January 1, 1991 marked the first issue of what has since become the international clearinghouse for Yiddish lists—calendar, teachers, clubs, Klezmer groups and translators.

On the label is the date you last helped support the work of Der Bay. If it’s been a year since you last contributed, won’t you please help again.

Backbone of Der Bay is its cadre of contacts in The Yiddish Network (TYN). This group of lovers of Yiddish has people in all the major cities—in every state and 32 other countries. They report on activities and act as contacts for travelers or people relocating.

In October, Der Bay opened its own website at http://wwwderbay.org with the daily updated Internatsyonaler Kalendar. Also included is: The List of Major Yiddish Events in a table with information on contact organization, person, address, phone number and e-mail address.

Further links on the website are Lists of Major Yiddish Organizations, Major Jewish Links, the List of 140 Klezmer Groups in the U.S with their contact e-mail addresses where they exist, Frequently Asked Questions—Answered, The International Association of Yiddish Clubs, and new areas being added weekly. We have included a Search Engine to locate articles by subject, for all issues in Der Bay, through December of 1997.

We’ll find a teacher for you, get a gig, or a translator, and help you online. "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, is editor. Home phone (650) 349-6946, e-mail to: FISHL@WELL.COM Please make checks for chai ($18) payable to der bay. If you’ve been blessed, won’t you send a little extra so others can receive it.

Lately we have been receiving requests for Der Bay as gifts. For those who love Yiddish, this is a wonderful gift to give or receive. It is a monthly reminder of your commitment to see that Yiddish is kept alive all over the world.
Internationaler Kalendar

January
1-31 Wed., Thurs., Sat., Sun., Folksbiene Yiddish Theatre,
Zise Khaloymes, Zalmen Mlotek, Eleanor Reissa, and
Mina Bern, NYC Call 212-889-6800 xt 208
3 First Sun. each month, 2:00 P.M., Workmen’s Circle
Nassau County Yiddish Vinkl, East Meadow, Long
Island NY 516-681-1465
4 Every Mon., 8:30 P.M., Fraynt Fun Yidish,
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
4 Every Mon., 9:30 A.M., Retired executives &
Professionals Yiddish Club, Oceanside, NY
Call 516-766-4341
6 Wed., 1:00 P.M., Kum Shmooz Yiddish Club Rockville,
MD 301-230-3756
10 Sun., Metropolitan Klezmer, Part of the Klezmer
Sundays at the Winecellar, New York, NY
Call 212-358-7503
10 Sun., Der Zeyde Mende)e, Shmuel Batt, West
Hollywood Yiddish Club, CA Call 213-851-3356
13 Wed., 1:30 P.M., Prof. Itche Goldberg, The Golden
Peacock of Yiddish Poetry, YIVO Miami Beach, FL
305-933-8313
16 Sat., (3rd), Noon, Fraylache Fraint,
Southfield, MI Call 810-557-8599
17 Sun, (3rd), 10:00 A.M., In a Mazldiker Sho,
JCC NVA, Fairfax, VA, Call 703-323-0880
17 Sun, (3rd), 10:00 A.M., Seminar far shafn fun
yidishe shraybers, Seymen Gerber, SF JCC,
San Francisco, CA Call 415-922-2719
18 Mon. (3rd), 1:30 P.M., Circle of Yiddish Clubs,
Soref JCC, Plantation, FL, Call 305-792-6700
19 Tues. (3rd), 2:00 P.M., Yiddish Club,
Ashland, OR Call 541-488-2909 (NEW)
20 Wed. 1:30 P.M., Nochem Vikhevsky, Ruth Korn—The
Princess of Yiddish Literature, YIVO, Miami Beach, FL
305-933-8313
20 Wed. (3rd), 7:30 P.M, Temple Beth Abraham
Yiddish Club, Nashua, NH, Call 603-424-4888
20 Wed. (3rd), 1:30 P.M., Peninsula JCC Yiddish Club,
Belmont, CA, Call 415-349-6946
21 Thurs. (3rd), 7:30 P.M., Santa Cruz Yiddish
Vinkl, Santa Cruz, CA Call 408-429-6214 or
e-mail TRUMBEIKN@e-world.com
22 Fri. (3rd), 10:00 A.M, Yiddish Vinkl—Sarasota, FL
941-378-5568 (Oct-May)
25 Mon. (4th), 12:30 P.M., Arbeter Ring Br. 1046,
Lauderdale Lakes, FL Call 954-733-3790
26 Tues., (last) 2:00 P.M., Redt Yiddish,
Louisville, KY Call 502-895-5996
27 Wed., 1:00 P.M., Kum Shmooz, Rockville, MD
301-230-3756
31 Sun. (Last Sun.), Noon, Lomir Redn Yidish, Kansas
City, KS Call 816-363-6259

The Secular Yiddish Schools in America Collection
P.O. Box 9295 Stanford, CA 94309-9295

The SYSA Collection, founded in 1995, has
become a vital source of information about
Yiddish education and Jewish life in America.
We are delighted by the quantity and quality of
yidishe shuln materials being sent to Special
Collections at Stanford University Libraries,
Choral music, photographs, graduation
certificates, textbooks, documents, and whole
collections from veteran teachers in Canada and
the U.S., are waiting to be processed and made
accessible to teachers and researchers. Most of
these materials are found nowhere else. We have
received more and more queries from people
interested in contributing to and using these
unique documents.

We held the first outreach meeting about the
Collection at the home of Gail Messinger Shak,
an alumna of the New York Sholem Aleichem
schools. All four major school systems were
represented there by former students and
teachers from the U.S. and Canada. We
reminisced, traded and compared stories, and
plan to have further outreaches.

Upcoming Plans

* Our bilingual newsletter shulgrusn will
appear early in 1999 and contain articles of the
Collection, photographs and preliminary
information from the questionnaires.

* We will hire 2 bilingual interns and train them
to assist in the classification and cataloguing of
incoming materials.

* We collect written memories about Yiddish
teachers, board members and shul experiences
for di lebedikevi dishe shul. Please send your
memories on paper, e-mail or disk.

* We plan a web page for the Collection. It will
be bilingual, with photographs, documents and
information on access to the Collection.

We must hire bilingual staff to assist with
correspondence, administration, and processing
of materials. Your support is crucial!

Gella Schweid Fishman, President:
fishmanocsi.stanford.edu

Marti Krow-Lucal, Secretary:
kromobileaol.com
Our Newest TYN Contact, Rapid City, SD
maswired@rapidnet.com (Ann Stanton)

I love Yiddish. The sound is music to my ears; however, I cannot claim to be a Yiddish speaker nor do I understand much, unless I see it translated (and transliterated) as they do in Pakn Treger (to which I have subscribed since their inception—way back 5, maybe 6 years ago). The National Yiddish Book Center in Mass. is performing such a great mitzvah; I believe keeping Yiddish alive is terribly important for our cultural heritage, and would be happy to claim knowledge of it. I started taking lessons when I lived in FL some years ago, but got cut short by my Dad’s death. My favorite vocalist is still Theodore Bikel with his wonderful versions of the Jewish folksongs, (I raised my sons on those songs, and though the 2 older boys don’t really have too much Yiddishkeit left, unfortunately, they still can sing those songs) and I actually got to see Bikel perform once. Such an event for me!

The Colman family I referred to in my article spoke Yiddish and Blanche died a maiden lady in her 90s; she had spoken fluent Yiddish all her life, besides her English, of course, Probably no one much to converse with in Deadwood, SD, but her sisters.

I’d like to see your online website and will check in later this evening. Unfortunately, again, there is no one else here, certainly no one who comes to mind) who would really derive much from it anymore. Our last Yiddish-speaker passed away rather tragically last summer. You can’t imagine how much I miss him.

Thanks for your nice note. I received Der Bay and I thank you for it—great little publication. It’s wonderful to meet someone with such a passion for Yiddish as you. Wish I knew more. People like you will make the difference whether Yiddish survives or disappears. Thank you for the address of your Rapid City friend. I will be in touch one of these days. I can act as your local contact if you wish.

The 3rd Biennial ASHKENAZ:
by Bruce Rosensweet
Ashkenaz <ashkenaz@mail.echo-on.net>

At the last Festival in 1997, over 70,000 people attended many open air and indoor concerts, theatre and dance performances, literary readings and panel discussions, a huge parade, a film series, art exhibitions, children's programs, participatory workshops, a food fair and a craft marketplace.

Since its beginning in 1995, ASHKENAZ has become a major international event. ASHKENAZ ’99 will feature more artists from Eastern Europe. Centre stage will be the ASHKENAZ Orchestra Project, a 20-piece ensemble made up of international Yiddish musicians, performing new works commissioned for the festival. The Parade will fill the streets with thousands of costumed participants, musicians and festival artists.

At ASHKENAZ, young and old, Jews and non-Jews, discover the power, emotion, mystery and joyful energy of the vibrant Eastern European Jewish culture.

Harbourfront Centre, Toronto, Canada
August 31 - September 6, 1999
phone (416) 703-6892 fax (416) 703-5489
www.ashkenaz.org ashkenaz@echo-on.net

The Yiddish Pen-Pal Program (YPPP)

Der Bay has announced the formation of the Yiddish Pen-Pal Program (YPPP). Dr. Allan Blair of Columbus, OH started the Pen-Pal program and Frida Cielak of Mexico City has taken it over. It has blossomed under her effort. However, it has grown too large for her to handle alone.

Yiddish clubs can communicate among themselves and have individuals within the clubs who will write to other individuals. For those who have access to computers, you will find a sign-up page at Der Bay’s website at http://derbay.org

One of the major problems in communicating in written Yiddish using the aleph-beys is the great variation in penmanship. If you were to write the alphabet across the top of the page in your first letter, it would make it much easier to read. Experience has shown that even the best of translators have difficulty in some cases.

We have seen where the aleph is written as a “1” and a “c”, while others make it look like the letter “k”. Another example is the double vow. It is written as the number eleven while it is also written as the letter “v”.

This would make an excellent part of a club meeting in reading this correspondence. So send your, or your club's, wish to be a pen-pal participant. Use the website, or send it to the editor. Include: name, address, level of Yiddish, and whether you wish to write using the Hebrew alphabet or in “transliteration.”
 JSONArray מתא ידיען גלירים? 

דר פינדרמטס: ידיעת דע ותעלת?

...אףשר...

دعم חומרי בר ידיען גלירים? ידיען גלירים, דרי ביניו אירואן עט מעשה. דוכא כי גל

owered דא מעשה מעלאי ויד בר ידיען פינדרמטס. דרי פינדרמטס ידיען אילאיספסא יא פֶּרֶך

מקס אירואן, מעשה מעלאי דרי ברוע יא קינור. דרי דוע אילאיספסא טעיה הבק

אילאיספסא פינדרמטס יאiliar -- א טעם, דוע אטמע עשות.

אילאיספסא פינדרמטס יאiliar -- א טעם, דוע אטמע עשות.

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אילאיספסא פינדרמטס יאiliar -- א טעם, דוע אטמע עשות.
"Sorry!"

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yidgland.qtw
November 13, 1996
**Abroad**

- Yiddish a Lebedik Shprakh
  - Jan
- Mir Viln Undzer Yidn Tsurik
  - Jan
- A New Yiddish Class in Venice
  - Jan
- TYN Contact Back in Bogota Colombia
  - Feb
- Hora Jerusalem Choir Yiddish Program
  - Feb
- Jiddistik Mitteilungen
  - Feb
- The Vilnius Program in Yiddish
  - Mar
- Yiddish in Alsace
  - Apr
- Yiddish a lebedik shprakh
  - Apr
- Khidisher folklore-un literatur-tur
  - Apr
- Yiddish Music in Germany
  - Apr
- Waikato, NZ TYN Contact
  - May
- A Swedish TYN Contact (Y)
  - June
- Chain of “180” Yidish “Briv-Fraynd”
  - June
- David Krycer in Australia
  - J-A
- A Request from an Israeli Yiddish Teacher
  - J-A
- Mayn yidish bukh: Kheylek beys
  - J-A
- The Shabeston (Australia)
  - Sept
- Jack Halpern: TYN Contact in Japan
  - Sept
- The Jewish Communities of Cuba
  - J-A
- The Jewish Community in Mexico City
  - J-A
- Jewish Museums in Europe
  - Sept
- Yiddish on a Visit to Italy
  - Oct
- Montreal Jewish Public Library
  - Nov
- My Trip to The Ukraine
  - Nov
- News from our Amsterdam TYN Contact
  - Dec
- The Rote Herring Club
  - Dec

**Books/Computers/Journals/Newspapers**

- A Genealogical Gem
  - Jan
- Yiddish/Hebrew Used in the Camps
  - Feb
- Jewish Roots in Poland
  - Apr
- The Voice of Piotrkow Survivors
  - Apr
- Tiktin
  - Apr
- Der Bay’s New Associated Website
  - Oct
- Zeyde meyshe un bobe mashinke
  - Nov
- Der kompyuter dotsent
  - Dec
- Excerpts from Yitskhok Leybush Peretz
  - Dec
- World Synagogue Directory
  - Dec
- Computer Blessing
  - Dec
- Der Bay Vol 7:1-10, 1997
  - Jan

**Clubs/Choruses/Yiddish Teachers**

- Yiddish Clubs Recently Joining IAYC
  - Feb
- Forming a New Yiddish Group
  - May
- Sophie Kellin Yiddish Literary Society
  - June
- Café Kasrilevke
  - June
- New Yiddish Club in Rochester, NY
  - J-A
- Our Duvall, WA Contact for TYN
  - J-A
- Some Yiddish Activities in Florida
  - J-A
- Yiddish Club of Leisure World
  - Oct
- East Bay Yiddish Club
  - Oct
- Yiddish Instructor—Univ. of Washington
  - Nov
- It’s in Our Hands!
  - Nov
- Charlotte Yiddish Institute Winners
  - Nov
- IAYC Initiates Program Interchange Service
  - Nov
- WC Fall 1998 Yiddish Class/Workshops
  - Nov

**Conferences/Conventions/Organizations**

- Bund Centennial Events
  - Mar
- Week-Long Houston JCC Yiddish Festival
  - Mar
- The Charlotte Yiddish Institute
  - Mar
- Uriel Weinreich Yiddish Summer Program
  - Mar
- Yiddish Culture Festival
  - Mar
- An ofener briv tsu di mitglider fun di yidish klubn
  - Mar
- IAYC Conference at UCLA
  - Feb-Aug
- Enderung inem tsetl
  - May
- Dora Teitelboum Foundation Writing Contest
  - Junw
- Iosif Vaisman Writes...
  - June
- World Conference for Yiddish
  - May-Sept
- News from YIVO
  - May-Oct-Nov
- Formation of a New Society
  - J-A
- Club News: IAYC Conference a Success
  - Oct
- Yiddishkayt LA
  - Oct

**Human Interest**

- Etvos Vegn Zikh
  - Feb
- A Letter from Sylvia
  - Mar
- Der Dzhimdzlruk or Dos Eybershpitsl
  - Apr
- Letters Blauman & Levinsohn Schleimer
  - Apr
- A Letter from Bernard Mendelovitch
  - May
- My Visit to London
  - May
- A briv fun mendy fligler
  - Sept
- From Paul Melrod in Milwaukee
  - Sept
- A Life Apart: Hasidim in America
  - Oct
- Jewish Geography
  - Oct
- Di Yiddishe Shtaybmashinke
  - Oct
- A Yiddish Career Change
  - Dec
- Izik Manger is Coming to Dinner
  - Dec

**Klezmer/Music/Theater/Poetry**

- Characteristics of the Yiddish Theatre (Y/E)
  - Jan
- A Bial Yidishkayt
  - Feb
- S’iz Tsayt (E/Y/T)
  - Feb
- God Hid His Face
  - Feb
- “Aliyot”: Israel’s Jubilee
  - Mar
- Chicago’s Maxwell Street Klezmer Band
  - May
- David Rogow in “The Big Winner”
  - May
- Kinder Mayne (Peretz Miransky) Y/E
  - May
- A Letter from Joel Berkowitz at Oxford
  - June
- Songs of Generations: New Pearls of Yiddish Songs
  - June
- Zumer in Oksford
  - June
- Poems by Troim Katz Handler (Y/T)
  - June
- Letters from Al Grand & Yale Strom
  - J-Sept
- Dos tshaynikl (Y/E/T)
  - J-A
- Sing to Me in Yiddish Vol. II
  - J-A
- Luzt tsue rue
  - J-A
- A Traveling Jewish Theater
  - Oct-Dec
- The Folksbine
  - Oct
- From Tucson, Arizona
  - Oct
- Kids of Klezmer
  - Dec
- Dortn shyet a froy (Y/E/T)
  - Dec
- Directory: Jewish Entertainment Resources

**Monthly:**

- Der Redaktor;
- Internationaler Kalendar
- Oytsugn fun briv in der Redaktsye
A Letter from New Orleans
By Tsip Levitov

Thanks for printing my article and I hope everyone enjoys it. I want you to know that when I read the last Der Bay I found a very interesting article from Seymour Graiver, Bayside, NY. He mentions the Freiheit Gezang Farein and I had to tell you something about that. When I was young and going to the Umpartaisha Yiddish school in the Cooperative House on Allerton Ave. in the Bronx, we had a junior chorus and Schaeffer was our conductor as well as the conductor for the Freiheit Gezangs Farein. I had a contralto voice even at that age. So when I graduated from shula he asked my parents if they would allow me to sing with the adult group which was the Freiheit Gezangs Farein, but my parents felt it was too much to rehearse and all that would be expected at that age and disallowed it. I Havent heard that mentioned in maybe 70 years so you can imagine how thrilled I was to read that. If you know how I can get in touch with Seymour Graiver, I would appreciate it. Thought this was an interesting tidbit.

Theater Announcement and Invitation
By Al Grand

April 10 - MAY 2 A new spin on The Pirates of Penzance with Yiddish lyrics by Al Grand (in simultaneous English translation) and featuring Israeli cantor Dudu Fisher, star of Broadway’s 'Les Miserables' will take place from April 10th to May 2, 1999 at the Jewish Repertory Theatre's PLAYHOUSE 91, 316 East 91st Street, New York, NY 10128. Eleanor Reissa and Zalmen Mlotek, the director/musical director team of such hits as 'Those Were the Days', will be at the helm of this new approach to Gilbert & Sullivan. For a brochure listing the schedule of performances or for additional information, call the theater at (212) 831-2000 or (212) 831-2001. Please call the theater for the brochure. The more interest shown now the greater is the chance that the show will take place. I hope to see you at the opening night’s performance or at one of the subsequent showings listed in the brochure.

May you and your family enjoy the fullest measure of health, peace and contentment in the New Year.
Der Bay

The Golden Gate to the World-Wide Yiddish Community

February 1999

Vol. 9 No. 2

What's Inside?

Featured this month are articles from, or of, 2 contacts in The Yiddish Network (TYN). The first is an article by Prof. Yao Yi-en of Shanghai: Project Proposal on Holding an Exhibition of "Sholom Aleichem in China." The second is the announcement of the newest contact from Los Alamos, NM. We now have contacts in three cities in New Mexico.

The column on the right covers Der Bay’s web-site and details some of the new additions. In addition to the links to the major Yiddish sites, a new page has been added for many listings of important Jewish sites. All work of Der Bay, in both hardcopy and on the website, are covered by wonderful supporters like you.

Der Internatsyonaler Kalendar is one of the most significant sources of news for Yiddish lovers anywhere. The most popular column continues to be the letters to the editor where lost friends have been located and important information distributed.

Der Bay makes a wonderful present. It has been given as a Birthday Gift, Chanukah Gift, Grandparents' Day Gift, Thank-You Gift an Anniversary Gift and a Bar Mitzvah Gift. No, we have not sent a thank you note along for a Wedding Gift,—maybe someday???

Please look under your address. It shows the date you last contributed to help der bay. If it’s been a year already, PLEASE help again. Der Bay has The Yiddish Network (TYN). It is a world-wide clearinghouse, and has the largest updated list of Yiddish teachers, Yiddish clubs, Klezmer groups, and translators.

"Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, is editor. Home phone (650) 349-6946, e-mail to: FISHL@WELL.COM

Make checks for chai ($18) payable to Der Bay. If you’ve been blessed, won’t you send a little extra so others can receive it?

Der Bay Website Doubles 2nd Month

With a new Banner of the Golden Gate Bridge from photographer and Yiddish student, Rose Schlecker, the appearance has been improved. At the end of the second month, the "hits" were just under 1100. We are surprised, for many major sites have not as yet linked to us.

Since last month, several excellent pages have been introduced. Some of them are being more fully developed as more information is fleshing them out. The list of 140 Klezmer groups in the US is now online with their cities and e-mail addresses where known. In addition links to their websites are shown so that all one needs to do is click on the group's name.

A major advantage of having the website is the much larger and better calendar of events. Many more listings are shown and the list is updated almost daily with a submission form "button" right on the same page. Therefore one can send in a listing for the same week and have it included. A separate page has the calendar of events for the National Yiddish Book Center up through the first half of 1999.

The search engine to locate subjects in the titles of Der Bay issues from its inception January 1, 1991 has been updated so that it includes up through December 1998.

Major events are in a table with data on contact organization, person, address, phone # and e-mail address. By clicking on the link, you can e-mail them. The table is quickly being filled in as organizations are setting their dates. The newest is the Charlotte Institute and we’re waiting for a final okay to list Mameloshn ’99.

Besides links to the major Yiddish sites, a new page has been added for many listings of important Jewish sites. The website for readers of Der Bay, IAYC affiliated Yiddish groups, and Yiddish lovers everywhere is at:

http://www.derbay.org
Internatsyonaler Kalendar

February

1 Mon. (1st & 3rd), 7:30 P.M., Eugene Yiddish Club, Eugene, OR, 541-484-2252

3 Wed., 50 Years of the State of Israel and the Problem of Integral Yidishkayt, Prof. Arthur Lerner YIVO, Miami, FL, 305-933-8313

4 Thurs., 2:00 P.M., Fun With Yiddish Presents Dovid Kunigis in a Yiddish Cultural Simkhe, Palm Springs, CA, 619-325-2281

5 Fri., 7:30 P.M., Klezmir Klezmer Band, Longmeadow, MA, 413-736-3619

6 Sat, 8:00 P.M., Lox & Vodka, Hagerstown, MD, 301-790-2800 ext 309

9 Tues. (2nd & 4th), 1:00 P.M., About Yiddish, JCC of Metro. Detroit, MI, Call 810-967-4030

9 Tues. (2nd & 4th), 7:30 P.M., Wynmoor Yiddish Vinkl, Coconut Creek, FL, 954-978-9112

10 Wed., Heszl Klepfisz, Mark of Eastern-European Jewry, YIVO, Miami, FL, 305-933-8313

13-21 Houston JCC Yiddish Festival, (Film) Zayn Vayb's Libovnik, Zalmen Mlotek & Adrienne Cooper in Ghetto Tango, KlezKids, Houston, TX, 713-729-3200

14 Sun (2nd), 1:30 P.M., Milwaukee JCC Yiddish Oub, Milwaukee, WI, Call 414-355-1938

14 Avrom Suttzkever: der natsionaler Yidisher dikhter, Moyshe Shklar, W. Hollywood Yiddish Club, CA, Call 213-851-3356

15 Mon., 8:00 P.M., Yiddishe Cup Klezmer Band, Concert, Crawfordsville, IN, Call 765-361-6474


16 Tuesdays, 7:00 P.M., Fun with Yiddish, Taught by Archie Barkan, Woodland Hills, CA, 818-999-0433

17 Wed., 1:30 P.M., Cantors Goodfriend & Schulhof, Yosl Mlotek, YIVO, Miami, FL, 305-933-8313

18 Thurs., 1:30 P.M., (Lecture) I. L. Peretz, Troim Handler, Delray Beach, FL, 561-684-8686

21 Sun., Noon, Prof. David Fishman, Solomon Gisser, Mindelle Wajsman, YIVO, Miami, FL, 305-933-8313

21 Sun., Survivors of the Camps, Joint Program Yiddish of Greater Washington with U of MD, College Park, MD, 301-424-2590

22 Mon., Brave Old World with Itzhak Perlman, W. Palm Beach, FL, 212-666-5028

25 Thurs., Brave Old World with Itzhak Perlman, Atlanta, GA, 212-666-5028

10 Sat, Brave Old World with Itzhak Perlman, Mexico City, Mexico, 212-666-5028

26 Fri., 7:30 P.M., Lox & Vodka, Fairfax, VA, 202-966-7270

Sun., 2 P.M., A Purim Program with the Joys of Yiddish Players, Sid & Ethel Weinstein, Yakob Basner, Dave & Yetta Kane, Harold & Shirley Collins, Long Beach, CA, 562-866-2470

Sun. (Last Sun.), Noon, Lomir Redn Yidish, Kansas City, KS, Call 916-363-6259

Derlebt!
By Archie Barkan

Derlebt!...I lived to see the day!...Actually, Five Days!...Five Fridays!...Five Friday evenings, in synagogues—at services, no less...So, what's The big tsimmes here?

In the last year or so, 5 different rabbis (3 Conservative and 2 Reform) have asked me to address their Friday night congregations with Yiddish as the subject—to tell a joke, a story from folklore, and explain and sing a song or two. Above all, a drop about the history of Yiddish, and what is going on today. One rabbi even encouraged me to throw in the "clean curses," the witty bon mots, and to please keep in mind that tomorrow's Bar/Bat Mitzvah group was in the audience. The mere mention of the word Yiddish might be Greek to them.

In one case we handed out a transliterated sheet of songs—I explained—we sang, and questions abounded. In all instances I was mobbed at the reception after services with queries and, "Thank you for coming..."

For a change, I was talking to Jews of all age groups and commensurate levels of understanding. No matter—there was warmth and hey mishkayt.

The rebirth of interest in Yiddish has made thes programs possible. More often than not, a rabbi will accept such a suggestion. Give it a try in your area! Let's spread the word that Yiddish is not dead or dying! Watch the eyes get wider as they learn of YIVO moving into larger quarters, the Rena Costa Center at Bar-Ilan University, the International Association of Yiddish Clubs, the National Yiddish Book Center...and...and...

These evenings result in wonderful feelings for any Yiddishist! Try it!... I could never have imagined or predicted this!...Derlebt!...

Editor's note: Archie Barkan is well known in the Greater Los Angeles area. His specialty, as an entertaining emcee, is the highlight of many programs. He has the ability to join humor with songs and stories so that you are both entertained and educated. He is an excellent Yiddish teacher and has run elderhostels throughout the area and in the Midwest. Archie was the dynamic emcee for the Fifth International Association of Yiddish Clubs Conference in Los Angeles last August.
The Mendele Merit Badge

We have not been successful in getting Hebrew schools to teach even a modicum of Yiddish. There is general agreement through personal experience that it is much easier to learn a foreign language while one is young. Therefore, if we had a method of having children and teens come asking for Yiddish, it would be very desirable. The proposal is here set forth that we prepare the material which would earn scouts a Yiddish merit badge. Currently the Ner Tamid award is offered for study of the Jewish religion.

The problems in realizing this proposal are:

1. Getting the Boy Scouts of America to accept it
2. Devising the material for study
3. Having the mentors available for the scouts
4. Publicizing the program

No foreign language merit badges are available today. We are able to get the support of the Irish community for the recognition of Gaelic as well as other minority groups.

Even if we were able to be successful, it would then be necessary to have the local troop leaders encourage it. There are a few Jewish Boy Scout Troops affiliated with JCCs and temples; however, most Jewish scouts belong to mixed troops. Thus, there is a local selling job which would need to be undertaken.

Devising the Yiddish materials and testing standard would be interesting. A committee would be needed and agreement would have to be reached at what proficiency the scout would have to attain to receive the merit badge. Would it be required to read, speak and write Yiddish? Should there be use of "transliterated" material?

An earlier proposal, by the author, for a widespread bobe-zeyde program did not meet with much interest. Would there be a sufficient number of scout mentors to fill the need if there were an approval and interest in the program?

The Yiddish community would have to get behind the program for it to be successful. It would need a widespread public acceptance. It would require our being able to verbalize the importance to the pre-teen and teenager of why THIS merit badge is worth having.

We might have international recognition for the first scout who achieves this award. It might be presented at a major event of the NYBC, or a conference. What do you think?

Words Spelled the Same in English and Yiddish (Using the YIVO Standard)

Here is a worksheet which can be used at a club meeting or in a class. Each word has a different meaning in Yiddish than it does in English; however, the spelling is exactly the same when using YIVO Standard Orthography.

The first word is used as an example. The word ALE means ALL in Yiddish. Every letter is pronounced in YIVO Standard Orthography. In English ALE is a brew one may drink in a bar.

If you believe you have found an error, or know other words, please tell the editor.

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Project Proposal on Holding an Exhibition of
"Sholom Aleichem in China"

By Prof. Yao Yi En
Senior Research Fellow
Shanghai Research Institute of Culture & History

Sholom Aleichem (1859-1916) is a Jewish master of humor literature in 19th century. He was born in Ukraine and died in New York. As an outstanding writer known to every Jewish family, his works include novels, dramas, poems and critics and he is best renowned for his short stories. Quite a few of his representative works were written in the form of serial short stories. Countries like USA and USSR frequently shot films or put on plays according to his works. His works have been translated into 63 languages and widely circulated in the world.

In 1959, on the 100th anniversary of his birth, the World Peace Council named him as a "Cultural celebrity in the world". By that time, many countries in the world held various activities in memory of him. In China, Beijing and Shanghai held grand memorial meetings respectively. The memorial meeting in Beijing was hosted by the famous writer Mr. Mao Dun. Also Mr. Cao Jing Hua gave a lecture on him. After his speech, an artist recited several paragraphs from Sholom Aleichem's famous story "The Adventures of Motel, the Cantor's Son", which was translated from Russian into Chinese by me.

The speech in Shanghai's memorial meeting was made by myself. Some countries even circulated stamps in memory of him. According to the friends coming back from abroad, Sholom Aleichem is highly renowned in USSR, Europe, USA and Israel, etc. and every Jewish people knows him. One of my friends, a literature professor, once wrote me that, "There were 519 versions of Sholom Aleichem's works and 97 research works on him at Widner's Library, Harvard University. The collection amount of his works there is similar to the collection of two American literature masters, Mark Twain and T. Dreiser, which clearly indicates his importance in the world literature. He undoubtedly lived up to his fame as the Jewish Mark Twain." What my friend said is nothing but a truth, it is also the true opinion of foreign literature circles.

Starting from the mid of 1950s, I began to translate Sholom Aleichem's works, related documents and study him, and it has lasted for more than four decades. In 1957, I published one of his representative works, "The Adventures of Motel, the Cantor's Son". It was republished in 1982, and now, it is in its third edition circulation. Since its publication, the book was enthusiastically praised by the great writers in China such as; Mr. Cao Jing Hua, Mr. Feng Zi Kai, Mr. Qian Zhong Shu and Mr. Xiao Qian.

In his critique on Volume 1, 1985 of the Magazine Overlook, Mr. Xiao Qian wrote, "Although The Adventures of Motel, the Cantor's Son by Jewish writer Sholom Aleichem of 19th century is but a book less than 100 pages, to me, it is nothing different from a condensed novel by Charles Dickens or Mark Twain and is as humorous, real and touching as theirs. More important, the Chinese version by Prof. Yao Yi En is as eloquent and beautiful."

Beside the book, I translated and published some other famous short stories by Sholom Aleichem, including: The Penknife and Trapeza, etc. and they were collected in "Foreign Literature Lexicon" or "Foreign Literature Translation Collection" many times. In addition to the translation of Sholom Aleichen's works, I study his life and composition as well—especially his influence in China, i.e. "Sholom Aleichem in China". For several decades, I wrote dozens of articles on him in World Literature, Wen Hui Daily, Liberation Daily and Macao Daily, which called considerable attentions. I have attached even more attention to the collection of various Chinese versions of Sholom Aleichem's works.
and every mention on him in China's publications.

1. The earliest introductions included a report on Sholom Aleichem by Mr. Mao Dun in *Consciousness*

2. A literature supplement, on *Minguo Daily* on June 24th, 1921

3. *The Man from Buenos Aires*, the novel translated by Mr. Mao Dun for the First time on Vol. 10, 1921 of *Novel Monthly*

4. *The Selected Jewish Stories*, translated from Esperanto into Chinese by writer Mr. Lu Yan in 1926

5. *A Pity for the Living and Passover in a Village*, the novels translated by Mr. Zhou Zuo Ren in the magazine *Yusi*

6. *Short Stories Of Sholom Aleichem*, translated by Ms. Liu Wu Gou (the daughter of Mr. Liu Ya Zi) and published in 1944

7. The Russian version of his *The Railroads Stories*

8. *Tales of a Commercial Traveler*


10. Chinese version of *The Adventures of Motel, the Cantor's Son; Tevye, the Dairyman; Back from the Fair; Menachem-Mendl; T'VanderIing Stars and The Old Country*, etc. published after 1949 in China

11. The article of Sholom Aleichem in *China Encyclopedia and Sea of Words (Chinese Lexicon)*

12. The recital with background music of a chapter from *The Adventures of Motel, the Cantor's Son*

13. *I am Well, I am Orphan* broadcast by Shanghai People's Radio Station, etc.

If we hold an exhibition of "Sholom Aleichem in China" upon the pictures, diagrams, materials and recordings I collect, it will be a well-received exhibition. I think this could be proved by the following facts.

In 1994, in an international seminar "Jews in Shanghai" held by Shanghai Municipal Foreign Affairs Office, I gave a lecture on "Sholom Aleichem and Shanghai" and it had enormous interests. In a news coverage by Israeli friend Abraham Fradkin, he wrote, "The last speaker in the fourth session was Prof Yao Yi En, Senior Research Fellow of the Shanghai Research Institute of Culture and History. His most interesting lecture on 'Sholom Aleichem and Shanghai' was not only an eye-opener to me, but to all foreign delegates at the Seminar. At the end of the seminar, I rose from my chair at the presidium and approached Prof. Yao to compliment him on his outstanding lecture."

Since that seminar, many Jewish friends came to call. Till now, I have received dozens of groups, ranging from USA to Israel, Canada and even Hong Kong. Especially worth of mention is that Ms. Bel Kaufman, the granddaughter of Sholom Aleichem, once wrote a special letter for an appointment and we have already had a friendly meeting on May 15, 1994 in Shanghai.

I have constant contact and links with Beth Sholom Aleichem in Tel Aviv, Israel. It is the Israeli-Sino Friendship Association of Israeli writers and some American Jewish friends. In all, I think it will be a very meaningful proposal to hold an exhibition of "Sholom Aleichem in China" and make related academic lectures in Israel or some other countries. It will be the 140th anniversary of his birth in 1999. That could be an appropriate moment.

Editor's Note: Prof Yao Yi-En is The Yiddish Network contact for Shanghai. He is at:

#4 Lane 455 Apt. #1508
Maotai Road
Shanghai 200335
CHINA

Rena Krasno of Mt. View, CA, one of our readers, and an officer of the Stanford-based Sino-Judaic Institute, has met with Prof. Yao.
A new Yiddish group takes to the air; Please reply to cote-jardin@franceplus.com

The Yiddishe Mamas and Papas is a new Yiddish group which sing and swing their way through a 90 minute show exclusively in Yiddish. They have played in Paris, Bruxelles, Luxembourg and Strasbourg, and have reaped very favorable press reviews.

First of all, there were the Barry Sisters the famous American duo of the 1940s, and on hearing them came a vision of how to recreate this exhilarating musical atmosphere.

Rapidly a group formed; two Jewish women, and four non-Jewish men (that is, Goyim enough not to know what the word means). Although coming from different cultural and artistic backgrounds, our heroic Yiddish heralds nevertheless immediately shared in the enthusiasm for this music and the desire to make it their own.

The sextet approached this music with a lot of freedom, trying all sorts of possible interpretations, styles and wild ideas. None felt the need to be the upholder of a tradition.

This diversity and balance is what makes their performance so rich: music that all can appreciate, a sparkling and joyful celebration which reaches out to everybody.

Joyful and Yiddish?

The two terms don’t seem to go together, because in Europe there was the Shoah. At around the same time in the United States, however, the Jews were discovering the American way of life, immersing themselves in it, biting into the Big Apple with all their heart. Staying faithful to the language of their origins, the artists of this period reinvented the hits of the Yiddish tradition, or wrote new successes, helping to create the great American Musical Oy, why in Yiddish.

Because no-one understands it any more (well, almost). With Yiddish you can go right round the whole world. For some, the lyrics are just a gigantic jungle of exotic sounds. For others, there’s the pleasure of recognizing here and there some familiar words. And for the speakers of Yiddish, there’s the delight of re-hearing the language of their roots.

For all of the Yiddishe Mamas and Papas, Yiddish is a learned language, but for the two chanteuses it carries with it the delicate flavour of childhood. The whole group was won over by this music and its rich Klezmer tradition.

Cabaret Jazz; The Yiddishe Mamas and Papas; is above all a colourful and spectacular visual epic, full of humour, somewhere between Cabaret and Musical, between Jazz and World Music. The songs speak simply of tenderly whispered words of love, the sweet joys of living, laughing and dancing. All the wonderful pathos of an era expressed with moving honesty.

It’s on stage that the music of this group really takes off, in the form of a spectacular visual epic: a show ready to continue its travels around the world. We are looking for contacts, theatres, festivals etc. who would be interested by this show and we would be very grateful if you could include this information in your newspaper and/or pass it on to anyone who might be interested.

A second show is already in the making, following the success of the first. Please feel free to contact us.

Tel/Fax: +33-388-21-91-56

Or E-mail cote-jardin@franceplus.com

Our postal address:

Côté Jardin
La Fabrique de Théâtre
13, rue de Phalsbourg
- 67000 Strasbourg
France

Isabelle Marx Roos and Bruno de Beaufort

Klez Dispensers: Newest Klezmer Band Listed

I’ve been looking for websites like yours, so I am surprised I haven’t stumbled upon it before. Are you sure it’s listed on Yahoo and other search engines? I have seen Ari Davidow’s Klezmer Shack, another excellent site, and some other attempts at compilations of Yiddish/Klezmer stuff, but I never noticed a link to your site. I would love for us to get listed. It seems that you link to e-mail addresses of the different bands, not their website. Is there a reason for that? I would love to receive a copy of Der Bay!

Klez Dispensers, klez@princeton.edu
http://www.princeton.edu/~klez,
Inna Barmash, Manager, Princeton, NJ,
Using The Yiddish Network

One of the many interesting advantages of supporting the work of Der Bay is the service of The Yiddish Network. While these dedicated contacts are the source of information for many articles, and notification of events for the calendar, they are important resources for travelers and those relocating.

With the cold-weather season in full swing in the Northern Hemisphere, many of the snowbirds have already made their moves. It is this time of the year that more requests arrive for contacts. Especially popular for northerners and Canadians are the Florida, California and Arizona areas as well as Israel.

Interestingly, New Mexico has begun to show some growth. Our contacts there had been only in Albuquerque and Los Cruces. We are fortunate in having our newest person, to accept the role of TYN contact, living in Los Alamos.

All that is needed to receive the information, which these dedicated Yiddish-lovers have, is to contact Der Bay by e-mail, snail mail or a phone call. Many of our contacts are online and it will be a simple matter to get information quickly.

Southeast Florida Schedule of Events

The Snowbird Season is in full swing. The major groups are; W. C. Cultural Foundation of the Southern Region, YIVO, and Circle of Yiddish Clubs (former co-ordinator Sunny Landsman).

For information on the Circle of Yiddish Clubs call co-ordinator Eleanor Robinson 954-748-4618
For YIVO’s schedule call Gitl Kahn 305-672-7296

Workmen’s Circle Cultural Foundation
Of the Southern Region: 1998/99 Schedule

Jan. 7, 13, 20, Free Lecture Series, Margate
Jan. 19, Luncheon, W.C. Multicare Center
Jan. 31, Musical Festival, Posnack J.C.C., Davie
Feb. 4, 11, 18, Free Lecture Series, Sunrise J.C.C.
Feb. 16, All Day Seminar, David’s, Tamarac
Mar. 4, 11, 18, Free Lecture Series, Posnack J.C.C.
Mar. 15, 16, 17, 18, Institute for Yiddish Culture, Saxony Hotel, Miami Beach
April 4, Third Seder, David’s, Tamarac

E-mail: Charles Infeld InfeldC@aol.com or call 954-974-3429, or call Hy Kaplan at 954-572-7464, or Al and Sylvia Weinstein at 954-499-7155
Major action continues on the Internet. As an ever-increasing number of people acquire access to computers, the number of e-mail communications is increasing rapidly. Already the number of visitors to the web site last month equaled that of the first two months.

Yiddish groups that have not joined the International Association of Yiddish Clubs, should do so as soon as possible. We all need to work together in keeping Yiddish moving ahead—at Yiddish clubs, conferences, retreats, as well as in the classroom.

Yearly club dues are only a dollar a person with a $25 minimum. Your organizational support is greatly appreciated to the extent of fund availability. Send to IAYC c/o Morrie Feller, 458 W. Flower Street, Phoenix, AZ 85013. Ph. 602-274-8964

Please look under your address. It shows the date you last contributed to help der bay. If it's been a year already, please HELP again.

Wouldn't it be a thoughtful idea to give Der Bay as a gift to a friend or loved one! The size of the print is large so that readers with vision problems will have less eye-strain.

You won't find any paid advertisements in Der Bay, for all comments and evaluations are the true feelings of your editor. You can rely on only the positive evaluations being published.

Der Bay has The Yiddish Network (TYN). It's a world-wide clearinghouse, and maintains the very largest, international list of Yiddish teachers, Klezmer groups, clubs, & translators.

We will find a teacher for you, get a gig, or a translator, and help you online. Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403, is editor. The web site is located at: http://www.derbay.org You also may reach him at home. His home phone is (650) 349-6946,

And e-mail address is: FISHL@WELL.COM

Make checks for chai ($18) payable to der bay. If you've been blessed, won't you send a LITTLE extra so others can receive it?
Bob Newell, Los Alamos, New Mexico.

Since I've become a contact point for Yiddish doings in and around Los Alamos, NM, I'd like to give you a little background.

Unfortunately I don't speak Yiddish—simply never had the opportunity. I do read Yiddish, though, and am a faithful follower of the Forverts. Some years ago I thought I would try my hand at Yiddish. I had a reasonable background in German and Hebrew. With the help of a textbook and dictionary things progressed well. Within two months I had subscribed to the Forverts. I must admit to reading rather slowly, but it is so wonderful to connect with the Old World. And it is even more wonderful to realize that Der Bay, the Forverts, and a few others, are working hard to preserve our priceless linguistic and cultural heritage.

Los Alamos isn't a major Yiddish center, but a few of us maintain an interest. Thanks for the invitation to correspond with Der Bay. It's great to be even a tiny part of your important work.

Schweizer (Swiss) Klezmer Festival

"Verdana" Wir organisieren im Jahr 1999 in Luzern (Schweiz) das 1. Klezmer Festival Bitte schicken Sie uns Ihre Unterlagen (Prospekte/ Tonträger/Preise), damit Ihre Formation vielleicht schon beim ersten Festival dabei ist Vielen Dank Jack Säuberli 1.

We organize in the next year in Lucerne, (Switzerland) The Swiss Klezmer Festival. We would request you send us all the information brochure/recordings/price) available on your band We look forward to your reply with great interest Jack Säuberli Musik Jack Säuberli Postfach CH-6354 Vitznau (Switzerland) Fax: 0041 41 397 2441 mailtojasa@bluewin.ch

"Shepsl" Pollack svp@cs.wustl.edu

We're here in the University City (MO). A significant development is that the Delmar Loop area (which, in your time, was headed down the tubes (in dreed is more precise), now is THE place to dine, promenade, and hang out. There many eclectic stores (pardon me—boutiques) and some fine people-watching opportunities.

Incidentally, there came a nice letter from that man in Sweden; my copy of the Sholem Aleykhem play finally got to him, so a yasher koyekh to you for effective "clearinghousing."
Eating Yiddish

Yiddish on the tongue melts like a chocolate candy with a delicious nut inside.

I bite into yiddish with my teeth and it chews light and juicy like an apple fresh from the tree.

Yiddish in my mouth satisfies like brisket roasted long with onions, carrots and potatoes.

My Auntie Khayele’s Yiddish with her thick Warsaw accent that sings “Go On, Go On and let me be!” warms the gut like a medicine of honey in strong tea.

Sweet as cherries sharp as horseradish salted with tears shmaltzéd in good sense a thick powerful soup with tastes sweet and sour nurturing life over one thousand years.

I tear off a fresh piece of khalla and dip into the broth of generations.

Sarah Traister Moskovitz January, 1999

The poet will be reading more of her poems about Yiddish, love and life at the L.A. Yiddish Culture Club on Sat. evening, March 13th at 7:30, p.m. 8339 W. 3rd St. There will be translations and refreshments.

Sarah is the daughter of immigrant parents from Poland. Her father was the principal of the Workmen Circle School in Springfield Mass where she grew up and imbued by her parents with a love of Yiddish and a love of learning.

She is a newly retired professor of Human Development and Counseling who is working on a book of Yiddish-English poems. She still is a practicing psychotherapist and specializes in work with Holocaust Survivors and their families.

Her marriage to Itzik Moskovitz has been long and blessed with three children and eight grandchildren. She says she has lately become a Shehekhiyonu person...one who gives thanks for many things...
In 1990, I began thinking that Columbus ought to have a Yiddish Club. After all, we are a city of one-and-one-half million people with about eighteen thousand Yehudim. I figured that there were at least fifteen or twenty that spoke Yiddish. Besides, we live in a city, which is home to The Ohio State University, which had a nationally known Yiddish Department.

However, I wanted a Yiddish Club; I did not want to be the Yiddish Club. I spoke with Joel Dinkin, the director of the Columbus Jewish Community Center. He agreed to provide a meeting room for us and hire a facilitator, a leader, to run the club.

Our first meeting was in January, 1991, the night that the Gulf War (Desert Storm) began. Joel had hired Kirsten Hoge, a graduate student in Yiddish at Ohio State. I thought that the turnout might be a bisl shvakh because everyone would be home watching the war. The room was set up for fifteen participants, but twenty people were there ten minutes before the meeting was scheduled to start. And for the next half-hour, they just kept coming and coming, and we kept shlepping in chairs from other rooms until we had about forty-five participants.

Kirsten had prepared Xeroxed copies Yiddish songs, readings, jokes. We told a few of our own Yiddisher vitzn.

Everyone enjoyed it so much, that we agreed to meet once a week. We did that until May when the Director told me that the Center had run out of money, and that we could no longer afford Kirsten. My good right hand Khana Rubin and I decided that we could run the club by ourselves. After I had agreed to that, I said to myself, Oy, yold vi du bist. Vaystu vos ir hot maskim getun? I said I wanted a Yiddish Club, but I didn’t want to be the Yiddish Club. So, here I am, eight years later, still doing it.

At first, programming wasn’t too much of a problem. We had both Ohio State Yiddish professors, David Miller and Neil Jacobs as speakers, several of or local Khazonim, as well as the OSU grad students. Weekly programming rapidly became quite a burden, so in the second year we went to twice a month. After about five years of that, my creativity was getting a little thin, so that in 1997, we went to monthly meetings, just like everyone else. Once a month seems to work very well for everyone.

Our programming usually includes a guest speaker, singing Yiddish lider, a bisl teaching of readin’ and writin’ Yiddish, Der Vos Iz Nayes Department where all members get to speak in Yiddish, playlets, un azay vayter.

So, here we are, in 1999, still going strong.

Allan E. Blair, DDS, MSc is a retired oral and maxillofacial surgeon, and a retired Associate Professor at The Ohio State University Colleges of Medicine and Dentistry. Since his retirement, he has been studying Yiddish at Ohio State’s Department of Yiddish under Professors David Miller and Neil Jacobs.
A conference speaker in English

An Israeli conference speaker speaks in Hebrew.
Thanks for your help in our event in Los Angeles this Spring. Here's information about the Writing Contest and upcoming Poetry Reading in Miami Beach:

Thanks also for Der Bay's assistance in letting its readers know about the Dora Teitelboim Foundation's Second Annual Cultural Writing Contest. We received many requests for applications from Der Bay readers! The following are the winners in the contest:

First Place: "Gets" by Julia Goldman
Second Place: "A Tale from Argentina" by Curt Leviant
Third Place: "Praying Towards the East" by Eli Valley
Honorable Mentions: "The Choice" by Abraham Makofsky
"Resisting Rome" by N. Shiffrin
Yiddish Prize "A Matter of Life" by Elinor Robinson

The top three entries, and the Yiddish entry winners, will be printed in Jewish Currents, Canadian Jewish Outlook, Pakn Treger, and Yiddishe Kultur in their Spring and Summer issues with information about this year's contest.

The Dora Teitelboim Foundation runs many events to attract those interested in Yiddish literature and Jewish culture. "A Winter Evening of the Arts", February 25th at Britto Gallery on Lincoln Rd in Miami Beach. Joe Nevel, owner of the famous Wolfie's Restaurant, Yiddish translator and performer, read from the Foundation's recently published books in Yiddish and English —music, art and Refreshments! Admission is free. Call 305-774-9244.

Yiddish in Israel
On Mendele Ida Selavan-Schwarcz

There have recently been communications about Yiddish, living or dead. There is an interesting phenomenon I have observed here in Israel. Yiddish has become the lingua franca between "Anglos" [English speakers] and immigrants from the Former Soviet Union. Many Anglos who came as adults and have had great difficulty learning Hebrew, use Yiddish to communicate with Israelis of Ashkenazic background or immigrants from South America who often know a bit of Yiddish. A great deal depends on the age of the speaker. Since most of my friends are over 60 they usually heard and often spoke Yiddish as children.

There are lively Yiddish events here in the Negev. Dimona has lectures and concerts in Yiddish. In Arad we have occasional Yiddish programs. Yitzshak Weinstock of Beersheva (formerly of Argentina) very active in Yiddish culture on a national level, brought a video of Mikhoels in Yidishe Glikn. Weinstock gave an overview of happenings in USSR in 1925. He comes to Arad about once in two months, on a voluntary basis, to bring Yiddish culture. He also single-handedly publishes a Yiddish periodical in Beersheva. I participate in some programs.

Distinguished Lecturer Series on Yiddish Language, Literature and Culture

The lectures are being sponsored by and held at the Workmen's Circle, in Los Angeles. Prof. Jerold C. Frakes of USC is in a three-part lecture series on Old Yiddish literature and culture.

The first lecture took place in February in time for the festive Jewish holiday of Purim. Prof. Frakes's lecture was titled "The Earliest Purim-Shpiln: Rowdy Entertainment, Refinement and Political Commentary, All in One."

Modern Jews understand that Purim is a time to satirize society, and even ourselves—often using the lowest forms of humor. Prof. Frakes has uncovered evidence that in earlier periods, Yiddish-speaking European Jews could be equally "countercultural" in their Purim-shpiln, or plays, even using this traditional theatrical form as anti-Christian political protest.

The subsequent lectures will be Sun., April 11, on "Old Yiddish Literature: Not Just Midrash & Musar, But Also Tales of King Arthur and the Knights of the Round Table, Love Lyrics, Drinking Songs, Newspapers, Obstetrics Manuals, Magical Charms, and Travelogues." And Sun., May 23, on "The Power of Metaphors: Politics, Biology and Language at the Czemowitz Yiddish Conference, 1908." Both at 2 P.M.

Jerold C. Frakes is a specialist in medieval European literatures, and has published and lectured widely on Medieval Latin, English, German, Norse, and Yiddish. He has published two books on Yiddish literature, including an edition of Max Weinreich's 1923 University of Marburg doctoral dissertation. He is currently completing an anthology of Old Yiddish texts from 1100 to 1700, and a book about "against-the-grain" political issues in Old Yiddish texts. For information, call 310-552-2007.
My Heart Doesn't Want to Know
by Dina Galkin

And this is the end of everyone
Whom we call "people".
What are we all?
"Material" and nothing more.

My heart, however, doesn't want to know of this.
But if you, heart,
Would lie in my arms,
I would have rocked you, rocked you to sleep,
If I could have, just as a mother who is devoted,
Rocks her sick child with a silent prayer,
So would I have rocked you, here, in my arms.

The years pass.
The same strong emotion,
O' heart of mine:
When will you forever remain silent?
Don't Wait—Don't Hesitate—Geyt!!

Now is the time to plan to attend one of the great Yiddish Conferences, Institutes, Retreats, Summer Courses, or Festivals. Updated details will be published in Der Bay, and a full listing with dates and locations are on Der Bay's web site. Here are the ones coming up this year.

Everyone of these is in Canada or the U.S. and has received excellent evaluations. Future listings will cover major Yiddish events in Europe, Israel, South America and Australia.

Your decision/s will be based on program, location, cost, accommodations, and of course the date. A rating sheet is in preparation which will indicate the specialties and strengths of each of these major events. This should be an aid in making your selection/s. Each event has been evaluating and constantly improving its programs and are now all highly recommended. By knowing the specialties of each, you will be in a position to make the best decision.

After attending any one of these events, please send Der Bay the strong points so that the information can be updated.

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Latest Additions to Der Bay's Web Site

You now can read the pages of Der Bay's web site in French German, Italian, Spanish, or Portuguese. Merely click on Der Bay's Foreign Translations. It automatically will take you to the translator, and you'll be able to read it in these five languages.

Another new page has been added for Yiddish translators. The translator's name, address, phone/e-mail address are available. The page opens with a series of suggestions for the client and the translator. Let us know if you wish to be listed.

Through many discussions, both with our translators and clients, a series of caveats have been included. The idea is to make the experience both rewarding and free of any misunderstandings. Remember, the main things that professionals can offer are their expertise and time. Don't expect to have the translators translate long letters free.

If you are a translator and your name is not listed, or you now have e-mail, please send your editor the information so that the additions may be added. Remember that there is no fee charged to you or your client. This is just another one of the free contact-services for readers of Der Bay.

Since the last issue of this newsletter, 20 Yiddish clubs have joined the International Association of Yiddish Clubs. They will be deriving many more benefits from our combined efforts, and all of us truly will be able to help our young organization to grow from strength to strength.

The names of clubs, contact persons, addresses, and phone/e-mail addresses are available to our readers. The purpose of the web site is not to supplant the newsletter, but to have a large database of information available at your fingertips when you need it.

If you have a computer question, we have people who may be able to help you.
April

1. First Thurs., 12:45 P.M., Brandeis Yiddish Group, Southfield, MI Call 810-350-9789

2. Every Sat., 3:00 P.M. Friends of Yiddish, London, England Call +44 (0)171-488 3092

3. Sun., 1:00 P.M., Community Seder, Mark Levy, Los Angeles, CA 310-552-2007

4. Sun., 1:30 P.M., Metropolitan Klezmer Band, Boston College, Boston, MA 212-358-7503

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

6. Mon., 11:00 A.M., Community Seder, Mark Levy, Berkeley, CA 310-552-2007

7. Every Tues., 1:15 P.M., Jewish Folk Chorus JCC, Boca Raton, FL 561-369-0057

8. Every Tues, 6-8 P.M, Workmen’s Circle Chorus, New York City, NY 800-922-2558

9. Wed., 1:00 P.M., Kum Shmooz, Rockville, MD 301-230-3756

10. First Wed, 11:00 A.M, Sr. Ctr. of Chabad Yiddish Group, Poway, CA 619-673-7668

11. Sun., New College of Calif. Santa Rosa, CA 707-527-8015

12. Mon., 7:00 P.M., Jewish Folk Chorus of San Francisco, Temple Emanu-El, San Francisco, CA 415-753-5194

13. Mon., 4:00 P.M., Warsaw Ghetto Uprising Program, WC/AR Chorus, Zalmen Mlotek, NYC 212-889-6800 ext 206


15. Thurs., 8:00 P.M., Teaneck Yiddish Club, Teaneck, NJ 201-833-4748 or e-mail ghuied@ix.netcom.com


17. Sun., 7:30 P.M., Holocaust Memorial Program, Ilana Boin (singer) Yiddisher of Greater Washington, Rockville, MD 301-424-2590

18. Tues., 7:30 P.M., Israel Independence Day Concert, Maxwell Klezmer Band, Peoria, IL 847-329-9089


20. Wed., 1:00 P.M., Yom Alzma-ut, Mark Levy, Burlington, MA 650-591-4438

21. Thurs., 8:00 P.M., Maxwell Klezmer Band, Skokie, IL 847-329-9089

22. Sat., Brave Old World Klezmer Band, Tulsa, OK 800-364-7111 or 918-596-7111

23. Wed., Noon, University of Connecticut, Yiddish Tish, Storrs, CT 860-486-2271

24. Fri., Plymouth State College, Plymouth, NH 603-535-2787

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To: fishl@well.com
Subject: INFORMATION
X-Sender: 320049008375-0001@t-online.de
From: inter-info@t-online.de (redaktion)

+++ INFORMATION +++

THE YIDDISH VOICE - RADIOPROGRAMM DES JAHRES 1998
THE YIDDISH VOICE - PROGRAMA DE RADIO DEL ANO 1998
THE YIDDISH VOICE - PROGRAMME DE RADIO DE L’ANNEE 1998


In Boston und Umgebung, dem Sendegebiet von WUNR 1600 AM, leben mehrere tausend jiddischsprachige Juden.

Die INTERNATIONALE MEDIENHILFE (IMH), eine Arbeitsgemeinschaft von Zeitungen, Rundfunksendern, Nachrichtenagenturen und Medienschulen aus aller Welt, zeichnet alljährlich Medien aus, die sich durch besondere Leistungen hervorgetan haben. "Radioprogramm des Jahres 1997" war RADIO MULTI KULTI vom SENDER FREIES BERLIN.

Contact: news agency "inter-info"
Frankfurt/Main, Germany
Telefax: +49-6196-591429
e-mail: inter-info@t-online.de
It's exciting, the idea of an alumni newsletter for the last 30 years' worth of students. The text follows in English and Transliterated Yiddish... zay gezunt. Yankl Salant

CALLING ALL ALUMNI OF THE YIVO YIDDISH SUMMER PROGRAM!!!
It's going to happen! An alumni newsletter: "Zumer in nyu-york!" Finally, a network for Zumer-Programnikes.

The first order of business: Updating our mailing lists. If you are an alumnus/a of the Uriel Weinreich Yiddish Summer Program OR are in contact with any alumni, please let us know your (their) current information including name, address, phone/fax numbers and e-mail address. Even if you are already on YIVO's mailing list, we still need to know if you belong on the alumni list.

Contact Yankl Salant at YIVO, by e-mail: YIVOSummer@aol.com; otherwise: phone 212-246-6080, ext. 6138, fax 212-292-1892, or snail-mail Yankl Salant, YIVO Institute, 15 W. 16th St., New York, NY 10011.

ZAYT VISN! GEVEZENE TALMIDIM FUN DER YIDISH-ZUMER-PROGRAM!!!

oyb ir zayt a gevezener student fun der yidish-zumer program oyfn nomen uriel va'naynakh, oder ir zayt in kontakt mit gevezene studentn fun program, zayt azoy gut un lozt undz visn ayer (zeyer) hayntike kontakt-informatsye, arayngerekhn nomen, adres, telefon- un telekopye-numern un blitspost-adres. afile ven ir zayt shoyn in undzer adresn-reshime in yivo darfn mir say vi visn tsi me darf aykh araynnemen in der bazunderer buletin-reshime.

tsum bestn shraybt a blitspostl yankl salantn: yivosummer@aol.com anisht kent ir im dergreykhn telefon 212-246-6080, ekst' 6138; telekopye 212-292-1892; oder post Yankl Salant, YIVO Institute, 15 W. 16th St., New York, NY 10011.

Yiddish-Interest Elderhostel Courses

Toll-free phone. 877-426-8056
Website http://www.elderhostel.org/

BAY AREA CLASSIC LEARNING — CA
Apr 25 – 30 # 05019-0425-01
Jewish Contribution to the American Musical

UNIVERSITY OF JUDAISM — CA
May 9 – 14 # 52805-0509-01
Highlights Of the Yiddish Theater

EMMA STERN CENTER/MALIBU — CA
May 2 – 7 # 52462-0502-01
Spotlight On Yiddish Theater
Joys of an Enduring Culture: Philosophers, Fools, Fishmongers & Bobemayses
Great Yiddish Literature

EDUCATIONAL ALLIANCE — NY
Apr 25 – 30 # 32335-0425-01
Mamaloshon: A Journey through Yiddishkayt
May 9 – 14 # 32335-0509-01
Jewish Humor: Antidote for the Harsh World Of Reality
June 6 – 11 # 32335-0606-01
20th Century Yiddish & German Jewish Writers

UAHC KUTZ CAMP — NY
June 6 – 11 # 32965-0606-01
Klezmer Bands

KISLAK CTR.: NJ YM/YWHA CAMPS — PA
May 23 – 28 # 38495-0523-01
Yiddish: Keeping the Language Alive for a New Generation
Jewish Humor: An Antidote for the Harsh World Of Reality
May 23 – 28 # 38495-0523-02
Yiddish Theater: Goldfadden to Gershwin

BLOCK & HEXTER CTR. — PA
June 20 – 25 # 38028-0620-01
A World of Jewish Folk Music
Jewish Literature in English & Yiddish
June 27 – July 2 # 38028-0627-01
20th Century Yiddish Poets & Playwrights
Yiddish Folk & Theater Songs

JCC OF SAN ANTONIO — TX
Apr 18 – 23 # 43284-0418-01
Mama Loshen Melodies
May 23 – 28 # 43284-0523-01
Di Goldene Medine
The Rose Leis Story:  
An Unpublished Yiddish Autobiography  

From: "Bob Becker" <bbecker@sound.net>

For all who can and want to read it, the entire book is at http://www.sound.net/~

Please look and tell me what you think. I would be grateful if you share this message with any Yiddish-reading friends who might enjoy reading it. All I ask is a little feedback.

Rose Leis, 1887-1980, was my grandmother. She came from Slutsk, in the Minsk Gubernye, and immigrated to NYC in 1900. She writes with a creative style with humor and irony. The book has some historical information about her father's (Cohen or Kahan) and mother's (Moli) families. Her grandfather, Reb Moyshe Moli from Lutsk, in the Minsk Gubernye, wrote parshes in the holy books and traveled from city to city selling his sforim.

Bob Becker
10436 Garnett St.
Overland Park, KS 66214

Maxwell Street Klezmer Band Play at Zhivago

From: MaxwellSt@aol.com

The Maxwell Street Klezmer Band appears in concert monthly at Zhivago Restaurant in Skokie. The opening concert, on Feb. 25, was taped by WTTW Public Television. It blends klezmer music with classic swing music for dancing. Maxwell Street will return to Zhivago on Thurs., March 25 and Thurs., April 22 (also from 8-10 PM). New dates will be announced.

For more information, call (847) 675-4800 or (847) 982-1400. See its on its web page at: http://members.aol.com/maxwellst.

ABRAHAM GOLOMB FOND (1888-1982)  
(Professor, Pedagog, Shrayber un Eseyest)

Der Comitet far Yidish un Yidishe Kultur in Meksike hot bashtim a premey fun $1,500.00 fun dem GOLOMB FOND, geshafn durkh zayne gevezene talmides, far a shifrtlekh arbet oder dizertatzye vegn a teme fun ABRAHAM GOLOMBs shafungen. Far protim zikh vendtzum komitet far yidish: COMITE PRO IDDI SH EN MEXICO ACAPULCO 70/2o. piso COL. ROMA NORTE 06700, MEXICO D.F. MEXICO Fax(011-525)211-3839 Phone(011-525)211-0501; (in Mexico Fax 5211-3839 Phone 5211-0501; 5211-0934; 5211-0740) attn: SHOSHANA CIMET e-mail<ashkenaz@mail.internet.com.mx>, or <tartak@acnet.net> (Susana R. Tartakaite)

A Letter from Portia Rose

After reading Der Bay, I had an idea! Some readers may wonder how to enjoy experiencing the Yiddish language without spending lots of money. Perhaps reading about how we got started will motivate others. Several senior Yiddish speakers in our Center Folk Dance group decided they would meet after dance class to talk Yiddish. The next week they brought their lunch, and ate together, from noon to 12:30. From 12:30 to 2:00 P.M., they took turns speaking Yiddish. This could be about something personal, some news, a lecture or concert, etc. They helped one another recall Yiddish words. Some brought Yiddish-English dictionaries to the group. Some could barely put a sentence together, but people helped one another. Word of mouth and a Center Bulletin increased our membership to near 30 seniors. We rotate chairmanships every few months. Two members volunteer to phone regulars who don't show up two weeks consecutively. Non-Center members pay a dollar weekly. Center members are free. The Center provides coffee and the people bring a "nosh" for the group from time to time. We celebrate Jewish holidays together by signing up for what we will contribute to the event. All in all, the "camaraderie" is great. Today is wonderful!
Yiddish Impressions of a Visit to Israel
By Stephen Dowling

The following is a subjective impression of Yiddish in Israel. I was there for the first time in December of 1998. Below are places that may be of interest to readers of Der Bay.

1. Yiddishshpiel.

Also known as the National Yiddish Theater. It is run by Shmuel Atzmon and has been around for a number of years. They perform a few plays and musicals a year. They usually tour with the same show to different cities over a two-month period. I saw a revue with Dudu Fisher, Yankel Alperin and Gadi Igal. It helps to know some Hebrew. I was with a party of Yiddish speaking Lithuanians and the only person that fully understood all that was going on was a graduate of Hebrew University. A warning of sorts, unlike other Israeli theater experiences, people do dress up for Yiddish theater. People laughed when they saw me in a suit for the theater, and I was told that I was overdressed. The audience that evening in Kfar Saba was primarily frum or Russian and most were dressed up. This might depend on the time of year you are there. Unfortunately, they don't have a web site. They do have a small ad in the Jerusalem Post that doesn't give much information. They do put up posters on street corners. It's best to buy tickets through a ticket agent. Ask if they have a senior discount. You may save 50%. They're at: Yiddishshpiel—28 Rehov Bialik Tel Aviv, 63324, Israel Phone is 03-5254660 Fax is 03-5254659

2. The Arbeter-Ring (Bund) of Israel

They are located in what I refer to as Tel Aviv's "Brighton Beach." For those not familiar with New York, it is a section in Brooklyn where a large number of Russian Jews initially settled on their arrival in the United States. In other words, it is a section that caters to Russian immigrants. You will find a large variety of books, gifts and clothing stores. Prices were better than in Ra'anana.

The Arbeter-Ring runs lectures and meetings and has its own building with a large Yiddish library. They are very friendly and will happily speak with Yiddish speakers from the US. It pays to call ahead and find out what is happening. I attended a lecture in Yiddish about Chaim Soutine which included drinks and lunch. Isaac Luden is the director. Other lectures offered in the last few months included presentations by Abraham Novershtern, Aaron Shapiro and Hershl Klepfisz. Their address is: Arbeter Ring in Tel Aviv 48 Rehov Kalisher, Tel Aviv, 5176764, Israel Isaac Luden is at: Luden@netvision.il

3. I.L. Peretz Farlag.

They are on 14 Brener Street in Tel Aviv, near both of the other places above. GET THERE in the morning. The man that works there leaves religiously at 1 P.M. They have a great selection of Yiddish books. As a sidelight, this section of town is a ten-minute walk from the new Central Bus Station.

4. Leivick House.

Unfortunately, I don't know much about what they do. I was able only to stop for a minute. I think that they are also the home of Israel Books Farlag. Their address is: Leivick House 30 Dov Hoz Street, Tel Aviv, 63416, Israel

5. Jerusalem

Robinson's Bookstore has rare books, and many Yizkor books for sale. There was a day Yiddish event in Jerusalem: 011 972 3 605-7987 or mendyc@netvision.net.il. There is a Yiddish society in Jerusalem run by Eli Stolpner. I was in Jerusalem for only a day and visited some places for verification.

6. Association of the Lithuanian Jews in Israel

They have a large office with a book department, and a newsletter in Yiddish and English. Their main meeting room has many photos & memorials of interest to descendants from Lite. It is off the square where Prime Minister Rabin was killed. Their address is: 1 David Hamelech Blvd. Tel Aviv, Israel.

General Information: Israel has two Yiddish papers—"Letste Nayes", & "Di Naye Tzaitung." If I am correct, Letste Nayes is or will be closing shortly. Neither is big on ads. You won't find much there on activities of local groups.

If anyone has additional information, would you please e-mail to: Stdowling@aol.com or mail it to:
Stephen Dowling, 84-51 Beverly Road #2N, Kew Gardens, NY 11415.
From: Faye Kellerstein  
<y176055@yorku.ca>

I'm an avid reader of Der Bay. I commend you again on your wonderful work tying the Yiddish-speaking community together by your newsletter. I am doing my part in preserving Yiddish by teaching a Yiddish class to adults in the North part of Toronto (Thornhill). My group tells me that they look forward to the class as the highlight of their week. Not only do we learn a great deal, as I bring Yiddish literature (Sholem Asch's "Aleyn In der Fremd") but we also have a great camaraderie.

We alternate homes and at the end of the two-hour class, the host/hostess serves a "maykhl farn baykh" (refreshments). I also plan on reviving my Yiddish musical program, "A Kiddush For Yiddish" with my children's chorus.

Jewish Peoples Philharmonic Chorus (JPPC)  
By Seymour Graiver

The JPPC (Jewish Peoples Philharmonic Chorus) gave a concert of 15 Yiddish songs, some new some old, at the Puffin Foundation, in Teaneck, N. J. There was an overflow crowd of over 100 people in attendance. The concert was to begin at 3:00 P.M., but the foundation had to close the doors to any further audience at 2:45 P.M. The JPPC, has been singing Yiddish songs since 1923, and today the chorus is conducted by Binyumen "Ben" Schaechter.

Meetings are at Dorot located on 85th St. in Manhattan every Monday evening at 6:00 P.M. At one time this chorus had over 300 singers and appeared regularly in the finest concert halls in New York City, including Carnegie Hall. Over the last several years, as the Yiddish speaking immigrant population diminished, membership dwindled down to below 20 people. However, it has persevered.

Over the last four years under Binyumen’s tutelage, the chorus has grown to almost fifty voices—many of whom are young Yiddish speaking people—some are in their 20's. Last year at its annual concert at the Hebrew Union College over 240 people filled the hall. This year the annual concert again will take place at the Hebrew Union College on Sunday afternoon June 13, 1999 at 2:00 P.M.

Originally known as the Freiheit Gesang Farein, This Jewish Peoples Philharmonic Chorus was affiliated with the Jewish Music Alliance, which comprised some 30 choruses nation-wide. Today the chorus is affiliated with the Zhitlowsky Foundation, into which the Jewish Music Alliance was merged in 1985.

A Valentine Day at the Vinkl  
By Sonia P. Fuentes  
<fuentes@erols.com>

I had an incredible experience at the Vinkl. The program was all about liebe in honor of Valentine's Day—der heilege Valentin—and we were asked to tell stories of how our parents met. I was one of those who got up to do so. I said I'm a storyteller and would love to tell the story of how my parents met, but I can't speak Yiddish; I can understand it (my parents spoke Yiddish at home but I always answered in English). They encouraged me to try. And, to my absolute, amazement I told the story using a good bit of Yiddish. I could not believe my ears. Everyone thought it was great.

After that, I went to another lovely program at our Sarasota JCC. This was a luncheon and program on Jewish Women in Theater. The person giving it concentrated on Molly Picon, Fanny Brice, Gertrude Berg, and Barbara Streisand. She showed film clips and had a friend there from New Hampshire who did a one-woman show excerpted from "A Majority of One," which had been written for Gertrude Berg. We were told "A Majority of One" is about to be revived on Broadway.

Y2K

Why (Y) not speak about the year 2,000 problem as the Yiddish Year 2,000 problem? As we lose the mainstays of the native-born Yiddish-speaking community, the teaching, acting, and writing pool is being diminished. Unlike the Y2K problem, which will be fixed (by or after January 1), our problem needs a greater and constant effort. It is through supporting our organizations and attending events that we can foster greater interest.

Many people are unaware that there are two critical dates. In addition to the January 1, 2000 turn of the century date, the year 2000 is a leap year. The last century leap year was 1600. The years 1700, 1800, and 1900 were not leap years. Therefore Feb. 29, 2000 will be shown as March 1, 2000, for 1900 was not a leap year.
The Yiddish Club Interchange Program (CIP)
By David & Ruth Barlas

By joining IAYC, tested Yiddish club materials and programs on various levels of Yiddish knowledge, both in Yiddish and transliterated, are made available to your club—thus enriching your membership and club activities.

As part of this Yiddish Club Interchange Program, member clubs submit to us their successful club programs that are distributed to the member clubs. We have already made one distribution that included such items as: Suggestions for Yiddish Club Activities, Taste of Yiddish, The Wise Men of Chelm and stories by Moyshe Nadir. These have been a most attractive lure for clubs to join your IAYC.

David Barlas, as education chair, and Ruth, Barlas as education advisor to IAYC, review the material submitted before making a distribution. This assures us of forwarding programming only materials which are of a very high caliber. Thus member clubs are encouraged to submit copies of their successful club programs so that we can all benefit. We are able to distribute them to all the other member clubs. By doing this we all gain by being a member club.

We previously have discussed other major advantages of IAYC membership for your club. In numbers there is strength. A vital and vibrant large organization gives us the opportunity to hold an even larger and better Conference. We have now held 5 successful Conferences at the University of Maryland; Toronto, Canada; Miami, Florida; Connecticut; UCLA, Los Angeles, California. Our next Conference will be held in the Washington, D.C. area.

Please send your club program submissions to:
David Barlas
7634 Majestic Palm Dr. #102
Boynton Beach, FL 33437

If you wish to contact David via e-mail, please check Der Bay’s web site to be found at <http://www.derbay.org>. You will find the e-mail addresses of David and all the other IAYC Executive Board officers and members there. It is the web site for the IAYC announcememnts.
Good News for the Yiddish Disabled

Whether you are physically disabled or cannot read Yiddish unless it's transcribed (transliterated), there are great advances which are helping others to overcome their disability.

Interestingly, both are in the realm of cyberspace. Yes, it's that pesky little machine—the computer that is creating these near miracles. While so many of our readers have finally come onboard, we still have those who say, “I’ve lived this long without it, so I’ll live a little longer without the computer.”

What has been the big change? It’s voice recognition. We already have and are constantly perfecting the ability to speak into the computer and have the words typed on the screen. This is particularly important for those of us who are sight-impaired or blind. Even the quadriplegic or voiceless can manipulate using other muscles like the eyes.

As far as using the computer to translate Yiddish into another language, or to translate into Yiddish, this is being perfected. We already can translate among the more common languages, and it’s a matter of honing the program. See Der Bay’s web site for the ability to read the site in French, German, Spanish, Portuguese and Italian.

Both the of the major Yiddish lists, UYIP moderated by Mark David and Mendele moderated by Iosif Vaisman have had recent articles on this subject. Both are great resources.

The Jewish Braille Institute has wonderful tapes in Yiddish. You can get their Yiddish Talking Book catalog by calling 1-800-433-1531. Also, your editor is available for advice on other aspects of the physically impaired.

What’s on Der Bay’s Web Site?

Here are links just from the front page. They have links to other wonderful web sites.

- E-mail Fish!
- Frequently Asked Questions
- Fishl’s Bio
- Intl Assn of Yiddish Clubs
- IAYC Member Clubs
- JCE Summer Program
- Jewish Links
- Internatsyonaler Kalendar
- Klezmer Groups
- Major Yiddish Events
- Mame Loshn ’99
- Networking Yiddish
- Order Der Bay
- Pen Pals
- Search Der Bay ’91-’98
- Yiddish Links
- Yiddish Translators

Another page is for Yiddish translators. The translator’s name, address, phone/e-mail address are listed. The page has a series of suggestions for the client and the translator. Let us know if you wish to be listed.

If you are a translator and your name is not listed, or you now have e-mail, please send your editor the information so that the additions may be added. There is no fee to you or your client. This is another one of the free contact-services for readers of Der Bay.

The names of clubs, contact persons, addresses, and phone/e-mail addresses are available to our readers. The purpose of the web site is not to supplant the newsletter, but to have a large database at your fingertips.

If you have a computer question, we have people who may be able to help you.
Our 1999 Yiddish season of major events starts with the ever-popular Mame-Loshn. This year it'll be at Rutgers Univ. in New Brunswick, NJ May 27-31.

In March major presenters as well as performers were listed. Below are those presenters and performers which were omitted for lack of space.

Phyllis Asch who was fired from The Jewish Daily Forward after having written The Nazarene. Both controversy and misinformation still abound. Don’t miss it.

Boris Sandler & Gershon Jacobson are featured in a discussion between editors of the Yiddish Forward and Algemeiner Journal. In addition Mr. Jacobson will have a program on the Kabbalah.

Eve Jochnowitz will thrill you with her Sites of Jewish Memory at Lower East Side Restaurants.

Professor Morris Moskowitz, (Rutgers Univ.), talks of Musical Philandry in Sholem Aleichem’s "Stempenyu" and Mozart’s "Don Giovanni."

Tina Lunson speaks on Jewish Life in Kovno.

Abe Ostreicher, certified planner Lakewood, NJ, tells you your financial future in Yiddish.

Norman Salsitz, shows a documentary film, A Jewish Boyhood in Poland.

Binyumen Schaechter leads Mame-Loshn Chorus.

Sylvia Schildt has two topics: Slavic Elements in Vilna Yiddish and Underworld Jargon, and Love songs and poems to the Yiddish language.

Nathan Sobel, translator of the Luboml Yizkor Buch presents its history.

Alexander Vaisman’s MAME-LOSHN 2000 are paintings and drawings—a series of drawings on themes of Yiddish songs, prose, and poetry.

"BREAK A LEG" Skits and Songs from the Yiddish Theater stars Suzanne Toren, Hy Wolfe, Rachel Botchan and Phyllis Berk. Written and adapted by Miriam Hoffman.

The Klez Dispensers, Princeton University Klezmer band perform at Mame-Loshn dance during the evenings.

Hy Wolfe is back at the Mame-Loshn cabaret. This is your chance to perform!

David Stepanovsky is from Czernowitz and was popular in Ukraine. He recorded 4 songs for the new CD "Hidden Histories: Songs from the Kovno Ghetto."

Basya Schaechter’s Pharaoh’s Daughter blends Chasidic and Middle Eastern melodies. She performs her own music—some translated into mame-loshn.

Contact them at Mame-Loshn ’99:
On our web site at: http://www.derbay.org

Stephen Dowling std owling@aol.com

Ruvn Millman Ruvn@aol.com or call 718-441-6063
Once again the committee has planned another stimulating program of Yiddish stories, skits, dances, films and more, plus our Saturday Night Cabaret Spectacular. We once again will have Pesach Fiszman and Malke Gottlieb as well as the gifted Yiddish Song interpreter Beth Ann Cole.

Pesach Fiszman has been with the Friends of Yiddish since our first weekend, 14 years ago. Pesach appears everywhere. We, were one of the first. He is a master teacher of Yiddish, who has taught at the Jewish Theological Seminary, Workmen Circle, SUNY, Columbia Univ., and more. Pesach is our "vegveiser". He has appeared at many of our meetings, with special topics and last year conducted our Passover Third Seder.

Malke Gottlieb

For the weekend Malke will be at the piano, singing and playing at each session. Malke is a concert pianist, accompanist and composer of Yiddish songs; co-editor of "We are Here: Songs of the Holocaust." She joins us after completing a summer at Circle Lodge as a staff member. Once again Malke will prepare a songbook for our enjoyment.

Beth Ann Cole

We have again invited Beth Ann to join us in our Saturday Night Cabaret. She is a gifted interpreter of Yiddish song, who has appeared in concert with Zalmen Mlotek and in many concerts across the US and Canada. She has appeared in Ashkenaz, Toronto’s Festival of Yiddish Culture, KlezKanada, and theater productions in Canada and England. She has been given special permission to perform the personal repertoire of the arrangements of the late Martha Schlamme. In addition to our professional staff, many talented members will perform. We welcome your friends and associates. Space will be limited. The committee will consider special needs.

Words You May Hear at a Yiddish Club

You may wish to add to this one. Unless copyrighted by the author of an article, all items in Der Bay are in the public domain and you’re welcome to make copies. All that is asked is that credits be given to the source.

Yiddish meetings should have a Yiddish dictionary. Weinreich’s Modern English-Yiddish Yiddish-English Dictionary is the most used. There are attendees who either don’t know the Hebrew/Yiddish alphabet or prefer to use the romanized (transliterated) format. Galvin and Tamakin’s Yiddish Dictionary Sourcebook is probably the most used.

antoyshn to disappoint
antoyshung (di) disappointment
aroysshikn to mail
dermonen to mention
farshpetiktn tardy
forshlog (der) motion
forshletin to introduce
gelekhter (dos) laughter
iberzetsn to translate
kasir (der) treasurer
khoydesh (der) month
meynung (di) opinion
mistome probably
mitglid (der) member
nash (der) snack
optsol (der) dues
oytsarnye (di) treasury
paskenen to consider
pirsum (der) publicity
reklame (di) advertisement
reklamirn to advertise
reshime (di) list
sekretar (der) secretary
shpas (der) joke
shitim to vote
toes (der) to second
tsugreytn mistake
vits (der) to prepare
vunderlekh joke
zitsung (di) marvelous
meeting
From Dovid Kunigis
Montreal, Canada

To the article “Yiddish Impressions of a Visit to Israel”, by Stephen Dowling, in the April issue of Der Bay, I would like to add the following.

There is an excellent periodical, in Yiddish, published by the BUND in Israel, Lebns – Fragen (Socialist Periodical for Politics, Economics and Culture), under the editorship of Itschak Luden. In the 28-32 pages are editorials, satirical columns and articles on life in Israel, and poems from all over the world on Jewish and general subjects—especially on Jewish literary and cultural subjects.

Among the regular contributors are: M. Tzanin, Chaim Bader, Avrom Liss, Aaron Shapiro, Chaim Landau, Avrom Karpinovitch, Yosef Bulov, all from Israel, Yechiel Shraibman (Keshenev), Mendl Weisman (Denmark), Dr. Chariton Berman (Oxford), Prof. Arthur Lermer (Montreal) and many others. Among the regular poets in recent issues are, Rivkeh Basman (Israel), Simche Simchovits (Toronto), Alexander Lizen (Lvov), and Yoseph Shayn (Paris).

Of special interest is the column “Fun Khoydesh tsu Khoydesh”. It’s a satirical overview and humorous observations on aspects of the political scene, and on nefarious activities by the ruling government that is mostly unknown to the outside world. The address is: Lebns Fragn
48 Kalisher St. Tel Aviv, ISRAEL 65165
The price per annual subscription is $30 U.S.

"Poetry of Creative Defiance"
By Alissa Stein

The Workmen’s Circle, Yiddishkayt, L.A., Sholom Community, and the Dora Teitelboim Foundation present: "Poetry of Creative Defiance" translated into English from Yiddish on Thursday, April 29th at 7:30 P.M. at the Workmen’s Circle in Los Angeles.

Featured are: Alan Blumenfeld, T.V. actress, Katherine James, radio actor, William Ratner, PBS reporter, Jeffrey Kaye, performer, Sandy Kanan Shipow. From the Sholem Community’s are Deborah Kaye, Susan Lerner, Garry Margolis, Alan Levine, Laurence Braude and Lois Bostwick.

Dora Teitelboim, wrote that even the wind spoke to her in Yiddish. She was known as a writer of "fiery social motifs" and of wrenching lyrical work of inner feelings. The Last Lullaby has poetry of the Holocaust written by its victims. To receive an application form and contest rules, write to: Dora Teitelboim Foundation Writing Contest, P.O. Box 14-0820, Coral Gables, FL 33114 All requests must include a SASE (self-addressed stamped envelope)
Where Can I Get That Yiddish Dictionary or Textbook?

Since Der Bay does not accept paid ads, we can recommend items and places without any ulterior motives. Several suppliers are no longer recommended, so it was a pleasure to learn that the Yiddishist, computer maven, and moderator of the UYIP (Understanding Yiddish Information Processing) list, is now carrying a selection of these books as well as Klezmer music in cassettes, CDs and songbooks. All of these items are carried in the Yiddish Voice Store.

Mark David is this young man who has been on the forefront of expanding Yiddish horizons. It is fostered by his wonderful radio program on WUNR 1600 AM at 7:30 P.M., out of Brookline, MA (Boston Area). Entitled Dos Yidishe Kol (The Yiddish Voice) he has interviewed many of the greats in the Yiddish world on this radio show. His web site shows that upcoming interviews: Wolf Krakowski, Yale Strom, Yosl Weiss, Fischel Libermann, Prof. Dov Noy (world renowned folklorist), and Moyshe Waldoks, Most of them are regular Der Bay readers and have had articles or been written up in Der Bay.

Reach Mark by any of the addresses below:
E-Mail: yv@world.std.com
Web: http://www.yv.org/
(Alternate: http://world.std.com/~yv/)
Mailing Address: Yiddish Voice c/o WUNR,
160 N. Washington St., Boston, MA 02114
Phone: 617-738-1870 * Fax: 617-249-0141
Request Line: 617-367-8456

A Reader's Request From Gertrude Dubrovsky

I shall be in Berlin this coming July to try to use the archives in my effort to research the history of a family of 3 sisters, their husbands, and a brother and his wife, all of whom were from Leipzig and disappeared or were killed in the camps. They are the parents of six cousins who were sent as children out of Leipzig on Kindertransports and ended in England, under the jurisdiction of the Cambridge Refugee Children’s Committee.

I shall go to Berlin with a friend who knows German. If anyone can help me with appropriate advice, re using German archives, I would be much obliged. I need to know where the appropriate archives are and whether one needs to do special things in order to use them.

Before going to Berlin, I shall be in London to attend the 60th reunion of the 1939 transport of children out of Germany, Czechoslovakia Austria, and Poland. It is on June 14 to 17. I will be in England until the 30th, and then I will go to Holland and Germany. If anyone can give me addresses, or leads to follow, please contact me: EMail: GDubrovsky@AOL.com Address: Gertrude Dubrovsky, 244 Hawthorne Ave., Princeton, NJ 08540 Phone 609-924-7527

A Book and a Request from England By Chaim Pevner

This is Chaim Pevner (formerly of Seattle) writing now from London to advise you of a new book on Yiddish film, just off the presses of Five Leaves Publications. The actual title is: "WHEN JOSEPH (green) MET MOLLY (picon) — A READER ON YIDDISH FILM" and contains eighteen essays by specialists, with copious footnotes on all aspects of Yiddish film, sociology, psychoanalysis, history, analysis, and a 20 page article by me concerning the Yiddish films made in Poland, especially the work of Joseph Green, The Visionary of the Golden Age. It is a handsomely produced paper back with extremely legible typeset and many excellent stills. The price is 15 lbs = $25 bucks US. This is the best book ever done on this subject (in fact the only one of its kind in English) and is available only in England, with no American distribution envisioned in the near future (small publishing house). I will send you some excerpts and further details. I would appreciate if you would put out an announcement in your Newsletter (DER BAY) and on whatever idish networks you are connected. Single copies of the book can be ordered through me by e-mail as follows: <nlbrewer@btinternet.com>, CHAIM PEVNER c/o NEKUMA BREWER 198 MUSWELL HILL BROADWAY LONDON N10 3SA, ENGLAND

Could you help me track down the former Yiddish actress HELEN BEVERLY — She is the last living star of the prewar Yiddish films (GRINE FELDER, TEVYE, DER VILNER SHTOT KHAZN). I am dying to meet her before she goes on to yener velt—for another project on Yiddish film that I’m planning. All I know is that she was once married to the actor LEE J. COBB (Lee Jacob) and lives somewhere in Los Angeles or Beverly Hills.
Professional Symposium Later This Year  
By aptroot@phil-fak.uni-duesseldorf.de

The second Annual Symposium in Yiddish Studies in Germany will take place at the University of Trier on 5-6 October 1999.

The symposium for students and scholars of Yiddish is organized by the Chairs of Yiddish Studies at the universities of Duesseldorf and Trier and to create an opportunity for those interested in Yiddish to meet and to exchange ideas. The symposium takes place alternately in Duesseldorf and Trier.

Students and scholars of Yiddish Studies are invited to attend and to take part in the symposium. Those who would like to present a paper (in Yiddish or German), are requested to submit an abstract to the organisers of the symposium.

Regularly updated information on the symposium can be found on the internet http://www.uni-rier.de/uni/fb2/germanistik/ or http://www.phil-fak.uni-duesseldorf.de/jiddisch/

I'll answer by mail, fax and e-mail.

Erika Timm (Professor of Yiddish Studies)  
FB II - Jiddistik  
Universitaet Trier  
Universitaetsring 15  
54286 Trier, Germany  
fax: 0651-201-3909  
e-mail: bielawski@uni-trier.de

Marion Aptroot (Professor of Yiddish Studies)  
Abt. fuer Jiddische Kultur, Sprache und Literatur  
Heinrich-Heine-Universitaet Duesseldorf  
Universitaetsstr. 1 / Geb. 23.03  
40225 Duesseldorf, Germany  
fax: 0211-81-12027  
e-mail: jiddisch@phil-fak.uni-duesseldorf.de

1999 Modern Language Association Meeting—Chicago, IL  December 27 - 30, 1999

Panel topic: "Encounters with 'The Other' in American Yiddish Literature"

Papers should explore how Yiddish writers in America portray characters from other racial/ethnic groups and might address the following questions: What are some of the common patterns/strategies of representation? To what ends are these figures represented? How do these representations affect definitions of Jewish difference? What does the literary treatment of their perceptions of other cultures reveal about the writers themselves? About the status of Jews in American society as a whole? and so on.

Panel Chairs: Merle Bachman  
University at Albany, SUNY  
batshira@aol.com

Alisa Braun  
University of Michigan  
sabraun@umich.edu

YIVO Yiddish Summer Program Alumni Newsletter

CALLING ALL ALUMNI OF THE YIVO YIDDISH SUMMER PROGRAM!!!

It's finally going to happen! An alumni newsletter: "Zumer in nyu-york!" Finally, a network for Zumer-Programnikes.

If you are an alumnus/a of the Uriel Weinreich Yiddish Summer Program OR are in contact with any alumni, please let us know the current information: name, address, phone numbers and e-mail address. Even if you are already on YIVO's mailing list, we still need to know if you belong on the alumni list.

Contact Yankl Salant at YIVO, preferably by e-mail: YIVOsummer@AOL.COM; or: ph. 212-246-6080, ext. 6138, fax 212-292-1892, or snail-mail Yankl Salant, YIVO Institute, 15 W. 16th St., New York, NY 10011.


oyb ir zayt a gevezener student fun der yidges-zumer program oyfn nomen uriel vaynraykh, oder ir zayt in kontakt mit gevezene studentn fun program, zayt azoy gut un loz undz visn ayer (zeyer) hayntikhe kontakt-informatsye, arayngerekht nomen, adres, telefon- un telekopye-numern un blitspost-adres. afil ven ir zayt shoyn in undzer adresn-reshime in yivo darfn mir say vi visn tsi me darf aykh araynnemen in der bazunderer buletin-reshime. tsum bestn shraybt a blitspostl yankl salantn: yivosummer@aol.com anisht kent ir im dergreykhn durkhn telefon 212-246-6080, ekst' 6138; telekopye 212-292-1892; oder post Yankl Salant, YIVO Inst., 15 W. 16th St., NY, NY 10011.
A Reader’s Request
From Gertrude Dubrovsky

I shall be in Berlin this July to use the archives in researching the history of a family of 3 sisters, their husbands, and a brother and his wife, all of whom were from Leipzig and disappeared or were killed in the camps. They are the parents of six cousins who were sent as children from Leipzig on Kindertransports and ended in England, under the jurisdiction of the Cambridge Refugee Children’s Committee.

I’ll go to Berlin with a friend who knows German. If anyone can help me with advice, researching German archives, I’d be much obliged. I need to know where the archives are and if one needs to do special things to use them.

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EMail: GDubrovsky@AOL.com Address: Gertrude Dubrovsky, 244 Hawthorne Ave., Princeton, NJ 08540 Phone 609-924-7527

My Amateur Acting Career
By Paul Melrod

Starting with my college days and in the army, I did a radio show in Alabama before being sent to OCS. I had correspondence with Steve Allen after the War, but I never wanted to leave Milwaukee. So I remained in what the East Coasters call Der Province. I still can do a show patterned after the old WEVD from the 30’s, 40’s and 50’s. I appeared regularly on the Milwaukee edition of the same, doing Yiddish readings. One didn’t have to have a script. What they said and did was funny enough.

I was in Perhif (Peretz Hirshbein Folk Theater) of Milwaukee, WI. It was the oldest non-professional Yiddish theatrical group in the U.S. The Folksbiene is older, but it’s a professional group. Perhif was written up in Zelbertzweig’s Yiddish Theater Anthology. Several of us still do Yiddish readings.

I’m enclosing a copy of Perhif’s 50th Anniversary Journal and a little “shtik” that I do on New Year’s Eve for friends that have been getting together since the War. Right after midnight I dressed like a Lubavitcher Chassid, with beard shtrimelei, tsitsehs, and umbrella.
New England Conservatory Institute: Intensive Klezmer Workshop July 12-17

Faculty

German Goldenshteyn: (clarinet), originally from Notek (Atachi), Moldova, he was a professional Jewish and Moldavian/Ukrainian wedding musician since the 1950s, and has compiled a notebook of almost 600 tunes. He emigrated to the U.S. in 1994.

Yosef Kagansky: (accordion) Bessarabian born accordionist Yosef Kagansky comes from a long ancestral line of klezmorim. After leaving Moldova in 1990 for Havana, Cuba, he settled in Toronto, Canada, where he continues to perform at Jewish functions with his musical partner, clarinetist Faik Akhmedov.

Michael Alpert (violin, vocals, dance, translator, lecturer) a pioneering figure in the klezmer renaissance, Mr. Alpert is internationally known for his performances with Brave Old World, Kapelye, and other ensembles. He was musical director of the PBS Great Performances special, Itzhak Perlman: In The Fiddler's House.

Hankus Netsky: (coordinator, lecturer) multi-instrumentalist and composer Hankus Netsky is the founder and director of the Klezmer Conservatory Band. He is an instructor at the New England Conservatory of Music and a Ph.D. candidate at Wesleyan University.

They are in their sixth year offering an intensive experience emphasizing oral learning through close contact with master performers and scholars, integration of performance with cultural study and an environment of cross-cultural inquiry. The Institute will offer classes in African, Caribbean, Turkish, and Indian Music.

No prior Klezmer experience is required. Participants from all backgrounds are welcome.

Tuition: $580 (College Music Society Members, $500).

A few partial scholarships are available. For information contact:
The College Music Society
Phone: (800) 729-0235
fax: (460) 721-9419
e-mail: cms@music.org

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Web site: http://www.derbay.org
E-mail FISHL@WELL.COM
Make checks for chai ($18) payable to der bay. If you've been blessed, won't you send a LITTLE extra?

KLEZFEST in St. Petersburg '99


This is the 3rd annual Klezmer seminar ever held in Russia. It will include classes in Yiddish folksongs and Klezmer music, workshops in Yiddish folklore and Yiddish dance, lectures, concerts, two excursions 'Jewish St. Petersburg' and 'White Nights in St. Petersburg'. The staff includes—performer/teachers from New York, Zalmen Mlotek and Adrienne Cooper, and Leonid Sonts the leader of 'Simcha', the only professional Klezmer band in Russia.

We are dedicated to bringing back Klezmer music and Yiddish culture to the lands of their birth. There will be Jewish musicians from vibrant centers of new Jewish life in all the newly independent states. It is supported by a grant from the Jewish Community Development Fund in Russia and Ukraine (New York).

Our program includes food and lodging in St. Petersburg for 5 days and the entire seminar program (including interpreters, concerts and the two excursions) for $400. Participants will pay their own transportation to St. Petersburg.

One of last year's guests from New York wrote, "Why am I coming back to KlezFest? It is a unique opportunity to work and meet with 20-30 singers, instrumentalists, teachers and performers -- all from the 'oases' of new Jewish life in the countries that used to be part of an anonymous 'Soviet Union', all with fascinating stories and great repertoires. This is really a trip not for musical tourists but for people seriously interested in the repertoire and the people. This is why I return and why I think others who are deeply involved with the process would be interested... And what a bonus, beautiful St. Petersburg White Nights and a KlezBoatRide on the Neva at midnight."

Contact the St. Petersburg JCommunity Center of at fax (7-812) 314-5117 or e-mail: <frenk@lea.spb.su>. For help with travel and visa arrangements, call our American sponsor at (212) 736-0542. It's a unique opportunity to enjoy Yiddish melodies and the fantastic White Nights which is a time in our city you will never forget.

Alexander Frenkel
E-mail: frenk@lea.spb.su
Jewish Association of St. Petersburg, Russia
Phone/ fax: 7-812-311-5125
June
1 Every Tues., 11:00 A.M., Khavurah Yiddish Club, Torrance, CA, Call 310-371-9940
2 Every Wed., 10:00 A.M., B'nai Zion Yiddish club, El Paso, TX 915-581-9140
3 First Wed, 8:00 PM, Berkeley Leyenkrayz, Berkeley, CA 510-524-8080
5 First Thurs., Noon, Yiddish Luncheon Group, Toronto, Canada 416-533-6304

4-6 Fri.-Sun., Annual Week-end, Friends of Yiddish, Pesach Fiszman, Malka Gottlieb, Bet Ann Cole, Saugerties, NY 718-224-5497
6 Sun., 7:30 PM, Café Kasrilevke, Ghetto Tango, Zalmen Mlotek & A. Cooper, Rockville, MD 301-230-3756
7 Sun., 1:00 P.M., The Workmen’s Circle Chorus, Philadelphia, PA 215-624-0777
8 Sun., 1:30 P.M., The Jewish People's Phiharmonic Chorus, Dir. Binyumen Schaechter, Sholom Aleichem Shul 21 Cultural Center, Bronx, NY 718-881-6555
7 Every Mon., 10:45 A.M., A Social Yiddish Group, Saratoga, CA 408-358-5907
8 Tues., Metropolitan Klezmer, Museum Mile Festival at The Jewish Museum, NYC Sicular@aol.com
8 Tues., 7:30 P.M., The Workmen’s Circle Chorus, Cherry Hill, NJ 215-624-0777
9 Wed., 7:00 P.M., Wholesale Klezmer Band, Folk Traditions Concert, Hadley, MA 413-584-4699
10 Thurs., 12:30 P.M., MetroKlezmer’s all-female Isle of Klezbos project, NYC, 212-777-3240
11 Sun., 7:30 P.M., Wholesale Klezmer Band Concert Chesire, CT 203-263-0395
12 Sun., 2:30 P.M., 73rd “Annual Jewish Folk Chorus of San Francisco Annual Celebration, San Francisco, CA 415-753-5194
13 Sun., 7:30 P.M., Adrienne Cooper & Zalmen Mlotek Ghetto Tango, Yiddish of Greater Washington, Rockville, MD 301-424-2590
13 Sun., 7:00 P.M Lincoln Center, Summer Festival Yid. Music in the Park, NYC 212-889-6800 ext 206
15 Tues., Robyn Hielzter Trio, Washington, DC 202-244-3976
15-19 KlezFestld St. Petersburg ’99, Zalmen Mlotek, Adrienne Cooper & Leonid Sonts leader Simcha, only professional Russian Klezmer band, St. Petersburg, Russia ph. 7-812-314-5117 or e-mail: frenk@lea.spb.su
17 Thurs., 7:00 P.M., Ashkenaz Gala ’99 Toronto, Canada 416-703-6892
18 Fri., 3:00 P.M., Live on-air WFUV 91.1FM interviews/performance, NYC Sicular@aol.com
19 Sun., Robyn Hielzter Trio, Rockville, MD 202-244-3976
20-7/2 Seminar in Yiddish Studies for Advanced Graduate Students, Jerusalem, 212-246-6080
24 Thurs., 7:00 P.M., Alexandra Klezket, Reston, VA 703-660-6160
25 Fri., Metropolitan Klezmer, The Bottom Line: "Required Listening" Series co-sponsored by WFUV 90.7FM, NYC 212/228-6300

July
2 Fri., Fialke Klezmer Band, Hessenjazzfestival Idstein, Germany Saxonomic-Bavarian-Bohemian Folk Festival 49-911-264-884
5-16 Martin Buber Institute Seminar in Brussels, Folksinging, Yiddish Language Classes, Visit to Jewish Sites, e-mail eriche@ulb.ac.be
11 Sun., 7:00 P.M., Sunday Sundown Concert Series, Maxwell Klezmer Band, Skokie, IL
11 Sun., 8:00 P.M., Yiddishe Cup Klezmer Band Concert, El Paso, TX 915-541-4481
12-8/6 The Oxford Institute for Yiddish Studies, Tel: 0171 323 60/7 E-mail study@soas.ac.uk Website http://www.soas.ac.uk England
12-8/6 Academic and cultural program, Vilnius Univ., Vilnius, Lithuania, 301-270-2718
21 Wed., Peninsula/WC Yiddish Club, San Mateo, CA 650-349-6946
17-24 Klezmer Music, Song and Dance Workshop, Jeff Warschauer & Deborah Strauss, Amsterdam, The Netherlands, 011-31-20-610 34 83
18 Sun., Yiddish Concert in the Park, The Klezmatics , Cleveland, OH 216-381-4515
25 Sun., Fialke Klezmer Band, Vogtlandisches Freilichtmuseum Eubabrunn, Erlbach, Germany 49-911-264-884
25 Sun. noon, Yiddishe Cup Klezmer Band Concert, Folk Festival, Kirtland, OH 440-255-8979

August
1-5 North American Jewish Choral Festival, Zamir Choral Foundation Ellenville, NY 212-362-3335
5 First Thurs., Noon, Yiddish Luncheon Group, Toronto, Canada 416-533-6304
8-12 Conference on Alternatives in Jewish Education, Ohio State Univ., Columbus, OH 212-268-4210
15 Sun., 6:00 P.M., Summer Festival Yiddish Music in the Park, Westchester, NY 212-889-6800 ext 206
18 Wed. 8:15 P.M., Aug Yiddishe Cup Klezmer Band Concert, Lakeside, OH 419-798-5033
19-22 Charlotte Yiddish Institute, Has Fri Night & Sat. Morning Services, Charlotte, NC 704-366-5564
19 Thurs. 7:30 P.M., Aug Yiddishe Cup Klezmer Band Concert, University Hts., OH 216-932-7800.
19 Thurs., 7:00 P.M., Maxwell Klezmer Band Concert, Niles, IL 847-329-9089
22 Sun., Jewish Arts Festival, Maxwell Klezmer Band, Dallas, TX 847-329-9089
25-31 Yugntruf Yiddish-vokh, Berkshire Mountains, Yugntruf@Yugntruf.org See article inside
30-9/6 ASHKENAZ Excellent daily program Harbourot, Canada 416-703-6894
Barry Goldstein's Offer

I have put together a concordance to the words in Josef Guri's book "vi kumt di katz ibern vaser? 1000 yidish idiomen".

The files are available in QTEXT format (be warned: QTEXT is more than a bit flaky dealing with such large files, especially with large tables) from my ftp site:
ftp.shore.net/members/bag/Concordance.zip

Or I'll mail paper copies for the cost of postage. The current, corrected version, weighs only 4.2 ounces, so U.S. postage is $1.21. Stamps are easier than other forms of money. The address for sending postage is:
Barry Goldstein (Pequod Software)
124 Otis Street, Newtonville, MA 02460-1846
617-332-5758 (H) 617-693-5732 (W)
E-mail bag@shore.net

"The Power and Value of Mame-Loshn"
By Philip Muzlish <trebor12@x-stream.co.uk>

Emanuel Young was a well-known classical music orchestra conductor and at one time he was the principal conductor with the orchestra of the Royal Opera House, Covent Garden, London. At that time he was invited to conduct the orchestra of the Bolshoi Ballet in Moscow. This was before the fall of the Communist Regime.

During the rehearsals Mr. Young became convinced that the whole of the string section were Jews with none in the brass or woodwind sections. How was he to let them know he was also Jewish without giving the game away to the others especially two "apparatchiks", the percussionist and a trombone. At one stage he said to the strings something like "I don't like this, perhaps we could do it this way", (in Russian of course) but instead of saying "Perhaps" he said "Efsha". Immediately the strings sat up and looked at him with great interest.

After the rehearsal he managed to speak to someone and he met them in the street and walked about talking, so that they could not be overheard. Then at one of these sessions he mentioned the two party members. His friends immediately became very suspicious and Mr. Young nearly lost their trust. How would he know about party members? It would appear that whenever anyone in an orchestra makes a bad mistake everyone shouts out a stock phrase in much the same way as theatre people say "Break a leg" to wish luck. Mr. Young told them he noticed the percussionist and the trombone never joined in. His friends said that was so and congratulated him on his perspicacity. I think this illustrates the power and value of our "mame-loshn".

Philip "Fish ben Meir" mit frayndshaft.

The Robert & Molly Freedman Jewish Music Archive

The largest, private collection of Jewish music was donated to the University of Pennsylvania Library in 1997 by Robert Freedman. He is an alumnus of the Penn Law School and his wife Molly.

The Archive comprises a computerized catalog and archive of Yiddish folk and art songs, poetry, theater music, comedy and klezmer music in over 3,000 songbooks, reference works and sound recordings. They spent 35 years traveling the world over to build the collection. Prior to donating the collection they welcomed into their home scholars, composers and other researchers to use it. Dr. Kathryn Hellerstein, head of Penn's Yiddish program, notes that, "Popular or highbrow, famous or obscure, the music in this collection is a key to Jewish life in Europe and America in the 20th century."

The archive is now located at the Van Pelt-Dietrich Library Center on the Penn campus, where Bob Freedman serves as Curator. For more information about the archive and access to the database, go to the Penn Library Web at: http://www.library.upenn.edu/friends/ freed/

People Finder

Der Bay has been unusually lucky in locating long lost family/friends. Here is a second request from a reader:

Thank you for calling me with Leah Jachnuk Schweitzer's phone number. We spoke for about a half an hour and plan to get together. It's been over 40 years!

I'd appreciate if anyone on the East Coast would know the whereabouts of a former Angelino [a person from Los Angeles] whose name was Sylvia Velinsky? She should be about 75 years old, lived in Boyle Heights in the '30's and '40's near Hollenbeck Park. She graduated Roosevelt High in Jan. 1942. We all lost contact when WWII began.

Portia Rose, 310-652-0253 146 N. Hamel Dr. Beverly Hills, CA 90211
Cybersex Machine
Literal Translation
by Troim Katz Handler

Perhaps a cybersex machine can create eros via a shot through the cosmos for one and all or for no one—But without love, without heart, Space remains dark.

We remain true not because it’s worthwhile but because a need burns within us, a life-or-death wick, which enriches life and lights up our beings.

The Uriel Weinreich Program in Yiddish Language, Literature and Culture, will be held June 28 to August 6, 1999. The program, jointly sponsored by the Max Weinreich Center of YIVO and Columbia Univ., is a non-matriculating, six-week three-credit college course offered on four levels: elementary, intermediate, intermediate II and advanced. The program is preceded by an optional two-week review for intermediate and advanced students beginning on June 15, 1999. Elementary students with no reading or writing knowledge of the Yiddish alphabet are required to attend a one-day reading and writing workshop on Sun., June 27.

Since 1968, several dozen people from diverse backgrounds, and places as far-ranging as Russia, Poland, Lithuania, Hungary, Slovakia, Argentina, Chile, China and Australia come to study Yiddish in the world’s first college-level Yiddish-language program. Many summer program students have gone on to become fellows of the Max Weinreich Center, an accredited institute for advanced study of East European and American Jewish history and culture. Others have entered graduate programs in Jewish studies offered by major universities throughout North America, Europe and Israel. The program has served as a stepping stone in the careers of such prominent scholars in the field of Yiddish as Janet Hadda, Irena Klepfisz, Jack Kugelmass and Michael Stanislawski.

Participants learn the fundamentals of Yiddish grammar and read Yiddish literary classics. They explore the riches of E. European and American Jewish culture through lectures in Yiddish and English, Yiddish films, Yiddish conversation groups and workshops in translation, theater, folksong and traditional dance. To expand the opportunities for verbal practice and creating a feeling of camaraderie, out-of-towners may stay in single rooms in Yidish-hoyz, a Yiddish dormitory suite on campus. Excursions to Jewish points of interest in and outside of New York City add depth to subjects covered in the classroom. Dr. Lisa Epstein is the Director of Research. For an application and information on housing and partial scholarships, contact Yankl Salant, Director of Yiddish Language Programs, YIVO Institute for Jewish Research, 15 West 16th St., New York, NY 10011, (212) 246-6080, ext. 123, fax (212) 292-1892, e-mail <YIVOsummer@aol.com>.
לברכה,
👦 ג'ייל באלם

שלום לילךם. קולו של ענני מתעמלות אך.

 labore et caritas. בעייני анаבס. בעייני אניק
 ve אידי אינגר. פון ר. אָדֵּק וּרְמֵס. אך

לאור תחיימה. גובים נדפים. על רקע מקהלה, נתשם שמו

 Molotov, אנשי אריש. светalore. פון ר. אָדֵּק וּרְמֵס. אך

מהרייך של בית לאיו אָדֵּק וּרְמֵס. אך

מלט. אָדֵּק וּרְמֵס. אך

לברכה.

אליעזר ח"צ

HALAEV YOLT IKH GEHAT MIT VEMEN TSU REDN A YIDISH VORT...

Hot ir zikh dos a mol getrakht? Oyb yo, kumt bateylitik zikh in der 24ster yerlekher yidish-vokh, di eyn-vokhike gelegnhayt tsu voynen in YIDISH-LAND. Bamien mir zikh tsu redn nor yidish. Kent ir esn, trinken, zikh vitslen, zikh kitslen, zikh kulyen,‘ alts af yidish!


Yugntruf tsilevet deroyf, az der yingerer dor zol hobn gelegnhaytn zikh oytsulebn af yidish. Zenen s’rov bateylitik af der yidish-vokh studentn, nisht-baporte, yunge porlekh, tates un mames vos redn yidish mit di kinder, un di yidish-redndike kinder aleyn. Eltere kumen oykh, vert ba undz an emes tsvisndoyresdike svive!


Dos esn vet zayn kosher, mit koshere vegetarish breyres. Shabes vet men kenen davenen in shil, vi hurn a dvar-toyre af yidish.

Mir hobn zikh oytsufearm a mishpokhedik svivele, Yidish-profesorn, -aktivistn, -mekhabrim un -muziker teyln zikh mit zeyer visn, talant un libshaft tsu mame-loshn. Teyln af der yidish-vokh zenen gevorn gute-fraynd afn lebn; teyl hobn khasene gehat un kumen tseyrk yedn zumer!

Registrit-Termin: Shik ayer registratsye (in Amerikaner dolarn) bizn 6tn Yuli.
Shpet-Tsutsol nokhn 6tn Yuli: $25/mentsh
Anulir-Optsol: bizn 4tn Oygust ∼ $35; nokhn 4tn Oygust ∼ halb fun di registrit-hetsoes. Ale bateylitike af der yidish-vokh darfn vem / zayn Yugntruf-mitglider. Ir darft nokhn protim?
Klingt on (212) 787-6675 oder (212) 989-0212, oder shikt undz slidpost af: yvokh@yugntruf.org "yidish-VOKH 1999!"

MITVOKH dem 25tn OYGUST ∼ DINSTIK dem 31dtm OYGUST REZERVIR-BOYGN
Vi heyst ir?
Mishpokhe: rekhn oys di nemen fun di mishpokhe-mitglider vos kumen mit, vi oykh di elter fun di kinder:

Ayer adres ____________ 
Shtot / shtat / zip ____________
Telefon (ba tog) ____________ (in ovnt / sof-vokh) ____________ Blitspost ____________ 
Telekopirke ____________

VI VILT IR KUMEN?
Umzistn oytobus ∼ er fort op funem Arbeter-ring, 45 East 33 St. (NYC) mitvokh dem 25tn Oygust, 9 in der fri, un kert zikh um dinistik dem 31tn, n"m. O Oyto ∼
O Ander formit ∼ Darft ir transport un an ander or Prayzn far tsimer esn program tringkelt oytobus O yokhed, privater tsimer un vashtsimer: $400 O yokhed, shutfiser vashtsimer: $290 O tsu 2 in a tsimer, privater vashtsimer: $290 O tsu 2 in a tsimer, shutfiser vashtsimer: $240 O studentn arbet-shtudirmikhes: $150 O kinder, 4 biz 12 (tsu 2 in a tsimer, shutfiser vashtsimer): $150 O kind, 4 biz 12, (af a betl) tsuzamen in a tsimer mit 2 andere kroyvim: $125 a kind O kinder biz 4 yor ∼ umzist O $60 / tog ∼ togpraz (tsu 2 in a tsimer, shutfiser vashtsimer). Klingt on vegn dem prayz far a privatn tsimer. Vifl teg, un velkhe?

O Ikh vil / Mir viln esn bloyz Kosher vegetarish esn (se kost ni shtmer).

MITGLIDGELT: O studentn: $10
O nisht-studentn: $18
O Meksike / Kanade: $20
O mekhuts Tsosfn-Amerike: $22

Sakhakl Baysgeleygt:
$ Registrit-optsol
$ Shpet-tsutsol (oyb me registrirt zikh nokhn 6tn Yuli): $25 a mentsh
$ Yidish-klas far avansirte onheyber: $50 a mentsh far der vokh (breyredik)
$______ Mitglidgelt (oyb nisht aygetso1999)
$ SAKHAKL
Shikt ot dem rezervir-boygn mitn tshek (af amerikaner dolarn, oysgetelt tsu "Yugntruf") tsu:
Yugntruf, 200 W. 72nd St. #40, NY, NY 10023
Going to Merkine
By Leon Levitt

On June 10, 1999, my nineteen year-old son and I leave for Lithuania and Latvia on a "roots" tour arranged and led by Howard Margol of Atlanta, Georgia. Howard has led groups for six years on a non-profit basis; two groups (ours numbers eighteen, chai!) are scheduled for this summer. He is a maven on such matters, and has very extensive contacts with the archivists in Lithuania and Latvia, etc. The fact that my son, Noah, is interested—delights me. We'll make a great pair as we try to locate our ancestors' tombstones in the family shtetl of Merkine (Meretz to Yiddish speakers). I understand Yiddish but only can read it in transliteration. My son is a junior and has been studying Yiddish at the University of Michigan. He'll be able to read it to me.

As explained by Howard, whose instructions are in the Litvak section of the Jewish Genealogy Website, I wrote to the archivist in Vilnius (Vilna) with the meager information I have. Our hope is that her staff will have some information available when we arrive.

I endorse your suggestion to get involved with the computer, e-mail, web sites, etc. Without it, this trip wouldn't have happened. All of my contacts with Howard have been via e-mail. I contacted others who had indicated their interest in Merkine on the JewishGen/Litvak site and had excellent information from them to which I am reciprocating. It's amazing to see how many "hits" there have been on the JewishGen Website.

I remain active in Workmen's Circle here in Michigan. I continue to teach full time as professor of professional ethics and business at Madonna University. I will be delivering a paper in Paris in June at the International Association for Business and Society, and will lead a panel discussion at the Critical Management Studies workshop of the Academy of Management on August 7 in Chicago. Also, I will host and serve as program chair at a meeting of "working class academics" in June 2001. None of these would have occurred, without the Internet. Age is no barrier—I am seventy-six.
It All Happened This Summer

Additions to worldwide contacts in TYN, The Yiddish Network include: Zevi Ghivelder, a translator, of Rio de Janeiro and Ron Adler of Ketchikan, Alaska. Ron is Executive Director of the Mental Health Clinic in his area.

A highlight was the arrival of six large cartons of Yiddish books from Bolivia. The contact for them was Evelyn Szelenyi. Evelyn is an avid Yiddish student and has been office manager for Congressman Tom Lantos ever since he was first elected over 20 years ago. The Congressman is the only Holocaust survivor to ever have been elected to the House or Senate.

This summer saw major additions to Der Bay's web site and the change of the e-mail address to fishl@derbay.org in order to utilize the domain name of this newsletter.

Visitations to the web site are running better than 30 per day. The Yiddish pen-pal list now numbers over 270, and continues to grow. New lists of Yiddish words in YIVO standard Romanization (transliteration) are being added. There are now 21 lists on various topics, and more to be added. Also you can search for any song title and first line in Chana & Yosl Mlotek's three songbooks.

A review of the web site shows 103 internal links, and 117 external ones, and it contains 51 pages. Twenty other sites have links to Der Bay's home page.

Can You Help This Reader?

In the last issue of Der Bay you said that you have helped to locate lost relatives/ friends. Can you find the following for me?

My cousin: Florence Crystel Frank was married to Al Frank and has 3 daughters. Last known address—somewhere in Topanga Canyon, Los Angeles. Father's name was Lou; Mother's was Sylvia. Born in Yonkers, N.Y.

My friend: Sue Carol Carlin lived on Ave. A, Brooklyn, N.Y and graduated, with me, from Tilden H.S., in January, 1952. I have not seen or heard from her since. Her father was an attorney and mother played the piano.

Thank you for any help you can give me.

Mindle (Marilyn Crystel) Gross
8870 Boatswain Drive
Boynton Beach, Florida 33436
561-369-1854 e-mail: Marv 144@aol.com

The San Francisco Klezmer Experience by Daniel Hoffman krywanoga@jps.net

I checked your web page, and hope you'll list my group, the San Francisco Klezmer Experience. My phone # is 510-658-4528. Send info on listing concerts on your Kalendar?

With virtuoso musicianship and a great sense of humor, the SFKE celebrates the raucous and passionate essence of klezmer. Featuring Yiddish singer, Jeanette Lewicki, The SFKE's blend of Bay-Area-Roots-Klezmer, Yiddish folk and art song, and improvisational jazz, makes the SFKE an exciting new band in Yiddish music. It was created by Daniel Hoffman for the American Conservatory Theater's hit klezmer musical, Shlemiel The First, and has an all-star roster of Bay Area, klezmer musicians. The SFKE will be featured at Ashkenaz '99 in Toronto and at the SF Symphony Millennium Gala.
September

1 First Wed, 9:30 A.M., Hadassah Yiddish Group, San Diego, CA Call 619-582-1316
1 First Wed, 1 PM, Maxwell St. Klezmer Band, Cafe Istanbul, Chicago, IL 847-329-9089
1 Wed., 2:00 P.M., Beth Simcha Yiddish Kreiz, Amsterdam, The Netherlands 31 20-6613556
1 Every Wed., 10:00 A.M., B'nai Zion Yiddish Club, El Paso, TX 915-581-9140
2 First Thurs., Noon, Yiddish Luncheon Group, Toronto, Canada 416-533-6304
2 Every Thurs., 10:00 A.M., Yiddish Culture Club, Philadelphia, PA Call 215-725-6285
2 Thurs. (1st), 1:30 P.M., Yiddish Discussion Group, Los Angeles, CA Call 310-952-2007
2 First Thurs, 12:45 P.M., Brandeis Yiddish Group, Southfield, MI Call 810-350-9789
4 Every Sat., 7:30 P.M. Yiddish Culture Club of L.A., 8339 W. 3rd St A Los Angeles, CA Call 213-275-8455
4 Every Sat., 3:00 P.M. Friends of Yiddish, London, England Call +44 (0)171-488 3902
5 First Sun., 2:00 P.M, Workmen's Circle Nassau County Yiddish Vinkl, East Meadow, Long Island NY 516-681-1465
7 Every Tues., 11:00 A.M., Khavurah Yiddish Club, Torrance, CA, 310-371-9940
8 Wed., 7:00 P.M., Fran Kleiner in Concert, Jenkintown, PA 215-635-1819
8 Every Wed., Noon, Yiddishkeit Rap Group, North Hollywood, CA, Call 818-984-0276
8 Every Wed., 8:00 P.M., Maxwell Street Klezmer, Chicago, IL Call 312-525-3091
8 Every Wed., 10:30 A.M., Des Moines Yiddish Club, Des Moines, IA, Call 515-255-5433
8 Every Wed., 10:15 A.M., Friendship Heights Yiddish Group, Chevy Chase, MD, Call 301-493-9533
10 Every Fri., 1 PM, Yiddish Group, Chevy Chase, MD
10 Every Fri., 1:30 P.M., Yiddish Culture Club, Chevy Chase, MD
11 Every Fri., 1:30 P.M., Yiddish Culture Club, Chevy Chase, MD
13 Mon. (2nd), 8:15 P.M., Bayonne JCC Yiddish Club, Bayonne, NJ 201-823-0514
18 Sat., 8:00 P.M., Wholesale Klezmer Band Concert, Northampton, MA 413-624-3204
19 12 noon, 12 Corners Klezmer Band, Turtle Hill Folk Festival, Rochester, NY 716-461-3848
21 Tues. (3rd), 2:00 P.M., Yiddish Club, Ashland, OR Call 541-488-2909 (NEW)
22 Every Wed., 2:00 P.M., Tamarac Library Yiddish Club, Tamarac, FL, Call 305-726-0288
22 Every Wed., 1:00 P.M., Kim Redn Yiddish, Philadelphia, PA Call 215-698-8948
23 Every Thurs., 10:00 A.M., Temple Chai Yiddish Choir, Phoenix, AZ Call 602-274-8964
23 Thurs. (1st & 3rd), Yiddish Club of Baltimore, Baltimore Hebrew College, Baltimore, MD Call 410-486-1100
23 Thurs., 11:30 A.M., Beth Am Yiddish Club, Pearl River, NY Call 914-425-3021
25 Sat, Fialke Klezmer Band, Volksfest der Kultur­läden Nürnberg, Germany 49-911-264-884

intematsyonaler kalendar

The song sheets are in transliteration. Robert Zeff and I plan, direct, and lead with musical help from Michael Schwartz (we end meetings with a sing-along).

First we learn Yiddish grammar, proverbs, vocabulary, etc. Then we tell/read mayse s, poems, jokes—translated into English. Finally we sing. Bob Zeff, our song-master has a great voice. Michael Schwartz, of the Klezmer group, Yehuda and the Gefilte Fish, helps lead singing. The song sheets are in transliteration.

Alice Tillman, Sacramento, CA 916-487-9175

America On Line's Yiddish Chat-Line
By Sema Chaimovitz Menora, Chicago, IL

I wrote AOL, but to no avail. Some of the redners, took the bull by the horns. Schева agreed to be chat leader. I have studied Yiddish for 3 years, and help by making contacts and promoting the chat. We have quite a bit of interest and some new faces in chat.

It's critical to get a stronger base of fluent Yiddish speakers to make it more rewarding. Fluent speakers can raise the level in a discussion. On their (my) own, the less fluent are not able to carry on a deep discussion.

So I respond to your offer for promoting the discussion with true gratitude. So many of us are immersed in a love affair with mameloshn and we, weak or strong speakers, seek every opportunity to use it. The more redners we have, the merrier we will be.

Even if the discussion is not the highest level, having the opportunity to shmooz in Yiddish electronically with other Yiddish lovers is a treat. It is not a treat when talk is full of gibberish as do many chats. So, please DO publicize Yiddish chat on AOL in Der Bay. Let's hope that we can reach an exciting, level of speaking mameloshn.
א ביכרלישר מקישה
א אופạmטוע ועגנפ טגח הידיק
* גולא ורדאנד סגלאנדג, מיטרילאנד

deer אליפסינ ייקב.
/templates/}

אך גבעפרים תומך.
אוכז תומכ תומכית.
איך נמסאן הוואג זים קלגנג.
טס גבעפרים ויק אראנה.
פגalysis ויק קארא.
גירא 다음과י, דאה פארק.
דז דער לאנס מיטר.

רי זי בורידט
צען זי צאל.
יבטס ארבנטער זי מיקס.
דזס טראפנס מיקל.
גבעפרים עזרה זי קיפפה.
וזאוו ריסון זי ליפר.
ויטלבס קומפורט שיין אריברגע מקאל.
טומאה דעס וונטער זומ סטילן קיפפה.

וסק זי זא בייל שארדע געקליר.
利用您的 דא רעס שפייקעלער יארבער.
געקופס, די קיפיפה יאש הוואג זיק געוודיר.

ביס ארבנטוגז זא קארוסמיו.
לי ציס בירטער זיינט זא בועטאמנער.
ביס ארבנטוגז זא בועטאמנער זום פארק.
די מוט מועה לייסטר אימל.
די זי תובאן קיפס מוטן.

רי שארארפש אירנדי ארבנטער געדיישט ברעמען
הנקז א לייעס בגועט פון פרפי.
נאר זי דעס זקז זיק זאמט.
Is there a Jewish revival in contemporary Poland? In the seventies, as an aftermath of the 1968 Communist anti-Semitic campaign, it seemed that Jewish life in Poland had reached its tragic conclusion. In the eighties when Jewish topics that had constituted a taboo in the earlier decade came to the fore, a discussion of Jewish culture was reduced to talking of the past.

Symptomatic in this respect was a book by Malgorzata Niezabitowska entitled The Last Polish Jews! Also Ruth Wisse, writing a report from her trip to Poland in 1986, entitled her essay "Poland's Jewish Ghosts." She states that "Jews are no longer there," while for a number of Poles they resemble a "phantom limb, [the] amputated part of the body that leaves an irritating illusion of its presence." The interest in Jewish culture was from the Polish point of view, and often had political undertones. It was the Poles or assimilated Jews who started to discover the Polish Jewish past at that period.

Conferences were organized, books on Jewish topics published, Jewish Culture Weeks and festivals were initiated, and reprints of very old books appeared in bookstores and among samizdat publications. When in the late eighties Poland gradually entered the free market economy, 'Jewish' was definitely in vogue not only among intellectuals but also among average consumers: allegedly kosher products, including vodka, beer, and even mineral water, sugar and salt became readily available. Matzoth regained its proper name instead of being called dietary biscuits. Stylized Hebrew letters, menorahs and images of what the manufacturers or folk artists considered a typical Jewish fiddler or a typical Jewish peddler—and looked like caricatures evoking unpleasant associations—could be spotted throughout the country.

By the mid-nineties, popular interest subsided but not totally. Books on Jewish topics are still published, and you can hardly come across an issue of a literary or cultural periodical without articles or references to Jewish matters. Some dailies and weeklies publish things of Jewish interest. This is true especially of the main Polish daily Gazeta Wyborcza published in Warsaw— with its local editions in all regions of Poland — and a prestigious weekly Tygodnik Powszechny, published by liberal Catholics in Cracow. They got nicknames from their adversaries of the forties the Jewish community undertook efforts of reviving Jewish life. Although there were young Jews in Poland who tried to rediscover their Jewish identity, the most notable examples being Stanislaw Krajewski and Konstanty Gebert—the Jewish community's major spokesmen—a revival on a larger scale would not be possible without coordinated efforts. Now there is a Jewish school in Warsaw, bar and bat mitzvahs and weddings occasionally take place. The local synagogue is filled with curious tourists, and young believers. New Jewish journals have appeared, Midrash and Yidele and both seen as needed addition to the government subsidized bi-weekly Dos yidishe wort (formerly Folks-shtinune).

To what extent Yiddish plays a role in this revival: Since some people rediscovering their Jewishness come from highly secularized families, the primary purpose for most of them is acquiring a religious identity.

Warsaw theaters: Groups of actors go to different towns and cities in Poland with performances usually arranged by local Jewish communities. The Jewish theatre is constantly looking for sponsors who would be willing to buy tickets that are later distributed in schools, welfare institutions and homes for the disabled. They also conduct dance and music therapy for the latter.

When you analyze the only available Yiddish handbook for Polish speakers, you can see how it reflects the situation of the eighties, that is the interest in Yiddish from a basically Polish point of view. The cover encourages us to study the language that belongs to, and was spoken in, the past. As it says, the book is designed for an 'average' Pole who would like to learn this language. We read that studying Yiddish can be a fascinating adventure because the language contains so many Slavic elements, and it is a means to better understand people who had an important share in the development of our culture for many centuries."

There is no mention e.g. that studying Yiddish, the tongue spoken by one's parents or grandparents, may be a way to learn the culture and tradition of one's ancestors. The handbook is patterned on its American predecessors and does not really take into account the Polish context.

Who is studying Yiddish in Poland today? They are mainly academics who do it for curiosity, necessity and to some extent sentimental reasons. Among them are historians, Polish, German and English scholars, ethnographers, ethnologists.

In the forties the Jewish community undertook efforts of reviving Jewish life. In spite of waves of emigrants, up to 1969 there were Jewish schools and a Jewish press in Poland, and the Jewish Theatre in Warsaw. The best known periodicals were Dos naye lebn, the literary magazine Yidishe shriftn (first published in Lodz, and from 1946 to 1969 in Warsaw; 250 issues were published), and Folks-shtime, founded in 1946 in Lodz and transferred to Warsaw. Up to 1969

Is There a Place for Yiddish in Poland's Jewish Revival?
Excerpts from a Paper Presented at Oxford by Monika Adamczyk-Garbowska (TYN Contact)
it was a Yiddish periodical and it alone had a Polish supplement, Nasz Glos (Our Voice, 1957-1968). There existed Yiddish publishing houses: Nidershlezye and Dos nachi levn, and then until 1968 Yidish bukh, which published about 400 books in Yiddish.

It ceased around 1967. The only Yiddish publication after 1968, other than the Communist Folks-stimme, was Bleter far geshikhte published from 1948 by the Jewish Historical Institute in Warsaw; it stopped publication in the late 80's, for practical rather than political reasons.

Presently, 2000 people mention Yiddish as their mother tongue, The majority are in their 70's and 80's and use Polish in everyday for their families and friends.

The so-called 'average' Pole, knows very little if anything of Yiddish language and culture. He might be familiar with some Yiddish words or expressions that have entered the Polish language. He thinks of them as 'Jewish' without distinguishing between Yiddish and Hebrew sources, and - especially if he is a student - he might be interested in klezmer music that is becoming popular in Poland thanks to the Jewish Culture festivals in Cracow (there is a klezmer group Kroke in Lublin a new group is called Lublin shetel; Some Polish singers incorporate Yiddish songs in their repertoire).

Another aspect of the presence of Yiddish culture in Poland is translations of Yiddish literature into Polish. In 1988 Wydawnictwo Dolnośląskie from Wroclaw initiated a series of Yiddish classics. The idea came from Jan Stolarczyk who tried to find a sensible profile for the newly established press. This pragmatic thinking brought very valuable fruits. So far ten books have been published, all of them very nicely edited with prefaces and glossaries in both paperback and hardcover editions. But if you look at the fates of the series it in a sense reflects the fluctuations of interest from the recent decades. The first volumes by Sholem Aleikhem, e.g. Dzieje Tewji Mleczarza (Tevye der milkhiker, 1989) were published in 120,000 copies (1st edition 100,000, 2nd ed. 20, 000). The publication coincided with theatrical productions of Fiddler on the Roof which helped in selling the book. The more recent volumes were published and sold in editions ranging from 3000 to 15,000 copies.

Together with the interest in Jewish culture after 1989 when the censorship was abandoned, there has appeared an antisemitic press in Poland. You often can read complaints about the fact that so many Jewish books are published and 'decent Polish authors' have to struggle hard to publish their works. It is a curious phenomenon how Yiddish in its distorted forms appears from time to time in the articles or especially feuilletons in such press. Yiddish expressions serve various purposes, e.g. to discredit political opponents or to point at their real or alleged Jewish descent.

Is there a future for Yiddish studies in Poland? It is a shame that universities in major centres of former large Jewish communities like Warsaw, Cracow, Lublin and Łódź do not have permanent Yiddish programs in their curricula. The only universities that offer some Yiddish courses on an on-and-off basis are Warsaw University and the Jagiellonian University in Cracow. At present two types of courses are offered at the former, both by Ewa Geller, who did her doctorate on Yiddish: an intermediate course for students from various departments (attended by students of Hebrew, ethnography, musicology, history, Polish and English) and a contrastive linguistics seminar for students from the German department. When Ewa Geller's course first was offered in 1993/4 it attracted sixty students. Today the average is 10 students. In Warsaw it has attracted some young people as well as older members who come to see young people studying Yiddish. There would be students interested in learning Yiddish at other centers if such an opportunity occurred. The problem apart from the shortage of teachers is lack of funds and coordination. The main Jewish center in Poland is Zydowski Instytut Historyczny (Jewish Historical Institute). Centers of Jewish History and Culture in Warsaw and Cracow use mainly historians; whose research focuses on history—not literature and language. Thus, any activities in the field of Yiddish depend on individual initiatives, enthusiasm or coincidence. For example, a very useful bibliography of Yiddish books (in original and translation) was published in Koszalin, a medium sized city in Northwestern Poland. The bibliography was made with the growing interest in Jewish culture and its ties with Poland. It is designed for a variety of readers interested in Jewish literature. The bibliography covers 80 pages and lists books and articles both in Yiddish and Polish 1946-1992. It has over 250 authors.

If there is a chance for academic level Yiddish studies in Poland, this would be in interdisciplinary centres of Jewish studies. There is hope in that Poland is an open country, and the universities are reforming to ensure flexibility in the choice of courses. At such centres (e.g. they are being formed in Warsaw and Lublin), cooperation with scholars from abroad, notably Israel, the U.S. and Great Britain would be essential. An example of how individual contacts stimulate scholarly and publishing activities is the contribution of Professor Chone Shmeruk. Thanks to his cooperation with Polish universities a history of Yiddish literature was published, also unique publications like Yitzhok Bashevis's only book collection of journalistic writing in any language, and two books on Yiddish theater.

Practically all, Chone Shmeruk's seminars at the universities of Warsaw, Cracow and Lodz in 1989-1995 were published. He was an inspiration for a number of students and was unmatched in his concern for the revival of Yiddish studies in Poland. He established a foundation whose aim was to promote Yiddish culture in Poland. His premature death prevented him from fulfilling his goals, but his disciples are trying to reanimate the foundation.

The streets of Polish cities will never resound with Yiddish again, but hopefully something can be done to preserve some of its rich culture.
A New Issue of the Lebns-Fragn
From: "luden" <luden@netvision.net.il>

"Der groyser nitsokhn - un di shvere maarokhe". Dos is der nomen fun dem norvos dershinenem frishn numer fun dem Tel Aviver journal Lebns-Fragn far May-Juni 1999. Oykh der isstiker numer hot 28 zaytn journal-format un a raykhn inhalt fun artiklen, notitzn, ophandungen un informatsyes oyf algemayne un Yiddishe kultur-gezelshaftlekhe temes.

Der layt-artikl un di notitsn in der rubrik "fun khoydesh tsu khoydesh" zenen gevidmet der-iker di opgehaltene valn tsu der kneset un dem mitraynsdikn zig fun Ahud Barak, tsuzamen mit der tsetryaslung fun der partayisher mape in Isroel (Natanyahus letser kishef; Di kadents fun dekadents; sheker un felshungen vi a shite; Der kval fun zayn koyekh; Shass vert gekahert; tabele "azoy zet oys di naye kneset"; Dos hayntike Poyln fun amol).

Der milkhome in Yogoslavye is gevidmet der komentar u"n "fun Sarayevo biz Kosovo". Inem vayterdikn inhalt: Ahrn Shapiro: Nokh alts Lebanon un Hizballa"; Prof' Arthur Lermer: Di globale ekonomie - ir mahus un historishe rol; Gideon Levi: Kosovo is do, bay undz; Sima Kadmon: "Ikh hob den farshpilt"; Mendl Wajsman, Kopenhagen: Nokh a "bintele" Europe; Khayim Savikin: Albert Einstein der socializ; Khayim Landau: Der kibuts in zayn eigenem shpigl; Khayim Beider: Der shtern vos hot geheysn poshet: Ester; Doron Mudan: Vi azoy klingt Sholem Aleykhem oyf khinezish; Dr. Khariton Berman, Bielaya Tserkov: Der fargesener Lev Honor; 40 operes oyf yiddish; Khayim Piekazh: Mir zogn zikh nit op funem 1-tn May; Tsum 120-tn geboymtrog fun Dovid Hofshein; D. Hofshein: Ikh gloyb; I. Kipnis: Dos shifele iz avekgeforn vayt, vayt; wi oykh briv tsu der redaktsye, "fun mayn bikher-shank" (Kh. Landau), "oyf der bikher-polits"; organizatsyonele barikhtn, di ondenk-akt in Tel-Aviv un in Buenos Aires lzeikher dem 19-tn April, un dray zaytn ongefult mit nayesn fun der yiddish-velt in Isroel.

Tsu abonim un bashten:
Tel. 03 517 6764. fax: 03 571 4010
Lebns-Fragn
48 Kalisher St.
Tel-Aviv 65165
ISRAEL

CJS Fellowships

If you know of anyone who would be interested in applying for our Arts-year fellowships, please forward the announcement.
Center for Advanced Judaic Studies

MODERN JEWRY AND THE ARTS

Jewish involvement in the arts in the modern era has been remarkable. The CAJS will devote its annual seminar to this theme. Among the questions it will consider are: How did the Jewish influx into the arts affect the evolution of modern Jewish culture? How are we to understand the evolution of such terms like "Jewish art" and "Jewish music"? How have Jews represented themselves in art, music, architecture, theater and film? How have Jewish political, cultural, and religious organizations employed the arts in order to advance their own agendas? How has the rediscovery by modern scholars of ancient and medieval Jewish art and musical traditions affected the development of modern Jewish art and culture? And what has been the place of theater and museums in disseminating Jewish culture and art?

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Outstanding graduate students in the final stages of writing their dissertations may apply. Stipends are based on a Fellow's academic standing and financial need with a maximum of $30,000 for the academic year. Application deadline is Nov. 30, 1999. Awards will be announced on Feb. 1, 2000.

For application material and information: Secretary, Fellowship Program Center for Advanced Judaic Studies 420 Walnut Street Philadelphia, PA 19106 Telephone: 215-238-1290 * Fax: 215-238-1540 Email: allenshe@sas.upenn.edu

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A New TYN Contact from Brazil
By Zevi Ghivelder   Rio de Janeiro

Many thanks for the remittance of Der Bay. It warmed my heart and made me feel close to people that I never met, but that I felt that I belong to them as well as they belong to me.

As you can imagine, Yiddish is hardly spoken in this part of the world. As I am a son of immigrants (from Bessarabia), I can speak the language and read and write with some effort. But the generation that follows mine doesn’t speak a word of it. It’s a shame and I fear that it’s also farfetched.

Reading about all the Yiddish speaking events in Der Bay I had a recollection of the visit of the famous comedian Shimon Dzigan when he came to perform in Rio some twenty years ago.

At that time I was working as a journalist at the Bloch organization that was owned by the media tycoon Adolph Bloch. To cut a long, long story short and to give you a profile of Mr. Bloch, try to compare him to unique characters like William Randolph Hearst or William Paley.

Shimon Dzigan was a good friend of mine and also Bloch’s. His first performance in town was at a Jewish club whose theater premises were in a poor condition. Bloch owned a beautiful theater located in his company headquarters building. He just couldn’t stand that Dzigan was bound to perform again on that unsuitable stage.

So, after the show, he went to Dzigan and said: “I don’t want to see you in this place anymore. Next Saturday you’ll be in my theater. I’ll give you everything for free: the employees, the lighting, the ushers, everything! The box office is all yours!” Dzigan answered: “Thank you very much for your kindness, but first I’ll have to consult with my manager.”

Bloch was enraged: “I’m giving you the best theater in town free of charge! What do you need a manager for?” Dzigan’s expression produced the utmost Jewish smile and he answered: “If I'll dismiss my manager, who is going to rob me?”

ghivelder@openlink.com.br
Your Editor's Visit to Toronto

The timing was perfect. Ashkenaz was being held at the waterfront, and the Annual meeting of the Board of Directors of the International Association of Yiddish Clubs (IAYC) was to occur. With Oscar Antel coming in from Winnipeg and Bess Shockett already in Toronto, it was a pleasure for the U.S. Board Members to come up to Toronto.

President Harold Black presided over the meetings that were held at our hotel on West Bloor. It was at the same place we stayed at the IAYC Second Conference that the Toronto Friends of Yiddish (FOY) hosted.

The next day we were fortunate in being able to host the officers of the Toronto FOY. The input of President Eda Zimler Schiff and the others was very helpful, for their advice was on several topics that were very important items at the IAYC Board meeting prior and after our meeting with them. By the way, their publication, Dos Bletl, is a wonderful resource for any of our clubs.

After the meeting, we met with, Gerry Kane, President of the Canadian Committee for Yiddish. See the next column for more information. The current Executive Director is Prof. Adam Fuerstenburg.

Later we met with Richard Bassett, the Director for Yiddish Education in Toronto. His curriculum consists of a 3-year program with 3 terms each year. He worked on the update of Coldoff’s excellent A Yiddish Dictionary in Transliteration.

For more information, please visit the Yiddish resources listed below:

- The Golden Gate to the World-Wide Yiddish Community
- Your Editor's Visit to Toronto
- Canadian Committee for Yiddish: The Only National Umbrella Group—A Lesson for All
Der Internatsyonaler Kalendar

October
1 Every Sat., 7:30 P.M. Yiddish Culture Club of L.A., Los Angeles, CA 213-275-8455
1 Every Sat., 3:00 P.M. Friends of Yiddish, London, England Call +44 (0)171-488 3092
2 First Sun., 1:30 P.M., Yiddish Club of Wittingham, Jamesburg, NJ 609-860-0037
2 First Sun., 2:00 P.M., Workmen's Circle Nassau County Yiddish Vinkl, East Meadow, Long Island NY 516-681-1465
2 First Sun., 1:00 P.M., Gateway Retirement, Rancho Bernardo CA Call 619-673-7668
2 First Sun., 7:30 P.M., Yiddish Vinkl, Cleveland, OH, Call 216-381-4515
2 First Sun., 1:30 P.M., Yiddish Conversation, Soc. for Humanistic Judaism, San Diego, CA 619-722-3341
2 First Sun., 2:00 P.M., Yiddish Anyone?! Mercer Island, WA, Call 206-232-7115
2 Every Sun., 7:30 P.M., Riverdale Yiddish Leyenkrayz, New York, Call 718-678-8977
2 Every Sun., 10:00 A.M., Leisure Village Yiddish Club, Laguna Hills, CA Call 714-472-1221
3 Sun., 7:30 P.M., Yiddishland Cafe, Toronto Workmen's Circle, Dedicated to NY Yiddish Poets, Toronto, Canada 416-787-4634
8 Fri., 8:00 P.M., WORLDFEST 2000, Metropolitan Klezmer Band, Brooklyn, NY 718-266-3001
8 Fri., 7:30 P.M., Yiddische Cup Klezmer Band Beachwood, OH, Simchat Torah, 216-464-1330
9 Sat., 8:00 P.M., Yiddische Cup Klezmer Band, Cleveland Hts., OH, 216-371-2244
10 Sun. (2nd), 10:00 A.M., JCC Yiddish Vinkl, Minneapolis, MN Call 612-377-5456
10 Sun. (2nd), 2:00 P.M., Seattle Yiddish Group, Seattle, WA 206-523-6564 or 425-788-4535
11 Mon. (2nd), 8:15 P.M., Bayonne JCC Yiddish Club, Bayonne, NJ 201-823-0514
13 Wed., 8:00 P.M. Second Avenue Klezmer Concert, SFSU, San Francisco, CA 619-275-1539.
15 Fri., 8:00 P.M. Second Avenue Klezmer Ohlone College, Fremont, CA 619-275-1539
17 Sun., All Day, Smithsonian Institute, How Yiddish is Infused into American Culture; Max Ticktin, Miriam Isaacs, Henry Sapoznik and Elaine Mann, The Capital klezmers 202-357-0030
23 Sun., 7:30 P.M. Second Avenue Klezmer Downsville, CA (Sierra Co) 619-275-1539
23 Sun., 8:00 P.M. Metropolitan Klezmer Band Concert, JCC Rochester, NY 716-461-2000
24 Sun., 2:00 P.M., Metropolitan Klezmer Band Concert, JCC Rochester, NY 716-461-2000
24 Sun., For Glory radio show, WVBR-FM, Cornell Univ. 607-844-4535; WVBR, 607-273-4000
27 Wed., 7:00 P.M., Workmen's Circle Chorus Performance, Philadelphia, PA 215-742-0346
28 Thurs., 8:00 P.M., Yiddisches Cup Klezmer Band, Univ. of Toledo, Toledo, OH 419-530-2447
30 Sat., 7:00 P.M., ON SECOND AVENUE, Yiddish Theatre of the Sadye Bronfman Centre, Toronto, Canada, 416-324-9413

The Yiddish Theatrical Group in London

I'm sending material on The Yiddish Queen Lear plus two smaller productions The Dybbuk (after Anski) and Theresa which tells the story of Theresia Steiner, a Viennese Jew, betrayed to the Nazis in Guernsey by the Bailiff. It is secret British war history. I was on BBC News about it as my plays The Holocaust Trilogy are about to be published by Oberon. I would like my productions to be seen in the U.S. with my company touring or other companies staging the work.

Julia Pascal 35 Flaxman Court, Flaxman Terrace London WCIH 9AR ENGLAND Pascal7038@aol.com

The Story of an Atlanta, GA Talent

We learned of Jacob Szczupak (Chewpak). This talented Yiddish teacher and translator (Yiddish, Polish and Russian) taught, directed, and performed in Legnica, Poland after the war. He won first and third prizes for staging plays. The organization was—Kultur Gezelshaftleker Farband fun Yidn in Poyln.Jacob said that unlike most of the other communist countries, Poland permitted the existence of Yiddish schools.

He finally came to the U.S. on the 16th of July, 1969, the day the U.S. first landed a man on the Moon. Jacob has taught Yiddish, Polish and Russian at Emory University in Atlanta, Georgia.

He wishes to share his knowledge, enthusiasm, and love of Yiddish through his program entitled Classic Yiddish Poets and Writers. You need only to cover expenses.
He can be reached in Atlanta at: 404-636-5497 or jszczupak@mindspring.com

Phil London's Yiddish Club Letter
fsg@tampabay.rr.com

This notice was mailed to our members.

WE ARE OFTEN ASKED WHAT DOES ONE DO IN A YIDDISH CLUB?

1. Share FRIENDSHIP with other Yiddish speakers.
2. Speak Yiddish: serious or small talk.
3. Add to your vocabulary and knowledge of Yiddish.
4. Help beginners and less experienced Yiddish speakers.
5. Sing Yiddish songs, and learn new ones
7. Learn to read Yiddish, and improve your reading.
9. Celebrate Jewish holidays "Yiddish Style."
10. Hear guest speakers, performers from outside your club or within your club.
11. Read Yiddish poetry/short stories using Hebrew letters or in transliteration.
12. ENJOY!

Dertsely vos du host geton dos gantse zumer

We may not do all of the above, but we try. Won't you join us for a morning of fun, friendship, and Coffee & Bagels?
When London-born Israel Zangwill (1864-1926) wrote his first major novel, CHILDREN OF THE GHETTO (1892), he created a style which would not only reflect the immigrant speech of Jewish East End, but render the essence of Jewish culture intelligible to the general readership. Zangwill's task, was to represent local speech as accurately as possible, and, to indicate instances of code switching between English, Hebrew, and Yiddish according to the background of the speakers and the circumstances of specific conversations.

If one looks up the history of the word BAGEL in the Oxford English Dictionary, Second Edition, under BEIGEL, will find that the earliest citation, 1892, is given as "Zangwill Childr. Ghetto I iii 96." If the browsers look up other words with Jewish connection they will find many more citations from Zangwill.

Israel Zangwill (1864-1926) was born and raised in Whitechapel, the poor Jewish district of London. He had acquired an early renown as a promising Jewish writer by publishing humorous works on general topics, and serious articles on Jewish topics. His biographer, J.H. Udelson, tells how, when still a young man, Zangwill was approached by a representative of the Jewish Publication Society of America to write a "Jewish Robert Elsmere". Thus Children of the Ghetto (1892) came into being. It describes the entire Jewish population of London's East End engaged in a constant struggle, mainly economic, but also spiritual and social, and in no small measure linguistic.

Moses Ansell, the man who brought the circular twisted rolls to his children, is one of the novel's principal figures—he is a schlemihl, a poor widower, trying to provide for his six children and an old mother. The rolls were the only food he was able to scrape together for their supper on that cold December day, and that only after he had mustered enough courage to pay a visit to Malka, a prosperous, but fearsome cousin of his deceased wife, Gittel. Malka, a long-time resident in England, is able to speak English, but she speaks Yiddish to Moses, who is a more recent immigrant.

Zangwill marks the language of the conversation in two ways: he begins by signaling at the outset which language is being used, and also the reason why the choice was made by the speaker. Malka's discourse, rendered in English, reflects characteristics of Yiddish grammar and syntax: thou and thee, with appropriate verb endings are used to reflect the Yiddish distinction between singular and plural in the second person pronoun and verb forms.

Zangwill's novel was subtitled "Portrait of a Peculiar People." Naturally, the portrait" was not contemplated in visual terms only—even though the author's insistence on visual detail is very strong throughout—perhaps because of his own interest in painting.

In his insistence on marking the language of the dialogue, Zangwill goes far beyond the efforts of his more famous predecessors, such as Sir Walter Scott in Ivanhoe (1819), Dickens in Oliver Twist (1837) and in Our Mutual Friend (1865), and George Eliot in Daniel Deronda (1876). These authors aimed rather at indicating that Jewish speech differed from the speech of the majority population, not at showing how it differed within the Jewish community proper. Jewish authors such as Grace Aguilar, Julia Frankau, and Amy Levy also did not concentrate their attention on the varieties of Jewish speech.

But Zangwill viewed his task as requiring a representation of the complexities of the linguistic situation of the Ghetto. He viewed Jewish cultural identity as closely linked to Jewish linguistic tradition, since not only Jewish rituals and customs depended on that tradition, but all of Jewish history was, throughout the past, inseparable from it. The encounter with English, and the clash between English and the traditional languages, accounts for much of the dramatic tension of this novel.
Zangwill's linguistic background can be sketched as born in London to an immigrant family. He most likely spoke Yiddish at home as a child, but his schooling was in English. He knew Hebrew, and was an able translator of Hebrew poetry into English. He received his BA with honours at the University of London in Moral Science, English and French in 1884 (Adams 1971: Chronology). He was therefore as well equipped as anyone could hope to be, to become the interpreter of the Ghetto's linguistic diversity to the world at large.

Part I of the novel follows the fortunes of several families, whose customary language use is outlined at the outset.

Most of the characters in the novel can speak more than one language. Switching from one language to another is explicitly marked, and the circumstances are often specified. In the following examples, the speakers switch from English to Yiddish:

Switching into English is rarely marked. The English of recent immigrants is characterized by certain features of sound and grammar intended to mark their speech as different from that of second-generation speakers. For instance, the substitution of "v" for "w" in the written representation is intended to suggest the distinctive sound of immigrant English.

The concluding chapters of the novel give the impression that English, and not Yiddish or Hebrew, will become the vehicle for reviving the spirit of Judaism by bringing it more in line with the enlightened ways of the dawning twentieth century.

The novel enjoyed success on both sides of the Atlantic and while the third edition was being prepared for print, Zangwill was prevailed upon to provide a glossary of the Yiddish words used in the book. In a Preface to the third edition he wrote that for each word he had added "an indication of the language from which it was drawn", and that "most of these despised words are pure Hebrew".

The attempt to vindicate Yiddish on one hand, and various references within the novel to Yiddish as jargon, called 'quaint' at best, and 'hopelessly corrupt' at worst, by the novel's narrator, and felt as vulgar or embarrassing by several of the characters, creates the impression that Zangwill held conflicting views on the matter of the status of Yiddish as a language.

Zangwill continued to deal with Yiddish also in several of his later articles, in which he offered a spirited defense of Yiddish. It might be appropriate to look into the changing attitudes towards Yiddish, as they evolved from a negative perception as a jargon to a positive perception of Yiddish as a national language.

When the novel was published, in 1892, Yiddish was not recognized as a language at all. It was called a jargon by its champions, and critics alike. Comparative Germanic Grammars did not include Yiddish as one of the members of the Germanic family nor did Jewish scholars take it up as a subject of research. First serious works of literature in Yiddish by writers like Mendele Mocher Seforim, Shalom Aleichem and I.L. Peretz were only just beginning to gain a readership. In fact the very same Jewish Publication Society of America, which had invited Zangwill to write the "Jewish Robert Elsmere", subsequently published the works of I.L. Peretz in an English translation, with the intent to show the world that Yiddish is a living language and that a Yiddish writer can produce works equal in merit to those of Zangwill himself. It may be said that, in a sense, Zangwill's novel paved the way to the recognition of one of the greatest of Yiddish writers.

Recognition of Yiddish as a language came from political pressures rather than from cultural or scholarly activity. Yiddish was recognized as a European language by the Cape Colony in 1904, for purposes of immigration—prospective immigrants had to show that they were literate in at least one European language—a very pressing matter following recent European Pogroms. Transvaal followed in 1907. Eventually a gathering of Jewish intellectuals and activists called for this purpose to a convention at Czernovitz in 1908 passed a resolution declaring Yiddish to be a language—one of the national languages of the Jews.

Whatever opinions Zangwill held about the status of Yiddish as folk-speech, about ancient Hebrew as a relic of the past, and about English as the language of the future, he did succeed in creating a portrait—a portrait of a Peculiar People, and their Peculiar Languages.
This article is of visits to holocaust sites and repositories in Vilna. I don’t speak for Noah, my 19 year-old son. He was my companion during the trip, and studies Yiddish at the U of Mich., where he is a 3rd year engineering student.

**Friday, June 11, 1999:** Vilnius (vil-nus), Vilna in Yiddish and Russian is the capital of Lithuania. Many of its old buildings’ exteriors are being restored to preserve the traditional look of the architecture. One huge old mansion has been converted to the JCC of Vilnius and Lithuania Jewish State Museum. Another building, The Green House, has the display of the holocaust. Both are maintained primarily at the expense of the Jewish community.

On the first night we attended a performance of Fajerlich (fire-lich), a group which does songs and dances, in Yiddish and in Hebrew. Housed in Vilnius, Fajerlich has performed all over Europe. I spoke in Yiddish with the head of the Vilnius Jewish community, Dr. Alperovich. One topic was the anti-Semitism in Lithuania. Rachel Kostanian, of the Jewish Museum and our resource, asserted that anti-Semitism continues despite opposition to it from the President of Lithuania, a former U.S. official.

My impression is that the press: newspapers, magazines, and book-publishing is controlled by the government. All are housed in one large building.

**Saturday, June 12, 1999:** We went for Sabbath services to the one remaining synagogue in Vilnius, its great synagogue was destroyed by the Soviets in their anti-religious zeal. The great synagogue’s site is now a playground. The extant synagogue had been converted to a stable by the Nazis, hence was left standing. The present congregation is small, made up of older men, few of whom can speak Yiddish.

A young Lubavitcher rabbi (from Boston, Krinsky by name) chatted in English with Noah and me. I asked how long his assignment there would last and when he would leave. He answered that he would be there for the rest of his life and would leave when the messiah comes! His little sons ran around the synagogue during the services, which were conducted in the informal style of orthodox synagogues I remember from my childhood in The Bronx, with men walking about, having conversations, prayers being read and recited intermittently by the rabbi and other congregants. The women were upstairs in the balcony.

We toured the Vilna ghetto with Irene (ee-ray,-neh), a Russian whose father was Jewish. He was a technician transferred with his family to Lithuania by the Soviet government; as it was Soviet policy to get the Jews out of Russia. This resumed the Tsarist policy of sending Russian Jews to the Pale of Settlement, mainly to Poland and to what is now Belarus.

She told us there were two ghettos, a small one where the old and infirm were sent. It lasted only for a brief time, all were exterminated—and a large ghetto, bounded by Jew Street and by the Street of the Butchers, where the kosher butchers had been located. Jews were herded into the large ghetto, located in what was, and is again becoming, a lovely section of the city. Most of the ghetto area is being reconstructed.

Here was the largest group of Lithuanian Jews and survivors. Jews of the Shtetlach were almost totally annihilated. Vilnius, the city once known as the Jerusalem of Europe for its learning, where great Yeshivas existed, where YIVO was founded, home of the Vilna Gaon, now consists mainly of immigrants from the former Soviet Union and Poland. At this moment work goes on to try to ascertain the exact numbers who perished. This is done partly by recording the names of the victims and tallying them (a project of Yad Vashem in Jerusalem; similar work for Lithuania is being done on the Jewish Genealogical Website—see the H-Holocaust Website, part of the H-Net out of Michigan State University).

In the ghetto, we viewed a building used during the war by the Judenrat, the governing body of the Jews during the Nazi occupation of Vilna. The Judenrat's role still remains controversial; it was an arm of the Gestapo (as was the Jewish police force in the ghetto), hence was forced to do many things we would consider murderous. Those who defend the Judenrat's actions say they were trying to save Jewish lives, and most important, buying time in the hope of liberation by the Allies or the Soviets. However, eventually even members of the Judenrat and the Jewish police were exterminated.

Resistance within the ghetto came late and was crushed, although there were some heroes; and a few escaped to be partisans in the forests nearby. The partisans did not have the support of the Jewish community, whom the Judenrat
ordered to cooperate with the Nazis. The partisans were secularists; the partisan movement was started by the Hashomer Hatzair, a leftwing youth organization, then joined by the socialists and finally by the Bundists. Thus partisans were not trusted by the religious, who would not fight and opposed partisan plans. At one point, the Judenrat surrendered the partisan leader, Wittenberg, to the nazis, in a tradeoff of having only 2,000 instead of 6,000 killed in retaliation for killing German soldiers.

The Werhmacht (the regular German armed forces) wanted the German soldiers to be released from overseeing and murdering Jews to fight on the Eastern front; also, they wanted the Jews as slave labor. The Gestapo, in opposition, only wanted to kill Jews. Of interest, also, is that in such crowded conditions, with typhus running rampant in the area, there was no typhus in the ghetto. On July 12, 1941, when the Jews were herded into the confined area, the Jewish doctors immediately mobilized teams to provide care. Lacking medical supplies or clean water, they improvised: They ground up the bones of dead horses to produce vitamins for the starving; they set up a distribution system for boiled water; they organized cleaning brigades to exterminate and disinfect and to sterilize clothing. Nurses went from house to house giving medical advice.

**Sunday, June 13, 1999:** We went to the JCC to meet community activists and survivors. They started a medical clinic—it is ill-equipped. The needy Jews tend to be unemployable and old; their pensions average about $60/month. We were addressed by Dr. Alperovitch who admitted that one of life to save over 2,000 Jews by issuing them exit visas, ostensibly to go to Japan. He did that until he was recalled by the Japanese government. He is one of the righteous gentiles honored by world Jewry, in a class with Schindler.

Rachel Kostanian showed us the exhibits in the museum: of famous Litvaks: Heifetz, Ansky, Opatoshu, Grade, Lipschitz, and Zamenhof (creator of Esperanto).

**Monday, June 14, 1999:** We went to the Jewish school, where we met the principal, Mischa Jacob, A Russian Jew, tall and good looking. He spoke in Yiddish; one of our group, Esther Leib, the survivor of the Vilna ghetto, translated for the rest of the group. The Jewish school is a Lithuanian public school, one of many ethnic schools under state auspices. The reason is that there are so many Polish and Russian-speaking families; the gesture is toward acceptance of ethnic diversity in contrast to the Russian way of making everyone speak Russian and allowing no other language to be taught in the schools and a Jewish school meets that standard. The school has some 200 students, who choose to attend voluntarily. Some are Jewish; many are children of mixed marriages. Mr. Jacob told us that the school has great freedom in respect to the curriculum, secular, not religious.

With great reluctance, Mischa spoke of the attrition of young Jews from Lithuania, as well as of Russians, Poles, and Lithuanians. As he explained, the country has no industry to speak of; the economy is poor and the average income of a worker is between $160 and $220/month. He also spoke of the difficulty Jews have in obtaining employment. This is the school’s 10th year and will graduate its first class next year. So the needs are great for support of the Jewish community, the Jewish Museum, and the Jewish school in Lithuania.

We next went to the Lithuania State Archives in Vilnius and finally met Galina Baranova, the archivist handling all the inquiries regarding Jewish genealogy in the Vilnius jurisdiction. She and the director of the archives showed us record books hundreds of years old. The holdings begin in about the 15th century and end in 1915. Another archive in Vilnius keeps records after 1915, what they call revision or metric lists. These lists were used by Tsarist Russia to count the Jews in the Pale. There were no birth certificates prior to 1915, only entries in a ledger. Special ledgers were kept for Jews, in Russian and Hebrew. While the personnel of the archives were cordial, the searches are a money-making operation and basically pay their salaries.

Jews did not have surnames until quite late, probably adopting them in response to demand by the governments. It is known that many Jews took as their surnames the names of the towns and cities where they lived.
Once long ago was a parrot.
Who oft gave a cry from her garret
She became very red
O'er a stale piece of bread.
Cursing: "Hey, set me free,
(With a carrot!!)

She flew out of the cage through the gate,
And the house, it was searched until late.
So the Rabbi cried out:
"Go catch her: Oy vey!
For 'kaporos' the 'mitsve' is great!!"

The bird--someone caught it aloof,
In a bag it was whirled--‘tis the truth
Said the bird with a screech:
“A bad end you will reach”
The sins, disappeared--
In the roof!!

(A pretty clean ‘kapore’)
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Amol iz geven a papugay
Hot zi oftmol gegeb'n a shray,
Zi’z gevorn zeyr royt
Fun a dar shiikl broyt,
Un mit kloles geklöst:
“Lost mikh fray!”

Funem shtaygl iz zi shoyn aroys
Hot yeder gezukht durkhn hoyz.
Git der Rebe a shray:
“Geys khaps ir, OY VAY!
Far kaporos di mitsve iz groys!”

Der Foygl hot emetser gekhaps,
Un gedreydl arum in a zak
Hot der foygl geshtring:
“A mapole vest krigns”,
Di n’averes farshvindlt—
In dakh!!

(A sheyne reyne kapore!)
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'amal

אמעל

אמרל או מתגוען או פאפורונ?*
תאני רג' אמטסאל נ느בנ' א שריינ.
דיני' גוגריאר' רויט רונאג',
פור' א זא שטיקל ברום.
ארנ' טאני קפלסמט'ה קֵּפֻלַטְו':
"ליגונ' מוזיק פּרְאיי?".

פהוֹנִים שטיינְלְכ' איזו צד שריינ ארווימ
תאני צע"ער גוגריאר' ד酂ק ווהינ.
גינ דעי רעביר א שריינ.
"גנ"יס קאמפ אָר', אָיזו ווהינ!".
פור קמאראָד רי מצלד איי געָרימ.

דער פּיָרְלך תאני טמעטער געְכְפְסט.
אואר ג'ערידלע איָרימ איי אטיק.
תאני דער פּיָרְלך פּאָסְקְרְבָך':
"א מִפָלֶה ט"ערט קְריגְנ',".
ד' נ'יבט צא':
פּאָרְסְיָוינָגנְלט איי דאָד.

(א שידיער רִיִינֶאָ קֵפֻלַטְו!)

* Return Requested
San Mateo, CA 94403
1125 Mountain View
Elior: Philip "Feibel" Kanner
Dee Bay
Of Historical Significance

After the request came from The Library of Congress to send a complete set of Der Bay from its inception, (the first issue was on January 1, 1991), it seems right to update the collections of other library depositories.

Two complete sets have been set aside for new libraries and the call for the others to complete their collections. Until the end of the year, past copies will be sent without any charge as long as back copies remain.

As future researchers write about the status of Yiddish, Der Bay will be a significant source of information in all fields of Yiddish interest. While there are excellent literary journals, only The Mendele List can give this wide range of information in English.

The importance of archival material cannot be over-emphasized. Mendele now has its archives well in place, and it needs to be located in a permanent collection so as to be available for future research.

The Forward is another excellent source of historical information, and researchers who will be able to browse through it easily, will be amply rewarded. YIVO has the repository of the old copies and is another source for historical material.

Future issues of Der Bay will be geared even more to cover information of historical significance. This will continue to include the Letters to the Editor’s Column.

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To receive Der Bay make checks for chai ($18) payable to der bay. If you’ve been blessed, won't you send a LITTLE extra—please?

What’s New

Der Bay’s web site continues to grow with new topics added. It already has passed 10,000 visitors during the first year. Having started on October 16, 1998, it now is rising at the rate of slightly over a thousand a month. Since it is free to visit it, support from contributions to this newsletter is the only source of income. As more and more readers go online, the importance of the vast amount of pertinent information and links becomes even more significant.

The column to the left mentions the Library of Congress now having a complete collection of Der Bay, and the offer to complete the collections of other library depositories at no cost to them.

A new column directed to club leaders and their members is being instituted this month. It is entitled The Klub Korner. A series of Fact Sheets are being written and will be available to members of the International Association of Yiddish Clubs. Currently, Der Bay is acting as the clearinghouse for the IAYC. Announcements first will be made, and then a complete monthly update will follow the planning and events. If your club has not already joined, be sure to contact Morrie Feller at 602-274-8964 or e-mail feller@indirect.com Dues is only a dollar a member with a minimum of $25. Not only will you be supporting the only group solely geared to Yiddish clubs, but also you will benefit by the resource materials and a lower admission rate to IAYC Conferences.

New requests keep increasing for help in locating long lost friends, advice in exhibits (latest Vancouver, Canada), and finding Pen Pals for our Briv-Fraynd Program.

Zachary Baker, former head of the YIVO Library, has taken a position at Stanford Univ. The Workmen’s Circle Book Store has a new manager and improved service.
Our Newest Israeli Translator

I am very impressed with your website, even though I have not seen all of it yet. The fact that I am visitor #9471 according to your site certainly indicates that you have tapped a need that exists, some sort of a yearning to reconnect with our roots, as it were.

I am a Yiddish aficionado here in Beitar, Israel. I try to go once a day to a class given in Yiddish to a Yiddish speaking “Yerushalmi” audience. I am a Hebrew-to-English translator. I would like very much to receive Yiddish texts for translation into English.

Robert Daykin,
7/1 Rehov Rav Elazar Hamoda'i, Beitar Illit,
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Ph. 932-2-580-6917
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Off to Lebanon

By Lucas Bruyn

Today I received for the second time an issue of your newsletter, Der Bay. I had a first reaction from a reader recently. She had found my name in Der Bay and wanted to see me on her visit to The Netherlands. I provided her with addresses. (Willy Brill).

Although I appreciate your work and like reading Der Bay I have to tell you that I am leaving for Lebanon at the end of this month. My wife found a job there. I will take my Yiddish dictionary with me, and can be reached by e-mail, but I don’t think I should ask you to send the newsletter to Tripoli.

If I find a Yiddish speaking community in Lebanon, you will be the first to hear about it.

A New Reader

Please find enclosed a check for Der Bay. I speak, read, and write Yiddish. I am looking forward to seeing what Yiddish activities are available in the Los Angeles and in the surrounding areas.

I don’t own a computer or a fax machine. I’m one of the “younger generation”. Most of the people coming to Yiddish activities in Los Angeles are over 70, and that’s a shame.

Where’s the younger generation? Yiddish isn’t just a language to study. It’s a culture with a beautiful literature—not all vocabulary and grammar, which loses much, even in the best translation.

I’m looking forward to receiving my first copy of Der Bay.

Lucy Shine, Los Angeles
One of the Last, Old Yiddish Actors

David Rogow was born, educated, attended Drama School, was a member of "Maydim— a puppet theater, and in a variety theater "Davke" all in Vilna. Six years with the Yiddish State theater in Minsk, Russia (1940 - 1946). Four years with a Yiddish traveling company in Munich, Germany, which performed in the D.P. camps for the Holocaust survivors where he played in A. Glants Leyeles' "Shlomo Molcho", the part of David Reuvenyi, under the direction of Alexander Bardini, and in Herman Heiermans' "The Hofenung", the part of Kobus under the same direction.

From 1950 on he has been in New York, and a member of the Hebrew Actors' Union. He played important character parts in many plays in Europe and in New York. Among them: was a revival of I.J. Singer’s "Yoshe Kalb", the role; of Yoshe Kalb; in I. Bashevis Singer's "A Game for the Devil", the role of The Devil; in Ossip Dimov’s "Yoshke Musikant", the role of Mendel the Cemetery Plot Salesman; in David Bergelson's "Prince Reuveyni"; the role of Shlomo Molcho (in the last two plays at the Folksbiene Theater); in A Goldfaden’s “Zwei Kuni-Lemels”, the role of Kuni-Leme, and other plays under the direction of Maurice Schwartz, Joseph Buloff, David Licht and other directors.

Currently Mr. Rogow appears with readings in Yiddish from the works of Sholem Aleichen, I. Bashevis Singer, Aaron Zeitlin, Chaim Grade, Avrom Sutzkever, Jacob Gladshteyn, and other Yiddish writers.

Every year he also performs with readings of Sholem Aleichem’s work on Sholem Aleichem’s Yortsayt at the gathering in the home of Sholem Aleichem’s granddaughter, Bel Kaufman.

Currently, he is a staff member of the YIVO Institute for Jewish Research in New York. Prior to his YIVO position, he was a staff member of the Great Dictionary of the Yiddish Language.

He has made two cassettes—readings of Sholem Aleichem’s humorous stories. You may contact him at YIVO, or write to:

DAVID ROGOW
305 W. 28th S, #7A
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Yiddish Dance

Since age 12, I have folk danced. Put on an obscure piece of Balkan music and I could probably show you the dance that goes with it. However, klezmer music was a mystery. Although it sounded like dance music, I had never seen anyone do any particular dance to it. All that changed, when, while surfing the web, I came upon a reference to an out of print book by Nathan Vizonsky, titled Ten Jewish Folk Dances (1942 American-Hebrew Theatrical League, Chicago). The description said the book included such dances as the Kosher Dance, the Broiges Dance and Sherele.

Never before had I come across these dances, despite my 20 plus years of Israeli folk dance experience. Through the wired world, I was able to obtain a copy of the book from an antiquarian bookstore. Book in hand, it was clear that this was only the beginning. From the Jewish-music list in cyberspace I was able to make contact with a number of people who had expertise in the area of Eastern European Jewish music and dance. Eventually, a collection of dance descriptions, sheet music and reference articles were amassed. While it looked very tidy filed in a binder on a bookshelf, it seemed a waste to have gathered all this information without sharing it.

We created a web site dedicated to Eastern European Jewish folk dance. By making the information accessible, these very simple yet meaningful dances will be brought to the attention of the Jewish community. I hope that people with knowledge of these dances will contribute information to our site. If someone remembers a dance from years gone by, or has an anecdote that relates to the dances, I would be pleased to include this information online.

Please visit Helen’s Yiddish Dance Page at: www.angelfire.com / ns/ helenwinkler
You can listen to Home on the Range sung in Yiddish by a Canadian group Tzimmes. I live in Calgary, nicknamed Cowtown, home of the Calgary Stampede, the world’s biggest rodeo).

If you wish to contribute information or have a question, I can be reached at:

Helen Winkler
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Calgary AB, T2V 3X8 CANADA
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winklerh@hotmail.com e-mail
Judith isn’t sure sometimes which words are English and something to their father so that Judith and Miriam won’t peaking among themselves “talking Jewish.”

On the way home, Rose asks Judith how she got on at school that day.

“Did the teacher want to know why you were away last week?”

“Yes, I told her I’d been hayzerick.”

Judith isn’t sure sometimes which words are English and which are Yiddish. Rose uses Yiddish words and phrases only if they’re particularly apt or if she wants to say something to their father so that Judith and Miriam won’t understand, but Grandma mixes the two languages so they sound like one.

At school about half the children are Jewish and only one or two of the teachers. Most of the gentile teachers can recognize the Yiddish words that children unwittingly use, even though they don’t understand them. So when Judith tells the teacher she’s been hayzerick, she looks puzzled at first and says, “Because you were what?”

“I was hayzerick,” Judith repeats confidently. The teacher still looks puzzled so Judith adds, “I had a sore throat and my voice was croaky.” Her one word means perfectly ordinary word.

“Ask your mother when you get home this afternoon. I think you’ll find it is.”

Judith has no need to ask. As she recounts the incident, Rose frowns and presses her lips together in a thin line, then she says impatiently, “You didn’t really say that, did you?” Judith nods. “What did you want to go and say that for?”

“Because I was hayzerick. That’s what you say and that’s what I told her. Why shouldn’t I say it?”

“You shouldn’t use words like that with goyim. It gives them excuses to say that we have funny ways.”

Rose is embarrassed and annoyed. Judith can’t see what is so terrible about what she has done, but Rose’s embarrassment is contagious, and Judith feels silly. Miriam is sniggering at her discomfiture, and tears begin to roll down Judith’s face. By now they have returned home and Rose fishes out her key and opens the door.

Miriam seizes the opportunity to carry on needling Judith and begins chanting under her breath, “Cry baby, cry baby.” Rose goes straight to the kitchen to start on their tea, and confident that she can’t be heard from there, Miriam carries on taunting Judith.

Although she’s not clear about the distinction between English and Yiddish, Judith knows instinctively not to repeat any novel expressions that she hears in the playground at school. Now she is tired and irritable, and stung by Miriam’s persistent teasing, she hisses fiercely, “Shut up, shitty bum.”

The effect on Miriam is instantaneous. Encouraged by her stunned silence, Judith repeats it.

“Shitty bum, shitty bum,” she roars triumphantly, her heart thumping because even in her triumph she senses these are dangerous words. Miriam recovering, is beginning to wail, “Mum, Judith called me a...” but Rose has heard what is going on and before Miriam can finish, Judith feels a stinging slap on her face as Rose shouts, “Don’t you dare say that again.”

“But I only said...” Rose raises her hand warningly; a potential addition to Judith’s vocabulary is dismissed. She feels hard done by. Picturesque curses exist in Yiddish, and although she might use Yiddish words by accident, shouting “Zol vaisen tisbiles in dayn pupik” lacks the impact of the forbidden words.

Judith now is about twelve years old, and her family has emigrated to New Zealand. The teacher is planning a visit to a distant school where the class will stay for three days.

“Now, I’ll be sending a list of names and a bit of background information to the schools to help them find suitable places for everyone. They’ll need to know your religion, so when I call your name, I want you to tell me what church you go to.”

Judith doesn’t know what she should say. At her last school she had kept quiet about being Jewish. This year, she’s relieved, for there are two Jewish boys in the school—one in her own class. She sees them sometimes at cheder, and she feels reassured by their presence at this school, even though they barely acknowledge her existence. The other pupils in her class know each other from the previous year, and they stick together so David is not really a friend, but at least he’s there.

The teacher begins calling out the names on the roll. No one hesitates; the responses come automatically: Anglican, Presbyterian, Methodist, and Anglican. There are some Baptists, no Catholics. Whether she admits her religion or pretends she has none, Judith will be different from the rest of the class.

She waits nervously for her name, trying to work out what to say. She can’t really say “Jewish” the way the others are saying “Anglican” because the teacher asked them to say what church they go to, and there’s no such thing as a Jewish church. If he really wants to know what building they pray in, she’ll have to say synagogue, but that isn’t what the others are saying. They’re naming their religions, not buildings, not saying whether they pray in a church or a chapel.

She has an idea: she can wait to hear what David says. He’s older; he should know what to do. It’ll be easy if she copies him. Whatever he says, she can just say the same thing when it’s her turn, and the teacher’s calling out the names alphabetically so his name will come first and she’ll know what to do. Relieved, Judith relaxes.

But when the teacher calls David’s name there’s silence. Then a voice says,
She can't see him from where she sits, she just assumed and even when they say it without that edge to their voice, it's a nicer word even if there's a hint of apology for being different. But she'd still be embarrassed saying it.

She is relieved to have got the word out, any word. Speak up, please." She will have to say it again. She sounds slightly incredulous, as if being a Jew is a matter of choice and he is surprised that anyone would deliberately choose to be a Jew.

Judith flinches. She dislikes the word Jew. They don't use it at home. Jew is what someone else calls you, and even when they say it without that edge to their voice, it still sounds harsh, insulting, a label that singles you out, setting you apart from the speaker and everyone else around you. Jewish, that's what they say in her family: it's easier to call yourself Jewish, somehow it's a nice word even if there's a hint of apology for being different. But she'd still be embarrassed saying it in front of the whole class.

Since David is not here she has no idea how to answer when it is her turn. Judith is stricken. She does not hear her name. The children in her group giggle.

"Judith are you dreaming?" the teacher sounds impatient. Judith is still turning phrases around in her mind, wanting to find words that won't sound peculiar. Her tongue feels thick, dry, and unmanageable. It sticks to the roof of her mouth. The whole class is staring at her. From a confused jumble of words one is detached.

"Synagogue," she croaks into the silence.

The faces round her look startled, then there are sniggers at her discomfiture, but Judith hardly cares. She is relieved to have got the word out, any word. Even though it's not what she meant to say. Defining herself with the word now she's said it.

The list is done and the teacher is talking about something else.

Rebekah Judd
Excerpts from Husband's Letter
Paul Judd <pauljudd@wave.co.nz>

Thank you for your kind letter and condolences. Rebekah, was born in 1941, in Leeds, England and emigrated to New Zealand with her family in 1951. She had a tough transition in NZ. All was different—trees, houses with corrugated iron roofs, etc. She spoke with a Yorkshire accent with Yiddish words thrown in, and was imitated and mocked by the others at school. The one synagogue in Auckland, was too far for most to walk to it. She never escaped feelings of alienation.

She was a very good scholar and completed a Masters degree in History. She wrote short stories and a novel. This is still unpublished, and was the disappointment of her life. The novel is autobiographical and she would not substitute material to make the book more attractive to a publisher. I am attempting to publish the book privately.

Rebekah had health problems, but 12 years ago was diagnosed with breast cancer. She had several surgeries and periods of remission, drug therapy, radiotherapy etc. but the disease returned. It spread to her bones and to the lungs. I retired expecting to be nursing her, but she clung to her university administration job to the end.

Rebekah founded a Jewish Association in our town two years ago. It has about 80 families and individuals, many of whom had not been known to be Jewish.

Our daughter, Sarah, in Jerusalem was getting married. It was Rebekah's hope to dance at the wedding although she was deteriorating rapidly. She suffered with her lungs on the very long flight and after a few days of extreme weakness went into a hospital in Jerusalem and had a fluid removed from a pleural cavity. She went to the wedding in a wheelchair, with an oxygen supply, her morphine and a medical attendant.

We had a terrible week trying to get the airline to take us home, finding a doctor to accompany Rebekah, arranging oxygen and wheelchairs at plane transfers etc. We got Rebekah home and into the hospital. She was too weak for the only treatment possible and died about two weeks later. At one stage in Israel it seemed she could have lived hooked up to oxygen for quite a long time, although she would not have been able to leave. We had an offer from nuns in a monastery to look after her. There is a novel in all this. I haven't told but it would all be downhill to an unhappy end. The Jewish Association provided the minyan for religious observances in the week after Rebekah died. There were about 100 at the funeral in Auckland and another 200 at a memorial service in Hamilton attended mainly by our friends. We had the service for the headstone setting a week ago.

Rebekah's novel has a substantial section on family life in England and on her childhood as a Jew in a non-Jewish environment.

She achieved a great deal while paradoxically was a victim of both physical and mental poor health which expressed itself as a continuous frustration at not reaching the level she was capable of or gaining recognition for her writing.

I hope this little part of a life fills out some background of one of your distant and now absent contacts. Regards and best wishes, Paul.
Come to a Yiddish Sing!

The Workmen's Circle/Arbeter Ring Chorus under the direction of Zalmen Mlotek, will host several warm and open "Yiddish Sings" during select Thursdays this fall. Learn your favorite Yiddish songs—Songs of Spirituality and of Social Justice, including music from the Yiddish Theater, the Jewish Labor movement, holiday tunes, lullabies, and children's songs. These songs have taken on popularity as part of the Klezmer revival.

The Sings take place at 45 E. 33rd Street, from 6-8 P.M. (It is home to the Forward newspaper, The Folksbiene Yiddish Theater, and the Workmen's Circle Book Store. (You can come by to browse before the Sing begins.)

All who love folk and theater music, want to explore their roots, or to sing in harmony are welcome to join us. This Chorus performed at the Capitol in Washington, D.C and on tour in Israel. Rehearsals culminate in a multi-generational concert in the spring.

Zalmen Mlotek is an authority on Yiddish folk and theater music. He recently took over the co-artistic directorship of the Folksbiene Yiddish Theater in New York. Mlotek served as co-director, music director, and conductor of Those Were The Days, which received two Tony nominations, and The Golden Land, an Off-Broadway hit.

He was music director for Isaac Bashevis Singer's Shlemiel the First, which played at Lincoln Center, San Francisco, Los Angeles, and Boston. Mlotek conceived and music-directed the first Klezmer Extravaganza at Lincoln Center, which was featured on the public television special and video: Itzhak Perlman: In The Fiddler's House.

He conducts three choral organizations in NY: The Workmen's Circle Chorus, The New Yiddish Chorale and Rottenberg Chorale and new inter-generational chorus, Generations in Harmony, sponsored by DOROT.

His Yiddish choral work is on Mandy Patinkin's CD, Mameloshen, and a recent release, In Love and in Struggle, the musical legacy of The Jewish Labor Bund — labor and revolutionary songs in prewar Poland and America. He is on the faculty of Yeshiva University Belz School of Music.

For information contact 212-889 6800 ext.207 Zalmen Mlotek zmlotek@compuserve.com

The Deborah Strauss and Jeff Warschauer Duo Warschauer@aol.com

The Deborah Strauss and Jeff Warschauer Duo has a style that is traditional, yet uniquely their own. Singing and performing on violin, guitar, mandolin and accordion they weave songs, translations and instrumental music into a sound which encompasses a range of colors and textures—from delicate and refined to exuberant and foot-stomping.

As a duo, they have received acclaim in the Amsterdam International Yiddish Festival, the Jewish Culture Festival in Cracow, the Folksbiene Yiddish Theater, the American Jewish Theater, and the LaabSaal and Hackesches Hof-Theater in Berlin.

They can be heard together on Jeff's solo CD, The Singing Waltz: Klezmer Guitar and Mandolin and on the Ellipsis Arts compilation, Klezmer Music: A Marriage of Heaven and Earth.

Deborah Strauss (violin, vocals, accordion) is a fine traditional Jewish violinist. She is a member of the Chicago Klezmer Ensemble, and the Klezmer Conservatory Band. Deborah is featured in the Emmy award-winning film, Itzhak Perlman: In the Fiddler's House and performs with Mr. Perlman in concert. She tours and teaches internationally. Deborah received her graduate training in ethno-musicology at the University of Chicago.

Jeff Warschauer (guitar, mandolin, vocals) is a foremost exponent of the klezmer mandolin, innovator in the development of authentic klezmer guitar style, and an expressive Yiddish singer. He has played and taught throughout North America, Eastern and Western Europe, Australia and New Zealand. He is a member of the Klezmer Conservatory Band, has performed with the Bolshoi Ballet, and has been composer, music director and/or featured instrumentalist for theatrical productions, recordings, and film soundtracks. He performs with Josh Waletsky, Shura Lipovsky, Michael Alpert and Zalmen Mlotek. Jeff has appeared with Itzhak Perlman on film, in concert and on two CDs. Jeff's solo CD, The Singing Waltz: Klezmer Guitar and Mandolin, has received critical acclaim.

In 1986 he won a prize for Yiddish Studies at the Oxford University Summer Programme. A graduate of the New England Conservatory of Music, Jeff has taught for three years at KlezKanada and for eleven years at the KlezKamp Yiddish Folk Arts Program.

About the Article on Poland
Chema Wolpin, Buffalo, New York

The paper regarding a Yiddish revival in Poland was very interesting, but there is always another opinion, and I would like to offer one. I recently have listened to, and offered the loan of, a cassette that would be worth finding and watching. It is actually a VCR, and I hope you will add this information to the next issue of Der Bay. The name of the tape is "At the Crossroads" (Jews in Eastern Europe today). Two young men from the United States, one a Klezmer musician with a good command of spoken Yiddish, traveled with a friend who is a film maker, Oren Rudavsky, and the musician and interviewer is Yale Strom. They traveled to Eastern Europe to explore lives of Jews who are there at this time.

As Strom and his violin traveled through Europe we are shown the gap left by the Holocaust in empty streets and faces of elderly Jews. What is surprising is the revival of Jewish identity particularly in Hungary but also in Poland. At the Crossroads is a living and melodic testament to a culture that will not die. The film is produced by Arthur Cantor Films - 2112 Broadway Suite 400 New York, NY 10023 and I recommend and urge everyone reading this to obtain a copy and watch it. You will be very happy to do so.
My Son’s On-Stage

Our son Spencer Chandler, who lives in New York now, will be in this new season’s Yiddish production of “A Klezmer’s Tale.” It’s an adaptation by Joseph Buloff of a Yiddish stalwart called “Yoshki Muzikant” - Spencer’s affinity for Yiddish is a nice hybrid of his background (his dad is a Bronx fellow who has a Yiddish soul if not the vocabulary.

My own grandmother - I’m the mom - acted in Yiddish theatre here in San Francisco about 70 plus years ago. That was before she sang with the SF Opera, though Spencer never knew that ‘til after he was cast as Yoskhi. His college major at UCLA was German. He spent a junior year in Vienna where his accent and command of the language made Yiddish even more accessible than ever.

He went to Hebrew Academy from nursery through 8th grade and then went on to Washington H.S. here in S.F. where his dad and I both taught, he acted in all the term plays before leaving for a shot at Broadway. This part he’ll be playing this season is a nice break for him - we are all thrilled. Danise Chandler

A New Yiddish List
Sholem Berger,
Korespondir-sekretar, Yungnuf

Yungnuf-Yugnt far Yidish geyt aynfirt an elektronishn nayes-buletin. Der buletin hot dray tsiln: (1) ibergebn informatsyie vegn Yungnuf-un yishish-shprakhike-aktiviteten, say in Nyu-york, say in andere gegentn; (2) helfn farbindn yidishistn iber gor amerike un der velt; un (3) bashtimen tsaytn un platsn far elektronishe un telefonishe shmuesn tsvishn kinder un groyse.

Er vet zikh untersheydn fun YiddishNet un Mendele mit dem, vos er vet ibergebn nor Yungnuf- un yidish-shprakhike aktivitetn af a liste-format, un oykh mit dem, vos er vet aroys tsum merstns dray-fir mol a yor.

Az ir zayt a baln af aza buletin, zayt azoy gut shikt undz tsu ayer blitspost-adres:
yungnuf@yungnuf.org
Mir betn aykh tsu nitsn dem dozikn format:
Ployni Almoyni, ploymoy@sambatyen.org
Tomer ir hot say a goyishn say a yidishn nomen

Paul Allman, ploymoy@sambatyen.org,
Yungnuf, 200 W. 72nd St Ste 40 NY, NY
So many conversations over the telephone, online, and visitors occur, along with regular post mail, that much of it cannot be noted. However, there are certain highlights and impressions that deserve mentioning. This has been a year of many changes at the Workmen’s Circle and YIVO. Ashkenaz and KlezKanada continue to amaze us. There have been great organizational strides in Yiddishkayt LA and the International Association of Yiddish Clubs.

Over 300 Yiddish clubs exist in North America, and many are doing great programming. Here are just a few of the exceptional ones: Friends of Yiddish (Toronto & New York); Yiddish of Greater Washington; Los Angeles Yiddish Culture Club; West Hollywood and San Diego, CA; Palmyra, NJ; Boulder, CO; Columbus and Cleveland, OH; Leisure World (I miss my late dear friend Stanley Bunyan); Nanuet, Syracuse and Buffalo, NY; New Orleans, LA; Houston and Dallas, TX; Dr. Goldin’s group in Louisville, KY; Teaneck, NJ; Seattle, WA; ALL of the AZ clubs; and the Greater Detroit Group*. The list definitely includes several superior Southeast Florida groups (especially those of Troim Handler, Ruth Barlas, Cookie Blattman, and the Circle of Yiddish Clubs). Yugntruf and the Workmen’s Circle have groups that are at the top of this list. The highly talented Folk Choruses fall into this category. Most of all to be commended is the Yiddish Tish found at an increasing number of colleges and in Toronto.

A request came from The Library of Congress to send a complete set of Der Bay from its inception, (the first issue was on January 1, 1991), it seems right to update the collections of other library depositories. Two complete sets have been set aside for new libraries and the call for the others to complete their collections. Until the end of the year, past copies will be sent without charge as long as back copies remain.

As future researchers write about the status of Yiddish, Der Bay will be a source of information in many fields of Yiddish interest. While there are excellent literary journals, only Mendele can give this wide range of information in English, for it now has its archives well in place. Kudos also to Paris The Forward is an excellent source of historical information, and researchers who will be able to read it, will be rewarded. YIVO has the repository of the old copies and is another source for historical material.

The web site has seen several new additions. The major effort has been the addition of 392 Yiddish verbs. These are given in Yiddish-English and another page with the words alphabetized English-Yiddish. They complement the already 20 lists of Yiddish words. In progress is adding the gender to the nouns of the already existing lists. This was an excellent suggestion sent in by Sylvia Schildt of Baltimore.

Also marked as new on the homepage of Der Bay’s web site are: a numerical listing of Der Bay’s database by state and a separate listing for Australia, Canada, Israel and the other 30 countries; also numbers of Yiddish teachers, clubs, Klezmer bands and contacts in Der Bay’s Yiddish Network. Another addition is the list of Organizations, colleges and universities in the database.

After having started a Yiddish book section at San Francisco State University, with the assistance of the Northern California Branch of the Workmen’s Circle, we are in the process of doing the same at UC Davis, which is a major California University.

The foundation for the new collection will be a portion of the wonderful collection received from La Paz, Bolivia and another from Petaluma, California by Rabbi Leah Sudran of Congregation B’nai Sudran. A full article on the Bolivian Yiddish book-donation and the Jews of Bolivia will be forthcoming in the next issue.

A club edition was started last month and sent to all members of the IAYC (International Association of Yiddish Clubs). This month an additional edition is being sent to non-member Yiddish clubs urging them to join the IAYC. The two club editions contain the second of 27 articles of club interest. The extra sheet is in addition to the regular edition. It is entitled The Klub Korner. Currently, Der Bay is acting as the clearinghouse for the IAYC. If your club has not already joined, be sure to contact Morrie Feller at 602-274-8964 or e-mail feller@indirect.com Dues is only a dollar a member with a minimum of $25. Not only will you be supporting the only group solely geared to Yiddish clubs, but also you will benefit by the resource materials and a lower admission rate to IAYC Conferences.

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To receive Der Bay make checks for chai ($18) payable to der bay. If you’ve been blessed, won’t you send a LITTLE extra—please?
Der internatsyonaler kalendar

December
1 Wed., 2:00 P.M., Beth Simcha Yiddish Kreiz, Amsterdam, The Netherlands 31 20-6613556
1 Every Wed., 10:00 A.M., B’nai Zion Yiddish club, El Paso, TX 915-581-9140
1 Every Wed., Noon, Yiddishkeit Rap Group, North Hollywood, CA, 818-984-0276
1 Every Wed., 8:00 P.M., Maxwell Street Klezmer, Chicago, IL 312-525-3091
2 First Thurs., 12:45 P.M., Brandeis Yiddish Group, Southfield, MI Call 810-350-9789
2 Every Thurs., 10:30 A.M., Temple Ami Shalom Yiddish Club, W Covina, CA 626-338-2589
2 Every Thurs., 1:15 P.M., Jewish Folk Chorus of FAU, Boca Raton, FL Call 561-369-0057
2 Every Thurs., 10:30 A.M., Chevra Chai Yid.Club, Walnut Creek, CA, Call 510-938-7800
3 Fri., 9:00 P.M., Yiddishe Cup Klezmer Band Concert Akron, OH., 330-762-8555
3 Fri., (alt) 10:00 A.M., Menke Katz Leyenkrayz, West Palm Beach FL 407-684-8686
3 Every Fri., 11:00 A.M., Sholem Aleichem Seniors, Yiddish with Paula Kirman, Vancouver, Canada Call 604-325-1812
5 Sun., (1st) 7:30 P.M., Chanukah Chappening, Yiddish Vinkl, Cleveland, OH 216-381-4515
5 Sun., 1:30 P.M., Kosher Red Hots, Hanukkah Party, Seattle, WA 206-523-6129
6 Every Mon., 10:45 A.M., A Social Yiddish Group, Saratoga, CA 408-358-5907
6 Every Mon., 9:30 A.M., Retired Executives & Professionals Yiddish Club, Oceanside, NY 516-766-4341
6 Mon. (every) 6:30 P.M., San Diego Reders un Fresers, San Diego, CA Call 619-298-9004
6 Mon. (every) 1:00 P.M., Mamaloshn Mayvonim Buffalo, NY (Visitors welcome) 716-834-7075
7 Tues. (Every), Noon, Lomir Reydn Yiddish, Los Angeles, CA 213-939-2193
12 Sun. (2nd), 10:00 A.M., JCC Yiddish Vinkl, Minneapolis, MN 612-377-5456
12 Sun., Metropolitan Klezmer Band at Brooklyn Children’s Museum Crown Heights, Brooklyn, NY 718-735-4437
16 Thurs., 8:00 P.M., Yiddishe Cup Klezmer Band, Concert Boca Raton, FL 561-852-3254
19 Sun., 2:00 P.M., Yaffa Eliach, Friends of Yiddish, New York City, 212-666-6244
19 Sun., 2:00 P.M., Workmen’s Circle Chorus Performance, Philadelphia, PA 215-742-0346
20 Mon., 1:15 P.M., Workmen’s Circle Chorus Performance, Philadelphia, PA 215-742-0346
23 Thurs., 9:00 P.M., Yale Strom and Hot Pstromi, New York City, 212-601-1000
26 Sat., 8:30 P.M., Metropolitan Klezmer Band, NYC 212-598-0400 or www.henrystreetarts.org

Fuks Yiddish Library in the Netherlands
Uzi Hagai <uzi.hagai@picamail.pica.nl>

I'd like to draw your attention to the existence of the Fuks Library in the Provincial Library of Friesland in the city of Leeuwarden (Northern part of the Netherlands). The Fuks Library contains many books on Yiddish language, history and literature.

Here are some more details about the Fuks Library and its founder, Dr. Leo (Lajb) Fuks was born in 1908 in Kalisz (Poland). From 1949 to 1973 he was conservator of the Bibliotheca Rosenthaliana in Amsterdam. He published various old Yiddish texts. From 1964 to 1971 he taught Modern Hebrew and Yiddish at the University of Amsterdam. In 1969 Dr. Fuks founded the Jewish Scientific Magazine Studia Rosenthaliana. Dr. Fuks died in 1990 in Harfsen (Netherlands).

Before he died he unselfishly donated his own library to the Provincial Library of Friesland because of the existence of the Franeker Library there. The Franeker Library contains many Hebrew books of Protestant theologists. By doing so he also wanted to show his gratitude to the Frisian population for helping the Jews during World War II.

The Fuks Library has more than 4000 titles (from 1485 to 1997) about the Hebrew and Yiddish language and literature: Jewish Religion, History and Philosophy. Besides, there are manuscripts (mostly in Hebrew and from the 18th century) and Yiddish magazines like Di Goldene Kayt, Yedies fun Yivo, Di Yidishe Gas, Afn Shvel, Yidishe Kultur YKUF, Bleter far Geshikhre, Sovyetish Heymland Parizer Tsaytshrift, and more. The Fuks Library has an online catalogue, but the books may not leave the Library.

Few details about myself: I studied Semitic Languages and Culture at the University of Amsterdam. Since 1993, I have worked part time as the conservator of the Fuks Library, and teach both Hebrew and Jewish Culture at different institutes in The Netherlands.

Hope to see you at the Fuks Library!
Birobidjan is Looking for Friends of Yiddish
Elena Belyaeva  makedon@on-line.jar.ru

Shalom Aleikhem, layere libhober fun yidish.
Tsufelik hob ihk gefunen an adres fun PEN-PAL Club.
Ikh arbet in dem Birobidjano Pedagogishn Institut, ikh lern yidish af dem fakultet fun oyslendishe spharkhn fir yor.

Es lernen zikh ba undz arum 30 studentn, vos lernen yidish un eynglish. Tsum badoyrn, hobn zey nit keyn miglekhkayt redn a sakh yidish. Zey meynen az zey lernen a toyte shprrakh.

Ikh vil aykh betn tzu shikn undz an informazue vegn ayer klub, vu lernt men nor yidish, efsher vet zayn yunge menzshn vos viln epes undz shraybn. Mit derekh-eretz,

Rosetta Stone Yiddish CD-ROM
Jack Marmorstein <jmarmors@trstone.com>

Leybl Botwinik suggested I contact you. I am Jack Marmorstein, of Fairfield Language Technologies, makers of the Rosetta Stone foreign-language educational software. I am happy to announce that we are beginning to develop a CD-ROM for learning Yiddish.

Currently I am looking for people willing to help me out. We need people to translate text into Yiddish. They need to come to our studio to record them reading the Yiddish text. Others are needed for miscellaneous editing/proofing work.

I am very excited about this project, and it means a lot to me to be able to make a contribution to Yiddish education. Unfortunately, I'm working under certain constraints. Fairfield Language Technologies is willing to pay all the in-house costs of developing a language (thousands of dollars), but will allocate no money to payroll for out-of-house personnel. Volunteers are needed. We offer them the finished Yiddish CD-ROM for themselves and/or their institution, and any of our 22 other language CD-ROMs (the list price is $400).

Please contact me if you are interested in helping out in any way. If we can gather five or ten people willing to work just a couple hours a week, we would make good progress, and it wouldn't be too taxing for anyone.
Fairfield Language Technologies
165 South Main St.,
Harrisonburg, VA 22801

Our Reader—The Film Producer

Voices of the Shoah, is the audio journey of Jewish life before, during, and after WWII. It will be released in a four CD set by March, 2000, and is narrated by Elliott Gould. Included is a 100-page book with photos, glossary, history timeline, and maps.

We now have a non-linear digital video editing system, and offer full video production and marketing services, from writing the first draft and planning the shoot to making the final cut -- for commercials, print, promo videos, documentaries, and any kind of video production.

Carpati, our feature film about a Jewish ice cream man of the Carpathian Mountains, has been released to home video and video rental stores. Carpati was named "Top 10 film of the year" by the San Diego Union Tribune. The CD soundtrack (Gypsy & Klez) can be purchased at:
Notowitz Productions (David Notowitz)
P.O. Box 67704
Los Angeles, CA 90067
310-854-6686
http://www.notowitz.com

Folksbiene: Highly Recommended
Yelena Shmulenson  folksbiene@ mindspring.com

I work with the Folksbiene Yiddish theatre in New York. Folksbiene is the oldest Yiddish-speaking theatre in existence today. Our production this year is a play by Ossip Dymov's "A Klezmer's Tale: Yoshke Muzikant" and runs in Yiddish with simultaneous English and Russian translation. It is a colorful trip to the town time forgot—filled with characters you'll never forget. Mina Bern, the Obie Award winner leads the cast.
Performance dates are Nov. 10-Jan. 16, 2000 in the Theatre Four: 424 West 55th Street (btw. 9th and 10th Avenues). Tickets are $30 and $35, discounts are available for groups. For individual tix call Telecharge 212-239-6200 (or 800-432-7250 for out-of-state calls), and for group rates please call 212-889-6800, ext.208.

We offer "Kids and Yiddish" series this year. It's a Chanukah present for a whole family with skits, songs, costumes, puppets, and klezmer music. Performances are Sun. mornings @11am-Dec. 5-25, 1999. Tickets are $12 and $10 for 15 or more. Call 212-213-2120. I think this information will be interesting for readers of Der Bay.

The Jewish Folk Chorus of San Francisco
By Joe Lewbin

Petaluma chicken farmers, north of of the Golden Gate Bridge, and idealistic socialists who emigrated from Eastern Europe — these were the organizers of the Jewish Folk Chorus of S.F. 74 years ago. Dedicated to the values of Yiddishkeit and a vision of enduring Yiddish folk music for future generations. The Folk Chorus continues to work and will thrive into a new century.

Singing in Yiddish, Ladino, Russian, Hebrew and occasionally in English, the Chorus appears annually at the San Francisco Jewish Home, the San Francisco Holocaust Memorial, in concert at Temple Beth Sholom, and for other groups in the Bay Area who crave a program of heymish Yiddish music.

The Founders of the Chorus have passed on, but others take their place as the years move along. Alan Gorelick sings now where his parents once sang. Sofia, Mark and Alla, Russian emigrés, lend their considerable talents as soloists and accompanist. Elana, an Israeli, gives the beauty of her Ladino songs, while Miriam Weber works to create lovely program booklets so that audiences could sing along in the mameloshen.

Conductor John Lehrack's Yiddish improves each week, and indefatigable Chorus President Renee Enteen holds it all together expertly.

Call her at: (510) 533-3903 or e-mail: yidshlid@earthlink.net for details and more information.
Better yet — join the Chorus on Tuesday evenings in San Francisco at Congregation Beth Sholom.
News from A Contact in Maine
Julie Goell <jGOELL@aol.com>

For all you Mainers and Maine-o-philus, a Yiddish Vinkl has finally begun in Portland! It's Dec. 2 and 9, continuing through summer at 7:00 P.M., Temple Beth El. Call the JCC for updates: (207) 772-1959.

The Casco Bay Tummlers, Maine's longest playing Klezmer Band, has an exciting season coming up. In December they back up Henry Sapoznik during his Portland residency and concerts at The Center for Cultural Exchange. They give a concert at the Jewish Cultural Festival in Chemnitz, Germany, March 20. They'll play the residency and be pit band for Avi Hoffman in his show that ran on Broadway, "Too Jewish" at the CCE.

The Tummlers forge eastward, playing concerts in Lithuania in May under the umbrella of Project Troubador and the CCE. The Casco Bay Tummlers can be reached at 207 766-2945 or their web site: www.edly.com.

A Klezmer's Tale

Folksbiene Yiddish Theatre presents a Klezmer's Tale: Yoshke Muzikant—Nov., 10 - Jan 16

Ossip Dimov's (1878-1958) A Klezmer's Tale: Yoshke Muzikant is a musical comedy folk tale to be presented by the Folksbiene Yiddish Theatre at Theatre Four (424 West 55th Street). This classic work is directed by Tony-nominated Eleanor Reissa, with music direction by Zalmen Mlotek, and features a live Klezmer band.

A Klezmer's Tale is a story of dreamer, musician and poet Yoshke Muzikant (title character) who sacrifices in the name of love. In the tradition of Yiddish theater, it is heart-breaking and heart-warming. It stars Mina Bern, 1999 Obie award winner. This is Eleanor Reissa's and Zalmen Mlotek's second season as co-artistic directors of the Folksbiene Yiddish Theatre. She has worked in the professional theater for 20 years. On Broadway, she received a Tony nomination for Best Direction of a Musical for Those Were the Days.

Zalmen Mlotek is a leading figure in the Jewish theater and concert worlds. Raised in a Yiddish-speaking family renowned for their Jewish songbook collections, he has been innovative in bringing contemporary musical theater pieces of the Jewish-American experience to Broadway and to communities nationwide.

Mr. Mlotek served as co-creator, music director, and conductor of Those Were The Days, which received two Tony nominations and a Drama Desk award, and The Golden Land, an Off-Broadway hit which toured nationally and was brought to Italy under the sponsorship of Leonard Bernstein. He was also music director for Isaac Bashevis Singer's Schlemiel the First. His Yiddish choral work can be heard on Mandy Patinkin's new Yiddish language CD, Mameloshen, on Nonesuch Records and recently on Broadway. He is currently on the faculty of Yeshiva University Belz School of Music and will be returning to St. Petersburg this summer to give concerts and classes in Yiddish music.

For tickets call Tele-charge at 212-239-6200. For Contact: Ellen Zeisler @ 212-807-6480
INTERNET:ZEISLERPR@aol.com

Yugntruf aktivitetn/activities Nov-Dec 1999
Yugntruf <yugntruf@yugntruf.org>

Zayt moykh, vos ir bakumt di meldung af english--ober beser ir zolt farshraybn di dates, un leyenen dem yidishn briv, ven er vet onkumen. Bam sof fun der meldung vet ir gefinen informatsyen vegn dem hayorikn aroysfor in Folksbione-yidishn teater. Koyft gleykh ayere biletin! Nokh primot vegen di aktivitetn shraybt mir, BL67@columbia.edu.

Grab a bite and a shmuess! The Yiddish shmuesskrayz met twice in Nov., Thurs., Nov. 11, 8:00 P.M., Starbucks, 110th Street and Broadway, and Sun., Nov. 21, 1:00 P.M., Pizza Roma, Park Avenue and 31st Street.

Yugntruf's Yiddish Writers' Circle will meet Mon., Nov. 29, and Mon., Dec. 27, 6:00 P.M. in our office (200 West 72 St. #40). Come and read your poem or short story, or just listen. call the Yugntruf office: 212-787-6675.

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The Spirit of Yiddish Radio
By Daniel Belasco DBelasco@jewishculture.org

Like a dream slightly remembered, Yiddish radio exists at the periphery of Jewish American consciousness. The voice of the mighty Israel Lutsky, heard by millions from 1938 to 1964 on his show "Der Yiddishhe Filosof," now only remains preserved on 20 hours of tapes. As obvious as the air that carried it, Yiddish radio thrived from the late 1920s to the mid 1950s, but it was perhaps its prevalence, ironically, that led Irving Howe to never even mention it in "World of Our Fathers."

Yiddish radio was a ubiquitous part of immigrant Jewish life in America, but as with Yiddish literature, theater, and film, it has departed from the daily life of American Jewry. At one time broadcast coast to coast on over 100 stations, it now is reduced to weekly hour-long segments appearing on stations in only a few markets across the country.

There is a revived interest in the history of Yiddish radio, however. And while a few intrepid folklorists and documentarians are currently working to reconstruct the lost narrative of Yiddish radio, its spirit also lives on in a handful of recent programs that, though not always in Yiddish, continue to "speak our language."

The history of onetime preeminent Yiddish radio station, NYC's WEVD, mirrors the transformations that have occurred in the American Jewish community at large. Founded by Baruch Charneyvladeck and Abraham Cahan out of a fund created as a memorial to the great Socialist leader Eugene V. Debs, WEVD went on the air in 1927 as a commercial-free, listener-supported worker's station dedicated to spreading his Socialist message. By 1932, the station was on the brink of bankruptcy, but Charneyvladeck convinced Cahan to bail out the station. To remain solvent WEVD took advertising, and thus ushered in the great era of Yiddish radio in America.

Yiddish radio was unique, according to Henry Sapoznik, because it was the "synthesis of everything that was going on in the Jewish community; it solidified those things in a way that's never happened before." From chopped liver commercials to news programs to long-running favorites like "Der Yiddishhe Filosof," Yiddish radio became as diverse as the community it served. Like Yiddish theater, people looked to it for issues and stories out of their lives. Jews wanted vibrant, visceral themes that they could relate to, not escapist fantasies like "The Lone Ranger" or "Flash Gordon."

"There was no precedent for how [Yiddish radio] took a contemporary 20th century medium and crafted onto it what had been part of the Jewish community for generations," Sapoznik told CultureCurrents.

A producer of the National Foundation for Jewish Culture's award-winning radio program "One People, Many Voices," Sapoznik probably has the largest collection of recordings of American Yiddish radio. A total of 1000 hours, the cache might seem like a lot until you realize that number only represents about a week of programming. Now, as Executive Director of Living Traditions, an activist Yiddish folk arts organization that helps reeducate the Jewish community about Yiddish culture, Sapoznik has teamed up with NPR producer David Isay's Sound Portraits to create the Yiddish Radio Project. This ambitious effort will catalog and preserve the recordings that remain in existence, as well as produce "On The Air: Yiddish Radio 1925-1955," four half-hour specials scheduled for broadcast on National Public Radio during Passover, 2001.

After migrating across frequencies, WEVD has now settled into its home at 1050AM with general interest programming, but has not ignored its roots as "the station that speaks your language." Moishe Rosenfeld hosts "The News inYiddish" daily at 2:45pm, and on Fridays, Rav Pinchas Singer provides a Yiddish "Commentary." Boris Sandler brought out a revamped edition of "Di Forverts Sho" last May, on Sundays at 10:00am.

In New York, perhaps the last link to the spirit of the old days of Jewish Socialism is "Beyond the Pale," the progressive Jewish radio hour sponsored by Jews for Racial and Economic Justice (JFREJ) and broadcast Sundays at 11:00am on WBAI 99.5FM. The eclectic show explores topics from the adoption of non-white children to baking for Rosh Hashanah. Noting the popularity of Jewish music shows, Matthew Stettner, Executive Director of JFREJ, calls the program "the voice of progressive Jewish politics and culture."

The National Yiddish Book Center and KCRW 89.9FM Santa Monica produced "Jewish Short Stories From Eastern Europe and Beyond," which portrays the literature of the culture that gave birth to Yiddish radio. Featuring stories of modern Jewish writers like Isaac Babel, Grace Paley and I.L. Peretz read by popular Jewish actors like Lauren Bacall, Claire Bloom and Jeff Goldblum, the series was produced in two parts, the second of which earned its producer Johanna Cooper a Gabriel Award.

After acculturation, Yiddish or Jewish themed radio programs are still broadcast in America and around the world. "The Yiddish Voice" (WUNR 1600AM in Brookline, MA, Wednesdays 7:30-8:30pm), "Sunday Simcha" (WMNF 88.5FM in Tampa, FL, Sundays 12:00-2:00pm), and "The Yiddish Radio Hour" (980 AM Winnipeg, Canada, Sundays 1:30-2:30pm) are a few examples. Yiddish radio no longer is a vehicle for bringing the world into the Jewish home, but it's still important to a Jewish community needing to remember its roots and understand its identity.

LINKS
YIDDISH RADIO PROJECT: http://www.soundports.org/yiddish.html
LIVING TRADITIONS: http://www.livingtraditions.org
JEWISH SHORT STORIES: http://www.kcrw.org/jewish
BEYOND THE PALE: http://www.jfrej.org
KLEZMER SHACK: www.klezmershack.com/contacts/klezradio.html
<nfjcline@shamash.org>

CultureCurrents
The online newsletter of the National Foundation for Jewish Culture
http://www.jewishculture.org
nfjcline@shamash.org -----Hosted by Shamash: The Jewish Internet Consortium http://shamash.org
Our Amsterdam Contact
By Jack Wiegman

Since May I've been back in Amsterdam, but will go to Tel Aviv, Nov. 1, to continue my study of Hebrew. I'm sending information on the Dutch Yiddish scene.

On October 24 a new project will have been started up in five of the largest Dutch cities to bring Jewish culture closer to the Jewish community. The project is called "The Jewish Caravan", an imaginary journey through Jewish history and culture. The material will be in three cultural kits:
- Jewish literature
- Jewish music
- Jewish cuisine

The organization Joods Maatschappelijk Werk (JMW = Jewish Social Work) hopes that the kits will get people started on exploring Jewish culture in all its variety.

Vredenburg, the central concert hall in the Dutch City of Utrecht, started a series of concerts of Jewish music. The Israeli singer, Noa, and her ensemble performed Oct. 5th. Kroke will perform Nov. 30th. On Nov. 28th and Dec. 19th the Klezmer group Di Gojim will play Brandwein Brider, the story of 2 brothers from the Russian city of Odessa. They are forced into membership of a criminal gang, but manage to escape from the clutches of gang boss Benja Krik and go to New York and start a career as Klezmer musicians.

Giora Feidman, a top clarinetist, will perform in the Anton Philips Concert Hall in The Hague on Nov. 1st and in the Meer en Vaart Concert Hall in Amsterdam, Nov. 3rd.

On Nov. 13-14 there will be a Klezmer course. Its theme is: The Jewish Wedding. A number of ceremonies are part of the wedding: mitsve dance, broyges dance, khupe dance, khotz kale mazl-tov. In the course a number of musical aspects of Klezmer music will be dealt with—scales, rhythm and style.

The Seventh International Jewish Music Festival will take place between November 25-28 in the following cities: Amsterdam, The Hague, Enschede, Zwolle, Groningen, The Netherlands, Antwerp (Belgium), and Munich (Germany). The theme of the festival is renewal. These are the performing groups:
- David Krakauer's Klezmer Madness
- Davka • Great Small Works
- Fortuna • Nigunim • José Wolf

Our New Barcelona Contact for TYN
Octavian Mocanu tavi@microelec.b.uab.es

Thank you for your message. I apologize for the lateness with which I answer, but I was out of Barcelona.

However, I managed to "surf" through Der Bay and found lots of interesting and promising pages, reaching the conclusion that it is an excellent job you are keeping up in the service of the Yiddish culture, in general.

Though I come from a non-Yiddish area—and none of my ascendants spoke it — and here I name Banat/Bánság, the Western part of the actual Rumania). The way I got a interested is full of unusual events. It began with the three-year course of Hebrew I attended at the Rumanian-Israeli Friendship Association, in my natal town.

It was by chance that during a journey through Switzerland I got lost in the former Jewish Quarter and encountered (or better said, ran into) a small, familial bookstore with, of course, specific literature. It was after a very entertaining dialogue with its owner that I decided (after discovering it on a shelf) to buy the new printed Yiddish-German dictionary.

Since then, it has become an incessant occupation to disentangle the fascinating Yiddish world (it should be underpinned that in our region it was chiefly the Hungarian and German that replaced its use). Another chapter would be the discovery of an issue of the Pakntreger, which if I am not wrong is edited in Canada. This summer, during a short scientific sojourn I kept in the area of NY and Pittsburgh, I was told about the Mendele newsgroup, and I could not resist entering it. Summing up, I am very glad to become now a member of the International Yiddish Network.

Mit chawerschaft,

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Wonderful Khanike Program
By Hilda Rubin


Featured will be Pesakh Fiszman, a stimulating speaker and a foremost Yiddish teachers. Sharing billing with him will be the senior high school class of the Charles E. Smith Jewish Day School—the only secular Yiddish one in the United States. They will perform, in Yiddish and English, adaptations of Chelm skits by Hilda Rubin and Frieda Enoch. Among the skits will be "Di beheyme un foygl'" and "Di shif geyt unter."

Eytses fun baltimor

A hartzikn yasher koyekh kumt aykh farn vebzaytl bakhlal un ayere verter reshimes befrat. Ikh hof az ir hot b'deye arayntzushtn yidshike oysyes vi bal es vet zayn tekhnologish meglek. Es volt eykh geven gut, vi gevuntsh in afle, eykh arayntzuegen di, der, un dos far di zakherverter (nouns). Eby nif, muz men oder gedenken vos iz dos, oder leynfn tzu verterbukh. Lozt visn vi bal brt ve arayntshtn di no'kh-nit-aroysegegen reshimes. Vider amol, yasher koyekh, zayt azey gut un shhtelt mayn nomen tvishn di iberzetser: Sylvia Schildt 3702 Durley Ln., Baltimore MD 21202, 410-298-6575 creativa@charm.net
pps — nokh a kategoriye vil ikh aykh forstn — Redner/Varshhtat onfirer (Speakers/Workshop Leaders)
On March of 1999 we spread out the news about a prize of $1,500 from the Abraham Golomb Fund, created by his former students in Mexico, for whoever produces a worthwhile piece about Abraham Golomb, a written work or dissertation about a topic or theme from Abraham Golomb’s creations or about his beliefs of “integrale yidishkayt”.

To date, the prize has not been designated; therefore, we have decided to notify the public that the committee for the fund will give out a last chance to present the works done or projected to deliver. If the prize continues desert, we will have to take other measures and perhaps decide to which organization, school or institution, all the fund has to be designated. (We truly would like to hear offers or pleas from them, before the year 2000 approaches).

We do hope to get responses as soon as possible. Please write immediately to our official representative: Shoshana Cimet.