The Way It Was.

This expanded 10th Anniversary issue has been built on the 100 issues published in the 1st decade of Der Bay. There has not been a late or missed issue. Included have been articles from feature writers. These read like The Who's Who of the Yiddish world. Some have moved on.

What hasn’t changed has been the name of Der Bay—an acronym for Bay Area Yiddish. Likewise the original suggested contribution has remained chai and will continue. Fortunately some of our wonderful readers have helped by adding to their support.

Below is the first editorial written January 1, 1991.

Der Gast

As a guest in your home, I shall receive a warm welcome—as is traditional a Yiddish home. Each month I shall bring news of who are the interested people, and what, where, and when are their activities.

Let me now introduce myself. I am Der Bay (The Bay Area Yiddishist) I’ve been wandering around your beautiful Bay Area for a long time and enjoying the sights, but it’s time now to get to work.

Actually, I’ll be a good guest. I won’t eat at your dinner table. I won’t need an entire bedroom, for I don’t sleep. Most important I won’t use much water. I know you have a water shortage.

On the other hand don’t think you can ignore me, for I will take a little of your time each month. Please tell me what you and your group are doing and I’ll tell it to Fishl so he can have me spread the word.

Maybe you should keep me because this is the #1 issue, and It Is a very limited One. Since I’m very young, I’m not very big and don’t know very much, but I hope you’ll help me. You can make all the copies You want. The blue signature on the bottom shows the original.

Maybe you could even write a little story or a poem for me. If there’s enough room, it’ll be put in a corner. So why don’t you put me down and send Fishl a sharp copy in "eynglish" or transliteration. He’ll even take a hand-written copy if it reproduces well.

Editor: Philip 'Fishl' Kutner,
1128 Tanglewood Way, San Mateo, CA 94403
Web site: http://www.derbay.org
E-mail FISHL@derbay.org Ph: (650) 349-6946
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?

Ten Years of Change

Most of the many changes in Der Bay evolved by suggestions as well as serendipity. As Der Bay grew from a local sheet to an international clearinghouse, it added many valuable features and services. Likewise your editor has reached out to other individuals and organizations to expand his knowledge and learn from long-established ones.

Along the way he joined the Arbeter Ring because it is the only major fraternal group to foster Yiddish. This led to the formation of a Yiddish club cosponsored by the Peninsula JCC and the start of three ongoing Yiddish classes. Lehrhaus Judaica recently added an eight-week introductory Yiddish survey course.

Realizing that co-operation is the basis of success, the four major Yiddish club newsletters joined in efforts to establish a meeting for Yiddish clubs, and the first one was held at the University of Maryland. This was the forerunner of what became the highly successful International Association of Yiddish Clubs.

Meanwhile the newsletter expanded with the cooperation and assistance of the wonderful director and assistant director of the Peninsula JCC. It grew from a two-page sheet to its current eight pages. Feature writers added much to the growth of Der Bay. These included Ed Goldman of Bayonne, NJ who wrote 15 transcribed (transliterated) bible scenes that still are very popular.

Gella and Shikl Fishman are the strongest critics and most admired mentors. Gella’s insistence on strict adherence to the YIVO standard orthography is now a way of life. Their articles have enriched the newsletter. Zeilig Bach z”l, who became a dear friend, brought much expertise and wisdom in his many articles. Another feature writer of some of the best articles was Louis Fridhandler, on the life and writings of Sholom Aleichem.

Kay Goodman added her travel articles to the long list of wonderful writers. Mendy Fliegler’s homespun poetry has been popular as has been Troim Handler.

Writers of articles and regulars to the letters to the editor column are too many to enumerate. A small list includes Prof Eli Katz, Dr. Mordechai Schaechter, Itche Goldberg, Hilda Rubin, Chava Lapin, Fannie Yokor, Reyzl Kalifowitz Waletsky, and Dorothy Wasserman.

Contacts for The Yiddish Network are truly great friends. Their articles have enriched the newsletter. Zeilig Bach z”l, who became a dear friend, brought much expertise and wisdom in his many articles. Another feature writer of some of the best articles was Louis Fridhandler, on the life and writings of Sholom Aleichem. Kay Goodman added her travel articles to the long list of wonderful writers. Mendy Fliegler’s homespun poetry has been popular as has been Troim Handler.

Writers of articles and regulars to the letters to the editor column are too many to enumerate. A small list includes Prof Eli Katz, Dr. Mordechai Schaechter, Itche Goldberg, Hilda Rubin, Chava Lapin, Fannie Yokor, Reyzl Kalifowitz Waletsky, and Dorothy Wasserman.

Contacts for The Yiddish Network are truly great friends. Their articles have enriched the newsletter. Zeilig Bach z”l, who became a dear friend, brought much expertise and wisdom in his many articles. Another feature writer of some of the best articles was Louis Fridhandler, on the life and writings of Sholom Aleichem. Kay Goodman added her travel articles to the long list of wonderful writers. Mendy Fliegler’s homespun poetry has been popular as has been Troim Handler.

Writers of articles and regulars to the letters to the editor column are too many to enumerate. A small list includes Prof Eli Katz, Dr. Mordechai Schaechter, Itche Goldberg, Hilda Rubin, Chava Lapin, Fannie Yokor, Reyzl Kalifowitz Waletsky, and Dorothy Wasserman.
Yiddish Online Course

The Dora Teitelboim Center for Yiddish Culture’s Institute for Yiddish Education and the Florida International University’s Distance Learning Program announce the start of pre-registration for the courses, Introduction to Yiddish Language & Culture I & II as part of the Institute’s Yiddish online program.

These 2 college-level courses will be taught LIVE at FIU’s North Campus by Professor Mindelle Wajsman and can be picked up simultaneously or archivally on the web. Students who register for the simultaneous online course will be able to participate in classroom discussions through their computer’s microphone.

Course Days/Hours/Location

Introduction to Yiddish Language & Culture I – 3 credits

Classes for the Spring Semester begin on Monday, January 8, 2001 and will be held on Mondays and Wednesdays at 5:00 p.m. EST either live or on-line.

Registered students unable to access the course real-time (at the time it is being taught live) may pick it up at any time after live class hours via Real-audio.

Introduction to Yiddish Language & Culture II – 3 credits

Offered in the Fall, 2001 semester.

Prerequisite: Introduction to Yiddish Language & Culture I

Tuition: TBA shortly. To allow as many students as possible to participate in the program, the Center for Yiddish Culture will subsidize the program, thereby keeping tuition reasonable and affordable, even for out-of-state or out-of-country students.

To Pre-register: Interested students are asked to fill out the following Pre-registration form (without payment) and e-mail or fax it to the Center for Yiddish Culture. Registration information along with tuition and book costs will then follow.

The courses are offered by The Dora Teitelboim Center for Yiddish Culture and the FIU’s Department of Modern Languages and Distance Learning. They are made possible by the support of Florida International University’s Department of Modern Languages & Distance Learning, the Miami-Dade County Department of Cultural Affairs, the Cultural Affairs Council, Mayor Alex Penelas, and the Miami-Dade Board of Commissioners.

Center for Yiddish Culture website: www.yiddishculture.org

Course Name: Introduction to Yiddish Language & Culture I – 3 Credits

Course Date/Time: MW 5:00 – 6:15 P.M. (Course begins January 8, 2001 at 5:00 P.M.)

Professor: Mindelle Wajsman

Course Book: Sheva Zucker’s “Yiddish” (Will be available on-line or at FIU campus

E-mail or fax to Liz Weintraub: liz@yiddishculture.org or (305) 774-7322. No payment is necessary at this time. For more info: call (305) 774-9244.

Our New Laramie, WY Contact
Sherri Means <wjmeans@juno.com>

Sorry it took me so long to respond to your e-mail. We have been digging out from a fairly major winter blizzard. We had 20+ inches of snow and wind to cause drifting.

The Laramie Jewish Community has about 34 members. That includes students, families and single members. We meet monthly for Shabbos services and Torah Study sessions. We also get together for some of the Holidays. We have a Community Seder during Pesach, a Hannukah party and a Purim filled with games and a melodrama type reading of the Megillah. We bring a student rabbi in for High Holidays and we also celebrate Succos together.

Our community is looking for a Torah, if anyone out there knows of one that needs a home! I always read about communities that get them donated, but we don’t know how to let people know we need one. The University of Wyoming brings some of our members to us.

The University Theatre and Dance department will be presenting “Fiddler on the Roof” in February. We are all looking forward to that. The “Jews of Wyoming” book that Harry is sending you is wonderful. Enjoy it.

Sherri Means, 820 Rogers Canyon Rd, Laramie,WY 82072

From Portland, Oregon

Katharine Babad babad@teleport.com

I’ve been teaching a student for about 9 months and we’ve just finished Zucker’s beginner text. Now we’re starting to read Peretz stories from the wonderful Fun peretses oyter, and having a great time with Oyb nisht nokh hekker. We’re trying to decide on which second year text to use. I’m looking over Schechter’s Yidish tsvey, which my student received from her grandparents. I’d have to order any others to be able to look at them. Any preferences you’ve heard from experienced Yiddish teachers?

I just started with another student who’s learning Yiddish in preparation for doing research on the Yiddish labor press in turn-of-the-century Buenos Aires. She’s already fluent in Spanish and has a Watson fellowship to do this research. Being a long-time lefty, I’m thrilled to pieces. We’ll be learning some of the basics of the labor vocabulary from labor songs. We can also look at lebens fragn (a socialist journal from Israel). Got any other suggestions for relevant and obtainable (!) reading material?

Forverts on the Internet

Fun Velvl Goldman velvele@aol.com

A member of our Yiddish Tish has just told me how to reach the Forverts (in mame-loshn) on the Internet. I’ve just done it, and it works magnificently:
http://yiddish.forward.com/

The site also tells us how to hear the last four programs of the Forward Hour. I have not tried this one yet:
http://www.1050wevd.com

Then, look for, Stored Programs
Editor’s note) You can also reach the Forverts from Der Bay’s web site. Click on Yiddish links.
Folksbiene Yiddish Theatre Opens 85th Season
Zalmen Mlotek <zmlotek@compuserve.com>

An Amerikaner Mishpokhe opens The Folksbiene Yiddish Theatre 85th season. Under the artistic direction of Eleanor Reissa and Zalmen Mlotek it will be at Theatre Four. An Amerikaner Mishpokhe by Miriam Kressyn has performances through January 21st. Set to the sounds of ragtime and old Yiddish favorites, it traces a turn-of-the-century Lower East Side immigrant family struggling to assimilate into American life while holding onto their Jewish identity. From labor uprisings to World War I and the Great Depression, it is a journey of joy and so now, and finally a celebration in the American Jewish experience. It is performed entirely in Yiddish. Headsets available for English & Russian translations.

Sound design is by Henry Sapoznik. Featured in the cast are Deana Barone, Spencer Chandler, I.W. Firestone, Shira Flam, Murray Nesbitt, Sheila Rubell, Raquel Polite, Yelena Shmulenson, Steve Sterner, Cary Woodworth, and Obie Award winner Mina Bern.

An Amerikaner Mishpokhe is based on the 1940 play, Morning Star, by Sylvia Regan. She based her play’s American family, the Feldermans, on that of her own. As a child she heard of the Triangle Shirtwaist Factory Fire. Had the fire not broken out on a Saturday, a day her zeyde insisted that his family observe the Sabbath, her mother and aunts would have died in the tragic fire. Morning Star opened on Broadway in 1940 with a cast including Molly Picon. It has been seen across the country, and in Scotland, England, Israel, Argentina and Australia.

Founded in 1915 as the official theatre group of The Workmen’s Circle, The Folksbiene (People’s Stage) Yiddish Theatre is the country’s oldest Yiddish theatre company. The Folksbiene links contemporary audiences with the rich Yiddish theatre tradition of the past.

An Amerikaner Mishpokhe, W. & Th. 2 pm & 8 pm, Sat. at 8 pm & Sun at 2 pm and 5 pm at Theatre Four (424 West 55th St). Group 212-889-6800 ext.208. Folksbiene Yiddish Theatre 212-213-2120, website: www.folksbiene.org

The Folksbiene Yiddish Theatre Also Presents Kids and Yiddish 2000

Kids & Yiddish 2000 is a humorous holiday event for children of all ages. It’s a musical revue and interactive family experience of Yiddish culture from traditional fables to pop icons. Teeming with exuberance and learning games, it is 90% English and 10% Yiddish. Conceived and written by Zalmen Mlotek, Joanne Borts and Michael Fox, it features Yiddish puppeteer Jenny Romaine, Michael Fox the Yiddish troubadour, Lisa Fishman and Margot Leverett. Rebecca Levy and Avram, Marissa and Elisha Mlotek are the “kids” of Kids & Yiddish 2000. Musical direction is by Zalmen Mlotek.

Kids & Yiddish 2000 plays at Theatre Four (424 West 55th Street) Sun. at 11:00 A.M. Dec 3-Jan 21st, with a performance on Thurs Dec 28th at 11:00 A.M, and on Jan 15th at 1:00 P.M. Call Telecharge at 212-239-6200. Study guides and educational outreach materials are available to schools. It plays in repertory with The Folksbiene’s production of An Amerikaner Mishpokhe. Call 212-213-2120 or visit the web site at www.folksbiene.org.
No Editorial—Too Much News

"Yiddish in Alsace"
fun Refoel Goldwaser  rafael.goldwaser@worldonline.fr

The Second Yiddish Summer University will be July 16 – 27, 2001 at the ORT School in Strasburg.

Yiddish language course in 3 levels:
1: Sonia Pinkusowitz (Martin Buber Institute - Brussels)
2: Miriam Trinh (Jerusalem University)
3: (not decided yet)

Workshops:
Yiddish Theatre with Rafael Goldwaser
Klezmer Song & Dance with Astrid Ruff
Yiddish Cuisine

Cultural Events:
Conferences and Video-conferences
Discovery of local rural Jewish heritage

Info: 0033 88 44 18 14  kruff@cybercable.fr
http://lufteater.free.fr

Yiddish at Monash University, Australia

There will be two sessions weekly of two hours each, and work in the language laboratory. It will be part of a program of Jewish studies at the Monash University’s Australian Centre for Jewish Civilization, in Melbourne. This includes also Hebrew language and literature, Ancient, Medieval and Modern Jewish History, Modern Israel, Australian Jewish History and Society. The Yiddish course is listed as a course in Yiddish language, culture and literature. I’ll introduce Australian Yiddish writing. The culture component will be strong. We need to have a class of twelve students. I’m optimistic.

Monash University is named after Sir John Monash, a WW I Jewish general, and a brilliant engineer. His father came to Australia in the 19th century. His grand-father, Monash, was a printer of bibles and Hebrew books in Krakoshy, a small town under German rule in the 19th century, now in Western Poland. Danielle Charak, isidan@compuserve.com

Yiddish Radio Program from Australia

Thank you for Der Bay Dec 2000 Newsletter, keeping Yiddish alive and on the map! Perhaps you may also be able to include references to Yiddish in Australia. In particular I mean Yiddish Radio program excerpts which can be heard via the Internet site: http://www.sbs.com.au/radio/radio_set.html and the "Kadimah" Jewish Cultural Centre and National Library web site that has links to other Jewish/ Yiddish websites in Australia and abroad at: http://home.primus.com.au/kadimah/

I have your fine site bookmarked and will add it to the links at the Kadimah. As for the radio site: scroll where it says "Radio News - Mp3" down to Yiddish and click it. You then should have the audio files listed. Below these are the audio buttons, however you need an mp3 or Real player to play them. It sounds complicated, but not so hard once you’ve done it successfully.

Alex Dafner, alex.dafner@sbs.com.au
Yiddish Prog, SBS Radio, Melbourne, Australia

Thoughts from Our New Orleans Contact

You feature big doings of big Yiddish groups, and you should. These articles are inspiring, but there must be room for a small struggling group that is going it all alone with no help from academia or the community. It persists because its members have come to love Yiddish.

The Yiddish group of New Orleans is the only one in the entire state of Louisiana (as far as I know). Yes, we’ve been around for almost 20 years—in bad times (when there were only 5) and in better times (10-15). Who makes up this group? We are men and women of that certain age—60 and up. What is their Yiddish background? They’ve heard Yiddish, but never spoke it, and come regularly every week to learn to speak Yiddish. They want the opportunity to sing, enjoy and appreciate folksongs and holiday songs, to be exposed to the writings (via cassettes in Yiddish) of our literary masters (Sholem Aleykhem, I. L. Peretz, etc.), and to learn about and use Yiddish proverbs and idioms. We are brazen enough (for the third time in three years) to put on performances, in Yiddish, of some of the dialogues we’ve learned and to sing a group of khanike songs.

The great renaissance of interest in Yiddish has not yet made its way into this neck of the woods. So, we do the best we can and may I say it, biz a hundert un tsvantsik.

Fannie Yokor, New Orleans, LA
fkyokor@yahoo.com 504-288-0325
An Interesting Letter from Chicago
From Mrs. Ritza Kosofsky, Chicago, IL

I am writing to let you know that I appreciate all you are doing to promote the Yiddish language. I am Chicago born and have taught Yiddish in the Jewish High Schools here. I give programs on Torah subjects in six buildings under the council for Jewish older regularly. Four of these buildings consist of Russian Jewish immigrants. I give my programs in Yiddish in those buildings.

The Agada tells us that G-d asked the Jewish people at Mt. Sinai—who would be the guarantors if the Jews would keep the Torah? They answered, “our sages.” It was not accepted. When they answered, “our children,” it was accepted.

I have the good mazl of helping first-graders as they chant and study “Chumash” in Hebrew and then translate into Yiddish—music to my ears. Really “tam Gan Eydn.” Here is a school of 400 kids learning in Yiddish from 1st to 8th-grade. These are children whose grandparents don’t know Yiddish. There are converts whose family doesn’t have a background of Yiddish—all this at cheder Lubavitch. If we teach it to our kids, then Yiddish has a future. If your readers want to hear Yiddish stories of the Lubavitcher Rebbe, told by Rabbi Yosef Weinberg, they can call 773-262-9770 push #1 for “lessons in Yiddish” then push #7 for the stories by Rabbi Weinberg. (With a speakerphone, it’s even better!) Keep up the good work—much success!

From Our Mexico City Contact
Frida Grapa de Cielak <arele@enter.net.mx>

Ikh bin nisht geven in der heym a lange tzayt, zikh kemat nisht farnumen mit der kompyuter. Kh’bin arumgefon un geven farnumen mit farshidene andre inyonim, ikh ken ober nisht fargen az 2001 iz der 10-ter yoibl fun ayer “Der Bay” un ikh vil onteylmen in di bagrisungen vos ikh bin zikher, az ir derhalt fun iber der yoibl fun ayer “Der Bay” un ikh vil onteylmen in di inyonim, ikh ken ober nisht fargesn az 2001 iz der 10-kemat nisht farnumen mit der kompyuter. Kh’bin Frida Grapa de Cielak <arele@enter.net.mx>

A Gutn Chanike
fun Octavian Mocanu
Barcelona, Espanya/12 de Diciembre de 2000

hamzoess der hanoess
A mabl fuler lichtess
Glanzt wegen der lewone
Un ruft noch hojchem schmuess,

Tilim fun a neschoime.
Nesst sich arojs neweuess
CHotsch klenerer nemoine.

A mabl fuler lightess
Nesst sich arojs misstome.

In eglech a kawone
Kowet schtarke haskome,
Ejn drejdel izt dermone!

Editor’s note: Our new contact for The Yiddish Network from Barcelona, Spain sent in this acrostic [a series of lines or verses in which the first, last or other particular letters form a word or phrase].

Friends of Yiddish - New York, Feb. Meeting by Seymour Graiver, Seymour.Graiver@worldnet.att.net

We are having an unusually good speaker for our meeting on Feb 4, 2001. I would very much like to get Der Bay to give it publicity. Our guest speaker will be Dr. Benny Kraut, Director of the Center for Jewish Studies at Queens College in New York. Dr. Kraut will speak on “The Problems of Judaism and Identity in Modern Times”.

The Queens College Jewish Studies Dept. has 1500 students taking classes. In addition there is a program of Jewish events put out to the community, all free, since Dr. Kraut has been involved at the college. There are lectures on topics of interest to Jews just about every other week, a Yiddish film series, and a series of special programs. On Sunday December 10, Dr Kraut invited the Jewish Peoples Philharmonic Chorus to appear at the college in a free program of Yiddish songs which was attended by over 400 people in the colleges Lefrak Music Hall.

The lecture by Dr. Kraut will be at the Marseilles, 230 W. 103rd Street, New York City at 2:00 P.M. Reservations are a must. To reserve call Shirley Weiner at 212-924-5890.

An Excellent Idea from Hy Meltz

On browsing your website yet again I came upon that great song title list you have there. But, I am making such a list which contains one more element, a CD upon which that song can be heard. That makes it possible for a class to hear the song sung, and to study the words from the books. There are two tapes of some few songs from the first two songbooks which I have, but I have found many others on CDs by Sidor Belarsky, Rosalie Gerut and others. Whenever I can find the three elements, the music on a tape or CD, the printed words in English letters and the name of the CD, I list it. Just a thought. Most useful for classes. Hy Meltz, Oviedo, FL Hi8067@aol.com
What Would You Do?
Your editor received this request online.

“I am a news columnist with the Arizona Daily Star newspaper. I am interested in writing about any local efforts to preserve the Yiddish language and culture. I had contacted a small Tucson group but its members declined. (They said they didn’t want the publicity.)

Do you know of any groups in Tucson? My interest is that of a journalist who is interested in exploring diverse cultures. Much of what I write about here centers on the Hispanic community. I wish to broaden my subjects.”

Ernesto Portillo Jr., Ariz. Daily Star, Metro Columnist

Here are some facts. Many requests come in for information, assistance or publicity. These can be very time-consuming. Many are cranks or attention seekers. On the other hand, we are looking to get free positive publicity. Is this a crank? He did send a phone number and an e-mail address. On the other hand, he said that one group did not want to have attention drawn to them. There are 2 Yiddish clubs listed in Tucson.

“shifke shiva shifkes”??

As a Yiddishist and an English-French-Hebrew translator, I wonder if I could get translations from or into Yiddish. A relative in France sent me a few Yiddish poems, hand-written by an unknown poet who was presumably murdered. Someone had discovered the poems in a concentration camp—could I translate them into French! The handwriting was difficult to read and time had blurred many words and phrases. I’m doing it as an homage to the lost Yiddish culture during the Shoah.

I translated one poem. In the second one there is an expression I never heard. It is shifke shiva shifkes, most likely an ironic appreciation of a sheyner yid, dressed up like a gvr. It says: “… a sheyner yid, shifke shiva shifkes, dos baykhl zayns….” Can your readers help?

Please add me to your translators’ list?

Itzhak Golan-Goldblum (nicknamed Jacques because of my French education) Kfar Hanassi 12305 M.P. Upper Galilee 1 ISRAEL tel.972-6-6914544 fax. 972-6-6914724 lexigal@kfar-hanassi.org.il

February is Jewish Music Month

Mitzvah Music presents Jewish music programs for Jewish Music Month—performances, lectures, and classes, by Mark Levy, singer and researcher. Topics and classes can be combined with performances, seminars, residencies, or festivals. Jewish music lecture or performance topics:

• The Classics: From Rossi to Bernstein
• Klezmer 101: Everything you always wanted to know...
• Jews ‘n’ Jazz: Who Got Rhythm, and How!?
• The Classics: From Rossi to Bernstein

Mark’s is a cantorial soloist in Calif. His 4th album, Bin Ikh Mir A Shnayderl: Yiddish Work Songs, commemorates the 100th birthday of Workmen’s Circle. Mitzvah Music, POB 559, Felton CA, 95018. Mitzvahmus@aol.com or call 888 505 8953

The Penina Zylberman Yiddish Cultural Trust
Michael Zylberman, mzylberman@lzr.com.au

This Trust offers grants for the study of Yiddish culture at academic institutions. Successful applicants will receive a grant towards their studies in any approved course at a recognized university or college of their choice.

Among the institutions currently offering appropriate courses (but not limited to) in Yiddish are: Oxford University in Britain; the Hebrew University and Bar Ilan University in Israel; and Columbia University.

We expect beneficiaries of the grants to work in an Australian educational establishment at the end of their studies. In this way, they will play a leading role in the transmission of Yiddish culture to upcoming generations, and its adaptation to changing times.

The grant provided is not expected to fully fund the course of study but provide top up funds. Applications can be sent to The Penina Zylberman Yiddish Cultural Trust at 267 Hawthorn Road Caulfield 3161 Australia.

As a postscript you may be interested to learn that commencing in 2001 Yiddish will be offered at Monash University in Melbourne. The Trust together with other Yiddish oriented institutions is providing funding for this.

Your readers may also be interested in our school prize scheme. At the start of 1997 the Trust embarked on an exciting scheme to encourage students in the use of Yiddish at Primary and Secondary school levels. The Penina Zylberman Yiddish Prizes are awarded annually for outstanding literary performances, or creative work in Yiddish by school students. All Australian schools where Yiddish is on the curriculum are eligible, including any schools choosing to take up Yiddish in the future.

When the prizes commenced only one school was eligible. Prizes are now given at Sholem Aleichem College, Leibler Yavneh College, Yeshivah College and Mount Scopus Memorial College.

Yiddish Club at San Francisco JCC
Icek Mozes, imozes@aol.com 415-239-4105

Es kunt ayykh a sheynem dank far makhn a shidekh! When the San Francisco JCC called me and said you gave my name as someone who might be able to “facilitate” a Yiddish Conversation Club for the Montefiore Senior Program, hob ikh getrakht: “… vey iz mir. az di JCC muz zikh farlozn (rely) af aza shvakh (weak) yidish redner vi ikh, iz take okh un brokh (a disaster)! s’iz a simen az mameloshn geyt shoyn a gang (going down the tubes)”!

But I agreed to give it a try, and we’ve now been meeting for several months.

About 15-25 folks come to the JCC (415-292-1262) from 12:30 to 1:45 P.M. on the 3rd Friday of each month—tsu makhn a shmues. We’re (e.g. doing conversation, watching Yiddish movies, read/translate stories, sing songs, etc.), ober af eyn zakh zenen ale maskim (agreed)—der tsil (objective) iz tsu hern a vort yidish! es vayst oyts (it appears) az s’iz do in San Fransiske a sakh amolike (old-time) yidish redners vos meynen (believe) az zey zenen bikhides (alone). yidish klingt zey bloyz (only) in kop, vayl zey redn nor tsu zikh aleyn. yetst, khotsh eyn mol a khoydesh, hobs zey di gelegnhayt tsu hern a bisl yidish klingen oykh in di oyern (ring also in the ears)!
Calling All Former Students of I.L.Peretz Folk Shul, Winnipeg, Canada
Oscar “Osher” Antel oantel@escape.ca

Several classes of the former I.L.Peretz Shul in Winnipeg have now held reunions in this year that celebrated 1000 years of Yiddish. These created an enthusiasm to explore and plan a larger reunion of all Students who attended the school in its eighty years of existence as a major Yiddish institution in Winnipeg and Canada. There are thousands of former students throughout Canada, the North American Continent, Israel and elsewhere who have benefited from the Yiddish education at this school. The idea has already picked up momentum and will create an opportunity to meet old friends and reflect on our days at this Yiddish School.

We are planning this major reunion to be held in Winnipeg, Canada, in the summer of 2003. If you are a former student and wish to attend or to receive further information, please forward:
- Name (if married please include maiden name)
- Address
- City Province (State)
- Telephone Number
- Fax No.
- Email Address

To: Maxine Zabenskie
423 Inkster Blvd.
Winnipeg, Manitoba, Canada R2W 0K6
Phone: 204-582 2003
E-Mail peretzschoolreunion@hotmail.com

Yiddish in the 21st Century: "Webward Ho!"
By Barabara Goldstein, IAYC Sec.

The IAYC has underwritten 10 scholarships for students who want to study Yiddish live and/or on-line. The IAYC donated $1500 to the Dora Teitelboim Institute for Yiddish Education which is presenting the first Yiddish course available both on-line and live in the world.

Introduction to Yiddish Language and Culture I and II will be taught live at Florida International University’s North Campus in North Miami Beach, FL under the auspices of the F.I.U.’s Dept. of Modern Languages and Distance Learning and will be available also on-line. The instructor is Professor Mindelle Wajsman, who has taught Yiddish for 20 years at Case Western Reserve Univ., the College of Jewish Studies, and at I.L. Peretz Schools.

Mr. Daniel Weintraub, Executive Director of the Dora Teitelboim Center for Yiddish Culture, states that eligibility for scholarships is based on several factors. They include financial need, what a student hopes to gain from participating in the Yiddish educational programs, and how a student plans to use what he/she learns to advance Yiddish culture generally.

Students of all ages are invited to apply for these scholarships. According to Mr. Weintraub, students currently are enrolling from around the USA, from Israel, and Norway. Students may register up to and BEYOND the start of class that begins January 8, 2001 if they wish to take the course on-line and on an archival basis.
Ph 305-774-9244, website www.yiddishculture.org
e-mail info@yiddishculture.org
Recommendations

Last month the editorial was omitted because of the unusually large volume of material received. This was to have been last month’s editorial.

One of the most asked questions is; “What can be done to foster Yiddish?” The recommendations fall into two categories—for most of us, and the highly involved ones.

General Public

You aren’t very actively involved, but interested.
• Regularly attend a Yiddish club/class. There are over 300 Yiddish groups that meet weekly or monthly. There are almost 500 individuals in the US alone who are teaching or have taught Yiddish.
• Belong/support at least two Yiddish organizations.
• Read at least two journals, bulletins, newspapers, or newsletters in Yiddish or related to Yiddish.
• Learn and use at least one new Yiddish word a week. It will increase your vocabulary by at least 50 words a year.
• Attend/view a major Yiddish conference, institute, convention, seminar, play, concert or film once a year.
• Interest another person in Yiddish. If everyone did it, the number would double in only a year.
• Purchase at least one Yiddish book, CD/cassette or film once a year— for your use.
• Purchase at least one Yiddish book, CD/cassette or film once a year— for a gift.

Highly Involved

You are a YIDDISH teacher, club/group leader, klezmer bandleader, translator, radio announcer, theatrical producer/director, filmmaker, author, editor, publisher, entertainer, librarian, upper level student, or major financial supporter.
• Do all of the eight listed above.
• Make at least one presentation at a formal/public meeting.
• Write at least one article for a journal, bulletin, newspaper, or newsletter.
• Create, open, introduce, encourage, support, or attend a new Yiddish area or group annually.
• Be available to, and answer a question for, those who have less ability/knowledge.

The entire area of Yiddish online has been omitted purposely, for that is being saved for an entire column. It is the fastest growing medium and the rate of change is tremendous.

Special/Unusual in the World of Yiddish

There are Yiddish scholars in all major Yiddish centers. That should not come as a surprise. There are quite a few children of world-renowned parents who are truly following in their parents’ footsteps. There are, and recently were, quite a number of husband and wife teams who both have/had international recognition. This editorial, however, wishes to recognize those who are in unusual locations. It is difficult for them to have the close contact with others in Yiddish—and oriented academia, speaking and publishing centers like Toronto, Montreal, Paris, London, Tel Aviv, Buenos Aires, Melbourne, New York, Boston, Miami, Los Angeles, etc.

In looking over all of the files of regular contributors and the irregular contributors and the non-contributors, one name is salient. It is not because of his being superior in any one area, for he is not, but that he is active in all of them. Imagine, Dr. Albert G. Goldin, lives in Louisville, Kentucky. He is The Yiddish Network Contact for his area. He is leader of the River City Klezmer Band (formerly the Boychiks). He is the leader of Redt Yidish Tish that meets the last Thursday of the month at noon. He has taught Yiddish and his group is a member of the International Association of Yiddish Clubs. No one else covers all of these bases. What makes it even more remarkable is that he has been a constant supporter of Der Bay for almost nine years. He is a dream come true.

While TYN contacts also are found in Anchorage and Ketchikan in Alaska, Prof. Steven A. Jacobson fits into the remarkable category. There is nothing north of Fairbanks except Nome in Alaska. Despite the rarity of a Jewish face in this stretch of tundra, Prof. Jacobson’s love of Yiddish has yielded a world dictionary of Yiddish words derived from the Hebrew.

While there is a TYN contact in Vicksburg, Mississippi, to find a non-Jew interested in Yiddish in Gulfport, MS is quite another matter. Britt L. Albritton has been studying Yiddish for decades, and has quite an extensive vocabulary. Another such new contact is Barbara Quanbeck of Livingston, Montana. She lives on an eight acre spread, operates her publishing business online, and is signed up for the new online Yiddish course.

Editor: Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403
Web site: http://www.derbay.org
E-mail FISHL@derbay.org Ph: (650) 349-6946
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?
Yiddish Seminars at Medem Library

There is a series of Sunday seminars in Paris organized jointly by AEDCY and the Medem Library.

Location: Bibliotheque Medem (Medem Library) 52 Rend-Boulanger St., 75010 Paris (France)


Phone: 0142 02 17 08 Fax: 0142 02 17 04
Prof. Yitzhak Niborski medem@yiddishweb.com

Fourth Annual Vilnius Program in Yiddish Language and Literature

Egdunas Racius, Project Manager

It will take place August 1-29, 2001 in Vilnius, Lithuania. The Program was first launched in the summer of 1998 with distinguished scholars in the field of Yiddish studies from around the world, as instructors of Yiddish language, and renowned artists. For three consecutive years the Program has been a success. The Program presents a rare opportunity to study, and enjoy the Yiddish language and culture as a living entity. This, together with the vibrancy of some seventy participants, creates the experience of the Vilnius Program in Yiddish.

If you do not wish to be in the academic language courses, but wish to take advantage of the Program’s presence in Vilna and its rich cultural events, please join us. It is possible to participate in the Cultural Program only for the whole month or selected portions of it.

Please contact me with any questions relating to the Program. I will be glad to answer them. You can reach me by email at info@yiddishvilnius.com, and through our website: www.yiddishvilnius.com. You will find general information on the program and the application form.

A Letter from Sylvia Wagreich

I really enjoy Der Bay and look forward to it. I got one of my students, Nat Cember, to get it. I teach a small group of “seniors” at the YMHA in New City, NY. We do transliteration. One of the ladies in the group was in the Holocaust. She is a strong, bright lady. Her husband comes along in a wheelchair. She has many jokes up her sleeve. You never dream in your worst nightmare, what she suffered in the war. I love both of them. My group is sweet as sugar, no one is under 70 years of age. We all have a common bond—we love Yiddish. In your ’98 Der Bay, you had a column about where we can get transliterated skits. My group would love them. Would you know where I could get the book? I’d be grateful if you know. I’d love to have it for my class. Please let me know. Also you had a list of good beginners Yiddish books. I have one—it’s quite good, Yiddish for Beginners by Prof. Jean B. Jofen, Baruch College, CUNY, NY 1994. The first revised edition costs $11 with tax. You can get it at Inspiration Gallery at 914-633-8508 or 845-633-8508.

After teaching 32 years in elementary school, I now am happy teaching Yiddish. We will be leaving Nanuet, NY to spend Feb-May in Rolling Hills Estates, CA.

Yiddish at the University of Pennsylvania From Jewish Studies at Penn

Recently there has been a dramatic increase in Yiddish activities. First there was the establishment of the Robert & Molly Freedman Jewish Music Archive. The Freedman’s had the largest private collection of Yiddish music before they established the archive.

Alexander Botwinik came to teach first year Yiddish. This opened up a third year of Yiddish. The Sholom Aleichem Club of Philadelphia has given great financial contributions. Then the Charlotte (NC) Yiddish Institute Committee set up a fund to aid students. Financial support is also received from the Philadelphia Branch of the Workmen’s Circle.

Prof. Kathryn Hellerstein, who is the Senior Fellow in Yiddish and Jewish Studies, had been a Guggenheim Fellow at Hebrew University. She is internationally renowned and has published a great deal.

Over the years U of PA has graduated several extremely brilliant Yiddish scholars. Itzik Gottesman had taught at the University of Texas at Austin and then came to be on the editorial staff of the Forverts. Another graduate is David Braun who is working on his doctorate at MIT. Currently he is teaching in Europe.

Stars of Our New Orleans Yiddish Theatre By Tsip Levitov

I had the good fortune of attending the performance of our Yiddish Class at the JCC. The group worked hard to make sure they said their words correctly and to follow the tutorship of our Yiddish Teacher, the inimitable Fanny Yokor, in the necessary movements and tone of the delivery. It was a labor of love. The group has been studying Yiddish and in a lot of cases for the first time. You cannot imagine what it took to come up with that magnificent performance. I am proud of every one of them.

When I sat at rehearsal, I wondered bow will Fanny pull this off. However, with the love of the language and the wonderful camaraderie that we all have in the class it was not just pulled off, it was an absolute joy. The next time they give a performance, be sure you get there since they also have English translations and it could be the last time you will see them as amateurs cause they will be heading for the big time. The class is always educational but also fun since we enjoy each other and appreciate Fanny’s efforts on our behalf and for the wonderful cause of “Yiddish”. We run the gamut from very young into octogenarians and all have the same spirit. Do join us in class every Monday at 1 P.M. at Temple Beth Israel.
Tsveyter Internatsionaler Forsh-Seminar Vegn Yidisher Kultur


Der seminar vert planirt far graduir-studentn afn gebit fun yidish un mizrekhe evropiseher yidisher kultur un geshikhte, zey zoln farkumen un semaitizirn zeyer visn. Studentn fun farshyedene lender un forsh-perspektivn vein zikh bakenen eyner mit dem a kultur, vi oykh zeyere forleygn vos shaykh a fayterdike lingvistik fun yidish.

Di hatslokhe fun dem ershtn seminar vos iz forgekumen in Yisroel in 1999, der entzuzyazm fun zayn bateylekht, vi oykh zeyere forleygn vos shaykh a hemshekh far underer intsyativ, hobn undz gedint vi a yesod tsutsugreytn dem hayyorikn seminar. Oykh dos mol iz di program oysn graduir- un post-graduir-studentn vos viln zikh bateylekht in intensive limudim gefirt in gantsn af yidish. Der kern fun seminar vein zayn di vayerdike temes un lektorn:

- Yitskhok Niborski, Der veg fun der yidisher shprakh-forschung un ire hoyptgeshaltn
- Dovid Roskies, "Der yidisher impresyonizm";
- Eugene Orenstein, Ideologyes fun yidish
- Ruth Wisse, Avrom Sutzkevers shafn
- Avrom Novershtern, Di yidische apokaliptishe poeme
- Shikl Fishman, Temes in yidisher sotsyo-lingvistik
- Mordkhe Schaechter, Klal-shprakh un shprakh-normirung

Oyser dem vein studentn forshelt zeyer forsharbet, un me vet oykh hoby a meglekhkeyt zikh tsv trefn mit yidische shraybers un kultur-tuers.

Dos mol vet der seminar kenen onnem nor akhtsn bateylekht. Di vos vein es darfn vein knigin stipendyes tsv dekn a mamoshesdkn teyl fun zeyere for-hoytsoes, vi oykh a vovenungot afn kheshb fun di organizatorrn.

Di farinteresirte darfn araynshikn a blitsbriv mit a kurtsen biografie un a bashraybung fun zeyer forsharbet un interes. Dem blitsbriv darfn zey shiken tsu di organizatorn fun dem seminar:

Ms. Rebecca Margolis
Box 100, Jewish Theological Seminary
3080 Broadway
New York, NY 10027-4649 , USA

- nowers@shum.cc.huji.ac.il, daroskies@JTS.edu
- Avrom Novershtern, Dovid Roskies, Rivke Margolis

New Courses on Yiddish Language & Culture

Lehrhaus Judaica, the umbrella, for adult Jewish education in Northern California, is offering a wide range of new classes on Yiddish language, literature history, theater, politics, and music in Berkeley, San Francisco, the Peninsula, and Walnut Creek.

- Yiddish & Klezmer Music (Walnut Creek)
- Beginning Yiddish 1A (S.F. & Berkeley)
- Intro. to Yiddish Language & Culture (San Mateo)
- Reading Yiddish Texts (Berkeley)
- Yid. & Hebrew Fiction in Translation (Berkeley)
- Yid. & the Left: History of Yid. & Leftist Politics (S.F.)
- The Adventure of Yiddish Theater (Palo Alto)

For complete course information, visit: www.lehrhaus.org/courses/yiddish_index

Jewish Studies Seminar 16-20 August 2001
First Call for Papers, Hamilton, N.Z.

This Seminar comes at a time when New Zealand is grappling with increased Holocaust Denial, Anti-Semitism and Neo-Nazi Propaganda. In addition to the themes related to Jewish culture, languages, literature, and sociology, we have a section devoted to Holocaust Denial, Neo-Nazism and Anti-Semitism, and their manifestations in New Zealand, Australia and the Pacific smaller nations.

We are calling for proposals of papers and indications of participants from overseas requiring special letters to aid in gaining grants. Please include a title and brief (200 word) resumé of your proposed talk.

Dr. Norman Simms, Waikato Jewish Studies Seminar Hamilton, NZ Email: nsimms@waikato.ac.nz

Advanced Students Seminar March 26-30 2001

The Program in Yiddish Studies at the Heinrich Heine University (Duesseldorf, Germany) and the Oxford Institute for Yiddish Studies are offering a one-week intensive seminar in Yiddish Studies. Topics are:

1) The Kiev group of Yiddish writers in general and Dovid Bergelson in particular -- Dr. Gennady Estraikh
2) Der Nister’s novel “Di mishpok – A History of Yiddish – Kultur” in the light of new classers on Yiddish... and music in Berkeley, San Francisco, the Peninsula, and Walnut Creek.
3) Nokhem Shtif and the “Institut far yidisher kultur” in Kiev

The seminars will be held in Yiddish. More information is on the homepage of the Program in Yiddish Studies. Abteilung fuer Jiddische Kultur, Sprache und Literatur Heinrich-Heine-Universitaet Duesseldorf Universitaetsstr. 1 / Geb. 23.03, 40225 Duesseldorf Tel. 0211- 81 13228/14292 Fax 0211 - 81 12027 E-mail: jiddisch@phil-fak.uni-duesseldorf.de http://www.phil-fak.uni-duesseldorf.de/jiddisch/
Prints Charming
By Michael Handelzalts

Antoine de Saint-Exupery’s classic, ‘The Little Prince,’ has been translated into Yiddish! Zayt azoy gut… Tseykhn mir a lemele
These words are uttered by the Little Prince, in Yiddish. That is how he asks the narrator, the pilot, to draw a lamb for him. And, that is how the words are spelled in the Latin transcription of Yiddish, at the end of “Der Kleyner Prints” by Antoine de Saint-Exupery, just published by Verlag Michaela Naumann in Germany. The text is printed in Hebrew script, and it incorporates the original drawings.

And therein hangs a tale. It all started with Shloyme Lerman, the deputy chief engineer for public health in the Health Ministry in Jerusalem. He was born about 60 years ago in the Soviet Union, and spent two of his childhood years in refugee camps in post-war Germany before emigrating to Argentina with his parents, who eventually made their way to Israel.

Yiddish is Lerman’s mother tongue. He collects various editions of “The Little Prince,” and has amassed 90 of them. What he lacked was a Yiddish version. Gevalt! No Yiddish? He checked for Yiddish sites on the Web (which use Latin transcription of Yiddish approved by YIVO) and found that there are none. So he sat down and translated the book for himself, his first - and only, he says -translation, a true labor of love. Then he tried to interest Israeli publishers in his work: No takers.

Chats in Yiddish on the Web got him this bit of information: There is a publisher in Germany, Verlag Michaela Naumann in Nidderau, which specializes in German dialects. They had already published “The Little Prince” in Palzisch, Hessisch, Frankisch, Schwabisch, Bayerisch, Plattdeutsch and Badisch-Alemannisch. And, yes, they were interested. In fact, they were quite successful with a Yiddish version of “Der Struwwelpeter auf Jiddisch, Pinye Shtroykop,” (“Shock-headed Peter,” or “Yehoshua Parua” in Hebrew) published in a Latin transcription of Yiddish, with a foreword by Ignatz Bubis.

Lerman was translating the “Prince” into Yiddish in Hebrew script, and in order to deliver it via e-mail to the publisher, he needed Yiddish fonts, slightly different from the Hebrew ones. That problem was solved thanks to Dr. Tsuguya Sasaki from Kobe, Japan, who studied Hebrew literature in Jerusalem (Lerman met him at an Esperanto lesson - it’s all so very polyglot).

The publisher was ready to go to print in May 2000, planning a bi-scriptural edition: The Yiddish in Latin transcription, with the original drawings in their proper places in the text, and an appendix with the text in Hebrew script. That is when the publishing plans were passed on to Gallimard, Saint-Exupery’s publisher, who sold the translation rights for 120 languages worldwide. The director in charge of foreign rights, Anne-Solange Noble, insisted that the Yiddish version of “The Little Prince” should be published in Hebrew script, from right to left, with the drawings incorporated in order, with the Latin transcript, if at all, appearing as an appendix.

Noble was ready to withdraw the permission for the Yiddish edition, if it did not get printed in Hebrew script. The publisher, ready to print, pleaded with her.

“It’s a Jewish language, write it the Jewish way,” she said. “Well, actually, it’s a German dialect,” he answered, to which she replied, “Maybe, but I don’t know many non-Jewish Germans who can speak it.”

So he tried a different approach: “But, I won’t have a big enough readership in Germany if I do it mainly in Hebrew.” She responded: “I wonder why.” Noble’s prize Yiddish was not the main language of German Jews before World War II. And Anne-Solange Noble does not speak Yiddish. She is not even Jewish, which caused her sometimes to doubt her own instincts in the matter, especially when arguing with Jews who favored the Latin transcript for Yiddish.

When she was told that only children from ultra-Orthodox families read Yiddish in Hebrew script, and that they would anyway not be allowed to peruse “Der Kleyner Prints,” she said: “The children of today are the adults of tomorrow. It is a text of universal scope, not religious, but very humanist. Nourish them today if there is any chance of seeing the revival of this language, which very nearly disappeared completely as a result of man-made murder 55 years ago.”

Noble, a Frenchwoman of Canadian origin, admits she was influenced in her actions by that “man-made murder,” and adds that “we all should be.” But her approach to the matter was mainly cultural and humanistic. She says she would have done the same for Breton. She merely thought that “Le Petit Prince” and a (dying?) language and culture called Yiddish both deserve immense respect.

“Shraybt mir geshvind az er iz tsurikgekumen” (“Write me quickly if he does come back”) asks the pilot of his readers. And he is back, in Yiddish.

In Germany, the book costs DM 32, and has been purchased by 600 readers. (It can be considered a bestseller for a Yiddish children book in Germany). In Israel, it is sold only by Ludwig Mayer bookstore in Jerusalem, for NIS 86.50. The Tola’at Sfarim store in Tel Aviv is ordering it.

The book is “Mit bilder fun dem mekhaver,” with drawings by the author. In the first chapter he tells how he tried to draw a boa constrictor who swallowed an elephant, and when he showed his masterpiece to the adults and asked whether they were frightened by it, they did not understand why should they be frightened by “a hut” - a hat.

His masterpiece in the depiction of the Little Prince’s life on his asteroid, 612B, is the drawing of the baobab trees which are strangling the star: “Kinder! Hit zikh far baobabn”

The Stichting Jiddisch (Yiddish Foundation)
By Jack Wiegman jack_wiegman@yahoo.com

It was founded in Amsterdam last year. Address: Weesperzijde 300, 1097 EB AMSTERDAM, The Netherlands. Telephone 0031-(0)20-6681634. E-mail: jiddish@hotmail.com. This foundation publishes a quarterly by the name of ‘Grine Medine’.

It inaugurated its library, called the Mira Rafalowicz Library. The inauguration took place in the building of the Liberal Jewish Community, Jacob Soetendorpstraat 8 in Amsterdam.

The Guest speaker was Dr. Gennady Estraikh, professor of Yiddish at Oxford University and a writer and editor for various literary publications. He spoke on ‘Yiddische elitare literatur in 20stn yorhundert’ (20th century Yiddish literature in its social and political context). The talk was in Yiddish but with a summary in English. At the meeting Yiddish Poetry was recited by Willy Brill and Ariane Zwiers, and music was performed by Rolinha Kross (vocal) and Theo van Tol (accordion).
The Charlotte Yiddish Institute


The Charlotte Yiddish Institute is open to men and women who have knowledge of the Yiddish language and are dedicated to enhancing their understanding of Yiddish in a culturally stimulating, heymish atmosphere.

Yiddishkeyt abounds at The Institute with:
- Faculty Lectures in Yiddish and English
- Concerts
- Yiddish Language Classes
- Yiddish Culture Workshops
- Folk Singing and Dancing
- Book and Gift Shop
- Daily and Shabbes Services
- Outstanding Southern Hospitality

Enjoy nature walks and scenic splendor at Wildacres Retreat, a mountaintop conference center of 1400 acres, set in the heart of the Blue Ridge Mountains of Western North Carolina, elevation 3300 ft. Wildacres is devoted to the betterment of human understanding. Its facilities, operated on a non-profit basis, are administered by the Blumenthal Foundation. The Wildacres Retreat is located 112 miles from Charlotte (approximately a 3-hour drive).

To be on placed on our mailing list, call Baila Pransky, at 704-366-5564 or write to Charlotte Yiddish Institute/JCC 5007 Providence Road, Charlotte, NC 28226

donated $1500 to the Dora Teitelboim Institute for Yiddish Education which is presenting the first Yiddish course available both on-line and live in the world.

Introduction to Yiddish Language and Culture I and II will be taught live at Florida International University’s North Campus in North Miami Beach, Florida under the auspices of the F.I.U.’s Department of Modern Languages and Distance Learning and will be available also on-line. The course instructor is Professor Mindelle Wajsman. She has taught Yiddish for twenty years at Case Western Reserve University, the College of Jewish Studies, and the I.L. Peretz Schools among others.

Mr. Daniel Weintraub, Exec. Director of the Dora Teitelboim Center for Yiddish Culture, states that eligibility for scholarships is based on: financial need, what a student hopes to gain from participating in the Yiddish educational programs, and how a student plans to use what he/she learns to advance Yiddish culture.

Students of all ages are invited to apply for these scholarships. According to Mr. Weintraub, students currently are enrolling from around the USA, from Israel, and Norway. Students may register up to and BEYOND the start of class that begins January 8, 2001 if they wish to take the course on-line and on an archival basis.

Ph: 305-774-9244, or website www.yiddishculture.org
info@yiddishculture.org

Yiddish in the 21st Century: "Webward Ho!"
By Barbara Goldstein, IAYC Secretary

The IAYC has underwritten 10 scholarships for students to study Yiddish live and/or on-line. The IAYC
From San Diego, California

The following beautiful letter brings clearly to mind that the YIVO standard orthography is not universal. For those of us who are purists, we must keep an open mind to other spellings. This South American variation is followed more easily by substituting KH for the J.

Der Bay iz gevorn a kval fun informatzie far undzle ale vos zainen farinteresirt in der yiddisher shpraj un bejal inder yiddisher culturelerfelt, dos ales iz a dank aij fraind fishl, vos ir leigt arain azoy fil kojies un energee az mir zoln zain informirt.


Di tzveite grupe vos ij fir oij "di idishe kulturele greupe", vu mir trefn zii in private haizer iedn montik bainajt avu mir redn fun farshidene temes. Ij gib noj op private idishe lectzies.

Zait gezunt jaber fishl un mir vintshn aij a freilejn un gezunter purim. elileis@worldnet.att.net
Raquel Leisorek Siano, San Diego, CA

Channah from the Black Hills of South Dakota
From: Ann Stanton <maswired@yahoo.com>

The latest Der Bay was full of interesting Yiddishkeit. I always look forward to it. My own most recent contribution to the effort to bring a little Jewish cultural awareness to the local Black Hills populace appears in the current issue of The Pan-Nosher. I call it "Pass Me a Bagel, Please", and it can be found in www.panachepages.com when you click on The Pan-Nosher. It was part of an effort to educate folks as to the origins of some of the many Jewish words that now have entered the American English language, words such as bagel (I’ve heard it pronounced “bagg-il” ... ouch!) Many of our bagel-consumers have no idea they are eating a Jewish specialty. Chutzpah is another great word, and easily mispronounced (I’ve heard it pronounced chuts... as in chicken... pahh (as in Papa).

This article is short and sweet compared to the previous column, "Letter from a Jewish-Korean Mother", telling about my trip to Seoul to attend my son’s wedding last September.

There is a marvelous Klezmer Band in Minnesota which deserves to be included in your list of Klezmer groups. They call themselves, The Minnesota Klezmer Band; Jewish Music from the Land of the Frozen Chosen. We’ve invited them to entertain us here in the Black Hills of South Dakota on two different occasions, and what a great assembly of talent they represent—and what a crowd they drew! They have a private collection of local groupies. Bandleader/ singer/ keyboardist Joe Vass knows how to put together a great show that can tear your heart out or make you want to dance. Their website at http://www.frozechosen.com has good info. Email: bandcomment@frozechosen.com

We had a little Jewish boy born in February- a simcha for our little community to have a Bris and a Mohel (our Jewish neonatologist received smicha last year) to do the honors.

Yiddish Wisdom for Parents
From: Rae Meltzer <raejack@earthlink.net>

Since you were the "shadkhn" who gave my name to Steve Mockus, editor, at Chronicle Books of San Francisco, I thought you would be pleased that my book Yiddish Wisdom for Parents — Yiddish Khokhme Far Eltern will be in bookstores and on the Internet. It is a translation and transliteration of classic Yiddish proverbs.

I just finished the manuscript for my 2nd book: Under The Canopy: Yiddish Marriage Wisdom. This is also a translation and transliteration of selected proverbs from the classic and first collection of Yiddish proverbs by Ignacy Bernstein, [1836-1909] published in Yiddish in 1908 in Warsaw and Leipzig. The collection contained 4000 proverbs, which had been passed down orally for generations. Congress for Jewish Culture published another edition of the original in 1983.

The March edition of Der Bay was a treasure. Yiddish is certainly alive in the world in unexpected places; Alaska, Montana, etc. Thanks for your incredible singular effort in keeping us inspired and informed.

Editor: Philip "Fishl" Kutner,
1128 Tanglewood Way, San Mateo, CA 94403
Web site: http://www.derbay.org
E-mail FISHL@derbay.org Ph: (650) 349-6946
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.
Dear Editor of Der Bay,

My friend, Charlotte Wolpin, who is a subscriber of your magazine, recommended that I forward this e-mail to you. I am attaching the Yiddish poster, advertising the Hotel for your perusal. Charlotte kindly translated it for me and the translation is at the end of the e-mail.

This e-mail came to me and all of the other presidents of Jewish Genealogical Societies in the U.S. The young man is looking for information for his dissertation. Maybe there are connections you or your readers may know.

Dr. Renata Lefcourt, Buffalo, NY lefcourt@localnet.com

Dear Sir or Madam,

My name is Francois Chetreanu and I’m a French Jew. I study History at the University of Caen about the East European Jews who transited by the Port of Cherbourg (in Normandy) between 1918 and 1939. Cherbourg represents a real interest for Jewish history because it was at that time, one of the most important places in France for the emigration for the United States and for South America. Thousands of Jews embarked there.

Before embarking, all the emigrants had to stay at least one week in the port to have medical tests (as in Ellis Island). The richest emigrants found accommodation in private hotels, but the majority stayed in the Atlantic Hotel. The transatlantic companies (White Star Line, United States Line and Cunard Line) had a kosher restaurant controlled by a rabbi.

My own family ran a Kosher Hotel Restaurant, the International Hotel Restaurant (I enclose in my message publicity for it). There was also the Bristol Hotel run by Wach and Ratz families and a few others kosher stores. Jews of Cherbourg knew well the rabbis of the Atlantic Hotel—their names were Barras and Jacob Shayevitz.

For my thesis, I’m looking for relatives of these Jews who embarked in Cherbourg and who could have memories or could have heard about it. I am looking also for private documents (for example, photographs, ticket embarkation, etc…). It would be great to share information about this survey. I’ve seen today the websites of IAJGS and I thought that to give this information to all the American Jewish Genealogical Societies could be a good idea. Do you think my message could appear on Newsletters or mailing lists?

I hope that you could use my message and help me.

The advertisement translates as follows: 
Chetreanu & Co.
Laybn de compans
Canar un Vystar Line
Der Hotel is far Passazeren fun 2nd class
Zimeren mit Ales
Moderne eingerdent
Zimmer mit a vaneh
Electric Licht
Tsentrалех bahaytzung,
Alleh shprechunn veren gerett.
An Automobile bym ban

 Francois Chetreanu, Cherbourg, France
francois.chetreanu@club-internet.fr

The First World Litvak Congress
August 24-30, 2001 in Vilnius, Lithuania

Lithuania was the home of a thriving Lithuanian Jewish culture of the Litvakes, and Vilnius (Yiddish Vilno) was known as the “Jerusalem of Lithuania”. The Holocaust almost swept away this glorious community. The Soviet regime did much to exacerbate the situation. Still, a small but vibrant Lithuanian Jewish community survives, and is carrying on its traditions.

The Soviets prevented the Litvakes, from helping revive the foundations of the culture of Lithuanian Jewry. There has not been a center that cherishes and promotes the Lithuanian Jewish heritage on an international non-parochial scale. Therefore we invite all Litvakes to participate in the Congress whose main

OBJECTIVES
· Bring together Litvakes of various generations.
· Share in cultural, social, and economic spheres.
· Provide information on Lithuanian Jewish organizations.
· Building bonds between Litvakes all over the world and the Jewish Community of Lithuania, that would help in preserving the rich Lithuanian Jewish heritage.
· Discussing the various ways of strengthening our identity and keeping assimilation at bay.
· Reviewing the issues of Jewish property, including looted cultural assets, and just restitution.
· Setting up the World Litvak Committee to supervise programs to strengthen cultural, economic and social status of Litvakes and the Jewish Community of Lithuania (and the Litvakes in neighboring countries, and coordinate relations among the world’s Litvak organizations.

OUTLINE OF THE PROGRAM OF THE CONGRESS:
· Presentation of the activities of the Jewish Community of Lithuania and the activities of its Community Center.
· Visit Sholem Aleichem Jewish school, Vilna Gaon Jewish State Museum, Judaica sector at the National Library, the Program in Judaic Studies at Vilnius University, Vilnius Yiddish Institute and Vilnius Summer Program in Yiddish Language and Culture, and historic sites like the grave of the Gaon of Vilna, the Old Jewish Quarter, and more.
· Session on Litvak culture, and the practical issues in the life of Litvakes internationally, and of Lithuania.
· Evenings of Yiddish culture, including drama, singing, dancing, Lithuanian Jewish musical traditions and more.
· Honor memory of Holocaust victims at mass murder sites.
· Tours of Jewish Vilna, and other places of significance.
· Family roots trips.
· Meetings with high Lithuanian officials & businessmen.
· Exhibitions dedicated to the legacy of Lithuanian Jewry
· Possibilities of genealogical and archival research.

REGISTRATION
To register fill in the application form (obtainable from the office of the Jewish Community of Lithuania). Applications should be sent with a non-refundable $50 fee (checks made out to: Lithuanian Jewish Community’s Charity Fund. Donations by checks may be made out to the same name.

World Litvak Congress, Jewish Community of Lithuania
Pylimo 4, Vilnius 2001, Lithuania

Tel.: +3702 613 003, Fax: +3702 227 915
e-mail: litvaks@litjews.org
A Young German Student
Loffer Gohl Loffergohl@aol.com

As a young German Jewish student and publicist, I would like to offer my articles to you. I am uniquely qualified to write on German-Jewish relations, the dealings of the young German generation with the Holocaust, Germany's political scene, and on German Jewry. Please check the short summary of my experience below. Germany is the fastest growing Jewish community in Europe, from 30,000 in 1990 to 120,000 Jews today, and a projected figure of 400,000 within the next decades. I live in Potsdam just outside Berlin - home of the largest German Jewish community -, and I attend shul in Potsdam with Russian immigrants only. Potsdam is also becoming the intellectual home of German Jewry, hosting such institutions as the liberal Abraham Geiger Kolleg (a rabbinical seminary), the Moses-Mendelsohn-Center, and the Einstein Forum. Potsdam recently made some sad news because the Jewish cemetery had been vandalized. In Eastern Germany, antisemitism is generally on the rise.

If you are interested, please email me your request on topic and length of the article along with your offer of a fee. While I will provide you with an unpublished article for free if you are seriously interested, please note that published work is good enough to have a price. Don't worry, I certainly do not expect to get rich.

Summary
Born 1974, completing MA in Political Science. Minors are American Studies and Jewish Studies; Potsdam University, Germany. High School in Stuttgart, Germany and Phoenix, Arizona. Studied atTuebingen University, Georgetown University, Hebrew University Jerusalem. Member of the Union of German Jewish Students, founder and president of "Futur X - Society for Generational Justice".

Publishing experience:
- Essays on political visions of the young generation in three books, 1998-2001
- Initiated and edited anthology "What Remains of the Past? The Young Generation in Dialogue About the Holocaust" (Berlin, Ch. Links Verlag 1999)
- Initiated and editing anthology "Visions of the Future", a European book-project to be published this year
- Essays in renowned political magazines on ideas of 'civic society' and public culture
- Editor of and contributor to numerous student magazines, including own column "A foreign perspective" in "The Hoya" at Georgetown University
- Articles in "Die Zeit" and "taz" (national German newspapers)

Possible Issues (for report or essay)
- German Jewry
- Living with the Holocaust in Germany
- The "politics of memory" from the perspectives of the young German and young Jewish generation
- The "New Berlin Republic": Germany in transformation
- Issue of "Central Memorial for Murdered Jews" in Berlin
- Jewish Potsdam: administrating the German Jewish heritage, failing to help the fast-growing Potsdam Jewish community of Russian immigrants

The Alexandria Kleztet Wins Award
By Seth Kibel, www.kleztet.com

The Alexandria Kleztet won the 2000 Wammie for Best World Music Recording at the State Theater in Falls Church, Virginia. The Washington Area Music Association (WAMA) is an association of musicians and music industry professionals from the Greater Washington DC area. Each year, the members of WAMA vote for both the nominees and recipients of the Wammie awards -- which are modeled after the Grammy awards, only with a regional focus. Needless to say, we were quite thrilled.

In addition to winning that award, we also received a nomination for Best Duo or Group in the World Music category. I also received a nomination for best instrumentalist in the World Music category.

You can get a copy of our award-winning CD, Y2Klezmer??: It's available online at retailers, such as CDNow.com and Amazon.com, or order it at our website.

Gus Tyler of the English Forward Asks...

Several readers of my column Der Yiddish Vinkl that has appeared weekly for several years now in the English Forward expressed an interest in a collection of these pieces in a book. It could be used as the basis for club meetings or classroom use. The columns include transliterations and translations of Yiddish poems, short stories, humorous bits, and proverbs. I would like to know if there is interest around the country (or the world) in such a proposed collection, available at a moderate price. 1629 Pelican Cove rd. #BA 237, Sarasota, FL34231 gustyler@aol.com

Story for Der Bay
Robert Goldenberg <Goldenbe@Vaxxine.Com>

At the IAYC tsuzammentreffen in Chevy Chase, MD, at one of the sessions, I gave you a copy of a story called "Di Farshloes Grients," which was written by a friend of mine, a landsman of my father's from Bessarabia. He wrote it originally in Russian, and translated it into English and at my request, into Yiddish. He read it at our Yiddish vinkl in Buffalo, and it was very well received. I transliterated the Yiddish into English oysyes, and gave you a copy. You told me afterwards that you would probably publish it in an upcoming issue of Der Bay.

The writer, Avrom Khinkis, was born in Bessarabia, in a shtetl about five kilometers from my father's. When Russia took over Bessarabia in 1939, he in effect became a Russian rather than a Roumanian. He fled when the Nazis invaded, served in the Russian army, survived the war, and until he immigrated to the United States about eight years ago, was an attorney in Czernowitz. He began writing short stories, mostly reminiscences from his youth in Bessarabia, but other stories as well. Many of them were published, in English and in Russian, in Jewish newspapers, in Buffalo and in New York. If this, his first Yiddish translation, is well received, he would be glad to translate others, which I in turn would romanize.

The story follows on the next page!
Di Farshlosene Grenets.
Fun Robert Goldenberg <goldenbe@vaxxine.com>

(Fun Avrohom Khinkis, Buffalo, N.Y.
Romanizirt fun Itsik Goldenberg)

Ikh ken nisht fargesn dem tog ven ikh, tsum ershtn mol, bin gezesn in dem tsimer far di naygekimene fun dem opetynung far immigratsye in naturalizrizzung dem yustits departament, vortnindik far an atestat far a shhtendik voyno in amerike. In droyyn az geshtanen a likhtiker, zunendiker vinter tog, enlekh tsu dem tog ven ikh hob farlost mayn farshneyte, ukranier shtot tshevnovits, ven ikh bin gezesn in dem oynfnem tsimer.

Nisht vilndik, demeronungen hobbn geoyg eyns nokh dem andern in mayn zikorn. In moment, bilders fun mayne yunge yor hobbn zikh bavazyn oyf dem ekran fun mayn zikorn. Ikh hob dermont mayn geburts-shtetele vos az gelign oyf dem breg fun dem taykh Dnyestr, a taykh vos hot gelitin a groyse role in dem gevroy fun di vos hobbn geyleyt in zayne bregen.


Ven ikh bin geven a kind, in mayne kinder yorn, hob ikh tomid mekane geven mayne khaverim vos hobbn gehat zeydes un bobes vos a groys raykhhayt! Di zeydes un bobes flegn zey firn in shil, in kheyder, koyfn zey zise zakhn un dertseyln farshlidene fantastishe geshikhites. Ikh hob nisht yehat keyn zeyde, nor a bobe. Mit mir, mayn eyntsike bobe, mayn tates muter, hot geyleyt fun oyf der andere zayt oyf dem taykh Dnyestr, in der Ukaine. Dos dorf vi zi hot gevoyn iz geven nisht vayt fun mayn kleyen shtetele, nor eyn por mils, nor mir hobbn nisht gekent zikh zeyn, vayl zi hot gevoyn in dem ander zayt fun der farshlosener grenets. Ikh hob tomid gekhulemt az ikh leyg mayn kop oyf ire knies un zi giletst mayne hor.


Far mir un far mayne eltern, un ale mayne yinge yorn, un shpeter shoyen ven ikh bin gevorn eltern —a khasene-gehater man mit mayne kinder, hob ikh gekholent un geshtretts tsu frayhayt. In mayne khaloymes hob ikh gezen Patish un Rome, dem akropolis un dem partenon, un tomid, tomid in mayn zikorn, iz geshtanen mayn bobe Ud, a menshekhe figur in vaysn, mit farshtrekte, oysgetsoygen hent tsu dem Dnyestr taykh, tsu dem mayrev. Un atsind, vart ikh tsu farkimen yor tsuirik, mayn kholem iz zikh mekayem gevorn, ikh bin gekimen tsu dem mayrev, tsu dem same frayne land in di velt tsu Amerike!

Editor’s note) Itsik lives in Fort Erie, Ontario. He goes to Charlotte Wolpin’s Mameloshn Meyvinim Yiddish Club in Buffalo, NY.
Passover in Song/Classes, Lectures
Mark Levy, Mitzvahmus@aol.com

Passover: a time to remember, a time to celebrate. We remember slavery, and celebrate freedom. We remember the plagues, the parting of the sea, the desert, and the giving of the law. We remember those who are not free and who suffered and died for the freedom to be themselves. We remember the holocaust and the birth of the state of Israel. We commemorate these ancient and modern turning points in our history, and we sing.

These events come alive every year at the Passover seder when the hagaddah is read and the songs are sung. The Hebrew and Aramaic songs of the seder table are beloved by all. In bygone days, these same songs were also sung in Yiddish in Eastern Europe and Ladino in the Sephardic communities. Nowadays, these are not often heard at the seder and are in danger of being lost.

Singer Mark Levy has collected and performs these treasures. He leads seders and appears in concert around the country for many years. His recordings of Yiddish and Ladino folksongs have given pleasure to thousands. He is also a cantorial soloist who is available for services, weddings, b’nai mitzvah, and High Holidays. In addition to his live performances, Mark teaches a series of adult education courses or lectures on various Jewish music topics (please see below).

He travels with guitar and drum and will play for your group. If you are interested in having Mark come to lead a seder, with his music, please contact Mitzvah Music by email, or call 888 505 8953 or e-mail mitzvahmus@aol.com

Adult education classes or lecture topics:

Romancero! The folk ballads and songs of the Sephardic Jews of Turkey, Greece, Morocco, Syria, and the Balkans are some of the most beautiful melodies in the Jewish tradition. We will trace their origins, and listen to live and recorded presentations.

Zing-zhe mir a lidele... Yiddish folk songs from Eastern Europe were described by Albert Einstein as “the most heartfelt” he had ever heard. We’ll hear why in live and recorded performances of love, work, children and other songs from a bygone era of Jewish culture.

Klezmer 101: Everything You Always Wanted to Know .... Beginning with the turn of the 20th century, we’ll listen to vintage recordings of the most famous klezmer bands and learn about the players, the rhythms, and the wedding dances they accompanied. Both audio- and video-clips of rare recordings will be presented.

The Classics from Rossi to Bernstein. This class features the work of well-known and not so well-known Jewish classical composers beginning with the 16th century. We will learn about their Jewish background and listen to recordings of their stirring music.

The Music of Israel From Early Khalutzim to latest rock, we’ll sample music of the Jewish state and learn how it develops from the polyglot of settlers.

To Make the World Whole: Songs of Peace, Protest, and Change, Jews were at the forefront of social and political action. We hear songs by labor, feminist, peace songs by Jewish songwriters that inspired others to action.

2nd Yiddish Summer University: July 16 - 27 at the ORT School in Strasburg, France

• Yiddish language course 3 levels: (9 AM-12 30 PM)
  - 1: Sonia Pinkusowitz (Martin Buber Institute Brussels)
    introduction to reading, writing and conversation
  - 2: Miriam Trinh (Jerusalem University)
    more grammar; reading easy Yiddish texts
  - 3: Alan Astro (Trinity University, San Antonio, Texas)

• Yiddish literature in Argentina and South America
  - Workshops (3 PM-5 PM)
    - Yiddish Theatre with Rafael Goldwaser
    - Yiddish songs with Astrid Ruff
    - Yiddish Cuisine

• Cultural events:
  - Conferences and Video-conferences
  - Theatre: “S’brent” 3 monologues by Sholem Aleikhem, interpreted by Rafael Goldwaser
  - A Concert of Women’s Songs by Astrid Ruff
  - Klezmer Dance
  - Sight-seeing in Strasbourg and local rural Jewish heritage

• Registration:
  full tariff: 2.000 French Francs
  student tariff : 1.500 French Francs
  Lodgings are available in a student hall of residence: 3.600 FF (kosher food included, 3 meals a day)
  (or at many hotels in Strasbourg)

• Contact:
  Théâtre en l’Air - der LufTeater
  46, rue Baldner
  67100 Strasbourg FRANCE
  tel :00333 88 44 18 14
  fax (addressed to Rafaël Goldwaser) :00333 88 24 60 23
  e-mail : kruff@noos.fr
  web site : http://lufteater.free.fr

• Application Form
  2nd Yiddish Summer University: 16th - 27th July 2001

First name ....................
Family name...................
Address ........................
City............................
Country.......................
Tel.............................
Fax.............................
E-mail........................
Place of birth.............
Date of birth................
Yiddish level : 1 2 3

full tariff : 2.000 French Francs
student tariff : 1.500 French Francs
Lodgings in a student residence: 3.600 FF

signature

Please enclose a deposit of 1.000 French Francs made out to : “le Théâtre en, l’Air-der LufTeater”
Mendl, a New Briv-Fraynd from Buenos Aires
Carlos Wainschenker <carlwain@fibertel.com.ar>

Io, iz azoy, mir hobn a moderator, ober nisht in der normaler zinen fun di vort, no far stopn "spam" un haltn di grupe far undz. Ikh hob yetz gemakht a blitzbrivale zum moderators fater, un zikher vest du morgn montik hobn dayn OK.

Yes, Fishl, so is it, because to avoid "spam" and to keep some "privacy". But I've mailed my comments about you to the moderator's father, and so you will have tomorrow your OK with no questions.

Di untersheyd tzvishn standard YIVO un undzer transliteration, iz az mir nutzn nisht kh nor j, kayn y nor i, un tzvei oder dray mer diferentzn. Azoy, zum bayshpil, di linie:

Dain adres hot zikh aleyn geshribn fun a YIVO's link, kh'vel es bald farikhtn. Kh'hob dir gegibn der link fun mayn grupe

zyet zikh oys azoy:

Dain adres hot zih alein geshribn fun a YIVO's link, j'vel es bald farijtn. J'hob dir gegibn der link fun main grup...

Darfst du farshtein, az shpanish, azoy vi yiddish, hot a eyns tzu eyns raport tzvishn oysies un "sounds", andersh vi english oder frantzoyzish, where the sound of the vowels depends upon the position in or the sense of the word.

Mir blaybn in contact

Mendl

Shirley Kumove, A Wonderful Canadian Speaker, Writer and Translator

Der Bay first noticed her multi-talented personality when her name began appearing in different venues. You may know of her as the author of Words Like Arrows and the excellent sequel—More Words, More Arrows. Both of these books should be standards in any library section of Yiddish folk sayings. These collections of proverbs are excellent for Yiddish group programs. By using either variety of themes or selecting a single one your group will get involved in a lively discussion.

Shirley is listed as a translator on Der Bay’s list on the web site. Her works in this area are in Found Treasures where she has contributed translations of Yiddish women writers. Her translations of Anna Margolin are well-known and appear in major publications.

In From Memory to Transformation Ms Kumove wrote an articulate article on Margolin the Yiddish poetess. Another publication for which Ms Kumove has been a contributor is the Pakn Treger of the National Yiddish Book Center.

It is mainly as a speaker that her full multi-talented virtues become apparent. She has been invited to speak at the University of Toronto, Uriel Weinreich Program in Yiddish Literature and Culture at Columbia University in conjunction with YIVO.

She can be reached by telephone at: 416-444-1333, fax 416-444-5850. For those having e-mail, she is at: skumove@interlog.com or write to her at:

Shirley Kumove
41 Marbury Crescent
Toronto, ONT,
Canada M3A 2G3


Eltere kumen oykh. S'iz do a shvimbaseyn un a prekhtik sheyne ozere. Alle aktiviten zenen af yidish, tsvishn zey: sport, folkstents, yoga, lektseyes, diskusyes, a leyenkrayz, lager-fayern, a talantarnye, kontsertn, filmen, a teglekher yidish-klas far avansirtse onheyers un organizirte programen far kinder. Dos esn vet zayn kosher, mit vegetarishe breyres. Shabes vet men kenen davenen in shil.

The IAYC periodically distributes to its member clubs both original and materials which have had prior publication. This request is for books which should be no more than 80 pages, contain stories, and/or songs. Preference will be given to Yiddish script, transliterated and contain English translation. We also shall give consideration to books that contain Yiddish script and transliteration and have a list of difficult words after each item along with the meaning of those words. For consideration send samples to Troim Handler, 48-A Juniper Plaza, Monroe Township, NJ 08831. If approved for publication, we shall contract with the author for the publication of the book.

Just finished reading the April issue of Der Bay, and the very first letter in the letters to the editor column intrigued me—it did not have the standard YIVO orthography. I always have felt that YIVO is a European form of transliteration, and I have struggled with it. I have always written Yiddish in American transliteration.

In my choral group no one understands Yiddish and they cannot read YIVO transliteration. I rewrite it for us. YIVO is almost another language and one has to learn how to read it. Just as there is A South American transliteration there should be a Northern one. No American has trouble reading American transliteration. For instance I would write ÖY-NEN and not ZAYNEN, MINE not MAYN, KANE not KEYN—think American.

I am fighting City Hall? Glad to get this off my chest—It’s been bothering me for years.

Your editor will gladly publish opposing or supportive views. Does it make a difference to you? Short replies will be entered in the Oystsugn fun der redaktsye column and longer ones will be placed as regular articles.

Editor: Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403
Web site: http://www.derbay.org
E-mail FISHL@derbay.org Ph: (650) 349-6946
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.
Greetings from the Baltic States,

We just wanted to bring your attention to a Baltic site that has a number of features of direct interest to Jewish communities, especially for those who have any links to Lithuania, Latvia or Estonia. Our site is one of the largest Baltic related sites on the web, with vast news and tourist information.

One article just now put up on our main homepage is called Remembering Rumbula, about the notorious Nazi killing field outside the Latvian capital; other articles include A Forgotten Yiddish Past, about Vilnius and a short story by David Katz, entitled The Gershom of Shumsk. There are also genealogy links for people researching their Lithuanian family connections, and also guides to historical Jewish sights in the region.


Thank you and best regards,
Michael Tarm, Editor
e-mail <tarm@neti.ee>
Baltics Worldwide (CITY PAPER)
www.Baltics Worldwide

If you saw it to link our site to yours, we’d also greatly appreciate that. Here is a description of our site in case you could use it when or if you decide to put a link to us on your site:

Baltics Worldwide (City Paper) — A site produced by the region’s No. 1 news and tourist magazine, CITY PAPER, with an array of features of interest to Jewish communities and researchers. Weekly news and feature articles, including recent reports on Nazi war crimes cases in Latvia and Lithuania. This is the web’s best online travel guide and news site on the Baltic states, containing constantly updated news and tourist information, including listings of Jewish historical sights.

Sholem Aleichem Institute in the Detroit Area
Bette Schein, Immediate Past-President of the SAI

We are having our annual retreat at Camp Tamarac—just 45 miles out of the city at a beautiful senior facility May 11-13. Our speaker will be Rabbi Sherwin Wine, the founder of the Society for Humanistic Judaism. He will present three lectures on the great cities of Jewish history—Jerusalem, Alexandria, Cordoba, Prague, Odessa and New York. There also will be an Oneg Shabbat, two cocktail hours, and other entertainment. For information call me at 248-932 8320 or through my e-mail address hschein2@cs.com

The second program will take place on Sunday May 20th in the afternoon and we will present our annual Moishe Haar Program with Bel Kaufman as the speaker. She is the grand daughter of the great writer Sholem Aleichem and will present some of her memories about the family. She is also the author of Up the Down Staircase that was made into a famous film. This event is open to the public without charge, and if anyone wants more information use the same information as above.

Klezfest in St Petersburg 2001
By Alexander Frenkel <frenk@lea.spb.su>

The Center for Jewish Music of the Jewish Community Center of St. Petersburg is proud to announce “KlezFest in St. Petersburg 2001,” an international seminar on the traditional music of Eastern European Jewry, to be held July 8-12, 2001 in St. Petersburg, Russia.

“KlezFest in St. Petersburg 2001,” now in its fifth year, is the oldest Klezmer seminar in Russia. It will include master-classes on Yiddish folk songs and Klezmer music, workshops on Yiddish folklore and Yiddish dance, lectures, concerts, and two excursions, “Jewish St. Petersburg” and "White Nights in St. Petersburg." Our staff will include pianist and conductor Zalmen Mlotek, singer Adrienne Cooper and the brilliant Klezmer clarinetist from London, Merlin Shepherd—as well as Leonid Sonts, the leader of “Simcha,” Russia's first professional Klezmer band.

“KlezFest in St. Petersburg” is dedicated to bringing Klezmer music and Yiddish culture back to the lands of their birth and will include Jewish musicians from the vibrant centers of Jewish renaissance across the newly independent states of the former Soviet Union. It is supported by a grant from the Jewish Community Development Fund in Russia and Ukraine, a project of the American Jewish World Service (New York).

We are pleased to announce a special program for lovers of Yiddish music and culture from other parts of the globe. We are asking for a contribution of $500 ($400 for those who speak either Russian or Yiddish). This sum will include food and lodging in St. Petersburg for 5 days and the entire seminar program, including interpreters when needed, concerts and the two excursions. Participants will pay their own transportation to St. Petersburg.

For more information, please contact the Jewish Community Center of St. Petersburg via fax at (7-812) 314-5117, or e-mail <frenk@lea.spb.su>. For help with travel and visa arrangements, contact our American sponsor at (212) 273-1620 or 273-1642, or e-mail <jcdf@ajws.org>.

Join us at “KlezFest in St. Petersburg” this summer! It is a unique opportunity to enjoy wonderful Yiddish melodies and the fantastic White Nights, a time you will never forget.

From Fanny Yokor in New Orleans

I returned from a 2-week trip to Italy. It took 3 weeks to recover. As they say, “Az me vert elter, vert kelter.”

Thank you for article in the March 2001 issue of Der Bay in which you recognize those who are in unusual locations! It was music to my ears because that’s where we are—the Yiddish group in New Orleans. There’s not another such group in the entire state of Louisiana, or for that matter in the adjoining state of Mississippi.

To our group comes a man whom you singled out, Britt L. Albritton. Beryl, that’s the Yiddish name we’ve given him, lives in Gulfport, Miss. Every other week he makes a trip of 60 miles to attend our group in, and then returns the 60 miles to get home. When we put on our Yiddish play last Dec., he was up there with all of us. We have the picture to show it. He also attends our successful monthly showing of Yiddish films.

Speaking of plays, all these groups that stage original Yiddish plays—original because it is taken from work they do in the group. If so, I’d like to exchange ideas.
A survey of Yiddish clubs has long been needed. Dr. Harold Black, President of the International Association of Yiddish Clubs (IAYC) headed the committee in designing the questionnaire. There is an art to designing tests and questionnaires. It must be designed to be unambiguous. It must be short and yet cover all of the salient points to be able to draw comprehensive conclusions on the status of Yiddish clubs. It is hoped that this will be done each decade to see the trends over the years. This is a benchmark bit of research undertaken by Dr. Black and by Troim Handler who did most of the work and analyses.

There were seven questions asked and the response rate at the end of the period was over 35 percent. Since many clubs meet only monthly, it was decided to give a three-month waiting period for the responses. Even after that time responses still came in. The analysis is based only on the responses received during the test period of the three months.

**Question 1)**
How many members do you have? The range was from 7-100. One club noted a very high variation in attendance, with an upper limit of 1000. For statistical purposes it was omitted.

- **Mean** (Arithmetic Average) 24
- **Median** (Middle Number in a Series) 23
- **Mode** (Most Frequent Number) 25

With all three measurements of central tendency being so close, we can use the figure that clubs responding to the questionnaire tend to have about two dozen members.

**Question 2)**
How often do you meet? The range was from weekly to twice a year. Because of most of the clubs in Florida meet only during the season (Thanksgiving to Peysakh), we used only that period in the calculation for the Florida Clubs.

- **Mean** (Arithmetic Average) 3.4 weeks
- **Median** (Middle Number in a Series) Monthly
- **Mode** (Most Frequent Number) Monthly

With all three measurements of central tendency being so close, we can use the figure that clubs responding to the questionnaire tend to meet once a month.

**Question 3)**
Does your club mostly do the following in Yiddish? The following are YES in percent.

- **Reading** 75%
- **Speaking** 95%
- **Singing** 100%
- **Listening to Readers** 95%
- **Listening to Performers** 70%

These are very high percentages. It is an area that may show lower ratings with larger samples.

**Question 4)**
Do you teach any Yiddish Grammar to your club?

- **Yes** 42%
- **No** 58%

The question does not quantify the amount being taught, thus it has only limited value.

**Question 5)**
Does your club prefer reading materials with:

- **English Letters (transliteration)** 47%
- **Yiddish Letters** 13%
- **Both** 40%

English letters were used because many people are not aware that it really is the Roman alphabet. Likewise the terms romanization or transcription are more accurate than transliteration. Nevertheless it points out clearly what your editor has long known by the large amount of correspondence that many do not know the Hebrew/Yiddish alphabet.

**Question 6)**
How useful were the materials that the IAYC sent you this past year?

- **Somewhat Useful** 5%
- **Useful** 85%
- **Very Useful** 5%
- **Very, Very Useful** 5%

All agreed that the material had merit. There still is room for improvement. By taking the survey, we now have a better understanding of the status and needs of the clubs.

**Question 7)**
Do you have any comments?

A very interesting thing happened. There were more individuals commenting than answered the questionnaire. All the respondents had insightful and concise comments.

**Evaluation and Comments by the Editor**

Yiddish clubs are not as popular in other countries as in the United States. The majority of the clubs is comprised of individuals over 60 and many are over 80. Yiddish clubs are characteristic of the non-Haredi community. Someone who is teaching Yiddish, or has taught Yiddish heads many clubs.

On the first page of this issue is a short article requesting proposals for future materials to be prepared for Yiddish clubs submitted to the IAYC. The Request for Proposal is worded to incorporate the results of the data submitted in the questionnaires by the member clubs of the IAYC.

There is a wide variation in the extremes of the Yiddish club spectrum, but there is also a large central core comprising the peak of the bell curve. The tails at either end of the curve are very shallow and permit most of the effort to be concentrated on the vast majority of clubs. However the materials which have been and will be sent have more than sufficient value to be of help to both the club comprised mainly of beginners and still have enough new materials for the fully Yiddish literate leyenkrayz or shraybkrayz.

It is essential that the IAYC questionnaire Committee re-evaluate the questions for wording purposes and to add several crucial ones. The comments were especially insightful and represent the basis of further critical evaluations.

The most frequent comment was the need for more stories that showed the Yiddish material alongside the translation. In addition there was the request for key words being translated.
Recent studies of East European Jewry have explored the past? Has the paradigm of crisis merely taken its place? Three centuries of East European Jewish history have influenced Jewish life. From their ranks emerged the new "centers" of Jewish history and culture during the 20th century. Among the Jews of Poland, Lithuania, Galicia, Russia, and Ukraine there formed many of the key religious, intellectual, and political currents that shape Jewish life. From their ranks emerged the new "centers" of modern Jewish history and culture during the 20th century. The interstices between history and literature provide an arena for discussion and debate. The Center will have a seminar on East European Jewish history and culture during the 2002-3 academic year. The seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations. Third, the seminar will examine the foundations of modern Jewish scholarship in Eastern Europe, and its ethnocentric, populist, orientation. The study of East European Jewish society has yet to be fully explored, including its relationship to parallel developments in the surrounding Slavic populations.
Our klezmer group changed its name from Schmatahora Kupfs to Tumlers because someone from Australia said that schmatahora kups is a derogatory term for Arabs (i.e. rag heads.) Have you ever heard anything like that?

The Tumlers Klezmorim hail from Ithaca, NY. We performed at the Moosewood Restaurant. Ithaca is better known for Moosewood’s food and Birkenstock’s sandals, but Ithaca has a future in klezmer.

The group’s founder, Jennie Lavine, a Jr. at Ithaca High School, inherited the tradition through Robin Seletsky. When Jennie was nine she decided to give short shrift to cello in favor of learning clarinet and klezmer. Robin, daughter of Harold Seletsky of the West End Klezmorim in NYC (The Prez of Klez) was took Jennie on as a student for several years, while coming to Ithaca from her home in Oneonta NY (2 hrs away). Robin has since founded the Catskill Klezmorim, based in Oneonta, an hour from Albany NY. They perform widely in NY and beyond.

Thrilled with clarinet, classical and klezmer, Jennie might have met with a problem when Robin stopped visiting Ithaca. But parallel developments offered an alternate path. In 1993 a Cornell graduate student in astronomy and klezmer violinist par excellence, Susan Stolovy, (originally of Baltimore, now California) provided klezmer music for Ari’s (Jennie’s brother) Bar Mitzvah, as there were no other klezmer musicians around.

Susan improvised, pulling together a Lavine family friend, a Mormon keyboardist who’d never heard klezmer, and a guitarist who had. This trio was the ad hoc klezmer group for the bar mitzvah party, and inspired Susan to gather a group of musicians which became the Cayuga Klezmer Revival. This group, composed primarily of Cornell graduate students ranging from astronomy to entomology, developed a wonderful following and style during the years they were together. The clarinetist who emerged from the Cornell minions was a talented undergraduate music major named Seth Keibel. He continued to give Jennie lessons, when Robin’s tenure ended.

Unlike Robin, Seth was not weaned on klezmer. Where did Seth learn it? “I guess I’m MOSTLY self-taught. I certainly never received any formal instruction in klezmer. When I first saw Susan’s sign (when she was looking for players to form CKR), I had a vague idea of what klezmer was, but not a whole lot more. So when I realized I was very interested in this music—I learned it mostly on my own. I listened to lots of recordings, gathered sheet music, etc. Susan was a big help in this process and was also able to give me a lot of stylistic pointers. I give her a great deal of credit for my introduction to klezmer.”

Seth’s interest in klezmer was contagious; he would come to the Lavines for the “one hour lessons” that inevitably carried on for two and more hours, as both Seth and Jennie disappeared into the realm of music. Those lessons ended when Seth graduated and moved on to Washington DC where he has since founded his own band, the Alexandria Klezlet.

Jennie started thinking about getting a group together during her freshman year at Ithaca High School.

---

Yiddish and eBay

Did you ever try doing a search for Yiddish items on the Internet? Have you ever searched for Yiddish books on Amazon? Have you ever searched in the major search engines for Yiddish? Have you done the searches in AOL or Yahoo? If you haven’t, you will be utterly surprised at the number of hits you will get. When you finish reading this issue and you have a few minutes—try it.

Sally wanted me to search ebay for a 9x9 inch square Pyrex baking dish. It seems they still make 8x8, but all of the manufacturers have discontinued the 9x9. It seems Sally has recipes for the 9x9 and did not want to cut the recipes. Well, I did not find one in eBay, but so as not to have totally wasted the time, I placed in the word Yiddish and then klezmer. There were 5 hits for Klezmer and 73 hits for Yiddish. Many of these are sheets of music.

Remember that when you are looking for Yiddish material that we have our own wonderful group of vendors that include the NYBC, WC, YIVO, Hatikvah, CYCO, Sol Kluger, There are many wonderful local Judaic stores. My favorite vendor is Mark David, but he doesn’t have as full a selection as some of the others. We have 3 good Judaic stores in the San Francisco Bay area.
L’Khaim

It’s an appropriate name for a wonderful Toronto-based publication. It is the newsletter of The United Jewish People’s Order (UJPO) and The Morris Winchevsky School. The school bills itself as the Toronto Center for Progressive, Secular Jewish Culture and Education. There is a very strong Yiddish component in both the UJPO and the school.

Just a review of the last issue at the time of this publication showed A Secular Celebration of Pesach that included a traditional Passover Dinner and entertainment by the Camp Naivelt Klezmer Band and the Shule Children’s Chorus.

There was a wonderful article on the origin and history of the Camp Naivelt Klezmer Band.

Then came a page on the Warsaw Ghetto Uprising 58th Anniversary Commemoration at the Winchevsky Center. In addition to a partisan relating his experiences the Toronto Jewish Folk Choir performed. Included also were Yiddish readings and poetry.

The Toronto Jewish Folk Choir had its 75th Annual Spring Concert. This showed the length of time this group has performed. The program included a featured work Oyfn Fidl, a folk cantata based on Sholem Aleichem’s story of his childhood.

Note was made that the “Snowbirds are back and the Yiddish reading Circle would resume its weekly sessions.”

Finally this six-page newsletter mentioned an Afternoon of International Songs and Dances featuring Tanya Granovski. Included in her performance were a number of Yiddish songs.

The Rebbe's Gypsy Song

The lead article in the San Diego Reader newspaper March 29th, was about Yiddish and who are some of its main exponents in San Diego. There is a section of the article that is about Yale Strom and his work in Yiddish Culture.

Yale continues his work in the areas of Jewish and Rom culture with a new play he wrote called: "THE REBBE'S GYPSY SONG." It along with 3 other plays was chosen out of over one hundred submitted from throughout the country for the Streisand Festival. This prestigious festival is for new plays that are chosen to be work-shopped and have a staged reading in front of a live audience. The reading of the play will take place on June 18th 8pm at the new theatre recently built at the La Jolla Jewish Center. The coordinator/producer of the festival is Candace Paule. Todd Salovey of the San Diego Rep Theatre will direct Yale’s play. The play is about a Jew and a Rom (Gypsy) who meet on a dirt road as they walk back to the same village they both grew up in, just having been released from the concentration camps.

The play deals with surviving great tragedies and how people get on with life or do not begin again. The play also deals with prejudices both had of each other’s ethnic group. As this story unfolds a second story dealing with assimilation takes place today. While the two stories are told 4 musicians on stage act as the Greek chorus commenting on what we have just seen or will see as the 2 stories are told. They comment with their music, costumes and masks they wear. For more information and tickets for the play call 858-362-1155.
Please Look at the Label on the Back Page

It shows when you last helped support the important work of Der Bay. If it has been a year already please do your fair share. If it is less than a year, or you have sent in for several years, thank you again—you make this all possible. There is no large organization—just your editor and the many talented contributors who send in articles, letters to the editor and listings for events.

Many readers send in contributions regularly and your editor sends an e-mail thank-you if the e-mail address is known. If you have e-mail, it is a wonderful way to send an article, letter, or announcement. It is quicker, cheaper, and less work at this end.

Lately readers are sending in notes of remembrance for loved-ones or congratulatory messages, with renewals. What a wonderful way it is to honor someone by sending Der Bay as a gift—birthday, anniversary, or other event.

There is no cost to go online and look at Der Bay's very extensive web site. There are 21 sections that can be found by starting at the home page. These are wonderful resources for locating songs, translators, speakers, klezmer groups, events, Yiddish organizations as well as major Jewish groups. You can register to find a pen pal, find when and where major events will occur. You can send in information for an event by filling out the form.

In addition to all of the above, your continued contributions help locate long-lost friends, or get a contact person from The Yiddish Network (TYN) world-wide. These wonderful lkhobers fun yidish send in information about Yiddish events occurring in their area. For travelers, they are a great resource for information to travelers.

By far the most popular column is Oytsung fun briv far der redakteye (the letters to the editor). Here is where one finds a short question, announcement, thanks, opinion, recognition, help, etc. There is no extra cost for all of these services. That is why it is crucial that you support all these activities of Der Bay by your timely renewals.

Contact your editor by e-mail, regular post or by phone. Especially when you move, shney-feyegelek un shneye-lekh (snowflakes, short term vacationers) are particularly important. So let's hear from you.

Editor: Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403
Web site: http://www.derbay.org
E-mail FISHL@derbay.org Ph: (650) 349-6946
Make checks for chai ($18) payable to Der Bay. If you've been blessed, won't you send a LITTLE extra—please.

Marketing Yiddish

Yiddish is an intangible commodity. You can't purchase it, you can't wear it, eat it, drive it, live in it. With most objects, the more you use them, the sooner they wears out. The more you use Yiddish, the better it gets and the more you enjoy it. In that respect it is like love, freedom and democracy. So how do we market Yiddish?

Often marketing is confused with selling. In reality marketing is the step before selling. What one does in marketing may be referred to as merchandising. Jews have been in the retail trades for centuries. We have leaned how to market and then sell our merchandise. Somehow when it comes to our beloved name-loshn we have forgotten the basics. What are the basic principles in marketing?

Step one is to develop the product.
Step two is to price it right.
Step three is to promote it.
Step four is to distribute it.

We already have the product—Yiddish. There are beautiful songs and lullabies. There are many klezmer groups performing live and who have produced great CDs and cassettes. There is a magnificent literature for us to enjoy. Our shelves abound with books on proverbs, humor, history and language. We have films, and plays that have been performed for over a hundred years.

Price is important. We are now able to publish books online and thus keep the price down. Buying CDs and cassettes at a concert at a reduced rate is common and good for both parties.

Promoting a product is by far the most important of the four factors. Paid advertisements are the simplest, but most expensive. By far the cheapest and most effective is to have interviews and articles. We are so bombarded with ads today that we are quite immune to them. However, an article with a human-interest slant makes for interesting and informative reading or viewing. Within the Yiddish community there are publications and radio programs which are always looking for something new and exciting. "Artists" are poor self-promoters — singers, lecturers or klezmer leaders all know someone who will gladly send in monthly announcements.

Distribution is the final stage. It is time consuming to send out individual packages of a single unit. Thus having the National Yiddish Book Center, Workmen’s Circle, Mark David, Hatikvah, Sal Kluger, and the many wonderful Judaica stores makes the final stage.
Di Yidish-Svives: A Nayer Yungstruf-Proyekt
fun: Brukhe Caplan <bl67@columbia.edu>

Mir viln hartsik farbetn ale Yungstruf-mitglider un yidish-redndike khveyrim zikh tsu bateylikn in Yungntrufs naye yidish-svives.

Vos zaynen di svives? Di svives zaynen grupes fun 6 biz 10 menshn, vos trefn zikh khotsh eyn mol in tsvey vokhn.

Vos iz der tsil fun di svives? Der tsil fun di svives is tsu shaft an ort, vu me ken REDN yidish un oykh BARAYKHERN dos yidish vos me redt.

Far vos darfn mir di svives? Yidish vet ufenn tsu zayn a lebedike shprakh (mikhuts di gor frume krayzn), oyb me redt niishes ken yidish, un oyb me dertsit niishes ken kinder af yidish. Durkh di svives viln mir onmutik menshn tsu redn yidish a sakh mer un a sakh beser.

Vi azoy zaynen di svives ander fun a shmueskrayz? A shmueskrayz kumt tsnoyf arumtsuredn a tene oder stam tsu shmuesn. Yungntrufs shmueskrayz treft zikh nisht reguler un dos shmuesn iz geveyntlehku umformal, on a struktur. Af di svives iz der ikher dos vos me kumt tsonoyf tsu redn a gut yidish. Me veyst in foroys vos me vet arumredn. Me geyt reguler af di svive-trefungen un shaft a batisu mi di andere svive-mitglider, vos vet helfn boyen a yidish-shprakhkehile.

Vi farloft zikh a svive-trefung? --Mir dermonen zikh shhtendik in undzer tsil tsu redn a gut yidish.

--Mir arum tsu den arum redn fun a tekst (artikl, mayse, aaz‘v) vos ale hohn geleynt in foroys (yo, s’iz do a bisl heymanet far der svivel).

--Mir lernen zikh naye oysdruken un idoni, un pruvin yez tsu nitsn in undzer shprakh.

--Mir shpiln dramatishe senes.

--Mir zukhn alerley shpiln kedyey tsu nitsn di shprakh un hanoeh tsu hohn.

--Mir zingen.


Vifl svives zaynen do? Dervayle hohn mir tsvey svives, ober mir veln tsueghen nokh az es veln tsukumen nokh menshn.

Vu kumen zikh tsenoyf di svives? Yede svive kumt zikh tsenoyf bay eynem fun di mitglider in der heym. Mir viln shaft eteleke svives in un arum der shtot New York (un der nakht ibern land), azoy az es zol zayn a svive vos treft zikh nisht vayt fun aykh.


Se vet zayn a bayshtayer? Mir veln betn yedve svimeit gid tsu gebyts bd yedve trefung a kleyn sune ($2-$5). Dos gelt veln mir nitsn af svive-aktivitetn, lemoshl makhn kopyes, koyfn a bukh, organizirn a yidish-tog far ale svives.

Ven vet zikh dos onheybn? Se hot zikh shoyn ongehoynbn! Tsvey svives trefn zikh shoyn: eyne in Manhattan (Upper West Side, donerskit af der nakht) un eyne in Bronx (Riverdale, zuntik in der fri). Mir planirn a drite in Manhattan, af velker me vet redt tsenral- (poylish-)yidish.

Mir farbetn aykh ale hartsik zikh tsu bateylikn in di svives! Kumt un helft tsu shaft a yidish veftl! Shaft a svive bay zikh --mir veln aykh hefn!

Nokh protim klingt Brukhe Caplan (212) 663-0433, oder shikt a blitsbriv: bl67@columbia.edu

-------------

We warmly invite all Yungstruf members and Yiddish-speaking friends to take part in Yungntruf’s new Yiddish SVIVES (groups).
What are the SVIVES? The SVIVES are groups of 6 to 10 people who meet at least every other week.

What is the goal of the SVIVES? The goal of the sivies is to create a place where people can SPEAK Yiddish and also ENRICH their Yiddish.

Why do we need SVIVES? Yiddish will cease to be a living language (outside the Ultra-Orthodox community) if nobody speaks Yiddish and if nobody raises children in Yiddish. Through the SVIVES we plan to encourage people to speak Yiddish more often and better.

How are the SVIVES different from a conversation circle? A conversation circle meets to discuss a topic or just to chat. Yugntruf's conversation circle does not meet regularly and the conversation is informal, unstructured. At the SVIVES, the main objective is to speak a good Yiddish. Topics for discussion are determined in advance. The SVIVES meet regularly, and the SVIVE members have the opportunity to build relationships with each other that will help to create a Yiddish language community.

What happens at a SVIVE meeting?
--We constantly remind ourselves that our goal is to speak a good Yiddish.
--We discuss the language of a text (article, story, etc.) that all have read in advance (yes, there's homework for the SVIVE!)
--We learn new expressions and idioms, and try to use them in our own Yiddish. One SVIVE member's language skills can be at any level, as long as he/she is willing to listen and learn.
--We act out scenes from plays.
--We seek all kinds of games in order to use Yiddish and have fun.
--We sing.

Who can come to the SVIVES? Anyone who speaks Yiddish or is already learning Yiddish and who wants to take part in the task of building a Yiddish-speaking community. A SVIVE member’s language skills can be at any level, as long as he/she is willing to listen and learn.

How many SVIVES are there? At the moment we have two SVIVES, but we’ll start new groups as more people join us.

Where do the SVIVES meet? Each SVIVE meets at the home of one of its members. We plan to establish several SVIVES in and around New York City (and then around the country), so that there should be a SVIVE that meets not far from you.

Who leads the SVIVES? Leadership is shared by all of the SVIVE members. Each person learns from the others. The SVIVE just needs a coordinator.

Is there a fee? We’ll request that each SVIVE member contribute a small amount ($2-$5). The money will be used for SVIVE activities, for example making copies, buying books, organizing a Yiddish Day for all the SVIVES.

When will the SVIVE project begin? It has already begun! Two SVIVES already are meeting: one in Manhattan (Upper West Side, Thursday evening) and one in the Bronx (Riverdale, Sunday morning). We are planning a third in Manhattan at which Central (Polish) Yiddish will be spoken.

We invite you all to join the SVIVE! Come and help to create a Yiddish-speaking community! Set up your own SVIVE --we’ll help you!

Call Brukhe Caplan (212) 663-0433, or
e-mail bl67@columbia.edu

American University Class
Sonia Fuentes <spfuentes@earthlink.net>

I would like to share with you a marvelous experience I had yesterday afternoon at American University in Washington, D.C. I went there to speak to the English class of Myra Sklarew, a Jewish professor of literature and co-director of the MFA program in creative writing. That class used my memoirs, Eat First--You Don’t Know What They’ll Give You, as a text this semester. Myra is the author of nonfiction and fiction works and a poet. She was the winner of the National Jewish Book Council Award in poetry, among other awards.

First, I had tea with Myra, who gave me a book written in English and Yiddish called The Witness Trees that tells through poetry, eyewitness accounts, and pictures the history of Lithuanian Jews. Myra wrote the book in English and David Wolpe, a member of her family, translated it into Yiddish. David is an internationally acclaimed writer, poet, cultural activist, literary critic and scholar who was born in Keidan, Lithuania.

The book includes David’s report on the events during the summer of 1941 when the Jews of Keidan, a Lithuanian shtetl where he was born, were systematically massacred by local townspeople. David was one of the few survivors when 2,076 men, women, and children perished and he describes in detail how a relatively cooperative and amicable community became a killing field. The book was produced by the Dora Teitelbaum Center for Yiddish Culture which is located in Coral Gables, Florida.

I absolutely love college campuses and always have. After tea, Myra and I went to the class of about 25 students and got there about 5:40. Myra thought I’d be there an hour. I was there until 7:15 and it was so fantastic. I only read two excerpts from my book -- fairly short and the rest of the time they asked me questions, which I answered. Then they all lined up to get my autograph on their copies of my book. They all had the book, of course--I had a similar experience when I spoke at Cornell last year. It is a very special experience to walk into a classroom and see that everyone has your book. They were all very enthusiastic about the book and my comments to them. They applauded at the end and again as I was leaving the classroom, and thanked me for coming. Then Myra had two of them walk me back to my car and I chatted with them. It was so special.

But then I came home and watched Schindler’s List on TV (I’d of course seen it previously as a movie) and it nearly destroyed me. It takes place in Cracow where I plan to go in August and I am terribly conflicted about it. It just brought the whole thing home to me all over again --my family comes from there. I feel as if all my time here has been borrowed time and I am afraid to go back there but feel I need to.

Sonia Pressman Fuentes
11928 Frost Valley Way
Potomac, MD 20854-2879

tel. 301-340-1108 fax: 301-340-6118
e-mail: spfuentes@earthlink.net
website: http://www.erraticimpact.com/fuentes
Jews: A Work In Progress,
Paintings by Franceil Masi

WHERE: A Shenere Velt Gallery of the Workmen’s Circle/Arbeter Ring 1525 S. Robertson Blvd., L.A, CA
WHEN: Sunday, May 6 - Friday, June 29, 2001
Opening Reception for the Artist: Sunday, May 6, 3-5 pm
Gallery Hours: Mon.-Fri., 10 am to 5 pm and by appt.
WHAT: A Shenere Velt Gallery of the Workmen’s Circle/Arbeter Ring will exhibit "Jews: A Work in Progress," paintings by Franceil Masi.

Her "Jews: A Work in Progress" is a collection of new paintings based on pre-WW II Eastern European and American Jewry in the workplace. Masi has portrayed the Jewish working class at the turn of the last century, as well as more traditional Jews, and aspects of the Labor Zionist and Bund movements, in her "work in progress."

Franceil Masi trained in art, illustration and graphics. The exhibition at A Shenere Velt Gallery is her second major showing. Eric Gordon, director of The Workmen’s Circle, says, "Franceil is a young, extremely talented artist we are very happy to be showing at this stage of her career. She is hardworking and ambitious, and I believe her work is going to have a very powerful impact on the future of Jewish art in Los Angeles."

As a Visual History Cataloguer with the Survivors of the Shoah Visual History Foundation from 1996 to 1999, Masi listened to more than 100 survivor testimonies. The Holocaust survivors inspired her to tell the stories of Jewish life in Europe, and Masi spent much of her time delving deep into their world. Finding an abundance of powerful source material, she dedicated herself to putting her research onto canvases in rich colors, sensitive tonalities and revealing expression. Paintings such as "Yiddish Newsboy," "Surele the Seamstress," "Simcha the Shoichet," "Labor Protests," "Bund Leader" and "The Bund House" show such themes as pogroms, anti-Semitism, and the Holocaust. In time, a Jewish culture that often faced adversity and challenge emerged as the most successful immigrant people in America’s history.

A Shenere Velt Gallery hours are Monday-Friday, 10-5, and by appointment. The Workmen’s Circle/Arbeter Ring is a progressive Jewish community for culture and social action. For more information call (310) 552-2007.

The Jewish Program on CFMB Returns
Nachum Wilchesky, Montreal, Canada
<nachum22@hotmail.com>

The Jewish Program on CFMB in Montreal will this December complete 39 years of continuous programming in Yiddish, Hebrew and English. After a short period of technical difficulties, it will again be heard on the Internet, at www.cfmb.ca every Sunday noon-2 P.M. It is not a fully Yiddish language program, but rather a program of high quality cultural content in Yiddish, English and Hebrew. Yiddish content is strongly represented, without being overly dominant, and Hebrew content is somewhat less represented because I have in recent years "leased" the last half hour to an Israeli who services the Israeli community. English is somewhere in between.

Self Teaching Yiddish Course
Robert Neumann, Duesseldorf, Germany
robert.neumann@rhein-neckar.netsurf.de

A small portion of interviews from the Yiddish Atlas collections, Language and Culture Atlas of Ashkenazic Jewry, housed at the Rare Book Collections of The Columbia University Libraries, N.Y.C. is available now for study over the Internet. The materials are the core piece of a self-teaching Yiddish course geared to speakers of German. The course is the result of a research project, co-funded by the European Union, and was initiated and carried out by the Duesseldorf-based Association for the Promotion of Yiddish Language and Culture (Foerderverein fuer Jiddische Sprache und Kultur e.V.).

The course is equipped with a discussion board. Please feel free to enter any questions and comments about the materials, the course in general, individual sections, methods etc. Please don’t feel impeded by German, you may of course write in Yiddish, English, or any other language you feel most comfortable in. The Yiddish course is accessible via: www.jiddischkurs.org

Mendy’s Opinion
Mendy Fliegler, Montgomery Village, MD
sroolik@aol.com

Cookie Blattman hot geshribn in dayn bletl az es buzhet ir di iberzetsungen fun Yidishe bukhshatbn tsu goyische..... Un zi vil az mir zoln ayvekvarkn di Yivo standart... di vos men ken take nitsn, tsu redn Yidish ven mir hobn nisht kayne bukhshatbn tsu redn oyfn kompyuter Engalishe verter bukhshatbn tur nisht oyskukn vi Yidish

Ven ikh efen mayn moyl—vus red ikh? Kint es aroys mit goyische bukhshatbn? Vus far a narishkayt!

Zi aleyn hot ‘trubl’ shraybn veygn dem, in dayn bletl. Dus vus zi vil iz Amerikyunish. Iz es take azoy shver zikh oystsulernen Yivo?

Zay gezint. Ikh vel epes unshraybn in a pur vokhn. Ikh bin a bisl oysexvept!

I like your IAYC survey.

A Request from New Zealand
Norman Simms nsimms@waikato.ac.nz

Last night at the meeting of the Waikato Jewish Association there was discussion about our adult education projects for the near future. People got all excited about seeing and discussing some of the Yiddish plays and films now that are now available on video.

Do you think you can post a little request on Mendele to ask for help in us finding out how to get such video tapes, with the proviso somehow attached that we need to get those which are compatible for New Zealand viewing. I think we use the European format, not the North American.

Perhaps some of the sales outlets would be helpful in getting this information.

I will be in Los Angeles for a few days at the start of June (2-4).
P.O. Box 1198, Waikato Univ., Hamilton, New Zealand
Just wanted to address two things. Would like to know if anyone knows of or how to get a copy of a TV film that aired last month on one of the TV channels. TV cable people can't find it...what else in new?. "Freedom Train" about a Jewish community during WW II that somehow took over the train that was transporting them. Many men dressed as Wehrmacht soldiers and the Rabbi dressed as a Wehrmacht Major. The whole movie is a very comical and satirical story about the train getting out of Germany. It was spoken in Yiddish, German and French with subtitles, which made it even more realistic. Got to find this and see it complete, as I saw only half of it.

Second, greetings to Cookie Blattman. Think American while working in a European language. Cookie, you are taking Yiddish out of context and Americanizing it. Find another language other than American or English (they are 2 separate languages) where i is not pronounced as long e, or e not spoken as long a. There is a particular trait that Americans seem to have that says "We do it this way" and subsequently makes us a laughing stock and appear to be a bunch of self centered dummies. What's wrong with old-fashioned education? Treat a new language in accordance with the area from which it came and word pronunciation will ultimately fall in place. Yes, you are fighting City Halls in every country in the world. Had I studied German or Japanese with that "Americanization" process, I'd probably still be in Germany (or Japan) speaking Pig-Latin partial phrases and gaining the respect of no one. “ah shay-num danque”

I am responding to your editor’s note on Cookie Blattman’s article in last month’s issue of Der Bay on transliteration. I fully understand her frustration and would like to submit my very humble opinion for her consideration.

The OASIS–sponsored Yiddish group that meets weekly at the Pico-Robertson storefront of Jewish Family Services is a small group consisting of about fifteen “regulars”. They all understand mame-loshn, but speak it in varying degrees of fluency—two barely speak it at all. Because the moderator, Goldie Kahn, had a heart attack awhile back, I took over for her.

Two couples almost had a confrontation. Each said the other was wrong. One spoke with a Galitzianer accent, and the other with a Litvisher accent. Being fluent Yiddish-speaking myself, I stopped the confrontation and said both were right. Just like English. Depending if you come from Dixie or New York, Texas, Australia, etc. Yiddish is spoken all over the world.

If you are fluent Yiddish-speaking, you can adjust yourself to Yiddish spoken anywhere in the world. On the other hand, if you are limited Yiddish-speaking, you feel strained and frustrated. If Cookie accepts this explanation above, I hope she will not be bothered and will continue re-writing transliterations for her group so all can enjoy the contents!

We use SHIKL the bingo-like game with the words spelled in the YIVO standard. We must use a sentence with the word. It’s fun and we learn new words.
The Jewish Community Center of Charlotte, N.C. August 16-19, 2001 will sponsor the 23rd Charlotte Yiddish Institute, and features:
1. Miriam Hoffman a WEVD radio personality, lecturer, journalist, Broadway playwright, educator and recognized Yiddish theater producer and director.
2. Robert Abelson an acclaimed singer, cantor Broadway performer and interpreter of Yiddish song, returning by popular demand.
3. Joyce Rosenzweig, an accomplished accompanist and coach of world renowned performers, specializing in Yiddish vocal music.

Faculty Lectures in Yiddish and English
- Yiddish Language Classes
- Folk singing and dancing
- Daily and Shabes services
- Judaica Book and Gift Shop
- Oysergevayntlekh Doremde Gastfreyndlekhkayt (Outstanding Southern Hospitality)

The Charlotte Yiddish Institute is open to those knowledgeable in the Yiddish Language and dedicated to enhancing their understanding of Yiddish in a culturally stimulating, heymish atmosphere.

Enjoy nature walks and scenic splendor at the Wildacres Retreat, a mountaintop conference center of 1400 acres set in the heart of the Blue Ridge Mountains of Western North Carolina with an elevation of 3300 ft. Wildacres Retreat "Little Switzerland, N.C. is located 112 miles from Charlotte, (approx. 2.5 hour drive).

Fees: $275 per person (double occupancy only) Fee covers tuition, room, kosher meals and gratuities. Full fee must accompany registration.

Guest Rooms: All rooms w/ private bath located in two modern, mountain-view lodges.

Transportation: Directions for travel to Wildacres by auto will be sent upon receipt of reservations. Bus transportation available from Charlotte Airport to Wildacres Retreat

The annual Executive Board meeting of the International Association of Yiddish Clubs (IAYC) was held in Milwaukee. This site was chosen because it will be the location of the Seventh IAYC conference next April 12-15. It will be the first time the conference will be held in the Midwest. It already has been held in Miami, Los Angeles, Toronto, Connecticut, and Washington, D.C.

The Board met with the Milwaukee planning committee, chaired by Paul Melrood. One of the main reasons for selecting Milwaukee is the very successful group of Second and Third Generation Holocaust Survivors spearheaded by Sandy Hoffman, Betty Christowski, and Jeanette Peckerman. They have had a Holocaust Memorial event since the 1950's and annually draw 600 attendees. They are playing a very significant role in the event. It is because of them that the exciting theme of the conference will be mame-loshn and the Shoah. This conference will bring in a larger, younger element and make for a dynamic event.

In future reports you will learn of the facilities at the Park East Hotel near Lake Michigan and the beautiful, waterfront park that stretches along the shore. Milwaukee reminds us of a European capital. It is known for its varied ethnic festivals and restaurants.

There are many attractions including the short walk to the upscale Jewish Home for the Aged where you can attend Friday night and Saturday morning services and have kosher meals.

Milwaukee is located just 80 miles north of Chicago on the western side of the Lake. There will be a large attendance from Chicago because of the great assistance of YIVO leadership. Other cities nearby with which the committee is having contact include Detroit, Minneapolis, Madison, Cleveland, and St. Louis areas.

Coordinator Paul Melrood has an excellent command of Yiddish. He was a leading figure in PERHEFT, the Yiddish theatrical group that performed for over 70 years. He will be sending in regular reports to Der Bay to keep us updated on what will be one of the finest conferences we have ever had.

The IAYC Executive Board members were very impressed with the size and depth of the conference committee. Their progress, in having the best event ever, is further along at this stage than any of our previous events. So save the dates of April 12-15, 2002. It will be a great time of the year to come to the Midwest—especially if you have never been there before.
I am finally here at Bloomington, Indiana although in a couple of days I will be off to Jerusalem where I will spend about 5 weeks with my mother. Many thanks for putting the details of our conference on your website.

We had so many proposals (more than 40) that we had to turn some of them down. It will be a very big conference (we had to add another half a day to it). Some of the most interesting scholars participating are from the USA, Europe and Israel. They include: Dovid Katz, David Fishman, Seth Wolitz, David Miller, Mordechai Altshuler, Alan Nadler, Abraham Brumberg, Velvl Chernin and many more). Although we will not be able to include any additional papers, it would be great if people interested in Yiddish culture and scholarship would attend as members of the public.

I hope to have more details before long—hopefully including the provisional schedule of sessions and papers.

The first week of August I will be in Los Altos. Are you planning to be in California around that time?

From Mahwah, NJ
Jack Berger JSBerger@Sigmaxi.org

I note the ongoing debate about Romanized vs. Original script Yiddish writing. In this connection, I thought your readership would be interested in a FREE facility I acquired recently via download from the Internet.

The site to visit is at: http://www.sahbak.com

The program 'Sahbak' is best described as a "Hebrew e-mail Demon." It is specifically designed for those people (principally outside of Israel) who are not likely to have a full-fledged Hebrew version of an operating system, etc.

It will sit in your computer, and you can invoke it anytime you want to send a message using Hebrew script.

While I find this helpful in my correspondence with Israeli family members, there is no reason it couldn't be used to transact in Yiddish as well.

This is not to be confused with the several quite good Hebrew word processing programs, such as DAVKA and DAGESH, among others. This is an e-mail tool.

Maybe this type of facility will ease the concerns of the various protagonists on the transliteration issue.

Nayes fun Washington
Hilda Rubin hirubin@starpower.net

We had our Sholem Aleichem yortsayt program. S'iz geven a groyser derfolg! I did the first few kapitlekh of Motl-Peysi dem Khazns. I'll be in California on the 11th of June- July 2nd—so will certainly be in touch and can bring script for your perusal—it's 19 pages. Can I forward it to you thru this mashinkele?

I've been busy planning next years' Cafe Kasrilevke and working on our Yiddish Cultural Festival's 2003 program. We put ours off for a year because of the IAYC 2002 Conference date. At this point it's very dangerous to postpone anything—we're losing people ydn tog! I'm really oysgemärt these days and can't wait to get away. Is Sunny Landsman still OK? Chayele Ash and I talk, and she sounds as if she's in fine fettle. I'd love to have her here to do her "thing" on the Rumanian Yiddish Theatre.

A Response from Florida
by Rucheleh (Cookie) Blattman

I was shocked when I saw my name all over Der Bay! Certainly brought out some very strong feelings! Guess I will have to continue to fumfeh when reading words I don't know. But as far as my writing to my American (Are we all dummies?) friends, as I have since I was a child, in my own transliteration. That will take a long while to change. I'm more interested in learning to speak better Yiddish and learn more Yiddish songs. At this point I will have to continue to rewrite the correct YIVO transliteration into our American transliteration for those who need to learn Yiddish songs phonetically.

It's maddening to hear them pronounce the words incorrectly. However, I bow to the majority. Remember the people I deal with are not learning a new language and most speak it or understand it but can't read it, etc. They are in their 80's and just want to enjoy it. Actually I agree that YIVO transliteration is a language in itself.

I just came back from Italy. When in Florence, I had the pleasure of speaking Yiddish to a Chabadnok who invited us for Shabbos dinner and lunch. I love Yiddish with all my heart and wish I were more knowledgeable. Coming from an orthodox home there was no reason, as far as they were concerned, to teach us to read or write Yiddish—only Hebrew, so we could daven, etc.

I'm trying my best and bringing pleasure to others through my singing and conversation. My Father's Nigun is perfect!! When I get it that way, if I don't know a word, I can pameylach read the Yiddish, and then I know how to pronounce the YIVO transliteration. Then the English tells me what it means, and so my vocabulary grows through poetry and song. I always look up a word I don't know so that I will not sing anything I do not understand.

Thank Portia Rose for having some mitgefeel (I don't know how it is spelled YIVO way but I know you can read it). I have SHOKL, the Yiddish Bingo game and will try it. Ah leebhubber foonz yiddish (There I go again) Is there a dictionary of Yiddish in YIVO transliteration?

Yiddish on the Internet

The Dora Teitelboim Center for Yiddish Culture's Institute for Yiddish had Introduction to Yiddish Language & Culture, as part of the Institute's Yiddish Online program.

This college-level course was offered archivally ON THE WEB and was taught by Professor Mindelle Wajszman. This summer course emphasized self-quizzes from the text, listening to the archival classes on line and doing the practice lessons offered on line. It was offered to prepare students for the Yiddish Level II course that will be offered Live and on-line in the Fall Semester beginning on Monday, August 27, 2001 through Florida International University.

Students interested in registering for this course should contact:
Liz Weintraub
Program Director
The Dora Teitelboim Center for Yiddish Culture
P.O. Box 14-0820, Coral Gables, Florida 33114
Call: 305-774-9244, or
E-mail them at: infoa-yiddishculture.org-.
Soviet Silent Film—Jewish Luck
Daniel Hoffman krywanoga@jps.net

I want to let you know about the new score I'm writing for the 1925 Soviet silent film, Jewish Luck. It will be performed live at the SF Jewish Film Festival this summer on the following dates:

July 22 at the Castro in SF
Aug 1 at the Fox in Redwood City
Aug 2 in Berkeley

The score is so far a weird fusion of klezmer, Bartok and jazz. I'm busting my tail on this one. It's 90 minutes long. Here's the film festival blurb:

World Premiere of a new score by Daniel Hoffman and the San Francisco Klezmer Experience

Jewish Luck
Russia, 2001, 35mm, 90 min., black & white, Silent
Director: Alexander Granovsky

This classic of Soviet cinema is a very funny adaptation of Sholom Aleichem’s story, “Mendel the Matchmaker.” It is also the film debut of the great Yiddish State Art Theatre actor, Solomon Mikhoels, who was considered the greatest living Yiddish actor of his time. Mikhoels’ character study of Mendel as a Chaplinesque figure – lovable, tragic and comic – has been called one of the finest performances in cinema history. Mendel is a luftmensch (one who buys and sells dreams) who, by chance, becomes a matchmaker and experiences one hilarious calamity after another. This film features a luminous dream sequence on the Odessa Steps that became the inspiration for the famous scene in Sergei Eisenstein’s POTEMKIN, which was shot on the same location. Both films were photographed by Eduard Tisse.

Following the success of last year’s THE GOLEM, with music by Daniel Hoffman, we have invited back this Bay Area musician and composer. He performs JEWISH LUCK with the San Francisco Klezmer Experience (Ben Goldberg, clarinet; Daniel Hoffman, violin; Jeanette Lewicki, accordion; Kevin Mummey, drums; Stephen Saxon, trumpets, alto horn; Richard Saunders, bass; Charlie Seavey, trombone). The SFKE’s infectious blend of Bay-Area-roots-klezmer, Yiddish folk and art song, and improvisational jazz has earned them a place amongst the most exciting new bands in New Jewish Music. Created by Daniel for the American Conservatory Theater’s 1996 production of the hit klezmer musical, “Shlemiel the First,” the SFKE boasts an all-star roster of the Bay Area’s nationally recognized and innovative klezmer musicians.

Boise, Idaho

We recently lost a wonderful contact in The Yiddish Network. This was learned from a call to Joel Stone’s widow and a letter from his dear friend and new contact—Ted Century. The information about Joel comes from an article in The Chai Lights—the newsletter of Congregation Ahavath Beth Israel. It was written by Rabbi Alan J. Kahn, who is now on sabbatical in Israel.

"Joel could be gruff, even cantankerous. But if his temper sometimes flared, so too did his compassion and forgiveness. Unlike most people, Joel could admit when he was wrong. For all of his stubbornness, he knew when to compromise. He did not hold grudges. His spirit was generous, and always just. And he was, to me, a special friend. Many times ’a new rabbi encounters troubles from the lay leaders whose position he is, in some sense, taking. But this was never the case with Joel. He was always a source of help and support for me. He was as much my rabbi as I was his. I think he was proud of our community for hiring me as a rabbi, and I know I felt privileged to have him as my teacher.

I always will remember Joel chanting the Unetaneh Tokef prayer on Rosh Hashanah and Yom Kippur. I’s held great cantors, but no one did this with the power that Joel did. When he sang those words, he sang with his whole heart. They are hard words—who shall live and who shall die, who shall be tranquil and who shall be troubled—but they end with consolation: prayer, forgiveness, and tzedakah soften the divine decree.”

Hoosier Mame-loshn?

This is the title of a column our friend Gus Tyler of the English Forward wrote a while ago. It was sent to us by Alice Ginot Cohn—one of our regular readers. This article was written by Andrew Muchin of Milwaukee, WI. He had been the editor of the Heartland.

Reference is made of Professor Dov-ber Kerler’s filling the Yiddish Studies Chair which Alice Ginot Cohn and her husband established at Indiana University in Bloomington, Indiana. Along with Ohio State University in Columbus, Ohio and the University of Michigan at Ann Arbor, Michigan, this gives the Midwest a strong regional support for Yiddish education at the university level.

Professor Kerler came from Oxford University where he taught with Professor David Katz who is now in Vilna. While at Oxford, Prof. Kerler was co-editor of the Oksfoder Yidish and wrote The Origins of Modern Literary Yiddish.

Getting involved with the Judaic program, he is working for the success of an international academic conference this October 27-29 at the university. The theme of the conference is Yiddish Language and Culture in Twentieth Century Eastern Europe.

Second Avenue Yiddish Posters Wanted
Cookie Rucheleh Blattman, len25@bellsouth.net

A friend got a box of old Yiddish Second Avenue songsheet covers and made them into beautiful posters. I want others like them for my bedroom. A cantor gave me a small one called The Jewish Crown an opere in 4 acts by Thomashfesky. It was published by A. Teres Music a dealer and publisher at 88 Delancy St. NYC.

In Phila, I hope to find the largest Yiddish collection of music in the world. I hope they have posters I might copy. In fact that place was written up in one of your newspapers. Please let me know where it is. There must be people out there with these copy sitting in their house or perhaps a former publishing firm, etc. If you could help, I’d be grateful.
Di yidishe literarish-gezelshaft
Barbara Goldstein <neuron@ev1.net>

The Yiddish literature class that meets with Houston Yiddish Vinkl leader Susan Ganc every week has named itself "di yidishe literarish-gezelshaft." There is historical precedence for this name. "Di yidishe literarish-gezelshaft" was the name of the pioneer Yiddish organization that became the Houston, Texas branch of Der Arbeter-Ring early in the 20th century. The Houston Yiddish Literary Society made its debut with a major Yiddish event. Please post this information in Der Bay.

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

The Houston Yiddish Vinkel in cooperation with Holocaust Museum Houston presented the Houston Yiddish Literary Society (di yidishe literarish-gezelshaft) in a dramatic reading in the original Yiddish. It was accompanied by an English translation of The Symphony of Erev Shabes at the Holocaust Museum Houston. The Symphony of Erev Shabes (di simfionie fun erev shabes) is an essay by Dr. Moses Einhorn from the Wolkovisker Yizkor Book, which he wrote and which was published in 1949.

On the eve of World War II, Wolkovisk was a large Polish shtetl located not far from the cities Grodno, Bialystok, and Vilna. Dr. Moses Einhorn (b.1896-d.1966) was born and raised in Wolkovisk. In his lyrical essay, Dr. Einhorn describes preparations for the Shabes that was celebrated and observed by Wolkovisk Jews, and thereby, transmits to readers and listeners knowledge of a Jewish civilization that was destroyed in the Holocaust.

We invited the community to learn about the precious Yiddish culture as it was lived by the Jews of Wolkovisk, Poland. For more information, call the Houston Yiddish Vinkel at 713-771-7535, the Houston Yiddish Literary Society at 713-960-0975

A Nono Mies
Wishes to remain anonymous

I thought I better e-mail and ask you to remove my wife and myself from your mailing list. I taught a Yiddish Class for several years but much to my dislike, it disbanded for lack of participation. For your information, my class was full and no open seats in the beginning and I even had several "Goyim" come and want to learn Yiddish, but alas, later, some of the old Jewish yentes decided that it should not be a teaching class but rather, a conversational class. I fought the idea because most were there because they did not speak Yiddish but wanted to learn, but I got voted down. The old yentes (men and women) sat there and spoke Yiddish to each other, and all the others disappeared, never to be heard from again. Very sad!

I tried to reserve the last ten minutes for conversation and the first 50 minutes for teaching but again, I was shouted down. I also left the class and they soon disbanded. The Yiddish Club here was a lot of fun but it also disbanded because it did not encourage young people who are interested in the beautiful rich culture that Yiddish can bring. That is what happens when you have a bunch of "A.K.'s" run it. I will never do that again because I poured my heart and soul into preparing interesting lessons for all levels of Yiddish. It was fun for two years and very rewarding for me because I love Yiddish.

It's a Wonderment!
Archie Barkan ArchiefromCA@webtv.net

What's going on here?
What's going on is another manifestation of the rejuvenation of interest in Yiddish. The heritage and humor, the charm and wit of the Mama-Loshen, spell magic.

I am currently teaching two weekly classes at the Santa Monica Emeritus College. The Wednesday morning class for lesser mayvinim has an enrollment of 47; the afternoon reading group has 31 registered. Who would have thought it?

In the morning we go over a song and its meaning, sing it, converse a little, do a bit of vocabulary, some proverbs, a Khelmer or Hershele Ostropolyer tale, etc. We also stay up on the happenings in the world of Yiddish.

The afternoon group is busy with reading and discussions. This is the group that was nurtured for the past ten years or so by the late Marion Herbst. About a half dozen of the attendees choose to make a day of it by sitting in on both two-hour classes.

Preparing the weekly handouts and material for these two groups is becoming exponentially more and more challenging. BUT—talk about a labor of love! Isaac Bashevis Singer was right: "Yiddish dead? Hardly! We'll all meet 2,000 years from now, sit along the banks of the Jordan, and shmues a bisl in Yiddish!"

Friends of Klezmer
Bill Campbell <klezmer@scrr.com>

Our klezmer band, The Friends of Klezmer, here in Columbia, SC was formed about two years ago. I love Jewish music and had been trying to find musicians with similar interests for a few years with no success. Finally through a friend, I was put in contact with Meira Warshauer at Beth Shalom Synagogue here in Columbia.

Meira is a well-known composer and plays keyboard and runs the band when she can squeeze time from her very busy schedule. Sam Baker, her husband, is a university professor and is our guitarist. Bass is played by Jay King, who also handles sound, and has a production company for bands. I play clarinet, taragato and also use English horn on some pieces. A new addition is Dr. Robert Tabachnikoff, a retired physician who plays violin or viola and makes use of his wonderful baritone voice and extensive Yiddish repertoire.

Although we are onheyer klezmerim, we have supported many local Jewish activities and have become very popular. To me, this is a wonderful and rewarding learning experience. I'm an oboist and studied in Germany, specializing in Baroque music. I am also catholic and am constantly playing more Jewish music at Mass. The music is very widely accepted and it has been a wonderful medium to display the beauty of Jewish music as well as reinforce the fact that my religion stems from Judaism. (Yes, on certain up- tempo old Jewish pieces we use, I do "klezmerize" them.)

We hope that in the next few months, we can expand our repertoire and get more rehearsal time. We have a win-win situation—we love the music, enjoy playing it and our audiences are always very receptive and happy when we play.

Di yidishe literarish-gezelshaft
Barbara Goldstein <neuron@ev1.net>

The Yiddish literature class that meets with Houston Yiddish Vinkl leader Susan Ganc every week has named itself "di yidishe literarish-gezelshaft." There is historical precedence for this name. "Di yidishe literarish-gezelshaft" was the name of the pioneer Yiddish organization that became the Houston, Texas branch of Der Arbeter-Ring early in the 20th century. The Houston Yiddish Literary Society made its debut with a major Yiddish event. Please post this information in Der Bay.

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

The Houston Yiddish Vinkel in cooperation with Holocaust Museum Houston presented the Houston Yiddish Literary Society (di yidishe literarish-gezelshaft) in a dramatic reading in the original Yiddish. It was accompanied by an English translation of The Symphony of Erev Shabes at the Holocaust Museum Houston. The Symphony of Erev Shabes (di simfionie fun erev shabes) is an essay by Dr. Moses Einhorn from the Wolkovisker Yizkor Book, which he wrote and which was published in 1949.

On the eve of World War II, Wolkovisk was a large Polish shtetl located not far from the cities Grodno, Bialystok, and Vilna. Dr. Moses Einhorn (b.1896-d.1966) was born and raised in Wolkovisk. In his lyrical essay, Dr. Einhorn describes preparations for the Shabes that was celebrated and observed by Wolkovisk Jews, and thereby, transmits to readers and listeners knowledge of a Jewish civilization that was destroyed in the Holocaust.

We invited the community to learn about the precious Yiddish culture as it was lived by the Jews of Wolkovisk, Poland. For more information, call the Houston Yiddish Vinkel at 713-771-7535, the Houston Yiddish Literary Society at 713-960-0975

A Nono Mies
Wishes to remain anonymous

I thought I better e-mail and ask you to remove my wife and myself from your mailing list. I taught a Yiddish Class for several years but much to my dislike, it disbanded for lack of participation. For your information, my class was full and no open seats in the beginning and I even had several "Goyim" come and want to learn Yiddish, but alas, later, some of the old Jewish yentes decided that it should not be a teaching class but rather, a conversational class. I fought the idea because most were there because they did not speak Yiddish but wanted to learn, but I got voted down. The old yentes (men and women) sat there and spoke Yiddish to each other, and all the others disappeared, never to be heard from again. Very sad!

I tried to reserve the last ten minutes for conversation and the first 50 minutes for teaching but again, I was shouted down. I also left the class and they soon disbanded. The Yiddish Club here was a lot of fun but it also disbanded because it did not encourage young people who are interested in the beautiful rich culture that Yiddish can bring. That is what happens when you have a bunch of "A.K.'s" run it. I will never do that again because I poured my heart and soul into preparing interesting lessons for all levels of Yiddish. It was fun for two years and very rewarding for me because I love Yiddish.
The First SYSA Research Fellowship

The Board of Directors of the Friends of The Secular Yiddish Schools in America Collection, proudly announces The First SYSA Research Fellowship for the Year-2002 in memory of Moyshe Goldstein, Yiddish teacher par excellence, established with love and generosity by Drs. Steven and Gail (Gella Messinger) Shak. The archival collection is housed at the Department of Special Collections at Stanford University Libraries, Stanford, California.

The awardee will be required to work on a topic related to the secular Yiddish schools in America, during a 3-month in-residence period, using the resources of the SYSA Archival Collection. Upon completion, a publishable paper (in Yiddish or in English) must be presented by the awardee at a public gathering at Stanford University Libraries. Submitted applications will be judged by a panel of scholars in Jewish Studies, Education, Bilingualism and Ethnic Studies.

The fellowship award offers the sum of $2,000 and may be held simultaneously with other awards. The deadline for submission of applications is November 1, 2001 and notification of award will be no later than December 15, 2001. For application details, contact:

The FSYSA Fellowship Committee
Joshua A. Fishman, chair
P.O., Box 19295, Stanford, CA 94309-9295
FSYSA@aol.com http://www.fsysa.org

Jewish Currents

There are excellent Yiddish/Jewish publications. Your editor does not usually single out a special one, but the May issue of Jewish Currents deserves recognition. While Yiddish articles have appeared periodically in this secular, progressive monthly, this one issue had one by Stillman entitled, Peretz Writes to Sholem Aleichem.

Many of us are quite conversant with the writings of these two giants of Yiddish literature, but are lacking in the historical background and times they lived in. Y.L. Peretz was a lawyer who was disbarred. His efforts were unsuccessful to get the Polish authorities, and then the Russian ones, to reseve the order.

Portions of a letter Peretz sent to Sholem Aleichem is reprinted in the article. In it Peretz lists 4 reasons why Peretz’s submissions of songs and articles are not exactly what Sholem Aleichem probably wants, but he urges Sholem Aleichem to move to create a mutual ground.

Sholem Aleichem was the editor of Jewish People’s Library and Peretz wanted to have his works published. In a second letter, Peretz espouses the need to educate the masses in science and that women learn about history, for they did not study Hebrew as did the men.

Stillman notes that a major source of his information came from Briv un redn fun Y.L. Peretz, written by Nachman Meisel and published by YKUF in 1944.

Lucky Strike Extra

Although Der Bay is published monthly, ten times a year, what is one to do if there are too many articles in need of publication? That’s right, you put out a Lucky Strike Extra.

While several of the long-established groups and publications are in dire need of assistance, new young groups and centers are sprouting. Although the major populated areas remain the major strongholds of Yiddish, new centers are emerging such as at the University of Indiana.

Among the major cities, Los Angeles must be singled out as showing a remarkable resurgence. Even though there is a continuing flight to the suburbs (in this case to the valley), the Los Angeles Yiddish Club maintains its weekly vitality beyond its 70th anniversary and the literary publication Heshbon continues.

The most recent issue of Yiddishkayt LA is a true gem. Articles this month include:
- Women’s Yiddish Voices
- Language Institute
- The Little Prince
- Calendar of events
- Resources Guide
- Summer Programs
- Yiddish Classes
- New Yiddish Culture Books and Music
- Memorials to David Feingold & Marian Herbst

Yiddishkayt Los Angeles can be reached at 3780 Wilshire Boulevard, Suite 1020, Los Angeles, CA 90010. Phone 323-692-8151 or e-mail yiddish@carsla.net. Their web site is at: www.Yiddishkaytl.org

Once again, your editor must mentions the wonderful new group, Yiddishkayt LA. It continues to expand in its many Yiddish programs and publication of an excellent newsletter. We must support for the older major organizations for their literary excellence and contributions. However, these new ones require only a dime a day—or less. Each Yiddish club or group ought to have as many members as possible to subscribe to at least one of them. Their publications, just like Der Bay, can be a resource of discussions and reports at meetings.

Der Bay Editor: Philip "Fishl" Kutner,
1128 Tanglewood Way, San Mateo, CA 94403
Web site: http://www.derbay.org
E-mail FISHL@derbay.org Ph: (650) 349-6946

Make checks for chai ($18) payable to Der Bay. If you’ve been blessed, won’t you send a LITTLE extra—please.

Milwaukee Report #2

In last month’s first Milwaukee Report, The Annual Executive Board meeting of the (IAYC) International Association of Yiddish Clubs was covered. Included was the rationale for selecting this great site for the IAYC VIII Conference, April 12-15, 2002.

Coordinator Paul Melrood has a great command of Yiddish. He was a leading figure in PERHIFT, acronym for the Peretz Hirschbein Folks Theatre, the Yiddish theatrical group that performed for over 70 years. Larry Orenstein will co-chair with Paul.

Milt Katz is treasurer and his son Marty will be handling registration. Marty received the Young Leadership Award. He heads the Milwaukee Jewish Council for Community Relations.

A strong media team of Sylvia Bernstein and Flo Sussman will be augmented by freelancer Andy Muchin who is a writer for the Forward.

Tybie and Max Taglin are experienced in handling touring, for they are owners of Access Milwaukee. The Taglins will handle “Getting around Town”.

Sandy Hoffman who very ably chairs the Second and Third Generation Holocaust Survivors Annual Program will be helped by Betty Chrustowski and her sister Jeanette Peckerman. Our conference will attend their exciting Sunday afternoon program.

The Milwaukee JCC is represented on the committee with Jody Hirsh and Dorene Paley.

Dr. Herman & Chai Tuchman have a unique family background. His family was close friends of Goldie Meir. There will be a visit to the Goldie Meir Library, for Milwaukee was her hometown. Chai and Dorothy Weingrod co-chair the Program Committee.

Mae Marks Willenson, who attended the Oxford Yiddish program, is liaison to the Milwaukee Yiddish club and will be in charge of the greeters.

A special person is Irv Saposnik who was Hillel Director in Madison at the Univ. of Wisc. Also playing important roles are Herman and Esther Weingrod.

YIVO of Chicago will be directly involved. The key person here is long time friend Chaiky Greenberg.

Danny Greenberg o’h, her late husband, was one of the key committee members at the very start.

Mid-West reps also include Alva Dwokin of Southfield, MI (leader of Fraylake Fraindt); Mike & Roz Baker from Minneapolis, MN; and Dr. Allan Blair of Columbus, OH. Mike is a former treasurer of IAYC and Allan is the current vice-president.
Recommended Presenters

Would you recommend a presenter/s for our program, conference or institute? Der Bay’s web site has a listing of several hundred Yiddish presenters in various fields. This is in addition to the list of 150 Klezmer groups in the United States. The home page of the web site is the starting point, and the list is alphabetized. Their location and means of contact is also given.

In the future several additional presenters will be discussed. This month one of the stellar presenters on the circuit is featured. Ruth Barlas has starred on programs, institutes and conferences throughout the East and West Coasts. She and her husband David co-chaired the International Association of Yiddish Clubs Conference held in Miami, Florida.

Her background as a Yiddish teacher, actress and assistant theatrical director gives her the wide range of experience that one hears and sees in Ruth’s talented presentations. Her workshops at all the IAYC conferences have been filled to capacity. Lectures are in English and the illustrated readings are in Yiddish along with English translations. Below is a partial list of lecture topics that have made Ruth Barlas a favorite on tour.

- Yiddish: The Soul of Our People
- The Power and Beauty of Mendele Moykher Sforim
- Sholem Aleykhem: Tevye’s Daughters—Precursors of Our Time
- “So What’s New in Kasrilevke?”
- Yitshok Leybush Peretz: Romantic—Realist and Rebel with a Cause
- The Magic and Glory of Yiddish Theater
- Love: Yiddish Style
- Jewish Idealism and Yiddish Poetry

When not on tour, Ruth and David divide their time between Southbury, Connecticut and Boynton Beach, Florida. They can be reached at: doivru@juno.com

New Contact in Israel
Israel Bar-On

I am a 53 years-old businessman from Israel, I entered into your organization’s website and found it really interesting. You are doing a great job, and as a Jewish man who is interested to know what is going on in the Yiddish aspects and Jews around the world, I found your site a great source for information.

Thanks to my father, Shmuel Bar-On, I got to love Yiddish. He is an 82 years old man who is a writer. Two of his books were translated by me from Yiddish to Hebrew and were published. Actually his latest book Miriam is now being printed chapter by chapter on a weekly bases in the Israeli Yiddish newspaper “naye-Zytung”, If you are interested in it I will be more then happy to mail to you a copy of that magazine.

I will be most interested to be in touch with you by e-mail, and perhaps see you in person on my next business trip abroad.

Home address: Tel-Ganim 21, Yosef Zvi St. Ramat-Gan, Israel 52312

Tel: 972-3-5718244 Tel: 972-3-7316052
Mobile: 972-3-781006
Fax: 972-3-5718129

Business: Serania Ltd.
Address: Merkaz Hadash Letasia 1274/24
Tel Aviv, Israel 67131
Tel: 972-3-6871749  Tel: 972-3-6877528
Fax: 972-3-5718129
www.aquanet.co.il/vip/serania
<http://www.aquanet.co.il/vip/serania>
israel-b@aquanet.co.il

From Houston, Texas
Barbara Goldstein <neuron@ev1.net>

Thanks for printing in the August issue of “der bay” information about the dramatic reading performed by di yidishe literarish-gezelshaft at Holocaust Museum Houston.

For the September issue, is it possible that you could print that Archie Barkan did the English translation of the Yiddish essay “di ‘simfonie’ fun erev shabes” from the Wolkovisker Yizkor Book? In my previous announcement, I neglected to mention that Archie Barkan provided the English translation.

At the dramatic reading of “di ‘simfonie’ fun erev shabes,” “The ‘Symphony’ of Erev Shabes,” on July 15, 2001, at Holocaust Museum Houston, members of the the Houston Yiddish Literary Society, di yidishe literarish-gezelshaft, read the essay from the Wolkovisker Yizkor Book in English and in Yiddish. The English translation was provided by Archie Barkan of Los Angeles, California.

The Houston Yiddish Literary Society expected that 30-40 people would attend the presentation. They were surprised and truly pleased when, on a very hot and humid Sunday afternoon, an audience of more than 75 people appeared.

This was the first time that the Houston Yiddish Vinkel and Holocaust Museum Houston worked together to present a Yiddish program on site at Holocaust Museum Houston. Readers and audience alike were gratified to hear the Yiddish language echo through the corridors of that esteemed and special place...Es iz gepsat.

A Letter from Ted Century

I just read in Der Bay that I had been promoted to official contact for the state of Idaho. It is indeed with sadness that I note that this designation has fallen upon me by the recent passing of Joel Stone. I must be honest with you and confess that my knowledge of Yiddish is rudimentary, and consists of everyday Yiddish of necessity, learned during my childhood, having not literary quality. All noun gender rules have disappeared. For example, everything with a “der, die or dos”, ends up as “d”, such as d’ tish, d’ katz, etc. It saves a lot of effort. However, living out in di andere velt fun Boise, Idaho, no one seems to notice. There may be other Yiddish speakers in Idaho with whom I am not acquainted, but my wife and my friend Ida Rozenblat are the only ones ver ken farshteyen a vort fun Yiddish.
Farewell to the King: 
Personal Memories of Abraham Khinkis

He was reputed to be a child prodigy. His name was Nakhman, and he was the son of Nathan Feinberg, the most respected man in our small Bessarabian village.

We lived opposite them on the narrow Jewish Street along the edge of the village with over 180 Jewish families. People of all kinds worked shoulder to shoulder to provide the daily necessities for the villagers.

When children reached adulthood, they took up their parents' occupations and became barbers, tinsmiths, carpenters, shoemakers, tailors, or hatters. These were the handicrafts inherited by the Jewish residents in the former Romanian kingdom. Alternating with workshops, were the grocery, perfumery, shoe, textile, and clothing shops. The largest was the textile shop owned by Nathan.

I remember Nathan as being good-natured and benevolent. Anyone who was in need of counsel or reconciliation of a controversy or domestic dispute, called on Nathan. He even provided financial assistance. Nathan spent much time in the affairs of the Jewish community. He prayed in the synagogue daily.

His wife, Ethel, spent most of her time at the counter of their shop. She, too, spent time on philanthropic endeavors, especially the collection of money to purchase land for the Jewish farms in Palestine. She was a welcome guest in our home. I listened to her stories about the building of a new life in the newly purchased lands. When I put my meager savings into the blue and while collection box, I imagined myself walking over there.

Nakhman and I became friends in kheyder. Our melamed said Nakhman was the best student in our junior group. At his Bar Mitzvah he gave a speech that delighted the synagogue elders and his proud parents.

In the evenings, especially on Saturdays and Sundays, people walked in pairs along the street. As he matured, Nakhmani walked with the beautiful Miriam while she listened attentively. They made no secret of their close friendship. When her father decided to go to America, he visited Nakhman's parents.

He said "Reb Nathan, it is impossible to remain in this country any longer. The Romanian kingdom was a haven for us in times of pogroms, now times have changed. We should flee. We could escape to America. You must set an example. Others will follow. Also, we won't separate our children, whose relationship we both know."

"I have to weigh the pros and cons" Nathan replied.

Miriam left for America with her parents. Nobody else in the village moved. Nathan did not set an example. This was a misfortune for him, his family, and the others.

Nakhman told us, "Dad decided not to go abroad for he did not want to set an example that would alarm the Jewish villagers. On the eve of Miriam's departure, we sat up all night and made plans for our future.

She said, "You'll come to America. We'll stand under the khupe, and people will walk around us with candles, but what if we never meet again?" Miriam's last words to Nakhman were prophetic. They never met again.

On July 28, 1940, on the banks of the Dniester, covered with vineyards and tobacco plantations, the gnashing and clanking of caterpillar treads sounded, as tanks and artillery appeared. The noise of bombers filled the sky. On the dusty Jewish Street strode Soviet soldiers. In accord with the secret pact between Ribbentrop and Molotov, the Soviet Union took Bessarabia from Romania.

After a few days, the new Soviet chiefs began to implement their "new order." The landlords' estates were taken away and turned into collective farms. The Jewish stores and workshops were closed and destroyed. The Jewish Street waited, but they didn't have long to wait.

On the following Friday night, the KGB officers took Zionist activists into custody. Everyone, including my parents, went to bed that night with anxiety. No one knew what the future would hold in store for him, whether they would find themselves the next to be arrested.

Our neighbor, Nathan, was taken away that night. In the morning, we saw the weeping Ethel, folded in Nakhman's arms, as he tried to console her. Their shop was sealed. The KGB officers and others from the village and district drove to the shop in coaches they had taken from landlords and businessmen. They left the shop with bundles of high-quality imported textiles and clothing.

"These are for souvenirs," they said. Later we realized that on the other side of the Dniester River, where we were not allowed to go, Soviet citizens would wait in line all night for three meters of cotton cloth.

Nakhman realized that his mother was beginning to decline. In her confusion, she was sure that her husband would be home from the synagogue any minute.

Since he was the son of a deportee, Nakhman could not work as a mathematics teacher and was forced to be a laborer, building roads. My father shared his fate.

On June 22, 1941, the Germans decided to move east, and World War II reached us. In July, all adult men were called up for military service. At the recruiting station, I found myself next to Nakhman. I saw him approach the table where the military official was sitting and show his diploma.

"Who?" echoed the young man, "That is our king—The king of Romania."

The commander reacted as if a snake had bitten him. He turned purple with rage. He tore the diploma to bits and hurled them onto the floor, dirtying the pieces of paper with the king's image and the bearer's excellent marks with his muddy boots.

"Out of here! You shouldn't be here!" he shouted.

Months later, the Soviet army retreated. The village's fascist thugs, taking advantage of the anarchy resulting from the retreat, rounded up Jews who had not had time to evacuate, and herded them to the ravine near the synagogue where Nakhman and his mother were shot.

In 1954, after Stalin's death, an emaciated Nathan Feinberg returned to his ravaged home in his native village from a Siberian concentration camp.
William Campbell <klezmer@sc.rr.com>

Thanks for running my short piece on our Klezmer group. I guess you took the info off my check but there is incorrect info on pg 6. (up from "Grass Valley, CA"). My address is: 3220 Berkeley Forest Dr., Columbia, SC 29209. Ph. 803-783-3570

My e-mail addresses have gone from "prodigy.net" to "sc.rr.com." Got on Roadrunner. It's fast and reliable. I use Klezmer@sc.rr.com and oboe-eh@sc.rr.com. Also in the response above it you somehow have me in Gulford, MS. Anyway, the records are in a new home now and I thank Der Bay for helping me get them out of harms way.

Fishl, I asked you to please stick a piece in Der Bay about the TV movie "Freedom Train" to see if anyone knows of it or maybe knows where to get it....it isn't in this issue so probably it slipped. Movie is about a Jewish community during WW II who were put on a train to somewhere. They somehow got control of the train, men put on German uniforms and the Rabbi acted as the SS Komandant. The whole movie is a very comical satire on a normally very depressing theme. It was in French, Yiddish and German with subtitles in English and very well done.

I was able only to watch part of it and would like to find it. Would appreciate getting this in the next issue. Sort of gave up on Yiddish here due to lack of someone to help and my schedule keeping me from attending any of the Klezkamps...but the Synagogue has a Hebrew class which I am enrolled in and am presently learning to read the Alefbet. Know anyone out there that does license plates with Hebrew letters? I have a German plate on my car but would like a plate with klezmer in Hebrew.

Jehon Grist Ph.D. JehonG@aol.com

Beginning to Intermediate Yiddish will be offered. Enter the world of Yiddish proverbs, songs, poetry, humor, folklore, storytelling, literature, and history. Come and introduce yourself to the cultural heritage of the Eastern Europeans and their journey to America.

Learn about the Klezmer revival and the role of Yiddish in tracing your genealogy. Your instructor is the editor of the international, Anglo-Yiddish newsletter, Der Bay. No background in Yiddish is required for the beginning level class. For more advanced levels, call the instructor to find the right class for you 650-349-6946.

Beginning date for all levels listed below is Wed. Oct. 17.

Note: Tuition includes text. Students who fall between the levels listed below may contact the instructor to meet for tutorials at no extra charge a half hour before their class section begins. All classes meet in the instructor's home on Wednesdays.

Beginning Yiddish: 3:30-4:30 PM
Beginning Intermediate: 6:00-7:00 PM
Intermediate: 7:00-8:30 PM

"Lehrhaus Judaica (Beth Midrash or House of Learning) takes its name an inspiration from the school for adult Jewish education founded by Franz Rosenzweig in Frankfurt, Germany, in 1920. Attracting scholars such as Martin Buber, S.Y. Agnon, A.J. Heschel, Gershon Scholem Erich Fromm, Lehrhaus—until its closure by the Nazis—was the focal point of a Jewish revival between the wars."
Did You Know That…?

The Houston Yiddish Vinkel and Rice Univ. Central Europe Workshop, chaired by Professor Ewa Thompson, announces that Professor Harold B. Segel, will speak on October 11, 2001 at 7:30 p.m. Professor Segel authored Turn-of-the-Century Cabaret: Paris, Barcelona, Berlin, Munich, Vienna, Cracow, Moscow, St. Petersburg, Zurich. His lecture will stress Polish and Yiddish components of Central European cabaret between the two world wars. See <http://www.ruf.rice.edu/~sarmatia/cesg.html>.

Barbara Goldstein, Houston, TX  713-723-1895

In Toronto Yiddishland Café is very busy. There are 75 children ages 3-14 taking Yiddish. Some of their parents also are taking Yiddish classes. CHAT, the Toronto Hebrew high school, now has 2 Yiddish classes. Also, Prof. Anna Shternshis has a 3-year contract to teach Yiddish at the University of Toronto. There will be a celebration honoring the 80th birthday of the wonderful local poet, Simcha Simchovitch.

Bess Shockett, North York, ON  bshock@sympatico.ca

The San Francisco Jewish Folk Chorus is in its 76th year and has a new conductor, new pianist and new spirit! Rehearsals follow the history of the Yiddish theatre. Request the film Lillian Lux, his wife Lillian Lux, and their children Mike and Susan, and follows the history of the Yiddish theatre. Request the film from your local theatre. Contact mikeburstyn.com

Joe Lewbin, San Rafael, CA  415-507-0170

The Second Avenue Klezmer Ensemble was awarded the California Arts Council Visibility Grant. Formed in 1991 by singer Deborah Davis and clarinetist Robert Zelickman, the Ensemble’s appearances have included the Jewish, folk music, college and symphonic circuits all over the Western U.S. www.secondavenueklezmer.com.

Debby Davis, San Diego, CA  619-275-1539/858-715-0204

Bob Kaplan is the new president of the 75 year-old Yiddish repertory theatre? They are raising money to buy a building in Manhattan and convert it to a theatre.

Hy Kaplan, Lauderdale, FL  Hykap@aol.com

The Komédiantin in Yiddish/English w/ subtitles is the story of the Burstyn family, Pesach Burstyn, his wife Lillian Lux, and their children Mike and Susan, and follows the history of the Yiddish theatre. Request the film from your local theatre. Contact mikeburstyn.com

Judith Lubeck, San Rafael, CA

Der Bay Editor: Phillip "Fishl" Kutner,
1128 Tanglewood Way, San Mateo, CA 94403
Web site: http://www.derbay.org
E-mail FISHL@derbay.org Ph: 650-349-6946
Make checks for chai ($18) payable to Der Bay. If you’ve been blessed, won’t you send a LITTLE extra—please.

In last month’s second Milwaukee Report, we covered Paul Melrood and the wonderful, dedicated committee of the (IAYC) International Association of Yiddish Clubs VII Conference. This month we shall cover what are a few things to see and do in Milwaukee with emphasis in the area immediately near our Park East Hotel.

Your editor’s first impression of the city was that of an old European capitol and the immaculate streets. Our site is located only a block from Lake Michigan and with no hills, walking is a great way to take a morning stroll or a break from the daily routine. Along the lakeshore is a wide, beautifully landscaped walkway that goes for miles. A favorite walk is out to the point where all the sailboats and motorboats are moored.

Within view of the hotel is the art museum. It was designed by the renowned, Spanish architect Santiago Calatrava, and reminds one of the museum in Sydney, Australia. Also nearby is the Jewish Home and Care Center with Rabbi Shlomo Tontos in charge. Friday night and Saturday morning services will take place here as well as kosher meals.

There are ten colleges within the city. Four of the better-known ones are; the University of Wisconsin, Marquette University, Concordia University, and the Milwaukee Institute of Art and Design. Tours of these campuses are available.

A partial listing of neighborhood tours includes: Mansions of Lake Drive, Polish Heritage, East Town Elegance, Historic Yankee Hill, Greendale—An English Garden Community, and Naughty Ladies of Beer Town. Others tours include the world-famous Miller brewery, the Milwaukee Public Museum, the Boerner Botanical Gardens, Captain Frederick Pabst Mansion, Museum of Advertising and Design, The Milwaukee County Art Museum, Historical Society, War Memorial Center, County Courthouse, County Zoo, and the Spirit of Milwaukee Yacht. Of special note is the Harley-Davidson Motor Company Tour. Here is where the Sportscars and Buell Engines are created.

Max & Tybie Taglin, owners of Access Milwaukee will lead the tour of Jewish Milwaukee. You will see the old Jewish section and the new one and buildings housing the major Jewish institutions. Milwaukee is Gold Meir’s hometown. It has the state university library named after her. This will be part of the Tour of Jewish Milwaukee.

For shopping the old historic shopping area, outlet shopping centers and department stores at shopping malls are augmented with many specialty shops.
The Marwick collection is one of the largest and most significant extant collections of Yiddish plays in any public repository. Dr. Marwick identified the approximately 1,270 plays.

Of the many aspects of Jewish immigrant culture, the Yiddish theater is among the most amply documented. Numerous books on the subject have been published in Yiddish and English, and the Yiddish daily press, through its reviews and advertisements, offers a continuous chronicle of productions mounted on the stages of New York, Philadelphia, Chicago, and other cities where Yiddish plays were performed. For the bibliography's purposes, the essential reference work was Zalmen Zylbercweig's Lexicon of the Yiddish Theatre, published in six volumes from 1931 to 1969 (page proofs also exist for portions of a seventh, unpublished volume). The Zylbercweig Lexicon includes entries for several thousand performers, composers, producers, directors, and authors. These entries contain a wealth of information pertaining to the plays with which their subjects were associated, such as production dates and venues, cast lists, and the names of many other individuals responsible for their staging, including composers and even prompters.

The Yiddish Theater in America: Brief Overview.

The modern Yiddish theater emerged in 1876, when the poet and songwriter Abraham Goldfaden (1840-1908) produced his first musical in a tavern in Iasi, Romania. Just six years later, at the dawn of mass immigration in 1882, a Yiddish theatrical troupe arrived in New York. By the 1890s, the American Yiddish theater had become a popular and well-established entertainment medium. During this "heroic era," historical operettas and melodramas by Goldfaden, "Professor" Moses Hurwitz, and Joseph Letteiner competed with the more realistic dramas of Jacob Gordon, while the actors Boris Thomashefsky, Jacob P. Adler, David Kessler, Keni Liptzin, and Bertha Kalisch achieved their enduring stars of the Yiddish stage.

America was thus a major Yiddish theatrical center virtually from the genre's inception. Unlike Russia, the U.S. government never banned performances in that language, and the pogroms, revolutionary ferment, and warfare that afflicted Jews in Eastern Europe served only to enhance America's role as a magnet for actors, composers, and Yiddish theater people in general. Yiddish plays were performed not only in theaters on New York's "Yiddish Rialto" (located until the First World War on the Bowery, and thereafter on Second Avenue), but in the city's outer boroughs and in the "provinces" as well. As with Broadway productions, the non-New York venues to some degree served as testing grounds for plays that eventually ended up on the Lower East Side. Just as frequently, though, a successful New York run would be followed by a road show that visited dozens of cities across the United States and Canada—not to mention South America and Europe.

The Yiddish theater was and remains a musical medium. The most serious of melodramas were inevitably accompanied by orchestral overtures and interludes, and by songs and dances. This reflects the origins of modern Yiddish performance in the balladeer tradition of the mid-19th century Broder Singers and in the operetta format chosen by their influential successor, Abraham Goldfaden. (The scripts in the Marwick collection do not, however, include the music that was written to accompany them. Many of the songs that formed an integral part of these plays and operettas are, however, cited in Irene Heskes's bibliography, Yiddish American Popular Songs.)

A visit to the theater was for many Yiddish-speaking immigrants a welcome release from the workaday world, and at the same time it presented them with a forum for the social and political issues that confronted them. A notorious example of this is represented by Harry Kalmanowitz's play Geburt kontrol, oder, Rassenzeltmord [Birth Control, or, Racial Suicide], performed at New York's National Roof Garden on July 21-23, 1916. It was clearly inspired by the controversy surrounding Margaret Sanger's advocacy of birth control (and not at all sympathetic to her cause). Other plays touch upon such topical concerns as Prohibition, gangsterism, prostitution, and sweatshop hardships. Like the Yiddish press, the Yiddish theater clearly served immigrants as an "Americanizing medium." (Local subject headings for the 77 scripts from the Marwick collection that have been digitized and are included in the Library of Congress's "American Memory" web site provide a glimpse at the motifs and subjects represented in the plays.)

The American Yiddish theater did not enjoy a single heyday or "golden age"; rather, it developed and flourished over a half century, beginning around 1890 and waning circa 1940. During the early years, lurid melodramas competed with plays inspired by more realistic Russian, English, and Scandinavian models. (Yiddish translations of Chekhov, Shakespeare, Ibsen, and Strindberg were published and performed during the 1890s and 1900s.) A striving toward a more self-consciously artistic theater became evident during and after World War I, though not entirely at the expense of the much-maligned shund that dominated Yiddish stage productions. The 1920s and 1930s were the era not only of "kitchen melodramas" (stage equivalents and antecedents of radio soap operas), but also of Maurice Schwartz's Yiddish Art Theater, the Folksbiene, and the avant-garde Artek.

The Yiddish stage in America fell victim to an array of social, cultural, economic, and technological forces that caused its precipitous decline, reflected in the bibliography by a sharp diminution of copyrighted Yiddish scripts after 1940s. First, the imposition of strict quotas affecting immigration from southern and eastern Europe caused the mass influx of Yiddish-speaking Jews virtually to cease after 1924. Second, the Great
Depression, combined with restrictive trade union rules, also acted as a brake on the commercial and artistic viability of the Yiddish theater. The growing competition posed by radio, motion pictures, and television were additional factors hastening the decline of the Yiddish theater. Currently, there are only two regular Yiddish theatrical venues remaining in North America: New York's Folksbiene and Montreal's Yiddish Drama Group.

Children and grandchildren of immigrants for the most part sought out their entertainment in English. Indeed, a number of prominent Yiddish performers themselves "graduated" to the English-language stage and screen. Among the best-known examples were Stella Adler (daughter of Jacob P. Adler and promoter of the Method school of acting), Joseph Buloff (who played the role of Ali Hakim in the original Broadway production of Oklahoma), and Muni Welsenfreund (who, as Paul Muni, starred in numerous Hollywood films). Nevertheless, the descendants of some of the most famous Yiddish performers have not altogether neglected their forebears. Lulla Adler Rosenfeld has published two books by and about her grandfather, Jacob P. Adler, and the composer and conductor Michael Tilson Thomas takes great pride in the legacy of his grandparents, Boris and Bessie Thomashefsky.

The plays fall into three major categories:

(1) Mass-produced comedies, melodramas, and operettas, most of them have been performed. While widely (and on purely artistic grounds, justifiably) denigrated by critics as shund, or trash, these form the overwhelming majority of Yiddish plays that were actually staged. For this reason alone, the play in the Marwick collection merit closer study.

(2) Plays with self-consciously artistic intentions. The decade after World War 11 was a time of cultural ferment, as evidenced by the emergence of Maurice Schwartz's Yiddish Art Theater. Schwartz and other directors of this period produced plays of acknowledged literary merit, culminating in T. J. Singer's great popular success, Yoshe Kalb, represented in the Marwick collection both by Schwartz's adaptation and by Singer's own version.

(3) Plays written and deposited for vanity purposes. A significant minority of the scripts in the Marwick collection is by unknown amateurs. It is uncertain whether many of these were actually performed.

A number of radio-scripts and film screenplays are also included in the Marwick collection, together with Yiddish translations of plays originally written in other languages. Most of the scripts recorded in the bibliography are in manuscript, typescript, or hectograph (mimeo) format. Some published plays are also included. These, however, represent but a small proportion of the overall corpus of published dramas in Yiddish.

Despite the limited literary value of most of these plays, and notwithstanding the sensationalism (motivated by a desire for commercial success) that is a common feature of so many of them, they now stand as one of the most striking documentary legacies of a milieu that has disappeared.

The Authors.

The most prolific authors represented in the Marwick collection are journeymen who are almost completely forgotten today. Among these are Abraham Blum, Louis Freiman, Isidor Friedman, Max Gabel, Michael Goldberg, Harry Kalmanowitz, William Siegel, and Isidor Solotorefsky. A comparison can perhaps be made between these authors' works and those of present-day television writers, whose scripts are similarly formulaic and mass-produced, with an impact that by and large is ephemeral. These journeymen did not choose to copyright all or even a majority of their plays.

This was also the case with the more famous playwrights whose works are included in the Marwick collection. Writers such as Goldfaden, Latteiner, and Gordin are under-represented, in part because the bulk of their works were written and produced before the revised copyright regulations went into effect in 1909. Also in part because they or their producers chose to copyright only those plays that achieved some degree of commercial success. (This precaution did not, however, prevent the publication of pirated versions of Yiddish plays, particularly before 1914, with printers in Cracow and Warsaw serving as the most egregious offenders.)

Peretz Hirshbein's most famous drama, Grine felder (Green Fields), is represented only by an excerpt, Tsvey shtet (Two Cities), and the most celebrated of all Yiddish plays, Der dibek (The Dybbuk), by Sh. An-ski, is not even found in the Marwick collection at all. (However, a popular lampoon by Menahem Kipnis, Mit'n koyekh fun dibek (With the Power of the Dybbuk), is included.) This attests to the predominantly American provenance of the Marwick collection's scripts; most plays are by authors who resided in the United States at the time that they wrote or copyrighted them.
The Symphony of Erev Shabbos—By: Moses Einhorn, M.D.
From the Wolkovisker Yizkor Book, 1949
Translated by Archie Barkan, and Edited by Susan Ganc and Lissa Streusand of the Houston Yiddish Vinkel

As soon as I close my eyes and my thoughts begin to concentrate on the memories of my youth, I hear the dead tones of a great symphony, the Symphony of Erev Shabbos in Wolkovisk. It is a symphony in which many instruments and players participate, and their varied voices and sounds permeate all of Wolkovisk. This creates a unique atmosphere for Thursday and Friday with so much harmony and beauty that it is engraved in the memory and in the soul of every Wolkovisk Jew forever.

The symphony of Erev Shabbos begins Thursday, early in the morning, when Jewish housewives and maids from all sections of the city come to shop for the Shabbos. Before dawn the meat has been brought from the slaughterhouse to the butcher shops. Our house is located directly across from the stores. From the stores, as well as the booths and tables with assorted merchandise, come an unending hu-oo-hah of the Shabbos trade, of the Erev Shabbos Symphony, and it awakens me from my sweet childhood sleep. Immediately upon arising I am overcome with a deep feeling of joy. Today is Thursday and tomorrow is Friday, Erev Shabbos! The tumult in the street is one of Erev Shabbos; the voices are of Erev Shabbos! All the hustle and bustle are in preparation to honor the Shabbos. All of this is a part of the Erev Shabbos Symphony.

The Food Market

Across from our house there is the Central Food Market of the city, and most of the booths are concentrated in a row, just opposite us. Besides the fruit tables, there are stores and booths for bread and challah, bagels, sweets, cheese, and butter. The whole city comes here to shop for the Shabbos. The entire neighborhood is thick with people and stirring with trade, with buyer and seller, with wheeling and dealing, and with questions and answers. The women come earlier than everybody else, and they arrive before dawn. No small thing, Erev Shabbos! You have to bake, cook, clean, fry, scrub the children, and prepare everything that is necessary in honor of the Shabbos! Yes, Erev Shabbos everybody is early! Everyone wants to be among the first customers in order to buy the best portion of meat, the tastiest piece of liver and the most delicious challah!

The Butchers, The Fish Market, The Fruit Dealers

There they stand before my eyes, the butchers of Wolkovisk, healthy, steadfast Jews, from whom come entire families that occupy themselves with that same profession. These are Jews with roots, residents of Wolkovisk for generations, people with strength of body and with warm Jewish feelings in their hearts.

On the sidewalk opposite the center of the stores is the fish market. There the customers buy fresh fish to honor the Shabbos. Can there be a Shabbos feast without a good piece of Gefilte fish? And to the right on the hill stand the fruit dealers, and the Erev Shabbos customers go from the fish market to buy the fruit and vegetables for the Shabbos and fruit for compote. Every fruit dealer has a presumptive right to his spot, and that right gets handed down from parent to child. The voices of the buyers and the sellers are part of the tone-rich Erev Shabbos Symphony.

The Bakers

The knife sharpener sharpens bread knives and this reminds the housewives that the main thing is still to be purchased for the Shabbos—challah, and bread. The challahs, the rolls, the bread, and the bagels, fall with a faint thud into the baskets of the customers, and add another quiet and pleasant tone to the Erev Shabbos Symphony. Thus, the purchases for the Shabbos are complete, and the satisfied customers go home. Thank God, everything is prepared for the Shabbos as is customary among the Jews! The steps of the returning housewives echo high-spiritedly on the streets of Wolkovisk and blend in with the larger Erev Shabbos Symphony.

They are going Over the Weekly Portion in the Classrooms

Where are these sudden bursts of sweet young children's voices coming from? Ah, today is Friday, and it is now eleven o'clock! In the entire city, in all the classrooms and in the Talmud Torahs, they are reviewing the weekly Torah portion. The ancient melody of trop with its accents and stresses is fanning out everywhere and is filling the air with Yiddishkeyt and with Torah. From all around, from all the streets, the traditional melody rises up and resounds purely and clearly. Young Jewish children are repeating the portion of the week and the hearts of the grownups are warmed and ecstatic from the sweetness. The ears pick up the well-known melodies that come from these many classrooms where the teachers teach their students, and these students repeat once and again the various cantillations. For the teachers today this is their music hour and every one of them does his work faithfully and with love. The young children's voices grow stronger and stronger. The children's choirs, from all the classrooms and from the Talmud Torah, blend altogether, and create one of the most beautiful parts of the Erev Shabbos Symphony.

Friday's mid-day hours are approaching and the Jewish housewives become very busy. They cook, bake, clean the house, and wash the children's hair, all for the Shabbos. The street air fills with the sweet aroma of the Shabbos delights: the gefilte fish, the tasty cholent, and the very tasty soup. And the aroma from the dishes together with the clang of the pots tease the nostrils, caress the ears, and blend in with the Erev Shabbos Symphony.

The Klezmer Band Welcomes Bride and Groom

Suddenly one hears from afar a fiddle beginning a tune that awakens, calls, pleads and argues, but still
finishes up with joy and faith. There is a wedding in Wolkovisk and according to tradition, most weddings occur Friday afternoon. The bride and the groom are led into the Synagogue and the Jewish musicians welcome them with music, and the wedding jesters sing out their rhymes and make the crowd laugh and cry. And here they are in order: Moshe Isaac the fiddler, the leader of the band. Next comes his brother, the second fiddler, Berel Leib, next still another brother, and finally the father of the three brothers. Here comes Mordkhe with his clarinet, then Lashka, a tall blond with blue eyes, who plays the bandura. Then comes the romantic wedding jester. Next come Moishe Trumpet, the horn man, Pesakh Lefkauf on the flute, a dark guy with large black eyes, and finally, Yisroel playing the cornet.

The wedding procession is strung out on Milner Street, along the length of Breiter Street, all the way to the synagogue courtyard. The children are running in front of the parade because to them every wedding is a holiday. The in-laws follow the bride and groom with lighted candles in their hands, and the band begins to play a cheerful tune that in conjunction with the voices of the dancing family weaves quite naturally into the Erev Shabbos Symphony.

The Procession to the Synagogue

In the evening, the Shabbos Queen arrives in town in total splendor. Gone, is the weekday noise; closed, are the businesses. The market place is clean, and from all the streets, a long procession begins to stream to the synagogue to pray. This is the procession of the townspeople of Wolkovisk. Everybody participates in the procession; they walk along with their children and hold the prayer books in their hands. Now the old rabbi, Reba Abba-Yakov Borukhov, with his long beard and proud countenance appears. On both sides of him, walk the sextons. And here comes a whole group of respected citizens on their way to the Main Synagogue. What a crowd is strolling to Synagogue today—the crème-de-la-créme of the city! Light streams from all the Synagogues and lights up the whole city. The singing of the cantor, Kopel the Khazan, along with the choir boys. The uplifting, ecstatic voices of the worshipers, who chant the Shabbos prayers with eagerness, fill the air with an exalted spirituality. They transform the Erev Shabbos Symphony into the holiness of the Shabbos Day atmosphere itself.

By Friday night the crowd has already returned home from the Synagogue, and made Kiddush. The Shabbos lights brighten the beautifully set tables, and shine out through the windows onto the streets. The voices of the Shabbos songs and blessings fill the emptiness of the street and thus create the Erev Shabbos Symphony.

Youth Strolls and Sings

After the dinner feast the kerosine lamps, in the houses, flicker and go out. Only the twinkling stars in the sky slightly fight the darkened streets. The older crowd goes to sleep after the sumptuous feast, but the youth fill the streets to go walking. The Party People, such as the Zionists and the Bundists, gather in their own circles in the homes of friends to discuss various problems, hear the latest news, and to entertain one another. Those young people who are not interested in politics stroll along the streets, just for enjoyment and romance where they meet up with friends. They banter words and phrases, back and forth, and somehow they all seem to arrive at the streets near the river at the same time.

Suddenly the young poet, David Einhorn, appears. Einhorn is hurrying to the house of his friend, Sonya Farber. This Sonya Farber was certainly a very interesting young woman, and the revolutionary-minded youth would gather in her house. Einhorn is running and is out of breath! His pockets are filled with brochures and written papers that have notes on his ideas and experiences from the entire week. At Sonya’s house of course, he will meet up with all his friends, and he will be able to discuss these notations and hear their opinions. Now from Sonya’s house, sounds of spirited revolutionary songs in Yiddish and Russian carry into the street. Befla-Rifka Kushner’s house is where the Bundists meet. They discuss their party issues and they sing the Shavuah, (the oath) in Yiddish and other songs.

In still another house, the Zionists meet, and they sing Hatikvah. This and other Hebrew songs are carried with pride and strength over the streets of Wolkovisk, and fill them with the hope and the joy of revival. At Lusha Glembaksa’s house still another group meets. Lusha is an intelligent and extraordinarily beautiful girl, and at her house the so-called golden-youth meet. They are students, both male and female, and other intellectuals, the so-called Russian intelligencia, and they sing their Russian songs. From there, the tones of otshi tshornia and other romantic melodies blend with the sounds of the Yiddish folk songs sung by the strolling couples in love—both on the fashionable main avenue and on the darkened side streets. All those youthful voices in harmony pour into one mighty stream creating the climax: the splendid finale of the great and magical symphony of the Shabbos.

© Archie Barkan
Our Yiddish group that meets Tuesdays at the Jewish Center is the discussion type. Whenever a new person shows up, for our Center is open door and people walk in we make him feel welcome and explain what he will be hearing here. If he’s looking for a class to learn, we immediately tell him several places where he can go. Our group has always been geared to Jewish seniors. Sometimes a newcomer fits in just fine; a senior understands Yiddish and is willing to try to speak it, enjoys hearing it.

Our Monday group sponsored by OASIS that meets at the Jewish Family Service Pico-Robertson storefront is somewhat different. Again they are all Jewish seniors. Several couples and several single widows and widowers. Most are retired teachers, engineers, social workers, etc. and none except Goldie Kahn and myself are fluent Yiddish speakers. She and I have worked out a good routine. I start off with the SHOKL game. But each person has a turn to make up a sentence with a word I call. If there’s a question, Goldie resolves it by looking up the sword in question in her verterbukh. Meanwhile I will rephrase the fractured sentence the correct way. When three people have won, I stop the game and Goldie takes over the discussion now who has something interesting to share from the weekend? Sometimes someone will bring in an article of interest in English and ask me to read it in Yiddish—which I can easily do for them. They really enjoy hearing what it sounds like in Yiddish. The group is smaller, being from 10-16 people weekly, but they’ve become very cohesive.

We appreciate the publicity in *Der Bay*. Please amend or correct. We are the “Honorable Mentchen” Yiddish Club which meets Wednesday mornings at Cong. B’nai Zion at 10:00 A.M. From 15-25 members attend these classes. Subjects we cover weekly are; 20-25 Yiddish Proverbs by Fred Kogos: 50 new Yiddish words. We studied and reviewed over 4,000 words, with humorous tales from Leo Rosten, and the publication Royte Pomerantsen. We have learned and sung more than 75 Yiddish folk songs this year. We glean Yiddish club news from *Der Bay*, and the poems of Peretz Miransky. Our conversing is in Yiddish utilizing the many hundreds of words in our vocabulary.

Our classes meet from 10:00-11:00 AM. Then it continues until noon, with my son, Rabbi Stephen Leon, leading a discussion on Jewish current events. Every second week, our congregation provides a hot luncheon for our group for socializing, friendship, conversation and warmth. Our group participates in several congregational celebrations. Yes, the "Honorable Mentchen" exemplifies the adage "CHAI V’KAYAM", we are alive, active and well. For further information and additional news, please call Cantor David J. Leon, 915-833-2222. We encourage Yiddish groups in the neighboring communities to initiate your own Yiddish clubs. We shall be glad to help and join together from time to time.

805 Cherry Hill Lane, El Paso, TX 79912 - 915-833-2222
A Conservative Congregation allied with United Synagogue of America, www.congregationbnaizion.com
The Winter Yiddish Intensive will be held in Los Angeles. "The Art of Yiddish II: The Legacy of a Dynamic Culture", will be Dec. 16-23, 2001, at UCLA. It is sponsored by the California Institute for Yiddish Language & Culture and UCLA Center for Jewish Studies.

Michael Alpert, leader of the famous Klezmer group, Brave Old World, will give classes in Yiddish song and dance. There will be morning language classes, taught by the four wonderful native-Yiddish-speaking language instructors we had last year. They will teach Yidish at four levels of proficiency, from Beginners to Advanced.

There will also be special evening guest appearances and performances by local Klezmer ensembles.

For more information and registration, call Miriam Koral at 310-745-1180, or e-mail: koral@earthlink.net


Di Shpilers, the Washington DC area’s only Yiddish theater troupe, presents a series of skits adapted from Moyshe Nudelman’s sketches of American life, with musical accompaniment. These humorous sketches, in the tradition of the great Yiddish humorists, cast a jaundiced eye on the characters and institutions of mid-twentieth century Jewish life in America.

The last performance was held in Pikesville, near Baltimore, MD. The cast includes renowned local Yiddish theater performers Paul Anisman, Lee Goldberg, Mark Hartzman, Norma Ozur, and Henrietta Wexler. The sketches have been adapted for the stage and directed by Hilda Rubin. Hilda can be reached at: 301-424-2590 or hirubin@starpower.net

Did You Know That…?

Milwaukee IAYC Conference Report #4

In last month’s third Milwaukee Report, we covered a few of the many things to see and do in Milwaukee before and after your attendance at the IAYC VII Conference. This month we shall talk about the evening programs. Traditionally these have been rewarding from times of entertainment, fun and sharing.

In the first report we covered the wonderful committee working on the conference, and we mentioned that the IAYC met with the large committee and we were all very impressed with them. The second report covered the many sites to visit and things to do in Milwaukee. The Park East Hotel is only a block from the beautiful lakefront and the park-like green beltway...

Here is an early report of the caliber and variety of evening, entertainment that already has been lined up to this point. Although the total entertainment portion has not been fully completed, we can report that the weekend evening programs are definitely in place.

Saturday eve will be Chicago Night, and will feature the nationally acclaimed Chicago Klezmer Ensemble taking front stage. This talented group is under the direction of Kurt Byorling, who performed at the 1995 IAYC conference, in Miami, Florida as part of the Brave Old World Klezmer Band. Bjorling also is remembered as the clarinetist who accompanied Yitzchak Perlman when he presented klezmer music on numerous national television appearances.

Another Chicago performer will be the popular Yiddish singer, Sima Miller, who has appeared in concert, radio, and television throughout the United States, as well as in Israel. Her Israeli heritage, extending back through six generations, adds depth and understanding to her repertoire of Israeli and Yiddish songs.

Sunday night, Milwaukee Night, features the highly talented Joe and Rick Aaron Klezmer Group. A Milwaukee musical family going back generations, Joe Aaron, in the ‘40s traveled with Clyde McCoy, and has spent his career playing klezmer music, and teaching the clarinet. Also On Sunday night, Paul Melrod, the Conference Coordinator and Conference Emcee, has been involved with theatre in the Midwest during his entire adult life. As a major in WWII, he conducted an Air Force radio program in Alabama. Paul will present a Yiddish/English takeoff on the old Joe and Paul Yiddish radio show on WEVD in the 30’s and 40’s.

Friday night and Saturday morning services will be held at the Jewish Home for the Aged—only a few blocks from the hotel along the lakefront.
I Am Writing A Letter (Yiddish)—Morris Williams, nee Moishe Williamovsky
(English Translation) Archie Barkan

I am writing a letter—but send it? To whom?
Names and faces appear in my gloom
Of mother and father, sisters and brothers
Extended family—so many others,
An endless list is recalled and marked down:
So!... Who is left in my old hometown?

And where should it go? It's so hard to know!...
Shall I send it to Majdanek?
Where there was a Fritz and Yanek,
In unholy unison—a venomous pact
That had Jewish blood flowing—so matter of fact
Into gutters and ditches of slough and of mire—
—And then—in the flames that leapt higher and higher
The Nazis, with fervor and hatred, in warlike bands
Burned the people that brought us what God commands!

Perhaps Bergen-Belsen? One of the places
Where rocks bashed in children's faces
And a clean-shaven man—serene—makes a toast
In the name of the Father, the Son, and the Holy Ghost!...
He is a leader, God fearing, one of the Priests
And he blesses the hands of the villainous beasts,
And dolled up blond women kneel and act humble
As they plead for the souls of these sinners—and mumble
A prayer that they be delivered, absolved,
Of worldly passions that had so many involved.

Or Buchenwald? Where, in due course
Hordes of Jews, by way of brute force,
Were driven from homes, and just like slaves—
Tortured and beaten as they dug their own graves.
The entire community lined up, one after another,
Grandparents, father, mother—sister, brother
Young and old alike, all ages, kindred souls
Were thrown into the freshly dug holes.
Then with laughter, derision, gaiety and mirth,
Newly martyred KEDOSHIIM were covered with earth!
And a band blared out Wagner, brassy and loud,
And soloists sang out—along with the crowd....
Music to muffle wails and pleas from the ground
And a band blared out Wagner, brassy and loud,
—As done to my loved ones on funeral pyre,
And scatter the ashes—then, welcome the breeze
To embrace and escort them over the seas,
That the ashes of millions and these ashes meet,—
Hover,—and cry for a new balance sheet:
A verdict, revenge for the crime
That surpasses all others in mankind's lifetime!

Now,—I light a sacred memorial candle,—
Burn the letter,—and I, wrapped in a mantle,
Recite the Kaddish: "Oh, God!... May these ashes unite
With the ashes of the holy, the just, and the right,
Sages and saints, martyred souls—we dare not dismiss
All who vanished into the eternal abyss!...."

So, pour out your anger, vent your rage—
On the Nazis, the beasts, and their horrific rampage;
And on all of those who gave them aid,
Who stood watch in the ghettos, the local brigade;
They spied from the rooftops in shameless disgrace
To point out a Jew in a dark hiding place,
And the Nazis would thank them and tell them,
"therefore,—
Go get your reward!... " Just like a whore....

And vent rage on those idealists, who, with smiles,—
Sent Jews over barren land, thousands of miles
Purportedly, saving people from premature graves
Only to give birth to a commune of slaves.
Bodies were broken, spirits and mind,—
All manner of evil became intertwined....

Pour out your anger on who would not hear,—
Urgent knocks at their gates, turning deaf ear! Scorn those, who, in their zeal to appease
Like devilish pirates on the high seas
Searching for every old listing ship,
That would have saved souls on one fateful last trip,
Groping frantically for freedom's shore—
The victims found, they'd barred the door....

Spurn those who, like rapists, issued commands,
Warning and threatening the weaker lands
Against allowing the last handful to flee
Remember! In the years of riot, turmoil, slaughter and stampede, 
Lost were ethics, morals, values and good deed; 
Mores, standards of spiritual worth 
Seemed to have somehow vanished from earth.

In the Holocaust, enormity unheard of before, 
The wheel of history came through the stage door.
Yidishe khokhme far eltern
by Rae Meltzer

Rae Meltzer, who has contributed translations of Yiddish Holocaust poetry to Der Bay is the author of a recently published book called Yiddish Wisdom For Parents [Yidishe Khokhme Far Eltern] The book has over 100 proverbs and folk sayings which are translated and transliterated from Yiddish to English.

Yiddish proverbs go back to the words and songs of King Solomon. They are part of the Yiddish oral tradition and literature. Proverbs are sprinkled throughout modern Yiddish literature, especially in the works of Sholem Aleikhem and Isaac Bashevis Singer.

The cultural traditions of the Jewish people have always centered on the responsibility of parents to rear and educate their children. This book collects words of wisdom for parents in proverbs—universal, colorful, and sometimes surprising—handed down through centuries of Yiddish culture, tradition and history. Held in their wise words are the joys and bafflements, pride, worries, warmth, and wonders of raising children.

Rae, was born in Mogilev, Russia [now Belarus] where Yiddish was her first language. Until retirement, she was on the faculty of the University of Chicago. She has been a Yiddish translator at the U.S. Holocaust Memorial Museum in Wash., D.C., since its opening in 1994. She has translated Yiddish literature, poetry, many memoirs and necrology lists from Yiddish Yizkor Books.


Vos Makht A Yidene in Austin, Texas
Dorothy "Dobie" Wasserman dbnet@valstar.net

Nu, vilst visn vos makht a yidene? Veyst nisht?

Ikh makht lokshn un kneydlekh un varemie fish, far di mishpokhe un gest tsu esn baym tish. Amol katchke un grinsn un hayse latkes, un lestns felt nisht oys do an enchilada, oder a tortilla mit a heysn salsa. Un az vest kumen do tsu gast veln mir derkven dem dorsht mit a geshmake, kalte borscht.

Mayn tockhert un man un tsvey zindelekh voynen shoyn asakh yor do in Austin. Hobn zey mikh farbetn tsu voynen do noent tsu zey. S'iz shoyn 4 yor az ikh voyn do un in der tsayt hob ihk gefunen naye un take gute fraynt. Un vos tuen mir? Mir farbrengen un me lebt a gutn tog do.


Ikh arbet mit di 'translations' fun mayn tatns arbet, ober es geyt zeyer pamelakh.

Ikh hof az du un dayns zaynen ale gezundt un az nextn 4th Juli vestu kumn tsu gast. Kumt un basikht di gute lebn do in Austin. Es iz shayn do un me shpilt do musik funem gansin velt. Mir veln kenen gut farbrengen.

Yiddish: a Nation of Words
by Miriam Weinstein

Another must have book by another of our readers—this is a popular history of Yiddish. While there have been scholarly histories of the language, this is the first one to give a wonderful historical tracing of the development of Yiddish in an easy to read and informative manner.

At the beginning is a list of dates tracing the major events in the development of Yiddish from about the year 1000 through the founding of the National Yiddish Book Center in 1979 Next is a table of people and dates from Rashi to Aaron Lansky. Then there is a two-page spread showing the map of Europe with The Pale of Settlement.

In the back are three excellent sections. First is a list of over 200 Yiddish words in standard YIVO orthography with their definitions. This is followed by eleven pages of source-material, and includes web sites, archives and a comprehensive list of books for further reading. Finally there is a truly detailed index.


From Atlanta, Georgia

Korev hundert tsushoyer hohn zikh zuntik, dem 9tn september farzamlt in der yidish-heym oyditoriun in atlanta tsu hohn di meglekhhayt zikh tsu derkvikn mitn yidishn vort un gezang beshas dem kemat tsvey-shoiken vort-kontsert, gegebn by dem yidish leter un shoyshpiler Yankev (Jacob) Szczupak. Di bagegenish iz organizirt gevorn durkh der atlanta’s opteyung fun dem hilf program far di lebn-geblibene funem khorbn.

Es zenen shoyn adurkh kama ve kama yorn zint yankev vert fun tsayt tsu tsayt ayngeladn mit enlekeh un glaykhtsaytik farshidartike programen tsu kumen in farshidene tsenters in atlanta aroystusutren far yidn.

Er volt avade gevolt oykh zikh bavayzn in andere yidishe aynshetungen, in andere shtet. Er vart oyf a vort un an aynladung. Mir ken korespondnir mit im. Zayn blitspost adres iz <jszczupak@worldnet.att.net>.

A Klezmer Dance Weekend
Helen Winkler <winklerh@hotmail.com>

Steve Weintraub will lead the Klezmer Dance Workshop in Winnipeg, Manitoba, November 23-25, 2001. He has a humorous teaching style... In the Midwest people know him from the successful Klezmer Affair weekend which took place in Madison last year.

On Saturday night there will be a Dance Party with members of the klezmer band Finjan. They will be the core of the Saturday night dance band, playing Jewish wedding music for dances to be taught by Steve Weintraub earlier in the evening.

The workshop is designed for people at all levels. There will be a Friday Evening introductory session, workshops on Saturday and Sunday and a Saturday night dance party. Cost for the workshop will be $60 (Canadian) or $45 (US). Contact Jeremy at jhull@mts.net or Patti at ablank16@home.net or call 204-477-5981, The Manitoba International Folk Dance Association.
Fun Gella Schweid Fishman

Zayt azoy gut un farrikh a toes vos iz opgedrukt gevorn inem letstn numer der bay. der blitspost adres fun The Friends of the Secular Yiddish Schools in America Archival Collection at Stanford University Libraries iz - FofSYSA@aol.com in shaykhes mit dem friyerdikn numer vil ikh opgeb'n a groysn yasher-koynkh tsu zkhraye beker un oykh tsu hershl barkan far zeyere yayne baytrog'n tsum buletin. ikh halt nokh alts az es volt bai dir gedarft zayn a printsip az in yedn numer zol zayn a zaytld oder khotsh a kolum bloyz af yidish. mit beste vuntshn un brokhes af a gmar khasime toyve.

LEBNS-FRAGN - a nayer numer

Der heft fun 140 zaytn iz baygeleygt tsum nayem numer "lebns-Fragn" (Nr. 593-594) far September-Oktober 2001, vos iz norvos dershinen in Tel-Aviv. "Der politisher lintch in Durban"; "An oyseval on dervartungen" - vegn di "prayeris" in "Avoda"; Fun khoydesh tsu khoydesh: "Arayn un aroys - un vos dernokh?"; "Arbetloze milyonern"; "Oykh der rov vil vern a milyoner".

Rivke Basman-Ben-Khayim: "K. Tzetnik - der mentch un zayn retenish"; Rivke Basman-Ben-Khayim: "dermonung" (lid); Simkhe Simkhovitch - vegn Gebirtig-zamlungen un ikeretzungen; Dovid Wolpe: "Foterstog" - in a tog al-pi traf; Dr. Khariton Berman - a dermonung vegn Sholem Ash; Kalmen Polger: "Vegn Tchernovitz - mit Yidish" (letzter opshnit); Moyshe Wolf: "Lilke Mayzner - tsu ire gyvures"; Tova Ben-Tsvi: "Vegn dem andern Poyln"; 48 Kalisher Street, Tel-Aviv 65165. ISRAEL

Fifth Annual Dora Teitelboim Center for Yiddish Culture Writing Contest

Liz Weintraub announces new dates for submission of papers for publication and financial rewards. The contest starts on October 1, 2001 and final the date for submission is March 31, 2002.

This year's theme is Passing the Torch: Bestowing Jewish Culture on the Next Generation. Judging will be by the editors and writers of the following publications: Yiddishe Kultur, Pakn-Treger, Jewish Currents and the Canadian Jewish Outlook. In addition there are the member of the Foundation's Board.

Contest Prizes:

<table>
<thead>
<tr>
<th></th>
<th>First Prize:</th>
<th>Second Prize:</th>
<th>Third Prize:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$1,000</td>
<td>$400</td>
<td>$200</td>
</tr>
</tbody>
</table>

There is a $300.00 prize for the top Yiddish entry.

The Yiddish winner will be published in the excellent Yiddishe Kultur and the English entry winner in the Pakn-Treger. A beautiful plaque accompanies the prize. These are prestigious awards and carry a great deal of significance in the Yiddish community.

You should visit the foundation's web site at: info@yiddishculture.org. Ms Weintraub can be reached at 305-774-9244

For an application and rules send a self-addressed stamped envelope to: Dora Teitelboim Center for Yiddish Culture P.O. Box 14-0820, Coral Gables, FL 33114
Did You Know That...?

This issue completes eleven years of continuous publication without missing or even being late in a single issue. This year there was so much news to report that instead of ten issues, an eleventh had to be sent. While Der Bay has not suggested an increase in contributions, many wonderful readers have sent in extra to help defray the costs for those less fortunate. No one is refused, for only you can tell how much you can afford to contribute.

Surprisingly, there is a long list of reasons that you have used to send gifts of Der Bay to friends and relatives. Here are just a few:

- Moving to a new home.
- College graduation.
- Birth of an eynikl.
- Bar mitvve present.
- Temple, college and JCC library.
- 50th wedding anniversary.
- 40th, 70th, 72nd, 75th and 80th birthday
- Retirement party
- Yiddish club
- For a Yiddish teacher

The most unusual request was as a Valentine gift for “a sweetheart in Florida.”

A wonderful, free benefit of Der Bay’s activities is to have a yidish briv fraynd (Yiddish Pen-Pal). The web site has the full registration and information. You may write as e-mail using the Roman alphabet, or write in hardcopy using the Yiddish/Hebrew alphabet. If you wish to register for regular mail only, you may send a note to your editor including: hobbies, approximate age, and your Yiddish ability-level—beginners, intermediate or advanced. Also include the level of the briv fraynd with whom you wish to write—you also may say ALL.

We renew our annual offer to any college library of sending a complete set of issues (11 years) or filling in any missing issues of Der Bay at no charge—including shipping. There are three complete sets available. The request must come from the library. A list of organizations and universities receiving copies is on the website. If you haven’t visited the site recently, you may wish to see the Star of David and The Guided Tour.

In last month’s fourth Milwaukee Report, we covered the wonderful evening programs/entertainment to be held at the International Association of Yiddish Clubs VII Conference. This month we shall excerpt a portion of the report that the Conference Coordinator, Paul Melrood, sent to the IAYC.

First, we sent out our initial mailing of about 3500 invitations. AB Data sent them out by first class mail. The breakdown is 2000 to Chicago YIVO membership, 800 to the Milwaukee Jewish Federation best prospects, and 600 to the IAYC list that Fishl sent. It is made up of people who expressed an interest in attending or who had attended at least one previous conference. I will also get some extra envelopes and letters, so that I can send them, in bulk, to Detroit, Minneapolis and Madison.

I visited with Irv Saposnik in Madison this week, and he will be a big help. He was the Hillel director at the University of Wisconsin in Madison, and is interested in doing a presentation about Howard Weinsheil. Mr. Weishel was Mr. Yiddish, in our state, and recently passed away, at the age of 97. He had Alzheimer’s for the last 5 years, or so, and we had the opportunity to say goodbye to him, at that time.

I made a good contact with the professor who is in charge of Jewish Studies at the University of Wisconsin, here in Milwaukee this past week. Actually, a few of the Jewish professors there had him call me. He’s having a conference at the University the same time that our conference takes place. There will be a professor from the University of London in then. He would like to have the University’s Jewish Studies Department be a co-sponsor of the conference. Our committee feels that this is a good idea. It means that we would have a plenary speaker (session) Monday morning, before finishing, and Dr. Leon Yudkin would be a reason for people to stay over, after the weekend. We still can have our own business, closing session after he’s through.

We are moving ahead with a bookstore in the hospitality room, and are working with Aaron Lansky’s people to make that work. They are excited about it, and we have volunteers to man that stand. A prominent Jewish bookstore owner here in town wants to advise us on how to do it. We will also have a boutique, sponsored by the Jewish Home and Care Center, next to the bookstore.

The Park East Hotel, only a very short walk to the lovely lake-front, is now ready to handle reservations—as is Katz’s office at 500 E. Buffalo Street.

Der Bay Editor: Philip "Fishl" Kutner,
1128 Tanglewood Way, San Mateo, CA 94403
Web site: http://www.derbay.org
E-mail FISHL@derbay.org Ph: 650-349-6946
Make checks for chai ($18) payable to Der Bay. If you’ve been blessed, won’t you send a LITTLE extra—please.
Mendele's First Ten Years

Contents of Vol. 11.001  May 15, 2001
From: Iosif Vaisman <iiv@biblio.org>
Subject: First ten years

Ten years ago 22 enthusiasts of Yiddish and of the internet (the latter was hardly referred to by this word at that point) received an email that read:

<table>
<thead>
<tr>
<th>Contents of Vol. 1 no. 1   May 15, 1991</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date: Wed, 15 May 91</td>
</tr>
<tr>
<td>From: Noyekh Miller (<a href="mailto:nmiller@trincc.bitnet">nmiller@trincc.bitnet</a>)</td>
</tr>
<tr>
<td>Subject: Oyfn rekhtn fus</td>
</tr>
<tr>
<td>At last Mendele is ready to go public. We have as of today a total of 22 subscribers (list on demand) and a very good roster it is. And while we're neither in Czernowitz or Vilna we may be at the start of something that none of us might have thought possible 10 years ago. Let us hope so.</td>
</tr>
</tbody>
</table>

Noyekh Miller

Rekhtn fus s'iz take geveyn! And not only this. We all should be thankful for Noyekh's vision and perseverance, for Victor Bers' tireless work behind the scene, for dedication and support of all the subscribers. Today, Mendele is in the beginning of its second decade. Ten years is an extremely long period on the Internet time scale, especially for an enterprise without a budget and staff, without any institutional support or any formal organization behind it. Thousands of Internet projects, big and small, did not make it past their first, or second, or fifth anniversary. Mendele did not just survive, it has grown and matured. Mendele established itself as a respectable electronic publication, which is listed and cataloged by a number of major libraries and library consortiums around the world. It serves as a valuable resource for students and scholars and as a source of enjoyment for all subscribers.

Mendele's tenth birthday is a convenient occasion to recall its history, as well as the history of the Yiddish internet in general. The story below is not complete. I apologize if I missed any important events or people and would greatly appreciate all additions and corrections, that will be incorporated into the future versions.

Personal email was the first truly popular application of computer-mediated communication. In the 1980s, it was complemented by group communication in the form of mailing lists and Usenet newsgroups. The first generation of the Internet users, which consisted mostly of computer professionals and aficionados, scientists and engineers quickly realized that new media can be quite useful beyond the regular working hours. The growing Usenet was expanding into various subject areas, including religion and culture. Before long, there were active Jewish groups on the Net, including net.religion.jewish, and later, soc.culture.jewish and soc.genealogy.jewish.

While the messages on Yiddish-related topics started appearing in the general Jewish Internet media from the mid-80s, the first online public forum dedicated exclusively to Yiddish was created in October of 1988 by David Sherman from Toronto. A Yiddish mailing list (or mail.yiddish) was issued in digest form and gradually attracted a relatively diverse audience. The contributions to the list were written in English or transliterated Yiddish and covered a fairly broad range of topics, including reports of Yiddish events, songs, jokes, and news.

By the early 90s, several important developments affected the landscape of the Net. An increasing number of academics in humanities and social sciences were becoming email users, which prompted a need for a more scholarly media. In 1991, Noyekh Miller, a veteran mail.yiddish subscriber organized a list named after Mendele Moykher Sforim. For several months, Mendele and mail.yiddish peacefully coexisted, but eventually most mail.yiddish subscribers switched to Mendele and mail.yiddish became inactive. For the next ten years Mendele was steadily growing. It reached 500 subscribers in 1994, 1000 in 1996, 1500 in 1998, and 2000 in 2000.

To provide better channels for the different types of materials, Mendele created two spin-off publications, The Mendele Review and Mendele Personal Notes and Announcements. The Mendele Review (TMR) is a literary supplement to Mendele edited by Leonard Prager. TMR publishes book reviews, bibliographies, fiction, and literary criticism. Mendele Personal Notes and Announcements present a different facet of the Mendele community: materials of local and regional interest - festivals, concerts, exhibits, personal classifieds.

Mendele is a truly international community. As of today, we have 2,100 subscribers living on six continents, approximately two thirds of them in the United States. (The exact numbers are unknown, because it is difficult to attribute correctly addresses in .com, .net, and .org domains. The numbers below reflect only the respective country domains -- .ca, .il, .de, .nl, etc. The actual number of subscribers from some countries is significantly higher.)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Canada</td>
<td>19</td>
<td>73</td>
<td>76</td>
</tr>
<tr>
<td>Israel</td>
<td>8</td>
<td>61</td>
<td>69</td>
</tr>
<tr>
<td>Germany</td>
<td>3</td>
<td>45</td>
<td>55</td>
</tr>
<tr>
<td>UK</td>
<td>4</td>
<td>22</td>
<td>31</td>
</tr>
<tr>
<td>Netherlands</td>
<td>2</td>
<td>26</td>
<td>27</td>
</tr>
<tr>
<td>Italy</td>
<td>10</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>France</td>
<td>12</td>
<td></td>
<td>22</td>
</tr>
<tr>
<td>Australia</td>
<td>3</td>
<td>17</td>
<td>21</td>
</tr>
<tr>
<td>Argentina</td>
<td>11</td>
<td></td>
<td>17</td>
</tr>
<tr>
<td>Russia</td>
<td>4</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Hungary</td>
<td>11</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Switzerland</td>
<td>9</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>Poland</td>
<td>3</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>Austria</td>
<td>5</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>South Africa</td>
<td>3</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Japan</td>
<td>1</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>Sweden</td>
<td>6</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Belgium</td>
<td>2</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Spain</td>
<td></td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Brazil</td>
<td>6</td>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>

Total 319 1700 2087
Country domains with less than 5 subscribers include China, Croatia, Czech Republic, Denmark, Estonia, Finland, Hong Kong, Iceland, Luxembourg, Mexico, New Zealand, Slovakia, South Korea, Taiwan, Turkey, and Uruguay.

When Mendele started ten years ago, all but one of the 22 subscribers were affiliated with the US universities. Since then their portion in the list has been steadily declining. Today, only 434 (21%) of all subscribers have e-mail addresses in the .edu domain (plus several hundred at foreign universities). Harvard and New York University boast the largest teams - 18 Mendelyaner each. They are followed by Stanford (17), Berkeley (16), U. of Michigan (15), U. of Chicago, U. of Maryland, MIT, Ohio State, U. of Pennsylvania, U. of Texas (11 each), UCLA, Columbia, and Yale (10 each). More than 100 other campuses around the world have fewer than 10 subscribers. Universities outside the US with more than 10 subscribers include U. of Toronto and Hebrew U. (both 13).

One of the problems of Yiddish communication on the Internet from its early days was the rendering of Yiddish letters. In late 80s and early 90s most Internet users were working on the terminals that supported only a single character set. The only way to display Yiddish letters on the non-Hebrew ASCII terminal was to "draw" them using several ASCII characters for each letter. The first program for converting transliterated Yiddish text into a "real" Yiddish, "yidtype", was written by Refoyl Finkel in summer of 1991. This program was designed to enable communication in Yiddish by e-mail and in principle could have served this purpose; however, more practical applications for Yiddish email did not appear until a later time. "Yidtype" gradually evolved into "Yidishe Shraybmashinke", a wonderful tool that permits composing Yiddish text in different formats by entering a transliteration through the Web interface.

In the late 90s, several programs using proprietary formats supported Yiddish e-mail, none of them gained wide popularity. Real progress in Yiddish computer communication is becoming possible only now, with the advent of Unicode, an international standard for multilingual text encoding. Mark David and a group of enthusiasts loosely organized around his mailing list UYIP (Understanding Yiddish Information Processing) played a great role in ensuring correct and full representation of Yiddish in the Unicode standard and in convincing Microsoft to support Yiddish in its browser and e-mail client. Current versions of Microsoft Internet Explorer and Microsoft Outlook support Yiddish encoding and are supplied with the fonts that contain most Yiddish letters and ligatures. These popular programs made possible the creation of the "real" Yiddish Web pages, including interfaces to the databases and other applications with interactive features. One of the examples of such development is the online catalog of the British Library. British Library is the first major library in the world that converted the bibliographic records of Yiddish books into Unicode format, making them available for display in a standard browser.

One of the earliest Yiddish collections on the Net was started by Ari Davidow in December of 1988 within the framework of the WELL virtual community. The Yiddish resource databank was created as part of WELL’s online reference library. Access to the resource was limited to WELL members only. In May 1991 Noyekh Miller started archiving the newly-created Mendele mailing list. In addition to Mendele issues, the archive contained other documents, e.g. Noyekh Miller’s own translation of Jacob Pat’s “Shmuesen mit Yiddisher Shrayber”. For several years the scope and usability of Yiddish archives remained limited. Only the new technologies that enabled global navigation of information space radically changed the situation.

The first serious attempt to collect and classify Yiddish resources was launched in 1993 by Shtetl, the major Yiddish navigation site and virtual library of the Internet. Shtetl contains a large list of links to the Yiddish web sites around the world as well as its own collection with many thousands documents on Yiddish language, literature, culture, and history. Shtetl is a popular site - in 2000 it has been visited by more than 100,000 web surfers and the rate of access is growing. The dynamics of the monthly access to Shtetl (number of unique visitors and number of pages served) is shown in this table:

<table>
<thead>
<tr>
<th>Visitors</th>
<th>Hits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jul 1996</td>
<td>1168</td>
</tr>
<tr>
<td>Jan 1997</td>
<td>2179</td>
</tr>
<tr>
<td>Jul 1997</td>
<td>2009</td>
</tr>
<tr>
<td>Jan 1998</td>
<td>3495</td>
</tr>
<tr>
<td>Jul 1998</td>
<td>2149</td>
</tr>
<tr>
<td>Jan 1999</td>
<td>6746</td>
</tr>
<tr>
<td>Jul 1999</td>
<td>6983</td>
</tr>
<tr>
<td>Jan 2000</td>
<td>7687</td>
</tr>
<tr>
<td>Jul 2000</td>
<td>8143</td>
</tr>
<tr>
<td>Jan 2001</td>
<td>9316</td>
</tr>
</tbody>
</table>

Conventional media is making inroads into the digital age as well. Der Yidisher Tam-Tam, published bimonthly in Paris, was the first Yiddish newspaper on the Internet. Bavebter Yid is a quarterly Yiddish literary journal. Forverts publishes some of its materials on the web. Forvets Sho, a weekly radio program on WEVD produced by Boris Sandler is broadcasted on the internet for more than a year. Another Yiddish radio weekly, The Yiddish Voice, has a longer history - it was a pioneer of the Internet Yiddish radio. At least three other Yiddish radio programs: from Australia, Canada, and Israel are available to the listeners worldwide.

Every year brings more good news. Yiddish education on the Internet is making first steps: two projects were launched recently in Florida and Germany. Onkelos project - the first full text library of Yiddish classics is acquiring more and more works. All these resources, old and new, professional and amateur, multimedia and interactive, make the Internet, a world-wide shtetl of our days, a truly exciting place for the lovers of Yiddish.

Iosif Vaisman
[An earlier version of this paper was presented at the International Symposium on Yiddish Culture in Paris in June 2000]
Yiddish On-Line Fall 2001 Levels I & II
by Elizabeth Weintraub

Yiddish Level I and Level II courses are moving along quite well during the Fall, 2001 semester. We have a new Yiddish-speaking teacher's assistant, Laura Davis, who is also technically savvy. She is very enthusiastic and works well with Professor Wajsman. Laura's responsibility is to record the class for the on-line students using the latest in CD, tape & audio equipment purchased by the Center for Yiddish Culture for the Fall semester.

There are presently 10 Level I students (all taking the course on-line) and 15 Level II students. We have one scholarship remaining from the scholarship donations by the International Association of Yiddish Clubs (IAYC) board at this time.

We are excited by the evident improvements in the knowledge of the Level II students from last semester. Most of them came into the class with only some Yiddish conversational knowledge but with little or no experience in reading and writing Yiddish. We are very happy with Professor Wajsman's ability to help them learn and develop their language skills. Many of the on-line students have been regularly turning in homework for review by Professor Wajsman, and their progress is measured in this way. They are obviously learning to write and read Yiddish through the on-line course and with the use of the Practice Lessons.

The audio for the live students is still somewhat of an issue. There is no problem hearing Professor Wajsmann online and the equipment is very good. Students who are taking the on-line course feel that they are “missing something” when they hear students speaking in the background without the microphone. However, these are usually only student comments that do not add greatly to the course learning. Only one hand-held microphone is available to the students in order to prevent the recording of background noise and cross-conversations. The students are aware of the need to record their responses, and as always, we are working with them to improve the class recordings.

A sheynem dank again to the IAYC board for the scholarships that have been an important tool in making the course available to students who could otherwise not afford to participate.

Fun der Yiddish-lige: a bakshe tsu kool


vos zhe viln mir fun kool? oyb ir hert oder leyent erget s a nay yidish vort, shraybt undz vgn dem. nisht keyn poetische nayshafungen zukhn mir, nor naye terminen far bekhol-yoomike zakhn, vi oykh politish-administrative, visnshaftlekhe, technologishe khidushim, vos zey kumen dokh tsu vokh-tsvo-vokh. se zenen, a shteyger, tsugekumen: kompyuteray, internets (mit a tsadik vort-oyts), bitstpos, bitstbrivil, vortirn (word processing), mikrokhvalnik (microwave oven), kompaktl (compact disk), kontaktek (contact lenses), gvaldglok (burglar alarm), entferke (answering machine) un nokh un nokh.

a klad, leygt tsu a hant. nisht gelt betn mir, nor naye verter. Shikt zey tsu afn adres

Dr. Mordkhe Schaechter
League for Yiddish, Inc.
200 W 72 St, Suite 40, New York NY 10023-2805
YidLeague@aol.com

[For an English-Yiddish glossary of modern Yiddish words created during the past few decades, Dr. Mordkhe Schaechter seeks information about such words, either heard or read. New words can describe technological or scientific advances, political or administrative matters, etc. Poetic coinages are not desired. Please write to the above address with the words that you have seen or read.]

A briv fun Rochela in dorem afrike
Rochelle Winer <rochel@icon.co.za>

I haven't received Ed Golman's transliterations. As I said before this would be wonderful for me to have as then some of the people who come to my Yiddish group could read them and enjoy them and then the rest of the group could also have a good time! Unless I get material from America, I have no other means of getting items of light, humorous interest. They always say to me that the world is so meshuge, that they want to laugh and don't want to be sad!

Last year we received one Chanukah song on the Internet about Father Christmas eating pickled cucumbers and all the reindeer. I don't know if this is the one you are thinking of. Otherwise I don't have any Chanukah songs. I hope to hold my Chanukah evening on Tuesday, 10th December. We had a wonderful Yiddish evening last week. There were 40 people present and of course I told them about Der Bay and they were amazed and surprised to hear all about the groups who meet and also the convention in Milwaukee. Until I told them about all these groups, they really thought that Yiddish was dead and buried! Now they realize that Got tsu danken, Mamaloshen lebt noch! Many of these people have not had contact with Yiddish literature, or theatre, or the language, except from perhaps 40 years ago when their parents spoke it or their grandparents, so with our Yiddish group they can now realize how people are still interested in Yiddish.

There were specific areas in Johannesburg and Cape Town where many Yidden lived and today they often have a reunion when people get together, sometimes from all over the world and they reminisce. We have a Jewish Report, which comes out once a week. This is a national newspaper with items of local and international interest, but of course in English. I have a few copies of Dorem Afrika which I read with great nostalgia as some of the contributors were my teachers at the Yiddish Folkshul in Doornfontein, Johannesburg. Most of the immigrants who came to South Africa lived in that area. I live 2 hours flying time from Cape Town. With a car it takes about 18 hours!
Let's Play Tennis in Yiddish
By Troim Handler

English yidish
15 fufts
15 All * beyde fufts
30 draysik
30 All beyde draysik
45 finf-un-fertsik
Ace toyz (di)
Backhand hinterhant
Ball balem (der), bal (der), pilke (di)
Ball on court balem afn plats
Deuce glaykh
Did you have a good game? hostu hanoe gehat fun der shpil?
Do you have both balls? hostu beyde balems?
Double fault topl khisorn
Fault khisorn
Foot fault fus khisorn
Forehand foroyshant
Game (or PLay) shpil
Good shot! gut getrofn!
It won't help s'vet gor nit helfn.
Keep your eye on the ball halt an oyg afn balem.
Let (net ball) loz (Nets balem)
Let's rally lomir praktitsirn
Line grenets
Love nul
Make a point makhn a punkt
Make points makhn kritsn
Net ball nets balem
Our advantage undzer forhant
Out! oys!
Racquet di raketke
Scoring khesboynes
Serve derlangen
Set komplet
Strings strunes
Tennis tenis
The score shpil-kheshbn
To bounce opbalen, opshpringen
Volley tsurikshlogn dem balem eyder er falt tsum bodn. (Hit the ball back and forth)

What is the score? vu halt di shpil?
Your advantage dayn forhant
Your turn dayn tshere

YIVO STANDARD PRONUNCIATION:
Kh --as in (Khanike) Channukah
Ey --as in they
Ay - as in fine