject: Re: what is to be done?
Date: Thu, 18 Apr 91 14:08:17 EST
From: David Sherman <dave@lsuc.on.ca>
In-Reply-To: <no.id>; from "vax1.trincoll.edu!NMILLER" at Apr 18, 1991

| I'm reproducing both Noyakh Miller's message, indented, and my replies interspersed, in this and the next message. Comments from others on the list are welcome. -DS |

>Dear Dave:

>I'm writing this primarily to you. If you see fit to include it in the next mail.yiddish, fine.

>For some time I've felt that, while mail.yiddish is fun to read, it isn't exactly an intellectual feast. I had hoped for one. While it's true that the death of Yiddish, which I myself foresaw with great clarity some 45 years ago, has not come to pass and the evil decree has been (temporarily?) averted, it remains true that the situation is precarious. Precarious because even if a language is preserved through native speakers (Borough Park, Jerusalem) it is impoverished unless the study of its literature occupies an equally important place.

>By the study of Yiddish literature I mean the real thing: the kind of criticism now available from people like Ruth Wisse, Irving Howe, the Harshavs, etc. And others of similar seriousness whom a serious mail list might attract.

>What I've said about literature holds true as well for linguistic studies. Here too we've been lucky. I would like to see a mail list in which such studies can be discussed.

>I therefore propose the establishment of a separate list devoted to Yiddish scholarship primarily in the areas of literature and linguistics but not limited to them. The history of other lists persuades me that these topics can not be discussed in the same place as the topics that typically show up in mail.yiddish. I'm willing to take on such a list. But I'm reluctant to proceed until we have discussed the matter.

As the founder of mail.yiddish you're not only a pioneer but you also have what we would call a khazuke, a normative claim. So let us discuss.
I'll put it into the mailing list for comment. My feeling is that there's no need for a separate mailing list -- if people would like to increase the quality/scholarship level of the existing list, I'd very much like to see that. I'm not sure that the history of other lists is any indication; there's no problem with volume at the moment. Anyone on mail.yiddish would want to be on both lists. If there's significant volume I'm happy to have you take on such a list, but if there's no volume, what's the point?

If you would like to start contributing higher quality articles, and perhaps prod one or two of the other more literate participants to reply, we can get something going. I'll even contribute myself, to the extent I can (my literary knowledge isn't great, but I'm very interested in the linguistic side).

The normal reason for splitting up a list and starting a new one is that there's volume of discussion on list #1 that is making it hard to keep track of everything, and that part of this discussion isn't of interest to all participants of list #1. I don't see that applying here -- but if you can get the volume up, I'd love it to be the case.

If you like, we can agree (or decree) that issue #x (37, say) will be one for literary discussion. Consider that to be the putative first issue of your mailing list, but to keep it simpler, I'll handle mailing it out. Start writing.

Comments?

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Digest-Message: 36/3
Subject: Re: what is to be done?
To: utai!vaxl.trincoll.edu!NMILLER
Date: Thu, 18 Apr 91 19:40:02 EST
From: David Sherman <dave@lsuc.on.ca>
In-Reply-To: <no.id>; from "vaxl.trincoll.edu!NMILLER" at Apr 18, 1991

> >One cause of list-splitting is as you say heavy traffic. Another, Dave, is when the intellectual level of a list makes it next to impossible to attract enough serious people to attain critical mass. Therefore, while I have no personal objection to writing criticism (by the way, I'm no critic, and I'm not at all sure that I would want to see my writing on the proposed list) for mail.yiddish, no amount of such writing would be of any help.

I see what you mean.

> >There is very little traffic now. But I have reason to believe that a demand exists that would never be satisfied with mail.yiddish. I've forwarded issues of it to many friends, some of them accomplished Yiddishists, not one of whom has joined. I've stayed on because of my love for Yiddish but it hasn't always been easy.

> >Moreover, I think that some good people can be attracted. Some are friends, others friends of friends. There are a surprising number of older academics who know a thing or two. But they will not write (and this is the naked truth) for a list that also prints Yiddish-American ditties. Lo ze haderech. Nisht azoy provet men a seder.

Fair enough. If you you know enough people who might actually participate, that's great.

> >The upshot is this: I am going to look further into establishing a private list (by invitation only). As far as I can see, it will not cut into your list since most of them will never hear of it. At the end of a year we'll know.

Oh, I'm not worried about "competition". The more the better. I would certainly like to be on your list, and I'll certainly mention it on mail.yiddish for those who are interested, as long as you don't object.

May I reproduce our discussion above in mail.yiddish for comment from the others?

> [ Noyakh subsequently indicated that would be fine, provided it doesn't offend anyone. It shouldn't. Those who would like to participate in (and, especially, contribute to) a mailing list that focuses on literary critique and linguistic analysis of Yiddish, please contact nmiller@vax1.trincoll.edu and cc me. - DS]

That was the beginning of the end. Mendele was so successful that I didn't produce any issues of mail.yiddish after #53.

The mail.yiddish archives (issues #1 through #53) are still available from me. Contact me at dave@lsuc.on.ca (David Sherman).
Lakht a Bisl—Lakht a Sakh

One of the Yiddish "transliteration" writers, Ruth Levitan, published her fourth paperback. This book follows A Sheyner Gelekhter, Azoy Gor? and Shlemiels, Shlimazls. A major reason these books are so good is a vocabulary at the end of each story. It's not necessary to have a dictionary nearby—good for Yiddish clubs and reading circles.

Here is a short excerpt from the last story entitled, "A Shpil Vos Heyst Tenis".

"Der zun mayner erklert mir az der ershter klap fun bol heyst a "serv". Ikh farshtey nit—bay mir "serv" meynt servirn. Bay undz in der heym, ven men iz gekumen tsu gast, hot di baleboste servirt "kibed"—tey mit tsuker, lekekh, kikhelekh, ayngemakhts.

Ale shpilers klapn dem bol fun eyn zayt tsu der tsveyter. Ale loyfn zey vi farsamte mayz—fun eyn ek tsum tsveyten.

Di kep fun di onkukers geyen fun rekhts tsu links, un links tsu rekhts. S'iz a nes vos di kep vern nit oysgelenkt, un di oygn vern nit kasoke.

Tsum sof, az keyner hot nisht gemakht kayn eyn punkt—ruft men dos "love". Zoln zey mikh fregn vos heyst "love"—me darf zikh arumnemen, zikh haldzn, kushn, redn tsart-lekhe verter—dos heyst "love". Vos den—zikh kimat derhargenen mit a shtarkn klap fun bol?

Zoln zey kumen tsu mir, vel ikh far zey opmoln di geshikhte fun "love".

Here is a portion of the vocabulary.

dos ayngemakhts (pl) n  jelly (jellies)
di avle (pl) s  misdemeanor(s)
bebrat  particularly
farkhapt  fascinated with
flakh  flat
kasoke  cross-eyed
der kibed (pl) kibudim  refreshments
di lopete (pl) s  paddle(s)
oysgelenkt  sprained
shlaydern  to hurl
tsartlekh  gently
tsepatlt un tseshoybert  dishevled

Copies can be ordered from Ruth Levitan at 251 Arkansas Dr., Brooklyn, NY 11234, for $17.95 (includes s & h). or from The W.C. Book Center, at 1-800-922-2558 ext. 285 (ask for a free catalog)
The Golden Gate to the World-Wide Yiddish Community

September 1996

Der Redaktor

Our newest contacts for (TYN) The Yiddish Network, are wonderful Yiddish lovers who report on, and are contacts for, their areas to travelers and people who relocate.

Joshua Horowitz—Graz, Austria
Hershal—Auckland, New Zealand
Paul Buhle—Providence, RI
Prof. Frank Freeman—Aberdeen, SD
Prof. Harold L. Orbach—Manhattan, KS
Joyce Ritter—Huntsville, AL

Currently, there are contacts in 123 cities in the U.S. (every state and Puerto Rico) and 53 in others world-wide. Before traveling or relocating send a SASE with your request, phone, or e-mail for the names of the contacts.

The prime objective of der bay is networking the world-wide Yiddish community. Thus TYN, der kalendar (the only world-wide calendar of Yiddish events) and the compiling of Lists of Klezmer groups, Yiddish "clubs", Yiddish teachers, and translators are the vehicles by which this objective is being fulfilled.

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. Send all correspondence and contributions to the editor's home—It will reach him faster.

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, or E-mail to: FISHL@WELL.COM Make checks for chai ($18) payable to der bay.

The Secular Yiddish Schools in America: An Archival Collection at the Stanford Univ. Libraries by Gella Schweid Fishman & Marti Krow-Lucal

This is addressed to all our friends of the secular Yiddish schools in America: former and present teachers, farvalters, parents, and students.

The documentation and preservation of The Secular Yiddish Schools in America is a rescue project and the materials that you and others possess, will greatly enhance this collection. It is crucial that the "Golden Age of Yiddish Education in America", be documented for future generations of scholars and students, not only because of its past contributions, but also so that future generations can learn and build upon it.

We have received an overwhelming response from people all over the world. The materials from approximately sixty individual donors have already been processed and catalogued by us. These materials are housed in a temperature-controlled environment and listed under the name of the donor.

Your original materials, or photocopies of them, should be sent directly to:
The Secular Yiddish Schools in America Collection
Stanford University Libraries
Special Collections
Stanford University 94305-6004
attn: Margaret J. Kimball, Head of Special Collections and University Archivist

With post office return receipt requested

It is very important that a copy of your letter to Ms. Kimball is sent to Gella Schweid Fishman. From October through March Gella is at 345 Sheridan Ave., Palo Alto, CA 94306. From April through September Gella is at 3340 Bainbridge Ave., Bronx, NY 10467.
I attended four major gatherings devoted to the furtherance of Yiddish: The Yiddish Culture Week of the NYBC, the Yiddish Institute of the Chicago JCC, Second Intl. Yiddish Club Conf. in Toronto, and a Charlotte JCC Yiddish Institute.

Attendees at these events were chiefly senior citizens—on a "nostalgia trip". (The NYBC does have a program designed for children.) If the survival and growth of Yiddish is to be dependent on this aging group, Yiddish will have no future. Thus, after teaching Yiddish to adults for a number of years, I shall now concentrate on teaching Yiddish to children.

There are excellent programs for children which exist here and there in the United States, Canada, Australia, Israel and other parts of the world. Also many colleges and universities offer courses in Yiddish and Yiddish culture.

The Weinreich Summer Institute in Yiddish, and the Oxford Program are contributing to the revival of Yiddish as are the League for Yiddish, Yugntruf, and the Arbeter-Ring. Other places around the world have comparable Yiddish educational programs. Recent new publications such as "Yiddish II" by Mordkhe Schaechter, "Yiddish" by Sheva Zucker, and the journal "Naye Vegn" by Hemshekh Dor in Israel are also factors contributing to the revival of Yiddish.

But, realistically speaking, these are only isolated instances. What is needed is for Yiddish to be taught on a large scale. This means making Yiddish part of the curriculum of synagogue schools and JCCs. To convince them of the importance of including Yiddish, we must develop and present cogent reasons why no Jewish education is complete without a Yiddish component which is the gateway to a thousand years of Jewish history, and to a vast literature which depicts the soul of our people.

There are problems such as a shortage of qualified teachers, and lack of modern teaching materials. Therefore, what we need is a master plan addressing these problems, and which develops a Yiddish curriculum for children and young adults. If Yiddish is to have a vibrant future, it must be founded on the inculcation of Yiddish in our children.
Dr. Allan E. Blair is a retired Oral and Maxillofacial Surgeon and an Ohio State University professor. Since his retirement in 1992, he has studied in the OSU Department of Yiddish, Graduate Division, under Professors David Miller and Neil Jacobs. He is the founder and director of Undzer Shprakh, Columbus Yiddish Club. Dr. Blair is the founder of Internatzionale Fedder-Fraynt in which Yiddish writers all over the world are matched and correspond with each other in Yiddish.
Hurray! Motl Made it!
(but only by the skin of his teeth)
by Louis Fridhandler

Few know how lucky we are to have Motl. My focus is on a fragile creation by a great artist, necessarily a sensitive soul, readily pained in a milieu governed by momentary interests of crassly commercial individuals. Occasionally, however, the better nature of a publisher may save the day.

Sholem Aleichem's sojourn in New York (October 1906 to June 1907) was a disappointing experience, but he came away with a great trophy: a most endearing character, rich with possibilities, Motl, the son of Peysi the Cantor. Sholem Aleichem sometimes managed to mine gems from the rubble of his hopes. Motl is as beloved a character, but certainly not as well known, as Tevye. If a play or movie were to depict some of his adventures and richly comic misadventures, he'd be as famous, I suspect. The two volumes about Motl were written nine years apart. The first was started in NY in 1907, and ended in Europe that year. The second volume was written in NY in 1916.

Now for some background: After Sholem Aleichem and his whole family left Russia at the end of 1905 they wandered about eastern and central Europe hoping to earn enough for a trip to America. By October 1906 enough money was scraped together for Sholem Aleichem, his wife and youngest son Numa (age five) to travel to New York. The Yiddish theater was becoming very popular, and financial success for plays by Sholem Aleichem seemed a very reasonable hope. Eventually, mismanagement by producers dashed that hope.

American newspaper publishing was unknown territory for Sholem Aleichem, and he could be easily misled. While still at sea, he received a wireless telegram from a Yiddish paper, Der Yidisher Amerikaner. He was deeply impressed and moved by the fact that a Yiddish paper would spend 50 dollars (a lot in those days) to ask him if he had any "message" for the Jews of America. Sholem Aleichem didn't know that this paper had been recently founded by William Randolph Hearst who was then the Democratic candidate for Governor of New York. His Yiddish paper exhibited all the sensationalism (in text and pictures) characteristic of the yellow press of the day. The paper offered a substantial salary to Sholem Aleichem whose contributions were supposed to win Jewish votes for Hearst. That never happened for at least two reasons. 1) Sholem Aleichem's brother was a loyal Republican, and 2) advisers felt the paper would go out of business after Hearst's expected loss. It did. Then the remaining Yiddish papers no longer faced the competition. Sholem Aleichem's bargaining power with New York newspaper publishers shrank.

To be competitive, Yiddish papers sometimes resorted to the worst taste exhibited in the English language yellow press. Berkowitz quotes a striking example, a headline in the orthodox paper Tageblat: Meydl raflt zikh (girl offers self as lottery prize) with a picture of a scantily clad American beauty. This ran for several days (Undzere Rishoynim, vol. 2, p. 186-7). It wasn't the atmosphere Sholem Aleichem was used to in the European Yiddish press. As he put it, the New York milieu was a keslgrub (a whirlpool).

Thanks to Yakov Sapirshteyn, publisher of the New York paper Der Morgn Zhurnal and its weekly family supplement, Der Amerikaner, we have Motl. According to Berkowitz, his courtesy toward Sholem Aleichem in 1907 apparently saved Motl, the son of Peysi the Cantor (Motl Peysi dem Khazns) from early extinction. I quote (my translation from Undzere Rishoynim, vol. 2, p.210):

...Motl ... is the most beloved character in Sholem Aleichem's work. In Russian translation it opened wide for Sholem Aleichem the gates to the Russian literary world. Russian critics ranked him among the great classic humorists. However, just before Shevuos (1907) Motl was nearly smothered at birth. The first chapter told of his father's illness, how they sold the last pieces of furniture, how they ripped out the silver collar of the ill cantor's prayer shawl [to get money for medical attention] in the attempt to save his life. It is Sholem Aleichem's most moving chapter in which laughter and tears from the purest wellsprings are poured together. It did not please Sapirshteyn. It displeased even more
the literary meyvinim (experts), in Sapirshteyn’s editorial office. They judged it unworthy, [and advised that it be returned to Sholem Aleichem]. As a rule, when “experts” rejected one of his manuscripts, Sholem Aleichem would set it aside and not go back to it. Sapirshteyn was, however, a good friend, and did not want to hurt Sholem Aleichem. He did not return the manuscript and Motl was saved from certain death.

At first, Motl, the son of a cantor, gifted with a wonderful soprano voice, was to become a great singer in America. The novel would be another kinstler roman (a novel about an artist a la Stempenyu and Yosele Solovey). On the ship sailing back to Europe, Sholem Aleichem met a young man from a poor Jewish family who inspired him to change Motl’s direction. He was a talented art student, graduate of an art academy, traveling to Europe to continue his studies sponsored by a philanthropist.

Sholem Aleichem was especially drawn to young people strengthened by need and difficult circumstances. The bright young artist fit the bill as the model for Motl who would bloom in the fertile, free and stimulating America. Motl underwent a transformation. He became an artist with plans to eventually make him an American cartoonist. Berkowitz ascribes this new direction to the influence of this chance shipboard meeting. However, it should not escape attention that youngest son Numa also became an artist, and probably exhibited enthusiasm for drawing by age five or six during the New York sojourn.

There is a revealing letter in which Sholem Aleichem adds a few details about the narrow escape achieved by Motl. Yakov Faler was a fellow contributor to Der Morgn Zhurnal and Der Amerikaner. Apparently Faler had written to Sholem Aleichem in Italy in 1910 that Sapirshteyn didn’t like Blondzhende Shtern then running in Morgn Zhurnal. Sholem Aleichem replied in a letter dated Nervi, Italy, Dec. 5, 1910 [Dos Sholem-Aleykhem Bukh, p. 297]. Paradoxically, he expressed pleasure in Sapirshteyn’s unfavorable opinions. He told Faler how three and a half years earlier he was invited to Sapirshteyn’s house for a Shevous dairy meal, and there sensed publisher Sapir-
shteyn’s and editor Vernik’s cool reception to the Motl stories then running in Amerikaner. Eventually, on a flimsy pretext, Sapirshteyn arbitrarily stopped printing the Motl series at chapter 23. Sholem Aleichem was given to understand that his contributions to Sapirshteyn were deemed shmates (worthless rags). However, the Russian translation of Motl stories (published 1910) brought fame and glory. Critical praise was unstinting. "I was compared to Gogol and Dickens. My head is still spin-ning!" he wrote Faler. The Russian reading public was also delighted. Further, Motl was translated (from Russian) into German and English. It’s easy to empathize with Sholem Aleichem’s sardonic pleasure in discrediting the negative opinion of Yakov Sapirshteyn.

Why the disparity? Why did Sapirshteyn both admire Sholem Aleykhem’s writing, but still dislike what he received? Sapirshteyn founded Der Morgn Zhurnal in 1901 as a religiously orthodox, politically conservative, anti-Zionist and Republican paper. That may be the clue. By then, Yiddish culture had taken a definitely secular direction in America. Although an admirer of Sholem Aleichem’s talent, a religiously orthodox publisher like Sapirshteyn might be a little doubtful about one who satisfies the tastes of a secularist public.

**BUDOWITZ - Music of the 19th Century Klezmorim on Original Instruments**

Budowitz is an ensemble of seasoned international veterans of period performance Jewish music. They perform a rare repertoire on the original instruments of Tsimbl, Shtroy Fidl, Violin, 3-String Cello, C-Clarinet and Historical Accordions from the 19th Century. The members of Budowitz are authorities on the music of the 19th Century Klezmorim. They perform early Jewish music with an old world refinement that makes them unique.

Their new CD, Budowitz: Mother Tongue, will soon be released on Koch Intl. Records. e-mail: horowitz@mail.styria.com

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Tel/Fax from America: (011-43-316) 38 85 46

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A Letter from Frank G. Freedman  
gedalia@mail.pbvm.edu  
Mendele online

I have been lurking for about two years now, reading with interest the many articles about mame-loshen, even the nit-picking ones. It makes me wish that I was on the East Coast, and not out on the plains of South Dakota, and able to be more exposed to this very vital part of my heritage (in spite of the attitude of certain factions in Israel today, who consider Yiddish part of a dead culture).

Besides working in the library, I teach courses in Jewish history and tradition at the college, and the response to the classes has been most gratifying. This past semester, we literally had to turn away students for lack of a classroom large enough to accommodate them. None of the students are Jews, but it amazed me to hear, in the last weeks of the course, the comfortable use of both Hebrew and Yiddish by my students in discussing the material under discussion.

A beautiful result of the class—well worth sharing, and a point to be taken by every non-observant person, of any faith. Two of my students were Native American women, who knew little of their culture and none of their language. In a self-evaluation they wrote as part of the final, both indicated that, as a result of being exposed to a LIVING tradition of Judaism, they would be making a concerted effort to learn more of their heritage, and to learn their ‘mame-loshen’.

Among my community duties is that of Rabbi-without-portfolio for a very small shul in Aberdeen, South Dakota. Where there were once 35 families, there are now 11, most of whom are thoroughly disinterested in things Jewish. I doggedly hold services every week, and two families are semi-regular attendees. Yiddishkeit is minimal—these are not observant Jews in the old sense of it, but wonderful people. There is, however, a rich history of Judaism in this area over the years, particularly in North Dakota.

If anyone wants to know more, please do contact me privately. A tickler for you—in Ashley, North Dakota, where there are no Jews today, there is a frume cemetery with a unique charter.

Alte verter far naye tsaytn  
by Zellig Bach  
Mendele online

Di vayterdike tsvey bagrifn [concepts] bashteyen take fun alte verter, ober zey zaynen tsugepast to di hayntike, techno-logishe tsaytn. 1. "Entferke" [answering machine], fun 'entfern' (to answer). Ikh hob gezen dos vort in Sutzkevers zhurnal “di goldene keyt” vos geyt aroys in Tel-Aviv.

Di entferke vet oyfnemen ale ayere onzogn [messages], moydoes [announcements], un nayes [news] in ale shprakhn, aynshlisik, farshtet zikh, Aramish (targem-loshn), Hebreyish, un Yidish, un afile "loshn-hore" [slander].

Oyb kh'meg aykh gebn a nit-gebetene eytse [unsolicited advice], hit zikh op fun de teletset-syan "leshoyynes" [languages], yayl biklal [in general] iz es nit nor nit etish [ethical], nor s'vet blyahn af der entferke a tashme [tape], un ver veys, hayntike tsaytn ken dos amol kholile genust vern in a sikhsek [conflict] kegn aykh.


"Gevald" meynt af English "emergency," un "gevald geshrien" (or geshrign) meynt af English "a scream for help."

Kh'hof az mit ot-dem telefonishn numer vet ir zikh keynmol nit darfn banutsn.

Carpati

This is a feature documentary in Yiddish narrated by Leonard Nimoy. Focusing on Zev Godinger, a proste Jew who has a special friendship with his Pom (Gypsy) neighbors. In 1931 there were 250,000 Jews in the Carpathian region. Today there are fewer than 1,500. Zev lives in Beregovo, only 50 miles from his birthplace. He has not returned since he was deported to Auschwitz in 1944.

Zev makes the journey home to revisit his childhood memories and to bring a Torah to his boyhood synagogue, which has not had a Torah for many years. Zev's experiences and insights are representative of the rich Jewish culture that once thrived—and is trying to survive. It is directed by Yale Strom and produced by David Notowitz and Yale Strom. This is the group which produced The Last Klezmer. Call 310-312-9955
MA NISHTANA-How Is This Book Different From All Other Books?

Since the publication of my textbook Yiddish: An Introduction to the Language, Literature & Culture by the Workmen’s Circle and Ktav Publishers, people have asked me the fifth kashe to the Ma Nishtana—how is my Yiddish textbook different from all other Yiddish textbooks. It combines rigor of the more serious texts with the liveliness of the more entertaining ones, and offers a most comprehensive and “user friendly” program for Yiddish study. It is supplemented by a series of 8 cassettes and an answer key.

Volume I covers approximately the first year of study. (Volume II is written and soon to be published). No prior knowledge of Yiddish or the Hebrew alphabet is necessary. The book assumes that people studying Yiddish want to be able both to speak the language and to read Yiddish literature. Thus, it is built around conversation topics such as getting acquainted, health, Jewish holidays, the weather, family, food, work, etc. Once the alphabet is learned, each unit consists of two parts, Lesson A and B. Lesson A has a dialogue on the topic and B, a literary or folkloristic selection on the same theme. Each lesson also contains proverbs, grammar, and an appropriate song. Students do not only read about the culture but experience it first hand through the stories, songs, and proverbs. They should be able to read literature at an early stage so Volume One has literary selections by Itsik Manger, Sholem Aleichem, Aaron Tseitlin, Kadye Molodowky.

The accompanying 8 tapes feature all the dialogues, stories, proverbs, and songs in the book. There are questions and answers on the dialogues, stories, and songs. The songs are sung to piano accompaniment by Sender Botwinik, a Yiddish-speaker who was raised in Montreal. Musical refrains from the songs of the unit divide the various sections of the lesson. A special feature is the dialect cassette in which native speakers read selections from the book or converse in their dialect.

Tapes are $30.00 Postage $4.00. Answer Key to Yiddish: An Introduction is $3.75. Postage: $1.50.

Sheva Zucker, 1114 Iredell St. Durham, NC 27705. E mail address sczucker@aol.com

"Song of The Murdered Jewish People"
Translation by Jack Wiegman
The Yiddish Network Contact for Amsterdam

Jitzchak Katznelson was in despair, angry and inconsolable when he wrote "Do lid foenem oisgehargetn jidisjn folk". Shortly after completing this heart-rendering lamentation on the shoah and just before his deportation to Auschwitz-Birkenau he buried the manuscript under a tree where a lady friend found it later.

Katznelson was a beloved teacher in the Polish city of Lodz and a respected writer of romantically flavoured poems, stories and plays in Hebrew, which enjoyed a revival since the end of the nineteenth century.

After the German surprise attack on Poland in September 1939 he fled to Warsaw with his wife and three children. There he underwent the destruction of European Jewry. In the Ghetto of Warsaw he partook in the fighting during the short uprising in January 1943, and he experienced the beginning of the final battle in April and May.

Friends helped him escape the hell of Warsaw. With a Latin-American passport he ended up in the French "Vorzugsanlager" Vittel on the 22nd of May as an "Austausch-Jude" (Exchange Jew). In the end the foreign passport didn't save him: on the 1st of May 1944 Jitzchak Katznelson was murdered in Auschwitz-Birkenau. In Vittel he wrote his agonizing lamento in 15 songs. The good "Mentsj" of Lodz had become the Jeremiah of the shoah.

"The martyred people have collectively written these songs through the hand of a single individual whose name will be known only later" wrote his woman friend, who had dug up the manuscript at the end of 1945, in a preface of the Jiddisch publication. Until now translations have appeared in Hebrew Polish, English and German. The first Dutch translation by Willie Bril, is published with a parallel Jiddisch text.

Jack is The Yiddish Network contact for Amsterdam. Like all of our contacts, Jack can advise you of Yiddish events when you visit his city. He can be contacted at: Bosplatt 22, 1025 AT, Amsterdam, The Netherlands
From a Yiddish Teacher in Sweden

I am extremely happy every time der bay arrives here. I am leading a Yiddish study group since 3 years, and much of your material has been useful for me and my pupils. Mostly we read texts with Hebrew letters, but some-times I "easy it up" by Latin texts. Your publication conveys the feeling that Yiddish is alive.

I also want to send you a poem in Yiddish, written just after WWII, by a Jewess from Vilna, who dedicated it to her "lager-friend". I think it is very good and I have read it in my class. I do not know if the author is still alive. Tsile Gofshtein emigrated to Israel and her friend Henie went to America, where she still lives. Henie's sister stayed in Sweden and are my friends. I have latinized the text in a Swedish way (e.g., I write "i" when you use "y"). The original is written in Yiddish with Hebrew letters.

Does anyone know where I can get Sholom Alejchem's play, "The Jackpot" in Yiddish

Lennart Kerbel, Spanga, Sweden

"Just in Jewish," or Wishful Hearing
by Zellig Bach

You have heard, of course, about wishful thinking (in Yiddish a halevay gedank), but did you hear about "wishful hearing," in this case an ear longing for the sound of Yiddish?... The two are, naturally, emotionally related.

One evening last week I turned on the television set to catch some nonspecific Olympic sport event, and heard the announcer say "Just in Jewish" (or so it sounded).

Since I did not hear the introduction to the event, I found it both intriguing and puzzling, and in my mind a flickering neon sign went immediately on and off:

Suppose there was such a competing event, would not many a member of the Mendele khavruse, the computer board for Yiddish Literature and Yiddish Language, have been eligible to participate?...

During the Olympic Games a traveling exhibition called "Jewish Olympians" was held at The Temple, in Atlanta, Georgia consisting of photographs and texts documenting the participation of Jewish athletes in Olympic competitions since 1896.

So I thought to myself, why not also an event "Just in Jewish"?

Well, it was a competition in archery, and the gold medal winner was the American Justin Huish [not "just in Jewish"]...

Yiddish Festival in Amsterdam, Holland
Marjon Veerkamp
IDEORG@KNOWARE.NL

The second International Yiddish Festival in Amsterdam will be held from Nov. 24-Dec. 1 1996. We are planning a program with music, theatre, storytelling piece, workshops, films, documentaries, roundtable discussions with participants from around the world.

Themes of the festival will be: shtetl and ghettoization; revolutionary movements (e.g. the Bund); Yiddish in the world; women and Yiddish; assimilation, a choice?; transformation; future.

One of the programs that will be developed especially for the festival wants to show aspects of Yiddish oral culture of 1996 by gathering stories. Some ten Yiddish speaking storytellers will present them in a storytelling collage.

We are collecting stories related to the themes of the festival. We are interested in contributions of stories from Yiddish speakers around the world. -Our interest is not necessarily in existing folktales, but in new stories, autobiographical or other, that can be told best in Yiddish, orally. Even though we are looking for stories to be told, not written, we invite you to contribute e-mail stories in writing.

- We are interested in Yiddish stories about life now in different cities around the world.
- stories in which people tell about their relationship to Yiddish language and culture.
- we can imagine that certain 'untranslatable' Yiddish words bring up a story. E.g. the word 'mentsh', 'mitsveh', 'yiches', etc. We are certain that many other words can be added. We'd be interested in your additions to this list.
- A program of the festival will be send into space in September.

Artistic director of the festival is Mira Rafalowicz. mira@euronet.nl The storytelling piece will be compiled by Anne van Delft (Dutch theatre director) Organization: Ideeel Organiseren.
Klezmer on a Roll

After listening to the Maxwell Well Street Klezmer Band's CD, *You Should Be So Lucky*, it truly hit home how far today's Klezmer groups and music have advanced. This one surely is one of the very best of those currently available.

There are now 146 groups listed by *der bay* in the U.S. alone. They are located in 33 states and Washington, DC. From local amateurs, getting together mostly to jam, to the mainly full-time professionals—they cover Coast to Coast.

KlezKamp, the senior klezmer experience, has been so successful that we now have Klezkanada. These events now include other Yiddish oriented means of expressing Eastern European culture, besides music. If one takes into account the wonderful events in other countries, especially Israel, The Netherlands and Germany, it becomes apparent that this growth is almost world-wide.

One of the remarkable outcomes of this Klezmer growth has been the interest that many of these band leaders have taken in fostering Yiddish in their communities. While there is no room to give credit to all of them, Abigail Cantor, Bert Chessin, Jack Falk, Albert Goldin, Nancy & Kim Goldov, Wendy Marcus, Hankus Netsky, Amy Rose, Henry Sapoznik, Bert Stratton, Yale Strom, Gerry Tenney, and without doubt, Lori Lippittz of the Maxwell Street Klezmer Band.

Lori’s effort in the Chicago area has been remarkable. It extends to unselfishly working with a children’s Klezmer group to fostering the wisdom of having Yiddish culture being a significant part of our Jewish heritage.

Two other CD’s are worth mentioning. First is by band leader, Wendy Marcus and her highly talented Mazeltones—*Dancing with the Little Ones*. The Mazeltones will be on tour throughout California early in 1997. She can be reached at 206-282-7298 for bookings and the purchase of a CD.

*Gilgol* by Wolf Krakowski has a helpful copy of the lyrics in Yiddish, transcription (strict YIVO standard) as well as in English. This is a great learning and teaching tool. Box 66, Northampton, MA 01060 or E-mail: media@kamea.com

Yiddish in Hungary

by Vera Szabo

A Yiddish program was established at ELTE Univ. in September, 1995. This is not a degree program, but gives a certificate upon the completion of eight Yiddish-related courses.

**First semester:**
- Introduction to Yiddish Philology I, Prof. Adám Nádasdy, ca 15 students.
- Beginners/Intermediate Yiddish, Mrs. Sarah Drexler, ca 10 students
- Advanced Yiddish Literature, Vera Szabo, 4 students

**Second semester:**
- Introduction to Yiddish Philology II, Prof. Adám Nádasdy
- Beginners/Intermediate Yiddish, Mrs. Sarah Drexler, ca 10 students
- Advanced Yiddish Literature, Vera Szabó, 3 students

There has been a Dept. of Hebraic Studies at ELTE Univ. since 1988—mostly Hebrew, Bible Talmud and medieval Jewish literature. There is a Center for Jewish Studies at the Academy of Sciences, both headed by Prof. Géza Komoróczy.

I believe Yiddish courses are offered at the University of Pécs (southern Hungary) as well.

Klezmer

*Di Naye Kapelye* performs all over Europe. Bob Cohen, their leader, collects the music, mostly in Transylvania—original folk music. Their tape, *Alef*, came out recently. I sing with them occasionally, doing mostly badkhones.

*Budapester Klezmer Band,*

*Vodka i Glotku*—Russian Jewish pub music

*Veszprémer Klezmer Band* plays, I believe, mostly in Veszprém, an hour from Budapest.

We had an international Klezmer festival in April. Also, the Hay Band, at the Lauder Javne Jewish School, plays Sephardic music.

Budapest has had 3 conferences this year on Jewish issues: *Hungarian Jewish Literature* in Jan.; *Jewish Music* in April; and *Contemporary Jewish Culture in Central Europe* in June.

There is a Yaholom Jewish Free University, organized by young scholars. Each semester it organizes two seminars in various fields of Jewish scholarship. Courses are free and open to the public.

A new two-volume book about *Jewish Budapest*, is being translated into English. There are many other institutions and organizations dealing with Jewish culture.
A Brivele fun Basha

This stationery "heading" (Jewish Parent Teacher Council of Los Angeles—Affiliated with the Bureau of Jewish Education of the Federation of Greater Los Angeles, 590 North Vermont Avenue, Los Angeles, CA 90004, NO 3-8484) is a piece of history commemorating the scores of Jewish schools here Yiddish and Hebrew) in the middle forties. One of these schools was the Institute of Jewish Education, where I began on the Parent Teachers Association and where my son and daughter were graduated. I'm still on the Board, although we have only a Kindergarten (with many Persian Jewish children.)

Hark back to the mid-thirties, when my class was graduated from the Sholem Aleichem Institute in Chicago, and an "Americanized" immigrant said to my mother, who helped "found" the school..."Why are you working your life out for a Yiddish shule, when nobody is talking Yiddish no more, not even on the street?"

And my mother said "Maybe Yiddish is now only in a coma—but it will come to life again...." And she was right—as der bay can testify. Also my daughter, Lisa Wanamaker, sings in this "living language", as I believe you know. So—I am thrilled to know that you are helping to make my mother's prophecy come true.

Zay nor gezunt
Edith "Basha" Wanamaker

Ed. Note) Currently the school is at maximum size of 35 students, ranging from 4-6 years in age. The school is now located at 8339 West 3rd Street in Los Angeles, CA and can be reached by calling 213-655-1341.

There are six teachers for the children in the two rooms. Gina, the teacher is an Israeli whose mother spoke Yiddish to the children. She has been there almost from the start of the current building erected in 1949.

Basha Wanamaker is a veteran of the Yiddish and English Stage. Her daughter, Lisa, just released her second CD, "Shir Heaven" containing songs in Yiddish, Hebrew, Ladino, and English.

Isaac Horowitz
<horowitz@schof.Colorado.EDU>

Shalom Aleichem. Hope all is well with you and yours. I continue to study Yiddish with my two boys (now 8 and 6). Now we are alter nation with old Anfanger (vol. 4), Tanach in Hebrew & Yiddish (Yehoash), and Aggadot of Talmud, in Yiddish. In Tanach, we have (with the 6 year old) just finished Lech Lecha of Sefer Breishiyt, and with the 8 year old, we will soon finish Yehoshua & go to Shoftimy. Theadot I do on alternate days with the 8 year old—for him it is half hour a day, 6 days a week.

He also studies Hebrew with his mother one hour a day, 6 days a week. He goes to public school for secular studies. The younger gets home-schooling for secular too. We find one hour a day secular to be sufficient for him to be at about Grade 3 or 4 level. And he gets Hebrew with his mother one hour a day, 6 days a week. I do Yiddish with him twice a day, 6 days a week, not by time, but by page per session, or 1/3 page for the Chumash.

Anyhow, they both accept the Hebrew & Yiddish as perfectly natural. I am absolutely certain that if the children "refuse" to learn Yiddish & Hebrew, it is only because they perceive that their parents are not serious about it. I have distributed circulars and even gotten an article printed in the Denver Anglo-Jewish weekly, urging a 10 hour per week afternoon school (for those families who find Day-School too expensive), but the EXCUSE from the very few of the establishment & the Rabbis who have bothered to answer is: The children will not stand for it. To which I have replied as above: "this is the excuse you & the parents use" because YOU really don't care".

I also suddenly realized a month ago that my children will grow up knowing hardly any of our wonderful Yiddish songs (they get Sidur melodies from Shabbat at Shule), as well as Hebrew songs. So we have established one evening a week, devoted to Yiddish and Hebrew songs. I have tended to emphasize the Shoah type songs (Belarsky has some excellent tapes), perhaps a bit too much—but getting to the more classical lately. My mother used to sing "Fonye, Fonye, Ganey" & I have that now.
Oystsgn fun Briv in der Redaktsye

I have assembled and am itemizing boxes of Yiddish books to donate them to the NYBC. I am writing you as a zamler, and will let you know when they will be ready to be picked up. Adele Mitchener, Menlo Park CA

Ed. note) We’ll pick up or receive Yiddish books for shipment to the NYBC at no charge to you. You’ll receive a letter for tax purposes. For the name of your local zamler contact us.

Thank you for all your help and kindness when we performed for the Peninsula JCC. We all had a ball, and I hope you did too. I’ve been in touch with Lilke Meisner and we’re performing for her group—Los Angeles Yiddish Culture Club. Debby Davis, Second Avenue Klezmer Ensemble, San Diego, CA

After the death of my mother, Sonia Rockler, a Yiddishist devoted to the preservation and promotion of the Yiddish language, I found your newsletter "der bay". You may remember her from the First Conference of Yiddish Clubs. She read the poetry of Chaim Grade. Betty Brandes, Chicago, IL

Thank you for telling us about Mark Levy. It was a wonderful evening. We are very busy here! Best wishes to you. Lilke Meisner, L.A. Yiddish Culture Club, , Los Angeles CA

My teacher of Jiddisch, Ms. Willie Bril, has published a translation of a collection of poems by Jitzchak Katznelson. I’m sending you my translation of the write-up. The presentation took place in the Jewish Historical Museum of Amsterdam. This Fall there will be a large Jiddisch Festival in Amsterdam. (TYN contact) Jack Wiegman, Amsterdam, The Netherlands

I still perform solo and teach Yiddish language and literature. This came to me from my parents who both acted on the Yiddish stage in Europe. My performances are throughout the U.S. Even though I was in the camps during WW II, I have not lost my love of Yiddish. Chayale Ash, 6624 Rutland St, Philadelphia, PA

The Workmen’s Circle, Philadelphia District Committee, is sponsoring The Workmen’s Circle/Arbeter-Ring prize for excellence in Yiddish Studies at the University of PA. This year it was awarded to Ms. Lauren J. Ross a freshman from Bethesda, MD. Milton Kant, Cherry Hill, NJ

Lehrhaus Judaica, Northern California’s largest adult Jewish education school, is looking for a Beginning Yiddish teacher. Classes will begin this October and meet weekly for 8 weeks. Class sessions are 1.5 hours. Class can meet any evening—Sunday through Thursday. Send resumes to: Lehrhaus Judaica, 2736 Bancroft Way, Berkeley, CA 94704, or fax to 510-845-6446, or email to lehrhaus@aol.com.

Please include me on your mailing list and as a contact for TYN. I’m enclosing information about my Klezmer group, Budowitz, downloaded from my Home page.

Tel/Fax from Europe: (oo-43-316) 38 85-46 Tel/Fax from America: (011-43-316) 38 85 46 horowitz@mail.styria.com

Joshua Horowitz, Villefortgasse 20, A-8010 Graz, Austria

Our Klezmer band, The Mazeltunes, recently released a new CD entitled Dancing with the Little Ones. This Seattle based group will be touring Southern California January 9-14, 1996 and Northern California 12-16, 1996. I can be reached at 206-282-7298, Wendy Marcus, 2012 Third Avenue North, Seattle, WA 98109

I have the sad news of informing you that my husband died on May 20. He loved receiving der bay, and he would talk about how impressive your database was, that you included in it our aunt in Canada. He also ran a Yiddish Tisch at the medical school. Mildred Marmur, Larchmont, NY


I’m enclosing a few photo-copies of pages from my new book, "Shmuesn, Yapanish-Eynglish-Yidish", which I co-authored with Prof. Kazuo Ueda of Fukuoka University in Japan. It is a trilingual guide to that country and will be for sale when the accompanying audio-cassette has been completed. The second book "Simkhe" has 171 poems thus far. Troim Katz Handler, Cranbury, NJ
by Edward M. Goldman

A YINGLS GEBET

Kuk oyf mir, far dir shtey ikh;
Kh’hob nit keyn hemd, nit keyn shikh.
Kh’bin nor a yingl, nor a kind;
Kuk oyf mir, oder bistu blind?

Red tsu mir, entfer mir;
Tsu vemen zolikh rufn oyb nit tsu Dir?
Oyf mayne knien tsu dir ikh kum;
Red tsu mir, oder bistu shtum?

Her mayn gebet, her mayn kol;
ikh bin a perzon, nit nor a tsol.
Far Dir hob ikh shtendik gehat nor loyb;
Her mayn gebet, oder bistu toyb?

Rateve mikh fun di Nazi oyvns;
Oyb ikh shtarb, shtarbn oykh mayne gloybs.
Kh’hob nit keyn vaser, nit keyn broyt;
Rateve mikh, oder bist Du oykh toyt?

A YOUNG BOY’S PRAYER

Look at me, I stand before You;
I have no shirt, no shoes.
I’m only a young boy, only a child;
Look at me, or are You blind?

Talk to me, answer me;
To whom shall I call, if not to You?
On my knees I come to You;
Talk to me, or are You dumb?

Hear my prayer, hear my voice;
I’m a person, not only a number.
Only praise have I always had for You;
Hear my prayer, or are You deaf?

Save me from the Nazi ovens;
If I die, my beliefs also die.
I have no water, no bread;
Save me, or are You also dead?
An interesting phenomenon has developed. There is a web of influence which now is larger than the newsletter. Offshoots of groups with very specialized capabilities and interests have loosely tied associations with der bay.

It first was realized when your editor began to make a list of lists. This sphere of influence is not like a series of concentric circles, but rather interlocking circles. A few examples follow:

Feyder Fraynt: A world-wide, vibrant pen-pal group headed by Dr. Allan Blair, Columbus, OH.

TYN (The Yiddish Network) a group of 175 Yiddish-lovers in every state and 26 foreign countries. They are eager to help visitors.

Translator Group: Individuals who have expertise in Yiddish and several European languages and Hebrew.

Klezmer Groups: Vary from a single player upwards. Over 130 are in the U.S.

Teachers and clubs are two other groups. No national umbrella group exists for the Yiddish community in the United States. There may never be one. Surely none exists globally.

With global telecommunications, diverse interest groups can now be in contact for the benefit of all. Cooperation is the basis of success.

Please look under your address on the back page. It shows the date you last contributed. If it has been a year already, please, contribute again. Send correspondence and contributions to the editor’s home—it will reach him faster.

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. Home phone (415) 349-6946, E-mail to: FISHL@WELL.COM

Make checks for chai ($18) payable to der bay.

We at Hemshekh are hard at work on our first publication, Mit Fendl un Feder/With Pot and Pen: Three Early Yiddish Women Writers, which will focus on the work of Yente Serdatsky (1877-1962), Rokhl Brokhes (1880-1945), and Fradel Schtok (1890c-1930).

We are excited about our bilingual volume, which will make both original text and translations available to the reader. These authors situate us in both Eastern Europe and the United States, reflecting the experience women in relation to orthodox Judaism, Jewish small socialist politics, immigration, assimilation, and marriage, family, and sexuality.

Editors of the anthology, Frieda Forman and Ethel Raicus, were among the [four] editors of the groundbreaking volume, Found treasures: Stories by Yiddish Women Writers, published recently by Second Story Press of Toronto.

As you probably know, this anthology included stories by 18 different writers and an introduction by Irena Klepfisz. Readers of Found Treasures clamored for more exposure to these writers and particularly for access to the original text. Mit Fendl un Feder promises to answer that call. We expect that students in college courses on Jewish Studies and Women's Studies as well as members of Yiddish clubs around the world will be highly interested in the book.

Publisher of the anthology—Hemshekh; Feminist Institute for Secular Jewish Cultural Continuity is located at:
PO Box 879,
Veneta, OR 97487.
E-mail Hemshekh@aol.com
internationaler kalendar

October
1 Tues. (1st), Noon, Yiddish Luncheon Group, Toronto, Ont, Canada, Call 416-483-1570
1 Every Tues., Noon, Lomir Rayden Yiddish, Los Angeles, CA Call 213-939-2193
1 Every Tues., Noon, Yale-New Haven Leyenkrayz, New Haven, CT, Call 203-288-8206
1 Every Tues., 10:00 A.M., Tuesday Yiddish Class, Pittsburgh, PA Call 412-421-4269
2 Wed. (1st & 3rd), 7:30 P.M., Eugene Yiddish Club, Eugene, OR, 541-484-2252
2 Every Wed., 2:30 P.M., Kadimah Meeting, Elsternwick, Australia, Call 61-3-523-9817
2 Every Wed., Noon, Yiddishkeit Rap Group, North Hollywood, CA, Call 818-984-0276
2 Every Wed., 8:00 P.M., Maxwell Street Klezmer, Chicago, IL Call 312-525-3091
2 Every Wed., 10:30 A.M., Des Moines Yiddish Club, Des Moines, IA, Call 515-255-5433
2 Every Wed., 10:00 A.M., Kim Redn Yiddish, Philadelphia, PA Call 215-698-8948
3 First Thurs, 12:45 P.M, Brandeis Yiddish Group, Southfield, MI Call 810-350-9789
3 Every Thurs, 10:30 A.M, Chevra Chai Yiddish Club, Walnut Creek, CA, Call 510-938-7800
3 Every Thurs., 10:00 A.M., Temple Chai Yiddish Choir, Phoenix, AZ Call 602-274-8964
3 Thurs. (1st & 3rd), Yiddish Club of Baltimore, Baltimore MD, Call 410-486-1100
4 Fri..(1st) 1:30 P.M., Leyenkrayz, Cranberry, NJ Call 609-655-8019
5 Every Sat., 7:30 P.M, Yiddish Culture Club of Los Angeles, L.A., CA Call 213-275-8455
5 Every Sat., 3:00 P.M, Friends of Yiddish, London, England Call +44 (0)171-488 3092
6 Every Sun, 10 A.M, Leisure Village Yiddish Club, Laguna Hills, CA Call 714-472-1221
6 First Sun., 7:30 P.M., Yiddish Vinkl, Cleveland, OH, Call 216-381-4515
6 First Sun., 1:30 P.M., Yiddish Conversation, San Diego, CA Call 619-722-3431
6 Every Sun., 2:30 P.M, DC Yivo Leyenkrayz, Washington DC, Call 301-587-6861
7 Every Mon., Noon, Yiddish Tish, U of MD, College Park, MD, Call 202-362-9554
7 Every Mon., Noon, YIVO Yiddish Tish, YIVO in New York City, Call 212-246-6080
7 Every Mon., 1:00 P.M, Yiddish Club, 7000 Canal Blvd, New Orleans, LA Call 504-288-0325
7 Every Mon., 5:00 P.M, Yiddish Culture Soc. of Jerusalem, Jerusalem, Israel, Call 02-712-218
8 Tues. (2nd & 4th), 1 PM, About Yiddish, JCC of Metro. Detroit, MI, Call 313-967-4030
9, 16, 23, Wed. (2nd, 3rd, & 4th), 7:30 P.M, Unzer Shprakh, Columbus, OH, Call 614-231-2244
9 Wed. (2nd), 7:30 P.M, Mamaloshn Maymonim Buffalo, NY (Visitors welcome) 716-834-7075
12 Sat., 8:00 P.M, Klezical Tradition, New Haven, CT, Call 203-288-7748
13 Sun (2nd), 1:30 P.M, Milwaukee JCC Yiddish Club, Milwaukee, WI, Call 414-355-1938
13 Sun. (2nd), 10:00 A.M., Minneapolis, MN JCC Yiddish Vinkl, Call 612-377-5456
13 Sun (2nd), 2:00 P.M, Seattle Yiddish Group, Seattle, WA, Call 206-523-6564
13 Sun (2nd), 2:00 P.M, Yiddish Anyone?, Mercer Island, WA, Call 206-232-7115
13 Sun. (2nd & 4th), 2:30 P.M, Tokyo Yiddish Club, JCC of Tokyo, Japan, Call 03-3400-2559
13 Sun. (2nd & 4th), Noon, Yiddish Shmooz Club, Fort Worth, TX Call 817-731-4721 (New)
13 Sun, 2:00 P.M, Keep Yiddish Alive, San Rafael, CA Call 415-479-2000
14 Mon., 7:30 P.M, Houston Yiddish Vinkl, Film, Houston, TX Call 713-723-1895
15 Tues. (3rd), 2:00 P.M, Yiddish Club, Ashland, OR Call 541-488-2909 (NEW)
16 Wed. (3rd), 1:30 PM, Peninsula JCC Yiddish Club, Belmont, CA, Call 415-349-6946
17 Thurs. (3rd), 7:30 P.M, Santa Cruz Yiddish Vinkl, Santa Cruz, CA Call 408-429-6214
17 Thurs. (3rd), 8:00 PM, Teaneck Yiddish Club, Teaneck, NJ Call 201-833-4748
17-20, Film Carpati, Honolulu Academy of Arts, Honolulu, HI Call 310-312-9955
19 Sat., Sholem Aleichem Institute 70th Anniversary Reunion, Detroit, MI, Call 810-352-6852 or MoYng2626@AOL.COM
19 Sat., 7:30 P.M, Second Midwest Klezmer & Yiddish Institute, Maxwell Klezmer Band, Skokie, IL Call 847-675-2200
19 Sat., (3rd), Noon, Freylache Fraint, Southfield, MI Call 810-557-8599
20 Sun, (3rd), 10:00 A.M, Seminar far shafn fun yidishe shraybers, San Francisco, CA Call 415-922-2719
20 Sun, 9:30 AM, Lori Lippitz, Klezmer Workshops, Skokie, IL Call 847-675-2200
20 Sun., 6:30 P.M, The Shadkhn (original play), Lynn Shapiro (dir.), Skokie, IL Call 847-675-2200
21 Mon. (3rd) 1:30 PM, Circle of Yiddish Clubs, Soref JCC, Sunrise, FL, Call 305-792-6700
21 Mon., 10:00 A.M, Klezmer Festival—Master Classes, Skokie, IL Call 847-675-2200
21-12/9 Mons., The Joys of Yiddish, Archie Barkan, Los Angeles, CA Call 310-476-9777
21-12/9 Mons., Yiddish in America, Archie Barkan, Los Angeles, CA Call 310-476-9777
26 Sat., 8:00 P.M, Yiddishland Cafe, Workmen's Circle, Toronto, Canada Call 416-787-4634
27 Sun., Temple Sinai Yiddish Literature Group, Palmyra, NJ Call 609-829-9415
27 Sun. (Last Sun.), 6:30 PM, Baltimore Klezmer Club, Pikesville, MD Call 410-484-6200
27 Sun. (Last Sun.), Noon, Lomir Redn Yidish, Kansas City, KS Call 816-363-6259
Later, in the same article Ravnitski wrote: "Levy, the eccentric publisher of the Folks-blat, did whatever suited him. He waged unending war against Sholem Aleichem and me. I once dared to criticize rather sharply his 'ideas' in his own paper, the Folks-blat, and now he was insulted by a review of mine in the first volume of Di Yidishe Folks-bibliotek. He used every section of his Folks-blat to mount his attacks. Even in his 'Political Section' he would occasionally stop in the midst of discussing the politics of this or that European diplomat, and suddenly, viciously and mercilessly assail us and our political opinions."

Levy had plenty of help from some minor writers who did their bit for his war. He occasionally inserted his own text into some other author's article, or even into a story, heaping abuse upon his "opponents." This was a frequent ploy of his. No one dared to step out of line to offer their opinions. Levy was the big boss, and no one could afford to be too scrupulous. War is war.

What an aggravation for Sholem Aleichem! He longed to shed this affliction, and wrote to me in frustration: If you are real menshn, men of the world, a group of you would get together (needless to say, without Levy's a..-lickers) [in the original Yiddish the a.. was a tof..] to send a joint letter to Kantor. Make it clear to Kantor that he is letting those people besmirch his name. [I don't know if the use of only the initial tof (meaning tokhes) represents Ravnitski's or Sholem Aleichem's fastidiousness.]

Some time later, Sholem Aleichem, thinking it over, decided it would be better to ignore the Folks-blat and its peculiar publisher as though they shevak khaim lekhol khay geven and had left this world. He wrote me: "The best punishment for that lunatic Levy is to say not a word about him, not even half a word."

One letter suggests a personal basis for Levy's antagonism. On Aug 17, 1889 he wrote to Simon Dubnow [in part]: I suffer most from a certain psychopath who has gripped with grubby hands the one and only Folksblat, and has turned it into a heap of garbage into which he pours his slops directed at the doorsteps of Yiddish and its devoted masters. What's more, he aims chiefly at my doorstep after (now listen to this) I declined to lend six thousand rubles to the contemptible wretch. That moment marks the onset of his campaign against me, and against poor, innocent Yiddish! See how a publisher (he is, de facto, the editor) of a paper in zhargon shrieks in every issue, "Down with filthy zhargon!" Some hero! ... he devotes his items (editorials, current affairs, politics, foreign news) to tell readers that Sholom Aleichem smokes ten-ruble cigars, and bribes his critics (among them, you too, of course) in order to boost his work, etc., etc.... (Fun Zhargon Tsu Dubnow, Vilna: Kletskin, 1929, p.83) Dubnow characterized Levy as an ossified maskil, half freethinker, half mystic (p. 13).

Nayes fun "charm city" oder "khenevdike shtetl"

Yiddish fun groys boltimre heybt un ir dritn yor mit a klezmer kontzert.

Oktober 13 - 7 a-zyeger in ovnt baym "Bibelot" bukhgesheft. Capital Klezmer mit Frida Enokh.

November 10 - An Ovnt Gevidmet di russish-yidishe shrayber, dikhter un inteligentzie vos stalin hot derharget. 7 a-zyeger in ovnt, Bibelot. Bibelot gefint zikh af 1819 Reisterstown Rd., Pikeville, MD

Detzember 8 - spetzieler khanuke ovnt. 7-a-zyeger in ovnt, Bibelot.

Yidish klasn far onheybers un vaytergeyers Baltimore Hebrew University - Solomon Manischewitz un Sylvia Schildt 410 578-6900 Klasn fun Sept. 3 -Detzember 23 Pikesville Sr. High Adult Ed 410 887-1217 oder 410 466-0207 sharleen viks (Charlene Wicks) Sylvia Schildt - lererin.

JCC - klingt on Claudine Davison 410-542-4900 ext 239

In di klasn vein arayngebrakht vern (tzuzaemen mit di klasiker) an araynfr tzum alt-yidish (bovo mayses, purim shpiln) un di naye materialn fun der veltnetz (Le tamtam, mendele, virtual shtetl,) kind un keyt yidisher forverts, yidish gezang un film. men greyt zikh af a poezie leyen-ovnt fun di naye verk fun sylvia schildt - Tzaytvaylike Lider "Temporary Songs" - in yidish mit iberzetzungen fun dikhterin af english un afile af frantzeyzish.

Klingt on sylvien - 410 298-4765 oder e:mail (blitzbriv) creativa@charm.net
From: Jacob.Freedman@vmp-bbs.com

My name is Jacob Freedman. I'm the Host/Producer of Sunday Morning Klezmer and Other Jewish Music. I am looking for recordings and related background materials. Also, any help with the stations "back catalogue" (older recordings) library would be greatly appreciated.

The show airs on Sundays, 6-10 a.m., Eastern Time.

If you know of any Israeli/Jewish/ Klezmer/ Yiddish music performers, ask them to send me their recordings and background information; also some scripting for "on-air" introductions of the music. I'm also looking for:

* English language recordings of Israeli/ Klezmer/Yiddish comedy, folklore, theater, etc.
* Internet Resources; e-mail addresses, www sites.
* Background material, on Klezmer/Yiddish music.
* Guests and Guest Hosts for my show.

If you know of a Performance or, in PA, NJ, or NYC; send me the press kit. I'll air the Performance or Event schedule.

Materials and tickets for on-air contests would be appreciated. Mailing Address: Jacob Freedman, Sunday Morning Klezmer WBZC-FM Burlington County College, County Route 530 Pemberton, NJ 08068-1599

E-mail: Jacob.Freedman@vmp-bbs.com
Home Office: 609-235-3819 (Messages)

Here is a list of Jewish Music Information, on the Internet.

From: ari@emf.emf.net (Ari Davidow)
Newsgroups: alt.music.jewish,soc.culture.jewish Subject: More Klez stuff online!

I've been in love with klez for 15 years--ever since Santa Cruz Klez and Bluegrass musician Jeff Brody was brought back from a party by a friend at 2 A.M. just so he could play some tapes for me. It's called "Ari Davidow's Klez Picks" because I have my own ideas of what I want to hear in a klez band, and in what I value. I'm into the klez revival sounds that continue the growth of klezmer as a Jewish fusion of the world of music. It isn't the place to read about musicians I tend to regard as shlock-meisters pandering to shmaltz and a rosy view of what was, such as Giora Feidman. Same name for the music. Same inspiration. "Been there and done that". It's no longer my scene.

QUICK GUIDE

For sources of sheet music, the best sources are "online vendors" on the klez-contacts page. For album recommendations, I have only what is present here. I don't know what band would be available or best for your simkha —contact your local Jewish community newspaper, "local bands", etc. listed on the klezcontacts page—mazel tov!

If you have a klez story to tell, comments, reviews to add, or want to let people know about your band, bad links or other mistakes)—"send me e-mail".

ALSO ON THESE PAGES

* Charlie Berg on Klezmer drumming—reminisce.
* [INLINE] Kevin Linscott on Klezmer music from Lark in the Morning. Interview circa 1988. (Added 2/18/96)
[INLINE] Contact information for klezfolk, and places to get klez recordings, music, and info.
[INLINE] The Maxwell St. Band's page gets a link back to the Maxwell St. Market!

Can reviews of the magnificent Flying Bulgars or Finjan or Geduldig un Thimann be far behind?? Visit at:

http://www.well.com/user/ari/klez

You can subscribe to jewish-music mail-list. (see Jewish-Music Mail-List Administrativa)

Have fun! Ari Davidow ari@ivrite.com

A - Z of Jewish & Israel Related Resources http://www.ort.org/anjy/resource/a-z.html


Jewish -- Music List Archive
gopher://israel.nysernet.org/1m/lists/jewish-music/

Judaism and Jewish Resources
http://shamash.nysernet.org/trb/judaism.html

RadioHazak - Internet Ctr For Israeli Pop Music
http://www.well.com/user/yudel/Hazak.html

Yahoo -- Society and Culture:Religion:Judaism:Music
http://www.yahoo.com/Society _and_ Culture/Religion/Judaism/Music/

Yiddish Voice, A Yiddish Radio Show; Boston, MA WUNR 1600 AM/Brookline -- Wednesdays 7:30-8:30 p.m.
http://world.std.com/~yv/

Jewish-Music Mail-List Administrativa

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Administrativa, such as joining the list, leaving, or searching the archives are handled by the listserv software on Nysernet. Address for these requests is:

listserv@israel.nysernet.org
[or smart_machine!israel.nysernet.org!listserv]

To join the list send a message to the above address which contains the line:

subscribe jewish-music Your "first" name Your "last" name

To leave the list, send a message to the above address which contains the line: signoff jewish-music

Ari Davidow jewish-music moderator
jmusic@nysernet.org
CHAIM - DER MATROS

Chaim, der matros
Hot epes oyfgetun in der velt
-In vikhtige tzaytn

Ver Gedenka?

Ven er hot sikh arryfgedroyp oyfn Natzishn shif
-Un arupgeshept un tzerism dem Svastike in New York?
Ver gedenki?

Ver Gedenka?

Az er iz shndik geveyn in gefar
Furendik oyf di yamen in Hitler’s tzayt
-Gebrakht esenvarg un kleyder,
Koyln un biksm,
Tu di Russn,
Zey zohn bagrubn di Daytshn--

Ver Gedenka?

Ven er hot komandirt a shift fun America
Mit Kanadishe matrosn
Tru rateven Yidn, pleytim fun Hitler,
Fun Italie, ihergepakt, un gebrajchl zey kayn Yisrul--
Ver gedenkt-dus gefar fun di Englander?

Ver Gedenka?

Ver gedenkt assa mentsh mit a zise neshume?
Velkher hut nor gekent zayn a matros?

Chaim der Matros--
Mayn Onk,
Mayn Tates Bruder,

Akh Ha-Bi Bi, Chaim... Shulem....
G-t Zol Dir Helfn....YISKADAL....


CHAIM, THE SAILOR

Chaim, the sailor
Accomplished something in this world--
In significant times

Who Remembers??

When he clambered up a Nazi ship
in New York harbor
-and ripped down its Swastika flag...
Who remembers?

Who Remembers?

That he was always in danger
Sailing the seas in Hitler’s time
-Bringing foods and wares,
-Bullets and guns,
To the Russians,
To bury the Germans
Who remembers?

Who Remembers?

When he commanded the Wedgewood,
A ship from America with Canadian sailors
-To rescue the Jews from Italy, refugees from Hitler
-To bring them to Israel’s shores..
Who remembers--the dangers from the British?

Who Remembers?

Such a mentsh with a sweet soul
-Who could only be a sailor?

My Uncle
My Father’s Brother
Akh Ha-Bi Bi, Chaim...Shalom...

May G-d Help You...YISKADAL....

Men hot dos dertseyt in der Bet Hatsufof
Muzeum in Tel Aviv. Ikh hob far im geshribn
loybnsgezang (eulogy) un es presentirt bay zay
levaye. by Mendy Fliegler
In his fight for high Yiddish literary standards, Sholem Aleichem, early in his career, would occasionally choose an adversary and engage him in a spirited skirmish. Shomer (pseudonym of Nakhem Sheykevitsh) wrote Yiddish trash that was immensely popular. His work preceded Sholem Aleichem’s debut in 1883 and imitated shoddy French novels pandering to the taste for cheap melodrama featuring incredible plots. Sholem Aleichem saw him as a degrading influence and in 1888 wrote "Shomer's Mishpet" (The Trial of Shomer). It was a vigorous denunciation meant to rid the field of Shomer’s shund. Shomer moved to America and continued to sell very well.

He also took up cudgels against Peretz for whom, at first, he had no respect. After some years he enthusiastically acknowledged Peretz’s genius, but there was bad blood for years between those masters. (For some of the reasons read my article "Sholem-Aleykhem versus Peretz" in "The Three Great Classic Writers of Yiddish Literature," Vol. III, I.L. Peretz, ed. Zuckerman and Herbst, 1996, pp. 81-88.)

A third nemesis for Sholem Aleichem, Israel Levy, is not well known now. Levy chose the skirmish. He is rather a minor figure in the history of Yiddish literature, but his key, undermining opposition to and interference with so major a Yiddish genius makes him and his influence worthy of examination. He exasperated and aggravated Sholem Aleichem (and others) in the late 1880s. Though a publisher of a Yiddish paper, he regarded the language as fit only for the rubbish heap. It is difficult to measure how much he might have perturbed Ashkenazic cultural development, but his destructive attitude was no help.

Key details are revealed in a chapter written in Yiddish in late summer or early fall of 1917 (The First Years of My Friendship with Sholem Aleichem, by J.H. Ravnitski, in Tsum Ondenk Fun Sholem-Aleykhem, ed. Sh. Niger & I. Zinberg, Petrograd: I.L. Peretz Fund, 1917, pp. 43-56). Ravnitski was a friend of Sholem Aleichem, and may have harbored a prejudice in his favor; but Ravnitski enjoyed great respect in his community as trustworthy commentator and critic.

I quote in part from my translation:

A number of people resented Sholem Aleichem’s great achievement for Yiddish literature. Israel Levy, publisher (at that time) of Di Yidishe Folks-blat, led this group. He persistently agitated against Yiddish and its literature in his paper.

Levy was a strange character with idiosyncratic notions, peculiar attitudes and erratic whims. It was only by mere chance that such a person had gained control of the only Yiddish weekly. Alexander Zederbaum was forced to hand Di Yidishe Folks-blat over to Levy in settlement of a debt. Levy took charge at the beginning of 1888. The paper’s editor was officially I.L. Kantor, but it was Levy who ran it, and ran it ragged. He nurtured a deep hatred toward Yiddish (or zhargon), as did many earnest maskilim in those days [1880s]. As fate would have it, an enemy of Yiddish became the publisher of a Yiddish paper who then stumbled upon a smart idea: to remove as much Yiddish as possible from zhargon, and substitute Hebrew words and expressions. For example, instead of simply writing "died" [geshtorbn], he insisted on a Hebrew-Yiddish construction, meaning (roughly) "left life to all who live" [shevak khaim lekhol khay geven]. Everyone had to change Yidish to Yehudish, and other such foolishness. On top of that, Levy’s Folks-blat loved to heap scorn, ridicule and shame on the hapless field of zhargon. Sholem Aleichem, who so loved our folk tongue, took this deeply to heart and was severely aggravated. "For heaven’s sake!" he wrote in a letter to me, "Zhargon! O, zhargon! They are out to destroy zhargon!"

At the beginning of 1889 he sent me an interesting letter in answer, apparently, to my letter scolding him for again having his work published in Levy’s Folks-blat. [In part] he wrote: .... I wish I could forget that crazy litvak [Levy] .... That you are concerned for my honor is of no consequence, but the only paper available to zhargon is being ruined, and that breaks my heart. God help us! Can the Bibliotek [Sholem Aleichem’s massive anthology, Di Yidishe Folks-bibliotek] all by itself rescue zhargon from the rascals?
Kosher Hams
Sonny Gutin, wb2dxb
EQSY16A@prodigy.com

Kosher Hams!! There is a group of Jewish people who are into Amateur Radio and are commonly known as Hams. Naturally being Jewish makes them Kosher Hams: Hard to believe. Perhaps! Yet there is a bunch who belong to Chaverim International—an organization of Jewish Amateurs and their friends.

How did that come about? Well it goes back to the early 1970’s when a Jewish Amateur, Hal Crystal, wanted to get the Jewish Amateurs to know about one another and to have them meet on the airwaves. Before long he had networks of Jewish Amateurs meeting on the air—Amateurs in this country speaking to the Israeli Amateurs, and to each other. Being a journalist he published a newsletter.

It was going great when tragedy struck. Hal, a pilot, was in the air taking photographs for the newspaper that employed him when his plane crashed resulting in his death. For some time his work languished.

Some Jewish Amateurs in Washington, DC started a group, calling themselves Chaverim and then a group, with help from the Washingtonians, started a Chapter in Philadelphia. So there it was. The beginning of what is today the Chaverim International. There are twenty-five Chapters around the world. In the United States, Canada, Mexico, South Africa, Brazil, England, and France chapters are up and running. Some more active than others, but they are there.

I believe the most important impetus the movement had was the desire for two friends not to lose touch with one another. Boyhood friends who grew up in the same town in Massachusetts did not want to lose touch when one (Meyer Delnick) moved with his family to Florida. Both Meyer and his counterpart, Julius Rosen, AJ1W were HAMS and kept in touch via radio. Meyer was able to speak Yiddish very well, and often in their conversations would speak Mame-loshn.

Speaking to a friend on radio is open to anyone’s ears. So many times others heard them and joined in, happy to hear the mother tongue being spoken. So from that need to keep in touch with one another has grown a network of people that meet on the air every day (Holy Days excluded).

Almost a thousand names are in the database that is kept for the contacts on the air. Phrases such as, zay gezunt, Shabat Shalom, Chag Sameach are part and parcel of the conversations. Boker tov starts many conversations every morning. On occasion someone will lapse into Yiddish completely. Not too often since not all that check in understand Yiddish well enough. But suffice it to say there is no doubt that this Net is a Yiddisher group. When they meet in Convention each year many conversations in Yiddish are heard. “How do you say ....?” is heard many times. And if it weren’t for the Yiddish Dictionary that is brought out, there’d be many gaps in the conversation. But everyone enjoys the effort.

That’s the story of the KOSHER HAMS. Hopefully we will keep the language going strongly. But never doubt the existence of both the Yiddish language and the KOSHER HAMS.

Klezmer in Indiana
by Dr. Neil Zimmerman

As far as we know, our Lafayette Klezmorim, here in Lafayette, are still the only klezmer group in Indiana. How many groups are there in the U.S. and in the world?

We have started a junior klezmer group—the Junior Klezmers made up of 5th-9th graders. Instrumentation is clarinet, alto sax, trumpet, trombone, violin and piano. They have had a few gigs, playing at last year’s Yom Ha’Atzmaut celebration and one of their member’s Bar Mitzvah Parties. We have a few more gigs lined up already for this year.

Lori Lippets, of the Maxwell Street Band, started a junior group a few years ago. I understand from Lori that there are quite a few such junior groups around the country.

I am trying to track down a copy of the trombone book for the Kammen Book No. 1 and the E6 alto sax book for the Kammen Book No. 9. How can I network with other klezmer players who might know the where-abouts of such books? I can be reached at: 237 Connolly St. West Lafayette, IN 47906
Everyone in our Temple Sinai’s Yiddish Literature Group, thoroughly enjoys and looks forward to getting der bay. Anyone who wishes information about our group and its meetings may contact me at 609-829-9415. We attended Mame-Loshn '96 and enjoyed it immensely. 

Zeke Berlin, Palmyra, NJ

I request this on behalf of my friend, David Passow, whose book The Prime of Yiddish was just published in Israel. It is a history of the rise of Yiddish literature in the West between the two World Wars and should be made known to numbers of us interested in Yiddish.

Isaac Imber, New York, NY

Cayuga Klezmer Revival recently released "Klezmology", a 60-minute recording of traditional and original instrumental music. We combine elements of jazz, rock, and other folk genres while retaining a distinctly Jewish flavor. Klezmer reviewer Ari Davidow ranks it #1 on his Klezmer Top Ten.

Fred Koslov, 758 Ringwood Rd. # 3, Ithaca, NY 14850, home pg: http://astrosun.tn.cornell.edu/students/stolovy/crk.html

I had a conversation with the "Middle East" bibliographer at UCLA. He is a young man who is fluent in Yiddish, Hebrew and several other languages. Not too many are aware that UCLA has had a Jewish bibliographer for 40 years or more, who has always been fluent in Yiddish. They have an enormous Yiddish collection, plus Ladino, Aramid, etc.

August L. Maymudes, Los Angeles, CA

I produced a VHS tape "Yiddish Karaoke" which has 8 songs with lyrics on the screen along with visuals or historical, artistic and nostalgic value—great for any affair. They include: oyfn pripetshik; di grine kuzine; belz; bay mir bistu sheyn; yosl, yosl; un sheyn vi di levone.

Sherri Bloomfield, PO Box 661212, Mar Vista, CA 90066 Call 800-705-1422

Carpati: 50 Miles, 50 Years. is my newest CD. It is from the sound track of the film, and features Klazzj, my West Coast klezmer band. The haunting and indelible music is of the Jews and Gypsies in the Carpathian Mountains. I can be reached at 310-652-7744—Yale Strom 838 Hilldale Avenue, W. Hollywood, CA 90069
TYN (The Yiddish Network) is a group of 175 Yiddish-lovers in every state in the United States and 26 foreign countries. They are eager to help visitors. Several in this group are zamelers for the National Yiddish Book Center. Others are Yiddish teachers, leaders of Yiddish clubs—(leyenkrayz, shmoozkrayz, shraybkrayz)—Klezmer group leaders, translators, computer mavens, or Arbeter Ring chairpersons. From Alaska, to New Zealand, to Tokyo, to Shanghai, throughout most of Europe, a dozen major cities in Canada, Mexico, Uruguay, Argentina, and Brazil, these contacts in The Yiddish Network have volunteered to act as important cogs in networking this world-wide group of lovers of Yiddish.

This summer was a particularly successful one for Yiddish classes, institutes, and of course, KlezKanada. While some areas are "down-sizing", more and more interest is being shown online. Thus isolated regions are being able to network resulting in an overall much stronger Yiddish community. The number of Yiddish cassettes and CDs is strong, and getting the word out faster to the greater Yiddish community has been a great advantage to all.

Please look under your address on the back page. It shows the date you last contributed. If it has been a year already, please, contribute again. Send correspondence and contributions to the editor’s home—It will reach him faster.

"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. Home phone (415) 349-6946, E-mail to: FISHL@WELL.COM Make checks for chai ($18) payable to der bay.

Would you like to hear the actual voice of Sholem Aleykhem online? If your answer is yes, read on. Morrie Feller of Phoenix, AZ posed this question, and answered it.

Accessing excerpts of the readings of "Ven Ikh Bin Rotshild" and "A Freylekher Yontev" can be done by following these steps online.

1. Open "Netscape" (Your browser).
2. Click "Net Search" button.
3. Click the "Yahoo" search button.
4. Click in the empty space—type "Yiddish".
5. Click "Search".
6. You see, with others, "Alta Vista Sites".
7. Click "Alta Vista Sites" to open that link.
8. The first item is "Boston’s Yiddish Voice" on WVNR 1600 AM.
9. Open this link. See "Dos Yiddish Kol" in large Yiddish letters.
10. Scroll down to this highlighted sentence: "Sholem Aleichem reads out loud!"
11. Click on this link to download a RealAudio recording.

Are these words strange to you: Browser, Click, Download, Link, Netscape, Scroll, and Yahoo? Many grandchildren know them. Make a pact, They learn Yiddish—you computers!
Canada

2 Sat., 8:00 P.M., yidishland kafe ovnt, yidishe libe lider, Toronto, Canada Call 416-787-4634
5 Tues. (1st), Noon, Yiddish Luncheon Group, Toronto, Ont, Canada, Call 416-483-1570
26 Tues, 8:00 P.M., Women in Concert: Opera, Yiddish, & Broadway, Gloria Valentine

East

3 Sun., 2:00 P.M., Yiddish and Jewish Life in Birobijnan Nicolai Kolya, Friends of Yiddish of New York, New York, NY Call 212-924-5890
4 Every Mon., Noon, YIVO Yiddish Tish, YIVO in New York City, Call 212-246-6080
5 Every Tues., 10:00 A.M., Tuesday Yiddish Class, Pittsburgh, PA Call 412-421-4269
6 Every Wed., 2:30 P.M., YIVO in New York City, Call 212-246-6080
7 Every Thurs., 12:30 P.M., Yiddish Culture Club, Philadelphia, PA Call 215-725-6285
9 Sat., 8:00 P.M., Yiddische Cup Klezmer Band, Ohio Wesleyan, Delaware, OH Call 614-368-3608
10 Sun., 8:00 P.M., Hot Pstromi Klezmer Band, East Hills, Long Island NY Call 516-484-1545
10 Sun., 12:30 P.M., An Afternoon of Jewish/Yiddish Poetry & Music, Kathryn Hellerstein, Pamela Hitchcock, Phila, PA Call 215-624-0777
10 Sun., Teaneck, NJ Yiddish Club Annual Trip to the Folksbiene, Call 201-833-4748
12 Tues., Film Carpati, Margaret Mead Festival, New York City, Call 310-312-9955
13 Wed. (2nd), 7:30 P.M., Mamaloshn Mayvonom, Buffalo, NY (Visitors welcome) 716-834-7075
21 Thurs. (3rd) 8:00 P.M., Teaneck Yiddish Club Teaneck, NJ Call 201-833-4748
24 Sun. (Last Sun. of each month), 6:30 P.M., Baltimore Klezmer Club, Machaya Klezmer Band, Pikesville, MD Call 410-484-6200

Central

3 First Sun. of each month, 7:30 P.M., Yiddish Vinkl, Cleveland, OH, Call 216-381-4515
4 Mon., Film Carpati, Detroit Institute of Art, Detroit, MI Call 310-312-9955
6 Every Wed., 8:00 P.M., Maxwell Street Klezmer, Chicago, IL Call 312-525-3091
6 Every Wed., 10:30 A.M., Des Moines Yiddish Club, Des Moines, IA, Call 515-255-5433
7 First Thurs., 12:45 P.M., Brandeis Yiddish Group, Southfield, MI Call 810-350-9789
10 Sun. (2nd), 1:30 P.M., JCC Yiddish Club, Milwaukee, WI, Call 414-355-1938
10 Sun. (2nd), 10:00 A.M., JCC Yiddish Vinkl Minneapolis, MN, Call 612-377-5456
13, 20, 27, Wed. (2nd, 3rd, & 4th), 7:30 P.M., Unzer Shprakh, Columbus, OH, Call 614-231-2244
16 Sat., (3rd), Noon, Fraylache Fraint, Southfield, MI Call 810-557-8599
24 Sun. (Last Sun.), Noon, Lomir Redn Yidish, Kansas City, KS Call 816-363-6259

West

2 Every Sat., 7:30 P.M. Yiddish Culture Club, Los Angeles, CA Call 213-275-8455
3 Every Sun, 10:00 AM Leisure Village Yiddish Club, Laguna Hills, CA Call 714-472-1221
4 Mon., 6:30 P.M., Mill Valley Leyenkrayz, Mill Valley, CA Call 415-868-2309
4 Every Mon., 10:00 A.M., Yiddish Havurah, North Hollywood, CA, Call 818-984-0276
4 Every Mon., 10:00 AM, Yiddish Folk Players B/RJCC, Berkeley, CA, Call 510-547-6173
5 Tues., 7:30 P.M., West Marin Yiddish Group, Point Reyes Station, CA Call 415-868-2309
6 First Wed, 1 P.M, JSC Yiddish Club, Rancho Bernardo, CA, Call 619-674-1123
6 Wed. (1st & 3rd), 7:30 P.M., Eugene Yiddish Club, Eugene, OR, 541-484-2252
7 Every Thurs, 10:00 AM, Temple Chai Yiddish Choir, Phoenix, AZ Call 602-274-8964
12 Tues. (2nd), Soc. for the Preservation of Yiddish, Encinitas, CA, Call 619-436-0654
19 Tues., 8:00 P.M., The Holiness of Yiddish, Prof. Joshua Fishman, Stanford University, Palo Alto, CA Call 415-723-7589
20 Wed., 4:00 P.M., Yiddish and English: An Odd Couple, Prof. Joshua Fishman, Stanford University, Palo Alto, CA Call 415-723-7589

South

4 Every Mon., 1:00 P.M., Yiddish Club, 7000 Canal Blvd, New Orleans, LA Call 504-288-0325
6 Every Wed., 2:00 P.M., Tamarac Library Yiddish Club, Tamarac, FL, Call 705-395-0288
10, 24 Sun. (2nd & 4th), Noon, Yiddish Shmooz Club, Fort Worth, TX Call 817-731-4721 (New)
10 Sun., 3:00 P.M., Dr. Itzak Gottesman, Houston JCC, Houston, TX Call 713-723-1895
15 Fri. (3rd), 10:00 A.M., Yiddish Vinkl—Sarasota, FL Call 941-378-5568 (Oct-May)
18 Mon. (3rd ), 1:30 P.M., Circle of Yiddish Clubs, Plantation, FL, Call 305-792-6700

Overseas

2 Every Sat., 3:00 P.M. Friends of Yiddish, London, England Call +44 (0)171-488 3092
4 Every Mon., 8:30 P.M., Fraynt Fun Yiddisht, Montevideo, Uruguay Call (5982) 925-750
4 Every Mon., 5:00 P.M. Yiddish Culture Soc. of Jerusalem, 10 Rechov Sholom Aleichem, Jerusalem, Israel, Call 02-712-218
6 Every Wed., 2:30 P.M., Kadimah Meeting Elsternwick, Australia, Call 61-3-523-9817
10, 24 Sun. (2nd & 4th), 2:30 P.M., Tokyo Yiddish Club, JCC of Tokyo, Japan, Call 03-3400-2559
A Letter from Rafael Goldwasser

Nor a por verter tsu informirn di leyeners fun der bay:

Di yidishe versiye fun der pyese "der feter Arthur", funem bakantn yisroyeldikn shrayber, Dani Horowitz (vos hot dos oykh rezhisirt, iz shoyn geshpilt gevorn mit groys hatslokhe in pariz un oykh in daytshland. Di kritik hot zikh af dem zeyer varem opgerufn. Ikh vel nokh brengen di forshtelung, in velkhn ikh tret uf (a "one-man-show" vegn dem khurbn) ken amsterdam, antverpn un brisl in november un detsemer.

Ist mahk ikh probes far an ovnt fun monologn fun sholem-aleykhemen, vos heyst "ES BRENT" un naryn "dos tepl", "der nisref" un "der tales-kotn". Di premyere vet forkumen mitn-oktiber, baym Yiddish Theatre Festival in bukaresht un nokh dem oykh in amsterdam, antverpn un brisl. Dem tsentn november vel ikh oykh brengen a program fun yidisher poeziye in Saarbruchen, daytshland. Mir zaynen greyt, farshyteyt zikh, tsu shikhn di fule informatsiye (mit retsenziyes un azoy vayter) tsu ale di vos zaynen farin-teresirt tsu visn mer vegn dem. Mayn privater adres iz 9 rue Longue, 67230 Obenheim, France; tel un fax iz 00 333 8898-3946.

A Yingls Gebet

Joe Katzelnick  JKatz11@ix.netcom.com

I previously wrote you of my deep feelings about the subject poem. I am a member of reform Temple Menorah. We use the Gates Of Repentance prayer book. This contains the words to one Yiddish song in Yiddish, Zog Nit Keynmol. This was the official hymn of the Jewish underground Partisan brigades in eastern Europe during 1943 to the end of the German occupation. On the afternoon of our Yom Kippur services, from the bima, I recited A Yingls Gebet and sang Zog Nit Keynmol as an example of human degradation caused by man, and the song as a spirited attempt to lift the human spirit. You might like to know that what you print has been used in Jewish services.
In bygone Russia, the general population, including some influential Jews, not only endured but defended certain kinds of censorship. For example, Menakhem Mendel Levin, (1749-1826), an early maskil, supported publication of both secular and religious books to educate Jews. However, in opposition to Khasidism and Kabbalah he advocated censorship of books promoting such philosophical inclinations (Encyclopedia Judaica).

The disgusting case of Jacob Brafman follows a different course. Brafman was a Russian Jew who converted to Christianity. In 1858, one year before Sholem Aleichem was born, Brafman offered his services to Czar Alexander II as enemy of the Jews. (The absurd racial term, anti-Semite, had not yet been invented.) Here is tragic irony since Alexander II was, at least in the late 1850s and early 1860s, benign toward Jews, easing the severest restrictions. By the time Sholem Aleichem was born Brafman was a censor of Hebrew and Yiddish work.

Sholem Aleichem became entangled, at least tangentially, in the censorship dilemma. He was elected rabiner (rabbi for the Czar) of Loubny as a very young man, about 21 or 22. A rabiner served some religious functions but mainly recorded vital statistics. Sometimes he was called upon to censor Hebrew and Yiddish publications, and to deliver patriotic speeches on holidays with praise for the Czar and his government. I don't know whether Sholem Aleichem ever did these things. Although he resolved to be a rabiner "not like other rabiners", Sholem Aleichem gave up the position shortly after his marriage in 1883.

Sholem Aleichem wrote a play (1894) which had run afoul of censorship. He wrote in 1894 to the publisher of a Pittsburgh Yiddish paper asking whether there was a Jewish theater in Pittsburgh to stage one of his plays. He had completed a comedy in the style of Gogol's "Inspector General" (as he characterized it) entitled "Yaknehoz Oder Dos Groyse Berze-

While preparing the first Tevye story Sholem Aleichem wrote to Mordecai Spector on Nov. 7, 1894: "Tell me, how do you usually deal with the censor? Do you send manuscripts or proofs?" [Di Goldene Keyt, Vol 56, p. 18, 1966.] He had to keep learning how to deal with an inscrutable and capricious bureaucracy.

"Dos Naygeborene Oder Rasl" [The Newborn or Rasl] is a satire on the difficulty the Czar had in giving "birth" to a Russian constitution. Its history was traced by Khone Shmeruk. The Hebrew version, entitled Rasl, was published in Ha-Zeman No. 94, May 16, 1905. It was passed by the censor with the help of Bentsion Katz, a fellow writer who had influence with the authorities. The Yiddish version appeared 7 months later in a Warsaw paper, Der Veg, # 74, Dec. 15, 1905. By then, Sholem Aleichem and his family had left Russia. A note in Der Veg explained, "The feuilleton was submitted 3 months ago, but the censor saw certain underlying messages: that Rasl stands for Russia; Anzi and Franz'i mean England and France; Riva-Layetshe (the midwife) means revolutsiya (revolution), and the newborn child stands for the constitution, etc. Therefore, we could not print it until now." [Sholem Aleichem, Hebrew Writings, ed. Khone Shmeruk, Jerusalem: Bialik Institute, 1976, pp. 322-323].

Apparently, the censor in Warsaw did not immediately recognize Der Feter Pinye Mit Der Mume Reyze [Uncle Pinya and Aunty Raisa] as a political piece satirizing the Russo-Japanese War of 1904-1905, and approved it March 11, 1905 (March 24, new style) during that war. Copies were soon confiscated by government officials. (See note in Fargesene Bletlekh, ed. Y. Mitlman and Kh. Nadel, Kiev, Melukhe Farlag, 1939, p. 336.) The piece mocked the witless arrogance and loutish stupidity of
czarist policies. Fortunately, some copies escaped the censor. In a letter to S. Dobin June 23, 1912 (Oysgevelte Briv, ed. Y. Mitleman and Kh. Nadel, Moscow: Melukhe Farlag "Der Emes," 1941, p. 246), Sholem Aleichem states that issue #108, 1912, of the Warsaw Yiddish daily, Haynt, had been confiscated. The censor objected to Chapter 48 of his serialized novel, Der Blutiker Shpas (The Bloody Jest). The plot revolves about university graduates—a Jew, and a Christian, who trade identities. The Christian was challenged to understand what it meant to live as a Jew in Russia. The chapter has conversations in which gratuitous cruelty by Christians toward innocent Jews (including children) is detailed. It was, condemned by the masquerading Christian but was unacceptable to the censor. Sholem Aleichem was then living in Switzerland, but the editor of Haynt, S.J. Jackan, was threatened with punishment. It was during the years of the Mendel Beilis frame-up when Russian Jews were under, danger of life and limb.

Even Menakhem-Mendl did not escape censorship. In 1913 Sholem Aleichem accepted an editor's invitation to revive the Menakhem-Mendl and Sheyne-Sheyndl exchange of letters. This time, Menakhem-Mendl would be a commentator on world events, geopolitics, international diplomacy, etc.

One of the letters submitted by Sholem Aleichem, letter 28, was never published and has been lost. A letter from the publisher of Haynt to Sholem Aleichem dated Nov. 24, 1913 explains. It is quoted by Abraham Lis in his introduction to Menakhem-Mendl, by Sholem Aleichem, Tel Aviv: Beth Shalom-Aleichem, 1976, pp. 11-12.

My translation from the Yiddish: "The type was already set for letter 28 from Menakhem-Mendel, but at the last minute it turned out that we could not print it. We were given a signal by the censor, and these days it's not wise to fool around with the censor. You surely know how strictly vigilant they are now. Der Fraynd [The Friend, a St. Petersburg Yiddish paper] has, in fact, been shut down, and we're afraid to take the risk." Letter 28 probably expressed frank outrage at the regime's unprincipled ruthlessness rather than the almost off-hand lightness of tone in letter 29. Still, dread shows through in letter 29.

Here is a brief excerpt (my translation): "But a terrible foreboding persisted, a fright so awful that we were even afraid to undress and think about sleep. And then I thought it over. Beilis is after all Beilis, but what good does it do you, Menakhem-Mendel? All these horrible scares! Does it help make it any easier for Mendel Beilis of Yehupetz if Menakhem-Mendel of Kasril-evke catches a stone on his head in Slobodka?"

Mendel Beilis was charged with the blood libel and put on trial in Kiev (Yehupetz). The frame-up was pathetically obvious for the world to see, but the czarist authorities persisted. Censors tried to protect the lies, and overt threats to murder Jews from right wingers in high places hinted at readiness for extreme measures.

Sholem Aleichem had not lived in Russia since the end of 1905 and so was probably not concerned about personal safety. That may have given him some breathing room. While living in Russia he probably would not have gotten away with mentioning Purishkevitch (given to vicious anti-Jewish fulminations in the Duma) in any of his pieces as he did in Gitl Purishkevitch, one of the Railroad Stories of 1911. Reference to the notorious Azev as in Station Baranovich, another Railroad Story of 1909 would have been censored. Azev was a double agent who cheerfully betrayed both revolutionary and czarist agents causing many murders on both sides. People in Russia were expected to be quiet about such matters.

A Vits fun dem Redaktor

A zeyde kumt arayn in hoyz bay zayn tokhter un zet zayn zeks yoriker eynikl. Di tokhter iz zeyer tsufridn tsu zen ir tatt. Zi dertseylt dem tatt vegn ir zuns kheyder.

"Oy tate" zogt dos kinds mame. "ikh bin zeyer tsufriden mit mayn zuns ershtn vokh in kheyder". Er ken shoyn dem gantsn alef-beys".

"Take" zogt der zeyde. "

Dos eynikl heybt on zingn dem alef-beys, "Alef, beys, giml, daled, hey, vov, zayin...... shin, sin, tough, stuff."
Oprikhtn goles
Zellig Bach  Mendele online

In connection with Eliyahu Juni’s beautiful and very informative post (6.031,1) on the same subject matter, herewith two comments:

1. About inviting a beggar into one’s own home for a hot meal:

Kadye Molodovski, the very original famous Yiddish poet (1893-1974) wrote that her mother had a deep respect for every beggar, believing with all her heart that anyone of them might be "eli'yohu ha'novi" (Elijah the Prophet) who, according to legend, would in the disguise of a poor man, drop in on impoverished folk and miraculously make their bodily afflictions vanish or otherwise help them with their worldly woes.

With the same strength of faith her mother also believed that a beggar might be one of the "lamed-vov", the thirty-six Just and Saintly men in whose merit the world exists.

Once a beggar came to the door and asked for food. Kadye, then a little girl, let him in, as was her family’s custom with beggars. Her mother, being busy at the moment, told her what to serve him, which she did.

When the beggar left, her mother chastised her for serving him the food on a bare table, without a tablecloth, since he might indeed have been "eli’yohu ha’novi" or a "lamed-vovnik", one of the 36 just and saintly men.

2. Children’s views of "Gimpel", our wandering town’s beggar:

Gimpel’s disheveled looks and garb, as well as the contrast between his devotional mode of praying and his occasional childish ways, excited the fantasy of the children.

In twilight hours they were engrossed in discussions about him, especially on Sha’bes nights before it was permitted to light a candle, or the kerosene lamp, and elongated shadows assembled on the walls in voiceless meetings.

In these talks they wove Gimpel into the fabric of folk legends and heatedly argued several possibilities.

Some children were certain that he was "eli’yohu ha’novi", who usually appeared in various disguises but, especially, as a poor man deprived of home and family. Others persisted in the belief that he was one of the 36 Just men who go through life as the poorest of the poor and whose saintliness remains concealed from all, even from themselves, until their very last moment on earth.

Was there a mysterious connection between Bashevis’ "Gimpel the Fool" and Gimpel, our town beggar? Was there another-worldly relation between them?

As "Gimpel the Fool" left Frampol to go "into the world," so did our town beggar Gimpel vanish one day in the middle of winter.

Both his appearance in town, without anyone knowing whence he came, and his mysterious disappearance, fitted into the children’s fantasies. Now they were certain that Gimpel, indeed, was one of the "lamed-vov".

Townspeople said that Gimpel started to walk to another place on that fateful winter day. The evening was mild, but later that night a blizzard broke loose, and heavy snow and bitter frost settled over fields and roads.

Fatigue and sleep overtook him. As he lived, so did he die—alone, without kin or friend.

Snowflakes blanketed his body and tucked him in forever in a sweet sleep. Their whiteness was the white of "takhrikhim", his burial shroud. And the howling winds pronounced his death to all corners of the world.

Dr. Bach has been a regular contributor to both Mendele and der bay. Therefore it is a pleasure for your editor to tell you a little about his latest book, A Child’s Longing for Home.

It is a psychological childhood memoir depicting the life and milieu of a shtetl, of yeshiva life, and the psychological-emotional tribulations of a nine-year-old boy who “ate days” [hot gegeston teg] in the tradition of those times, that is, received his three daily meals at a different family every day.

The cover of the book carries a Chagalesque drawing of a shtetl beggar, who in the Yiddish expression, "geyt iber di hayzer,"—goes from door to door to collect alms, but the word iber in Yiddish also means above the houses, thus showing him floating above the shtetl.

The book, in English, has received rave reviews. For further information, or to order Dr. Bach’s wonderful book, call 1-800-266-5708.
Response to Morris Feller's Article
by Dr. George Cohen

In a recent issue of *der bay* Morris Feller reviewed some of the gatherings he recently attended which were devoted to the furtherance of Yiddish. He notes, correctly, that attendees of these events were chiefly senior citizens. He notes, also correctly that if Yiddish is to have a "vibrant future" it must be "founded in the inculcation of Yiddish" in our children. Who would disagree?

Mr. Feller and *der bay* readers should know that the Rena Costa Center for Yiddish Studies at Bar-Ilan University, is currently teaching Yiddish to thousands of children in Israel. We applaud Mr. Feller's desire to introduce Yiddish into the curriculum of synagogue schools and JCCs. Recent efforts to introduce in one Day School in the East were not successful. But in Israel we work closely with the Ministry of Education which has a special section for teaching Yiddish to the children in the schools. More recently Dov Shilansky, former speaker of the Knesset and a member of the Rena Costa Center's board succeeded in passing a bill which establishes a national commission to advance Yiddish and to treat Yiddish as a national treasure.

The Center currently trains and certifies teachers of Yiddish. These teachers are currently teaching about 3000 Israeli children in 54 public schools of Israel, Ashkenazi, Sephardi, and Ethiopians who now read, write, and speak Yiddish.

Twenty graduate students, all candidates for the M.A. and PhD degrees, make this the largest academic Yiddish graduate program in the world.

The aim of the Center is to introduce Yiddish in every school in Israel and to establish Yiddish as part of the Jewish culture to which all students are exposed.

We would be happy to share details about our programs and to explore with *der bay* readers how they may benefit from them.

Write Renza Costa Center for Yiddish Studies at Bar Ilan University, 91 Fifth Avenue, Suite 200, New York, NY 10003. Or call 212 337-1270.

Ed. note) Please send responses to the editor.

A Letter from Morris Feller
feller@indirect.com (Morris Feller)

It was really a pleasant surprise to see my Mendele post on "Children and the Future" of Yiddish presented so prominently. I hope the message gets through. A sheynem dank dir!

I was impressed with the Yiddish printing of the Lord & Taylor joke. By the way, I remember getting e-mails from Allan Blair in response to some of my posts on Mendele.

As long as we are mentioning items in *der bay*, my wife, Thelma, read "A Brivele fun Masha", and she became very excited because she knows her from Chicago when Thelma was a young girl. She would like very much to get in touch with Basha. Do you happen to have an address or phone number for her?

While in Toronto, we met with Sheine Mankovsky who has been the teacher of Yiddish in the public high school in York. I met her through the Internet, and she showed me a lot of the material and the curriculum of her high school. She is very devoted to Yiddish which she taught as an avocation.

We visited the Barlases. Ruth had a few members of her leyenkrayz over. The main topic was the two-page debate in the English Forward of August 16 between Philologus and Dovid Katz on the future of Yiddish. They really took out after Philologus, and pointed out some of his misconceptions, etc..

As is my custom, I bring along Yiddish material. This time I brought Yiddish which I had downloaded from the Internet. It was impressive—especially the copies of "Tam-Tam". I am in a mode now of trying to prove to people that the Internet will have a major role to play in the future of Yiddish.

I had downloaded from an Internet post by the radio station in Boston of Sholem Aleynkhem reading from his well-known monologue: "Ven Ikh Bin Rotschild". But I had not been able to get the sound until my 11-year old grandson installed a sound machine for me. Then I was able to get the audio and record it on a cassette. The whole thing is only a couple of minutes, and the fidelity is quite poor. But it's pretty exciting to hear Sholem Aleynkhem himself reading! That recording has to be over 80 years old.
An Afternoon of Jewish/Yiddish Poetry & Music in Philadelphia on Nov. 10

This city, of brotherly love, has not received its full due share from the Yiddish world, for it does have Yiddish taught at the university and college levels. It is also the hometown of the largest private collection of Yiddish music.

This program, co-sponsored by Workmen's Circle, will be at the Neuman Ctr. It stresses the achievements of women in poetry and music.

Professor Kathryn Hellerstein will lecture on "Yiddishkayt: A Woman Poet's Legacy". She teaches Yiddish language and culture at the University of Pennsylvania. Her lecture will be a personal review of how she became interested in Yiddish poetry in general, and mainly in the Yiddish poetry of Jewish women.

Pamela Hitchcock, well-known in Jewish music circles, will perform Yiddish folk and art songs.

This W.C. District annually offers a prize for excellence in Yiddish studies at the University of Pennsylvania. For more information call the Workmen's Circle office at: (215) 624-0777.

From: Joe Katzelnick
<JKatz11@ix.netcom.com>
To: philip kutner <fishl@well.com>
A Yingls Gebet

I previously wrote you concerning my deep feelings about the subject poem. I am a member of reform Temple Menorah. We use the Gates Of Repentance prayer book. This contains the words to one Yiddish song in Yiddish, Zog Nit Keynmol. This was the official hymn of the Jewish underground Partisan brigades in eastern Europe during 1943 to the end of the German occupation. On the afternoon of our Yom Kippur services, from the bima, I recited A Yingls Gebet and sang Zog Nit Keynmol as an example of first, human degradation caused by man and the song as a spirited attempt to lift the human spirit.

I thought you might like to know that what you print has been used in Jewish services; also the Chavurah Yiddish Club will start meeting again every Tuesday at 11:00 am at Temple Menorah in Redondo Beach, California.
This is to notify you of the Fourth International Association of Yiddish Clubs (IAYC) Conference, and hope you will send in suggestions for its Board of Directors. The full program will be published in the near future. See next page.

We have formalized our IAYC so that we are now incorporated in the State of Maryland, and our nominating committee has been working to get a top team of directors from our Yiddish clubs.

Please check the date under the zip code on the label. It shows when you last contributed to der bay. If you didn't contribute in the last year, won't you please do your share now? Make contribution for chai ($18), or more if you can, payable to der bay. Send all mail to the editor, Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403; Ph (415) 349-6946. E-mail address: fishl@well.com

Suggestions for Nominations to the IAYC Bd. of Dir.

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My club affiliation

Nominating Committee members include: Dr. Allan Blair (Columbus, OH), Philip "Fishl" Kutner (San Mateo, CA), and Bess Shockett (Toronto, Canada)
Fourth Conference of the International Association of Yiddish Clubs (IAYC)

Mame-Loshn '97 hosts the IV IAYC. It is scheduled for May 22nd - May 26th. It includes dinner Thursday night and lunch on Monday.

Sacred Heart University is in Fairfield, CT, 90 minutes from New York City near Bridgeport, Connecticut. It has modern facilities and a new sports hall that should be open by the conference. Nearby there are several synagogues. Food will be vegetarian, dairy, and kosher. There is a Jewish Home for the Elderly on the grounds. The university will use the Home's food vendors, and has ordered new dishes for the conference.

Rooms are double-occupancy with shared bathrooms. It is typically 3 rooms to a bathroom —separate bathrooms for men & women. They have a few apartments for families or groups of four or more. The buildings have elevators and the buildings are secure. The buildings with apartments do not have elevators. Registration, Room and Food costs are:

For a private room add $36.00.

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Cancellation Policy: Entire refund except for a $25 charge/person until May 10, 1996. The above includes 3 meals a day, all programming, taxes and tips. If you cannot stay in a dorm, there is a motel 5 minutes away. You have to make separate arrangements with the motel, and for the conference will be charged commuter rate $180, ($140 WC members).

TRANSPORTATION: Sacred Heart Univ. is reached by Amtrak, car or bus. There will be a bus ($20 each way) from La Guardia and Kennedy airports and from the Workmen's Circle building Thursday May 22nd and pick-ups from the local train station in Bridgeport Thursday and Friday afternoons.

The program will be shortly finalized and printed in der bay. Please send an application for the 4th IAYC Conference.
Thanks for writing. Do you have a complete run of "Der Bay" that you could donate to us (Florida Atlantic University Libraries Judaica Collection)? Most of our collection (50,000+ Yiddish books arayngerekhnt) is made up of donated materials as we have a very limited budget. Hope all is well with you in Gan Eden!

Elliot (Elyet) Gertel, Boca Raton, FL

I'm happy to report that I'm now on Internet—just starting. I've been receiving Mendele, and as soon as I learn how, I expect to participate more actively. It's great fun. If you receive this message, please send me an E-Mail message, and I will write more.

Esther Goffstein, St. Paul, MN

I enjoyed CHAIM - DER MATROS. I will re-do it with my Nisus Hebrew program and use it in my leyenkrayz. I found on the Web how to send and receive e-mail in Hebrew by Doug Shivers. My grandson followed all the instructions. I sent Doug a test message in Hebrew. It can be used for Yiddish, but some of the Yiddish symbols may not be usable.

http://www.hevanet.com/dshivers/mikhtav

Morrie Feller, Phoenix, AZ

The Albert L. Schultz JCC is sponsoring its Sixth Annual Yiddish Festival on Sat., Jan. 11, 1997 at 7:30 P.M. It features Molly Picon's Return Engagement—a play by Prof. Sarah Blacher Cohen and stars Renee Matthews and Jerry Preskill. Frank Kushin, Dir. of Cultural Arts, Palo Alto, CA Call 415-493-9400

Our CD/cassette has been selling very well—we are going into our second pressing. Last summer we had wonderful concerts at Yidish Vokh, the Newton JCC, and National Yiddish Book Center. Our web site is at: http://www.saturn.net/"dscharg/klezamir.html

Amy Rose, Amherst, MA afzrose@aol.com

Your modest little newsletter really gets around! I want to say thank you for mentioning it in the October issue of der bay. So far, I received letters and calls from Brussels, Canada, and several from the East Coast. One call was from Reuven Milman, who is involved with putting together the Mame Loshen '97 event. Sherri Bloomfield, Venice, CA JKPProd@aol.com

The enclosed writings have nothing to do with my Klezmer band or with music. They are stories that my father wrote about the old country and about Grandpa. I thought you would enjoy reading them. (B. Q. Orr is my father's pen name). Please send my father your newsletter. He lives in Johnson City, TN.

Abigail F. Cantor, Madison, WI

Ed. note) The 4 stories are wonderful. They reminded me of my mother's shtetl stories.

We are holding a Yiddish Festival in Neve Ilan (in the Jerusalem Hills, 15 km from the Holy City) from Dec. 29, 1996 - Jan 5 1997. The Ministry of Tourism, Jerusalem 3000 Org. "Dor Hemsheh for Yiddish Lovers and Local Regional Council are all co-sponsors. People from abroad will find these dates affordable. Airfare is at its lowest right after Xmas.

Ella Wasserman-Gaffen, Neve Ilan, Israel

Mazel—Jiddische Lieder, by Inna Slavskaya, is a new CD produced in Germany. Inna was born in Birobidshan. Since 1991 she has been living in Berlin. The 17 songs come with a booklet having translations in Yiddish (non-standard), German and English. I am the American distributor. Paul Schulman, 155 W. 72nd St. #706 NY, NY 10023, Ph 888-387-6249

I have created an interesting web site for Carpati. It has pieces from the soundtrack, photos, samples of Leonard Nimoy''s narration, and an updated screening schedule where Carpati is playing around the world.

http://www.remember.org/carpati

Dave Notowitz, West Los Angeles, CA

Editor's note) See them, you'll like 'em.

I conduct a Leyenkrayz. We are reading I. J. Singer's Of a World That is No More—a wonderful detailed memoir of his childhood in Poland. We meet Mondays 10 A.M., at the Sarasota JCC. Interested persons can call the JCC at (941) 378-5568, or call me (941) 927-8046. Also on the third Friday of the month at 10 A.M, the Fred Ellin's Yiddish Vinkl, meets.

Lin Schlossman, Sarasota, FL

Thanks for the wonderful newsletter.

Joshua Horowitz, Graz, Austria

Editor's Note) Joshua is our Austrian contact for The Yiddish Network. His Klezmer group is known as Budowitz. He can be reached at: Horowitz@mail.styria.com

HTTP://www.styria.co.at/budowitz
Anecdotes about Sholem Aleichem  
by Louis Fridhandler  
Lfridhan@aol.com

>From Mayn Bruder, Sholem-Aleykhem,  
by Vevik Rabinovitsh, Kiev: Melukhe Farlag,  
1939: At about age 17, Sholem met a business­  
man's assistant at his father's inn at Pereyaslav  
(near Kiev). This man had once been a woods­  
man in the forests of White Russia. Sholem  
persuaded him to tell him about the stories,  
songs and legends he had learned among  
woodsmen. Sholem was enthralled. The sad  
melodies reminded him of Yiddish folk songs,  
and told how a people unknown to him lived  
and suffered. Many years later, Sholem would  
repeat those stories and songs with eyes dream­  
ishly half-shut in the manner of the woodsman  
with the soul of a poet. Vevik observes that  
Sholem's father and stepmother would have  
heartily disapproved of the time Sholem spent  
with a "peasant." They expected peasants  
would hold to the popular tradition of hatred  
toward Jews.

In 1879 (age 20) Sholem returned for a visit  
to his father's home in Pereyaslav. He had  
been employed since 1877 at Elimelech Loyev's  
farm-ing estate in Sofievka where he was tutor  
to Loyev's young daughter Olga (Sholem's  
future wife). Sholem seemed to feel like a  
stranger, a guest in his own old home, but soon  
he felt hey mish, bubbling with ideas remind­  
ing his brother Vevik of the Sholemke of old,  
the mischievous young scamp.

During that visit in 1879, Sholem went for  
a long walk on the outskirts of town with a few  
friends, and returned to find his father and  
stepmother out. The young khalystre felt  
heady and light hearted from the exercise and  
fresh air, rambunctious, forgetting the proper  
dignity expected of young men of marriageable  
age. Then Sholem began to tell his friends of  
the wonders of Sofievka, how free and close to  
nature he felt as he strolled about the narrow  
footpaths through the fields of tall rye. There  
he had learned many Ukrainian folk songs and  
poems of the great Ukrainian poet, Taras  
Shevchenko. He sang to his friends from the  
heart, at first quietly, then let himself go. As his  
friends joined in, he asked them to sing with  
fervor, but reverently, imagining themselves  
in the field, reflecting deeply on Shevchenko's  
words. Then they would understand the souls  
of the villagers, and so sing properly. The  
return of father and stepmother put an end to  
their songs and the talk of Shevchenko. Father  
and stepmother would certainly have disapp­  
proved of peasant songs.

At an early age Sholem came to admire the  
literature of a minority people, Ukrainians.  
Perhaps it was because he knew how it felt to  
be a member of a minority alternately disre­  
garded and oppressed by a, self-centered,  
paranoid majority. Sholem Rabinowitz was  
drawn to the folklore and poetry of his native  
Ukraine, especially Shevchenko, a former serf,  
before he even imagined becoming Sholem  
Aleichem.

An anecdote told by Vevik Rabinowitz  
ends in an air of pensive melancholy: This  
happened before Sholemke's Bar-Mitzvah.  
When it came to trying out new tricks, clever  
ideas, Sholem was the natural leader among  
his pals and brothers and sisters. He was the  
prankster-in-chief. The family usually had a  
pet cat around, and there often was a litter of  
kittens.

Once the children were playing with the  
kittens, delighted to watch the charming ways  
that kittens play and wrestle. Sholem knew  
how much kittens love butter, so he smeared  
butter around the mouths of each kitten. All  
the children were captivated to see the kittens  
lick their lips with busy tongues. The children  
wanted more, and asked Sholem to give the  
kittens more butter. Sholem had an idea, a  
variation on the theme. He smeared more  
butter around their mouths, then placed each  
kitten's mouth against the mouth of another  
kitten. The children were enchanted as each  
kitten licked another kitten's face. "Look," they  
cried. "They're kissing! See them kissing!"  
Sholem became thoughtful and said, "Yes,  
they're kissing; but are they kissing hello, or  
kissing goodbye?"

No answer was possible. The question was  
all that mattered, and in that question lay the  
seeds, I suspect, of Sholem Aleichem's adult  
perceptions of life's ironic ambiguities and  
uncertainties.

>From Dos Sholem-Aleykhem Bukh, page  
309: As a boy Sholem was unpredictably mis-
chievous, a shtifer. People in his town of Pereyaslav said he was a troublemaker, but young Sholem Rabinowitz, son of Nakhem Rabinowitz, son of Vevik Rabinowitz, was apparently charming enough to get away with it, at least most of the time. Later, when he became Sholem Aleichem, he confessed that he could not stand to see blank white paper. He felt compelled to cover it with writing.

Those who knew him in Pereyaslav recalled that Sholem Nakhem Veviks sometimes couldn't leave whitewashed walls blank either. He had to write on them as well with the pieces of coal that were always handy. The next morning, the maids would have their work cut out for them, and would take the opportunity to review their biblical knowledge by reciting the chapter of curses (Deuteronomy 28).

The following anecdotes were told by N.B. Linder, a Jewish newspaperman in NY, and fan of Sholem Aleichem. They were published in Dos Sholem- Aleykhem Bukh, page 360.

One afternoon in NY, Sholem Aleichem, a fan of Charlie Chaplin, invited Linder to go with him to the movies. A Chaplin comedy was on the bill. As they were going in, a group of children came crowding about. It was illegal to admit underage children to the movies without adult supervision. They had asked Sholem Aleichem to get the tickets for them at the box-office. Sholem Aleichem offered to treat them, but the children held out their coins insisting on paying their way. All they wanted, they said, was to be taken in under Sholem Aleichem's supervision. He gladly agreed, and the children, happy as larks, rushed to take their seats inside the theater. Linder and Sholem Aleichem began to follow when Sholem Aleichem stopped, and said, "Let's just wait a bit longer. Maybe more children will come along and then we could take them in with us, too. And so they waited outside.

One Friday night, Sholem Aleichem asked Linder to go with him to the local shul in the Bronx to welcome the Sabbath. He was then saying Kaddish for his son Misha who had died of T.B. in a Copenhagen sanitarium. It was cold and wintry. Sholem Aleichem was ill. He was warmly dressed and walking rather slowly to shul. They were only a few paces from the shul door when a boy rolling rapidly on skates collided heavily with Sholem Aleichem almost knocking him over. Sholem Aleichem stopped him firmly, asked him why he wasn't going to shul with his father rather than spinning about on those iron wheels. "My Pa is out of town. He's on the road," answered the boy in broken Yiddish, strongly tinged with an American accent. Linder had to translate for Sholem Aleichem explaining that the boy's father was probably a traveling salesman on a business trip. "Well," said Sholem Aleichem, lovingly touching the boy's cheek, red from the cold. "If that's the case. If your father is traveling on the road then you can travel on wheels, too, but take care you don't trample people under-foot." The boy, puzzled, looked after them as they went on their way, then called after them, "You are a funny man, mister!" Linder translated. "Absolutely correct!" said Sholem Aleichem with a sad smile as they walked up the few steps into shul.

It has been a privilege to write about Sholem Aleichem for Der Bay this past year. One of my motives has been to spark interest among readers to seek out Yiddish sources, and read them. There are many ways to learning any language, but learning to read is one of the essential routes to breadth of vocabulary and appreciation of how the masters make Yiddish sing.

Dr. Fridhandler followed Gella Fishman, Eli Katz, and Sheva Zucker as the monthly feature writers for a year. This has been in addition to the many wonderful articles by Zellig Bach. These Yiddishists and Edward M. Goldman (who received the largest amount of mail), have been the mainstay of der bay for the last several years.

Sholem Aleichem by Louis Fridhandler

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A bitere shayle

I received the following "shayle" [question] from a Mendelyanerke:

"Vi azoy leygt men oys dos vort far gedempte fleysh -- roye oder gekokhte?" [How do you spell the word for "gedempte fleysh"—raw or cooked?]

I promptly wrote back the following collaborative reply (I say 'collaborative' because I composed it with the loving assistance of my wife):

"Gedemfte fleysh' is certainly not roye (raw) but rather gekokhte (in English: potted meat).

The word is related to damp (from the German "damp£"), moderately wet, cooked slowly, simmered, in a covered pot.

This exchange promptly elicited the following return:

"...ven ikh hob geshribn "roye" hob ikh gemeynt [when I wrote 'roye' I meant] stew meat that one purchases in the market prior to cooking."

Well, why do I receive such "shayles"? (One might call them "klotz kashes"—hiltserne [wooden] questions. Do my posts in "Mendele", heaven forbid, convey an unintended, unconscious subliminal message to the effect that in my kitchen something is always on the burner going, that something is always cooking?...

For a change of pace, may I in this connection share with my colleagues the following heart-warming story about a shayle of a serious nature:

A very poor woman somehow managed to scrounge together several kopkes [pennies] and bought for the Friday, erev-shabes, meal a scrawny "hindl" [diminutive for "hun," chicken].

While she was "kashering" it, the gall broke, and she immediately took it to the "rov" [orthodox rabbi] to ask if it is still kosher for consumption.

The rov said to her: "Yidene" [woman], give the innards of your chicken a lick with your tongue and tell me if it tastes bitter." This test would determine the answer to her shayle, because in the affirmative it would be treyf, unfit for Jewish consumption.

When the woman heard the word "biter," she promptly answered in a rapid breath: "Oy vey iz es biter! Mayn man iz krakn, er halt in eyn hustn, tog un nakht, un di kinderlekht zaynen bloyz hoyt un beyner, on a pitsl fleysh af zeyere kerperlekh, Oy vi biter es iz! Got zol zikh derbaremen af undz!" [And how bitter it is! My husband is sick, keeps coughing day and night, and the children are but skin and bones, with not an ounce of flesh on their little bodies. Oy is it bitter! May God have mercy on us!]

The rov did not repeat his request that she tastes to check whether the fluid from the erupted gall spread all over. He listened with his heart to her bitter lament and, without skipping a heart bit, said to her:

"Got vet helfn! Oyb s'iz biter, iz es kosher" [God will help! Since it is bitter, it is kosher.]

The Prefix "tse"

The prefixes "tse-" and "tsu-" are unfortunately often confused, although each serves a completely different and distinct function. The prefix "tsu-," among a number of other meanings, often carries the meaning of "to" with the verb infinitive, for example: tsumakhn [to close], tsutulyen, or doubled tsutsutulyen [to cuddle], tsuzogn [to promise], tsureydn [to advise, urge].

Whereas the prefix "tse-" connotes splitting, taking apart, fragmentation, dispersion. Examples: tsebrekhn [break], tsegliern [dissect], tsevorfn [scatter], tseshoybert [disheveled].

In his comment on the subject "s' hitset" (6.075,3), Rick Turkel is on the right track about the meaning of the "tse-" prefix, but when he adds an /r/ after it, even in parentheses, for example, "tse(r)brokhn," it becomes "Unyiddish". The /r/ addition is strictly German, therefore totally superfluous in Yiddish. By the way, when he translates...
tse(r)kokht" (sic) as "overookked" he is not necessarily correct. "Tsekokht" is more likely to be a reference to someone's overheated temperament.

The research, care, and deep love that Sol Steinmetz invested in his book "A Century of Yiddish in America: Yiddish and English" are evident in every page. But notwithstanding an author's almost superhuman efforts, no book can escape the blemish of a typographical error.

Thus, in his excellent Yiddish-English glossary, a very careful and responsible compendium of Yiddish words all properly romanized, one finds the following error (Appendix II, p. 146): "tsudreyt" [confused, unhinged], tsudreyter [mixed-up person]. These words should, of course, read "tsEdreyt," "tsEdreyter."

This small finding does in no way diminish the value of the lovely book. The Glossary (pp. 114 - 148) consists of some twelve hundred Yiddish words, phrases, and idioms, and may well serve as a guide to one's proper romanization.

The daytshmerism "als"

In his reprint of Y. L. Perets's essay "Hebreish un Yiddish" (5.298.1, April 7, 1996), Leonard Prager corrected the old Yiddish spelling prevailing at that time [1909], specifically the unnecessary ayens / e's/ and the "puste" (empty, soundless) /hey's/, thus "blaybEn" to "blaybn", and "oystsufiHrEn" to "oystsufim", to conform with the YIVO romanization.

Prager also corrected "heyligkeyt" to heilikkeyt, but today's literary Yiddish does not take double consonants, and the correction should therefore be "heilikeyt." As I had occasion to state in a previous post, the double /tes/ in "glatt" kosher does not make it kosherer.

Double letters occur only when a prefix ends with a consonant and the conjoined verb starts with the self-same consonant, examples: faruf [reference, allusion], oyssortirn [sort out], tsunoyfflekhtn [intertwine].

Prager also singled out four (4) daytsmerisms in Perets's essay, and wonders which one might be considered "good, kosher Yiddish words." They are: 1) Gegenvart; 2) hantirn; 3) Tsershrayung; and 4) ufrikhtik. But he overlooked one daytshmerism. Please (see below).

With reference to No. 1, the word carries in Uriel Weinreich's MEYYED a clin (wedge), a typographical warning sign used to indicate in this dictionary that it is not admissible in standard Yiddish; No. 4 carries a heavy dot, here to indicate that it is doubtful whether admissible in literary Yiddish.

No such warning signs about inadmissibility are found in Harkavy's YEY dictionary (YIVO's 1988 reprint of his second, expanded 1928 edition). Not only was Harkavy not prescriptive, but to the contrary he was totally permissive: In his judgment every spoken word in Yiddish, including a flood of Americanisms, was fit to be included in his dictionary.

Proscriptive warning signs such as clns are to be found only in both UW's MEYYED and in Stutshkov's "Oytser" that was edited by Max Weinreich.

In terms of Prager's use of the term "kosher" for good Yiddish words, when a word is marked by the Weinreichs with a clin, it means that in their judgement it is "unclean" for modern literary Yiddish...

The daytshmerism that Prager overlooked: In Perets's following sentence "Di yidishe iiberzetsung [fun khumesh] volt geven fil nenter tsum original als [sic] ale iiberzetsungen in andere shprakhn." "Als" is definitely a daytshmerism, and so glossed, after archaic, in the "Groyser Verterbukh fun der Yidisher Shprakh (vol. III).

Max Weinreich and Zalmen Reyzn, among others, were very outspoken against the use of "als" in Yiddish and suggested 'vi,' 'far,' or certain adverbial forms as substitutions. In the sentence cited above, "vi" would have been very appropriate in place of "als" and convey in full the intended meaning.
Searching for a Turkish Connection
by Manya Bertram

We are back from our trip to Istanbul. It was the most exciting trip we have ever had anywhere; however, we had no luck in finding a Yiddish connection. Prior to Simchas Torah we were guided to the Office of the Chief Rabbi. His staff was most gracious. They said the Ashkenazi synagogue was no longer active, and they gave us addresses for several Sephardic synagogues. They knew of no one who spoke Yiddish. A friend of our daughter, hearing of our search said her dearest friend was of Ashkenazi heritage and she phoned her in our presence. The friend said she was a secular Jew and was curious to know what holiday was approaching. When we said Simchas Torah she opined that she had never heard of it. Her family had been in Turkey too long to have any connection with Yiddish.

Other friends are continuing the search on my behalf. With a population of 12 million in the City of Istanbul I cannot believe there is not a soul with any connection to Yiddish.

KlezKamp: Jews of Russia, Past and Present

Living Traditions presents the Twelfth Annual Yiddish Arts Program, December 22-27, 1996, at the Paramount Hotel, in Parksville, New York. Henry Sapoznik will again be the Director and Lorin Sklamberg the Coordinator.

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