Did You Know That...?

A new year, a new banner, and a new outlook on the Yiddish World-Outlook. As the number of readers with online capability increases from a third to approaching forty percent, the importance of the web site becomes even more significant. While many readers of Der Bay have access to e-mail and browse the Internet, over half do not, but daily more and more are coming online.

What is the significance of this increase in Internet accessibility? First is cost! Despite the wonderful contributions of most of the regular readers, the newsletter is still self-subsidized. This necessitates sending to the others only on a periodic basis. If it were only online, the cost of printing, labeling and postage would be removed.

For those who have not visited the web site, it will come as a surprise at the large amount of material that is stored under the 22 major divisions. Song titles and first lines of 250 songs are in one of the divisions. It also gives the name of the songbook and page number.

Another one of the 22 divisions is the section on definitions. The words are divided into 28 categories. One of these is verbs which has over 400 listed. There is a list of translators and a thorough set of caveats useful for both the translator and the future client.

There is a list of presenters and performers. These lists show how to contact them. They are listed in alphabetical order. All of these lists and more are available just by going to www.derbay.org and clicking on the desired page. If you wish to make a copy, all that is needed is to hit print and a copy is there—twenty-four hours a day and seven days a week (24/7)

REMEMBER: the name of Der Bay is an acronym for Bay Area Yiddish and is pronounced as if it were in English. The date on the label on the front page is when you last helped contribute to Der Bay.

May the New Year bring a ray of peace and hope for a better world—here and especially in Israel. May Yiddish continue to add joy and pleasure to your life.

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 #6
By Paul Melrood MAJP0ALWW2@aol.com

In last month’s fifth Milwaukee Report, we covered the wonderful evening programs/entertainment to be held at the International Association of Yiddish Clubs VII Conference April 12-15, 2002. Inside this issue is the official registration form. Early registrants have the best chance to be at the Park East Hotel where lectures, entertainment, exhibits and plenary sessions will be held.

This month we shall cover some results of the Outreach Activities of The International Association of Yiddish Clubs (IAYC). The organization has the aim of preserving and propagating Yiddish. It is doing this via four objectives. First is to assist member Yiddish clubs and also periodically sending them Yiddish materials in various formats. Following is a list of materials distributed free to the member clubs. The value of these materials is above the dues sent in by the clubs.

- The Mlotek’s Songbook—Pearls of Yiddish Song
- Dr Smell’s—Treasury of Yiddish Cartoon Humor
- Collection of Stories, Poems, & Skits in Transliteration
- Peretz Miransky’s—Selected Poems & Fables
- Ruth Levitan’s —Lakht in der velt arayn
- Sid Weinstein’s—Moishe Nadir’s Transliterated Stories
- Itche Goldberg—Yiddishes Kultur

Second is to aid Yiddish journals needing assistance. Most recently it was the Yiddishe Kultur. Itche Goldberg is the dynamic force behind this publication and it needs all of our assistance.

Third is the IAYC Conference. The next one will be April 12-15 in Milwaukee, Wisconsin (see registration form inside). This will be Conference VII, and the first in the Midwest. The theme is Yiddish and the Shoah. Milwaukee was chosen because there is a young, dynamic group of Second and Third Generation Holocaust Survivors who annually have an excellent program and they are actively involved in the planning and preparation of the conference. It is open to everyone interested in Yiddish.

Fourth is the assistance of aspiring students to further their Yiddish studies. Ten scholarships were given for the Florida International University (FIU) online Yiddish course—sponsored by the Dora Teitelboim Foundation. In addition Mitch Smolkin, of Toronto, was assisted with a summer scholarship to the YIVO-Weinreich program at Columbia University.
There was a discussion on a Jewish Music list about how Israel "hates" Yiddish. This was my response.

"The Yiddish Are Coming, The Yiddish Are Coming!"

I disagree with the opinions of some of the responses. Twelve years ago, when I took over what is now Hatikvah, Music I had many Israeli clients who regarded Yiddish as ugly, that is very seldom the case today. All the reasons as to why Yiddish was considered ugly in Israel, might have had some validity after W.W.II; however, the distance of time has changed the way many people think of Yiddish.

All the negative things said about Yiddish were also said in the U.S. in an effort to blend in and not to provoke di antissemiten. For decades Yiddish was considered the language of 'our grandfathers' and many were ashamed to speak it in public. Now, it's almost impossible to see a TV show or film without some Yiddish words spoken as casually as any dialog in English. Last night's tribute to Whoopy Goldberg at the Kennedy Center is an example when a Black comedian used Yiddish words twice and explained to the audience it was an in joke.

In Israel today, there are many schools that teach Yiddish, and not just to Ashkenazi students. In the US that is the case as well. I have met many non-Jews who have taken Yiddish at the University of Judaism. It is now considered very hip to be able to speak Yiddish (Even by Jews!!)—here in Los Angeles (Hollywood).

There are many colleges that now teach Yiddish in California and there are many Yiddish Culture Clubs around the world. Checkout Der Bay at www.derbay.org for more on that subject.

At Hatikvah, Yiddish has always been our top selling category of music, and NOT just to Jewish clients...even during the 'Klezmer' phenomenon. Interestingly, more of the Klezmer groups are recording more Yiddish vocals—such as the Klezmatics with Chava Alberstein which was a huge seller in Europe where there is such a large non-Jewish audience. The same goes for "Di Naye Kapelye". The Klezmer Conservatory Bands CDs sell especially well here because the alternate instrumentals with Yiddish on all their CDs—something for everybody. There is a much bigger audience for Yiddish than one might think; be it music, literature, or the language.

It's interesting that in Austria there is a group called Gojim (Goyim), and in Holland a group Di Gojim, both non-Jewish, who perform Yiddish, yet there is no group that I know of, called The Jews doing Christian music!

Yiddish is like on open secret somewhat like this little story;

Two little old men were on the beach in Miami.
(with a Yiddish accent)

Myron: Sam, how many Chinese do you think there are in the world?
Sam: Well, maybe 2 billion.
Myron: Two billion? (pause) Sam, how many Jews do you think there are in the world?
Sam: I don't know, maybe 18 or 20 million.
Myron: So, 2 billion Chinese, and 18 million Jews???.
Sam, look up the beach, now, look down the beach. How many Chinese do you see?
So, if you're looking for Yiddishkayt—look up the beach, look down the beach......


Mir hobn gehat Yale Strom nekhtn banakht baym JCC mit zayn film, Der Letster Klezmer, dernekh hot er geredt a bisl un dernekh a bisl teshpilt zikh mit a grupe hige klezmorim. Dernekh zaynen mir ale arayngegangen tsu "Book Fair" un me hot gekent redn mit im. Er iz a fayer uner man un mir veln zikh nokh adurkhredn vegn programen far unzder Cafe Kasrilevke. Er iz a posheter mensh—"a real human being'—in andere verter—a mensh!


A Note from Bess Shockett in Toronto

Have followed things in your newsletter and things seem to be jumping re Yiddish all over the world. We in Toronto are winding down somewhat. We have finished with Holocaust Education Week, Jewish Book Fair that takes place at the same time as HEW, and now Khanuke as well as our usual activities. My plans are to go to the IAYC conference in the spring, possibly make a trip down to see my kids, I shall definately be down to see my children in July, it will be Josh's Bar Mitzva,

Yosl Kurland of the Wholesale Klezmer Band

Franz Kafka wrote that the Messiah will come when he is no longer needed. Yosl Kurland has composed a rousing Yiddish song turning that idea into a joyous invitation to take part in making the world a better place. It is in our new album, Zingen far sholem, tantsn far freyd (Sing for Peace, Dance for Joy). You can see the cover art, contents list and a link to download the entire text of the CD booklet including Yiddish lyrics, translations and transatliterations at:
Information on the European Scene.
Jack Wiegman <jack_wiegman@yahoo.com>

A) The Yiddish Foundation in Amsterdam had its annual study conference on November 18 in the Uilenburger Synagoge in Amsterdam. The speaker was Chava Turniansky, Professor of Yiddish at the University of Jerusalem. She lectured on 'The Bookcase of a Jewish Woman in the Early-Modern Period (16th till 18th Century). The lecture was accompanied by music from the Tuncuj Ensemble, directed by Nico Brandon.

B) A Jewish Music Festival was held at the Christofori Music Center in Amsterdam Nov. 29-Dec.1. A Jewish festival was also held in München, Germany Nov. 17-25. Two sessions in particular were interesting: 'Jews and Yiddish in Argentina' by Ane Klene, Yiddishist. Klezmer in Buenos Aires: Cesar Lerner, piano and accordion; and Marcelo Moguilevsky, clarinet and flute.

C) I draw your attention to the Vilnius Yiddish Institute which was formally launched at the end of August 2001. For the first time since the Second World War, a university institute dedicated to the Yiddish language and culture has opened its doors in Eastern Europe. It is in the heart of the area that was the native territory of the thriving pre-war Yiddish civilization in the city known in Yiddish as 'Vilne' and also called 'Yerusholayim d' Lite'. The activities of the Institute include: the annual one-month Vilnius Summer Program in Yiddish language and Culture; retrieving of unknown genuine Yiddish folk music; and credit courses in Yiddish and East European Studies throughout the academic year. In the future the Institute also intends to publish and republish works of Yiddish literature and scholarship, in addition to an annual anthology of new work created in Yiddish. Thanks to gifts from YIVO in New York, the National Yiddish Book Center in Armherst, Mass. and the Yung Yiddish Center in Jerusalem, the Institute has a growing working library. The Institute soon will begin the task of producing a catalogue of substantial Yiddish holdings of Vilnius University. It will make these treasures accessible to Yiddish scholars and students from around the world. The 2002 summer program will be held from the first to the 29th of August, 2002. Courses will be offered for credit, and participants may enroll in one of the four levels (Yiddish I, II, III & IV).

Founding staff of the Institute:
Director: Mr. Mendy Cahan
Executive Director: Dr. Sharunas Liekis
Director of Research: Professor Dovid Katz
Academic Consultant: Professor Alfredas Bumblauskas
Restoration Consultant: Ms. Maya Ptashke

Accredited faculty:
Professor Dovid Katz (Yiddish Language, Literature and Culture)
Dr. Maria Krupoves (Yiddish Folklore)
Professor Israel Lempert (Lithuanian Jewish History)
Dr. Larisa Lempert (Rabbinic Culture and Hebrew Language and Literature)
Professor Meir Shub (East European Jewish History)
Professor Liudas Truska (Holocaust Studies)

Contact: Vilnius Yiddish Institute
Vilnius University, History Faculty,
Universiteto 7
Vilnius 2734, Lithuania
Tel/fax: + 3702 612114 + 3702 687293
email: institute@yiddishvilnius.com
web site: www. Yiddishvilnius.com

D) The Medem Library in Paris announced the following program of monthly seminars in Yiddish:

16 December: Yitschok Niborski, David Pinski, Disciple and Heir of Y. T. Perets
13 January: Gilles Rozier, Der Ashmedy of Sh. An-Ski
10 February: Michael Krutikov, Traces of Y.L. Perets in Yiddish-Soviet Literature
10 March: Natalia Krynicka, Introduction into the Life and Work of Yehoyesh
7 April: Chaele Beer, Memory book of Zamosc, Birthplace of Y.L. Perets
5 May: Simon Neuberg, The Seven Good Years, Traditional Theme in Yiddish Literature
7 June: Seth Wolitz, The Horn of the Ram by Isaac Bashevis Singer

The Medem Library publishes a bi-monthly publication, Der Yiddisher Tamtam. Subscription rate is 22.87 Euro for countries outside of the European Union. I guess this is US $20 a year. I don't know if this includes mailing. For information on the seminars and the publication please refer to the web site: www.yiddishweb.com.

From New Orleans
By Fannie Yokor

Yes, there is a bitter war going on. Our president called upon the CIA to undertake 'lethal action' against Osama bin Laden. And then there's anthrax... Sept. 11 has left us grief-stricken and mourning the loss of over 5,000 innocent victims of a deadly attack on our shores. How can we be merry? After the solemn holidays of Simkhes Torah when we are bidden to be merry and joyful...Jewish history, even during the past decade, is replete with instances in which Jews had to celebrate during troubled times. There is a basic concept that it is incumbent upon Jews to embrace life. Even mourners, according to Jewish religious law, are required to take part in the celebration of holy days. With these thoughts in mind, perhaps it is not too inappropriate to tell you what our Yiddish group plans for Khanike.

We plan to put on a play in Yiddish—here'll be an English supplement). It is not a play in the usual sense of the word. The presentation consists of short, humorous dialogues, a game of questions and answers, a novel English-Yiddish Conversation peppered with popular Yiddish sayings that you'll readily recognize and enjoy. And there are songs. Where do we get this material? Broadway? No, it's homegrown. It's a reflection of what we do weekly when we meet. We're not polished actors, yet, but we try. An added treat is a scrumptious lunch that follows our performance prepared by chef Terri. It all takes place Sunday, Dec. 16 at 11:30 A.M. at the uptown JCC. Come and enjoy.
We received the December issue, and opened it to Troim Handler’s list of tennis terms in Yiddish. I commend her for spending the time and effort to put it together, I differ with her on a number of items, and am sending suggestions for replacement.

<table>
<thead>
<tr>
<th>English</th>
<th>Handler</th>
<th>My Choice</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Backhand</td>
<td>hinterhant</td>
<td>tsurikhant</td>
<td>Hinter means behind more than back.</td>
</tr>
<tr>
<td>Forehand</td>
<td>foroyshant</td>
<td>forhant</td>
<td></td>
</tr>
<tr>
<td>Deuce</td>
<td>glaykh</td>
<td>dus</td>
<td>While deuce means the two players are even, it also means that 2 consecutive points are needed to win. Deuce is from French and should be acceptable in Yiddish.</td>
</tr>
<tr>
<td>Let’s rally</td>
<td>lomir praktitsirn</td>
<td>lomir zamlen Di koykhes</td>
<td>A rally is not practice or exercise; it is to gather one’s strength to fight back.</td>
</tr>
<tr>
<td>Make points</td>
<td>makhn kritsn</td>
<td>makhn punktn</td>
<td>Kritsn is to score in the sense of engraving, and Troim uses punkt in the singular; why not also in the plural?</td>
</tr>
<tr>
<td>Our (your) Advantage</td>
<td>undzer (dayn) forhant</td>
<td>undzer (dayn) plus</td>
<td>While forhant is an acceptable translation for advantage, so is plus, and plus cannot be confused with forehand.</td>
</tr>
<tr>
<td>Volley</td>
<td>(an 8 word definition)</td>
<td>voli</td>
<td>A definition is not a translation, and I would just as soon Yiddishize the English word</td>
</tr>
</tbody>
</table>

Some of it I find very good—like khisom for fault. I would rather use pilke for ball rather than balem, but I have no real objection to the latter.
Did You Know That…?

Yiddish clubs are an American institution. It wasn’t necessary for our grandparents to belong to a Yiddish club, for many of their neighbors spoke Yiddish. We do not have English clubs in America, for many of our neighbors speak English.

We now accept Yiddish clubs as if they always existed. In the early days of the Workmen’s Circle (Arbeter-Ring) the Branches were conducted in Yiddish. Around the time of WW I English speaking Branches began to be formed. Many of the so-called linke groups used Yiddish in conducting their business meetings. In addition the large ultra-orthodox community has a significant group of Yiddish speakers, but they do not have Yiddish clubs as we know them.

Yiddish theatrical groups and Yiddish choruses have existed even prior to 1900. The Folksbiene and several choruses date well-before WW II, but when it comes to Yiddish clubs, we need to look at a more current period, for the vast majority of Yiddish groups in existence today are relatively new.

During a conversation with Lilke Majsner, president of the Los Angeles Yiddish Club, the following information was given. In 1926 a group of Yiddish writers and poets banded together to form the current club. The roots of the club go back to 1910 when there were 50 writers and poets getting together on a less formal basis. It has remained an all-Yiddish speaking group the entire time.

In most cities and towns the development of Yiddish clubs as we know them today occurred at the time of suburbanization and the concurrent exodus into the outlying areas. The need to cling to one’s roots through Yiddish language and culture drew us together. By far the largest concentration of Yiddish clubs today exists in the Greater Miami, Florida Area. These groups are mainly condominium-based and flourish like cacti—for only a short period during the year. Small seasonal pockets also exist in Southern California made up of midwesterners and Canadians.

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E-mail FISHL@derbay.org Ph: 650-349-6946
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Band Pours out Mix of Jazz, Folk and Fun
In the Lansing State Journal, by Mike Hughes

Back in his University of Michigan days, Bert Stratton was heavily into roots music. He was, after all, a founder of the Ann Arbor Blues Festival. In concert “We were so into authenticity,” Yiddishe Cup Stratton recalled. “If your klezmer Band weren't from Mississippi, you didn’t count.”

Much later, he would find his own roots. The result is the Yiddishe Cup Klezmer Band, which today reaches the Wharton Center.

Klezmer is loosely referred to as “Jewish jazz.” It goes back to the Middle Ages, said Julia Olin, who is the music curator for the National Folk Festival. In Eastern Europe, Olin wrote, klezmer was weaved from fragments of cantorial melody, folk tunes, Yiddish poetry and more. "I'm sure it had a lot of different regional flavors to it." By the 1880s, klezmer prevailed at weddings and bar mitzvahs. Then it moved to the United States; it has really mixed with American jazz and popular music, Olin said. It became a little of everything. Like other forms of jazz or folk, klezmer can change from band to band or from song to song.

Eventually, it became part of the roots revival that spread in the 1970s. By then, Stratton was back home in Cleveland, discovering Mickey Katz.

"He's like the Louis Armstrong of klezmer," Stratton said. "He's funny, he plays great music—furthermore, he's from Cleveland." Stratton also discovered Klezmorin, a group of young musicians who did what they felt like. "They would be playing a bar mitzvah, and then they would never be hired by those people again." He said that approvingly. Stratton isn't tied to the old world. "I grew up a very Americanized, very assimilated Jewish home," he said. "And I never heard the (klezmer) music."

Instead, he heard the rhythms of the 1960s, mixed with Ann Arbor rebellion. "Woodstock was too commercial for us," he said. That's why Stratton and two others created the Ann Arbor Festival in 1969. It was a great pastime for an English major who also won two Hopwood Awards for creative writing.

Eventually, Stratton returned to Cleveland and discovered klezmer. "It's sort of emotional, sort of gut-wrenching," he said. Or it can be whatever else the musicians desire. At this summer's National Folk Festival in East Lansing, MI the Hot Kugel Klezmer Band offered bits of everything. Its leader, Jinny Marsh, is a cabaret singer; her musicians range from an ancient trombonist (who had played at the Eisenhower inauguration) to a handsome young man (fresh from Russia) who did heart-breaking fiddle solos.

Other bands cover a broad range. A prime example is the New Orleans Klezmer All-Star Band, which includes Okemos High grad Rob Wagner. "That must be the only klezmer band that plays rock ‘n’ roll clubs," Stratton said.

His own band has six men, with Stratton on clarinet. "Our sound is more of a brassy sound," he said. It also puts emphasis on humor. "We do a lot of Borschelt Belt stuff," Stratton said. Alongside the serious songs, there's room for such tunes as "Meshugenene Mambo" or Adam Sandler's "Hanukkah Song." It can all fit into the almost-limitless world of klezmer.

Burt Stratton —Yiddishe Cup Klezmer Band
Mike Hughes at 734-377-1156 or mhughes@lsj.com.
webmaster@lsj.com Copyright

The Pioneer Jews Of Western South Dakota
Channah Haber Stanton maswired@yahoo.com

The Synagogue of the Hills in Rapid City today represents the only Jewish community in Western South Dakota, and serves an area roughly 350 miles in all directions. It traces its roots to the pioneering Gold Rush days of 1876. The stakes were high, but the prospects were limitless. Jewish merchants and businessmen ventured into Dakota Territory to join the throng of prospectors, outlaws, miners, entrepreneurs, and enterprising settlers in a remote and perilous wilderness. Many of those Jewish pioneers were new to America, having come from Europe, especially Germany, Russia and Poland, as evidenced by the gravestone inscriptions in the Mt. Zion section, the Jewish burial area of Deadwood's Historic Mt. Moriah Cemetery.

Deadwood was to become the commercial and social hub of the Black Hills. One of the earliest business establishments, the Big Horn Grocery, owned by Jacob Goldberg, literally started as a tent set up in the midst of gold claims, on what would later become Deadwood's Main Street. What remains of Goldberg's today is recognized as Goldberg's Casino to the visitor, but the bricks still remember the likes of Calamity Jane and Wild Bill Hickok.

Jews were involved in commerce of all kinds, but they also took an active part in homesteading, education, engineering, medicine, the legal profession, and public service as well as agriculture.

Bailey Martinsky, a Russian-Jewish pioneering woman, homesteaded in the South Dakota Badlands, and managed to keep Kosher, operate a business and raise a family. Bailey’s son, Morris Adelstein, developed one of the largest construction companies in the 5-state area. His company, among other achievements, paved the Pennsylvania Turnpike. Morris' son Stanford later assumed leadership of the firm, following his father’s path and branching out into real estate among his many other enterprises. President of the Synagogue of the Hills and long-time lay leader, dedicated supporter of Israel, Stan currently adds his role as South Dakota State Republican Legislator to his long list of business, philanthropic and civic accomplishments.

In the 1940s the tiny Jewish population of Rapid City began to observe the major holidays. In the 1950s, with the help of Morris Adelstein, the Synagogue of the Hills was recognized as a reform synagogue by the Union of American Hebrew Congregations. Services were held at nearby Ellsworth Air Force Base for 30 years. The end of the Cold War caused Air Base personnel cutbacks and consequently fewer Jewish military congregants.

In 1996, Stan Adelstein donated a building to house the new Synagogue of the Hills within Rapid City proper. Since that time, extensive remodeling has taken place, a sanctuary installed, classrooms and a library created. A very active membership now enjoys weekly Sabbath services, holidays and life-cycle events in its own home. We warmly welcome visitors to our services.

This year, a new pioneering event took place. Thanks to the determination of our congregants, mainly Stan, Art Janklow and Craig Chapman, a Chanukiah was set up in Pierre, the State Capitol. What remarkable spirit, and what opportunity, abides in our Kleine Shtetl.
Locating Yiddish Information on the Internet:
Directories, Search Engines & Web-Rings

To make the best utilization of Der Bay's website one should know what it has and where to go for additional information. First, links are means of going to other sites. Der Bay has a directory of Yiddish links and a directory of other Jewish sites. Both are extensive. In addition many of these links have their own links and this permits an even more expanded coverage. While all of the links have merit, several stand out as being very helpful in specific areas.

The most comprehensive, klezmer site is run by Ari Davidow at: http://www.klezmershack.com
Bialik High School in Montreal, Canada is at: http://www.bialik.netaxis.qc.ca/
For ham radio operators Chaverim International is a must. Der Bavepter Yid is an excellent Yiddish online magazine: http://www.cs.uky.edu/~raphael/bavepter/index.html
Dora Teitelboim Center is at: http://www.yiddishculture.org
Another one and from Paris is Der Yidisher Tam Tam at: http://www.yiddishweb.com/tamtam.htm
Forverts is at: http://yiddish.forward.com
Mendele is the premiere Yiddish discussion list on the Internet at: http://shakti.trincoll.edu/~mendele/
Virtual Shtetl by Iosif Vaisman is a must visit at: http://www.yibiblio.org/yiddish/shtetl.html
The National Center for Jewish Film is excellent for Yiddish films at: http://www.yiddishbookcenter.org
The National Yiddish Book Center at: http://www.yiddishbookcenter.org
A User's Guide to Yiddish on the Internet is at: http://members.bellatlantic.net/~sjuni/yv/ylipost.htm
Yiddish Voice Store is at: http://store.yv.org/
Yiddishkayt LA is the premiere West Coast site at: http://www.yiddishkaytla.org/
YIVO is at: http://www.yivoinstitute.org
Yugnturuf is the premiere Younger Yiddish group at: http://www.yugnturuf.org/

With 78 Yiddish links (not including "other Jewish links") many other very worthwhile links were not noted. Visit Der Bay's site at: http://www.derbay.org

Search Engines are powerful tools to further expand your looking process. There are search engines that search a series of other search engines and as a result amplify the power of the search. These are called Mega Search Engines. Alta Vista and Google are the ones your editor uses mostly; however, there are several other excellent ones.

To increase the possibility of success in the search one should learn to use the key words of AND, NOT, OR to reduce the number of "hits", and thus lessen the search time. You should become familiar with the method of searching for your favorite search engines.

WebRings consist of a group of web sites that are all linked together. One can go from one site to another forwards or backwards—or locate a particular site in the ring.

The newsletter of Yiddish of Greater Washington publishes information about Yiddish sites. Another excellent source is found in volume XXI, No. 2 of the Association of Jewish Libraries on pages 22-23. You will find there an excellent article by Steve Bergson. It is highly recommended.

A Yiddish Group in Durban, South Africa

By Rochelle Winer

Many thanks for the latest copy of Der Bay. It means a great deal to all of us, (the members of my Yiddish Group and myself) to receive your wonderful publication and so we can keep in touch with the rest of the Yiddish world. As I have said before, we feel very isolated here as the bigger cities like Johannesburg and Cape Town have many more Yidn living there but they haven't got a flourishing Yiddish Group as I have. I read them a few things from your publication and they are always very interested to see what is happening in the BIG world!

On the 6 December, we had our last function for the year. We made it into a Chanukah function. We lit a candle, I read a few stories and then I had a violin, piano and singer singing some lovely Yidishes songs. Mamela, Papirosen, Tum Balaleika, Ofen Pripetchik, Rozinkes Mit Mandlen, My Yidishe Mame and By mir bistu sheyn - all very beautiful and so traditional of our folk music.

I still need some transliterated skits as my members want to be able to take part in the entertainment, but none of them can read Yiddish. I had 70 people at the function and not one of them can read Yiddish. They can talk a little, and some understand more than others and so it goes, but they all farbrengen zikh, which is the main thing and the fact that we come together to hear Mame-loshn is important.

In January I will be talking in English about Shtetl-Connections- A Taste of Lithuania. We have a club here called the "60 Something Club." I will let you know how it all goes. I have a lot of preparation to do. We are now in the hot months of our year and nobody feels like thinking too hard! We want to relax, swim and keep cool, which isn't so easy to do as our temps here are humid and hot.

An E-mail from Ben Eliahou
beneliah@optonline.net

Thanks for alerting me to your website. My wife, although born in Brooklyn, spoke Yiddish only until she was 7 years of age. She has an uncle whose name is Fishel. She will be delighted with your web site. Yiddish was new to me until I married my wife 42 years ago. I was born in Haifa where I spoke Hebrew and Russian (the language my folks spoke at home).

Our children and grandchildren live in Israel. We live in New Jersey. For the past year I have put almost everything else aside to concentrate on what I can do to help Israel in its fight for survival. I write letters and articles which have appeared in newspapers, here and abroad, and in Anglo Jewish newspaper in New York, New Jersey and elsewhere. I write letters fighting media bias as it pertains to Israel and to Jews everywhere. I am a member of Camera, HonestReporting and Vipa. I use a Desktop server which enables me to send out emails to my growing list of pro-Israel activists, synagogues, congressmen, senators, White House & Cabinet, local and national newspapers, TV Media, Christian groups, and various organizations. I have 1600+ names on my list. If you find this email helpful, please pass it along to a friend. This way we are partners, not only in the fight for truth, but to help Israel survive as a Jewish nation and help those Palestinians who want to live in peace attain their aspirations.
Kum tsum tish—Come to the Table
By Sarah Traister Moskovitz
A Review by the Editor

Yiddish, English and transcription (transliteration), when all found in one text, are a hard combination to beat. There are books of poetry with alongside translations. These are very good as a learning/teaching tool. Dr. Moskovitz has added the third element in the back and this multiplies the usefulness and enjoyment of the text. Even the Table of Contents is given in all three formats.

Having these three formats would be sufficient to consider this book. However, the content is what makes it even more special. The material is laid out well and easy to read. The poems are arranged in three sections.

• Farlibt in mame-loshn
• Yizkor likht un shvartse shteyner
• Tsimer ful mit frukht

From a pedagogical approach each of the 37 poems lends itself to be used as a teaching tool of the Yiddish and then from a social/psychological approach. In this latter venue its use as club programs is even more beneficial. All in all a club or teacher should order at least one copy for the library.

Dr. Moskovitz is a psychotherapist and credits much of her interest in Yiddish to her father who was a Yiddish teacher for the Arbeter-Ring in Springfield, MA and in Los Angeles.


A Yid Shraybt fun Atlanta
yankev (Jacob) Szczupak.

Mit a farshendlekhe tsufridnkat kon ikh aykh tsuvisn gebn, az es iz oytgeleb gefvorn a "krayz fun yidisht libhober" in atlanta. mir zamen zikh eyn zuntik in a khodesh arum 11 azeyer far mitog.mir shmuesn, bahandlen bsures un bekhalay hayes fun der yidisher svive un fun gor der velt. mir leyenen yidishe shriftn fun hayntsaytike un amolike yidishe shrayber, dertseyln mayses, vitsn, gefinen oys un tautchn oys yidishe vertlekh un shprikhverter, vi oykh lernen zikh un zingen yidishe lider.

Dem 13tn yanuar vet zayn a sho of vitsn un yidishe lider/muzik. di mitglieder funem krayz planirn zikh tsu trefn dem 17tn februar. dem 17tn merts un dem 14tn april vet men vidmenen dem yontev peysakh un dem vidershtand-bavegung fun di yidn in getos, lagern un in di velder beshas der tseveter velt-milkhome.

ikh bin maskim mit sheri farber's yidishe farytchung fun gevise tenis terminologjie (Vol.12, #1). ikh bin nysht maskim mit dem vort "pilke" (poylish), vi ikh ken nysht zayn maskim mit a "mist"-vort far "yingl" - "boytchik". "Balem" iz beser, khotch in tenis shpilt men mit a "balekh" (a kleyn balem), oykh - ven men farytcht fun english fragn mit: Do you have...? Do you know...? Did they com...? muz men tsugebn "tsi" tsum bayshpil: tsi hot ihr?... tsi hostu?....tsi zenen zey gekumen?... ua"v

Redaktor: Reb Szczupak iz an iberzetser fun yidish, un er ken oykhet gebn programen far dayn klub. Men ken im klingin 404-636-5497oder shraybn mitn kompyuter af jszczupak@worldnet.att.net
For the last seven months you have been updated on the preparations our committee has been making for what we hope will be the finest conference IAYC has ever had. It is the first time that it has been held in the Midwest, and you will learn first-hand about mid-western hospitality.

The first report was on the site-selection process. There was much discussion and planning prior to the IAYC Selection Committee visiting Milwaukee and meeting with our local committee. Our site was selected because it is easily accessible to the wonderful sites of downtown Milwaukee and only a block away from the beautiful park and walks along the Lake Michigan waterfront. Room accommodations, meals and the lectures/workshops will be held in the same building. Services will be available at the beautiful Jewish Home and Care Center overlooking Lake Michigan and only a few blocks away.

The Second Report covered many of the members of the local committee and their special talents and positions.

The Third Report was about a few of the wonderful places our tours will cover—especially Jewish Milwaukee of the past. Golda Meir came from Milwaukee and the Settlement House that produced the famous Settlement Cookbook was in Milwaukee.

The Fourth Report listed the great evening entertainment programs.

The Fifth Report was a short excerpt of the Progress Report sent by Paul Melrood to the IAYC Committee.

The Sixth Report gave a brief overview of the many activities of the IAYC in helping member clubs.

The Seventh Report, last month, was related to the Hospitality room and the vendors who will be exhibiting. Also last month there appeared a listing of the presenters and titles of their presentations. Many of them are new to IAYC and represent some of the top Yiddish performers and presenters of the Midwest. There will be some of the very best of previous conferences—especially our keynote speaker Dr. Eugene Orenstein of Montreal.

Our theme, Mame-loshn and the Shoah, was selected because Milwaukee has a remarkable young group of children of Holocaust survivors who have carried on the tradition of a Yom Hashoah commemoration all through the years. Their committee has been very active in our conference planning. We’ll be bused to their unforgettable program that will be held in a beautiful suburban Temple.
Driter internatsyonaler forsh-seminar
vegn yidisher kultur
Rivke Margolis <rm318@columbia.edu>


Der seminar vert planirt far graduir-studentn afn gebit fun yidish un yidisher kultur un geshikht, zey zoln farshydene lender un forsh-perspektivn veln zikh bakenen eyner mitn andern un oykh hobn a gelegnhayt zikh tsu bannen mit di raykhe forsharbet un farinteresirte darfn araynshikn a blasbriv mit a kurtsar fun di organizirers.

For dekn a mamoshesdik teyl fun zeyere bateylkhe. Di vot seym fun yidisches yebney zikh. Sements un der shul, like the Shammes, the way of life of the people, their joys and sorrows, the poverty, the pogroms. The people, the people! We so very seldom get Yiddish language, and is to be conducted entirely in Yiddish.

Our Durham, South Africa Contact
Rochelle Winer rochel@icon.co.za

I received all your information and also Der Bay. All I can say is that I am so grateful to you for all your help. Yesterday I addressed 100 people on the subject: The Shtetl. I spoke about the characters we would find there: the Melamed, the Rov, the Shadchen, the people from the Shul, like the Shammes, the way of life of the people, their joys and sorrows, the poverty, the pogroms. I spoke about the migration to South Africa from 1880 to 1920. We used to have about 120,000 Jews in South Africa and now we have about 80,000 Jews.

I spoke about the early immigrants and how difficult it was in a new country, new language etc and it was a wonderful morning. Most of the South African Jews come from Lithuania from the Kovno-Gubernia area. They gave us some of the best Torah scholars the world has ever known and our own Chief Rabbi Harris is a direct descendant of the legendary Gaon of Vilna, Rabbi Elyahu Kramer. I mentioned the rise of Chassidism, the Mitnagdim and the Mussar movement.

I spoke for one hour and then we had some question time. We had a delicious tea called A taste of Lite - with cheese blintzes, and other macholim. I wish we could entertain you or some of your other readers in our part of the world. We so very seldom get Yiddish-speaking visitors here. Johannesburg does, I'm sure of that! Once again, I appreciate your help and kindness.

P.S. Mr Bernard deHovitz saw my letter in Der Bay. He wrote and told me that he is sending a subscription for Der Pakn Treger. It is a lovely surprise for my Yiddish Group. He lives in San Francisco, California.

San Francisco Klezmer Band & School of Arts

We are up and running again. We don't have that many pieces yet, and I am arranging one for a singer (who will most likely be me), but are eager to start playing around. I also believe that looking forward to a performance will give everyone something to really play for during rehearsals! So, if you know of anyone who needs a little opening act or something please let me know. Also, I couldn't remember if you said that the workmen's circle still has those shabbos dinners, and if so, would you like us to play some time?

Jessica Pearlman, FISHEADS46@aol.com
A Request from Israel
By Fradle Pomerantz Freidenreich

I am involved in a research project documenting the scope and impact of secular Jewish schools and summer camps in the United States and Canada during the years 1925 - 1955, when such institutions were in their heyday. The study will include the Yiddish schools and camps sponsored by the four major groups (the Farband - LZO, the Sholem Aleichem Institute, the Workmen's Circle/Arbeiter Ring, and the IWO - international Workers' Order). These included hundreds of schools, early childhood programs, elementary day and afternoon schools, high schools, teacher training colleges, and a variety of summer camps. They were located in small towns as well as in large cities across all of North America. These institutions and their sponsoring lay bodies constituted a Jewish educational force that had great influence and contributed significantly to North American Jewish life during the period that is the focus of this study.

The multi-faceted context formed by the communities, the countries, and the world at large at that time provided a rich, diverse, and rapidly changing backdrop for the unique education developed by these schools and camps. The study will address the history, sociology, demography, and influences that affected these institutions, and will include specific data wherever available.

As we move into this new century, fewer people who were directly involved in these schools and camps are able to personally contribute to such documentation, and fewer materials and archives remain intact and accessible. Records are increasingly difficult to locate, if indeed they exist at all.

I came across the fact that there were Yiddish secular schools in Shreveport, Louisiana; Macon, Georgia; Mishewaka, Indiana; and Rock Island, Illinois. There were hundreds of Jewish schools in many outlying areas.

After several months of research in North America I have returned home to Israel where I am trying to arrange and study the material that I was able to collect. I am still hoping to gather more documentation, and therefore I hope that you can respond to my request. My intention is to assemble all of the material in a book with appropriate credits.

Perhaps there has been some documentation on the history of your community that might include information about such schools and camps. I would appreciate your letting me know how to access such material.

Thank you in advance for your interest and help. I look forward to your early response.

Fradle P. Freidenreich
9 Harzfeld Street
46661 Herzlia Pituach. Israel
Tel: +972 9 957 7250
E-mail: Fradlef@aol.com
Fax: +972 9 957 6252

YIVO Summer Program

Applications are now being accepted for the Uriel Weinreich Program in Yiddish Language, Literature, and Culture. This program offers instruction in Yiddish language and exploration of the literature and culture of Eastern European Jews and their descendants around the world. The six-week, non-matriculating, three-credit college course is offered on four levels: elementary, intermediate I, intermediate II and advanced.

The program is sponsored jointly by the Max Weinreich Center of the YIVO Institute for Jewish Research and Columbia University. Classes are held on the Columbia University campus June 24 - August 2, 2002. Yiddish conversation groups and workshops in translation, theater, folksong and traditional dance. Students have the opportunity to explore YIVO's Library and Archives, one of the world's major collections of materials for the study of East European and American Yiddish culture.

Students have come from throughout the United States. International students have come from Argentina, Australia, Chile, China, England, Finland, France, Germany, Hungary, Israel, Japan, Lithuania, Poland, Russia and South Africa. Says Dr. Rheins, YIVO's Executive Director, "This program is an intensive, intellectually stimulating experience, with rewards that remain throughout one’s lifetime."

Graduates of the program include scholars in the field of Yiddish: Janet Hadda, Irena Klepfisz, Michael Stanislawski and Steve Zipperstein. Others are fellows of the Max Weinreich Center, an accredited institute for advanced study of East European and American Jewish history and culture, or entered graduate programs in Jewish studies offered by major universities throughout North America, Europe and Israel.

For an application and information on housing and partial scholarships, contact Yankl Salant, Director of Yiddish Language Programs, YIVO Institute for Jewish Research, 15 West 16th St., New York, NY 10011-6301, ph. 212-294-6138, e-mail ysalant@yivo.cjh.org. Information can be accessed via the internet at: <http://www.yivoinstitute.org>; follow the link at the bottom of the page for "Courses", then the link on the left for "Uriel Weinreich Program". The deadline for receipt of scholarship materials is March 21.

The Yiddish Network

The Yiddish Network (TYN) is a network of Der Bay readers who are in every state in the U. S. and in 35 other countries. They send in information for listings in der internatsyonaler kalendar in hardcopy and on the web site.

Many readers have been in touch with these contacts and have received excellent advice. The next time you travel, let your editor know, and he will send you the name of the contact in that city, state or country.
Maxwell Street Klezmer Band
Lori Lippitz, Artistic Director

I am attaching the wonderful review from Ari Davidow’s Klezmershack of our new production, Joy of Klez (Tara Publications). It is the culmination of ten years of developing music for amateur orchestras (my synagogue klezmer band and the Chicago Jr. Klezmer Orchestra). The contents are primarily selected from the klezmer big band recordings of the 1910’s.

I started this project last year, at the prodding of several people who have started synagogue or youth klezmer bands and needed arrangements. The result is a book that can be used by a small or large ensemble—many of the parts overlap so that the results sound good whether or not the ensemble has complete instrumentation (clarinet, Eb sax, violin/mandolin/flute, trumpet, trombone, piano/accordion/guitar, bass).

It took a tremendous amount of work to complete, at which point I dropped the ball concerning PR. Adult and young students of klezmer and budding klezmer bands will find it very useful. There is a CD attached to the book containing the score in which everything is played by our band clearly following the charts, in order to provide students an opportunity to play along as they practice. At $60 per set (ten arrangements), it will save groups lots of time and expense and jump-start new orchestras.

4025 Harvard Terrace, Skokie, Illinois 60076
(847)675-4800 *Fax (847)675-4880
e-mail: maxwellst@aol.com

Yiddish Insects

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April 2002

IAYC Conference Report #8: The Countdown
By Paul Melrood MAJPAULWW2@aol.com

This is the last report before the IAYC Conference in my hometown of Milwaukee. We are all so proud of the hard work and attention to details that members of our Planning Committee have done. Their effort surely is paying off in seeing that our guests will not only have a great Yiddish experience, but a truly mid-western welcome. We still have room for a few more Yiddish-loving families or singles who wish to attend a wonderful and unique Yiddish conference.

The large number in our greeting committee will see to it that your arrival will be handled with the least amount of effort, and the home baked goods in our hospitality room will get us off to a great start.

Come up and tell me from where you hale. Your editor says you can easily spot me because I look like a British Colonel with my white mustache and erect posture. Actually, I was only a major in the U.S. Army. Marlene, my wife, and I have had a very busy and sometimes hectic time in all of the preparations. However, as it all comes together— it truly has been a very remarkable experience.

The theme combines Mame-loshn and the Shoah. Sunday afternoon will be one of the highlights of the conference when we attend the event with many second and third generation Holocaust survivors. It reminds me of a publication by the Education Department of the Arbeter Ring entitled The Holocaust in Yiddish Literature. Jews wrote in all the literary forms of the great tragedy. Especially noteworthy mention is made of the works of Chaim Grade, Itskhak Katselnelson (written while in the ghetto), Yankev Glatshteyn, Mordkhe Gebirtig, H. Leyvik, Hirsh Glik, Avrom Sutskever, Sholem Ash, Joseph Opatoshu, Mordkhe Shtrigler (of the Forverts), Rakhmil Briks, Isaac Bashevis Singer, Chava Rosenfarb, Aron Tseytlin, Itsik Manger and of course Elie Wiesel. This is only a partial list.

By our continuing the survival of Yiddish we help to keep alive the promises made to Never Forget!
Our New Yiddish Contact in Norway

Celvin Niklas Jojakim Ruisdæl celvin@c2i.net

I will research language and cultural associations of Yiddish in Norway. The community of Jewish people is not large here, approximately 2000 people in total; less than 1/4 of them would be Yiddish speaking. The major centres for Jews in Norway are Oslo and Trondheim. (I live in Stavanger, s.w. coast; in Rogaland.) Will the contact person be reporting events to you via e-mail? If so, and if I can obtain information from the Yiddish associations, it will be a pleasure to be a contact person.

The recognized national minorities in Norway : Sámi (L= Davvi-Sámi, Julevsáme, Aarjelsemien), Kveeni, Skogfinner (in Finnskog) (L= Finnish dialects), Jews (L= Yiddish, Ivrit), Rom/Gypsy, and the Romani (Tatere/Reisende) people (L= Romani).

Editor's note) The Yiddish Network (TYN) is a network of Der Bay readers who are in every state in the U. S. and in 35 other countries. They send in information for listings in der internatsyonaler kalendar in hardcopy and on the web site. Many readers have been in touch with these contacts and have received excellent advice. The next time you travel, let your editor know and he will send you the name of the contact in that city, state or country.

Yiddish Activities in St. Louis, Missouri

by St. Louis TYN Contact, Ida Stack

This is what is happening “Yiddish-wise” in St. Louis. Up until this year I have taught two Yiddish classes—beginning and intermediate. This year I just have one intermediate class. I look forward to having the beginning class in the Fall. These classes are held at the Central Agency for Jewish Education.

This past September I participated in the second Annual Jewish Folk Festival under the able direction of Rabbi James Stone Goodman at the Central Reform Congregation. Throughout the year I have been invited by organizations to perform Yiddish storytelling and singing.

During the summer I am the cultural arts director at Camp Ben Frankel in Southern Illinois where, among other things, I teach Yiddish.

There is a new Jewish Theater at the Jewish Community Center. Although the plays are presented in English, when there is dialogue in Yiddish, I serve as the consultant. The last presentation was G-d of Vengeance by Sholem Asch and The People Versus The G-d of Vengeance by Rebecca Taichman.

I recently learned that a group meets every other Wednesday at the Crown Centerin University city to speak Yiddish. There is no instructor, but the group is led by Thelma Edelstein.

Star of David Meeting

"Marsha Raleigh" <marshar@jps.net>

I attended the lunchtime meeting of the Jewish Club at George Washington High School here in San Francisco. Dějà vu—that’s where my children went. There were no Jewish Clubs in those days—all civil rights! The time frame was limited. There was 20 minutes of dialogue. The students wanted to know something about Yiddish. I gave an abbreviated talk, and had my "aleph-bet" poster from NYBC and a printed Yiddish: Forward and Paken Treger. Also made up a word list they could take with them. The list demonstrated the mix of languages that make up Yiddish. I had the words in Yiddish, transliteration and English translation. Greg Eichler, the teacher, was most gracious and interested. About ten youngsters were present, mostly children of Russian émigrés.

Programs in Michigan

Bette Schein hschein2@cs.com

The Sholem Aleichem Institute in Michigan has two programs that all Yiddish lovers would appreciate. The first is our Tamarack Weekend taking place April 19-21. This is like a mini-elderhostel. Our speakers this year will be Drs. Norma and Bernard Goldman. Both are professors at Wayne State University and will be presenting some wonderful lectures. The weekend includes six meals [kosher], two cocktail parties, a special oneg shabbat written and compiled by our own members, and a special entertainment program on Saturday evening. Call Florence at our office for more information 248-423-4406.

On May 19th we are presenting our annual cultural event. We are bringing the wonderful Yiddish actor Bernard Mendelovich from London, England. He will present a one-man performance with excerpts from many Yiddish plays...parts that he has made famous during his career. There is no charge for this presentation.

News from Boulder, Colorado

Take a look at our latest newsletter (we’re proud!) http://rtt.colorado.edu/~biasca/vinkl.html click on the links for the Newsletter: The Vinkl’s Voice (we have links for the English and Yiddish portions, though subscribers receive both on a single publication).

Our Boulder Yiddish Vinkl will present Yiddish for You (First Annual weekend-long Yiddish Teach-in will feature Dorothy & Reuben Silver, Cleveland’s favorite theatre couple). They will have performances, interactive, workshops and Yiddish conversation lessons for all levels, Klezmer music, dancing and a weekend of shmoozing and fun! Friday evening, May 31, and Saturday and Sunday, June 1 and 2, 2002. Call Lolly Gold 303-444-6887 or Debra Biasca 303-494-3817, or email biasca_d@yahoo.com Funded by the Weaver Family Foundation & co-sponsored by Boulder Menorah Adult Education.

Excellent Advice

From Hersch Hartman

Based on several recent experiences, I’d suggest you consider adding to your guidelines on translations something along these lines:

“Scholars in the field have noted that, even in commercially published translations of major Yiddish writers, when a translator didn’t understand a particular word or phrase, it was simply left out, often distorting the meaning. There are no standard requirements for Yiddish translators and no certifying institution. It is a good idea to ask a potential translator for a summary of her/his educational background (in both English and Yiddish), a list of previous assignments, as well as references.”
Amol iz geven.....
Fradle Freidenreich at
9 Harzfeld Street,
Herzlia Pituach, 46661
Israel
e-mail fradlef@aol.com.

Names of staff, dates of operation, addresses of schools, information about curriculum and specific programs, and especially memorabilia all will be of great help in putting together this wonderful story. Material will be returned upon request, and acknowledgement will be made. Networking suggestions will be gratefully received.

News from Our Reporter in Australia
Freydi Mrocki klezmer@netlink.com.au

Melbourne Australia is often referred to as 'The Shtetl on the Yarra. This is not just because we boast a township on the banks of a very murky brown trickle of a river, (the Yarra River being famous for seemingly floating upside down). Neither is it because of the ferocity of Jewish community politics or the way gossip spreads from one end of the city to the other with lightning speed.

We are called the 'Shtetl on the Yarra' because the vast majority of Jewish immigants to this city came from the shtetlek un shtet of Poland after World War II. After their arrival they continued to build upon the existing Jewish life along the social cultural and religious frameworks that they had known in the poylishe shtet. Sydney is a completely different kettle of fish. In fact very little sweet gefilte fish is to be found there at all, as post war Jewish migrants to the Harbour City came mainly from Hungary, Czechoslovakia and Western Europe. As a result, the community is very different.

In Melbourne gefint men zikh afille haynt oyf a yidishe gas. Melbourne Jews congregate in self-chosen Ghettos... suburbs like Caulfield, East St. Kilda, East Brighton...where one enclave spills onto the next. In Melbourne we have over 250 community organizations. We have over 35 Orthodox congregations from Adass, Lubavich to Mizrachi, a newly emerging Conservative Shul and four Progressive kehiles, and many shtiblekh. We have three mikves, a few large Jewish Old Age Homes, a Jewish welfare organization, the Australian Jewish Museum, The Holocaust and Research Centre, The Kadimah Yiddish Cultural Centre and the Jewish National Library at Kadimah.

There are Kosher Meals on Wheels, sporting groups, Jewish TV, Yiddish and Hebrew radio, ten youth movements from SKIF (Bundist) to Zionist Socialist to Orthodox. We have all manner of social and business organizations: many women’s interest groups (some with numerous chapters); gay groups, YOW (Yids on Wheels-motor cycle club), to ‘Friends of —’ type groups like Friends of the Hebrew University etc.

However, the jewels in the crown of Jewish Melbourne, which acts as a radiant display of its Jewish life, passion and activity are the Jewish Day schools. We have 9!! One of the biggest, Mt Scopus College, boasts a student population of well over 2,000 and is one of the largest schools in the Southern Hemisphere. One of the smallest, Sholem Aleichem College, is a secular Yiddish school with well over 250 students.

This may not seem a big deal, but consider that we have all of this and more, for a population of a mere 40,000 Jews. Visitors to our shetete tell us how envious they are. To us, it’s just Melbourne. But we’ve been told so often just how special it is here, that we’ve come to appreciate our broad and active community through the eyes of outsiders. For the most part we all get along quite well. There was, of course, the time that He (representing synagogue X) told Him (representing political group Y) that their ideas stink un s’iz a shande far di goyim—but that’s another story.

(Next time, a guide to the various Yiddish institutions in Melbourne—in the meantime, activities and dates)

* Remember to listen to Yiddish radio
  SBS 1224AM Wed., 3pm Fri., 3pm Sun., 12.15pm
  3ZZZ 92.3FM Sun., 11.30 am

It’s hard to imagine that there were Yiddish secular schools in cities such as Shrevepor, Louisiana; Macon, Georgia; South Bend Indiana; and Rock Island, Illinois, to name but a few of the 121 communities where such educational facilities existed? There were also at least 32 Yiddish educational summer camps for children and adults with names like Hemshenkh, Nit Gedayget, Gan Eden, Yungvelt, Kindervelt, Mehia, Kinder Ring, Boiberik, Naivelt, Kinderland, etc.

There were literally hundreds of schools and camps all over Canada and the United States., teaching language, literature, holidays, history, customs and the arts, all in Yiddish, and, depending on the ideology of sponsoring organizations, Hebrew and Zionism.

The heyday of these institutions began in the 1920s and carried through to the 1960s. A number of these schools still exist, in Canada as day schools, and in the United States as part-time supplementary schools.

The sponsoring organizations of these various schools, camps and parent activities, included the Arbeter Ring (Workmen’s Circle), the Farband (Labor Zionist Order), The Sholem Aleichem Institute, the Borochov Schools, the IWO/UJPO (International Workers’ Order/United Jewish People’s Order) and the Non-Partisan Jewish Workers’ Children’s Schools.

A book is being written about this important phenomenon in North American Jewish history that included many thousands of students and parents, and that had a tremendous impact on their lives and their Jewish identity. Currently, research is underway to gather as much information as possible about each school and camp. Documentation about such institutions in smaller communities is particularly difficult to locate. National, state and provincial archives, both Jewish and secular, do not have much material, if any, about a number of cities where such facilities existed. Records have disappeared or were never kept, and the generation of founders, movers and shakers, and even their children, is fast becoming unavailable for memories and oral histories.

But such an important story should not remain untold and undocumented!

If you have any personal knowledge of such a school or camp in your current location or city of origin, or if you have access to a local Jewish community history that might describe such an institution, please get in touch with:

Fradle Freidenreich at
9 Harzfeld Street,
Herzlia Pituach, 46661
Israel
News from Our Reporter in Australia
Freydi Mrocki klezmer@netlink.com.au
Melbourne Australia is often referred to as 'The Shtetl on the Yarra. This is not just because we boast a township on the banks of a very murky brown trickle of a river, (the Yarra River being famous for seemingly floating upside down). Neither is it because of the ferocity of Jewish community politics or the way gossip spreads from one end of the city to the other with lightning speed.

We are called the 'Shtetl on the Yarra' because the vast majority of Jewish immigants to this city came from the shtetlek un shtet of Poland after World War II. After their arrival they continued to build upon the existing Jewish life along the social cultural and religious frameworks that they had known in the poylishe shtet. Sydney is a completely different kettle of fish. In fact very little sweet gefilte fish is to be found there at all, as post war Jewish migrants to the Harbour City came mainly from Hungary, Czechoslovakia and Western Europe. As a result, the community is very different.

In Melbourne gefint men zikh afille haynt oyf a yidishe gas. Melbourne Jews congregate in self-chosen Ghettos... suburbs like Caulfield, East St. Kilda, East Brighton...where one enclave spills onto the next. In Melbourne we have over 250 community organizations. We have over 35 Orthodox congregations from Adass, Lubavich to Mizrachi, a newly emerging Conservative Shul and four Progressive kehiles, and many shtiblekh. We have three mikves, a few large Jewish Old Age Homes, a Jewish welfare organization, the Australian Jewish Museum, The Holocaust and Research Centre, The Kadimah Yiddish Cultural Centre and the Jewish National Library at Kadimah.

There are Kosher Meals on Wheels, sporting groups, Jewish TV, Yiddish and Hebrew radio, ten youth movements from SKIF (Bundist) to Zionist Socialist to Orthodox. We have all manner of social and business organizations: many women’s interest groups (some with numerous chapters); gay groups, YOW (Yids on Wheels-motor cycle club), to ‘Friends of —’ type groups like Friends of the Hebrew University etc.

However, the jewels in the crown of Jewish Melbourne, which acts as a radiant display of its Jewish life, passion and activity are the Jewish Day schools. We have 9!! One of the biggest, Mt Scopus College, boasts a student population of well over 2,000 and is one of the largest schools in the Southern Hemisphere. One of the smallest, Sholem Aleichem College, is a secular Yiddish school with well over 250 students.

This may not seem a big deal, but consider that we have all of this and more, for a population of a mere 40,000 Jews. Visitors to our shetete tell us how envious they are. To us, it’s just Melbourne. But we’ve been told so often just how special it is here, that we’ve come to appreciate our broad and active community through the eyes of outsiders. For the most part we all get along quite well. There was, of course, the time that He (representing synagogue X) told Him (representing political group Y) that their ideas stink un s’iz a shande far di goyim—but that’s another story.

(Next time, a guide to the various Yiddish institutions in Melbourne—in the meantime, activities and dates)

* Remember to listen to Yiddish radio
  SBS 1224AM Wed., 3pm Fri., 3pm Sun., 12.15pm
  3ZZZ 92.3FM Sun., 11.30 am

It’s hard to imagine that there were Yiddish secular schools in cities such as Shrevepor, Louisiana; Macon, Georgia; South Bend Indiana; and Rock Island, Illinois, to name but a few of the 121 communities where such educational facilities existed? There were also at least 32 Yiddish educational summer camps for children and adults with names like Hemshenkh, Nit Gedayget, Gan Eden, Yungvelt, Kindervelt, Mehia, Kinder Ring, Boiberik, Naivelt, Kinderland, etc.

There were literally hundreds of schools and camps all over Canada and the United States., teaching language, literature, holidays, history, customs and the arts, all in Yiddish, and, depending on the ideology of sponsoring organizations, Hebrew and Zionism.

The heyday of these institutions began in the 1920s and carried through to the 1960s. A number of these schools still exist, in Canada as day schools, and in the United States as part-time supplementary schools.

The sponsoring organizations of these various schools, camps and parent activities, included the Arbeter Ring (Workmen’s Circle), the Farband (Labor Zionist Order), The Sholem Aleichem Institute, the Borochov Schools, the IWO/UJPO (International Workers’ Order/United Jewish People’s Order) and the Non-Partisan Jewish Workers’ Children’s Schools.

A book is being written about this important phenomenon in North American Jewish history that included many thousands of students and parents, and that had a tremendous impact on their lives and their Jewish identity. Currently, research is underway to gather as much information as possible about each school and camp. Documentation about such institutions in smaller communities is particularly difficult to locate. National, state and provincial archives, both Jewish and secular, do not have much material, if any, about a number of cities where such facilities existed. Records have disappeared or were never kept, and the generation of founders, movers and shakers, and even their children, is fast becoming unavailable for memories and oral histories.

But such an important story should not remain untold and undocumented!

If you have any personal knowledge of such a school or camp in your current location or city of origin, or if you have access to a local Jewish community history that might describe such an institution, please get in touch with:

Fradle Freidenreich at
9 Harzfeld Street,
Herzlia Pituach, 46661
Israel
e-mail fradlef@aol.com.

Names of staff, dates of operation, addresses of schools, information about curriculum and specific programs, and especially memorabilia all will be of great help in putting together this wonderful story. Material will be returned upon request, and acknowledgement will be made. Networking suggestions will be gratefully received.
Youth Organization Offers Stipends to Create "Yiddish-Language Communities"

Yugntruf Yugntruf far Yidish lozvis veng dem "Yidish-kehiles-fond". Der fond vet bavilinkn stipendyes fun 2,500 dollar a yor, kedey teylveytsu dekn di hoytsoes vos zaynen farbundn mitn aribertsien zikh lebn andre yidish-rendikhe yekhdim oder mishpokhes. Di dozike stipendyes zaynen getssit afn shafn naye yidish-rendikhe gegntn.


Nokh aplikasyes un tsugob-informatyse: www.yugntruf.org, dernokh a klik af "Datnish-baze fun yidish-dires" oder "Yidish-kehiles-fond".

Dem yidish-kehiles-fond shitsn Yugntruf Yugntruf far Yidish un a breyhtartsiker bayshntayer fun der Arn un Sonye Fishman Fundatsye far Yidisher Kultur. Kontaktm: Sholem Berger, 212 252-9765 oder: yugn@yugntruf.org

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Yugntruf Youth for Yiddish announces the availability of its "Yiddish Community Stipends." The stipends, to total $2,500 a year, will be offered to help qualified applicants partially defray the costs associated with moving closer to other Yiddish-speaking individuals or families. The stipends are meant to support the creation of Yiddish-language speech communities.

Although applicants of all levels of Yiddish proficiency are encouraged, preference will be given to those who are committed to speaking Yiddish on a daily basis with others in their community, and to creating and strengthening Yiddish-speaking communities through their own initiative. Involvement with children is especially encouraged. Applicants will be expected to have already researched a particular house or apartment located not far from other Yiddish speakers. Applicants need not be enrolled in any academic program.

Applications will be accepted until June 1st, 2002. Stipends will be awarded in fall-winter 2002 to defray the costs of moving in 2002-3. Stipends may be used to defray the costs of a move already completed in the past year.

Application materials are available on the Internet: www.yugntruf.org, click on "Database of Yiddish Apartments" or "Yiddish Communities Fund". The Yiddish Communities Fund is supported by Yugntruf Youth for Yiddish and by a grant from the Sonia and Aaron Fishman Foundation for Yiddish Culture. Contact: Sholem Berger, 212 252-9765 or yugn@yugntruf.org

Young and Interested in Yiddish

I am writing to thank the International Association of Yiddish Clubs for enabling me to participate in the April 2002 conference. I am so grateful to be able to participate in this exciting opportunity to enhance my Yiddish activities. Below is information about my academic, musical, and community background.

I am a 25-year-old musician living in Minneapolis, MN who began studying Yiddish at the National Yiddish Book Center in Amherst, MA. In Minneapolis, I took Yiddish classes at the Talmud Torah, and have for the past two years participated in a weekly study group. I have also completed the Intermediate I and II levels of the Weinreich/YIVO Summer Yiddish Program at Columbia University in 2000 and 2001. My plan is to complete the advanced level in 2002. I also have taken Yiddish classes at KlezKamp for the past four years and at Klez Kanada in 2001. On an almost daily basis I study independently. A recent accomplishment is reading Sholem Aleichem’s noovel, Blonzhene Shtern, in the original. I am an active member of several local vinklekh and participate in and organize Yiddish events in the Twin Cities, including leading Yiddish classes.

I am an active member of the Minneapolis Yiddish Vinkl led by Roz and Mike Baker, and have presented musical, literary, and theatrical performances. As an active member of Yiddish Buddies (a monthly Yiddish group in St. Paul), I attend the semi-monthly meeting of the Yiddish Club of Menorah Plaza (a residence with many Yiddish speakers from the former Soviet Union). I have served as a Yiddish-speaking outreach visitor to the elderly and as a volunteer musician. In the fall of 2001, I taught two Yiddish conversation classes and assisted with a third.

As a musician focusing exclusively on Yiddish song, my repertoire includes Yiddish songs from a variety of genres, and I write original Yiddish songs. I am a vocalist and founding member of the Yiddish musical group Mazi, and have performed in the Twin Cities for the past several years. I have attended musical workshops and performed at KlezKamp for the past four years, and was awarded a music scholarship to attend KlezKanada in 2001. Recently, I was selected to coordinate the musical aspect of We Fools, a theatrical presentation combining puppetry, storytelling, and music, at the Minneapolis JCC.

I am a financially independent 25-year-old, still paying for loans from college, while also devoting a substantial amount of my earnings to participate in the Weinreich/YIVO summer Yiddish program. I have been fortunate to receive several scholarships to attend the program, as well as holding successful benefit concerts. Besides working at a daytime job, I spend many hours each week studying and volunteering in conjunction with local Yiddish activities.

Amanda (Miriam-Khaye) Seigel
1924 Stevens Ave., #5
Minneapolis, MN 55403
612-872-1168

Youth Organization Offers Stipends to Create "Yiddish-Language Communities"
SIMKHE, a new book, published by Troim Katz Handler. It is with pride and joy that I announce the publication of SIMKHE, my book of love-letter and poems-produced at the suggestion of Dr. Harold Black, president of the International Association of Yiddish Clubs. The book will be launched at the 7th IAYC conference in Milwaukee April 12-15. A free copy will be mailed to each club in good standing; others will be sold at the conference or by mail.

The book has been designed specifically to meet the needs of the clubs, from Yiddish for beginners to advanced levels. Each poem is presented three ways on each page:
1. the original Yiddish,
2. YIVO transliteration,
3. English translation.

Each poem is printed on one side of the page only, leaving the facing side blank for notes.

Out of more than 500 poems, I chose 73 which form a kind of loose story about two lovers who live on opposite coasts and express their love via telephone calls, answering machines, and letters. They discuss their love, Yiddish, being Jewish, and other subjects.

Five people worked on the book six months after Dr. Black suggested the project:
1. Pearl Krupit, a computer meyvn who had been Joseph Mlotek's secretary for 35 years;
2. Shoshke-Rayzl Juni, who began her study of Yiddish only 5 1/2 years ago and has become a Yiddish/computer wizard;
3. Leah Robinson, a poet who did proof-reading;
4. Shimon Beyles, translator; and I.

My brother, Dr. Dovid Katz of the Vilnius Yiddish Institute, wrote the preface. I am grateful to all those who helped.

The first technical problem arose because Pearl Krupit's computer could not accommodate three columns per page and because her font was Hebrew, not Yiddish. I sent an e-mail to Morrie Feller, clubs' vice-president, and he informed me that Shoshke-Rayzl knew how to change a Hebrew font into Yiddish without spending money. Shoshke-Rayzl then drove from Manhattan to Manalapan, NJ, to do this with Pearl's machine. Shoshke-Rayzl offered to use her own computer when the time came to transfer the individual columns from Pearl's computer to her own. Shoshke-Rayzl, did the work on SIMKHE week-ends when she had time off from her job. We became a joyous, enthusiastic working team.

The book will sell for $12 plus $3 for shipping & handling and can be ordered from me, Troim Katz Handler, 34 Sussex B, West Palm Beach, Florida 33417 or 48-A Juniper Plaza, Monroe Township, NJ 08831. troim@webtv.net. Phones: (561) 684-8686 or (609) 655-8019
May 2002

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Tsum Punkt

Several Yiddish clubs have newsletters that are particularly worthwhile and have Yiddish information beyond that for local readers. Most noteworthy are the ones from Toronto and Boulder Colorado.

This article is about the newsletter of the Yiddish of Greater Washington. Its size and breadth makes it the best of any like it. Tsum Punkt is a sequel to the original newsletter. The type is large, clear and easily read. Bernard Konopko, the Yiddish portion editor is excellent in his presentations. Di yidishe prese arum der velt is his fascinating contribution.

In addition to listings of the local area events there are regular articles on book reviews and well-known Yiddish cultural figures. This issue reviews the wonderful book, Yiddish a Nation of Words, by Miriam Weinstein. Shelby Shapiro, the English portion editor, writes the column on famous Yiddish personalities. Moshe Leyb Halpern is the personality covered in this issue. Your editor found it particularly informative.

The plethora of Yiddish activity in the Greater Washington area is shown by; the eleven vinklen, two leyenkrayzn, Hilda Rubin’s Yiddish theatrical group, Di Shpilers and Hilda’s activity with Café Kasrilevke.

Often Der Bay has suggested that Yiddish clubs should subscribe to as many publications as possible, and have members report on articles at the club’s meetings. To subscribe to Tsum Punkt send $18 to: Yiddish of Greater Washington 6125 Montrose Rd., Rockville, MD 20852

Ukrainian Klezfest

Center of Jewish Education center@cjeu.carrier.kiev.ua

The 3rd Ukrainian Klezfest is July, 28- Aug. 1, 2003 in Kiev. It centers on the vitality of Jewish weddings. Klezmer music served as entertainment. We shall:
• learn traditional music and dances for weddings, and how they are adapted by new performers & composers.
• study the folklore, folklore (ketubot) and Yiddish literary texts that relate to weddings and wedding music.
• study songs of the life cycle, and the improvisatory/theatrical/musical form, badkhones (wedding narrator).
• read plays depicting Jewish weddings and see Yiddish films. It ends with a theatricalized wedding reenactment.
Portia Rose Makes a Contact
Mel Rogow mrogow@sbcglobal.net

Portia Rose called me today and asked me to e-mail this message in reference to an article published recently in Der Bay, by Fradle Freidenreich, Amol iz Geven. Portia would like you to know that she responded to her with a four-page letter of the history of Hebrew schools and camps in Los Angeles.

Portia was in the first Habonim group in Los Angeles, and this included the shliach sent there from Israel. Her teachers included the grandparents of Zev Yaroslavsky (presently a Los Angeles County Superintendent, and for many years a Los Angeles City Councilman). Portia has will her vast collection of photos and memorabilia to an appropriate agency, and she invites Freidle and all other interested persons to share in her collection.

Music from the Yiddish Radio Project
Klezcorner@aol.com

This wonderful CD features excerpts from the NPR program. It was produced by Dave Isay and Henry Sapoznik, and includes songs and commercials from the Golden Days of Yiddish Radio.

Included are the WEVD Station ID, WCNW Station ID and Yiddish commercials by Seymour Rechtzeit singing the Ajax Cleanser commercial (in Yiddish) as well as “Battle Hymn of the Republic,” “Surrey Mitn Fringe Afn Top” and more. The “Manischewitz Matzo commercial” by The Barry Sisters and Jan Bart with Sam Medoff and The Yiddish Swinglet, The “Joe & Paul” jingle as well as the hit version of the song by the Barton Brothers.

Also featured are Moishe Oysher and Sholom Secunda performing “Don-a Dona.” Oysher performs the ‘Stanton Street Clothier’s Theme Song’. Other artists featured include; Charles Cohen performing “Levine Mit Zayn flying Machine”, “Bei Mir Bist Du Schoen” by the Andrew Sisters, Abe Ellstein, Naftule Brandwein Orchestra, “Oh Mama, I’m so In Love” (Oy Mame Bin Ich Farleibt) in English by The Barry Sisters and more.

The accompanying booklet is full of information about the era gone by as well as photos including a 1942 photo of Joe Barry Sisters and Jan Bart with Sam Medoff and The Yiddish Swinglet, The “Joe & Paul” and more. The “Manische Hymn of the Republic,” “Surrey Mitn Fringe Afn Top” and “Ajax Cleanser commercial (in Yiddish) as well as “Battle Hymn of the Republic,” “Surrey Mitn Fringe Afn Top” and more.

The morning class, present enrollment an astounding 54, engages in discussion of Jewish issues and exchanges information re Yiddish cultural happenings. Yiddish songs are literally translated and sung. There is never a session without some vocabulary, sayings, adages and proverbs with handouts for home use a/o further transmittal.

The more advanced afternoon class, enrollment 34, is currently reading Sholem Aleykhem’s “Motl Peyse dem Khazn’s” in the original...”nuff said”.....

One afternoon student recently thanked me for “stretching us...” And both classes are hanging around "shmoozing" with one another and with me, as friendships are formed and forming.

Every Wednesday afternoon, between 3:30 and 4 P.M., you can find me on the Pacific Coast Highway, on my way home, with a smile on my face----and very high!....

Vos a mekhaye!
Isaac Koziol, ikkoziol@uro.com

Kum arayn un zetz zikh avek un mir veln hobn a Yidishn klas. Each month the residents of the Beth Sholom Gardens Assisted Living facility (Harry and Jeanette Weinberg building) of the Beth Sholom Continuing Care Campus in Richmond, Virginia meet in what is called the Joys of Yiddish hour. The residents are mostly in their 80s and 90s. Most have had some contact with Yiddish- Bubbe or parents spoke it, they spoke it, they may have knowledge of some words etc. One resident is Christian but she enjoys the "flavor" and she says the stories we read are universal. Each class involves some talk in English and Yiddish about some topic—the home, holidays, families. Then we read poems or proverbs, and we always finish with Yiddish songs.

At our next session I shall play the NPR audio of Yiddish broadcasts from 1930-1950. This is now on a CD (for the title and company send me an e-mail). When I started, I thought I would be the teacher. I have learned that a teacher always learns from his/her students.

L’Chayim Comrade Stalin
John H. Rauch: Center for Jewish Culture & Creativity

Yale Strom’s film, “L’Chayim Comrade Stalin,” was completed under the auspices of the Center for Jewish Culture and Creativity. It covers the failed Soviet experiment to establish a Yiddish language Jewish homeland in Birribidzhan as an alternative to Eretz Israel. It includes Yiddish dialogue and newly composed music selected from among 1300 entries to premier at the prestigious Berlin Film Festival this fall.

Communities or Jewish Film Festivals interested in screening the film should contact the Center at: mtarbut@aol.com or fax 323-658-5826. You will recall, that our prior films with Yale “The Last Klezmer” and “Carpati: 50 years 50 miles” were greatly enjoyed by Yiddish speaking and general audiences.
This documentary film relates the history of the Jewish Autonomous Region (JAR). It incorporates the Soviet propaganda film about Jewish pioneers traveling via Trans-Siberian Railroad to settle the region, "Seekers of Happiness" (1936) to provide a history of the region.

Introduction:

The film opens with Stalin and Lenin, and shtetl life in the USSR. It describes the circumstances for Soviet Jews during that period, and Stalin’s impetus for creating a Jewish state. Subliminal flashes “The Jewish Question” and “The Fifth Column” will be flashed during the film. This device editorializes the government’s “company line” of its alleged reasons for creating the J.A.R.

Footage from “Seekers of Happiness” and Yale Strom’s journey retrace these steps. This arduous train journey (the longest in the world—in 1930 it took 10 days) to create a secular Yiddish utopia.

We see four informants—Jews from Birobidzhan, and Slava Shulyapov, the interpreter. Yale makes the serendipitous discovery that Slava is the grandson of Mikhail Kalinin, the first president of the Soviet Union and the architect of the J.A.R.. Slava shows his outrageous candor, anti-Semitic statements and insider’s point of view as a former KGB agent. This trip takes us deep into Mother Russia to the Jewish State.

The footage fades out over the first title card “L’Chaiyim, Comrade Stalin”. It fades to black, the music fades out, and we hear the sounds of children learning Yiddish over black for 10 seconds.

Arrival to Birobidzhan:

The picture opens. We are in a classroom (present day Birobidzhan) with Oxana Petrovsky teaching Yiddish to third and fourth graders. Interviews with original pioneers like Fira Kofman (Director of the Construction Museum), Eyda Peretzman (her husband was chief editor of the Birobidzhaner Shtern) and Laib Geffen (his father founded the kolkhoz (communal farm). Then there are the children and grandchildren of pioneers who are annotated by footage of the pioneers from “Seekers of Happiness” as they arrive, deal with the harsh environmental conditions and labor to establish a homeland. We see our informants in the school, in the offices of the Birobidzhaner Shtern (the region’s newspaper), the local Duma, the synagogue and their homes.

The narration details the ICOR (Yiddische Colonizatzia Organizatzia), the American organization established in the 1920’s to help Soviet Jews adopt agricultural skills in the Crimea and Ukraine. By 1928, ICOR’s focus was on Birobidzhan. We see interviews with Americans whose parents had taken them to Birobidzhan as children. We see footage of Jews arriving from around the world under narration explaining that many of these immigrants were not Soviet idealists, but fleeing starvation. Later, more Jews arrive, this time as refugees of war-torn Europe.

The Dream is Purged:

In “Seekers of Happiness”, the main Jewish character, Pinye, cannot become the useful, agrarian Soviet Jewish ideal. This is shown by his discovery of gold, which he hoards with “typical” Jewish avarice. This assumption of the Jewish character, underscored by Slava’s rhetoric, indicates the challenge for the pioneers. Despite physical hardships and challenges of building the J.A.R, the real challenge was to attain acceptance. (“SOH” does have an ideal, Soviet Jewish character, Rosa, who provides a contrast to Pinye). As we will learn from the informants, particularly Eyda (whose husband was arrested and executed by Stalin, only to be “posthumously rehabilitated”) any toeholds these Yiddish secularists obtained were erased by Stalin’s paranoia and psychotic purges.

Other informants share their experiences with the purges. Ana Pellar’s father, who was a dedicated kolkhoz leader, was put in a gulag for saying "L’Chaiyim!" in a moment of unguarded exuberance. The JAR was crippled by 1948, its Yiddish culture suppressed—Yiddish was outlawed, Yiddish books were burned, and the Yiddish schools and theatres were closed. The region managed to limp along until Perestroika.

The Future:

These Birobidzhaners, who have related their experiences and emotions in arriving at Birobidzhan, memories of constructing this utopia, and the horror caused by Stalin’s purges, share perceptions about the J.A.R today and their prognoses for the future. Three points of view are presented-. Fira Kofman remains an avid believer in the ideals of the J.A.R, and believes that it will be built up to its former promise. Ana Pellar, whose father was a leading communist and founder of the region (and whose story gives us the film’s title) feels that the promise was a lie and that the region, and its Jews, will continue to dwindle. Rabbi Olek Machulsky shares this position. Sisters Alla and Svetla and Albina Fischman (a radio journalist), are learning Yiddish and are committed to staying in the region, but have little idea as to what will happen to the Yiddish identity of their home.

These interviews show footage of everyday life in Birobidzhan today, both Jewish and Russian. As Yale explores the possibility of Jewish continuation, the wedding scene from “Seekers of Happiness”, in which Rosa marries the gentle head of the kolkhoz, is intercut with a Shabes celebration in Birobidzhan today. Russian and Yiddish folk music of the region complement the narrative.
Here are the classes and lectures I’ve presented at temples and synagogues around the Bay. These can be scheduled through Lehrhaus Judaica or independently.

I bring rare video and audio-tape footage of Jewish performers at their best. With guitar and dumbeck drum I demonstrate the wealth of Jewish folk music. Here are the topics. They can be one-shot or multi-session lectures.

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’s and other songs from a bygone era of Jewish culture.

Klezmer 101: Beginning with the turn of the 20th century, 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.

Golden Age of Yiddish Theater: From Rumania to New York’s Second Avenue Yiddish, theater enjoyed two ”golden ages.” Avrom Goldfaden, Boris Tomashevsky, Jacob Adler, Molly Picon, Aaron Lebedef, Jenny Goldstein, Moishe Oysher were some of the great actors and singers who graced the Yiddish stage over a 50 year period. They will be seen and heard on vintage recordings and film.

Cry of Hope: Music of the Holocaust: Yes, we sang and composed during the years 1939-45. Songs and poems continued to be written and performed even under the deathly conditions in the camps. These songs and poems were collected by the survivors. We’ll hear excerpts of the creative effort to overcome this most terrible tragedy.

Columbus’ Medina: Songs of Immigration: The years 1881-1923 brought millions of our eastern European ancestors to the shores of the New World. Songs of longing, love, and labor and, of course, songs of the journey across the ocean will be heard and sung.

In Kamf: Songs of the Jewish Labor Movement: What began as local organizing efforts in Poland and Russia continued in the United States as the immigrant workers learned that labor in the New World needed unions, too. The songs from both sides of the ocean chronicle this struggle for better pay and conditions in the workplace.

For more information, please contact Mitzvah Music at 888-505-8953, or email (mitzvahmus@aol.com).

Yiddish Club in San Diego, California
fun Raquel Leisorek, elleis@worldnet.att.net

Mir hobb gefaernt 15 yor fun undzer yiddisher grupe fun di JCC fun La Jolla, San Diego, CA. Mir hobb geha’t zeier a ztugepastsn program, der zal iz geven ful sai di members vi di gest zainen geven zeier tzurfrin. es zogt ziz laijt 15 yor, vi shinel zainen di iron ariber. Tzugrein a gutn un interesantn program far iedn monat iz nit laijt. Bemesheij fun der tzait hobb mir geshafn a grupe fun gute ibergegebene fraind vos hobb lib di idishle shpraj, ir literatur un ales vos hobb tzu ton mit idishkait. Mir hobb aundzer grupe zol vaiter existirn un mir zoln hobb mer idishe grupes nit nor far derverkane nor hiberhoipt far kinder, dos klingt abis shver vail do in Amerique zainen do oder kimat nishlo shuln vu men idish. Undzer grupe kumt ziz tzuzzamen dem ershtn montik fun iedn monat.

The Abraham Golomb Fond

(Mexico City - 2002)

A group of former students and friends of the well-known educator Abraham Golomb decided, after his death in 1982, to create a Fund in the spirit of his work. A. Golomb devoted all his life to preserve the continuity of the Yiddish culture and the Yiddish language.

The Fund Committee will, distribute four prizes.

- First will be granted to Arturo Kerbel Shein, a student of the Yiddish School “Colegio Israelita de Mexico”, He was distinguished with a symbolic prize of a trip to New York to the Yungtruf Yiddish-Vokh camp, where all the activities are done in Yiddish. He was granted so for his defense and struggle for the survival of Yiddish in his school.
- Second prize goes to Yoshua Karlip, a student of the Jewish Theological Seminary who is working on his dissertation under the supervision of Professor Dovid E. Fishman. He analyzes in his thesis the philosophical ideas from well-known intellectuals, Abraham Golomb certainly, among them!
- Third prize goes for the Yungtruf-youngsters for Yiddish. They will analyze in their publication the colorful personality of Professor Abraham Golomb.
- Fourth prize goes for the publication of a Yiddish-English dictionary under the supervision of Dr. Mordkhe Schaechter/ It is oriented to the future of the Yiddish Language and will be called: ”Vi zogt men of Yiddish? An English-Yiddish Dictionary for the 21st Century.”
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13) Become a Yiddish a Teacher

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.

Efsher

• Our letters have crossed and your mail will arrive later today or later this week
• It has slipped your mind, because you are very busy, and this reminder will help.
• Maybe the post office made a mistake and said they could not deliver it.
• Maybe you truly are on a tight budget and it would be a hardship to help out at this time. Your editor has an idea—an eytse. Why not use the envelope to send a letter to the editor telling about your Yiddish/yidishkayt activities and vos pasirt in your area. You cannot be paid for it, but it will help Der Bay. This way you will continue receiving Der Bay.

So, Why Should You Support Der Bay?

Your editor has always said that Der Bay is no more important than any other Yiddish oriented publication. They all need to be supported. It is different—and unique. There are wonderful magazines, newspapers, journals, newsletters and organizations of all types, and all are very important. All should be supported, but realistically no one person can support all of them. So what should be done?

If every Yiddish club, every Yiddish teacher, every klezmer group had each member, student or participant receive at least one publication it would be the solution. It would permit the group to share information and perhaps start a lending library among the participants.

Der Bay is published monthly—10X a year. How many others do? How many others have the extensive supporting web site with over 20 divisions—and no advertising.

Der Bay has The Yiddish Network that can be a resource for travelers or people relocating. It is a group of mame-loshn loving folks in every state in the U.S. and in most major cities in Canada and at least in 33 other countries.

Der Bay has a briv-fraynd network of 335 people who write to each other in hardcopy or in transliteration using the Internet.

A visit to the free website will further explain the breadth and depth of Der Bay’s commitment to Yiddish. Support for the website comes only from contributions of Der Bay’s supporters—just like you.
New Exhibition on Jewish-Lithuanian History
by Levien Rouw, co-ordinator of activities of the Anne Frank House in Central and Eastern Europe
levienrouw@yahoo.com

This is a co-operative effort between the Anne Frank House and the Jewish Museum of Vilnius

Background:
Since the early nineties the Anne Frank House has developed a series of activities in Central- and Eastern Europe in the field of Holocaust education. Starting point of the international work of the Anne Frank House is the travelling exhibition "Anne Frank - a history for today". This exhibition was already shown in 38 countries around the globe. For more information, visit: http://www.annefrank.nl/eng/afs/afs.cfm Since 2000, eleven Lithuanian cities participated in the tour of the exhibition. The national coordinator of this project was the Vilna Gaon Jewish State Museum. Most of the visitors were school children. Using the pedagogical concepts of the Anne Frank House the young visitors were usually guided in the exhibition by peers who had been prepared for their task during a special seminar. In spite of recent efforts by the Lithuanian educational authorities to focus the attention to the Jewish-Lithuanian past, it turned out that most of the students had not heard about Jewish life in Lithuania before nor were they aware of the fate of the Jews during World War II.

As a result of the experiences with the travelling Anne Frank-exhibition, the Jewish Museum, the Lithuanian Institute of History, the Centre for Civic Initiatives and the Textbook Research and Information Centre of the Baltic Countries took the initiative to create a new travelling exhibition. This was done in order to present the Jewish-Lithuanian history to a broad public. Also, painful aspects of the Jewish-Lithuanian past, such as anti-Semitism and the involvement of Lithuanian citizens in the persecution during World War II, were to be dealt with. Since October 2000 a team of historians and educators worked on the content of this exhibition and its catalogue. The Anne Frank House assisted the editorial group and established the contact with the main sponsor of this project: the Foreign Ministry of the Netherlands.

In February 2002 the exhibition "Jewish Life in Lithuania", consisting of 30 full-colour panels with approximately 300 photographs and illustrations, was presented for the first time in the Centre for Tolerance in Vilnius (a branch of the Jewish Museum). On May 8th the exhibition will be presented to the national public in the Lithuanian Parliament, the Seimas. On that occasion the president of the Parliament, Mr. Arturas Paulauskas will officially launch the start of the national tour of the exhibition. Similar to the tour of the Anne Frank-exhibition students of secondary schools are the main target group and teachers will be provided with educational materials that they can use as a follow-up in the classroom.

Content:
The exhibition "Jewish Life in Lithuania" provides an image of Jewish history in Lithuania that dates back to the 11th century. Far into the Middle Ages Lithuania served as a place of refuge for Jews who were persecuted in the rest of Europe. Jews were given special rights by Lithuanian rulers, partially because they hoped the Jews would contribute to the economical development. At the same time, the Jewish population in Lithuania saw itself confronted with anti-Semitism. Discrimination took many forms: Jews were not allowed to practice certain professions, they could not live everywhere they wanted and they had to pay special taxes. The fact that many Jews worked for the Lithuanian aristocracy as dues and tax collectors made them unpopular among the non-Jewish population. Nevertheless, a blooming Jewish community arose throughout the centuries. Most Jews spoke an own language: Yiddish. Various political movements, religious orientations and professions, came into existence. Vilnius became the "Jerusalem of the East".

Many Jews identified with the Lithuanian struggle for independence at the beginning of 19th century. Other Jews strove for an independent Jewish state.

Shortly after the invasion of Lithuania by the Nazis in 1941, the Jewish population was decimated. Some Lithuanian assisted in these efforts, although many others risked their lives to offer assistance to their fellow Jewish citizens. The exhibition shows several personal stories of Jews who lived through the Holocaust in Lithuania. Of the 200,000 Lithuanian Jews before the war, no more than 6 percent survived. The majority of the surviving Jews felt they lacked a future in Lithuania and emigrated elsewhere. A factor that also encouraged such feelings was the fact that the new Communist rulers tended to remain silent about the suffering of the Jewish population during the war.

Although anti-Semitism has not disappeared, the situation changed dramatically after the re-establishment of the Lithuanian Republic in 1990. The state of Israel was recognized, Jewish property was partially returned and a dialogue came into existence between the Lithuanian authorities and the small Jewish minority. Throughout Lithuania one can witness a renewed interest for Jewish history. It is partially because of this that the Jewish minority has begun to manifest itself, and that Jewish communities have once again came to life in different cities.

Catalogue:
The exhibition catalogue (300 pages) contains all of the photos and texts from the exhibition. The text is both in Lithuanian and in English. The can be purchased for 20 USD (including shipment).

For more information about the exhibition and its catalogue, please contact the project coordinator Mr. Norbert Hinterleitner from the Anne Frank House at: n.hinterleitner@annefrank.nl

Levien Rouw
Anne Frank House
P.O. Box 730
1000 AS Amsterdam
tel: +31-20-5567100,
fax: +31-20-6389856
Email: l.rouw@annefrank.nl
Yiddish Wisdom for Marriage
by: Rae Meltzer raajack@earthlink.net

A new book, Yiddish Wisdom for Marriage, was translated and transliterated by Rae Meltzer. It just has been published by Chronicle Books of San Francisco. Her work has appeared in Der Bay. The book contains selected Yiddish proverbs from a seminal collection published in 1908 under the Yiddish title, Yiddische Sprichwörter. Meltzer’s book, Yiddish Wisdom for Marriage captures the warmth, truth and humor of traditional Jewish proverbs and folk sayings on the cherished bond of matrimony.

Ranging from the lighthearted [Delay is good for cheese, but not for a wedding = Opleygn iz nor gut far kez, ober nit far a khasene] to the poignant [Like soap for the body, so are tears for the soul = Vi zeyf farn guf, azoy zaynen trenn far der neshome] [Not what is beautiful is loved, but what is loved is beautiful = Nit dos vos iz sheyn iz lib, nor dos vos iz lib, iz sheyn.] [When the heart is full, the eyes overflow = Az dos harts iz ful, veln di oygn aribergisn.] [The first quarrel is the best quarrel = Der ershter broyge iz der btester broyge] The folk sayings and proverbs in this book embrace the happiness and tests of married life.

New Classic Yiddish-Klezmer Recordings
By Simon Rutberg

Henry Sapoznik and Michael Brooks produced this series for reissue.
• Tanz! features Dave Tarras and Sam & Ray Musiker. It is the most sought-after LP in all of klezmer lore. Legendary clarinetist Dave Tarras and Sam Musiker (veteran of Gene Krupa’s big-band) collaborated in 1955 on the fusion of traditional klezmer with a jazz head. It was digitally re-mastered from the original studio tapes, and has two previously unreleased alternate takes.
• Abe Schwartz: The Klezmer King is a celebration of Columbia Records’ pioneering talent scout circa 1917 to 1935—bandleader, arranger, and composer—on 25 tracks digitally re-mastered from new 78 rpm pressings by other artists and orchestras including Dave Tarras, Naftule Brandwein, & Shloimke (“Sam”) Beckerman
• From Avenue A To The Great White Way is a 2 CD set of Yiddish & American popular songs 1914-1950. It explores the roots of Yiddish recording (from Nellie Casman and Peisachke Burstein to Cantor Yosele Rosenblatt). It allows the music’s entry into American pop culture (via Fannie Brice, Eddie Cantor, Benny Goodman with Peggy Lee, Cab Calloway, and more), with nine previously unreleased tracks by (among others) Molly Picon, Al Jolson, Sophie Tucker, Gene Krupa and Irving Berlin.

URL www.legacyrecordings.com/klezmermusic Hatikvah Music, Klezcorner@aol.com 323-655-7083

The Newest Translator on Der Bay's Website

We have corresponded before, but not for a long time. I used to be at the Peretz Shule in Vancouver. Now I am in New York. I’d like to add my name to the list of Yiddish translators on the Der Bay website.

I studied at YIVO-Columbia Summer Program three times, and for the last two years have taken YIVO’s advanced night school class with Paul (Hershl) Glasser. I was accepted into the JTS graduate seminar this summer.
I am adept with the YIVO standard orthography and transliteration, but have done most of my work with non-standard, early-20th Century works. I have worked on handwritten materials (primarily translating old family letters for my co-workers). My work with Yiddish literature in my job (I am a librarian in the Jewish Division at The New York Public Library) requires translating for my employer when our internal research needs include Yiddish-language materials.
I am working with two others on a project translating Celia Dropkin’s entire works. We have had a number of poems accepted for publication in literary journals (the first will appear in the next issue of Five Fingers Review, from your part of the world).
My contact information is: Faith Nomi Jones 350 5th St., #3L Brooklyn, NY 11215 718-832-5831 or faithjones@hotmail.com

Di Ydish-vokh 2002

Es rukt zikh alts neenter! Se zenen do tsvey *zeyer vikhtike, naye shitklekh informatsy* vos ir darft vissn in in ogn ot dem gesheneehn.
• NAYER PRAT #1) Ale kashes vos ir hot vegen der Ydish-vokh (do vayter: Ydish Vokh) zol ir shteln: Marc Caplan - 212-663-0433 Sholem Berger - yvokh@yugntruf.org Zet, farbindt zikh mit eynim fun zay ersht *nokh* dem vos ir leyent iher di protim vegen afn vebyazt.
• NAYER PRAT #2) Tsum ershtn mol ken men take gefinen di gantsre informatsy vegen der Ydish Vokh ayn Yugntruf-vebyazt.
Doss nemt arayn:
A) Bashraybung un pryazn (Der registrir-briv)
B) Shpogl naye “Shayles un tshuves” (“FAQs”), protendik geentert
C) Der registrir-boygn, vos ir kent aroysdruk
D) Di for-instruktseyes
E) Un nokh!
F) Di informatsey oysgerehknt do oybn vet ir gefinen (mit oynish yodysye), af transkihrtaid yidish, un af english! (oysnem: di for-instruktseyen zenen nor af english).

Malden, Massachusetts, Yiddish Club
by Evelyn Leeder

I have enclosed an article about our Yiddish club entitled, Renaissance Woman: A Look at the Leader of the Malden Yiddish Club. We meet at the Salem Towers. It is the senior citizens apartment building, and we are sponsored by Congregation Beth Israel 781-322-5686. Our group is a proud member of the International Association of Yiddish Clubs. We appreciate the “special delicacies” of literature we receive as members of the IAYC.
I am called upon to entertain and deliver book reviews. Also, I write poetry in both Yiddish and English. Family matters prevented me from once again attending the IAYC conference—birth of two great-granddaughters.
Yiddish Communities Project
Yugntruf Youth for Yiddish <dires@yugntruf.org>

Oyb me vil shafn yidish-redndike kehiles ba veltlekhe yidn iz vikhtik tsu voynen lebn andere yidish-reders. Mir viln dos mekayem zayn mit finantsyeber un informatsyoneler dermutikung far megelke balonim.

• Yugntruf vet bavilink stipendyes far 2,500 dolar a yor kedey tsu dekn di hoytosees farne ibernklaybn zikh lebn andere yidish-reders. Git zikh shoyn on! Der termin iz dem 1tn yuni nor me hot bedeye optseuleyn dem termin oyb s’zayne do balonim. Gedenkt, az af di stipendyes zayne berekhktik yidish-reders fun di arbe-pinoyhs-haoylem, fun yunge-layt biz di yunge in hartsn.


Nokh mer protim shraybt dires@yugntruf.org oder undzer vebyayt, www.yugntruf.org/dires/

PS: der proekte iz nisht nor far nyu-yorkers, oobor far yidish-reders iber der gorer velt.

For the creation of Yiddish-speaking communities it’s important for Yiddish speakers live near each other. We want to make this happen with financial and informational encouragement for potential seeds of such communities.

• Yugntruf will award stipends of $2,500 a year to cover the moving costs of those wishing to live closer to other Yiddish speakers. Apply now! Yiddish speakers anywhere, of any age, are eligible. The current deadline is June 1st but with sufficient interest the deadline will be extended.

• Yugntruf has also just posted the Database of Yiddish Apartments. It works like this: Yiddish-speakers who know of apartments near them, or just want to live near other Yiddish speakers, and Yiddish-speakers who are interested in living near other Yiddish-speakers, log on to and post on our database. They meet, and a Yiddish-speaking community is born, with as few as two people.

Write: dires@yugntruf.org or www.yugntruf.org/dires.

A Message from Our Philadelphia Contact
by Bess Katz

I believe many of your readers will welcome the new CD and cassette entitled "My Treasure" (My Treasure)-- produced by the Scholom Aleichem Club of Philadelphia -- a collection of 23 "Gems of Yiddish Art and Folk Songs" sung by Sherm Labovitz, arranged and accompanied on the piano by Alexander Botwinik, with violin accompaniment by Marvin Weinberger. Bob Freedman, Curator of the Jewish Sound Archive of the University of Pennsylvania, assisted in the selection of the songs.

Purchasers will receive: a 5" by 8" 32-page booklet containing a liner for each song, and each song in Yiddish transliteration as well as English translation. CD/Booklet: $15 plus $2 shipping. Cassette/booklet: $12 plus $2 shipping. Please make check payable to Scholom Aleichem Club Press and mail to: Bess Katz, 1815 JFK Blvd., Apt. 811, Phila., PA. 19103. Takeh an oytser!

Hemshekh (continuation)
by Archie Barkan

The nostalgic, educational and entertaining "Yiddish Radio Project" caravan recently put down at the Skirball Museum in Los Angeles for a one-nighter. Through a circuitous chain of events, so often prevalent in the present day Yiddish world, my name was presented to the New York office as a possible candidate to do a short Yiddish segment--which I accepted.

A crowd of about 550, young and old alike, gathered for what turned out to be a warm, wonderful, and wistful evening. In the VIP section a row of seats was reserved for NPR radio that airs weekly highlights of the "Yiddish Radio Project..." ...And the connection...

A few days later I received a call from a young lady, with some knowledge of Yiddish, who wanted to learn the lyrics of 4 or 5 specific Yiddish songs to sing to her children. She already knew the melodies. A friend of hers at KCRW of NPR who had been to the Skirball that evening and had seen me probably called around to obtain my number---and voila!...

She'll be arriving at one of my Santa Monica Emeritus College classes to pick up the lyrics.

Hemshekh!...Der langer fodem...... (the long thread)

New Yiddish Culture Newsletter

Welcome to the new issue of Dora Teitelboim Center for Yiddish Culture's newsletter. You can access the Spring 2002 edition at: <http://www.yiddishculture2.org/news/> We are looking for editors, article writers, graphics artists, and more. If you wish to volunteer your services (including submissions of original Jewish recipes, anecdotes, current happenings around the globe, etc.) call us 305-774-9244 or e-mail info@yiddishculture.org David Weintraub, The Dora Teitelboim Center for Yiddish Culture www.yiddishculture.org

Naye Yidishe Verter!
fun Binyumen Schaechter BSchaechter@nycrr.com

Ikh makh a blits-rubrik fun naye yidishe verter, vi mir lernen zikh ale vi me zogt af yidish, verter vos feln undz. Tsu zayn af der reshime, entfern af dem briv, az yo.

Se zenen do tsvey elementn tsu der reshime:

• Shteln kaves. Ver se hot kaves vegen vi me zogt an english vort oder fraze af yidish, ken zey mir shikn. Shikt nor nokh dem vos ir hot shoyn gezukht in Uriel Weinreich’s verterbukh. Di verter / frazes vos ir kent nisht geforen bikkhal oder vos ir zent nisht zikher velkhe breyre er gif iz rikhtik farn kontekst vos ir vilt, kent ir mir shikn in eynem mith kontekst.


Lesof, oyb ir vilt zikh bateylitkn in der reshime Naye Yidishe Verter! zolt ir mir openfortn, az yo.
We have been in existence for about 19 years. It started originally with a few individuals, who wanted to get together to speak Yiddish, read Yiddish, and in general discuss topics of interest to Jews. I was not there the first year.

For about 10 years we had no more than 25 or so members, met in someone's home, and had perhaps a turnout of no more than 20 people in any one session. We met only 5 times a year. What we did however do, was to organize a weekend, usually in May or early June, where we went away to a small hotel and from Friday afternoon until Sunday after lunch, we had an old time Yiddish get together.

We had a Yiddish teacher, Pesach Fiszman, A Yiddish musicologist, started with Peter Schlosser, then Malke Gottlieb, and finally Maddy Simon. We also in the early years performed Yiddish skits, some we wrote ourselves, others are from published materials, under the direction of some professional. At the beginning we had Teddy Schwartz. In later years we engaged Gloria Valentine, and finally decided that we needed a real professional for a Saturday night Cabaret, and have had several wonderful people at these weekends including Adrien Cooper.

Our music programs were directed by one of the three people mentioned above. We had a chorus. We prepared songbooks, we sang a whole weekend. Peasch, who was at every weekend, conducted classes in Yiddish literature, read stories, and we had at least 2 sessions where only Yiddish was spoken, no matter how "tsebrokhn".

As the years went on, our membership aged, and we found it difficult to attract the 40 or more people we need to have a financially successful weekend. We did not have a weekend in 2001 or 2002. Instead we have made an effort to prepare a special program for the May meeting.

Over the last 5 or 6 years we have been fortunate in being offered a community room in a senior residence in Manhattan for our meetings. We can accommodate as many as 65 people for a meeting. We often get close to that number, especially after the snowbirds return to New York, and for the seder.

We have never made any effort to attract new members, but we do welcome anyone who wants to join the organization. All of members have joined mostly by word of mouth. We welcome guests to every meeting. Our dues is $25 per year, which we collect in September. Membership is not per individual. It is per family. A couple is considered one member. An individual is also one member. All our meetings are free for members, except our annual third seder. Guests are asked to contribute $5 per meeting. The first meeting of every year is free to everyone. We send out a meeting announcement about a month before every meeting, with some other pertinent information of interest to the membership.

Our program for the past year was as follows:

- Sunday, October 14, 2001         Troim Handler - "The War On Sholem Asch"
- Sunday, November 4, 2001      Roslyn Bresnick Perry - "Telling A Story Is More Than Telling A Story"
- Sunday, December 2, 2001     Dr. Emanuel Goldsmith - "Yiddish Literature In America"
- Sunday, February 10, 2002       Marc Caplan - "Mendele Moykher Sforim"
- Sunday, March 17, 2002           Annual 3rd Seder
- Sunday, May 19, 2002               Lillian Lux - "My Life in the Yiddish Theater"

Most of our presentations are in Yiddish. Our invited speakers receive an honorarium. We have had excellent presenters like Yaffa Eliach, Henry Saposnik, Penina Schramm, Dr. Benny Kraut, Kolya Barodulin, Pesach Fiszman, Prof. Thomas Bird, and many more, whose names escape me. We conclude every meeting with coffee, cake & fruit. We also have a sing along. Our resident musicologist, Maddy Simon, is at every meeting. We sing all kinds of Yiddish songs as Maddy plays the piano.

We have set up our program for the coming year. We open with Ruth Barlas on October 6, 2002. If any of the board members happen to be in NY on any of the Sundays we meet, I invite you to our meeting as my personal guest.

We do not have a list of officers. We have a committee of 5 people who do most of the planning. Every one of our members is welcome to join us at any time. When we call on someone to help out, such as at our seders, the response is great.
Become a Yiddish Teacher???

It sounds crazy at first. Maybe I have never taught professionally. Maybe I don't know very much about Yiddish. Maybe there is not very much money to be made. Maybe there aren't people around who want to study Yiddish.

The answer is—so what! What do you have to lose compared to what you have to gain? If you are retired, if you love Yiddish, if you know a little Yiddish, if you feel strongly that Yiddish language and culture must be preserved and if you like people, you are a perfect candidate to become a Yiddish teacher. Remember—a great way to learn the subject-matter, is to have to teach it.

Having said that, how does one go about becoming a Yiddish teacher? There is no accepted degree or certificate that is a requirement. Yes, there are universities teaching Yiddish and one may wish to take courses. It is desirable, but not mandatory. There is no county, state or federal license needed in the States.

How does one get started?
First, get a meeting place. Then set a day and time to meet. Next publicize the class/es. Finally decide what to teach.

Let's cover each separately and in that order.
• If you belong to a temple, JCC, "fraternal" group like the Arbeter Ring, B’nai B’rith, ORT, Hadassah, AMIT, etc., then their meeting place may be your meeting place. If all else fails, or if you are more comfortable at home (the reason for your editor's choice, for he is visually impaired) then there are many advantages of not having to lug material and worry about parking.

• Setting the day and time is simple. It is a matter of trial and error, and may change over time. To start, set the best day and time for you. Ask the ones who can't make it to tell you their available days and times. The organizational meeting is only an introductory one and should be free and exploratory. With the input of the attendees and the information from the ones who contacted you, but could not make it, you establish a day and time. Your editor found Wednesday the best compromise. He now has a beginner's class at 3pm, a beginner's-intermediate at 6 and an intermediate at 7. Students often overlap and may take more than one course.
• Publicizing the class/es is a constant endeavor. You do not need paid advertisements. Most newsletters are looking for free articles. All of the organizations you originally contacted for a possible meeting place are rich places for potential students. Write an article including the traditional, journalistic who what where when why and how much. You may also wish to have a flyer in large print giving the information and placed on bulletin boards or on counters—or even Der Bay.

• The appropriate textbook depends on the level/s of the students. Some teachers will make up their own handouts. That is fine, but a great deal of work. It is best to start with a text and supplement with handouts, as needed. Your editor will gladly discuss the choices with you.

Failure comes with doubting yourself. Have a positive attitude and don’t….

Maybe! Maybe! Maybe! Maybe!
or
What if..., What if..., What if..., or
Vu zenen di briv-fraynd

Our online Yiddish Pen-Pal Club is going strongly. Thanks to the original efforts of Dr. Allan Blair of Columbus, Ohio and Frida de Cielak of Mexico City, the effort had an excellent start. Now located online at: www.derbay.org/penpal.html Der Yidisher Briv-Fraynd Klub has members in 24 countries and 34 states in the U.S. The members are asked to use their accession number that is now up to 346. Future members are asked to rate themselves on their Yiddish ability and to rate the pen-pals to whom they wish to write. In addition they have the choice of writing online in transcription or in hardcopy. The majority chooses to write via the Internet.

Once an application has been received, your editor asks the applicant to write a little in Yiddish so that he is assured that the applicant is legitimately able and interested. A fascinating article could be written about the troublesome and usually humorous ones that have been weeded out so that the chance of one slipping through has now been avoided for well over a year.

The main matching criteria are the levels one chooses. By selecting only one level, one has a greater limitation. Usually, 8-10 names are selected and sent. It is much quicker writing online, for the message is sent and received in a matter of minutes rather than days. In many cases the other party may not respond, for he/she is already corresponding and does not wish to add another pal. Most people will write to several and use most of the first letter corresponding and does not wish for the others—without minor changes. The selection process had been honed to the point that it has been a long while since a complaint has been received. There is no attempt to match people up geographically, by age or gender, for it greatly limits the selection process. Remember that the levels one chooses remain the major selection criteria.

One suggestion is to have clubs involved. Also reading letters from distant places is exciting.

Below is the list of countries with Pen-Pal locations.
Argentina, Australia, Austria, Canada, Czechoslovakia, Denmark, England, France, Germany, Hungary, Israel, Italy, Japan, Latvia, Mexico, Netherlands, New Zealand, Poland, Russia, South Africa, Sweden, Switzerland, Turkey, Uruguay

Below is the list of States with Pen-Pal locations.
AL, AR, AZ, CA, CO, CT, DC, DE, FL, GA, IL, IN, KS, KY, MA, MD, ME, MI, MN, MO, NC, NJ, NM, NV, NY, OH, OK, OR, PA, SC, TN, TX, WA, WI

TYN Contact in Durban, South Africa
by Rochelle Winer

Ich badank aich far Der Bay vos ich hob bakumen. Es is shver tsu shraiben “Yinglish” ober ich vel probiren! Ir vet mich antshuldiken—efsher vet nit zain azoy 100% ober es is beser vi tsu shraiben oif English! Ich hof az ir zeit gezunt. Do gayen mir arein in unzer vinter monaten ober es iz nit azoy kalt. Mir hoben do zaier heise monaten, February / March ven mir leben in a shvitzbod.

We had the "Yom Hashoah ondenk frimorgen" for the 6 million Jews who were murdered by the Nazis. We had about 600 people at the cemetery, and I recited a poem about the almost 2 million children who were brutally murdered. I translate first and then do the Yiddish poem about Die Lererin Mire. It was very well received. I have been doing this for 13 years in Durban.

My Yiddish group is going well and on the 1st July we celebrated our 6th birthday with a “farbrengenish” in the Durban Jewish Centre. We had personal reminiscences from our members. Some of them were born in Lithuania, Poland, and Latvia and they all had a story to tell. Some members were born in the shtetlach of South Africa and moved to the bigger cities, like Johannesburg, Cape Town and Durban. They tell some wonderful stories as the Yidden had a lot in common with the Afrikaans farmers. They also regarded themselves as the Chosen People.

Prof. Joseph Sherman, of the English Department at the University of Witwatersrad in Johannesburg, has written about this and also Dan Jacobson. Maybe some day I shall come to San Francisco and then we can have a wonderful meeting and talk about South Africa and the little bit of Yiddishkeit here. That is why Der Bay is so interesting for us. We can then see what is happening in the big, Yiddish world. It is truly an eye-opener to read about the Yiddish clubs all over the world.

I read about the First Yiddish Litvak Congress in Vilnius that Dovid Kunigis attended. I was VERY interested in this as I read about Vilnius in the Jerusalem Post and about Prof. Dovid Katz who runs the summer programme. If I could get the address of Mr Kunigis, I would like to contact him and learn of what happened in Vilna. I really am very interested to know what is happening in Lithuania. Rabbi Krinsky came out to Durban and told us a bit of the Yiddish life in Vilna.

Zait gezunt un noch a mol a groisen un hartsiken dank far alts vos ir tut far undz do in Dorem Afrika.
Morrie Feller Shares Letter from Vilnius

Thank you for sending the IAYC check for Sarah. The program promises to be a real success. We have so many young applicants from all over the world. A new generation of those interested in Yidishkayt is growing.

There is excellent enrollment from a wide range of students hailing from many countries and of many age groups and backgrounds. Between those over 70 already registered for the August 2002 Program, we have people from Australia, Canada, England, France, Germany, Israel, Italy, Japan, Lithuania, the Netherlands, New Zealand, Norway, Poland, Scotland, Slovakia, USA, age ranging from 15 to 70 (for the moment).

Laima

Summer Program In Yiddish
Vilnius Yiddish Institute, Vilnius University
Universiteto 7, Vilnius 2734, Lithuania
Telephone: + 370-2 687 187 Fax: + 370-2 687 186
www.yiddishvilnius.com info@yiddishvilnius.com

A Correction from Brazil
fun Jose Roque Sturza

Ershtns volt ich veln dankn far main naiem brivfraind, mit velchem ich hob zich bakent durch YBFK.
Tsfeitns volt ich veln dermunen, az inem tekst fun www.derbay.org leient men:
"The “Yidisher briv-fraynd Club” is a world-wide Yidisher pen-pals club with over 280 in: Argentina, Australia, Canada, Czechoslovakia, England, France, Germany, Hungary, Israel, Italy, Japan, Mexico, Netherlands, New Zealand, Poland, Russia, S. Africa, Sweden, Switzerland, Uruguay and the following states in the USA: AL, AR, AZ, CA, CO, CT, DC, DE, FL, GA, IL, IN, KY, MA, MD, MI, MO, NC, NJ, NM, NV, NY, OH, OK, OR, PA, SC, TN, TX, WA, and WI."


Ot der YBFK un aier arbet zainen tomed vus tsi loibm in tug arain! Oichet adank zei lebt-iber undzer gelibter mame-loshn!


Azoj, main taierer, noch amul a groisn dank far alem, un ich vintsh dir mit mishpuche al dus guits!
mit fraindshaft

Brivadres: C.P.61
BR-97700-000 - Santiago - RS
- B R A Z I L -
e-mails: Sturza@santiagonet.com.br
Sturza@terra.com.br
stgo0501@atuacao.inf.br
ICQ: 10262263 (Jose Roque Sturza)
Leiend vegn main shtut, Santiago:
http://www.santiagonet.com.br/sol

The Art of the Yiddish Folk Song

Sima Miller truly impressed the entire audience at the IAYC Conference in Milwaukee. When your editor heard her CD, Heritage #1, he was even more impressed. The 19 songs she sings in this first of four CDs are a mixture of old favorites and ones lesser known, but just as exciting.

She has performed all over the U.S. and in Israel before audiences on radio and on television. Her Israeli background enriches her broad repertoire. She has produced this set of 4 CDs that also are on 5 cassettes. The set of cassettes is $60 and the CD set is $68. These include shipping and handling.

Sima Miller
8610 Avers Ave., Skokie, IL 60076-2202

Jewish Braille Institute
by Ellen Wertheim ewertheim@jblibrary.org

Since 1931, The Jewish Braille Institute of America (JBI) has provided the visually impaired and the blind of all ages with books, magazines and special publications in Braille and large print. In 1960 JBI began the production of audiocassette, further enabling full participation in educational, cultural, religious and communal life of the Jewish people. Our individualized services—that are free of charge—enrich the lives of over 30,000 people worldwide, most of whom are seniors.

JBI is in need of Yiddish readers willing to generously volunteer their time to both narrate and direct books on tape. At this time we are unable to offer many wonderful Yiddish works to our Yiddish-speaking clients who are eager to hear materials in their mame-loshn.

Located at 110 E 30th Street in Manhattan, the JBI sound studio has many available time slots during the day, and occasionally during the evening. Please consider tsedaka by way of sharing the richness of language with our clients.

Ellen Wertheim, Library Coordinator 212-889-2525 xt 123

After the IAYC Milwaukee Conference
by Paul Melrood: Conference Coordinator

After a week relaxation in the southern coast, Costa del Sol, we flew to Madrid, to meet with your contact in Spain, Richard (Zishe) Carlow, who worked with the Folksbiene in NY for ten years. He was our guiding light in a strange land. (Lang lebn zol er.) With 12 hours notice, he called together his local Yiddish Vinkl.

We spent an entire evening, speaking only Yiddish (some of them didn’t speak English) with people who were originally from Kiev, Buenos Aires, Spain, Miami, New York, and Israel. What an intelligent group! Their last names were like the League of Nations. I read a few of my Chelemer Maises, the likes of which they hadn’t heard in years. We made several good friends there, who guided us around for the rest of the week. Where else, except “tsvishn undz yidn” can this happen in the world?

The upshot of this whole experience is what’s most exciting. There is a good possibility that their Yiddish Vinkl could be the first contingent of the IAYC in Europe.
Below are Yiddish expressions that can be used in an auto showroom when attempting to buy a new or used car.

"Ikh kük zikh nor arum."  
(I am just looking around.)

"Loz mikh tso ru!"  
(Leave me alone.)

"Ikh glaykh nit handlen."  
(I dislike the bargaining process.)

"Es is zeyer tayer."  
(It is very expensive.)

"Der kolir gefelt mir nit."  
(I don't like the color.)

"Ken ikh bakumen an oysdruk fun dem prayz?"  
(Can I get a printout of the sticker price?)

"Ikh vil a helere shatirung."  
(I want a lighter shade.)

"Es gefelt mir."  
(I like it.)

"Ikh darf a draysik toysent dolar mashinke vi a lokh in kop."  
(I need a $30,000 car like a hole in the head.)

"Tsi farkoyft ir a must er?"  
(Do you have a demo for sale?)

"Vos is der untershte shure?"  
(What is the bottom line?)

"Iz dos biliger fur z'keynim?"  
(Is it cheaper for senior citizens)

"Vayst mir an andere model."  
(Show me another model.)

"Ven veln onkumen di iberyorike oytos?"  
(When will the 2002 cars arrive?)

"Ikh volt gevolt dos koyfn."  
(I would like to buy this.)

"Ikh vil zen di gantse makher."  
(I want to see the manager.)

[after salesman says, "Prices are going up"]  
"A naye geshikhta."  
(That's a new story.)

[after signing on the dotted line]  
"Zol zayn mit glik!"  
(Good luck to you!)

Marjorie Gotlieb Wolfe is a retired business educator, free-lance writer, and has owned several "lemons."

L'chayim Comrade Stalin!

Yale Strom's newest documentary film L'chayim Comrade Stalin! (produced by Elizabeth Schwartz) had its world premiere at the Berlin International Film Festival in February 2002. Since then the film has been screened at many other festivals and will have its New York City premiere at the Anthology Film Archives (212-505-5181) December 12-18th.

The film is about the fascinating but overlooked history dealing with the world’s first and only Yiddish secular region. The Soviet Union created the "Jewish Autonomous Region" (known by the name of the capital Birobidzhan) as a response to the "Jewish Question." In 1928 the Soviet government designated the Birobidzhan District as the official territory for Jewish settlement. An area slightly larger than Belgium. It was officially designated the Jewish Autonomous Region (J.A.R.) in 1934. In these times it took ten days via the Trans-Siberian Railroad to travel from Moscow to Birobidzhan. The J.A.R. is closer to Seoul, Korea than it is to Moscow.

Proponents of the J.A.R. believed that establishing a territorial Jewish homeland for the Soviet Union’s Jews would help facilitate a Yiddish secular culture based on socialist principles while consolidating all the Jews in one area. There were other reasons the Soviet government wanted to create the J.A.R.:  
• to develop and secure their eastern flank which bordered Japanese occupied Manchuria,  
• to create a political alternative to Zionism for Soviet Jewry and  
• to promote positive propaganda among world Jewry who would be apt to financially support their brethren.

Needless to say Stalin never gave the J.A.R. a real chance of becoming a viable Yiddish secular state. At the height of immigration from 1946-48 (including some 1200-1500 Jews from outside the Soviet Union) J.A.R. had about 45,000 Jews.

After the State of Israel was established in May 1948 Stalin's paranoia against Soviet Jewry called "the rootless cosmopolitans" reached new heights with devastating results. Stalin’s plan was to kill Jewish culture by murdering its intellectual and artistic leaders (Shlomo Mikhoels, Itsik Feffer, Perets Markish, etc), which culminated in 1953 with the infamous "Doctors' Plot."

Yale Strom's film deals with the past and current history of Birobidzhan. He found archival footage and photos in Birobidzhan that has never been seen outside of Russia. He interviewed many Jews who still live there and interviewed two women who immigrated with their families from the U.S. to the J.A.R. in the early 1930’s. Both of these families returned to America. Today there are some 5-7000 Jews still living there. Yiddish is still an official language of the region along with Russian, and Yiddish is still taught to all students who attend the public schools. There is a teachers college now where students can get a degree in Yiddish. As in Yale's other documentary films this one has a strong soundtrack with some original Yiddish melodies as well as some Yiddish songs he found while in Birobidzhan.

To rent or purchase the video (89 min. with English subtitles) or want to know about future screenings, contact Elizabeth Schwartz at tel: 212-781-9192, fax: 212-781-9186 or email her at: stromhome@aol.com
The Book of Klezmer

In his book Yale Strom refers to it as The History of Klezmer, The Music of Klezmer and The Folklore of Klezmer. Any one of the three of these could be a treatise in its own right. In a remarkable way these are intertwined so that klezmer music is set in the backdrop of the times, people and the major events. This is not an easy task—especially when it is done so well.

Time is broken down into four periods:
- Fun David Ha-Melekh biz Dovid der Klezmer,
- Fun der Haskole biz Dem Khurbn,
- Klezmer in der Naye Velt: 1880-1960
- Fun Zev biz Zorn: Di Bale-Kulturkniks

Forty-four historical photographs are included. These old photos are gems in themselves. They include a kapelye (band) klezmerim (musicians) and Roms (Gypsies). Gypsy (Rom) music and klezmer music are intertwined.

There are three appendices:
- Klezmer Zikhroynes—in di Yizker Bikher—Klezmer Memories in the Memorial Books—Strom notes that there were 600 published when actually it is closer to 1,000.
- Klezmer Loshn—Klezmer slang—There are 477 words that Strom defines. These were used among the klezmorim when they did not want others to know what was being said. For example, a pintatshke was a rich woman, lazhe meant ugly and a strakhon was a soldier.
- Klezmer Nigunim—Klezmer Tunes—Strom includes eleven melodies that he collected in his field research in Central and Eastern Europe.

Finally, there is an excellent glossary, an extensive bibliography, a discography (a list of musical recordings) and the index.


Yale has produced 8 Klezmer CDs, published 6 photo-documentary books and made 3 documentary films. He is very active on the lecture circuit, and can be reached at: Yitztyco@aol.com

Searching for Yiddish on the Internet

Half of our readers do not have e-mail or are able to delve into the rich resources via the Internet. If you have searched for Yiddish Newsletter on the major search engines, you found that Der Bay came up #1 on most of them. If you have seen the web site, you will understand why it has this rating. In previous articles note was made of the 21 major sections and hundreds of links, but it is the long list of other great sites you are missing if you do not have access to the Information Highway. It is impossible to discuss all listed sites. Here are a few you must visit.

On the Yiddish Links page of Der Bay’s web site all of the wonderful Yiddish sites are only a click away.
- Ari Davidow and his Klezmer Shack
- Der Bavekr Yid by Raføyei Finkel
- Der Yidisher Tam Tam from Paris is superb
- Di Velt fun Yidish by Leonard Prager from Israel
- Kadimah is Australia’s major site
- The League for Yiddish publishes Afn Shvel
- Mendele is the premiere international Yiddish forum
- Mark David’s Understandind Yiddish Info. Processing
- Dora Teitelboim Center for Yiddish Culture
- National Center for Jewish Film at Brandeis
- Onkelos Yiddish translated works
- Yiddish Voice Radio is definitely worth visiting
- Arele from Mexico is the site of Frida de Cielak
- Avivele Yiddish Page is another excellent site for links
- Der LufTeater is a Multilanguge site
- Boulder Yiddish Vinkl has an excellent site & newsletter
- The Freedman’s Yiddish Song Archives/Databse
- The major Yiddish institutions and publications have websites linked at Der Bay’s Yiddish Links. They are so obvious that it wasn’t necessary to list them above. A partial list is: YIVO, NYBC, Forward, & Yiddishkayt LA.

Tsum Punkt, the excellent newsletter of Yiddish of Greater Washington and Dos Bletl of the Toronto FOY are the 2 top club newsletters. Other sources are also available. They are listed on Der Bay’s site, and are easy to spot, for the URL (Uniform Resource Locator) address starts with www (World Wide Web).

One online activity is the briv-fraynd unit of Der Bay. This is like a virtual shtetl, for you can have instant contact all over the world. Applicants are sent a reshimie (list) of 10 or more names of people with whom to write. A few wish to write in hardcopy, but the majority like the advantage of the quick turn-around time of e-mail.
Yiddish Teachers List Online
by Lori Cahan-Simon <l_cahan@staff.chuh.org>

I want to let the Der Bay readers know about a great resource for all Yiddish teachers. We have a community at: http://groups.yahoo.com/group/yiddishteachers which consists of lerers un lererins from around the world, including the U.S., Canada, Mexico, Europe and Australia.

This is a place for Yiddish teachers of all levels to share resources and support each other: materials, ideas, songs, questions and answers. We have the ability to create a repository of lesson plans to share, photos, databases and much more. Already we have a few plays by Sylvia Schildt, based on the Khelm Khakhomim, a database of children's songs as featured in the Shifre Shtern-Krishtalka curriculum, and a few other goodies.

Our community is so scattered that we needed a forum to be able to communicate with one another. If you are a Yiddish teacher and wish to join us, or if you know someone that you could make aware of this opportunity, please contact me either at: L_Cahan@staff.chuh.org or you can directly subscribe at: yiddishteachers-subscribe@yahoogroups.com

Waikato Jewish Studies Seminar
by Dr Norman Simms, nsimms@waikato.ac.nz

This is a preliminary notice of the 11th biennial Waikato Jewish Studies Seminar in Hamilton, New Zealand for 21-24 August 2003. We want to alert overseas scholars and artists, so that they can plan for the Seminar.

People in Europe, North and South America, Israel and Australia need a longer time to arrange for a trip to New Zealand, and possibly, to link it to a tour of New Zealand and other parts of the South Pacific. We are able to help with some hospitality available from members of the Waikato Jewish Association, and pointers towards planning longer stays.

The WJSS will fall into three main areas, and you are invited to indicate which you are most interested in—and you can decide on more than one, of course.

1. Academic and Scholarly Papers. We would like to see more emphasis on Sephardic and Oriental culture, and papers that deal with Jews outside the English-speaking world, especially Latin America.

2. Artistic and Cultural Performances. We hope there will be concerts, exhibits, readings, performances, workshops and other aspects of Jewish creativity.

3. Local Topics and Discussions. We must deal with Holocaust Denial, anti-Israeli propaganda in the media, and closure of the Israeli Embassy in Wellington. We seek advice on having a Jewish atmosphere and education in a community that is very small and isolated.

Please contact us as soon as possible. The registration fee will be $100 per person for the full Seminar. Dates and details are subject to negotiation and change.

Dr Norman Simms, Post Office Box 1198 Hamilton New Zealand, Post Office Box 1198 Hamilton New Zealand Seminar Co-Ordinator

Oysbesserungen (Corrections)
by Dovid Kunigis" <dovid@gtech.net>

Vi a geveyzener Yiddish lehrer, ken ikh nit durkhlozn di gelegnhayt tsam farrikhtn oder korigirn a toes oder a shlekhte iberzetungs.

Es handlt zikh veng dem kolumn: Yiddish in the Automobile Showroom I hope Marjorie Gotlieb Wolfe, will forgive me.

• 3rd line—I dislike the bargaining process, should be: Ikh hob faynt zikh tsam dingen (handlen, means to trade)

• 6th line—Can I get a printout of the sticker price? darf zayn—”Ken ikh bakumen a kopie fun dem prazy tsfetl”?

• 16th line—I want to see the manager. (besser iz) — “Ikh vil zen dem farvalder oder, dem balehbos.”

Der Bay, serves as a learning tool. It’s necessary that the proper Yiddish is used, whenever we teach or impart information. Mit derekh eterz, Dovid Kunigis.

The Civilizing of Bobkes

What does bobkes mean? Did you say beans or nothing? When a disagreement arose, your editor went to the dictionaries. Weinreich surprisingly omitted it. Galvin & Tamarkin defines it as a meaningless amount, a trifle.. Coldoff defines it as beans, nothing or (nuts!).

This created a dilemma for your editor, for he remembers that as a boy on the farm it referred to animal fecal matter in the form of spheres, as that of a goat that produces small pellets.

This needed further research. Harkavy’s Complete Dictionary, Yid-Eng, Eng-Yid says stercus, sheep’s dung. Even as a farm boy I had never heard of stercus so the unabridged dictionary was checked, but it was not there. This made the mystery even deeper.

The next step was to go to the OED (Oxford English Dictionary). There it was. It is Latin for dung and further gave the word stercory meaning excrement or filth.

Further research brought up the term buffalo chips. These are the solid waste matter of the American Bison. The Plains Indians collected the dried chips and burned them for heat. It is said that they were very smoky, but the Plains Indians had no trees to burn.

Yes, the common meaning today means a little nothing—bobkes, you have come a long way.

A Wonderful Reader
From Manya Bertram

Like so many other of your readers and ardent fans, although we have never met, I feel that you are almost one of the family. You do come into our home with every issue of Der Bay! I wish you and your family a Gut Yontif and a gliklekhn New Year.

Today I saw Yiddish World Remembrances on our Educational TV station and although it featured Poland, Lithuania and some Hungary, it nevertheless made me feel that I also was looking at Kishinev, the shtetl, of my mother and her family. For some strange reason I said aloud, “Fishl would love this” as if we had discussed the old Country on some occasion, when, in fact, I do not even know from whence your forebears came!

Thank s over and over again for the pleasure, the information and the knowledge your publication brings.
SUNDAY, OCTOBER 6th Family Festival –
klezmer music, storytelling, Yiddish lessons—.
Skirball Cultural Ctr, 11 am-4:30 pm.
TUESDAY, OCTOBER 8th Jonathan Gold, critic—
about Jewish Delis in LA with a panel of LA deli
owners. Univ of Judaism, 2 pm—Yiddish songwriter
Josh Waletzky, Jeff Warschauer, Deborah Strauss,
New Yiddish Songs. Skirball, 8 pm.
WEDNESDAY, OCTOBER 9th Josh Waletzky lecture
Laughter in Yiddish Songs. Skirball, 2 pm—Esn!
Songs From The Kitchen, Adrienne Cooper, Lorin
Sklamberg, & Frank London. Univ. of Judaism, 8 pm.
THURSDAY, OCTOBER 10th Yale Strom, award-winning
director of L’Chayim, Comrade Stalin, panel. Univ.
of Judaism, 2:00 pm. L’Chayim, Comrade Stalin, film,
Birobidzhan—capital of Russian Jewish Autonomous
Region, Skirball, 8 pm.
FRIDAY, OCTOBER 11th Zmiros Shabbes – Performance
by Frank London, Lorin Sklamberg, & Marilyn
Lerner, 8:30 pm. David Krakauer’s klezmer & jazz
songs with Klezmer Madness. The Knitting Factory,
7:30 pm.
SATURDAY, OCTOBER 12th Havdole followed by a
Cabaret with Marilyn Lerner and David Wall. They
put traditional Yiddish poetry to contemporary jazz.
University of Judaism, 7:30 pm.
SUNDAY, OCTOBER 13th Yiddish Soul—
Stu Brotman, Adrienne Cooper, Marilyn Lerner,
Frank London, Lorin Sklamberg

Information: Ph 323-692-8151 or www.yiddishkaytla.org

Celebrate Yiddish In America
By Michelle Greenberg 212-1889-6800 ext. 301, e-mail: Michelle@circle.org

A Gala Concert Honoring the Centennial
of The Arbeter Ring Wed., Nov. 6, 2002 at 7:30pm Town
Hall, 123 W. 43rd St., NYC
Join Mandy Patinkin, Theodore Bikel, Lainie Kazan,
Bruce Abler, Tovah Feldshuh, The Klezmatics and other
major entertainers from stage, screen and TV In paying
tribute to Yiddish —our language and culture, and to The
Arbeter Ring, which has been a central address for
preserving and nurturing our secular Yiddish culture.
Funds raised will support the growth of cultural,
educational, and community programs of The Workmen’s
Circle/Arbeter Ring.

Honorees are:

• BERNARD NUSSBAUM, Former While Hoose Counsel,
  Sr. Partner, Wachtell, Lipton, Rosen.
• HAROLD OSTROFF, Former General Manager of the
  Forward Association, former President of The Workmen’s
  Circle/Arbeler Ring.
• JUDITH VLADECK, Labor Atty., Sr. Partner, Vladeck,
  Waldmen, Elias & Engelhard, PC.
For reservations, and Information about sponsorship,
contact Michelle Greenberg (212)1889-6800 ext. 301,
Michelle@circle.org Tickets: $250,$100,$50,$36

An Interesting Opinion
by Stan Freeman

Dear Fishl: I have been peripherally aware of the
YIVO orthography, but I confess the need for it has
escaped me (I say this without having given it much
thought). It seems to me that using Hebrew letters for
Yiddish words does demand exact spelling, but the point
of transliteration is to make the Yiddish words available to
the English reader. If this is true, then the more intuitively
the reader can decipher them, the better. This, of course,
assumes that we are catering only to speakers of English.
The others will have to struggle a bit to recognize their
own vowel sounds in such an orthography—but probably
no more than the English speakers have to struggle with
the YIVO orthography.

If one were looking for accuracy with a historical
background, one might opt for the German spelling (shayn
= schoen) but none of us do that because, apart from our
reluctance to have that much to do with Germans, the
pronunciation would not be immediately obvious. My
transliterations in the glossary on my web site are meant to
give immediately recognizable symbols to speakers of
English who, after all are the majority of those I am hoping
to reach. I’d be interested in your thoughts on this.
Perhaps you have a previous article on the subject to
which you could refer me. Mit freindshaft (or frayndshaft
if that sounds more friendly),

Jewish Cultural Writing Contest
Dora Teitelboim Center for Yiddish Culture

Douglas Konecky of San Francisco, California won
First Prize for his entry, “Jewish Dinner Music”. He
received $1000 and publication of his entry in Pakn Treger,
the magazine of the National Yiddish Book Center.
Second prize of $400 plus publication went to Susan
Messer of Oak Park, Illinois for, “Torah Studies”, and third
prize of $200 plus publication went to Natalie Wexler of
Washington, D.C. for “Norman in Yiddishland”. Honorable
mentions went to Laura Wine Paster of Walnut Creek,
California for “My Little Cup” and Shirley Adelman of
Erdenheim, PA for “My Mother’s Eyes”.

The contest is an effort by the Center for Yiddish
to promote the growth of creative writing on secular Jewish
cultural issues. Submissions of previously unpublished
non-fiction or short stories will be accepted in either
English or Yiddish. Judging is by members of leading
Jewish publications and the Dora Teitelboim Center for
Yiddish Culture. The next deadline is March 31, 2003.

This year’s theme is: Crossing The Cultural Divide:
How Jewish Culture Can Promote Cross-Cultural
Understanding. For contest rules and an application,
eligible entrants should send a stamped, self-addressed
envelope to: Center for Yiddish Culture Writing Contest,
P.O. Box 14-0820, Coral Gables, Florida, 33114, or download
them from the Center’s website, www.yiddishculture.org
(This year’s winning entries as well as previous winning
entries are posted there.) Please mention where you heard
about the contest when requesting applications.

Dora Teitelboim Center for Yiddish Culture, Jewish
Cultural Writing Contest, P.O. Box 14-0820, Coral Gables
FL 33114. 305-774-9244. Liz Weintraub, Program Director.
www.yiddishculture.org, e-mail: liz@yiddishculture.org
Continuing Education at YIVO - Fall 2002
From: Yankl Salant <ysalant@yivo.cjh.org>

Translating Yiddish Texts: Theory and Practice
10 sessions. Mondays, 6:30-8:30pm 10/14-12/16
Instructor: Dr. Irena Klepfsz, Barnard College
This course will address issues in the translation of Yiddish prose and poetry. Students will review translations of Yiddish texts, translate Yiddish texts and translate one for class critique. Classes are conducted in English.

Intermediate Yiddish I
12 sessions. Tuesdays, 6:30-8pm. 10/1-12/17
Instructor: Reyzl Kalifornicz-Waletzky, YIVO
Prerequisite: Equivalent of chapters 1-20 of College Yiddish
This course covers lessons 20-30 in College Yiddish. Students are given written assignments and dictations in class. After completion of the textbook, students work with short modern prose texts to supplement their vocabulary. Classes are conducted entirely in Yiddish. Course continues in spring as Intermediate Yiddish II.

Advanced Yiddish I
12 sessions, 6:30-8pm, Weds, 10/2-2/1/80; Tues, 12/24
Instructor: Dr. Paul (Hershl) Glasser, Associate Dean, YIVO
This course builds fluency in spoken and written Yiddish. Students read high-level texts, and write on assigned topics. Emphasis will be on appropriate grammar and on fine-tuning usage and phrasing. Classes are conducted entirely in Yiddish. Continues in spring as Advanced Yiddish II.

New at YIVO: 3 Mini-Courses!

Murdered Spring: an Intro. to Soviet Yiddish Poetry
3 sessions. Thursdays, 6:30-8pm. 10/17, 10/24, 11/31
Instructor: Nikolai Borodulin, YIVO
This is an introduction to the study of Soviet Yiddish poetry. It includes an attempt to define Soviet Yiddish poetry and its poets, the various stages of Soviet Yiddish poetry, and an analysis of some of the works of Dovid Hofshteyn, Perets Markish, Shmuel Halkin, Izi Kharik and Itsik Fefer. All readings and discussions are in Yiddish.

Lytvak? Galitsyaner?: Exploring Yiddish Dialects
3 sessions. Thursdays, 6:30-8pm. 11/7, 11/14, 11/21
Instructor: Dr. Paul (Hershl) Glasser, Assoc. Dean, YIVO
It is an introduction to Yiddish dialects, with emphasis on differences in pronunciation, grammar, vocabulary and customs. Mention will be made of dialects in emigration and what is really behind the "Lytvak-Galitsyaner" demarcation. All readings and discussions are in English.

From Subways to Skyscrapers: NY in Yiddish Poetry
3 sessions. Thursdays, 6:30-8pm. 12/5, 12/12, 12/19
Instructor: Alisa Braun, University of Michigan
Explore images of NYC in early 20th century Yiddish poetry. In poets as Moomsey-Leyb Halpern, Aaron Leyeyes, H. Leivik and Berish Weinstein, we will discover a range of responses, from optimism and expectation, to the disillusionment of the harsh realities of urban life. All readings and discussions are in English.

Write to: Fall Classes  YIVO Institute
15 W. 16th St., NY, NY 10011-6301 or call 212-294-6154.

A Leyen Krayz in Cape Town
Belling, V, Veronica, veronica@uctlib.uct.ac.za

We have been reading quite a lot about Durban lately in Der Bay and would like to tell your readers about what is going on in Cape Town.

Although once there was an active Yiddish Kultur Federatsye in Cape Town, for many years Cape Town has been a cultural wilderness as far as Yiddish is concerned. There was a revival in the early 1980’s with Yiddish classes being offered in the extra-mural program of the University of Cape Town, inspired by the then Professor of Hebrew, Simon Hopkins, a gifted linguist, an Arabic and Hebrew specialist, who taught himself Yiddish and collected Yiddish books. However after a year these classes petered out with teachers emigrating and people not being keen to go out at night.

In the mid 1980’s a Yiddish Book Rescue project was undertaken in Cape Town and volunteers joined Aaron Lansky’s band of zamlers worldwide. However not much was done about keeping the language alive. Informal Yiddish groups existed sporadically but they were only interested in conversation and hearing a Yiddish vits, and not on reading or writing.

We formed our Leyen Krayz in 1998. We are today six of us who meet regularly on Saturday afternoon to read and speak Yiddish. Of our group Lilian Dubb, completed two years of the Oxford Summer Program. She participated in the very first year of its inception. She also initiated the Book Rescue Project in Cape Town. I completed the Beginners, Intermediate and Advanced Levels of the Weinreich Yiddish Summer Program in New York, only 2 years ago. I am the Jewish Studies Librarian at the University of Cape Town.

Besides myself all the members of our group spoke Yiddish at home to varying degrees. I am the only one who had no Yiddish, other than hearing my mother speak to her sisters. My father never spoke Yiddish. In the past four years we have gone through College Yiddish and now are working on Dr Shechter’s Yiddish Tsvey. Over the years we have read stories from Peretz, his poem Monis, several stories by Moshe Nadir, chapters from Grade’s Di Mames Shabosim, a favourite of South African Jews who mostly came from Lithuania, and articles from the Forverts by Miriam Hoffman and Leah Shlosman. Our favourite undoubtedy remains Sholem Aleichem. We have read chapters from the first volume of ‘Motl Peysi dem hazens’ and are now working steadily through the second volume, ‘In Amerike’ which is an absolute delight. His impressions and his humour remain fresh to this day.

I think we all find our Leyen Krayz, which is also accompanied by a very handsome ‘kibed’, a highlight. It brings back memories and nostalgia of days gone by. We feel that we are the last of the Mohicans, the last who still have that living connection with Der heym. And through Der Bay we know that we are not alone.

Mit hartsikn vintshe far a gliklehkn un gezunt nayem yor, mit sholem, mazel un brokhes.

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Veronica Belling
Jewish Studies Librarian
University of Cape Town Libraries
Tel.no. (021) 650-3779; Fax (021) 650-3062.
The Minneapolis Yiddish Vinkl

Rosalyn Baker, Coordinator

The Minneapolis Yiddish Vinkl that meets at the Sabes Jewish Community Center is celebrating its 10th successful year! Actually, every one of the ten years has been a winner! We have had programs that have been stimulating, educational, and fun!

Ours is a cooperative group. We have a core of members who are willing to be “forzitzers”, each for a single meeting, so that each month one member is responsible for planning a program. And, of course, we have many members who say, “I don’t want to be a forzitzer, but I’ll be glad to take part” … and they do!

We have a loose formula at each program—a classic Yiddish story is read. We have an ice-breaker (giving the maximum number of participants an opportunity to speak at least a few words of Yiddish). In addition we have singing. Each meeting has a theme. The forzitzer alerts five or six people in advance to be prepared to speak for about five minutes on the theme. This stimulates others in the audience to speak, adding their own experiences or information.

Some examples of themes we have used, are:

- The Jewish Labor Movement
- Famous People I Have Known
- My First Job
- Jewish Values and Ideals

We also have had hilarious original musicals, and very abridged versions of Shakespeare dramas—ibergetaytshed and gebesert!

We feel that everyone learns something at each meeting, and we laugh (and sometimes we cry!), but we always kvel from our mame-loshn experience.

We make good use of the materials we receive from (IAYC) the International Association of Yiddish Clubs. We would urge every group to join. It is a small investment, and the benefits are great! You become part of a growing group, and receive Yiddish materials that are selected to be of great value in programming. They also have wonderful conferences full of learning, entertainment and the opportunity to share with people who also love Yiddish.

Michael and I can be reached at: 612-377-5456. If you have a question, or would like to share—call us.

8th IAYC Conference in Baltimore: #1

This is the first in a series of columns leading up to the next International Association of Yiddish Clubs Conference in Baltimore, Maryland. They will cover all aspects of what will prove to be the biggest and best of an exciting series of events moving around the United States and Canada. It is hoped that Montreal, Tel Aviv, Houston, Cleveland, New York, Boston and San Francisco will be sites for future conventions.

With the formation of Yiddish of Greater Baltimore the groundwork was laid for Baltimore becoming a significant player on the Yiddish scene. It is 50 miles closer to large centers in Washington, DC, Philadelphia, New York and Boston, making them even more accessible.

The IAYC has grown from the idea of a few dreamers to a major player on the Yiddish scene. It is the only group that is constantly moving and spreading the seeds of Yiddish just as the Olympics have done for sports. One wonderful example has been the last conference in Milwaukee. With the inspiration of Paul Melrood and the leadership of Alvin Holzman Milwaukee again has a thriving and growing Yiddish club.

Just as in the past several conferences a single person steps forward and says, “I can lead the way for a conference in my city.” This was the case for the upcoming Baltimore conference when Sylvia Schildt rose to the occasion and impressed the IAYC conference search committee. Her knowledge, background and choice of theme all proved to be a winning combination. As an inspired and inspiring Yiddish teacher, she chose the theme: Yidishe lerers: Heldn amol un haynt (Yiddish Teachers: Heroes of the Past and Today). Future columns in Der Bay will be entitled.

- Theme and Keynote Speakers
- Entertainment and Screenings
- Workshops and Presenters
- Hotel and Its Environ: the Food—esp. Shabes Dinner
- World Class Baltimore Attractions—Inner Harbor, etc.
- Organized Tour of Jewish Baltimore
- Program Schedule
- Planning Committee, Overview and Last Call

Registration information also will be on the website. If you are interested in presenting at the conference, you can reach Sylvia at: creativa@charm.net
The Toronto Ashkenaz Festival
By Paul Melrod MAJPAULWW2@aol.com

The Yiddish report on the festival showed up in the Yiddish Forward. Here’s how the three-line headline read:

New member of IAYC Board –
was Artistic Director of –
Toronto’s Ashkenaz Festival.

The body of the article said: Mitch Smolkin, the 23 year old newly appointed member of the IAYC National Board, achieved outstanding success and praise, as a performer, as well as the artistic director of the recently held, Ashkenaz Festival in Toronto, Ontario. The event took place over the Labor Day weekend in the city’s Harbourfront Centre. The happening was a stellar victory for Yiddish culture in today’s day and age.

The festival attracted approximately 35,000 Jews and non-Jews to the fantastic venue on the shores of Lake Ontario.

Participants enjoyed two solid days of tight programming, filled with musical and dramatic presentations by local and nationally known artists. The unusual festival included:

World Food Tent
Jewish (Yiddish) films, seldom seen
Sparkling Late-night Cabaret, and
Pageant-like Parade of Giant Jewish Characters
(They were on stilts, accompanied by a marching band.

The endless list of world-class talent was immersed in "Yiddishkayt", and made those of us who boast of our heritage, proud of whom we are. Highlights in the program were:

The Cracow Klezmer Band" from Poland,
The Finjan Klezmer Group" from Winnipeg,
The Flying Bulgar Klezmer Band" from Toronto,
The Klezmer en Buenos Aires from Argentina
The "Klezperanto" klezmorim from Boston.

Also appearing was the internationally recognized, New York based, guru of Yiddish art and music, Zalmen Mlotek, who presented: "100 years of Yiddish Theatre", Chicago’s famous klezmer clarinetist, Kurt Byorling,\n
brought his talent to several portions of the program. Canadian born, widely traveled, velvet-contralto, Theresa Tova, added a warm, jazzy-spicy song presentation in her native Yiddish, as well as in English. She was a great success at our IAYC Conference that we held in Toronto. Other stars that shone were:"

Dos Naye Lid, a six piece female orchestra
Khevrisa Klezmer Ensemble", specially featuring European Jewish wedding music
Frank London’s All Stars Brass Band, from Toronto and New York
Toronto Yiddish Choir, directed by Zalmen Mlotek,
David Buchbinder Ensemble, Toronto-based
Danceworks, choreographed by the gifted team of

Allen and Karen Kaeja. Marlene and I found this group very sensitive and inspiring.

Toronto, with its 250,000 Jewish inhabitants, is indeed fortunate in possessing such talented artists, and dedicated, community sponsors and organizers, capable of mounting such a grandiose festival. If other sections of our Jewish world aren’t able to accomplish such a fete, they should, at least, make an effort to attend and support such an ambitious undertaking. That's what several couples from Milwaukee did....

Two Yiddish Videos
Bonnie Burt MARBON@aol.com

I recently produced two movies that feature Yiddish. One is about the Jewish chicken ranchers of Petaluma and the other is about the singing Jewish cowboy, Scott Gerber. The following is information about the videos that premiered at the San Francisco Jewish Film Festival.

"A Home On The Range: The Jewish Chicken Ranchers of Petaluma", 52 minutes, by Bonnie Burt and Judith Montell, tells the little-known story of Jews who fled the pogroms and hardships of Eastern Europe and traveled to California to become chicken ranchers. Even in the sweatshops of New York they heard about Petaluma where the Jews were not the shopkeepers and the professionals, they were the farmers.

Meet this idealistic, intrepid group of Eastern European Jews and their descendants as they confront obstacles of language and culture on their journey towards becoming Americans.

Jack London, California vigilantes, McCarthyism, the Cold War and agribusiness all come to life in this quintessentially American story of how a group of immigrants found their new home, a home on the range.

"Song of a Jewish Cowboy" by Bonnie Burt 18 minutes, English/Yiddish w/English subtitles, 2002 Not many cowpokes roam the West singing social justice songs - fewer still do it in Yiddish! And he's looking to meet a nice Jewish girl...

Scott Gerber, an unlikely mix of Yiddish and cowboy cultures, learned Yiddish and progressive songs from his mother and grandmother. A descendant of the left wing Petaluma chicken ranchers, Scott carries on the Yiddish and ranching traditions and proudly works in agriculture. He rides the range and sings cowboy and Yiddish songs.


Future Yiddish Theater Series

Inspired by the excellent start of Joel Berkowitz and Leonard Praeger’s Yiddish Theater sub-list on The Mendele Review, we shall be including a series from Israel Kugler’s lectures on the Yiddish Theater.

Israel Kugler is Professor Emeritus at CUNY in Social Science. His activities include the presidency of Der Arbeter Ring, fostering the Folksbiene and an avid supporter of Der Bay. Professor Kugler resides in Long Island City, NY and can be reached at: 718-274-1163
Di balade funem 11tn september

Text and music by
Beyle Schaechter-Gottesman

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1. Toy-zn-ter tsu der ar - bet ge - gan-gen____
2. Ge - sheniz es dem e-leftn sep - tem - ber____ Dos
3. Ge - sheniz es dem e-leftn sep - tem - ber____ a
4. Ge - sheniz es dem e-leftn sep - tem - ber____
5. Di sh'li - khim fu - nem ro - she Bin La - din____ af a
6. Ge - sheniz es dem e-leftn sep - tem - ber____
7. Ge - sheniz es dem e-leftn sep - tem - ber____ ven
8. Nyu - yor - k____ di velt - me - tro - pol - ye,

vi ze - yer shteyger iz ge - ven,____
yor____ tsvey toy - znt un eyns____ bam

tog____ vi a - le teg, zikh ge - dakh,____ ven
tayv - li - sher mi - sye ba - shtelt____ tsu tse-
s'hel - li - she fa - yer zikh tse - bren -
ver - de ir no - men ba - sheyn,____

toy-zn-ter shoyn mer ni - shtrk - ge - ku - men,____
on - heyb fun a na - yem yor - hun - dert,____ an
tsvey te - ro - ris - tn - e - ro - pla - nen____
shteyn di ye - soy - des fu - nem may - rev____
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ven dos groy - se um - glik iz ge - shen____
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in di han - dl - tu - remsarayn - ge - krakht____ ven
di oyf - tu - en fun der fra - yer velt____ tsutse-
tli-et nokh un tli - et on an end____
shul - di - ke blut zi ba - veynt____ hal -

2.Bb

ven dos groy - se um - glik iz ge - shen____
on - heyb blu - ti - ker vi vens____
in di han - dl - tu - remsarayn - ge - krakht____
di oyf - tu - en fun der fra - yer velt____
tli-et nokh un tli - et on an end____
shul - di - ke blut zi ba - veynt____

Fine
Di balade funem 11tn september -

6. Ven di tu-remz ze-nenge-fa-ln tsum of-shoy-der fundergan-tser

velt_____ Blutroyt-far-karb-te di shterrn,_____ vendi
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zun hot ir po-nem far-shtelr________
ey-bik volt nakhtdem tog far-shtelr________ hot a

zun hot ir po-nem far-shtelt.
ey-bik volt nakht dem tog far-shtelt.
Di Introspektsey—The Introspection

As Der Bay closes out its 12th year of continuous publication, your editor takes a moment to reflect not only on the changes in this tiny newsletter, but more important the changes in the world-wide Yiddish community.

First, what has transpired in these dozen years? Has it been a period of growth, a time of recession or a time of retrenchment? What has happened to the major Yiddish organizations, institutions, and publications and in the area of entertainment? In this short column there is only room enough to point out the highlights and point to future indications of what the next decade may bring.

There appears to be definite trends as we see the approaching end of the large number of native-born Yiddish speakers in the non-khasidik community. In its place has come a small but dedicated group of younger enthusiasts who are approaching Yiddish from a more linguistic approach. With the level of formal education increasing the grammatical knowledge of this group has increased and the formal grammar is not the challenge it once was. New textbooks are arriving and the centers are moving from the mitlshuln to the universities.

The major groups and publications of the 1980’s have, with few exceptions, diminished and new ones have taken their place. They include; The National Yiddish Book Center, International Association of Yiddish Clubs, Ashkenaz, KlezKanada in North America along with great strides in Israel, France, Germany, Australia, and of course the former Soviet Union. Likewise there had been a burgeoning of klezmer groups. There are over 150 listed on Der Bay’s web site only in the U.S. The majority did not exist in the 1980’s. The trend seems to be continuing and it is predicted that in the next decade it will even accelerate.

As far as Der Bay is concerned it has been a growing publication about the world of Yiddish. It has served as a significant entryway for those newly interested in Yiddish while keeping the connoisseur abreast of what is going on in the larger Yiddish community. It is not a literary journal, but is a major source of information for clubs and teachers and klezmer groups. As 2003 approaches your editor asks you to look at the label to see when you last supported Der Bay. If it has been over a year already please help. If you did your share in 2002, let this be the opportunity for Fishl to thank you from the bottom of his heart and wish you a Healthy New Year. If it will be Healthy, it will be Happy.

8th IAYC Conference: in Baltimore: #2 Yiddish Teachers: Heroes Then & Now

From September 4-7, 2003 we shall salute our Yidishe Lerer—those hardy, talented individuals who gave so much as well as those today who are continuing this tradition. Today’s Yiddish teacher must struggle in a wealthy but fragmented Jewish world, where Yiddish is undervalued or written off. We also invite those who attended the Yidishe shuln and summer camps to this simkhe of reunion. Our lerers would have kvell! Look for the Conference registration form inside.

Our keynote speaker will be Gella Schweid Fishman who in 1994 established the Secular Yiddish Schools in America Collection at Stanford University (California). She will speak on: The Secular Yiddish Schools in North America: An Archival Collection as a Living Source of Jewish Creativity. Gella has been a student, parent, board member and teacher in a secular Yiddish school system (Sholom Aleichem Shuln) in NY. She taught Yiddish language and culture courses from kindergarten to university for more than 50 years in both secular and modern Orthodox educational settings.

Our plenary session will feature Henry Sapoznik on Yiddish Education and the KlezKamp Phenomenon. KlezKamp has become a nursery of Yiddish culture going far beyond the music alone. He was the co-producer with MacArthur Fellow David Isay of the 10-week radio series the Yiddish Radio Project on the history of Yiddish radio for National Public Radio’s All Things Considered. He founded the Archives of Recorded Sound at the YIVO Institute for Jewish Research. Spearheading the renewal of interest in klezmer music with his pioneering group Kapelye, Sapoznik. His book Klezmer! Jewish Music from Old World to Our World (Schirmer Books), the first book on the history of klezmer music in English, was the winner of the 2000 ASCAP Deems Taylor Award for Excellence in Music Scholarship.

Our closing speaker will be David Weintraub, Exec. Dir. of the Dora Teitelboim Center for Yiddish Culture. The Center has launched Yiddish Online and works to bring Yiddish into the curriculum of Jewish Day Schools and other venues. Following a historic Yiddish for Youth Initiative on May 28th, 2002 at which were assembled representatives from South Florida1s JCC1s, temples & synagogues, Hebrew Day schools and other Jewish educators, work was begun on this impressive mission.
This is a call for papers for a conference on The State of Yiddish Culture in the Post-Holocaust World to be held under the auspices of the Oxford Centre for Hebrew and Jewish Studies at Yarnton Manor, Oxford, Aug. 28-31, 2003.

Published research on the development of Yiddish language, literature and culture in the post-Holocaust world has been small. The recognition that Yiddish suffered a mortal blow as a result of the Holocaust in Europe to some extent encouraged a renewed Yiddish cultural revival in the United States, in the countries of the British Commonwealth, and elsewhere. These developments need further examination, to explore the extent to which Yiddish and Yiddish studies have experienced a renaissance.

Topics that this conference hopes to address, and on which papers welcomed, are all post-1945 investigation into Yiddish literature and journalism, education & scholarship, theatre and the arts, politics, linguistics, sociolinguistics and dialectology, and Yiddish as a language of religious revival. In addition, topics will be welcome that investigate such related areas as translations from Yiddish, changing world attitudes to Yiddish, adaptations of Yiddish in print or on stage and screen, and representations of Yiddish in other cultural contexts. Papers can be presented in either English or Yiddish; both languages will be welcome.

The conference will be at Yarnton Manor, the home of the Oxford Centre for Hebrew and Jewish Studies, which is situated in the countryside about 4 miles outside Oxford. Delegates will arrive by Monday afternoon, 28 August, in time for the opening dinner that evening. Conference sessions will take place from 9.00 a.m. on Tuesday 29 until midday on Thursday 31 August. The cost of the conference will be 300 British pounds sterling (US$ 470), which will cover the registration fee and will include accommodation, the conference opening dinner, and breakfast, lunch and dinner for the full 3 nights and 2 days of the conference.

Proposals are invited for papers or complete panels to be presented. All proposals for individual papers or panels should include the following: (1) An abstract of prospective papers of between 200-250 words, and (2) in the case of complete panels, the names and addresses of all participants and the subject matter of their presentations.

Prospective participants should submit the abstracts by 30 November 2002. Abstracts should include your name, address, telephone number, e-mail address, institution, the title of your presentation and a brief curriculum vitae. Send your abstracts and personal details to the Organising Committee at: joseph.sherman@oriental-institute.ox.ac.uk fax no: 0944-01865-375-079 or send to: Dr Joseph Sherman Oxford Centre for Hebrew and Jewish Studies Oriental Institute, Pusey Lane OXFORD OX1 2LE, United Kingdom

Half a century ago, on August 12th, six Jiddish writers were executed by the Stalin regime as enemies of the Soviet state. Previously others had been deported to the Soviet penal colonies where they perished. The murder of these writers—Perets Markisj, Dovid Hofstein, Itsik Fefer, Lejb Kwitko, Der Nister, Moisje Kulbak, Samuel Halkin and many others—effectively destroyed Jiddish culture in the Soviet Union. To honor them, the Jiddish Foundation of The Netherlands organized a commemorative congress in the Uilenburger Synagogue, Nieuwe Uilenburgerstraat 91, Amsterdam, The Netherlands. Mr. Job Cohen, mayor of the city of Amsterdam, opened the assembly. Subsequently Dr. Olga Tielkens, an associate of the Slavic Institute of the University of Amsterdam, lectured on the political and cultural climate at the time and the special position of these Jewish authors and poets within Russian literature.

Two renowned elocutionists presented excerpts in Jiddish and in Dutch translation, from the works of these writers—Mr. Jossif Levkovitsj from Russia and Mrs. Willie Bril from The Netherlands. The presentations were accompanied by music from the repertoire of the Jewish Music Society in St. Petersburg, interpreted by the Russian violoncellist Alexander Oratovski and his accompanist.

In your issue you had an item, A yid fun Bruklin fregt mikh: by Hale Porter. That item reminded me of a similar one that we had in a Yiddish book for higher classes, prepared and edited by A. Bergman & Itche Goldberg. On page 36, there is an interesting item: Ot Azoy-Zse Redt...by Moud & Fentster.

Since Der Bay serves many purposes, it could also serve as a learning tool. I am sure that many readers would enjoy the subtle humour and at the same time learn properly and improve some of their kitchen Yiddish. I will send you a copy of the page and you will see for yourself.

Let YIVO Decide
by Chassie & Elly Margolis chassielly@earthlink.net

Freeman and Gildin’s comments on transposing Yiddish into English deal with the problems of languages whose alphabets contain a letter or letters for which there is no equivalent with the same or similar phonetics in English.

Since there is no recognized authority over English spelling or phonetics, a recognized institution like the YIVO should define, for example, whether that troublesome Yiddish letter should be transposed as hes, ches or khes, so that once and for all there would be a single English spelling used for our festival of freedom holiday and anglicized Yiddish words be spelled closer to the Yiddish phonetics than bagel for baygl.

A fardrislekhker grayz iz arayngefaln in dem nayem numer 602-603 (september-november 2002) fun dem zhurnal Lebns Fragn, vos iz norvos aroys fun druk: in der notits vegn numer 602. OXFORD OX1 2LE, United Kingdom

Nayer numer Lebns-Fragn
by Hymie Luden luden@netvision.net.il

An example of Bashheis anshhtot, vi es darf zayn: Shay Agnon. Di redaktsye fun dem zhurnal antshuldikt zikh (oyf ir eygerner initsymativ) far di leyend un far dem yidishn teater. Der numer iz’ vi alemol, raykh mit interesante artiklen un mit aktuele informatsye fun yidishn gezelshaftlekh lebn.

Jiddish Foundation of The Netherlands
by Jack Wiegman jack_wiegman@yahoo.com

A Letter from Dovid Kunigis of Montreal
by Chassie & Elly Margolis chassielly@earthlink.net

Yiddish after the Holocaust
Joseph.Sherman@oriental-institute.ox.ac.uk

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