Sightseeing & The Tour at the IAYC Conference:
A Tale of Two Cities:

Minneapolis, The City of Lakes, and St. Paul, The Capitol City, take center stage for this Twin Cities highlights tour.

Your tour of the Twin Cities includes both unique downtown areas. While in Minneapolis, you’ll experience the oldest pedestrian mall in the country, The Nicollet Mall and the second floor skyway system that connects over 35 blocks throughout Minneapolis. The tour stops at The Minneapolis Sculpture Garden, an 11-acre urban garden featuring some 40, sculptures by leading international & American artists.

The Irene Hixon Whitney Bridge, designed by Siah Armajani, connects the Garden to Loring Park and downtown Minneapolis. The Cowtes Conservatory, contains the Regis Gardens.

You tour Kenwood, one of Minneapolis’ oldest and most beautiful residential areas. It is the site of Mary Tyler Moore’s Television Home. Then you travel around the famous Chain of Lakes.

You’ll follow Minnehaha Creek to the legendary Minnehaha Falls. It is here that Longfellow wrote the famous poem about Hiawatha, the Indian brave. You will cross the Mississippi River into St. Paul. You’ll drive along fabled Summit Avenue, lined with magnificent restored Victorian homes.

It’s on Summit Avenue that F. Scott Fitzgerald wrote The Great Gatsby. The Governor’s Mansion is here. Then you’ll see Rice Park, The Ordway Music Hall, Landmark Center, The Cathedral of St. Paul and The State Capitol.

As you go back, you ride through the Univ. of Minnesota Campus, home to 46,000 students, and you’ll visit St. Anthony Falls, the birthplace of Minneapolis.

TOUR DATE: June 5, 2005—TIME: 1:00 P.M.
COST: $20.00 per person—Includes: Deluxe motor coach transportation & guide.

There are many other things to do. Come early or stay later. The hotel will honor convention rate. Here is a short list of other great sites.
• Mall of America: It is the largest shopping and entertainment complex in the United States.
• Sculpture Garden: The largest sculpture garden in the United States.
• Theater in the Round: Ph: 612-333-3010
• Minneapolis Institute of Art: Spans 5,000 years of art includes a Judaica collection.
• The Guthrie Theater, Walker Art Center, and Weisman Art Museum,

The Ninth IAYC Conference will be held from Thurs., June 2nd to Sun., June 5th, 2005 in beautiful Minneapolis, Minnesota.

Yiddish Vinkl co-chair, Roz Baker is conference coordinator: 612-377-5456 or Annalee Odessky e-mail: annalee26@aol.com or 952-544-5423.

Greater Milwaukee/Chicago area attendees can go by chartered Greyhound bus roundtrip for only $100. Call Paul Melrood: 414-961-1715 or e-mail majpaulww2@sbcglobal.net

Go to the inside of the back page for your registration form. See you in Minneapolis!
Sid Weinstein’s Yiddish Materials

Sid Weinstein, who has been preparing materials for Yiddish clubs for a long time, is making them available for individual purchase.

1. Potpourri - a collection of transliterated stories, poems and skits with vocabulary
2. A Purim Packet: (a) Megiles Ester - a hilarious spoof successfully produced by a number of clubs. (b) A Purim quiz (c) Skit: Sholem Aleykhem’s Shalekh Mones (d) Purim songs with notation
3. Moyshe Nadir collected stories in transliteration
4. Making Love in Yiddish: a program of Yiddish folksongs on the theme of love and marriage with an English narration.
5. Gastronomical Judaism - a glossary of Jewish foods, their derivation, stories, humor, recipes

$14 each—postage included: Sid Weinstein, 5118 Carfax Avenue, Lakewood CA. 90713 sidweinstein@earthlink.net ph: 562-866-2470

Chaim Finklestein

Bob Becker: bob@becker-ks.com 913-219-1584 Overland Park, KS

Chaim Finklestein was the last editor of Haynt, the Jewish Daily newspaper in Warsaw, Poland. His book, Haynt, chronicles Jewish life in Poland from 1908-1939.

Yadviga Finklestein, Chaim Finklestein’s widow, is 91 and lives at Village Shalom in Kansas, USA. She gave me permission to reproduce Haynt and display at this website: www.becker-ks.com/haynt

Haynt is a rare book never published in English. It may contain historical information previously unknown outside of the Yiddish-speaking world.

The website makes Haynt available to Yiddish readers and seeks volunteers to translate a few pages each into English. I will send a CD containing the complete book to any one who will translate ten pages. As I receive these translations, I will add the English pages to this website and credit the translators for their contribution.

I would love to correspond with anyone who would be interested in this project.

Der Bay was extremely helpful five years ago in translating my grandmother’s autobiography, The Rose Leis Story: www.becker-ks.com/RoseLeis/ The Rose Leis website caught Mrs. Finklestein’s attention and prompted her to ask me if I could do the same with Haynt.
What Must Be Forgotten:
The Survival of Yiddish in Zionist Palestine
By Yael Chaver

This book deals with the complex relationship between cultural politics and Jewish writing in the forming Hebrew Zionist Yishuv of Palestine. It also reveals a previously unrecognized, alternative literature that flourished there vigorously without legitimacy.

Specific examples are ethnically ambiguous fiction of Zalmen Brokhes, minority-oriented stories of Avrom Rivess, and multicultural poetry of Rikuda Potash. Using rare archival material and personal interviews, What Must Be Forgotten unearths dimensions largely neglected in mainstream books on Yiddish and/or Hebrew studies.

Cloth $29.95. 254 pages, 10 black and white photographs, glossary, bibliography, notes, index. Syracuse University Press, 1-800-365-8929

Amanda Miriam-Khaye Seigel


"Ikh hob gehert nor a por yidishe verter in der heym, ober der interes tsu yidish hot zikh antwiklt ven ikh hob zikh bateylikt in an yidish-klas in universitet. Ikh hob zikh gelernt vayter, say in der akademisher svive, say fun stam azoy farbrengen mit eltere fraynd. Ikh halt az me muz ufhalt n yidish vi a geredte shprrakh, un azoy muz men redn af yidish (befrat mit natirlekhe yidish-reders) vifl es lozt zikh".

Amanda (Miriam-Khaye) Seigel is a Yiddish singer/songwriter, and works in the Yiddish cultural world of New York. She is a graduate of Hampshire College and of the YIVO summer Yiddish program.

"I heard only a few Yiddish words at home, but my interest evolved during a college Yiddish class. I continued learning, both in an academic setting and also simply by spending time with older friends. I believe that we must uphold Yiddish as a spoken language by speaking Yiddish (especially with native speakers) as much as possible." Editor’s note) Miriam-Khaye can be reached at: 718-222-0908. She will appear at the upcoming IAYC Conference in Minneapolis June 2-5, 2005.

Center For Yiddish Culture
2004-2005 Calendar

Jewish Cultural Lecture Series
(A Library of Destruction and Hope: The Book Series of Polish Jewry, 1946-1965
Dr. Jan Schwarz lectures in Yiddish about the destroyed Polish Jewish community, a 100 volume series by Mark Turkov of Buenos Aires.
Thurs., Jan. 20, 2005  7:30 PM 305-866-0221
Temple Menorah, 620 75th Street, Miami Beach

Understanding Modern Jewish Art from 1700-the present Dr. Samantha Baskind Jewish art historian Baskind discusses her new book about Raphael Soyer and the influences of Jewish art on the world.
Date/time: March 11, at 6:15PM shabbos dinner and lecture Aventura Turnberry Jewish Center, 204000 NE 30th Avenue, Aventura
For information call: 305-935-0666

Behind the Pastel Façade: A Tropical Yiddishland Called South Beach, David Weintraub, Director of Center for Yiddish Culture discusses the Yiddish world of old South Beach and what its disappearance means for the larger culture.
Tuesday, March 22, 2005  1 PM Pembroke Pines
Hadassah, Pembroke Pines
For information call: 954-431-2073

CHILDREN’S PROGRAMS
Pincus the Pig, Storytelling and a performance by the Shirim Klezmer Band
Sun., Jan. 9, 2 PM Ph: 305-271-9000
Alper JCC, 11155 SW 112 Avenue, West Kendall

EDUCATION
Yiddish On-Line:Featuring three semesters of college level Yiddish for beginners or intermediate students. Spring: January 15-April 15, 2005
Register on-line at www.yiddishculture.org

FILMS
A Tropical Yiddishland, South Beach. Is a short concerning the rich Yiddish cultural in South Florida.
• Broward Film Festival: Posnack JCC, 58505 Pine Island Road, Davie, 954-434-0499 Sun., Feb. 6, 1 PM
• Miami Beach: Miami Jewish Film Festival March, 2005 Date/Time TBA

NEW FROM THE CENTER
For more information, contact the Center for Yid
A question that I have been asked many times—even by one of my instructors at Vilna, “What is the why of your interest in Yiddish?” It is a language used in Jewish old folks’ homes and by slapstick borscht belt comedians. Aside from a perceived renaissance of the language, my primary interest is and has been in its vast literature—much of it yet to be translated.

When I was a young man in college, the idea of Yiddish and Judaica in a university curriculum would have been preposterous. Today, these subjects are not only available in the best of colleges, but they are becoming increasingly popular. Even in Israel, where for a long time there were bumper stickers which demanded, Help stamp out Yiddish! There has been a major change in attitude.

The Israelis were embarrassed to find it necessary to turn to New York for textbooks on Yiddish. There were none in Israel. I saw for the first time ever in Vilna a Hebrew-Yiddish, Yiddish-Hebrew dictionary in the possession of a young lady from Israel. "Fresh off the press", she said.

Any student of Yiddish would have benefited during the Soviet era from the subsidization policies of the government with regard to serialized publications. I took advantage of the relatively low prices to subscribe to several Russian and Yiddish language periodicals, among them the monthly literary journal Sovyetish Heymland and the weekly Birobidzhaner Shtern.

Birobidzhan is the remnant of an Autonomous Jewish Republic of the USSR founded in the ’30s as an intended homeland for the Jews of the Soviet Union. Its location, Siberia, was one of the main reasons for lack of attraction by large numbers of settlers. The Birobidzhaner Shtern revealed, perhaps more than it intended, about the rigors of daily life in the Jewish republic. The language was Yiddish, albeit a Sovietized version of Yiddish.

In the general campaign against what was termed national chauvinism, the policy of the Yevseksiya of the Central Committee of the Party was to phoneticize Yiddish orthography so as to eliminate, as far as possible, the Hebrew spelling of words that occur in Yiddish. What might be called the orthographic shorthand characteristic of Hebrew writing (the substitution of nukud dots and dashes under the printed letters of vowel sound) was to be eliminated and strictly phonetic spelling was instituted.

After his first contact with Sovietized orthography, my Yiddish instructor in Germany commented, “Did you see what the mamzers have done to the Hebrew words!” The new spelling system was also used in the more literary Sovyetish Heymland, contrary to the blindness and superficiality of the Birobidzhaner Shtern. There appeared many well-written articles and poems in Sovyetish Heymland. The editor Arn Vergelis (I believe) wrote some insightful pieces about Israel—mostly critical.

As to Jewish immigration to Israel, he said that many, if not most of the Soviet Jews who wished to make aliyah to Israel, planned to move on to the United States. One of his pieces, written while he was on a trip to NYC, goes “… hearing Israeli-accented Yiddish on the subway.” (I’m not sure I’d recognize Israeli-accented Yiddish if I heard it!)

Other than my own collection representing a subscription of several year, the only complete (or nearly complete) collection of Sovyetish Heymland I know of is in the library of the Baltimore Hebrew College. There was a small collection in the library of the JCC in San Diego. The librarian there, a Mrs. Harris, had established a very respectable separate Yiddish collection.

Once she noticed the time I spent in the Yiddish section, she asked if I would transliterate the titles and names of authors from Yiddish books “down in the cellar.” I asked her, “Mrs. Harris, with all the Jews around here you can’t find one to transliterate book titles?” She said, “If there are any, I haven’t found them. I have cartons full of Yiddish books donated by the kids of deceased old people. If you find duplicates you want, you can have them.”

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One of the oldest, if not the oldest in Europe, the University of Vilna is located in the old town part of the city. Established by Jesuits in 1570, it was closed for nearly a century. When it reopened it offered courses in over 60 subjects. Although both Arabic and Russian were taught, Lithuanian was banned (by the Russians, who were in control). After several name-changes it became the Univ. of Vilnius and has remained so ever since.

American students notice the absence of U.S. college features which they take for granted: ultra-modern student centers featuring swimming pools, shopping emporia and frat and sorority houses, mega athletic facilities with humungous stadia, and risqué student-published campus newspapers.
The Vilna school operates at a bare minimum: Academics only! There is a small book and souvenir shop. Yiddish books are available only at a special library, which operates on short hours. There are no Yiddish books in the bookstore.

Lithuania has been a crossroads for warring armies, most recently the particularly brutal conflict between Nazi Germany and the Soviet Union. The Litvaks have become adept at coping with radical changes imposed by the various occupying powers—some of long duration, some short.

They have enjoyed some triumphs of their own, one being the defeat of the Prussian Teutonic Knights at Gruenwald (aided by Polish allies). The high water mark came during the era of the combined kingdoms of Poland-Lithuania which stretched all the way from the Baltic to the Black Sea.

Lithuania was the last European country to convert to Christianity, in the 1300s. Some say this is the reason for the easy accommodation of other religions, especially the Jewish. One of the more interesting revelations to me was the history of the Karaites, a Turkic sect which adopted the Jewish religion back in ancient times. They have traditionally been recognized by rabbinic authorities as members of the Jewish faith with all rights & privileges.

A colony of Karaites has been in Lithuania for centuries, in the picturesque lake country at Trakai, location of the imposing Fortress in the Lake. They were the palace guards for royalty. Imagine this, if you will: An SS Colonel requesting the assistance and advice of a Jewish Rabbi in determining whether the Karaites were racially related to the Hebrews. The Rabbi explained that while indeed the Karaites practiced the Jewish religion, they are not racially akin to the Hebrew people—they are of Turkic origin. Thus, the Karaites were saved by the Rabbi from certain extermination by the Nazis!

The SS Colonel believed what the Rabbi told him. "After all", he figured, "Would a Rabbi lie?" The Rabbi did not indeed lie. What he told the SS Colonel was true. Do you think the Rabbi would have lied if indeed the Karaites and Jews were Semitic brothers?

Each of the succeeding occupying powers in Vilna brought their church with them: The Russians the Orthodox, the Germans the Lutheran, The Poles the Roman Catholic, and the Jews the synagogues.

Thus Vilna has by far the densest population of magnificent churches of any city I have ever seen. There are approved plans to rebuild and restore to original condition the old synagogue in Vilna, with its fabled shulhoyf at its original location. For the Jews who knew it, "Vilne fun amol" no longer exists.

"On its site stands a place identified on the map as Vilnius, capital of Lithuania, a constituent republic of the Soviet Union. Like Troy, the Vilna I knew—the Vilne described in the Jewish annals—now lies buried beneath the debris of history, beneath layers of death and destruction. When the Soviets first occupied Vilna in 1940, they Sovietized it, destroying its historic identity and its Jewish particularity.

The Germans who followed destroyed Vilna altogether, murdering nearly all of its 60,000 men, women, and children. Since then, nothing has remained of Vilna's Jewish culture and spirit. Hardly anything has remained of its buildings—the sticks and stones of Jewish architecture. What little the Nazis left standing, the Soviets, who returned after the war, erased. A visitor to today's Vilna can no longer find a trace of what had been "the Jerusalem of Lithuania".

Since Lucy Davidowicz wrote these pessimistic words, there have been increasing signs of a Jewish renewal in Vilna and Lithuania. There is hope among the Jewish people I met there, and I hope that my modest participation in the 2004 9th Annual Yiddish Language Program at the University of Vilna has contributed, at least in some small way, to the rebirth of the Jerusalem of Lithuania.

About the Author

A retired career Air Force officer, Lt. Col. Albritton served a combined total of 27 years active duty in the U.S. Navy and the U.S. Air Force. During service in the Navy, he served in the Mediterranean Fleet and was in the area during the campaign for Israel's independence in 1948. After college he entered active duty in the Air Force and served in Korea and Japan during the Korean conflict. He was assigned to the National Security Agency. While at the Agency, Col. Albritton earned a Master's and a Doctor's degree from the University of Maryland. He was assigned to Hqs., Tactical Air Command, and subsequently to Hqs., Military Assistance Command, Saigon, Republic of Viet Nam.

After retirement from military service, he was an Asst. Prof. in the field of International Relations at the University of Maryland's European Division, Heidelberg, Germany. Col Albritton's interest in the Yiddish language goes back many years, beginning with private instruction in Erlangen, Germany. After his return to the states, he resumed study of Yiddish at the Baltimore Hebrew College, and the Israeli-sponsored Ulpan study of Modern Hebrew. He resides in Gulfport, Mississippi.
Jewish Storyteller in Cuba
Roslyn Brensick Perry <fokelore@juno.com>

I am now in Deerfield Beach, Florida as is my sister Phyllis. As you know I went to Cuba a few months ago to attend an International Storytelling Festival. It was a wonderful experience being with so many storytellers from ten other countries. Since I do not speak Spanish I was given a wonderful Spanish interpreter who explained what was going on, and who also interpreted my stories and the lecture and workshop I gave for the festival.

I’m proud to tell you that I was voted the best foreign storyteller of the festival. The best part of this is that the stories I told were all Jewish, and the story most loved was “My Bobe Shayne Never Liked Me.” It was a story about my father’s mother when I was a child in my shtetl of Wysoke Litovsk.

Cuba is a sad place but her people and her art are absolutely wonderful.

Queensview Yiddish Club
Frances Freyde Brill

I live in a Cooperative development in Long Island City, and we recently formed a Yiddish club. We have had two meetings and the members present establish the agenda. The last meeting’s theme was Yiddish songs—from the Grine Kuzine to songs of protest and the like.

My brother, Israel Kugler, helped us with any history or information regarding poets or subjects of music. The twenty people present all participate in the gezang.

Our next meeting will be on the theme of Yiddish Theater. Needless to say—it is very exciting. We meet the 2nd and 4th Wednesday of the month at 2:00 P.M. We welcome guests, and I can be reached at: 718-932-1550

Both Israel and I are products of the Arbeter Ring Shule and Mitlshul located in Upper Williamsburg, Brooklyn. For me, looking back, it was the best of times—exciting lerers and caring farvalter. What more could anyone want? Our parents were avid Trade Unionists and Arbeter Ring members.

I enjoy Der Bay and look forward to receiving it each month. I love being called Freyde.

Editor’s note: Der Bay published a five issue series by Israel Kugler on the Yiddish Theater. Israel has been very active in fostering the expansion of the Folksbiene.

Portia Rose of Los Angeles Asks....

Recently I had a phone call from a stranger. Someone had told her I was a fluent Yiddish speaker. She asked if I would go to an assisted living senior home and speak Yiddish to her mother on a weekly basis. I had to decline, regretfully, nor could I refer her to anyone or group who does it for a fee or on a voluntary basis.

However, I got the idea to drop you a note. Perhaps Der Bay could stimulate interest in either some volunteers or individuals willing to earn a small fee to fill such a need in Jewish communities. What’s your opinion? Have you personally encountered this? The more I’ve thought about this, the more I see where there is a need here.

Editor’s note: Dear readers, what do you think? Please write and let us know.

Rokhele fun Dorem Afrike

Here I am once again writing to you from Dorem Afrike. Thank you so much for your last 2 Der Bay, issues. I always receive them with great nakhes and while reading the various articles, I derive great fargenign as well.

I was in Johannesburg for Rosh Hashanah and Yom Kippur and while there we had a wonderful Yiddish evening—all funds went for Wizo. There were 250 people in the hall of this hotel where Jewish people are now living. They were re-located by the Chevra Kedisha from other areas, which have become run-down and it was not safe to leave elderly Yidn there—some not so elderly but slightly impoverished and in need of help. A full buffet supper was served and it was a real heymishe dinner.

My talk went very well, and after I had spoken for over an hour, by that time I was really oysgematert and thirsty. A few people came to me and said: Rokhele, it was very good, but why so shorth? Nu, Fishl, you can’t please everybody. I’m always afraid people will get bored, but when it comes tsu hern a Yidishn vort, apparently they can’t get enough.

My talk was based on Shprikhverter and when I translated I also told a story to illustrate a point, and as always happens with a Yidishe maysele, one thing leads to another, and it can become a lange mayse, but the audience can identify with proverbs—in any language!

Rochelle Winer, Natal, South Africa, rochel@icon.co.za
The Washington State Jewish Historical Society landmark achievement is the publication, *Family of Strangers: Building a Jewish Community in Washington State*. It illuminates the early history and the acculturation our forebears went through to become the vibrant and diverse groupings we currently know and enjoy.

The historical record shows that Jews began to settle in Seattle during the 1860s, along with other early immigrant groups who arrived in the new territory. On the whole, these Jews were German-speaking and they largely carried with them a bias against the language of their brethren the “Ost-Juden”.

The opening of the Klondike gold fields and word of opportuniti
ges for trade, however, brought an influx of East-European Yiddish-speakers, many of whom came up from San Francisco along with others immigrants who were able to travel by train across from Chicago and other mid-western and eastern cities.

The chapters on the East European Jews and their neighborhood, and on the arts, music and theater, highlight areas where Yiddish shone. But the social and political undercurrents involving or affecting Yiddish deserve further exploration. These are what this article hopes to bring to the surface.

In 1914, the Henry Yesler Branch Library was dedicated. Soon afterward, the people living in the surrounding streets petitioned the library to add some books in Yiddish. The response was quick and gracious. The library placed ads in *The Jewish Voice* (forerunner of The Jewish Transcript) and posted signs around the area telling readers that they will find Yiddish books there.

Eighty-eight titles were listed, including works by Sholem Aleichem, I.L. Peretz and Mendele Mokher Sforim, and translations of English and Russian classics. Patrons were invited to read them there or take them home on loan. The renowned Yiddish author, Sholem Asch, visited and gave readings in April 1917.

But in an editorial of the same newspaper, Yiddish wasn’t looked upon quite as hospitable. Earlier, on November 15, 1914, one read: “Though of late there has been a notable increase in the number of new books written in Yiddish and the Yiddish literature owes its development to the free atmosphere of America, it is to be regretted that works of merit should not be written in suitable language..."

Though for expressing cheap sentiment or causing mild laughter Yiddish may be more handy, yet the best that is in us can only find expression in real Hebrew.”

By 1924 the Jewish Transcript was in place and announced that casting was proceeding for a Yiddish production of King Lear at the Jewish Theater Academy. In November of that year, the Yiddish Dramatic Society moved to produce Madam Butterfly, while the Temple Players were casting *Ir Man‘z Veib*.

The Society ventured to put on Asch’s *Gott fun Nekome* (God of Vengeance) which in its English version was to cause the jailing of its director and cast in New York (The ACT Repertory Theater presented the play in Seattle last year—in English of course).

And so it went. The Silver Players did *A Gast fun Yener Velt* in 1928, and, more ambitiously, Ansky’s *Dybbuk*. The crowning event of that season was Boris Thomashefsky’s arrival from the Yiddish theater world of Second Avenue., New York to deliver two performances of *Der Toyfel’s Shabbos* (The Devil’s Sabbath).

This is hardly the picture of Seattle today. Many things worked to put its expression into a deep sleep. Chief among these was the pressure (or drive) to “Americanize.” If immigration had watered the roots, its tightened restrictions since 1924 withered the flowers. And the Palmer Acts with deportations of suspected Reds, Anarchists and other questionable immigrants (and there were Jews among all of these) put open expression of Yiddishkeit into the closet.

There was, of course, a political context to this negative assessment. To the many who were newly arrived, as well as the well-established Jews, the dream of a Jewish homeland seemed to be realizable. The issue of a language for official and literary purposes troubled all political factions, including those whose agenda did not include Jewish resettlement in Zion.
At that time, in Seattle that issue showed itself in the choices people made in their religious and political affiliations. (These differences were subsequently subordinated by the Holocaust)

Yiddish and Religious Practice

Early on, the families who came to Seattle from Eastern Europe had problems more pressing than their use of Yiddish. Their mother tongue was dominant at home, among friends and neighbors, and in the shops along Yesler and adjacent streets. Among the Orthodox, Hebrew was the language of prayer and ritual at Chevra Bikur Cholim synagogue. But in its vestibule and between prayers, Yiddish was how its congregants talked and exchanged news and sociability.

Yiddish was also how Bikur Cholim addressed Seattle Jewry publicly. "Kinder, Kumt in Cheder Lernen" (Children, Come Learn in School) reads a flyer (undated) seeking pupils for its religious school where children were taught to read in Hebrew and translate to Yiddish.

The Jewish Voice of October 6, 1916, ran the following ad in Yiddish and English: "To all Jews proud of their origin... who have not allowed that light to die out which their ancestors had kindled in their home... (come) to a mass meeting at Bikur Cholim where means will be devised that will prevent that light from being extinguished."

On December 28, 1917, The Voice posted this headline: "Bikur Cholim To Have a Real Rabbi." The announced qualifications included: "He must be an Orator, both English and Yiddish, and besides being a thorough Hebrew scholar, he must be qualified to decide cases of Kashre…" The following April, Rabbi Simon Glazer, Chief Rabbi of the United Congregations of Montreal, lectured in Yiddish and English to the congregation. In July, his contract was ratified.

The Workmen's Circle

Others in the Yiddish-speaking population were indifferent or even negative toward religious observance. Having experienced life in the Pale of Settlement under the Tsar, many were imbued with the teachings and secular spirit of socialism. As early as 1909, they formed Branch 304 of the "Arbeiter Ring" (Workmen's Circle) whose national organization in time had 740 branches and a membership of 90,000.

Yiddish was prized not only in the conduct of Branch affairs but as a cultural asset to be carried on by succeeding generations. Accordingly, Yiddish lectures, plays, concerts and the teaching of Yiddish in a Sunday school became central to the Branch's program.

A few local members were craftsmen or artisans, but for the most part shopkeepers and small businessmen made up the ranks. This did not deter them from identifying with the struggle of exploited workers and those denied political rights and justice. Most were, if not actual party members, socialists in philosophy and political orientation. Until the election of 1932 when their votes shifted to Franklin D. Roosevelt, most members read the daily Yiddish Forward and voted for Eugene V. Debs, the Socialist candidate.

In her interview with Howard Droker, Clara Gordon Rubin describes her father's attachment to the Branch and his identification as a worker. Solomon Alexander Gordon was born in Dvinsk (now Daugavpils, Latvia) in 1886.

Trained there as a machinist, he found employment in a Seattle shipyard during World War I. But after he participated "heart and soul" in the General Strike of 1919 he was laid off along with other strikers. By this time he was proficient enough in English to obtain a high score in the City's civil service examination and found employment as a street car conductor.

Before long he was elected to the Executive board of the Street Car Union, and represented on the Seattle Central Labor Council.

Her father, Clara Rubin said, spoke and wrote both Yiddish and English but "never mixed the two in correspondence or when he wrote for the labor press." Active in Branch 304, where "they all spoke Yiddish and were all interested in socialism," Gordon was among the "not religious." Evidently this was no handicap. He was elected Northwestern District Secretary and was honored at the dedication of the Branch's new building in 1942.

Murray Meld: The author, Murray Meld taught social work at the University of Washington and returned to Seattle in 1984 when he retired as Professor and Dean of the School of Social Service at Saint Louis University. Murray and Frank Krasnowsky (klezmer Chutzpah group) co-lead the Seattle Yiddish Group.

This is Part I of a two-part series. Part II will appear in the next issue (Feb.) of Der Bay.
ADVICE vs. OPINION

Yiddish needs expert advice—
not casual opinions.

If someone who gives advice is called an advisor, what would you call someone who gives an opinion? Judges write an opinion, but would you refer to a friend who gave you his opinion a judge?

When one gives advice, he advises, he is advising, and is your advisor. This denotes permissiveness on your part, or perhaps even a request for the advice.

On the other hand, an opinion may or may not be requested or even desired. The basic difference relates to one’s receptiveness.

The relationship to the receiver is the key to the reception. When an employer gives advice, there is a greater possibility of acceptance than a casual passerby.

Our attitude toward many salespeople is one of doubt. The salesperson’s objective is to sell the item, which returns the highest commission, and not necessarily the item, which best meets your needs. That is why we hear the phrase, caveat emptor.

The nature of the terminology generally determines if one is receiving an opinion or advice. In the case of advice—usually one uses, you, but in giving an opinion, one tends to use, I.

Opinions are what one has and advice is what one gives. Advice is meant to produce a specific response, while an opinion does not necessarily expect a response.

Advice is usually singular. When have you heard the word advices? However, you often hear the word opinions.

Yiddish needs expert advice, not casual opinions.
Exciting, Young Yiddish Presenters
At the Minneapolis IAYC Conference

The International Association of Yiddish Clubs (IAYC) is proud to feature a group of young and talented Yiddish presenters and performers.

**Kristine Peleg** grew up in the Midwest and went to Israel on a semester-abroad program, and stayed 20 years. She returned to the U.S. for her Ph.D. program. Kristine has 2 children, and her husband has a computer consulting firm.

She has an MA from Hebrew University, Israel, in Political Science and a Ph.D. in English Literature at the Univ. of Ariz. She teaches at Century College and has articles forthcoming in *American Jewish History* and the *Encyclopedia of Ethnic American Literature*.

Her dissertation begins a study of Rachel Calof’s Story using a new translation of Calof’s Yiddish manuscript and archival work at the American Jewish Archive and the Jewish Heritage Center.


"Ikh hob gehert nor a por yidishe verter in der heym, ober der interes tsu yidishe hot zikh antviklt ven ikh hob zikh bateylikt in a yidishe-klas in universitet. Ikh hob zikh gelernt vayter, say in der akademisher svive, say fun stam azoy farbrengen mit eltare fraynd. Ikh halt az me muz uffhaltn yidishe vi a geredte shprakh, un azoy muz men redn af yidishe (befrat mit natirlekhe yidishe-reders) vifl es lozt zikh."

**Margie Newman** grew up in a Yiddish speaking home in Brooklyn NY. She learned Yiddish at the Canarsie Branch of the I.L. Peretz Workman’s Circle School and at Camp Hemshekh in Mountaindale, New York.

Margie was awarded a University of Minnesota fellowship to attend the Vilnius Yiddish Institute where she studied with Hanan Borden and Eli Katz.

She currently teaches a Yiddish course at Beth Jacob synagogue in Minnesota.

Margie is a writer whose essays and stories have been internationally published. Her writing focuses on Yiddish, the Shoah and Jewish culture.

She lives in St. Paul Minnesota with her two children and works as an investigator for the Minnesota Attorney General.

The Ninth IAYC Conference will be held from Thurs., June 2nd to Sun., June 5th, 2005 in beautiful Minneapolis, Minnesota.

The Minneapolis Yiddish Vinkl co-chair, Roz Baker is coordinating the conference.
Roz can be reached at: 612-377-5456 or the Publicity chair, Annalee Odessky at: annalee@mn.rr.com or 952-544-5423.

Greater Milwaukee/Chicago area attendees can travel by a chartered Greyhound bus roundtrip for only $100. Contact Paul Melrood at: 414-961-1715 or e-mail majpaulww2@sbcglobal.net
Our Yiddish Club’s Return to the U.S.—Nar Proposes A Plan

Our Yiddish Club (OYC) from Yenemsville went to Chelm to connect with their ancestor’s hometown. They also learned a little about Chelm. On the journey back to America plans were laid to fulfill Rokhl di Raykhes wish to spend part of her massive fortune that her late husband Khayem der Karger left her. It would be to establish an ultra modern Yeshiva in the caves below Chelm.

Nar the Narrator assumed the role of Project manager. After all he had a Ph.D. (a Phishl Degree) in science and an MBA (an Emses Barimter Advocat). With such credentials, his many successes, and his ability to convince anyone of his narishkayt—he was everyone’s natural choice.

Rokhl had had complete faith in Nar, but raised some concerns about him when Nar laid out his plan and the steps he would take. Nar stood in the aisle of the plane on the way home and gave the outline of the following general plan.

“There will be no problem,” said Nar “After all didn’t 20,000 Jews make aliyah to the frozen wasteland of Birobidjan?” Nar summarized his plan and laid the groundwork for the resettlement of Jews in Chelm. He explained that Birobidjan was a failure because they didn’t start from the ground up. “What we need to do is start a kheyder far kleyne kinder. We would have the CCC—the Chaim Chelm Cheder.”

The Plan

Nar proceeded to explain. “It will be the forerunner of an ultra-modern, internationally famous Yeshiva where students from all over the world would come to study. It would be in the famous caves below the city. At one time they were mined for chalk to be used to write on blackboards.”

“While Rokhl has enough money to get the project started, we shall need much more for such a grandiose project. My plan is to approach Phishl Moishe the large tobacco company. As part of the settlement, tobacco companies have to contribute hundreds of millions of dollars to publicity and education.”

“Another source is NASA. They are interested in developing closed-system environments. Our caves are ideal for carrying out avant garde experiments and developing new techniques utilizing closed-quarters living.”

“Yet another source of assistance is the Technion in Israel. Everyone knows that there is no better kup than a yidishe kup, and the Technion is the premiere Israeli science institution.”

Nar continued his narration and said, “In preparation for the project, I sat up all last night and used my knowledge of grantsmanship. I typed up grants to Phishl Moishe, NASA and the Technion.

• Fishl Moishe—Supply additional financing
• NASA—Supply equipment and supplies
• Technion—Supply the technical know-how”

“In filling out the RFP (request for proposal) I used the rationale that we need to take the best of all worlds. The secularists are the realists and use the modern science and technology. The fundamentalists have the enthusiasm, joy and fervor of Judaism. Besides they are the resource for our Yiddish language. Students will learn Yiddish, Hebrew, Polish, and of course English.

After an initial outburst of clapping from everyone on the plane, suddenly gloom passed over all when Heshy asked, “From where are we going to get the students, teachers, and all of the support staff…”

Nar was caught off-guard and said, “hmm, I never thought about it. Let me think a moment.”

At this point there was an announcement over the loudspeaker. “This is your captain, we shall be landing soon. Will all personnel and passengers return to your seats. We shall be landing at JFK in about 15 minutes. There will be a short taxi time to the gate—remain belted until the plane comes to a complete stop.”

As the plane slowly landed, each club member thought how he or she could help Nar solve this problem. Soon they would be home and have many stories to tell of their trip to Chelm.

Dear readers, with financial support, and urging your children and grandchildren, with problems, to make aliyah to Chlem—we can make this a reality.

Send your letters of solution to Der Bay, and help Nar solve this seemingly unsolvable dilemma. We urge you to use a pseudonym so that you will be able to show your modesty, and others will not come flocking to your door and then you will truly be one of the Chelm Naronim.

So, dear readers, return next month, and learn how Nar solved the problem of getting students, teachers and support staff to come to the caves under Chelm and establish the Chaim Chelm Cheder.
Yiddish Hints

This is a new column that will give information that will make you a better speaker, reader or writer of Yiddish. Der Bay asks its readers to send in ideas of how others can improve their speaking, reading or writing ability of our mame-loshn.

Many of these “tricks” are used by good teachers to help their students learn languages and even in other subjects. It is hoped that this column will be enlarged and be a page on Der Bay’s website. It would be augmented each month with the new column so the entire series will be available for everyone—free.

The hints will cover all facets of Yiddish and include suggestions for the best reading, learning, listening, and viewing of materials, places and events. Yes, these will all come from the expertise of our readers—many of whom are the foremost leaders in the Yiddish World.

Categories

Just as the field of storytelling has the stories divided and subdivided into motifs, and so will these suggestions and recommendations be placed into groups. Let us start with a technique that your editor often used in 30 years as a secondary science teacher—mnemonics.

Mnemonics is a way of remembering a list. It is used in remembering the planets of the solar system and the Mohs mineral hardness scale. As a child in elementary school it was used to memorize the list to presidents. Unfortunately it ended with FDR.

On the web there is Amanda’s Mnemonics Page at: http://users.frii.com/geomanda/mnemonics.html. It is divided into 19 categories. The first, Learning other Languages is of limited value; however the one on Spelling and Grammar is quite good.

Several other sites to check out on the web are:
One on medical mnemonics at: http://www.medicalmnemonics.com/


To learn the parts of speech, go to: www.happychild.org.uk/acc/lpr/mne/0011gram.htm

Dear readers, think back to your young l(y)earning days. Send in those childhood learning rhymes. We shall publish the best ones and give you credit for sending them in—that is, unless they are too naughty.

Jacob Szczupak from Atlanta, GA
LJSzczupak@bellsouth.net

Banutsndik zikh mit ayer derloybenish, shik ikh tsu tsu der tsaytshrift mayne garshpetikte, nor vikhiktte bamerkungen vegn etlekhe notitsn, velkhve hobn zikh bavizn mit a geviser tsat tsurik, hay-yor in der bay:

In dem artikl vegn khel (inem april numer) ruft ir on a min gebeks "BOBKE" (onshot "babke"): "bobke" (mertsol - bobkes) batayt a gornysht, an oysgetrakhte mayse, a lign, a narishkayt. Dos dozike vort shtamt fun tsign opfalekhts, vos hobn dem geshtalt fun bobes (beans).

Dos gebeks "babke" shtamt fun poylishn "babka" - in yidish heyst dos gebeks "LEKEKH" oder galitsyaner "LEYKAKH", gebakn, loyt der poylisher traditsye bay an eltere froy (baba); (dos yidishe vort "BOBEH" shtamt take fun "baba").

In dem numer 6, zayt 5 drukn zi kh di bamerkungen fun Nancy L. Leah Durwich vegn dem fargangenem yidishn lebn lebn in chernobyl. un azoy vi es iz geshribn in eynglish, vel ikh oykh ofklern etlekhe gedanken in eynglish:

1. You gave a not accurate definition for "pogrom", which is a Ukrainian word for massacre. The pogroms were committed not just against the Jews, even though they are known as such, but also other minorities, for example against the Armenians, etc.

2. A "shtetl" does NOT mean in Yiddish "a small village"; it means a small town, a township. A village in Yiddish means "a dorf, a derfl".

3. The second column of the article shows the lack of knowledge about the Jewish culture in Soviet Russia. Yes, anything that indicated Yiddish from the religious viewpoint, was persecuted and forcible destroyed by the Soviets, but, at the same time, the secular Yiddish was, in the 20s and 30s and even in the 40s, in its highest creative stage of achievements in language, literature, education and theater.

4. The same cardinal mistake was printed in Der Bay, in an article about the Warsaw Jewish Film Festival:..."The degenerate ideologies DESTROYED the unique Yiddish language and culture that existed until the 1940’s (???)".

I might provide, for readers of Der Bay in the upcoming months, interesting information concerning Jewish/Yiddish life in the post-war Poland.
This is a priceless recollection of a "Khanuke-sudeh" in Warsaw, circa 1918. This precious story gives us the details of marinating "milkh-herring," cooking oxfeet into "ptsha," and melting goose fat and skins into "grivines." Many thanks to Orchard Cove (Canton, Massachusetts) resident and Yiddish Club member, Joe Iken for his memories. May he continue to entertain and enlighten us for many years to come.

Edited and submitted by Yiddish Club facilitator, Lillian Leavitt, Newton, MA.


Zi legt arayn tzeshnitene tzibeles un gist arayn esig (vinegar). Mit a bisl esig in der shisl tzeraybt (grinds) zi di 'milkh' fun di heringen un ven es vert gants vays, gist es in dem sloy arayn. Mit a holtzem lenf misht zi alts un badekt dem sloy mit pergament (wax) papir. In a por vokbn arum zenen di marinirte heringen gut tsu esn.

Eyn tog far Khanuke makht mayn mame "ptsha". Zi koyft di fis fun oksn, vasht zey un kokht etlekh vesho biz dos feysh un hoyt krikhun arop fun di beyner. Di beyner varft zi aroys un dos feysh un hoyt hakt zi in gor kleyne shtiklahk mit knobl, legt zey tzurik in der yoykh (broth) un kokht nokh a por sho mit a bisl zalts un fefer. Dernokh gist zi alts in britvankes (baking pans) un shtelt zey arayn in ayskastn farglivert tsu vern.


Mame nemt aroys di shtiklekh hoyt - dos zenen di grivines. Zi legt tzu in dem shmalts tzeshnitene tzibeles un kokht biz di tzibeles veren broyn. Dos shmalts is fertig un vert araynsegnosn in a krug. Es vet zayn genug biz tzu Peysakh.


Ven der tate kumt tzu gefn, tsindt er on dos ershte likhht, zogt di brokhes, un ale zingen "Maos Tsur". Mir zetsn zikh tsum tish. Der tate makht "Hamotsi" un di mame brengt di shpaysn. Tsu forshpayz brengt zi di marinirte heringen. Yeder bakumt a por shtiklekh. Dernokh kumt dos fargliverte "ptsha". Di mame shnayt a portshey (portion) far yedem. Es is azoy gut!


Tsuz ale gute zakhn gemakht far Khaunke hot zi oykhe gebakn honikelekkeh, shokoladelekkeh, un kikhlekh. Di eltern hohn getrunken vayn un di kinder hohn getrunken soda vaser mit sirop. Nokh der sude hohn di mener geshpilt kortn, di froyn hohn geshmuest, un di kinder hohn geshpilt dreydl. Far mayn bruder un far mir iz Shabes Khanuke geven der bester Geboyrn-tog!

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The Yiddish Club is located at Orchard Cove of Canton, Massachusetts. As a member (#84) of the International Association of Yiddish Clubs, it receives the regular mailings of club materials that is sent out several times a year.

Lillian is a translator and has been a teacher at the Boston Arbeter Ring Shule.

She and her husband Dan live in Newton Center, MA, and can be reached by e-mail at: Leavittx@attbi.com
The Wayfarers
by Stuart F. Tower
Review by Fishl Kutner

This is the first time an historical book of fiction has been reviewed in Der Bay. The author is truly a marvelous storyteller, and has done an exhaustive amount of researching the geography and history of Eastern Europe. While the names of the main characters are fictitious, some historical figures are discussed. Also the locations and historical facts are done in meticulous detail.

The setting is in 1904 and chronicles the journey of a band of 60 young fusgeyers (wayfarers) in their journey from Birlad, Romania to America.

Stuart Tower, the author, weaves stories within stories just as was done in the Arabian Tales of 1001 Nights—the stories of Ali Baba and the 40 thieves, the tales of Sinbad the Sailor, and Sheherazad.

Tower starts with a modern day grandfather who wishes to go back to Birlad, Romania to try and learn about his family’s trip to America. He takes his son and grandson to Birlad, and their visit is the outer core of the onion and then stories are peeled away as adventures unfold.

Peppered throughout the book are many Yiddish words and phrases. The glossary in the back lists them with definitions. Some use the YIVO standard orthography and others are replete with the Germanic spellings. We sometimes forget that in the pre-YIVO days there were words that ended with the silent h, and the use of ei as in chow mein (double yud). Tower carefully lets you know that the Yiddish is of that time.

Also in the Appendix is a chronology of the fusgeyers journey to Bremerhaven, Germany from where they sailed to America. The meticulous chronicle covers April 1, 1904 to August 15, 1904. The journey on foot took them from Romania and the Austro-Hungarian Transylvania to Hungary and Austria, to Moravia and Bohemia (today’s Czech Republic) and finally Germany.

Another list is that of the sixty fusgeyers who comprised the fourth contingent to have left Birlad to journey to America. This list contains their occupations, English nicknames and city of destination. Each group wrote home and told of pitfalls and havens they discovered. This made it easier for later fusgeyers to avoid pitfalls and take advantage of friendly stopovers.

In fostering the preservation and propagation of Yiddish we must remember that the language is only one part of the equation. It is very important to keep in mind the milieu (geographic, historical, political, economic, social, familial, cultural, and especially the religious factors) in which the chiefly Eastern European Yiddish speakers lived.

What Stuart has done is to take one small facet of a unique group of immigrants to America and traced their journey dangerous journey to America. Emigrating from their homeland and immigrating to a totally new environment with strange language and customs has to be a traumatic experience—not meant for the feint of heart.

The book is replete with letters sent from fascinating explanations of Jewish customs and beliefs. Especially interesting and in great detail is the part about the Golem.

Likewise, your editor felt had mixed feelings when three of the fusgeyers decided to split off and go to Argentina in opting to take up the offer of Baron de Hirsch to settle the land.

Other highly emotionally charged times came when the fusgeyers break their affirmed decision to remain intact and not take in outsiders. This occurred when among the many other Jews that they met along the way was a small group with three very frail young children.

We have all heard of the devastating news that some immigrants heard when they were not permitted to enter America because of poor health—often tuberculosis and eye diseases.

This book has romance, excitement, and highly informative. It is especially important to look at the Chapter Notes in the appendix prior to reading each chapter. It will let you know what section is fact and what is fiction.

Stuart lives in Los Angeles and is available as a speaker. He can be contacted at: rozstu1@aol.com

ISBN 1-932211-02-0, 6" X 9", 596 pp, Paperback, $20 U.S.
Ron Richard, Publisher
Lighthouse Press, Inc.
www.TheLighthousePress.com
www.TheWayfarersNovel.com
Ben Stein

Ben Stein, born in Minsk, Russia, in 1895, reflected a quite different side of the Circle’s membership. Arriving in Seattle from New York in 1915 to join his cousin, M.N. Ketzlach, he became his partner in the insurance business. In the fraternal organization he found the focus of his life.

For forty-two years he served as Financial Secretary of the Branch and its records are replete with correspondence with the national organization and also with members in both Yiddish and English. As Secretary of the Building Committee, Stein brought together the financing and construction of the new building and at its dedication received recognition for his many years of service. He passed away in 1950.

Political Questions

The social, cultural and educational programs sponsored by the Workmen’s Circle gave it an influence beyond what one might expect from a branch whose membership never numbered more than a few hundred families. Its members’ readership of The Forward, a socialist-oriented national Yiddish daily, reinforced its political effectiveness.

But in the aftermath of World War I and the revolutions in Europe, in the period of the “Red Scare,” anything “un-American” was looked upon with suspicion. According to Clara Rubin, this was true even in the Jewish community.

In her interview, she emphasized that while some people thought otherwise, her father and other members of the Branch “were never communists.”

Such suspicions in official circles were likely the cause of a visit to the local chapter of the National Council of Jewish Women by representatives of the Secret Service and workers of the Juvenile Court.

As reported in Family of Strangers, they came asking the Council to help “counteract and crush by good influence and constructive work in the proper direction the effect of radical teaching. The source of this insidious work is a school called the Workmen’s Circle where children ages five and up are taught the principles of bolshevism.”

Lorraine Sidell’s article in the May, 1991 issue of Nizkor is even more disturbing. She wrote that, “Students at the Workmen’s Circle’s school, ranging in age from 8 to 15 years old, were once booked and appeared in court, but no charges were ever brought against the children or teachers.”

A Flyer

Jews, Rescue 74 Innocent Workers From Death!

COME ALL TO A GREAT MASS MEETING

Sunday, March 25 from 8 p.m.

In Workmen’s Circle Hall

120-21st Ave.

Renowned speakers will declare in Yiddish and English the significance of the meeting.

Some Yiddish-speaking Jews rejected Zionism for pragmatic or ideological reasons. During the early 1930s a regular column by Harry Horowitz ran in The Jewish Transcript about ICOR, an organization promoting Jewish colonization in Birobidjan, Siberia, as an alternative to Zionism.

From another direction, Zionism (and implicitly Yiddish) was also under attack. The leadership of the local chapter of the American Council for Judaism, including Morton Schwabacher and Edward Starin, saw being Jewish only in religious terms and abjured ethnicity or “nationalism” in any form other than American.

Does Yiddish Have a Future?

It would seem that the inter-war years were, on the one hand, a period of threat to Yiddish’s survival and, concurrently, a time of flowering and an insistence that it endure.

Politically, threats stemmed from anti-alien legislation, enforced zealously, and from anti-foreign sentiment eagerly exploited by groups like the Ku Klux Klan which ran rampant then. Schools and many other public institutions exerted pressure to assimilate.

Workmen’s Circle, in whose program Yiddish was central, could not help being affected by competition from other fraternal and advocacy organizations. Children of members Solomon Gordon and Morris Ross, like Clara Rubin and
Nate Ross, achieved success in business and professions, but like others of their generation, had little opportunity or need to express themselves in Yiddish so it went into dormancy.

**A Re-emergence of Yiddish**

A coming out of a sort began in the 1970s when a handful of middle-aged people who had Yiddish in their background began to meet in each other’s homes to try to restore memories of their mame loshn. It is the Seattle Yiddish Group.

The group began to draw adherents and began meeting in the basement of Temple Beth Shalom. When the Temple found that it needed that space each month, the Group moved to its present site, the Northend facility of the Stroum Jewish Community Center.

It became aware of talent and interest in Yiddish at-large in the community. There was, for example, an exciting klezmer ensemble, the Mazeltones, doing its thing at bar and bat mitzvahs and other events. Joan Rudd has been creative with Yiddish themes.

But Yiddish in Seattle has come to life again. Is it merely part of the revival of racial and ethnic consciousness engendered during the 60s and 70s? Is it explained by the almost universal response to klezmer music? What role, if any, will literature and poetry play?

These questions are being explored in several other countries in addition to the United States—especially at university graduate programs by the National Yiddish Book Center, the Workmen’s Circle, and by scholars at YIVO in New York, Buenos Aires, Chicago, and Miami. Conferences, and institutes are being augmented by weekend and day programs sponsored by klezmer-centered interest groups as well as Yiddish clubs.

On receiving the Nobel Prize for Literature, Isaac Bashevis Singer was asked: “Isn’t Yiddish a dying language”? “Yes,” he answered in the language in which he wrote, “It’s been dying for five hundred years, and it will continue to die for another five hundred years.”

**Murray Meld:** The author, Murray Meld taught social work at the University of Washington and returned to Seattle in 1984, when he retired as Professor and Dean of the School of Social Service at Saint Louis University. Murray can be reached at: murmelo4@AOL.com

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**To the Hammer: Tsum Hemerl**

from Frank Krasnowsky

The Seattle Public Theatre performed the Holocaust play *A Nail in the Sole*. It was written by Lauren Kaushansky. It featured Frank Krasnowsky’s original English translations of Yiddish songs, and opened with him sitting at a cobbler’s bench singing Abraham Reisen’s ballad Tsum Hemerl in Yiddish and English. (Translator’s note: My translations are in the meter of the poem and can be sung to the original tune—A.M. Bernstein’s score as it appeared in Mlatek’s book of Yiddish songs, Mir Trogen A Gezang. I seek to be as literal as possible and transfer the tam of the Yiddish into English. Sometimes, to preserve the original imagery, I prefer a similar sound to an exact rhyme.

Oh hammer! Oh hammer! Strike hard! Strike nail after nail with each blow.
There is no bread in the house, Just unending despair and woe.

Oh hammer! Oh hammer! Strike hard! The clock it is now striking twelve!
My eyes keep on trying to close — Courage! Oh dearest God, help!

Oh hammer! Oh hammer! Strike hard! Nail quickly – there’s no time to lose!
By morning I must have prepared
The rich woman’s daughter’s new shoes.

Oh hammer! Oh hammer! Strike hard! Don’t slip from my stiff, weary hand!
You’re my only means to survive,
Without you my life’s at an end!

O, hemerl, hemerl, klop!
Shlog shtarker a tshvock nokh a tschvok.
Keyn broyt iz in sbtub shoyn nito,
Nor tsores un leyd on an ek.

O, hemerl, hemerl, klop!
Der zeyger, er shlogt shoyn bald tsvelf!
Di oygn zey makhn zikh tzu
Gib koyek, o gotenyu, helf!

O, hemerl, hemerl, klop!
Shlog shtarker di shvekes, shlog gikh!
Biz morgn muz fartig shoyn Zayn
Di gvirites tekhterls shikh.

O, hemerl, hemerl, klop!
Nit glitsh fun mayn hant zikh aroys!
Mayn eyntsiker shpayzer bistu,
Fun hunger on dir gey ikh oys!
Re: Rabbi Soloveitchik  
by Sophia Adler sadler@suffolk.lib.ny.us

I am delighted to read in your January 2005 issue, the article about Stephen M. Cohen and his research into what there may be recorded of chemical study in the shtetlakh of Eastern Europe. I should like to e-mail him but did not find his e-address.

He might find interest an event from my family history (out of Shtetl Lokhvitzeh and Romny in Ukraine around 1902) of a fervent attempt to conduct chemical experiments by a twelve year-old boy together with his friend, the impoverished young melamed, Rabbi Soloveitchik. In his garret room they studied Mathematics and Physics and after learning about the self-taught Michael Faraday in England, they dreamed of solving perpetual motion with unfortunate, explosive results...

Further history of Rabbi Soloveitchik is of interest to contemplate... as the Pogrom of 1905 advanced on the Jews, Rabbi Soloveitchik became the firebrand organizer of militant Jewish Defense in and around Romny, where by 1911 he was joined by Josef Trumpeldor whose declared aim was the liberation of the Jewish people from oppression through independent existence in Eretz Israel...

The 12 year-old boy of the chemical experiment was some years later to become my father in Cleveland Ohio, where I was born in 1916 and thereafter absorbed and wrote down his rich memories.

Your Der Bay goes forward with ever more lively facets and vitality

Sophia (Ostrofsky, Warshavsky) Adler  
Box 1481 Southold, New York

Ruth Stein Asks...

My name is Ruth Stein—nee Reyzl Meyerson. I'm looking for people who lived on a Jewish Kibbutz near Saginaw, Michigan in the 1930's, called "Sunrise Farm or Colony" founded by Joseph Cohen, of New York or New Jersey.

I am also interested in former Detroiter s who studied with "Chavers" Comay, Radin, or Berkovich at the Workmen's Circle and or Sholem Aleichem Shules in the 1930's, and or may have been in plays directed by Moshe Har. I have Photos!

My address is:  
Ruth Stein  
98 Malcolm Ave. S.E.  
Minneapolis, MN 55414  
Ph: 612-378-2706 e-mail: bsweetboy@usfamily.net

The Lost Wooden Synagogues of Eastern Europe

Albert Barry has researched and collected rare photographs of the Eastern European wooden synagogues for the past forty years. He has built scale models and has donated them to The Judaica Collection at FAU Libraries in Boca Raton, Florida where they are on permanent display.

Barry has lectured around the country and appeared in a four part series on public television. More than 50 newspapers and magazines in North America have featured his work and research.

Barry was a photojournalist for years and his photographs have appeared in Time & Life magazines and other publications. He is an award winning graphic designer and an independent filmmaker and resides in Sunrise, Florida. Of the more than a thousand structures that existed before the War—only a handful remain today. All are boarded up, in disrepair and abandoned.

This film tells the story of the synagogues, the life that surrounded them before the war and what happened in the last 50 years. It has won awards in five film festivals and has received rave reviews from Elie Wiesel, Professor Yaffa Eliach, the Jewish Museum of Florida and many others.

Uthuania which I documented in my film is no longer standing. A while ago I received a note from Prof. Aliza Cohn Mushlin, who is with the Center for Jewish Art at The Hebrew University of Jerusalem. She wrote the following. "We were recently informed that the 18-19th century wooden synagogue in Rozailmas, Lithuania was dismantled by two business men who wanted the wood for a new building: we were unable to raise the necessary $2,000 in time to stop this from happening."

So, at this time there are only 9 wooden synagogues left standing. Their time to survive is slowly coming to an end. My documentary entitled, "The Lost Wooden Synagogues of Eastern Europe" is now the only way to see them in all their glory utilizing archive photos.

Since we last spoke the documentary has won awards in five film festivals. I travel around the country lecturing and screening the film.

For Lecture or Presentation Contact:  
Albert Barry, 954-578-7070 Albary3@aol.com  
Order a copy of the film by sending a check for $29.95 (includes S&H) made out to Albert Barry  
9761 Sunrise Lakes Blvd. #205 Sunrise Florida 33322
Holocaust Teachers Program

The Summer Seminar Program on Holocaust and Jewish Resistance is July 6th - 27th, 2005. Our 3-week seminar includes educational activities in Poland, Czech Republic and Wash., DC, with scholars from Israel’s Yad Vashem in Jerusalem and the Study Center of the Ghetto Fighters’ House at Kibbutz Lohamei HaGeta’ot, and the United States Holocaust Memorial Museum in Washington, DC.

Check www.jewishlabor.org for an application. Applying early is an advantage—acceptance until April 1, 2005. It includes round-trip travel, trips to sites, hotel (2 to a room) and 2 meals daily. Payment is expected immediately upon notification of acceptance.

Goals:
** To advance education in U.S. secondary schools about the Holocaust and Jewish Resistance;
** To deepen teachers’ knowledge and strengthen their ability to implement Holocaust studies;
** To teach each new generation about the Holocaust and Jewish resistance, so that they will know, understand and never forget;
** To further educational activities using lessons of the past as warnings for the present, and future.

Curriculum includes:
** Martyrdom and the Struggle for Survival;
** Life in the Ghettos and the Camps;
** The Final Solution; ** Spiritual Resistance;
** Armed Resistance and Revolt;
** Reaction of the Free World;
** The Holocaust in Literature and Art;
** Post-War Impact of the Holocaust.

Program Highlights: In Poland:
** Jewish historic sites in Warsaw, museums, former ghettos and death camps; in the Czech Republic:
** Centers of destroyed Jewish life in Prague, etc. elsewhere, and Terezin (Theresienstadt); in the U.S.
** Exploration of the U.S. Holocaust Memorial Museum’s exhibition in Washington, DC;
** Workshops, movies, etc. by scholars from the Museum’s Center for Advanced Holocaust Studies.

For further information contact: 212-477-0707
Holocaust and Jewish Resistance Teachers Program
Vladka Meed, Program Director
c/o Jewish Labor Committee
25 East 21st Street, New York, NY 10010

NOTE: A major part of the cost of this program is covered by very substantial scholarships arranged by the American Gathering of Jewish Holocaust Survivors.

VZMAY (Vi Zogt Men Af Yidish):

Mir vendn zikh tsu aykh mit der hofenung az ir vet undz helfn mamshekh zayn mit VZMAY, a proyekt fun der Yidish-lige ("League for Yiddish").

Bemeshekh di ershte tsvey yor VZMAY (yuni 2002 biz yuni 2004), hohn mir aroygheshtik 27 reshimes naye (un a mol, gor alte) verter un frases tsu etlekhke hundert bateylikte, un geentferft arum 1,000 kashes af der teme "Vi Zogt Men Af Yidish?" Mir hobb durkhgefirt di arbet mitn koordinirer Binyumen Schaechter berosh, beshtufes mit farsheydene shprakh-meyvinim, un mit der bateylikung fun abonentn tsezeyt un tseshpreyt iber der gorer velt – yung un alt, geboyrene yidishe-reders un yidish-studentn, akademiker un stam yidishistn vos viln zikh beser oysdrikn af mame-loshn.

Ir vendt zikh tsu undz mit kolerley shprakh-kashes un mir forshn oys entsfers vos mir tsehshikn tsun aykh durkh blitspost. VZMAY iz take a proyekt vos iz eyner af der velt, vos git dem oylem a geleghnayt oytsugefinen verter un oysdrukn af yidish vos gefinen zikh niht in kayn verterbukh.


Mir zenen iberglikkleh iber di on-a-sheir loybbbriv un dankbriv vos mir bakumen fun aykh. Ist betn mir aykh, ir zolt undz helfn trogn dem VZMAY-fon mit a bayshtayer ("contribution") viif VZMAY iz aykh keday. Tsulib di lange shoen arbet vos me leygt arayn, say in yedn numer VZMAY vos ir ale bakum, say in oysforshn di entsfer af di bazundere kashes vos ir shikt arayn, iz VZMAY niht aza proyekt vos me ben vayer durkhfim on ayer finantsyeln shtits.

Mir entfern ayere kashes, un mitn aroyshshikn yedn khoydesh 1-2 reshimes, ale tsu 18-20 verter un frases, mit moshl-zatsn.

Mir danken aykh in foroys far ayer breythartsikayt. Tshekn zoln oysgeshtelt vern tsu:
League for Yiddish, 200 West 72nd St., Suite 40, New York, NY 10023-2824,
Zol der tshekh zayn asignirt ("earmarked") VZMAY.

Binyumen Schaechter, Grinder/Koordinirer/Hoypt forsher in nomen fun Di VZMAY-mevinim un Der ekzekutive fun der Yidish-lige
Stars of the Entertainment Stage
At the Minneapolis IAYC Conference

Lovers of Yiddish and Jewish music are in for a real treat at the upcoming conference of the IAYC in Minneapolis June 2 – 5, 2005. There will be performances every night of the conference.

MAGGIE BURTON is well known to local audiences for her interpretations of Yiddish songs. She is a cantorial soloist who has performed as a soloist with the University Opera Theater, Bach Society of Minnesota, St. John/St. Benedicts choirs, Kantorei, and Shira Chorale.

Russian vocalist SIMA SHUMILOVSKY came to the United States from Odessa in 1978 and was the top vocalist with a large touring and nightclub orchestra. She has sung with most of the top Klezmer bands in the upper Midwest and has appeared on the nationally broadcast Prairie Home Companion. She has been a pioneer for Russian music in the Twin Cities. She sings in English, Russian, and Yiddish.

The SIM SHALOM KLEZMER BAND, featuring DAVID HABERMAN, trumpeter and cornetist, specializes in music for rejoicing and celebrating all that is wonderful in Jewish life. The band has been a performance-based group that thrives on interaction between musicians and audience – venues from weddings, to b’nai mitzvah, to folk festivals.

The musical offerings will also include the local PRAIRIE HEYM KLEZMORIM, created by MARTY DWORCKIN and featuring vocalist AMY OLSON who have a rendition of Minnesota, Minnesota that rivals the classic Romania. And it wouldn’t be an IAYC function without MITCH SMOLKIN'S CABARET—starring AMANDA SEIGEL, vocalist, back from New York, and MARTY GREEN, composer and pianist—a hit in Baltimore.

As a special treat, FELIX FIBICH, Master Jewish Dancer, will participate in the conference. Mr. Fibich brings a wealth of experience from the training he received initially in Warsaw from the Yung Teater and later from his partner and wife, Judith Berg (who performed in the Polish film version of The Dybbuk). Fibich escaped from the Warsaw Ghetto and made his way to the US in 1950. He has danced, and taught, and choreographed all over the world. He performed in the NY Second Avenue Theater, and on Broadway. During his extraordinary career he has given recent master classes at KlezKamp, performed in Copenhagen on his 83d birthday, and appeared in Superbowl commercials. It is an honor to have him at our conference.

The Ninth IAYC Conference will be held from Thurs., June 2nd to Sun., June 5th, 2005 in beautiful Minneapolis, Minnesota.

The Minneapolis Yiddish Vinkl co-chair, Roz Baker is coordinating the conference. Roz can be reached at: 612-377-5456 or the Publicity chair, Annalee Odessky at: annalee@mn.rr.com or 952-544-5423.

Greater Milwaukee/Chicago area attendees can travel by a chartered Greyhound bus roundtrip for only $100. Contact Paul Melrood at: 414-961-1715 or e-mail majpaulww2@sbcglobal.net
**Fun with Yiddish**

Doctors tell us that we are what we eat, drink and breathe. If we want to be healthy physically we should not eat khazeray, drink impure water, or breathe in impurities.

Doctors also tell us that we are what we think. Our brain is the most complicated system on the Earth. If we think happy thoughts we are happy, and if we think sad thoughts we are sad. More accurately we should use the terms positive thinking and negative thinking.

So let’s have our love of Yiddish make us happy and give us happy thoughts—let’s think positively. That is not too easy when most of the newspaper headlines and TV feature stories are of disasters, murders and mayhem.

Here comes Yiddish to the rescue. Just like the Lone Ranger who came on his white steed with his Indian companion Tonto—Yiddish too comes to the rescue.

Fun is not only those things that are funny—ha! ha!

Fun also means enjoyment. If you ask a kid if she is having fun, you are really asking her if she is enjoying herself.

Word games have been popular for a very long time. As kids we played Hangman, and when we started to wear knickers, we were introduced to Scrabble. Yiddish is made for Scrabble. Imagine starting with OY and adding a G for GOY and then GOYIM or GOYISH.

There was the game that we had to think of a place or a person whose first letter was the same as the last letter of the previous word—Albany would elicit from us—Yonkers, and then Schenectady. Haynt shpiln mir yidish dzhiografi.

Another game is to come up with words with which we can keep on removing a letter and still have a word. An English example would be RAID, AID, ID, I. Another longer one is PRIDE, RIDE, RID, ID, I. Itst darf men nutsn yidishe verter.

Crossword puzzles sharpen the mind, and Yiddish crossword puzzles are great to learn Yiddish. Making up your own puzzle is a real challenge and lots of fun. The good part is that you can put in a blank space anywhere you want.

So now let’s have fun with Yiddish. All of our readers will write in with ideas on how to have fun with Yiddish—right?? Okay, most of them, well maybe many of them, all right, some of them.

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**Groys Fargenign – Hundert Yor Yidishe Literatur**

Review by Morrie Feller

We have a great source of Yiddish material that my leyenkrayz enjoyed reading for almost a year. It is entitled Mit Groys Fargenign — Hundert Yor Yidishe Literatur. It was edited by Heather Valencia, and published by the Oxford Institute for Yiddish Studies.

The stories consist of a selection from the works of sixteen authors (plus a Biblical piece). The book comes with eight CDs in which all the stories (except one) are read by well known Yiddishists.

Two very helpful features of the book are: an extensive glossary, and copious footnotes which are truly enlightening. With a price under $40 for the book and the CDs, this volume is a worthwhile addition to anyone’s Yiddish collection.

For information about Heather, visit: http://www-modlang.stir.ac.uk/valencia.html
29-page glossary, 238 Pages ISBN 1 877909-76-9

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**New Yiddish Site for Historians**

Mendele Jan. 25, 2005

I have put a website online entitled “Yiddish sources in historical research.” It can be found at:

http://www.iue.it/Personal/Researchers/Zaagsma/Yiddish/

The idea of the site is to provide people who wish to use Yiddish sources in historical research with links to materials, institutions etcetera and it grew out of my own collection of links and it seemed a good thing to turn them into a site. The site is very much a work in progress and this is the first basic version, I shall be adding more things over time. I would like to invite everybody to take a look and send me any comments, criticisms or suggestions you might have.

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Felix Fibich, Master Jewish Dancer
By Judith Brin Ingber

Felix Fibich will be at the IAYC conference. The diminutive man with penetrating eyes and expressive hands in constant motion says that at 86 he can hardly imagine planning daily dance workshops for six days in a row.

Yiddish dance might be a newly coined description for dance from the shtetls, cities and countryside of Eastern Europe before the Nazi period but Fibich is an old hand at it. He has all the traditional dances at his fingertips and toes, still spry, still coaxing his students. He distills movements to indicate personalities or characters from Jewish literature, or feelings from holidays and rituals.

"I came to the US in 1950 with my wife, Judith Berg, it is a miracle we survived in a hostile world. We never received artist grants or rewards and we didn't get support from the German Jews we met at the 92nd St. Y. We represented the shtetl that was no longer in style. They were embarrassed by what we stood for.

We turned to the Yiddish theatre in New York. The audience understood the Jewish material we were working from—they knew what it meant if I took my index finger to meet up with my thumb, holding it up in front of my face and shaking it back and forth with a cocked head. In the Yiddish theater my dance gestures weren't considered corny or too ethnic. In Europe it was a virtue to show my emotions, but I don't understand Anglo-Saxon restraint affecting mainstream Jewish America.

His style was honed from training in Warsaw from the Yung Teater, and with his dance teacher and later life partner Judith Berg. She was known for her choreography and performance in the best-known Yiddish film made in Poland, the filmed version of "The Dybbuk" made in Warsaw in 1938. Fibich worked with Ida Kaminska and with the Moscow State Yiddish Theatre's Shloyme Mikhoels and performers Dzigan and Shumakher who were also on the run from the Nazis and Stalin into the far reaches of Eastern Soviet Russia.

His memories of Jewish dance were embedded first in early synagogue experiences with his father who was from the Hasidic Modzitcher Rebbe's court. His father was a highly talented cantor and Felix remembers how his father performed like an actor, crying with the prayers on the High holidays, expressing his devotion as he led the congregation in song.

I started cheder when I was 4, but it was expected that I would take over the family restaurant so my education didn't continue. My father understood my longing for the theater more than my mother who was a businesswoman. She ran the Warsaw restaurant. On my treks to get supplies I stopped in Jewish theaters to watch rehearsals.

His family was forced into the Warsaw Ghetto; he was determined to resist the Nazis. One day he escaped, running east. He met up with his dance teacher Judith Berg in Bialystok. They joined other Jewish performers; they reached Ashkhabad where he performed in the state opera. After World War II, they were repatriated to Poland and ran a dance school for Jewish orphans. The children associated anything Jewish with danger and death, so getting them to enjoy dancing was monumental.

Fibich and Berg entered America in 1950. He worked on 2nd Avenue in the Yiddish Theater. Felix's talents belied what was fashionable and Felix the performer was noticed. Joseph Papp hired him for "Café Crown" at the Public Theatre. That play went on to Broadway with Felix and there he performed in 2 other shows.

The New York Times noted his work in the classic Yiddish play "Green Fields;" he starred in a French feature film "XXL" with Gerard Depardieu where he spoke in French and Yiddish. He was featured in a Superbowl commercial ordering around hurly-burly football players in a dance class, one carried him airborne as he executed a fancy flurry of beating feet. Fibich has been on a few episodes of the television program "Law and Order.

In 1996 Felix returned to Poland, giving dance workshops at the Jewish Culture Festival in Krakow. "I was surprised that I could touch young Polish people. The youngsters responded to an old man. I tried to show the beauty of Jewish music and movements. Polish TV made a documentary film of my life and work, tracing my youth on Nalewki Street in the heart of Warsaw's Jewish quarter."

The documentary was shown on Polish TV. It can be found in at Lincoln Center Dance Division of the New York Public Library. (Information about Fibich's career can also be found at YIVO and the Museum of Jewish Heritage of Lower Manhattan).

After the war I said, there must be a reason why I lived when so many were killed. I must preserve the Jewish soul, the Jewish character in dance.
A groysem dank for your e-mail. Monika and Adam told me that you will be writing to me about Chelm. I think that your subject is very interesting. For me most important is to know what exactly is interesting for you - how the town is looking, how looked, what happened before WWII, during and after?

In the 90’s I published the article about the Jewish communities in Chelm county (also in Chelm town) based on the archival material in the State Archive in Lublin. Article is in Polish and never was translated into English. I have material about the fate of the Jews in Chelm during the war. About today’s Chelm I know also something because my wife is from Chelm and her parents are still alive there. If you could send me more detailed questions, I can help you.

Robert

tayerer Robert,

I received a post from Monika mentioning that part of your research is on Chelm. My interest is in all facets of Chelm--Chelm of fiction, pre WWII, and post WWII. I’ve been writing stories of an imaginary Yiddish club from Yenemsville visiting current Chelm. The facts of current Chelm are accurate. My long-term objective is an article on the 3 faces of Chelm in which I compare and contrast each facet.

Robert, I am fortunate to have a young man who was born in Poland and came here when he was 16. He is a computer expert and helps me with my website. He also goes to Poland periodically. He was there for 3 months this last year, and took some pictures—they are on my website. You may wish to look at the site to see what I am doing. The Chelm project is a new one for me.

If you can send me the article, he could translate it. My current information is what I have been getting off the Internet. As you know, there were 2 yizkor books written about the Jews of Chelm. The better one is the one from South Africa. Only a small portion of it has been translated from Yiddish into English.

First, what are the best sites you have found on the web--including those In Polish?
Second, I am interested in any info about the cemetery and the synagogue.
Third, if you could send me a copy of your article (Polish). I would be happy to return any favors I can. Has Monica shown you a copy of Der Bay?

fishl

Philip,

I will send you a copy of my article next week. This publication is in my office and I can make the copy there. I think that it will be interesting for you. The cemetery is reconstructed - is located not far from the home of my parents-in-law. I have to look if I have the photos of the cemetery in my computer.

On one photo which you present on your website is small fragment of New Synagogue. There are the photos with tavern and on the right sight is the front (fragment) of the wall. It is difficult for me to explain to you which it is exact building. If you can number, probably it will be second or third. Today in this building is Technical Organization.

The Old Synagogue was destroyed in 1940 - the Germans burned down this building in 1939 but final destruction was in 1940. This building was behind the New Synagogue. Now the new building with apartments was constructed there. About the Polish websites, after my checking I will be writing you later.

I have one addition for you. The photos of the railway station in Chelm - it is not the main railway station. The main railway station is looking differently - now there is new building. The old building was bombed by the Soviets in 1944. I use the main railway station because it is closer to my parents-in-law but not closer to the center. Both stations were located far from the town because in the tsarist Russia the railway stations were located for military purposes not economical. On your photo you have the station called "Chelm Town". "Chelm Main Railway Station" is located about 4 km. from "Chelm Town" in the eastern direction. Monika did not show me your newsletter.

Robert

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Zapraszam do odwiedzenia stron o Zydach lubelskich:
http://platon.man.lublin.pl/~stona/JEWS.
phone: +48/81/74-00-348

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Jim Hendon’s Road to Yiddish

Any journey that we begin always starts with an initial step. I remember when I made such a journey to learn the Yiddish language. There is no practical reason for my having done so, other than the fact I’m an avid student of languages. I was a language major at the university, and to this day I still study a great deal on my own.

My efforts with Yiddish started when I was a child, and it has continued well into adulthood. My first exposure to it came from a simple box of kosher salt my father once bought at the grocery store. On the one side there was Hebrew and Yiddish lettering. I stared at the letters for quite a while. At the time I didn’t realize that each letter would become pieces of a jigsaw puzzle that I would gradually put together.

Many people may find it odd that I chose Yiddish. You see, I’m not Jewish. My very first exposure to Judaism actually came from the three kids in my grade school class who were. They got holidays off that the rest of us didn’t. I grew up in a working class suburb of Chicago, where Jews dotted the region, but were far from being the majority. To this day I have no idea where they may have gone to shul, but there must have been a synagogue somewhere, because one of my classmates used to go to Hebrew school once a week.

I will never forget the day she brought in the textbook she used in her lessons, and read to us from it, starting from the back of the book. She only read a small portion, but when she finished it was pointed out to us that Hebrew reads from right to left; the exact opposite of English. As rudimentary as this may seem to some, this was an epiphany that would remain with me in the years to come.

It wasn’t until much later that I developed an appreciation for the Jewish faith. During the early 70’s I spent time traveling throughout Europe, and eventually I ended up on a Kibbutz in Israel. I was not alone in my sojourn. Airfare was inexpensive, and many college-aged students of all faiths, followed a similar route. I lived on an Ulpan kibbutz, which is a kibbutz where you divided your time working and studying Hebrew.

One day I was thumbing through the glossary of the textbook we used. It showed a list of Hebrew words and their equivalents in several basic languages, one of which was Yiddish. By then I was familiar with the Hebrew alphabet, and because I had studied German, I usually was able to read the words. I saw the link with its Germanic past, and I was astounded by it. I had never realized German and much of Yiddish were close cousins. Still, there was much more for me to learn. I didn’t stop there.

Years later I continued with my tertiary level of education, and majored in German at the University of Illinois. At the time they offered courses in Yiddish that helped meet the school’s language requirement. One day I stumbled across an old textbook in the university’s bookstore. It was no longer used for the course, as it went for a dollar. I bought it and began my own independent studies to learn Yiddish.

The more I studied the language the more I leaned about the religion and its people. That holds true, really, for any language you learn. Language and culture go hand in hand. At one point I even went to a Yiddish group in the city where I now live. This gave me an opportunity to hear it spoken. Up till then my exposure to Yiddish remained in book form. Hearing it spoken gave me a chance to train my ear, and that is essential for education of any language.

One motivation to learn Yiddish is that it is in some danger of extinction. There once was a nuclear family of several generations that spoke it together as a group. That usually is not the case now. The estimated number of speakers in the United States is approximately 250,000 with another 100,000 worldwide. Fortunately, scholars believe these numbers are not declining.

All around the globe there are efforts to teach it to others, regardless of age. There are Yiddish theatre companies in New York, Warsaw, Tel Aviv and Montreal. One can send their child to a Yiddish immersion summer camp. In Boro Park, Brooklyn one can use an ATM that lets you choose between English or Yiddish.

We are who we are because of those who have gone before us. They’ve laid for us a remarkable foundation upon which we can build individual identity and self-worth. Our forefathers left for us a remarkable legacy, and it’s a legacy that must be passed on to generations to come.

The task that lies ahead is to preserve our heritage, which in this case is the Yiddish language. Doing so helps us to become a complete person. At the same time, it can prevent us from becoming a bit lost. Learn it, then encourage your children to do so as well. A better eytse I can give you not.
From August 12-25, 2001, I took an Elderhostel Jewish Heritage trip to Poland, during which time I visited my parents' shtetl of Piltz. My article on that experience, A Visit to Piltz, was published in the March/April 2002 issue of Outlook, Canada’s progressive Jewish magazine, and in the Kielce-Radom Special Interest Group Journal of jewishgen.org, an issue about Piltz (Vol. 6, No. 2, Spring 2002). It was subsequently translated into Polish for the Polish Jews Forum, an e-zine for Polish Jews and Poles interested in things Jewish; the English is at: http://www.erraticimpact.com/fuentes

On that trip, there were 11 of us tourists, 4 of whom were non-Jews. I became friendly with these 4 and have remained close to 3 of them. These 3 are Steve and Helen Chambers, a Catholic couple from Minnesota, and Alex Oldfield, who is not affiliated with any religion. I am a secular Jew and wanted to visit the village where both my parents were born.

Steve, Alex, and I e-mail each other many times each day and have had several visits. I plan to go to Minneapolis June 2-5 to attend the conference of the International Association of Yiddish Clubs, during which time I plan to see Steve and Helen.

It has seemed miraculous to me that we met and became friendly on this tour and have since found that we have so many things in common. I thought our relationship was so special I decided to write an article about it.

One of my questions was: Why did you, a non-Jew, take a two-week Jewish Heritage trip to Poland? I mentioned that I doubted that I, a Jew, would take a similar Catholic or Protestant Heritage trip to a foreign country. Alex's answer on his evolving interest in Jews and Judaism was longer than Steve's and will be incorporated into my article. I found Steve's comment marvellously uplifting and hope it will be similarly inspiring to you. It follows.

"Why was/am I so interested in Judaism as to sign up for the Jewish immersion trip to Poland? My first thought is 'why wouldn't I be?' I remember Helen reading aloud to me the notice from the Elderhostel bulletin and both of us declaring 'Yes' without any need for discussion. A mutual interest in Judaism is one of the first topics that drew Helen and me together in our discussions when we met.

"The suggestion that a Jew would not be drawn to journey to places important to Catholic or Protestant history might open an avenue of interest. Perhaps the difference is that Helen and I see Judaism as far more than religion. It's a major, major foundation of our culture and history as a people, whatever religious or non-religious expression a person is following today.

I remember being very young and having a visit from my Aunt Effie an assertive hawk of a woman who was a Christian missionary to the Armenians in Turkey for 20 years late in the 19th century up to about 1914. She was present when the massacres began and gave lectures about the events for many years.

"She was always reminding us that our 'Christian' foundation begins with the Jewish people, and if we ever forget that, we are making a sad mistake. She expressed horror at the ignorance, dishonesty, and evil that spawned prejudice against the Jewish people, and didn't hesitate to speak up.

"This included taking on a couple of my uncles and another relative who made dreadful remarks against Jews, Blacks, and Catholics. I witnessed all that, and afterwards Aunt Effie and others would talk to us kids about it, telling us that those relatives were good people despite their mistakes, but that we should not discriminate against anyone because of their race, religion, or creed.

"Then the Holocaust occurred, the State of Israel was created, and I read dozens of books about the Jewish people. Perhaps more important, I have had the good fortune over the years of being friends with many Jewish people. So I am grateful for having these fine teachers who have opened my eyes.

"As I think about your question, Sonia, it hits me that going to Poland was even more than seeking to study Judaism. It was that of course. I felt an attraction to visit sacred places where vital people lived and were deeply wronged by our Western civilization—brutalized and murdered. How could civilization perpetuate such a sin? All of us in this civilization bear some of the stain, I feel, and by facing up to it, perhaps the civilization as a whole can grow toward wisdom and love.

"I doubt if I would have been interested in simply touring Poland. But by doing so with Jewish people who have become dear friends, has helped me grasp something powerful and beyond words, something that transcends Judaism, Christianity, nationalism, and all other isms."

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The YIVO Encyclopedia of Jews in Eastern Europe
by Jeffrey P. Edelstein

The YIVO Institute of Jewish Research has embarked on a monumental publishing endeavor, The YIVO Encyclopedia of Jews in Eastern Europe. When published by Yale University Press in 2008, this multivolume encyclopedia of approximately 2 million words, 1,000 images, and 100 maps will draw on the most current scholarship in all relevant fields and will explore Jewish life in all its variety and complexity. This unprecedented project aims to cover everything of cultural or historical significance using an ecumenical, nondenominational, and nonideological editorial approach.

The encyclopedia will constitute the definitive reference work on all aspects of the history and culture of Jews in Eastern Europe from the beginnings of their settlement in the region to the present time. The articles will cover the area east of German-speaking lands, north of the Balkans, and west of the Ural Mountains. Thus, Hungary, Czech lands, and Romania are included, as are the Baltic States.

Editor-in-Chief Gershon David Hundert, professor of history and chair of the Department of Jewish Studies at McGill University, has assembled an internationally recognized group of scholars. More than 30 editors and 400 contributors have committed to the project. The YIVO Encyclopedia will not only provide a forum for their collective knowledge, but also serve as a meeting point for a new generation of scholars from former Communist Europe and their colleagues from North America, Israel, and Western Europe. Currently 1,200 of 1,800 planned articles have been submitted and are at various stages of the editorial process.

In addition this encyclopedia also will be published electronically. Its Web site will serve as a portal into the study of East European Jewry by placing educational, archival, and reference resources at the fingertips of users worldwide. The integration of a basic reference work and public access to a major archival and library collection makes The YIVO Encyclopedia Online perhaps the only project of its kind currently in development.

When completed, The YIVO Encyclopedia of Jews in Eastern Europe will offer a much needed revision of the memory of the East European Jewish experience. With its up-to-date scholarship, diversity of contributors, and attention to overlooked aspects of history and culture. This encyclopedia set will be a valuable addition to the humanities bookshelf.

The encyclopedia is a new expression of the preeminent role that YIVO has played in Jewish scholarship and communal life for almost 80 years. Founded in Berlin in 1925, and headquartered in Wilno, Poland (now Vilnius, Lithuania), YIVO set out to bring modern culture to all sectors of the Jewish community. This mission was to be accomplished by studying Jewish society through the prism of the modern social sciences: sociology, folklore, linguistics, psychology, history, and economics.

In 1940, concurrent with the destruction of both YIVO’s collections and Europe’s Jewish communities, YIVO director Max Weinreich formally reestablished the organization in New York City, where a branch of YIVO had existed since 1925. After the war, portions of YIVO’s library and archives were discovered in Germany, and the materials were shipped to New York. These remnants of YIVO’s prewar holdings served as the basis for rebuilding the institute’s collections.

YIVO is the only pre-Holocaust scholarly institution to have transferred its mission to the United States. It continues to serve as the foremost center for the study of East European Jewry and Yiddish language, literature, and folklore. It is a leading resource for the study of the American Jewish immigrant experience. The institute publishes scholarly journals and monographs; mounts public programs such as exhibitions, lectures, and film series; and educates and trains through seminars and Yiddish language courses.

In 1999, YIVO moved into the Center for Jewish History (CJH), marking the start of a great cooperative venture in the world of Jewish scholarship. Housed under one roof are five institutions committed to educating the public on the culture and history of the Jewish people. The CJH shelters the combined holdings of its partners, which include thousands of library and archival collections, thus offering the public an opportunity to piece together fragments of Jewish history in a way previously impossible.

As the guardian of the cultural treasures of the Jewish people in Eastern Europe, the Americas, and elsewhere, YIVO sees The YIVO Encyclopedia of Jews in Eastern Europe as a fresh opportunity for opening the doors of its archives and library to the general public and as the best way of carrying its legacy of Jewish scholarship into the future.
For the Love of Yiddish—Far di libre fun yidish
by Charles Casper, Las Vegas TYN Contact (Las Vegas Yiddish Reporter 12/24/04)

I had a love for the Yiddish language almost from the day I was born. My parents came from Poland and Yiddish was their first language. It became mine as well. We lived in the Brownsville section of Brooklyn, NY, which was populated with Yiddish speaking immigrants. Until I went to public school, I thought the whole world spoke Yiddish. As I was growing up, I realized what a wonderful gift my parents had passed down to me. Yiddish was opening up a whole new world and enabled me to communicate with other Yiddish speakers wherever I traveled.

I would like to share one such experience with you.

In 1954 I was drafted into the US Army for two years. I spent my first year in the States. I was then sent to Bordeaux, France. It was the first time I was away from my family and friends—it was a lonely feeling. I went to Shul to pray on Yom Kippur. I asked the man next to me if he spoke Yiddish. His eyes lit up and we conversed in Yiddish. He asked me to join him at home to break the fast and to meet his wife, Mme. Rabey and his daughter, Suzanne, who spoke Yiddish. I became a frequent visitor on weekends. I was made to feel like a member of the family. When it was time to return to the States, it was hard to say goodbye.

In 1997, my wife and I took a trip to France. It was 41 years since I had been there as a soldier. When we arrived in Bordeaux, and after visiting the synagogue which was still there, I looked for the apartment building in which the Rabey family once lived. I was shocked when I found the family name still on the doorbell outside the building. Suzanne answered when I rang the doorbell and was shocked when she realized who it was. We went into her apartment, which brought back so many memories. My wife and I learned that Suzanne’s parents had passed away. She never married and stayed in the same apartment.

I have been telephoning Suzanne every month since our visit with her to inquire about her health and together we share the memories of long ago, in Yiddish, of course.


Far di ende fun Yom Kipur, hot er mir gebeten tsu geyn mit im tsu zayn heyym un brekhn der fast tsusamen mit zayn vayb, Mme. Rabey, un tokhter, Suzanne. Zey hobs beyde geredt Yidish. Ikh bin geven dankbar far zayn farbetung.


Tsu badoyren hot zi medikal problemen un zi ken nit arumform vi amol. Ikh ruf Suzanne yeder khoydesh tsu nokhfreyn vegen ir gezunt un tsusamen tseln mir dem ondenk fun yorn tsurik. In Yidish Avade! Yidish Avade!
Jason Peck—A Personal History

My parents had Jewish parents who came from Eastern Europe. While I don’t know if my mother’s father spoke Yiddish, my father was raised in a house where Yiddish was spoken. Polish was the language my grandparents spoke with each other, and English was the language the children taught the rest of the family. My father has memories of his mother reading A Bintl Briv in the kitchen of their apartment, all the time laughing and crying in her foreign tongue.

I had little exposure to Yiddish growing up, outside the colloquial Yiddishisms in the daily speech of the average New Yorker. I grew up in an interfaith household; my mother was not raised with any religion, but her grandmother was Catholic, and we celebrated Christmas with my mother’s family.

I was Bar-Mitzvahed, socially necessary, but had little contact with my extended Jewish family. Jewish culture meant little to me outside of Hebrew school, where the rabbi was paranoid and chastised us for celebrating the pagan holiday of Halloween.

In the 7th grade we were required to choose a foreign language class. I decided to take German. Although this didn’t bother my parents, my father told me not to tell the rest of the family, especially my Jewish relatives in Florida. When I decided to major in German literature in college, my parents told me that, for family functions, to tell everyone I majored in Journalism.

I stayed away from Jewish studies when I entered Graduate school, but I couldn’t resist the appeal of Jewish writers in the German language, nor forget my family history. In 2002 I applied for a stipend to study Yiddish in NYC at the YIVO program. Although I ostensibly learned Yiddish to study the emergence of a discussion of Yiddish during the 18th century in Germany, I also wanted to learn more about the culture in which my father was raised.

On one weekend of the YIVO program, a group of us went to the Lower East Side to visit some historical buildings. Amid the Chinese vendors, trendy restaurants and renovated lofts (I’m told the Lower East Side is the new hot spot for young people with disposable incomes) I found the building where my father lived as a child. I realized that hiding my family from my interests and hiding my Jewish heritage from my profession occupied most of my adult life, and that both aspects of my personality had ultimately become manifest in my studies.

Editor’s Note: Jason will be a presenter on Yiddish websites at the IAYC Conference in June.

On Second Avenue

Mike Burstyn will headline the Folksbiene Yiddish Theatre’s upcoming Off-Broadway revival of On Second Avenue a musical revue that surveys the history of the Yiddish Theatre from its roots in Jassy, Romania to its heyday in New York. It plays February 27 through April 10 at the JCC in Manhattan, 334 Amsterdam Avenue. (There are no performances March 7 thru March 13.)

Created by Moishe Rosenfeld and Zalmen Mlotek, and produced in association with the Dora Wasserman Yiddish Theatre of Montreal, the bilingual English-Yiddish musical revue is directed by Bryna Wasserman and stars City Opera veteran Robert Paul Abelson, musical comedienne Joanne Borts, and Chicago klezmer diva Lisa Fishman. Tickets are on sale at 800-9-YIDDISH or online at www.folksbiene.org. Performances: Wed and Thurs at 2 P.M. & 8 P.M., Sat at 8 P.M., Sun at 2 & 6 P.M.

On Second Avenue showcases the songs of the great Yiddish composers—Goldfaden, Olshanetzky, Secunda, Rumshinsky, and Elstein, as well as excerpts from landmark shows. The fast-paced contemporary revue evokes the sights and sounds of a once-bustling theatrical thoroughfare (that at its height in the late 1910’s boasted over a dozen large and medium-sized playhouses). We can relish the ripe drama, rib-tickling comedy and stirring music that entertained and inspired generations of Jewish immigrants.

Mike Burstyn performed as a child with his parents—Pesach Burstine (1896-1986) and Lillian Lux. The Burstins performed in London, Paris, Israel, South America, Johannesberg, and with Maurice Schwartz’s company. For over 50 years as a singer and actor, Burstyn alternated between Yiddish and mainstream projects, having starred on Broadway in “Barnum” and “ Ain't Broadway Grand,” and in the national tours of "The Tale of the Allergist's Wife” and the musical "Jolson" (in which he portrayed Al Jolson).

Fluent in eight languages Burstyn has hosted and starred in TV variety shows in Israel and Holland. Off-Broadway he earned a Drama Desk nomination for "The Rothschilds." He appeared in the 92nd Street Y’s "Lyrics & Lyricists" series.

Bryna Wasserman staged On Second Avenue at the Dora Wasserman Yiddish Theatre of Montreal in 2000, and traveled to Vienna and London. This is a new production. Celebrating its historic 90th consecutive season, the Folksbiene Yiddish Theatre is America’s only professional Yiddish theatre.

Contact: Beck Lee 718-403-0939 beckblitz@aol.com


**Hip, Heymish & Hot:**

Eleanor Reissa Sings Yiddish Soul  
Sundays at 5:00 P.M.—March 20-May 15, 2005

Tony Award Nominee Eleanor Reissa, joined by her acclaimed Broadway/Klezmer band has created an afternoon celebrating the vitality of Yiddish music and humor. The show takes place Off-Broadway at the John Houseman Theatre, 440 West 42nd St., NY. For tickets call Telecharge: 212-239-6200 or order online at www.telecharge.com or tickets may be purchased at the box office.

**HIP, HEYMISH & HOT** is a young woman’s personal journey into this unique, soulful culture, blending English and Yiddish with passionate folk songs, classics of the Second Avenue Theater, and stirring expressions of love, piousness and protest. Enter into this thought to be gonebye Yiddish world, but via the eyes and talent of Eleanor Reissa it is as alive and well, and as spirited as ever. You’ll laugh and cry!

Eleanor Reissa, is a Tony Award nominated director, playwright, actor and singer who has created this personal yet universal journey into the rich world of Yiddish music and humor. She is the daughter of Holocaust survivors. Being a Brooklyn-born street kid, her musical life was influenced by classic jazz, and rock in addition to the shtetl songs and Broadway. This show combines all of her influences and melds them into a heartening Yiddish show.

Joining Ms. Reissa each week will be special guest stars. Included in the show are theatre songs such as YOSL, YOSL by Nelli Casman, IKH ZING by Abe Elstein and Molly Picon and SHEYN VI DI LIVONE by Joseph Rumshinsky, sung in a sultry Peggy Lee ‘Fever’ style, as well as a Yiddish duet (with Elmore) of BUDDY CAN YOU SPARE A DIME with its Yiddish counterpart VI NEMT MEN PARNOSE and a medley that includes a Negro spiritual with the song ALE BRIDER of Workmen’s Circle fame.

Ms. Reissa, most recently directed Tony Award winners Frances Sternhagen and Richard Easton in J.M. Barrie’s ECHOES OF THE WAR, at Off-Broadway’s Mint Theater. Her third play THICKER THAN WATER was performed at Cleveland Play House’s New Play Festival and will be performed this spring at Stamford Center for the Arts’ Fringe Festival.

For 5 years she was artistic director of the Folksbiene Yiddish Theatre, the oldest professional Yiddish Theatre in the world. As an actress, she received critical acclaim in the off-Broadway revival of Isaac Bashevis Singer’s YENTL.

Visit her website: [http://www.eleanorreissa.com](http://www.eleanorreissa.com)

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**Lomir shpiln kortn af yidish**

For a change your Yiddish club might want to have a Yiddish game meeting. Below are some key words for card games. Of course there would be a different set of words for mah jongg, backgammon, monopoly, chess, checkers, dominos, or any of the other myriad games. One of the best is Yiddish Scrabble

If you come up with other words for card games or other games, please contact Der Bay, and let us share with our readers.

- Ace: di toyz
- Bid: botn
- Blackjack: nagayke di?
- Bridge: bridzh der
- Club: der shpog
- Cut the deck: shnayd di kortn
- Deal the cards: teyl di kortn
- Deck of Cards: a peshl kortn
- Diamond: der lekekh
- Eight: aht
- Five: finf
- Four: fir
- Gambler: rizikant der
- Hand: hant di
- Heart: dos royts, eykhl dos
- Higher: hekher
- Highest: hekhste
- Jack: der poyer
- Kibbitz: kibets
- King: meylekh der
- Kitty, Pot: kase di
- Lay down your hand: leyg arunter di kortn
- Lower: nideriker
- Lowest: niderikst
- Meld: meld
- Nine: nayn
- Opposite: antkegn
- Partner: shutef der shutfim
- Pick up: heyb oyf
- Pinochle: pinakl
- Poker: poker der
- Queen: malek di, kinign di
- Rummy: rumi
- Seven: zibn
- Shuffle the cards: mish iber di kortn
- Six: zeks
- Solitaire: pasyans der
- Spades: pik der
- Suits: mast der
- Take in: nem arayn
- Ten: tsen
- Three: dray
- Throw out: varf aroys
- Trump: kozzer der
- Two: tsvey
Search Engines & Yiddish Subject Directories
by Philip Fishl Kutner

Search Engines

We hear all about search engines and meta search engines—Yahoo, Lycos, Ask Jeeves, Alta Vista, and especially Google. The search engines are machine driven, and thus cover vast areas. I just placed the word Yiddish into a Google search and came up with over two million responses, and followed this up with a series of phrases. Below is a table of the responses and the search time in seconds.

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<tr>
<th>Term/Phrase</th>
<th># About</th>
<th>Time in Secs</th>
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Subject Directories

On the other hand being aware of good subject directories can be time saving. These are much better for finding broad topics and locating events, groups, organizations and especially when you are starting your research.

A subject directory organizes its web site into major categories. Unlike a search engine, individuals in the specific field usually are the compilers of Subject Directories by categories. They have searched the Internet and carefully selected listings. Often the listings have been annotated and even may be rated or evaluated.

Der Bay is an example of a subject directory. If one is looking for a specific area, you will locate ones that are excellent and very valuable. These can be found at Der Bay’s web site which is divided into twenty major areas. Its URL is http://www.derbay.org

The finest klezmer subject directory is Ari Davidow’s Klezmer Shack. Ari lists the groups and evaluates them. There are articles about klezmer music. The Freedman’s Yiddish Song Archives/Database is in the same category and quality. Both are linked on Der Bay’s site.

Other Great Yiddish Sites:

These are selected for their broad coverage. Naturally the major Yiddish organizational sites are great, but we are looking for broad coverage areas.

Der Bavebter Yid: www.cs.uky.edu/~raphael/bavebter/index.html

Der Yidishe Tam Tam: www.yiddishweb.com/tamtam.htm

Di Velt fun Yidish: http://yiddish.haifa.ac.il/

Librarian Suggestions

The Librarian’s Index to the Internet

In addition to Yiddish topic searches we may wish to search in other areas. Reference librarians spend a great deal of time in responding to queries. Each one has favorite sites. The Librarian’s Index to the Internet is a http://lii.org/ and is divided into 15 categories. The ones most helpful for Yiddish would be:

- Arts & Humanities
- Education
- Media
- People
- Reference & Quick Facts
- Society & Social Science

Internet Public Library

Another is the Internet Public Library from the School of Information at the University of Michigan, Ann Arbor. Its URL is: http://www.ipl.org/

Other Directories

LookSmart is a commercial outfit headquartered in San Francisco. It has over 30 directories and includes foreign countries. Its URL is: http://www.looksmart.com

Internet Brain is unusual and not one of your editor’s favorites, but some people do find it helpful—so it is included. It is at: http://imaginaryworld.net/

Infomine has scholarly resource collections. The categories are: Bio/Medical Sciences, Physical and Engineering Sciences, Business and Economics, Culture Diversity, Government Information, Maps, Social Science and the Humanities, EJournals.
It all began when I came across the acronym CRM relating to the need to upgrade in the Rust Belt (areas mainly in the lower Midwest with older operating equipment and procedures).

In a moment you soon will see what the relationship is with Yiddish.

Anyway, a search of the acronym finder showed 58 possible meanings for CRM alphabetically ranging from Camera Ready Material to Customer Resource Management. The list included Citizens Rights Movement (an Israeli Political Party) and Cardiac Rhythm Management (relating to pacemakers).

It then occurred to your editor that perhaps the same quandary might be faced by some of our Der Bay’s Yiddish readers and where would one turn to get an answer?

Googling Yiddish turned up mainly Mendele posts of the past.

8)-----------------------
Date: Tue, 4 Jul 2000 06:24:49 -0400 (EDT)
From: David S Braun <dovid@MIT.EDU>
Subject: kirtsungen -- abbreviations

A reference article on Yiddish abbreviations, compiled by yours truly, is to be found in the last issue of the YIVO publication Yidishe shprakh. I put it together in 1984 and the volume was published in 1986/88, I think. It doesn’t include acronyms, notwithstanding the erroneous English title of the article (e.g. YIVO, TsISHO, etc.), but it is a fairly complete collection of Yiddish-only abbreviations (i.e. ones which Yiddish and Hebrew share and may thus be found in Hebrew collections).

Dovid Braun, Jerusalem

9)-----------------------
Date: Tue, 4 Jul 2000 11:00:57 -0400 (EDT)
From: Robert Goldenberg <goldenbe@vaxxine.com>
Subject: Yiddish abbreviations

On Mendele 024, Zisel Sterlin asks about a list of yiddish abbreviations, such as "alef, alef, tsvey vovn" (romanizes as u.a."v, (i.e. un azoy vayter, etc., and so on).

You will find many such abbreviations within the text of Harkavy's 1928 Yiddish-English/English-Yiddish Verterbuakh, listed alphabetically. e.g. beys hey (b"h - abbrev. for borukh haShem) is listed on p.113, not on p.100 where you might expect it to be.

Weinreich’s dictionary also gives abbreviations within the text. Some entries differ from those in Harkavy, e.g. instead of u.a."v he uses u.az"v, but they are also within the text rather than listed on a separate page of abbreviations.

In his 1898 English-Yiddish/Yiddish-English Dictionary, Harkavy includes a separate page of English abbreviations (p. xvi), but I could not find a corresponding page of Yiddish abbreviations.

Itsik Goldenberg, Fort Erie, ON, Canada

5)-----------------------------------
Date: Wed, 16 Sep 1992 14:42:13 +0100
From: P.Mett@open.ac.uk
Subject: acronyms


Az men red shoyn veign roshei tayves, ich derman zich az men treft fiel mol of an aynlading m’zol tsezamen kimen 7 azayger (l’mushl) BDIYUK (=punctually) . Die velt zogt az dos is roshei tayves fin "biz di yiden velen kimen'!"
End of Mendele Vol 2.67

IAYC: International Association of Yiddish Clubs
NYBC: National Yiddish Book Center
WC/AR: Workmen’s Circle/Arbeter Ring
YIVO:
FOY: Friends of Yiddish
LFY: League for Yiddish
CYCO

Self Explanatory

KlezKamp
KlezKanada
KlezCalifornia
Text on Human Emotion
Enlists the Help of YIDDISH
by Dovid Leash

In writing his book entitled *Emotions Revealed*, Paul Ekman, whose credentials have included Professor of Psychology, University of California Medical School in San Francisco, author of numerous books, and longtime research psychologist on human emotions, hopes to give us a better understanding of the characteristics of human emotions, and help us improve our emotional lives.

He poses questions as to why we become emotional, how and when we can change what we become emotional about, and how our emotional responses are organized. He delves into the range of emotions of anguish, anger, surprise and fear, disgust and contempt, and the many kinds of enjoyment. He then provides answers based on his research.

The author grapples with the difficulty of explaining the emotions because different languages may not have all of the words to best describe every emotion. He has searched various languages to find the appropriate terms to explain certain emotions.

In his chapter on the enjoyable emotions, the author posits, “I believe there are more than a dozen enjoyable emotions”, but, “The problem with the words “enjoyment” and “happiness” is that they are not specific enough.” So he turns to Yiddish.

He includes six page references in the book index to the Yiddish word “naches” that refer to passages in which the author explains the features of that Yiddish word, which describes one of the enjoyable emotions better than any word that could be found in the English language.

He describes a certain enjoyable emotion that a parent feels upon hearing that a child has been accepted to college, got an award, or other accomplishment. For that emotion, the author says that the word “proud” is inadequate, and instead, settles on the Yiddish word “naches”.

He refers to the definition of “naches” by author Leo Rosten and even cites a related Yiddish word “kvell”. The author goes on to explain the details of the emotion of “naches”. In clarifying his research findings on the enjoyable emotion of “naches”, the author is careful to avoid ambiguity when he states, “Naches is the emotion, kvelling is its expression.”


Red Yiddish For Angelenos in Their 20s & 30s.

If you are interested in exploring contemporary Yiddish culture, Red Yiddish salons are the solution. They are monthly presentations by Los Angeles-based artists, writers, filmmakers, musicians, and professors who are pushing the boundaries of Yiddish culture.

Study beginning Yiddish at 7:30 P.M., or come for the guest speaker at 8:30 PM. Red Yiddish salons are held in the library of the Yiddish Culture Club, inside the Jewish Educational Institute—Thursdays.

7:30 P.M. - Beginning Yiddish with Miriam Koral
8:30 P.M. - Miamon Miller, professional musician and Fulbright Scholar, describes and demonstrates the instruments, musicians, and characteristics that define klezmer music. He’ll trace its evolution from Eastern Europe to contemporary Los Angeles in an evening that will change the way you listen to klezmer music.

Eastern Europe studying Romania’s folk music.
9:30 P.M. - Yiddish/Klezmer Jam
Miamon Miller has 35 years experience as a professional musician and has played on numerous recordings, films and commercial sound tracks. With a B.A. in composition and an M.A. in ethnomusicology (both from UCLA), his career has successfully combined academic and creative interests.

Miamon was a Fulbright scholar, and taught for more than 15 years at the East European Folklore Center’s summer workshops and has appeared as soloist and teacher at major folk festivals throughout North America. He founded the eclectic folk band "Fuge Imaginea" and currently performs with Bucovina Klezmer, the Mesto Orchestra and other ensembles.

Upcoming Red Yiddish salons: April 14, May 12, June 9 L.A. Yiddish Culture Club 8339 W. Third Street (2nd Floor library) Between Flores and Kings Rd. Dessert, coffee and wine. Red Yiddish is a program of Yiddishkayt’s Avada Project. Avada engages Angelenos in their 20s and 30s with the history, and depth of Yiddish culture via quality, experimental programming. Avada offers an alternative vision of what it means to be Jewish.

See Red Yiddish, Yiddishkayt LA website <www.constantcontact.com/index.jsp?cc=cards01>
Yiddishkayt LA 3780 Wilshire Blvd., #910
Los Angeles, CA 90010
Is It Good For Yiddish?

To Yiddish, or not to Yiddish: That’s the question.

Is it? Not for me! When a person has her mind, body and soul wrapped up in yidishkayt, then it is a way of life. Yiddish, just like patriotism, comes in many forms. For some of us Yiddish is bound up in ritualistic paternalism. For others it is the body and soul of Jewish art forms. Yiddish embraces and encompasses both—but it is even more.

Yiddish has been defined as the culture and language mainly of the Eastern European Jew—predominantly pre-State of Israel. Thus grammatically speaking, Yiddish would be considered a noun.

To me Yiddish is a verb—it’s all-encompassing. It is the action of breathing, bathing, dressing, drinking, eating, laughing, joking and thinking Yiddish. Speaking Yiddish is only a part of this picture, just as kasruth is only a part of Judaism.

The average Jewish household in the U.S. spends approximately 2% of its annual income on contributions. If the average income per household is $55,000 that means there is about $500 for contributions. If only 10% is spent on Yiddish materials and events, it would be $50 a year. If the 4 million Jewish adults spent $50 on an average, it is a fifth of a billion dollar industry (200 million dollars).

Look at it in even another way. How much do you spend purchasing Yiddish books, magazines, newspapers, newsletters, cassettes, CDs, DVDs? How much do you spend in attending classes, conferences, institutes, performances, lectures, club meetings, etc.? Remember to include dues, transportation, accommodations & registration.

Think of how much it costs you to belong to any of these, and other, Yiddish organizations — YIVO, National Yiddish Book Center, League for Yiddish, Friends of Yiddish, Yiddishkayt LA, Yugntruf, Arbeter Ring and your IAYC-affiliated Yiddish club.

The Average Der Bay reader spends at least $1000 a year on Yiddish activities and goods.

Is God A Litvak?

As a young, inquisitive child, I remember once asking my folks this question, “Is God a Litvak?”

The responses were perfect indicators of their respective, different attitudes towards the vagaries of life’s ever-changing problems and events.

Here are their responses.

Pop: What difference does it make?

Mom: Efsher (maybe)

Pop was a true Southerner—a Galitsyaner. To him it was a world of black and white. It was:

Yes or No
Right or Wrong
Good or Bad
Rich or Poor

Early in life I learned not to go to Pop whenever I wanted something—the answer usually was NO.

His idea of a school marking system was:

A = Ahksalent
B = Bad
C = Couldn’t do it
D = Dumb
F = Non-Existant

Once when I brought home an A-, he went to school and confronted the teacher. He told her, “There is no minus. He either deserves an A, or he doesn’t.” He did concede to the teacher that a plus is okay.

Mom was different—a Northerner—a Litvak. There was gray in her world. There was that area in between. The area of compromise—“no-woman’s land.”

Whenever I wanted something, I always asked her. The answer never was “no” it would usually be “efsher.” I soon learned to press harder and be a “nudzh,” and then I got a better response of shpeter (later).

When I became older, I said, “Mom, I don’t want to hear a maybe or later.” From then on it was, “we’ll see!”
This Little Shul Does It Right
By Joan Rudd

New! For 2005! A Jewish Cultural Program at Emanuel Congregation, 3412 NE 65th Street, Seattle, WA
Sundays Once A Month At 2:00 P.M.
Light Refreshments Will Be Served

We had on Sunday, February 6, 2005, a restored Yiddish film with a new music score "East And West"
Starring Molly Picon & Jacob Kalish, Directed by Sidney Goldin, Austria 1923, 85 minutes, B & W, silent with English and Yiddish subtitles

Then on Sunday, March 6, 2005 there was Original Jewish Music performed by Rob Tobias of Eugene, Oregon and our own Maxxine Smith on flute and celebrating the release of their new CD By the River

Shabes at the Little Shul (Emanuel Congregation)
Services: Friday evenings are at 6:00 P.M. year round
Saturday morning at 9:30 A.M. year round (children supervised by parents may play in the kiddush room)
All Are Welcome! Members And Visitors Alike!
Sunday Afternoons at the Shul, Monthly Year Round

All upcoming programs listed below are free.

APRIL 3 "Partisansof Vilna" documentary-in English
MAY 8 music jam (bring your own instrument or voice)
JUNE 5 "World of Sholem Aleichem" video in Yiddish
JULY 10 Scottish and Yiddish Shmaltz performed by local Jewish folk musicians
AUGUST 7 "Wooden Synagogues of Eastern Europe"
SEPTEMBER 4 music jam (bring your own instruments or voice)
OCTOBER 8 "Catskills Comedy"
NOVEMBER 5 musical performance (TBA)
DECEMBER 3 "Hester Street"

Please RSVP to Joan at 206-526-9057 for the above cultural programs

Editor’s note: In 1997 Joan Rudd brought Der Yiddisher Mikado to Seattle for three well-attended performances over an April weekend. She went on to produce three annual Mame Loshn programs before passing the baton to Myra Rothenberg who produced another three years of the one day Yiddish language and culture intensives in Seattle. Each one was attended by 60-100 registrants.

The University of Washington then offered three summers of Yiddish language intensives for college credit before discontinuing the Yiddish program. For her efforts Joan received an award from Seattle’s Ethnic Heritage Council in 1999.

Yiddish Language Pilot Program at “J”—Summary/ Language Instruction

For the second consecutive year, thanks to the generosity of the Bickell family of Brooklyn, NY, the Seattle JCC is the site of a unique language program developed by local Yiddish activist Joan Rudd.

The grant is administered by the CJCL of the Arbeter Ring in NY. The site for the pilot program is the Early Childhood Education Program, and includes about 60 children in 5 classes, ranging in age from 2-5 years old.

During Joan Rudd’s weekly meetings the children learn an active and accurate Yiddish vocabulary of greetings and goodbyes, as well as reporting on their health and emotional status. In addition, (through repetition), the colors, seasons, days of the week, and names of familiar body parts are reinforced.

For the older children the basic Hebrew/Yiddish alphabet is presented, and the numbers 1-10. They also become familiar with about ten upbeat Yiddish tunes which they learn to sing and dance to. Many of the children experienced similar presentations by Joan twice a week in the last school year. Language retention has been quite high.

Joan utilizes actual objects and experiences to convey vocabulary and to encourage the children to talk and to exchange information. The statements might involve direction (please bring me my doll), a tutorial (what did you eat?), a query (what color is this scarf?), simple information (it is raining), or social statements (that is very good).

A "passive" vocabulary of about 250 words are presented over the course of the school year in the context of stories and songs, usually accompanied by mime and props. In this way; who, what, where, when etc are said in Yiddish. It is all done with the hope that the children will be able to find a warm sense of "home" with this language, even in simple fragments of its rich and expressive vocabulary.

Joan Rudd, visual artist, folk musician, and cultural activist, was born in NYC. Her parents were born in Russia and grew up in France just before the Nazi invasion. They fled to NY and Joan grew up there. She went through the ranks of NFTY to become President of the Manhattan & Bronx Federation of Temple Youth shortly after losing a leg due to cancer. She nonetheless traveled and worked two summers on an Israeli kibbutz. Her study of Yiddish began 13 years ago. Joan painted 4 Yiddish language illustrated folk song murals which were installed in Seattle bus shelters. Joan has studied Yiddish at Oxford, KlezCalifornia and LA’s Art of Yiddish.
Kazerginski, a Vilna musician and socialist, fought with the resistance in the Holocaust. He collected some 250 songs and from the hundreds composed in the ghettos and camps. He wrote Yugnt-Himen for the Yugnt-club—in the Vilna ghetto in which teenagers participated in sports, and secretly prepared to battle the Nazi. The song was set to music by Basya Rubin.

Our songs are filled with sorrow,
And the Nazi guards await.
But we’ll sing them out with courage
When we storm the Ghetto gate.

Chorus: Young is ev’ry, ev’ry, ev’ry
one who would be.
The years don’t mean a thing.
Old folk will be, will be, will be
once more children
In the free world that we bring.

To those who go to meet the enemy
Or with courage, take a stand,
The young fighters in the ghetto
Do extend a welcome hand.

We’ll remember every enemy.
We’ll remember every friend.
All our lives we’ll knit together
The beginning and the end.

Undzer lid iz ful mit troyer,
Dreyst iz undzer muntergang.
Khotsh der soyne vakht baym toyer
Shturemt yugnt mit gezang.

Chorus: Yung iz yeder, yeder, yeder
ver es vil nor,
Yorn hobn keyn batayt.
Alte kenen, kenen, kenen
oykh zayn kinder
Fun a nayer, frayer tsayt.

Ver es voglt um oyf vegn,
Ver mit dreytshkeit s’htelt zayn fus,
Brengt di yugnt zey antkegn
Funem geto a gerus.

Mir gedenken ale sonim.
Mir gedenken ale fraynt.
Eybik veln mir farbindn
Undzer nekhtn mitn haynt.

Performance note: This song was sung in Yiddish and English by the audience as the finale to Yiddish Lives, presented by the Seattle Yiddish Group, 1996.

This is Israel Kugler’s review (retzenzie) of Marganit Weinberger-Roman’s English translation of Foiglman. Aharon Megged, was the winner of the Israel Prize for Literature, 2003. It is a literary masterpiece of fiction, and showcases Magged’s talent as a master writer.

Foiglman is a Holocaust survivor who settled in Paris writing poetry in Yiddish. His wife was an actress doing Yiddish monologues all over the world where Jews gathered to enjoy Yiddish poetry, songs, and recitations. Hidden in Foiglman’s past is his mastery of science—electronics, physics, and mathematics.

Foiglman heard of a historian-scholar in Israel, Zvi Arbel, who was researching the murderous onslaught against Jews, "The Great Betrayal”. Arbel begins his research with the Cossack Uprising in the Ukraine led by the Hetman, Bogdan Khmelnitzki in 1648 against the Poles, but also slaughtering Jews. Khmelnitzki is still extolled as a national hero of the Ukrainians.

Then he traced the expulsion from Spain and Portugal (including Brazil); the Dreyfus case; Father Coughlin and the American Nazi Party; the Holocaust and the Intefada directed toward the destruction of Israel. Arbel, besides teaching classes at the university, was engaged in documenting the activity of General Petiura who worked with the White Guardists against the Bolsheviks and engaged in killing Jews.

Foiglman, who was obsessed with the destruction of the Jews, contacted Arbel, and came to Israel hoping that his own Yiddish poetry, especially Oysgeboygene Tsvayg—The Crooked Bough, would be welcomed, published and translated into Hebrew. He had considered this as a symbol of Israel’s acceptance of Yiddish as an equal counterpart to Hebrew.

Foiglman fell to the onslaught of intestinal cancer. Zvi Arbel went to Foiglman’s funeral—one of the few Yiddish writers who attended. He spoke half in Hebrew and half in Yiddish, and shouted out “Geshtorbn?: Neyn! Geharget” There were no Hebrew writers or journalists present at the cemetery. The ceremony marked the conflict between Yiddish and Hebrew even in Israel as yet another example of the "Great Betrayal" of the Jews.

Toby Press, POB 8531,
New Milford, CT 06776-8531
ISBN 1 59264 032 X hardcover,
www.Tobypress.com

Ed.’s note: Israel Kugler is a CUNY Prof. Emeritus in Social Science and long-time contributor to Der Bay.
Shoshana Was a Jewish Polish Grandmother –
Poland 2004 Travel Journal
Nir Alon http://niralon.smugmug.com/

My grandmother Shoshana was a “Jewish Polish Grandmother” – chicken noodle soup, a carp fish in the tub for fattening until one morning it completely disappeared and there was ‘gefilte fish’ for lunch, running to buy live chickens at one end of town and then to the shoykhet at the other end, always carrying baskets with foodstuff – a 100% Jewish Polish grandmother. She was born in Zakroczym, a small agricultural village, on the bank of the Vistula River, northwest of Warsaw, where a rich Jewish culture had evolved.

In November 1941 all Jewish residents were gathered together in the ‘rynek’ (town square) and brutally expelled to the Jewish ghetto in the nearby town Nowy-Dwor. From there, their fate was similar to that of six million others. Today, not a trace remains to thousands of Jews who had built their lives in the town for hundreds of years.

This is an account of an expedition that was taken to discover my personal roots and those of the Jewish people in exile in Poland. Going on an expedition to Poland is accompanied by mixed and very strong emotions. The days immediately preceding departure are packed with thoughts, anxieties, and expectations – a combination difficult to describe. For those who do decide to go, and indeed board the plane, a rich and fascinating emotional experience is guaranteed.

Grandmother Shoshana’s three daughters, Sari, Rocha and Drora, and I decided to go and boarded the plane. Cousins Hila and Ram joined us. Shoshana Margulis Kohn sent us on this expedition in an unwritten legacy. Grandmother Shoshana, or Ruzka as she was called in childhood, was born and raised in the town of Zakroczym, 32 km NW of Warsaw. She managed to escape before the outbreak of WWII and arrived in Palestine in 1934 at the age of 17. Her mother accompanied her to Constanta Port in Romania. They parted at the port in tears and her mother told her they would never see each other again.

Shoshana’s mother, father, two sisters and three brothers perished just a few years later. Shoshana and her mother never did see each other again. Together with her three daughters, I am embarking to Shoshana’s birthplace. This is not an ordinary expedition; it is an expedition into history, to discover what was, to discover what happened, an expedition into Grandmother Shoshana’s stories from her childhood.

Warsaw

Immediately on exiting the Frederic Chopin airport a surprise awaits the visitor. For someone who is visiting Poland for the first time reality doesn’t come near your expectations of an East European country on whose soil two-thirds of the Jewish nation was massacred. Warsaw is a blend of ancient and new, ruins from WWII, magnificent cathedrals, communist monuments, alongside Marks & Spencer and Kentucky Fried Chicken in shopping malls that would not embarrass any Western European city.

Someone who already has been to Poland will also be surprised. Warsaw is in the midst of a great construction wave. Warsaw’s skyline is littered with dozens of construction cranes. All the glass towers were built in the last decade. A city with 1.8 million residents now doesn’t resemble the one 10 years ago. Poland’s entry into the European Union assures an accelerated continuance of the process.

We pass huge residential buildings, plain and gray – “proletarian neighborhoods”—remnants of the communist rule. The streets are crowded with people, cars, busses and trams whose tracks remain from pre-WWII. Warsaw is a big and bustling city. A beautiful boulevard, which once was “the forbidden city for Poles”, the Nazi regime’s sanctuary, hosts many foreign embassies. Opposite, the past presidents’ palace is now a formal government guesthouse.

The younger generation worships capitalism – you will rarely meet someone under 25 that does not have several jobs, tries to study simultaneously, surfs the Internet and speaks a little English. On the other hand, those 40 years and over are lost in a new world of materialism and ambition.

The city streets are flooded with peddlers trying to sell their goods for a few zlotys. The city attracts both the Polish elite and the desperate. Over 40% of the Polish economy is still government controlled and traditional communist bureaucracy still exists.

I washed my face with tears reading and viewing your journey. My Polish/Catholic grandmother was born in Zakroczym and immigrated to the US after WWI. Although my heritage is very different because we were “Christians”, I cannot thank you enough for sharing your story. Your quest to know the truth and celebrate your Shoshana’s life, despite the tragic ending, honors her memory. Thank you for sharing.
Theresa Tova! At IAYC Conference

Lovers of Yiddish are in for a real treat with the announcement that the international Yiddish nightclub star was added to the IAYC billing!

This month’s centerfold has the initial Conference Program. It includes the day, time, title and presenter. At the end is the listing of the evening banquet and entertainment programs.

Inside this issue also is the list of nominees for the IAYC elections to the Board of Directors. Elections are held at every IAYC Conference. After the elections, the Board elects the officers. The list of nominees reads like a Who’s Who in the World of Yiddish Clubs.

Best of all is the fact that these conferences have grown to the point that they encompass much more than just club members. They have become a beacon for the entire Yiddish Community. Set aside some time to introduce yourself to your editor and let’s share stories and become friends.

We hope to make the announcement of the next IAYC Conference location, and meet the next conference coordinator. It will be the tenth one, and special plans are already underway to celebrate it in a novel and innovative way.

The Minneapolis Yiddish Vinkl co-chair, Roz Baker can be reached at: 612-377-5456 or the Publicity chair, Annalee Odessky at: annalee@mn.rr.com or 952-544-5423.

Greater Milwaukee/Chicago area attendees can travel by a chartered Greyhound bus roundtrip for only $100. Contact Paul Melrood at: 414-961-1715 or e-mail majpaulww2@sbcglobal.net

Michael Harry Baker, z”l

With the passing of “Mike” IAYC has lost a dedicated and long-time Board Member and officer. From his teaching Yiddish to leading the Minneapolis Yiddish Vinkl his love of Yiddish permeated his whole life. His wife, Roz, chairs the upcoming IAYC Conference.

Mike’s obituary in the Star Tribune reads like a scientist’s, businessman’s, community activist’s and a Yiddishist’s Who’s Who. He was graduated as an industrial chemist and later founded Chem/Serv, Inc of Minneapolis. He was president of the Minnesota Academy of Science and a founding member of the Minneapolis Jewish Community Center.

He was president of several chemical societies and editor of their journals. Of special note was that of being chairman of the Minnesota Federation of Engineering Societies. At one time he chaired the Minnesota Chapter of the ACS and the Minnesota Chapter of the Institute of Chemical Engineers.

Mike also served as Chairman of the Minnesota Chapter of the American Society for Technion and was on the board of the Minneapolis Jewish Vocational Services.

Mike, as a member of the Minneapolis C of C, traveled and lectured about popular science in small towns in the Upper Midwest.

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Memorial gifts may be made to Mazon— A Jewish Response to Hunger (1900 S. Bundy Dr., Ste. 260, Los Angeles, CA 90025)
Basic, Introductory, Preliminary Polish 101
by Tomasz Pado

Polish has all three genders.
In Polish there are no the, a, an

Pronunciation
c – as English "ts"
j – as English "j" – long "e"
ch – as English "kh" or as "ch"
in Loch Ness
ł – stands for Polish hard "l" (w)
sz – stands for "sh" as in 
"show"
cz – stands for "ch" as in "child"

Polish "rz" should be spelled as "zh"
w – as English "v"
ż – as English "zh" and other cases
sign ' serves as soft sign
y – as English "y" or as "i" in 
"sick"
u – as "oo" in English
"boom"
a – as "a" in English "fast"

Single Letter words
A = but
I = and
W = in
Z = with
U = at
O = at

Simple phrases
Ja jestem = I am
Ty jesteś = You are
On, ona, ono jest = He. She. It is
My jesteśmy = We are
Wy jesteśmy = You are
Oni są = They are

Nie mówie po polsku. = I don’t speak polish. [nye muvye po polsku]
Mówie po polsku. = I speak Polish

Czy mówi Pan/Pani po polsku. = Do you speak Polish?
Jestem Amerykaninem/Amerykanką. = I am an American.
Jestem z Ameryki. = I am from America.
Jestem zmężoną. = I am tired. (m)
Która jest godzina? = What time is it?
Gdzie jest toaleta? = Where is the bathroom?

Two letter words
Bo – because
Ci – you
Co – what
Do – to
Ich – their
Na – on
No – yes (slang)
Od – from
Po – after. over.
on
Są – are
Tą – this(f)
We – in
Ze – that
Za – with

Two letter words
Polska – Poland
Tak – yes
Nie – no. not
Pociąg – train
Taxi – taxi
Autobus – bus
Lotnisko – airport
Mężczyzna – man
Kobieta – woman
Ulica(ce) = abbrv. for street
Lewy – left
Prawy – right
Gorący – hot
Zimny – cold
Ubranie – clothes
Pasport – passport
Chory – sick
Lekarz – doctor
Szpital – hospital

Hotel – hotel
Mydło – soap
Telewizor – TV set
Dzień – day
Noc – night
Telefon – telephone
Szkoła – school
Nauczyciel(ka) – teacher
Park – park
Pokój – room
Spać – to sleep
Restauracja – restaurant
Kelner – waiter
Jesć – to eat
Głodny – hungry
Chce mi się pić – I want to drink
Jedzenie – food

Woda – water
Mleko – milk
Kawa – coffee
Herbata – tea
Chleb – bread
Masło – butter
Mięso – meat
Ziemniaki – potatoes
Cukiernia – pastry shop
Adres – address
Babcia – grandmother
Dziadek – grandfather
Mama – mother
Tata – father
Syn – son
Córka – daughter
Kuzyn – cousin
Wujek – uncle
Ciotka – aunt

Pieniądze – money
Karta kredytowa – credit card
1 złoty=100 groszy=US quarter
Barwa – color
Biały – white
Cena – price
Centrum – center
Czekolada – chocolate
Niedziela – Sunday
Poniedziałek – Monday
Wtorek – Tuesday
Środa – Wednesday
Czwartek – Thursday
Piątek - Friday
Sobota - Saturday
Deszcz - rain
Dzień - day
Dzieki - thanks
Humor - humor
Ile - how much/how many
Pies - dog
Ryba - fish
Sen - sleep
Żydowski, Żyd Jewish, Jew
Uczyć - to teach
Geneologia - genealogy
Numer - number
0 - zero 6 - sześć
1 - jeden 7 - siedem
2 - dwa 8 - osiem
3 - trzy 9 - dziewięć
4 - cztery 10 - dziesięć
5 - pięć 100 - sto

Polish Transliteration
* Hooked characters
  * a -> a`
  * e -> e`
* Accented characters
  * c -> c'
  * n -> n'
  * s -> s'
  * z -> z'
* Dotted characters
  * z -> z*
* Slashed characters
  * l -> /l
AąĆćóĘęŒœŁłŃńŚśŻż Źź Rzeszów = zh-e-sh-uv
An Unusual Pen Pal Request

I am a Ben Toirah (Chareidi), have 5 children and work in commercial insurance.

I know of Yankl Halpern (Japan), both his unicycling, and his interest in Yiddisch. I once exchanged emails (about unicycling) with him a few years back. Fishl, no, unicycling is still not part of the Olympics.

I’m not familiar with the YIVO system of transliteration, and it also feels very strange to me. My preference for correspondence is to send my letters in Acrobat format so that the Yiddish letters will render properly on almost all platforms.

Since you’re operating this Briv Fraynd list, perhaps you also may know somebody who would like to schmooze as well. Preferably he would be a native Litvish, speaker. I have access enough to Chassidim, but since I’m not Khasidish, it’s not the style I’m looking to develop. I’d prefer schmoozing over writing.

I already read the Algemeiner, the Forverts, as well as Yiddish books. However, since much of my working knowledge has been acquired through reading, I haven’t developed a reasonable speaking fluency. The authenticity of my accent can use some work as well.

I used to speak Yiddish with my Zeyde and great aunt and great uncle (no choice there, English wasn’t on the menu) and to my Magid Shiur in Eretz Yisroel (Ivrit was an option, but my Yiddish is better), but at that point in my life, I was speaking it only to get by, with no particular interest in language itself. Unfortunately, when my Zeyde was alive, my wife and children couldn’t speak with him at all, so they’d just stand there and smile when we visited.

Perhaps you know some homebound elderly gentleman who is just khalishing for someone with whom to schmooze. That'd be a mitzva as well. Let me know what options you have up your sleeve.

Efscher, I can chap a schmooze with you to discuss things. I appreciate your assistance.

Mordche

Mordechai Steinfeld,  
631 Jarvis Ave, 
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Remembering Sydney Steuer

By Frank Krasnowsky

Sydney Anschell Steuer, who was pianist in our musical duo "Chutzpah," died on February 14. For 25 years, she accompanied me in performances of Yiddish and Ladino songs at Folk Festivals, Senior Centers, Convalescent Homes in greater Seattle and the Northwest.

At age 8 she accompanied vocalists at school assemblies. As her talent and training grew, she was in demand by singers in need of an accompanist who could transpose from one key to another. She loved vocal music, and had an almost encyclopedic memory of songs. The Seattle Jewish Center relied on her to provide music for children's performances and musicals and to direct the Golden Age Choir.

Chutzpah began when Sydney had me sing a few Yiddish songs at the 20th Anniversary of the Golden Age Club. The audience, starved for Yiddish music, loved it. When the program director of the Kline Galland Home for Jewish convalescents urged us to sing at the Home, we began a quarter century of monthly performances for the residents.

Yiddish songs revived memories, stimulated and enriched the lives of the residents at the Home. It was evident that Yiddish music was an essential part of Jewish life, and that losing a Yiddish song was losing a part of Jewish history. Since most of my audience stumbled over Yiddish from lack of use, I added my own translations in singable English that retained the expressions and the flavor of the original.

In the early 80's it was difficult to find Yiddish scores and recordings in Seattle. Ruth Rubin's book "Voices of a People" contained the words, mostly fragments, of over a thousand Yiddish songs, however only a few of the scores were included in her small volume of Yiddish Folk songs. A musicologist in Berkeley - taped several Yiddish LP's that had come out in the 40's and 50's. Sydney scored and transposed the music along with tunes from my memory. I translated the songs, we integrated the English words, and Chutzpah was in business.

We were the first Jewish group to perform at the Northwest Folk Life Festival, resulting in an invitation to perform in the Sun Valley Festival. Eventually I translated 150 songs, and we made five cassettes. Sydney's support as singing coach and accompanist was central to Chutzpah. She will be sorely missed, by me, her husband Herb (himself a fine pianist); her family, and her many friends—but particularly by the residents of Kline Galland.
“I’m the World’s Leading Authority”

Fishl: Do you mean in the whole world?

Tevye: Yo!

Fishl: But, Tevye, there are billions of people in the whole world, and many of them are educated. And you insist that you are the world’s leading authority.

Tevye: Yo!

Fishl: Am I correct, Tevye, that you are not even a graduate of the Chelm University of Hard Knocks?

Tevye: Yo!

Fishl: So tell me, Tevye, in what are you the world’s leading authority?

Tevye: Khovetn kinder!

Fishl: Come on now Tevye, you do not even have a P.D. (Pedagogical Degree) from the CCC (Chelm Chevre College). So tell me—what makes you the world’s leading authority in child rearing?

Tevye: Ikh hob a sakh tekhter.

Fishl: I know.

Tevye: Ikh shushke in dem rekhtn oyer, ikh bin dayn tattn. Ikh shushke in dem linkn oyer, zay a gut meydlin—un gib a patsh in tokhes.

Fishl: You mean to tell me that your secret is to whisper in their right ear, I am your father, and whisper in their left ear, be a good girl, and then you tap them on the rump—and they behave?

Tevye: Yo!

Editor’s note: In a conversation on the cell phone, early last night, Tevye said that he would gladly answer questions that any reader of Der Bay has on family matters relating to children—of any age.

This was reconfirmed this morning in an exchange of e-mail messages. It will be an exclusive feature column of the Der Bay publication, and any reuse of any of its contents in any format whatsoever, at any Yiddish class or Yiddish club meeting, is strictly permitted—with or without the editor’s consent.

Any violation of this trust will be dealt with to the fullest extent of the law, and will be reported in the letters to the editor column so that all other clubs can kvell.

Di Zukunft

As the number of all-Yiddish publications decreases, there are a few that are weathering the storm and even embracing new formats. One of these is Di Zukunft (The Future).

Der Bay has long recommended that each member of a club should subscribe to at least one publication. In that way each member can report on an article periodically. For those who cannot read Yiddish with the Yiddish/Hebrew oysyes then transliterated material or publications like Der Bay can be used. However, for those who are able to read Yiddish in the original, publications like Di Zukunft are highly recommended.

Di Zukunft is a literary journal published by the Congress for Jewish Culture. It was founded in 1892, and presently is a quarterly publication. It has been united with CYCO (Central Yiddish Culture Organization).

A recent issue was in honor of I. B. Singer’s hundredth birthday. There were 13 articles in the 50 pages. They included:

- Vos iz di farbindung tsvishn yidish un yidishkayt? A pluralistishe tsugang. by Sholem Berger
- Der nayer historisher roman. A review of Simcha Simchovitch’s novel by Boris Sandler
- A velt mit veltelekh. by Yosef Fridlander
- A fleml in vint. (a poem) by Yoni Fain
- Araynkukn fun droysn: Oyf di zoymen funem lebn. by Marcus Miller
- Di yidishe tematik in salvador dalis shafn by Moyshe Wolf
- Di yidishe tematik in salvador dalis shafn by Moyshe Wolf
- Zuntik gants fri. (a poem) by Beyle Schaechter Gottesman
- A tog aza. (a poem) by Beyle Schaechter Gottesman
- Dos yingl veyst dem emes. by I. B. Singer

Currently Dr. itzik Gottesman is the editor. He is also on staff of the Yiddish Forverts. Dr. Gottesman received his doctorate from the University of Pennsylvania and subsequently taught Yiddish at the University of Texas at Austin.

Subscriptions may be purchased from: Zukunft, 25 E. 21st St. NY, NY 10010 Ph: 212-505-8040
There was the first CCC (Chelm Car Celebration). It was a rejoicing that Chelm had not seen since the rabbi’s first son was born. Balloons filled the sky and Champagne literally flowed in the streets. We are getting ahead of ourselves.

How did this come to be? How did Chelm get to build its own automobile plant? Let’s hear the story, as it was first reported by the Alte Press, the AP newswire service.

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

The development all started late one night as the CCC (Chelm City Council) was winding up its business. It was reported that someone said that it would be an opportunity to do something about Chelm’s high unemployment rate—approaching 50%. In Chelm all the women worked, but the men had only temporary jobs. It seems that the men could only get part-time work in helping their wives produce babies.

The article further states that the incentive was the recent entering of Poland into the EU, the European Union. This would open up Chelm to tourism and great prosperity, but how would tourists get around if there were no modern cars and the muddy streets filled with ruts would not be conducive to automobile travel.

Further reading of the report explains that the CCC would approach the IMF the International Monetary Fund to borrow money from the International Bank to build a modern automobile manufacturing plant in Chelm.

• It would employ only men—thus solving Chelm’s unemployment problem.

• They would build a special vehicle, a luxury SUV, with off-road capability to maneuver Chelm’s rutted roads until there would be so much money that a regular paved road could be built.

• It would be called the Chelmrolet, the General Motorn SUV luxury model.

Lest you think that the CCC was not thorough into looking at the matter of choosing a parent company, let me assure you that such was not the case.

The astute reasoning went like this. First, the people most likely to come as tourists to Chelm would be Jews, and the USA has the most Jews. Second, since USA has the most cars, a USA manufacturer should be chosen. Third, since Chrysler is the smallest of the big three, and since Hershl Ferd was not good to the Jews, and since General Motors was the largest, the decision was made to go with GM.

When Ditroyt heard about it, there was a flurry of action. GM stocks doubled overnight, and money flowed in to build an ultra-modern assembly plant. However, soon a series of problems arose. It dealt with the unskilled laborers available among the Chelm Labor force. Since the women had done all the work, the men had no work ethics or skills.

Ditroyt was in a quandary and the GM stocks fell to half its original value. A bright idea occurred to the GM CEO, call in Fishl as a consultant/arbitrator. After all, he had experience in such matters. Besides Fishl’s Feeble Fee was only a GM contribution to Der Bay and the monthly copies to be on file at the GM, Ditroyt Library Headquarters.

Fishl’s Final Formula

1. GM auto designers would make drawings for an ultra-modern, new type luxury SUV taxi that would be able to smoothly maneuver the Chelm city ruts.

2. The taxis should be equipped with a state-of-the-art GPS (Global Positioning System). There was always the possibility that the Chelm taxi drivers might venture out of the city limits.

3. The factory should be built with outside laborers so that time could be used to get the men of Chelm to learn about the WWW (Wonderful World of Work).

4. A kosher cafeteria should be built in the plant so that the employees would have a kosher hot meal during the long, cold, snowy winter days.

5. Instead of coffee breaks the time would be spent in davening.

6. Finally, the highest rewards to the recipients for attendance and good workmanship would be their selection of aliyes at the High Holiday Services.

On your next trip to Europe visit the modern shtetl of Chelm. It now has a single lane paved road down the main street and all around the shtetl. Taxis always pass by going around and around in wide loops and down the main thoroughfare.
The Yiddish Actors and Friends Club and the Yiddish Theatrical Alliance are proud to announce that our annual dinner dance gala will be held on Monday evening, June 27, 2005 at 6 pm at the Park Avenue Synagogue, New York City.

The Yiddish Arts and Friends Actors Club is an organization founded in 1936 by its first president, the well-known Hollywood star, Paul Muni, to help members of the Yiddish theater who were in need of financial support. Today, almost 70 years later, the organization brings together veterans of the Second Avenue Theater, new stars of the Yiddish stage and friends of Yiddish theater who have joined together to preserve the Yiddish songs, music and memories that we all cherish.

The Yiddish Theatrical Alliance was formed in October 1917, to help actors, musicians, composers, stagehands and their families in times of sorrow. The organization, as well as 30 Burial Societies, has burial grounds at Mt. Hebron Cemetery, Flushing, New York, where among others, the great legends of the Second Avenue theater are buried.

Our mission is to maintain the cemetery grounds and also to hold a memorial service every year at Mt. Hebron, during the High Holiday season, to pay respect to our dear departed members and the Yiddish theatrical world that perished during the Holocaust.

Our guest of honor this year is Corey Gedalye Breier in celebration of his 50th birthday. There are few among us who have been so committed to the Jewish community, Yiddish culture and to the Yiddish theater as Corey has been over the last 30 years.

Corey has been President of the Yiddish Artists and Friends Actors Club for over 12 years and more recently, the President of the Yiddish Theatrical Alliance. He also has served as an officer and activist in the Workmen’s Circle/Arbeter Ring, Forward Association, Folksbiene Yiddish Theater, Congress for Jewish Culture, Sutton Place Synagogue, United Komarno Aid Society and the Second Generation of Long Island – Children of Jewish Holocaust Survivors.

Corey and his wife Reizl raised their son Zalman to be fluent in Yiddish and both share Corey’s love and commitment to the perpetuation of the Yiddish language and culture.

To attend the special gala event call Ruth Harris at: 516-569-1678 or e-mail yta18@aol.com

Both organizations—the Yiddish Theatrical Alliance and the Yiddish Artists And Friends Actors Club, are located at: 31 East Seventh Street, New York City 10003.

Herman Yablokoff (Der Payatz—The Clown) was a president of the Yiddish Theatrical Alliance.

Yiddish Theater has had a long and colorful history dating back to Avram Goldfaden in Romania to the present day with major Yiddish theaters today in Montreal, Folksbiene in New York, the Israel National Theater in Tel Aviv, Romania State Jewish Theater and in Strasbourg, France.

Dr. Israel Kugler wrote a series on the History of the Yiddish Theater published in Der Bay entitled, The American Yiddish Theater: Origins and History. He traced the journey from Europe starting with the Purimshpil to the Broderzingers to the founder of the modern Yiddish theater, Avrom Goldfaden.

Kugler noted that there were many great Yiddish playwrights in America starting with Jacob Gordin. The great Yiddish actors included; Thomashefsky, Asler, Kessler, Moguiescu, Kenni Liptzen, Maurice Schwartz, Jennie Goldstein, Peysakh Burstein, Herman Yablokoff and Molly Picon.

Finally, Kugler wrote about ARTEF, the artisan politicalization of Yiddish theater. The acronym ARTEF stands for a group tied to the Jewish sector of the American Communist Party. Existing in the glow of the Moscow Art Theater of Stanislavsky and the great Yiddish actor-producer Shiamo Mikhoels (later murdered by Stalin along with Soviet Yiddish writers) ARTEF drew a following under the direction of Benno Schneider.

The Yiddish plays had expressionistic staging and adapted some standard Yiddish plays with a party-line twist. Many Broadway actors came to ARTEF performances. David Opatashu got his start there and also appeared in movies.

The Yiddish Theater has had several organizations to help members of the theatrical industry. The Yiddish Theatrical Alliance’s predecessor as the Cousins, and others group are the Yiddish Actors Guild, Hebrew Actors Club, Yiddish Artists and Friends, and Yiddish Actors Club.
**SHAYLES UN TSHUVES VEGN DER YIDISH-VOK**

**DI ALGEMEYNE SHAYLES**

**VOS IZ DI YIDISH-VOKH (DO VAYTER: YV)?**


**YIDISH-KENTENISH**

IKH KEN NIT LEYENEN ODER SHRAYBN YIDISH. MEG IKH DOKH KUMEN AF DER YV?

Yo! Di informatsye af der YV gufe shraybt men say af yidish mit yidishe oysyes, say mit lataynishe oysyes. MEG MEN KHOTSH REDN ENGLISH KEDEY TSU FREGN: "VI ZOGT MEN ... AF YIDISH?" Yo.

**DI DEMOGRAFIK**


**DI AKTIVITETN**

VOS FAR A MIN AKTIVITETN VELN ZAYN?


**IR KENT MIR SHIKN A TSAYTPLAN FUN AKTIVITETN?**


**DOS REGISTRIRN ZIKH**


**FAR VOS IZ DER TOGPRAYZ HEKHER BEMESHEKH FUN SOF-VOKH?**

Onbot un nokhfreg. In di vokhteig iz ale mol do iberiker plats, nor shabes-zuntik iz kop af kop. **FAR VOS IZ DER PRAYZ AF DER GANTSER VOKH BILIKER IN TEYL FALN VI DER PRAYZ FAR DRAV TEG?**

Ven eyne(r) katn nor af etlekhe teg, farnemt er/zi a plats vos me volt andersh genutst af der gantser vokh. Hobn mir beser lib, di bateylike zoln zayn gantsvokhnikes.

**DER PLATS UN DER TRANSPORT**

**VU GEFINT ZIKH DI YV?**

Berkshire Hills Emanuel Adult Vacation Center, Box A, Empire Rd, Copake, NY 12516, VOS ZAYNEN DI TELEFON- UN FAKS- NUMERN IN DE R ZUMER-KOLONYE?


**DOS ESN**

IZ DOS ESN KOSHER? Yo.

VI IZ DOS ESN?

S'iz gut. S'iz gants gezunt, s'iz kosher un s'iz geshmak. Keyn gurmet-esn iz es nit.

Yugntruf, 200 W. 72nd St. #40. NY, NY 10023 718-222-0908 yvokh@yugntruf.org
Levels of Discomfort
Sol & Fishl Kutner

One’s level of discomfort can be shown in a continuum as listed below.

Af Eynglish  Af yidish zogt men
Interest      der interes
Concern       di dayge
Apprehension  di tfise
Anxiety       di umru
Panic          di panik

Because Jews faced so many challenges over the ages the question arose as to the degrees or levels of discomfort from the mildest to the most severe.

Individuals vary widely in their reactions, for their coping mechanisms are based on their family upbringing and individual personality.

Reactions in the camps are an example of extremes that may have been influential in possible survival.

How would you react if you were threatened?

Is discretion the better part of valor, or do you throw caution to the wind?

Should you run and scream for help, or should you submit and hope to save your life?

It has been said that every time you are knocked down that you must come up with something that you did not have when you were knocked down. Pick up a stone, a stick or a fistful of mud.

Was Ghandi correct when he preached passive resistance? It worked in India with a billion people. Would it work with Jews?

We are concerned with the survival of our beloved mame-loshn. What is your degree of discomfort?

How should we react to its being under constant attack—that it is irrelevant in our times??

For us Yiddish is of Interest and even Concern. It is alive and evolving on the Internet. Our literature, music, theater, journals, and clubs will be around for many generations—albeit in a different format.

Lang leb Yiddish!

Sheva Zucker Assumes Leadership of the League for Yiddish

The League for Yiddish announced the appointment of prominent Yiddish educator and activist, Dr. Sheva Zucker, to the position of executive director. Dr. Zucker assumes the leadership of the League for Yiddish from Dr. Mordkhhe Schaechter (Senior Lecturer in Yiddish Emeritus at Columbia University), who was the founder, in 1981, of this unique apolitical organization, devoted to the goal of preserving the Yiddish language and fostering its further use. Dr. Schaechter was formerly the executive director of the organization, as well as the editor-in-chief of its journal, Afn Shvel.

The League for Yiddish grew both quantitatively and qualitatively thanks to the limitlessly devoted guidance, both spiritual and intellectual, that he provided the organization. Dr. Schaechter is now its Executive Director Emeritus.

Dr. Zucker, was for many years a student of Dr. Schaechter, and until recently a lecturer in Yiddish language and Jewish literature at Duke University. She has been a teacher in the Uriel Weinreich Program in Yiddish Language, Literature and Culture at Columbia University / YIVO and will continue to teach this summer at the program’s new location at New York University.

She is the author of two highly popular Yiddish textbooks titled Yiddish: An Introduction to the Language, Literature and Culture (Workmen’s Circle, New York: vol. 1, 1994; vol. 2, 2002). These books are accompanied by audio recordings, and are in the process of being translated into Portuguese and Italian. In addition, Dr. Zucker is the editor and publisher of The Golden Peacock: The Voice of the Yiddish Writer, a CD of ten Yiddish writers reading from their works.

Dr. Zucker brings a deep love for, and a professional devotion to, the Yiddish language and its literature, and the League for Yiddish is confident that it will continue to grow under her leadership.

For more information please call 212-787-6675 or 919-286-1641.

She will appear at the Ninth IAYC Conference in Minneapolis, MN June 2-5, 2005. Dr. Zucker’s Conference topic will be, Territory and Language: The search for a Yiddish-Speaking Home. She will explore the history of Yiddish based territorialism and the way in which the dreams and ideals of Yiddish community are still present in our lives today.
Thoughts on the Upcoming Ninth IAYC Conference in Minneapolis and Next Year’s Tenth Conference

Lovers of Yiddish are in for a real treat at the upcoming Minneapolis conference of the IAYC in June 2-5, 2005. This should be the best conference.

There are many excellent reasons for going which include the great presentations and the wonderful entertainment. However, for your editor, the best reason is to meet so many other people who are excited about Yiddish. It is a chance to meet dear friends we made at previous conferences and to make new ones whom we hope to see and hear from. There are always attendees who live in the same city of our children or other family members.

Your editor and Sally have made close friends in Arizona, southern California, Florida, the DC area New York, Louisiana, Minnesota, Texas, Wisconsin—and especially the Canadian cities of Toronto and Winnipeg—which we first met at an IAYC Conference.

Be sure you set aside time to introduce yourself to your editor, and let’s share stories and become friends. To get even more out of these conferences be sure to increase the networking. If you are a performer, lecturer, translator, teacher, author or have a klezmer group, be sure to bring along at least 50 cards to distribute.

Mealtime is the best time to network. Most will sit with their group for dinner, but during the day mingle, mingle, mingle. Even time for a cup of tea is a time for networking.

Announcement will be made of the location of the next International Association of Yiddish Club Conference. Be sure to meet the next coordinator. It will be IAYC’s 10th conference, and very special plans are being made to celebrate it in an innovative and novel way.

It marks a sign that IAYC is a major actor on the World Yiddish Scene. There are several ways to evaluate the degree of success or failure of any event. Besides the number of attendees, is the quality of the presenters/workshops and the evening entertainment. The ability to not lose money is essential—even a non-profit must pay its bills. Each of the previous conferences has had a positive cash flow, albeit a small one.

If your club or city is interested in hosting a future conference, please contact the IAYC President, Paul Melrood, or the editor of Der Bay. Your questions will be answered, and you will be in a position to know if it is viable. It is a very gratifying experience.

After having gone through the selection of site and committee ten times, two facts have become very obvious. These two items are the most crucial decisions to be made.

- The right venue—location, location, location. It can be a college, hotel or a center, but it must have the facilities, and be easily accessible.
- The right date—avoiding Jewish holidays and conflicting with other major events is crucial.
Your IAYC in Action

A group of men and women, interested in furthering interest in Yiddish, banded together to multiply their effectiveness. After the Yiddish of Greater Washington had the first ever Yiddish Club Conference at the University of Maryland at College Park the International Association of Yiddish Clubs was formalized. Minneapolis is number eight since then.

All the other wonderful institutes, conferences, conventions and sof-vokhn are held in the same region. Only the IAYC has a far ranging reach. The conferences have spanned from Connecticut to California and Toronto to Miami. This year (June 2-5) it is in Minneapolis. Because of the changing venues many local people can be reached, and become interested—thus furthering their interest in Yiddish. There is an increasing number who have become followers and return conference after conference.

To foster this wide-ranging grasp geographically, the Board members all come from different areas. They are currently from Arizona, California, Florida, Kentucky, Louisiana, Maryland, Minnesota, New Jersey, New York, Ohio Texas, Toronto, Winnipeg and Wisconsin. Most Board members are Yiddish Club leaders whose clubs are among the many members of the IAYC.

However, the conferences and IAYC is much more than a group of Yiddish clubs. Many conference attendees are there to socialize among Yiddish interested speakers, to hear erudite lectures on a variety of topics by some of the world’s foremost presenters.

Another important feature of the conferences are the evening Yiddish entertainment entirely different and unique each evening. The cabaret, consisting mainly of our own talent, is a regular highpoint.

On a regular basis each club receives interesting material that is useful in club programming. The IAYC and Der Bay urge everyone interested in Yiddish to join a group. This may be a klezmer group, a leyenkrayz, shmoozkrayz, shraybkrayz or formal Yiddish classes.

If your group is not affiliated with the IAYC, please seriously consider joining so that all of our efforts, to further interest in Yiddish, can be multiplied.

Call IAYC treasurer:
Seymour Graiver: 718-224-5497 or e-mail him: seymour.graiver@worldnet.att.net
Or write: 212-08 15th Ave.,
Bayside, NY 11360-1106

Leksikon fun Yidishen Teater: Kedoshim Band
By Steven Weiss

This is a translation from Leksikon fun Yidishen Teater: Kedoshim Band (Lexicon of the Yiddish Theatre), compiled and edited by Zylbercweig, Zalmen. Volume 5. Mexico City, under the auspices of The Hebrew Actors Union of America, Farlag "Elisheve," 1967. Folio, xvi, 3706-4855, 27 pp., b/w photos: necrology only

Introduction

Zalmen Zylbercweig (Zilbertsvayg), 1894-1972, was a historian of the Yiddish Theater. Zylbercweig’s best known work was his Leksikon fun yidishn teater (Lexicon of the Yiddish Theatre, Vols. 1-6, Warsaw, Mexico City, New York, 1931-1969.), a six volume reference work in Yiddish on the lives of those who were involved in professional Yiddish Theater anywhere in the world.

Included in the Leksikon were Yiddish actors, writers, directors, producers, designers, singers, composers and musicians.

Volume five of the Leksikon fun yidishn teater, published in 1967 in Mexico City, was a memorial book for all of the persons involved in Yiddish Theater who lost their lives in the Holocaust. The majority of the entries include a photo, place of birth, father’s profession, list of accomplishments in the Yiddish Theater, place and manner of death. A bibliography for each entry is included, mostly of references to earlier volumes of the Leksikon.

What follows is a translation of the names as found in the table of contents which is in alphabetical order according to the Yiddish alphabet*. Included is a corresponding column number where the entry can be found in volume 5 of the Leksikon. The entries themselves are not in alphabetical order. Note: The names in the table of contents were the stage names used by the person. Other names, including married and maiden names, when available in the entry, are included in parenthesis.

*The index has been arranged in alphabetical order

Editor’s note: This is part of the JewishGen Project. Yiddish Theatre and Vaudeville, (YTandV) YTandV RG Founder and Coordinator: Jonina Duker; Jonina.Duker@juno.com YTandV RG Mailing List Moderator: David W. Harris; dorsharris@verizon.net For more information go to: http://www.jewishgen.org/InfoFiles/ytheatre.txt
The JCC Chicago Yiddish Institute

The JCC Chicago Yiddish Institute will celebrate year XVI at Perlstein Resort & Conference Center in Lake Delton, Wisconsin, from September 8-11, 2005, where we shall present our guests with another exciting weekend.

Saul Reichlin, a British Yiddish actor and lecturer will do three inspiring and unique lectures/dramatizations of Sholom Aleichem—Now You’re Talking He is the recipient of numerous UK acting awards, and he will capture your imagination!

Hale Porter, well known on the west coast, soon to be better known throughout the country, will, with his rich baritone voice, charm you with Yiddish, Hebrew and a variety of other musical numbers in many languages. Mr. Porter is a cantor, an opera singer and also interpreter of musical comedy theater melodies.

Dr. Nathaniel Stampfer will top off this incredible presentation. As our Rabbi in Residence, he conducts Shabbat Services with our guests, as well as being the featured lecturer at our Conversational Yiddish workshops.

Dr. Stampfer is well known as Dean/Vice President for Academic Affairs Emeritis, and Professor of Jewish Education at the Spertus Institute of Jewish Studies in Chicago, IL.

All this is included in the tuition, books and housing on the Perlstein site, which is nestled in the 600 acres of wooded land. The fall of the year, where you will look out of the Dining Room that juts out on Lake Blass and see the foliage as they change their colors to reds and greens and browns and are reflected in the waters. It is a remarkable sight to behold!

The complete fee is $330.00 per person, with double occupancy only.

We offer bus transportation from a local site as well as O'Hare Airport, Chicago for guests arriving from all over the country. The cost is an additional $65.00 per person, for the round trip.

There is limited seating, and therefore advise that you make your reservations as soon as possible.

If you do need additional information, please call Helen Schechtman, Coordinator, at: 847-674-0001, fax #847-674-0001 or Email helenschechtman@aol.com.

Helen will be at the IAYC Conference and hopes to meet you and answer questions.

6th Annual KlezFest, Ukraine!
August 21-25, 2005, Kiev, Ukraine

Musicians and non-musicians alike are invited to join several dozen talented musicians from Russia, Ukraine, Moldova, Belarus and Estonia as they explore the folk music of their ancestors.

The program includes:

* Music classes in Yiddish song, klezmer instrumental style, and new Jewish composition.
* Yiddish classes at levels Beginner thru Advanced.
* Nightly klezmer jam sessions with singing and dancing, as well as mini concerts during the day.
* The Gala Concert featuring KlezFest participants.
* Discussions with KlezFest participants on music and life, particularly Jewish life, in the former USSR.
* An excursion to explore the Jewish sites of Kiev.
* Optional excursions to other sites of Jewish interest in the Ukraine.
* Translators for non-Russian speakers.

Teachers include:

* Budowitz Founder, Joshua Horowitz USA
* Klezmatics founding singer Lorin Sklamberg, USA
* Pianist and composer Marilyn Lerner (Canada)
* Klezmer clarinetist Merlin Shepherd (UK)
* Yiddish singer, composer and choral leader Polina Achkinazi-Shepherd (UK-Russia)

Westerners interested in attending KlezFest should e-mail Yana Yanover (center@cjeu.carrier.kiev.ua) The deadline for applications is June 15, 2004.

Musicians send an audio or video tape, photos and information. Non-musicians should send an email letter stating which aspects most appeal to them. The $500 fee for accepted applicants covers housing, meals and training. For Russian- and/or Yiddish speakers, the fee is $400. For student rates or any additional information at:

General information:
The Center of Jewish Education in Ukraine
Kurska St., 6, room 37, 03049, Kiev, Ukraine
Tel: (380-44) 248-3670; fax: (380-44) 248-3670
E-mail: center@cjeu.carrier.kiev.ua

Travel and visas information:
Jewish Community Development Fund in Russia and Ukraine, c/o AJWS
45 W.36th Street, 10th floor NY, NY 10018
tel. 212-273-1642
E-mail: jcdf@ajws.org
http://www.romashka.net/klezfest
After reading Dovid Katz’s book Words of Fire — The Unfinished Story of Yiddish, I wrote to him to explain why it was a timely and important book. It may help us decide how best to further the cause of Yiddish.

Sholem alekhem, Prof. Katz!

As one who is interested in the future of Yiddish, and of ways to ensure a long future for Yiddish, I have saved pertinent articles about this subject by some of the prominent observers of the language.

Prof. Ruth Wisse in the New Republic, May 27, 1996, wrote an article “Shule Daze.” She states: “Language is the expressive instrument of a community that is sufficiently separate to sustain a separate language. Jews could only effect a Yiddish revival today if they were prepared to ‘deassimilate’ enough to regenerate their own language. Having reaped the benefits of English, they are not likely to conduct this experiment in reverse...The imagined Yiddish revival only seems so benign because it ignores both the requirements and the consequences of linguistic separation.”

In its Spring 1998 issue, the Pakn Treger published your letter with the banner Fear of a Yiddish Planet. This letter was the nucleus from which Words on Fire evolved. It made the argument that Yiddish is safe in the hands of many Hasidic communities scattered across the globe. You said: “What a calamity it would be if we gave up on living Yiddish language and literature, because of trumped-up fears of being called ‘Yiddishists’ or because we have convinced ourselves that it cannot be done. It can.”

In May 1999, in Mendele Vol. 08.153, there was a long article by Prof. Janet Hadda (UCLA) that had been published in the Jewish Quarterly. Prof. Hadda, is a professor of Yiddish, and a psychoanalyst. She uses her expertise to explain the how and why of mourning over the death of Yiddish. She wrote “...finally admitted to myself that I could no longer hope for the continuity of Yiddish.”

In that same issue of Mendele, Iosif Vaisman wrote a letter (originally published in the Jewish Quarterly) with the subject: “The Life and Death of Yiddish”. This was a refutation of Prof. Hadda’s argument. The key sentence is: “Unfortunately, Professor Hadda is not the only one who does not see the Yiddish-speaking Hasidic communities.” Vaisman’s final comments are: “Most modern scientists consider language and culture as integral parts of a unified semiotic space, which needs all its components for proper functioning. What I do know is that as of today, Yiddish has not exhausted its vital energy and its potential for the future. We have nothing to gain and a lot to lose by prematurely proclaiming it dead.”

Prof. Hadda’s response to Vaisman proclaims that she is anguished as she contemplates the death of Eastern European Yiddishkeyt and its international offshoots. She recognizes that the Hasidim will somehow contribute to the future of Yiddish in America, but she questions the quality and efficacy of their Yiddish. Her final words are: “My colleagues and I agree that the thriving pre-World War II Yiddish world has permanently disappeared. And we do not see authentic regeneration. Although we believe we are facing what seems to be inevitable, we would like nothing better than to be wrong.”

Zachary Sholom Berger’s review of Words on Fire appeared in the Jewish Journal. This review was so favorable that I read the book. I enjoyed reading it because it filled in numerous lacunae in my knowledge of Jewish history.

Yiddish seems to be valid, and it is very reassuring. It counters the argument of Prof. Weiss in that the Hasidim are prepared to deassimilate enough to regenerate their own language. The Hasidim are merely continuing their daily use of the language. So there is nothing to regenerate.

All the current efforts made to foster the growth of Yiddish, may be inadequate to accomplish this task. However, we should not overlook the possibilities which modern technology can create. Someone I know said: “A loshn muz hobn a gas.” I contend that computer technology and the Internet can be the “gas” for Yiddish. Even Hasidim can benefit from the ability to correspond with fellow Hasidim in real Yiddish via the Internet.

The teaching of Yiddish can be expanded by offering online courses. The National Yiddish Book Center has done nothing to create such a course. The NYBC is planning to put all of Yiddish literature on the Internet, but is doing nothing to create the readers who will read this material.

The efforts to preserve Yiddish will result in a long-lived Yiddish different from that of the Hasidim. We need to utilize the strengths of each group to create a merger that will benefit all. Thank you for bringing the question of the survival of Yiddish to the fore, and for your optimistic views. You have done Yiddish a great service with this excellent book.
Menke: The Complete Yiddish Poems of Menke Katz
Translated by Benjamin & Barbara Harshav
Review by Philip Fishl Kutner

This 914-page book is a literary and historical gem. Menke Katz (1906-1991) was unique, for he published nine books of poetry in Yiddish and also nine others in English. Thus he was the foremost American Poet who published both in English and in Yiddish.

This book is divided into distinct sections:

- It starts with a remembrance of Menke by his long-time collaborator, Harry Smith. Smith notes that Menke’s “English poetry was equally important to world literature.”

- There are three maps; one is of the area in which Northeastern Yiddish was spoken, also known as Lite or Jewish Lithuania. A second map is of important places in which Menke lived. They include; Vilne area; Safas, Israel; Brooklyn and the lower East side of Manhattan; and finally Spring Glen in upstate, New York. The final map is the geography around Vilne.

- Menke’s son, Professr Dovid Katz, includes a 135-page biography and times of his father’s life and period that includes three-dozen photos. This is of great historical significance. Menke was a very unusual character. His marriages, dress and vegetarian lifestyle all combined to accent his Bohemian-like behavior. Likewise his interest in Kabbalah and folklore was a reflection of his character.

- The last section of this book, and the major portion, is the Harshav’s translations of the Yiddish poems in the nine Yiddish books.

Extending his arms up and out in the form of a broad letter V was a characteristic gesture shown in color on the back and at a younger age on page cxxvi. Even his signature on the book’s jacket showed his artistic bent.

Menke used several unusual poetic styles. Over time poetic styles have varied. Shakespeare’s use of the sonnet (although not invented by him) is an early example. Later examples are the limerick, quatrains, cinquains and the Japanese nature-cantered haiku.

Perhaps Menke’s style was influenced by others, for in the 20th century there was the popularity of the free form, open form or free verse (absence of a definite pattern or rhyme). Menke later utilized an unusual poetic style. His use of triangular shapes in some of his later poetry is another example of creative genius. The Harshav’s did an excellent job of translating these Yiddish poems into English and maintaining their trueness.

Menke’s Yiddish poetry books were:

- Dray shvéster
- Der Mentsh in togn
- Brénendik shtetl, bukh I
- Brénendik shtetl, bukh II
- Brénendik shtetl, bukh III
- S’hot dos vort mayn bôbe Møyne
- Tsu dertséyn in freydn
- Der pósheter khólem
- Inmiitn tog

Nachman Mayzel in his tome, Amerike inyidishn vort: antologye included Menke’s poem “Der tate in zeyd fabrik” on page 842.

In the Yizkor Book, Sefer zikaron le-esrim ve-shalosh kehidot she-nehrevu be-ezor Svintsian, the editor, Shimon Kanc includes Katz’s poem “Svintsyan: Heersha-Leyb Tarshish.” Menke wrote of Svintsyan—his birthplace.

On the next page is the poem, “Fishele,” selected because it has sentimental value for the reviewer and the transliteror. It is on Page 147 of the book.

Because of its size, and scope, it is a must for all Judaica libraries, and serious collectors of Yiddish related writings.

The reference for the book is:

Menke: The Complete Yiddish Poems
Translated by Benjamin and Barbara Harshav,

ISBN: 1-882986-21-0, $35.00
e-mail: Thesmith1@aol.com
David Sherman of Toronto and Ari Davidow were early pioneers of Yiddish online lists. Mendele soon became the premiere list for Yiddish libhobers—scholars as well as laypersons. Today this list is augmented by additional lists: The Mendele Review (TMR) and The Yiddish Forum (YTF).

**The Mendele Review (TMR)**

TMR recently sent out Volume 09.006—Sequential Number 158. Its contents included:
1) In this issue of TMR (ed.)
2) Some Comments on David Mazower’s article on Henryk Berlewi (Seth L. Wolitz)
3) A Small Berlewi Gallery (Seth L. Wolitz)
4) Quotations from *Mechano-faktura* (Henryk Berlewi)
5) Coming issue: *Menke*
6) Coming book reviews

Leonard Prager, the editor of TMR, resides in Haifa, Israel and can be reached at: lprager@research.haifa.ac.il

Subscribers to Mendele automatically receive The Mendele Review and Yiddish Theater Forum.

To subscribe or change your status, send a message to: listproc@lists.yale.edu

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3. To subscribe: sub mendele first_name last_name. (The “_” denotes that the names are to be written with no spaces.)
4. To unsubscribe: unsub mendele

To get back issues of TMR go to the archives *The Mendele Review* archives can be reached at: http://www2.trincoll.edu/~mendele/tmrarc.htm (Note that the “~” above is not a dash, but a tilde.)

The Archives consist of all past issues of The Mendele Review. They have a wide assortment of texts in transcribed (Romanized) form as well as a Yiddish version of many of the texts in PDF format.

**Yiddish Theatre Forum (YTF)**

In 1999, at Oxford, Leonard Praeger suggested that a theater forum be established, but it wasn’t until 2002 that actually the current editor of YTF helped start the Mendel based forum. Joel Berkowitz, at CUNY Albany, became the editor, and he can be reached at: yankl@albany.edu

Last issue was Vol. 4 Number 1, Feb. 24
Date: 24 February 2005
From: Jerold C. Frakes

**Editor’s note:** Mendele and *Der Bay* started about the same time. Mendele now has over 2000 subscribers. Below is a very early message.

From nmiller@dot.trincoll.edu Fri Apr 9 14:10:34 1993 Date: En, 9 Apr 93 17:11:50 EDT From: norman miller <nmiller@dot.trincoll.edu>
To: fishl@well.sf.ca.us

If you have a computer and a modem, you should be subscribing to MENDELE. This is an invitation to you to do just that.

MENDELE is a list dedicated to Yiddish literature and language. It is two years old and has about 250 subscribers from around the world.

We live at a time when few people have achieved mastery of the language/literature. The list will not be limited to those few. I can imagine useful contributions from those whose knowledge of the language is nil. It's arguable that sharp heads without Yiddish may be more useful than linguistic skill without ideas. Ås the vertl goes: beser a Yid on a bord vi a bord on a Yid.

For these reasons most list members will choose to write in English. It almost has to be so for most of us because I have in mind a level of discourse for which some (like myself) may not be sufficiently prepared in Yiddish. None of this should be construed as blocking the use of Yiddish (or French or German) where appropriate or necessary.

I'm ready to assume the job of compiler, i.e. I can receive and retransmit the material that's submitted. For those accustomed to lists with a seamless look, the heymish appearance of this one stems from the fact that it is cut and stitched by hand. I shall ask you to keep in mind these few procedures.

To subscribe to the list, please send this message: sub mendele yourfirstname yourlastname to: listserv@yalevm.ycc.yale.edu
The Charlotte Yiddish Institute

The love and interest in Yiddish will create a joyous experience at the XXVII Charlotte Yiddish Institute, Thurs.-Sun., Aug. 18-21 at Wildacres Retreat, Little Switzerland, NC on the Blue Ridge Parkway. The program is designed for a multi-generational audience that includes children/grandchildren age 10 and over who will fully participate.

We focus on Living Yiddish via workshops—Jewish cooking, nature walks, in the beautiful mountains of Wildacres, a tour of the studios of famous artisans, and Yiddish classes for beginners and the more knowledgeable and Yiddish humor.

Lectures are in Yiddish/English. The Saturday evening Talent Show features Institute participants. Bring your voice, a musical instrument or a reading. Friday & Saturday evenings end with informal dancing and singing.

The outstanding faculty for this year are:

**Cantor Robert Abelson** has been a cantor for 40 years. He is the cantor of Temple Israel of the City of New York, and is an International Yiddish Singer who has appeared in film, television and theatre. He starred in Broadway in the hit Those Were the Days.

**Dr. Sheva Zucker** has taught & lectured Yiddish language, literature, & culture on 5 continents. She is author of Yiddish textbooks and has taught Yiddish at Duke University and at the Uriel Weinreich summer Programs under the auspices of Columbia University and the YIVO Institute. She is the newly appointed Executive Director of the League for Yiddish and the editor of its magazine Afn Shvel.

Baila Pransky is the institute coordinator and will be presenting at the Minneapolis IAYC Conference. You can meet her there, and ask your questions. She also can be reached at: 704-366-5564. The website is at: www.wildacres.org

Charlotte Yiddish Institute
5007 Providence Road #111
Charlotte, NC 28226

The Wildacres retreat is a 1400 acres mountaintop conference center in the heart of the Blue Ridge Mountains of Western North Carolina at an elevation of 3300 feet. It is 112 miles from Charlotte (about a 2.5 hour ride) Accommodations are in 2 mountaintop lodges. $295 covers tuition, kosher meals, and gratuities. It is $185 for 13-19 and $110 for ages 10-12. Bus transportation is available from the Charlotte Airport for $65 round trip. It is about a 2.5 hour ride.

Low Prices for Used Yiddish Books
National Yiddish Book Center

We didn't rescue them just so they could sit on the shelves! Yiddish books have just become even more accessible: All used Yiddish titles are now priced year-round at $8 per volume for members of the Book Center and $12 for nonmembers.

Are you looking for used Yiddish books? You can browse an online catalog. Email our Yiddish Book Department with your inquiries at: orders@bikher.org

Note: Availability of books is subject to variations in stock. It may differ from our online catalog. The URL is: http://www.yiddishbookcenter.org/

To find a specific book, type the name of the author, title or keyword in the top box at left.

Use the bottom box to browse through our catalog, starting with the author, title or subject of your choice.

When you find a title you want, click the "Save to Cart" button (you can always remove it later). When you finish shopping, proceed to checkout. Our secure server will safely process your credit card and complete your order. We will custom print a brand new copy of every title you order. You can expect delivery in 15-20 business days. For international shipments please allow 4-8 weeks.

Whether you are interested in great Yiddish authors, children's books, Klezmer, our guide for book groups, New York programs, or all of the above, there is something here for everyone. The May 2005 edition of the National Yiddish Book Center's email newsletter contains:

In this issue:
* Festival Tickets On Sale Now
* May 29th: Isle of Klezbos
* Yiddish in New York
* A Treasure for children in our store,

& on our stage
* Celebrating: Alter Kacyzne
* New Low Prices on Yiddish Books
* Jewish Reader: The Seventh Beggar

National Yiddish Book Center
1021 West Street
Amherst, MA 01002-3375

Editor's note: This is the perfect time to remind readers that a club should try to get publications from as many different organizations as possible. Members can report on an article from the journal.
I know that you are aware that a number of years ago I wrote a book called You Can’t Do Business or Most Anything Else Without Yiddish. The point of the book is to show how Yiddish has become integrated into certain business, to such an extent, that Yiddish words and expressions are used by both Jews and non-Jews alike. The book was published and the first successful book signing was at the Workmen’s Circle Book store in New York.

Within a couple of weeks after publication an old friend of mine, an ardent Yiddishist and scholar of the language wrote a critique of the book in the Yiddish edition of the Forward in which he criticized me for treating the language as a joke. Although the book is humorous in its content it is honest, it is respectful and at no time was the language ever treated as a joke.

As a result, I wrote a response to the criticism and ended up by saying, in essence, that over the coming years he will speak to audiences about the scholarly Yiddish that he represents, and I will speak to audiences about my book about where Yiddish came from, and how, it has worked its way into English. Let us see who speaks to more people.

I have saved every issue of Der Bay since I started to subscribe a number of years ago. The earlier issues were shorter, more relevant and far more interesting, I do not know who influenced you in deciding that writing parodies of classical Yiddish humor was funny or was the way of keeping people interested in Yiddish, With all due respect you are making a joke out of the language.

Since there is no question that the majority of people who read Der Bay; at best, understand Yiddish, probably speak it haltingly and can neither read nor write it, what would be wrong with publishing the Chelm stories in translation or in transliteration. A story about a “Chelmrolet” does not do Der Bay justice. The publication, by virtue of these parodies has become much too “cutesy”.

And last but not least a primer on Polish? Can we expect Chinese next? I cannot believe that your readers wanted it.

Fishl, I love and respect you for the work that you have done over the years. I don’t really understand what, in my estimation has led you astray.

The Simcha Orchestra

Their repertoire includes Klezmer tunes from Eastern Europe and NY, Chasidic nigunim from the past and recent compositions by Shlomo Carlebach, Yiddish folk and music: hall songs, songs from Spain and the Middle East, and Israeli songs,

Eliot Kenin, the leader, vocalist, guitar and banjo player, was involved in the revival in traditional Jewish music that began in the seventies with the original Klezmorim and Simcha orchestras.

the Simcha Orchestra has clarinet and fiddle, guitar or banjo, bass or tuba, durnbek (Middle Eastern hand drum), and vocals P.O. Box 8750, Emeryville, CA 94608 (800) 886-8749
Mitzvah Music Programs
By Mark Levy

Song of Repentance: The Music of the High Holidays. A time for reflection and forgiveness, Rosh HaShanah and Yom Kippur are observed with special musical settings infused with emotion. Liturgy, both old and new, will be sampled and discussed. (Sept.-Oct. only)

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: Everything you wanted to know.... Beginning with the turn of the 20th century, we'll listen to vintage recordings of the most famous klezmer bands and learn about the players, the rhythms, and the wedding dances they accompanied. Both audio and video-clips of rare recordings will be presented.

The Classics from Rossi to Bernstein. This class features the work of well known and lesser known Jewish classical composers beginning with the 16th century. We will learn of their Jewish background and listen to recordings of their stirring music.

To Make the World Whole: Songs of Peace Protest and Change Jews have ever been at the forefront of social and political movements. We will hear songs by labor, feminist, peace and environmental activists of the past 125 years, songs by Jewish songwriters which inspired others to action.

Jews 'n' Jazz: Al Jolson, Fanny Brice, Irving Berlin, Sophie Tucker, George Gershwin, Benny Goodman, Artie Shaw, Dinah Shore—a few of the jazz giants of Jewish background. The course traces the history of America's Jewish jazz singers, composers, and instrumentalists through Dixieland, ragtime, swing, bebop, modern and post-modern periods. Hear rare recordings of these innovators and see footage from early talking pictures.

Golden Age of Yiddish Theater: From beginnings in Romania to New York's Second Avenue, Yiddish theater had 2 golden ages. Avrom Goldfaden, Boris & Bessie Thomashevsky, Jacob Adler, Molly Picon, Aaron Lebedef, Jenny Goldstein, Moishe Oysher—a fraction of great actors and singers of the Yiddish stage are seen and heard on records and film.

Mark Levy:
e-mail marklevymusic.com or call 831-338-7283

IAYC Leadership

In Der Bay’s May issue nominations for the IAYC Board for 2005-6 were listed with phone numbers & e-mail addresses. Recently many of their biographies also were printed. At each conference a slate of nominees is presented. After the election the new Board meets and picks officers for the new term.

Seymour Graiver has been treasurer succeeding Morrie Feller of Phoenix. Helen and he live in Bayside, NY. Below is his biography.

His father came from Slonim (now Belarus) and mother from Vinitsa, in the Ukraine. Seymour spent his youth in the Bronx Workers Cooperative Colony—one of the original Jewish workers’ labor cooperatives.

After Graduating Stuyvesant H.S. he served in the U.S. Navy, and received an honorable discharge in 1946. This led to college at CCNY and graduation in 1951 with a Bachelor’s degree in Business Administration with a major in Statistics.

Entering the workforce, as a statistical clerk, for a life insurance company, he rose to Data Processing Manager. As a member of the Data Processing Management Association, he was elected President of the union’s local chapter in Westchester County, NY. Later, at the company, Seymour rose to the position of Vice Pres.—responsible for all administrative functions.

In 1976 he left to become General Manager of the Mail Handlers Benefit Plan, a federal employee health benefits program administered under the Health Benefits Act. This plan covered 330,000 federal employees and their families for health benefits—the largest program after Blue Cross. Then from 1984-1998 Seymour was at a Health Benefits consulting firm, specializing in benefit programs for labor unions.

He is a graduate of the IWO elementary & mittleshul where he met Helen, and they were married in 1949. He also was a counselor in Camp Kinderland in 1943, 1944, 1946 and 1947.

Both are active in the Yiddish community and are in a Yiddish leyenkrayz as well as the Friends of Yiddish. Seymour says, “I speak Yiddish fairly well, and can read and write enough to get by.”

They attended the first conference at the U. of MD, also Miami, UCLA, Chevy Chase, Milwaukee & Baltimore.
Decades from now your 2 year-old Yiddish Historian will look at the shelves of her Ivy League office, and find this copy of Der Bay. She will know about the resurgence of Yiddish, for it is all about her.

Yiddish has been through what is very much like the landscape after a volcanic eruption. The aftermath of poisonous gases spewing out of the volcanic cone, fiery blocks blasting through the air and the oozing volcanic flow engulfing everything in its path—all leave a ghoulish gray scene of utter devastation.

But Yiddish like the volcanic scene recovers. The physical forces of wind water/ice and the chemical actions help in the creation of new soils. Soon small plants and animals return—followed by larger ones, and a new Hawaiian Paradise is born.

Signs of the reinvigoration of Yiddish are all about us. Yiddish, today, is being reshaped by new people, new organizations and new alliances of older organizations. It is only when one looks at the global scene, as if through the peering lens of an orbiting satellite, that one sees the big picture.

All gone are the Yiddish theaters, schools, newspapers, journals, homes and businesses of the East European cities and towns. Gone are the great Yiddish centers of creativity that were the seeding grounds of our immigrant parents’ landsmanshaftn.

There is only a small vestige of old Yiddish New York. The Jewish clothing sweatshops are gone—having moved overseas and operated by people with odd sounding names and laboring in odd sounding places. Nor have they started to organize unions as our Yiddish-speaking elders did.

So where are these signs of new Yiddish organizations and vitality?

Just as the decay of old organic matter is the nourishment of new life, so are the old people and institutions the fodder and fertilizer of the new.

The merging of older groups and the sharing of resources and office space and buildings are wonderful examples of beneficial symbiotic relationships.

Likewise the splitting off, and spawning of new groups, adds a youthful vitality to the reinvigoration of Yiddish. Examples of the above situations can be seen in New York City with the Workmen’s Circle, the Forward and with YIVO.

Other signs of this dynamic, youthful stamina are in the University Yiddish programs, klezmer groups, Yiddish cyberspace lists, Yiddish institutes, Yiddish conventions and Yiddish conferences.

One of the most exciting is the growth of Yiddish clubs and the IAYC (International Association of Yiddish Clubs). It is a 100% grassroots movement with no offices, no paid director and no paid staff. It will be having its 10th conference July 6-9, 2006 in Teaneck, NJ.
WITNESS

And we shall be a witness for our times
The grey and the white, the black and the brown;
Far off clouds obscure the hills where ravens fly
The sound of trumpets, drums and thunder
And then -- stillness, smoke and ashes

And we shall be a witness for our times
They will ask
Why did no one speak out
Why did no one care
Why didn’t anyone do anything
Why was nothing done

And we shall be a witness for our times
Why was it too soon
Why was it too late
Why were we all paralyzed
Like dreamers in their sleep

And we shall be a witness for our times
Why did we listen to them
Why didn’t we listen to others
Why were all our efforts in vain
Why did no one stop
Why did nothing begin
It was not enough

And we shall be a witness for our times
Why did we listen to them
Why didn’t we listen to others
Why were all our efforts in vain
Why did no one stop
Why did nothing begin
It was not enough

By: Andrea Meld

Andrea Meld, granddaughter of immigrants from Latvia, Romania, and the Ukraine, has a deep appreciation for Yiddish culture, which she traces to her childhood visits to New York City’s Lower East Side to see her paternal grandparents.

Years later, while in graduate school, she studied Yiddish language with Ruth Peizer and then participated in student activities at Hillel. She also fell in love with Klezmer music, which, incidentally, provided the music for “dancing the hora” at her wedding.

Andrea studied Educational Psychology and received a doctoral degree from the University of Washington in 1985. She has since worked in educational assessment and research.

A workshop on teaching students about the Holocaust through the arts was the starting point for the poem, “And We Shall Be A Witness For Our Times.” Murray suggested translating the poem into Yiddish. Andrea lives in the Seattle area with her husband, Marco Ferrarini.

EYDES

un mir veln zayn an eydes far undzere tzaytn
un dan -- shtilkayt, roykh un ashen

Iberzetzer: Murray Meld

Murray’s first language was Yiddish, which was spoken with a Litvak accent. Literacy came to him with attendance in kheyder and growing up in ethnically-rich Bayonne, N.J., but time and career moves around the country resulted in its lack of use and the loss of fluency.

The opportunity to renew his connection with Yiddish came with retirement and returning to Seattle with his wife, Sophie (also a Yiddish speaker). Here, they found a group of Yiddish devotees who for years had been meeting to read, speak and sing together informally.

Corresponding with a cousin in Israel (a veteran of the Red Army and the only survivor of his European mishpokhe) also keeps Murray’s Yiddish fresh and challenging.

Editor’s note: Murray has had several articles published in Der Bay, including “Uncovering Yiddish in Seattle’s Jewish Past”. Along with Frank Krasnowsky, he co-chairs the Seattle Yiddish Group, which is a member of the IAYC. Murray can be reached at: murmelo4@AOL.com
A Pen Pal from Italy
Fayvl un Dina diannefred@interfree.it

We wrote to Isabella in both Italian and Yiddish, and we asked her to respond to us in Yiddish. As you know, the Vilna Yiddish Institute has suspended activity for this year anyway. We are going to study Yiddish in July at the Martin Buber Institute in Bruxelles, Belgium for 2 weeks. We'll let you know about it.

I (Fayvl) also wanted to let you know what a success the pen-pal program is. Naturally, I never have the time to write as much as I want, but I enjoy corresponding in Yiddish immensely. In this way Yiddish is truly a living language. We shall be in touch with you after Isabella responds to our e-mail.

East Bay Kindershul

The East Bay Kindershul offers a unique educational experience. As a link in the chain of schools that were established early in this century by immigrant Eastern European Jews, we pass along the rich culture of Yiddishkayt in a secular context. Kindershul emphasizes the important contributions of Jews in the movements for social justice and being part of that tradition today.

We see the understanding of Eastern European life, immigration and life in the 'New World' as essential to the child's understanding of Jewish history. Finding out about one's own family history then becomes a natural part of the school program.

We celebrate holidays, and emphasize learning through cultural projects: art, music, drama, etc. In the past we have done a Sholem Aleichem play, sung at the Berkeley and San Francisco JCCs. We made an animated music video of a Yiddish folk song as part of a cultural exchange with a Jewish school in St. Petersburg, Russia.

We emphasize the Yiddish part of yiddishkayt. Yiddish songs, Yiddish phrases, and stories translated from the Yiddish are a basic part of our curriculum. For some children this will be their only Jewish education. For others it will be a prelude to Bar/Bat Mitzvah training. We offer a secular Bar/Bat Mitzvah class on Monday. 4:00-5:30 P.M. Interfaith and alternative families have always been an integral part of our Kindershul family.

Classes meet every other Sunday at the Berkeley Richmond JCC, 1414 Walnut St., Between Vine and Rose. We start at 10 a.m., and finish at noon. For information about Kindershul, call Gerry Tenney at 510-465-7911, or e-mail gtenney@earthlink.net

A Wonderful Idea

Shalom, My name is Heather Morgan, and I am a freelance writer based in New York City. My work has been featured in newspapers, among them the NY Daily News, The Jerusalem Post, Forward and NJ Jewish News, the renowned weekly Time Out NY, as well as many national women's magazines, including Fitness, Mademoiselle, Marie Claire and Seventeen.

My focus of some years on global human-interest pieces has recently led me to an incredibly worthwhile story about the trend of corporations relocating part—or at times, all of their company to Israel. Stemming in part from growing anti-Semitism in Europe and elsewhere, this movement towards "corporate aliyah" is designed to lessen the problem of unemployment, which is cited as one of the key deterents to people actualizing their move to Israel. This concept of helping people to realize their dream of aliyah through job/corporate relocation while also improving Israel's economy is embodied by an organization called Leavi.

I have just completed writing a thousand-word piece incorporating interviews I have done with a number of individuals who, with the help of Leavi, have successfully moved their job function or part of a company to Israel, as well as the perspectives of others whose moves are pending. Among other points, this article explores individuals' motivations for making aliyah, their experience of running a "satellite office" from Israel, and the role that Leavi has played in facilitating this process.

I have also interviewed two of the organization's chief officers and obtained a comment from the Jewish Agency for Israel (JAFI). The concept of corporate aliyah is tremendously newsworthy. Billion-dollar companies such as Microsoft and Intel already have Research and Development divisions in Israel; enlightening a North American audience as to the possibility of helping Israel while helping themselves economically and spiritually (in realizing their dream of aliyah) would undoubtedly be of much interest to your readers.

Please let me know if you would like to publish this article.

Best regards,

Heather Morgan
170 West 23rd Street, 2B
New York, NY 10011
Phone: 646.325.4477
E-mail: heathermorgan18@gmail.com
We collated a list of corresponding Yiddish and Polish proverbs, arranged by subject-matter, and investigated cultural influences between Jews and Poles. We have analyzed language influences found in Polish and Yiddish proverbs.

We analyzed the corresponding Yiddish and Polish proverbs and established the areas of cultural influences, which are manifest in them. We have shown that proverbs are a very good basis for investigating influences of languages and cultures.

We analyzed Polish and Yiddish proverbs (not only the corresponding ones) and found mutual influences in vocabulary, morphology and syntax. The influence of Yiddish on Polish is only in vocabulary. It is important that the borrowed words not only deal with new concepts (e.g. Jewish religion), for which there was no word in Polish, but also with some already known ones (cymes, kapcan, kliger, mecyja, mojra, pikes, pomelech, szabasnik). Polish had a much greater impact on Yiddish than the other way around. Influences can be found in vocabulary, morphology and syntax.

In vocabulary the borrowed words deal mainly with everyday life: nature (landscape, animals, plants), furniture, tools etc., clothes, food and its preparation, people, professions, health and body, family, property, money, trade and there are only a few abstract meanings. Morphology and syntax had already been formed when Yiddish encountered Slavic languages.

Among proverbs there are some sentences or their parts borrowed as a whole, and some of the Polish words and structures used did not find their way either into spoken nor into written standard Yiddish language.

A proverb is a true word--says a Yiddish proverb, and A proverb tells the truth--so does its Polish equivalent. One could say that the corresponding Yiddish and Polish proverbs tell us the truth (or at least part of it) about mutual cultural contacts.

There are many equivalent proverbs that are only in Yiddish and in Polish. Often not only are their meaning, but their wording is exactly the same. If the wording differs, one cannot assume a borrowing (although it is possible). What is evident is the same attitude to a given problem, a similar attitude to life. The corresponding Polish and Yiddish proverbs cover the whole of life with its diversity and riches.

Equivalent proverbs confirm cultural contacts and influences in areas in general and abstract concepts concerning life and death. There are 30 such pairs (or groups of proverbs). Yiddish proverbs seem to be slightly more pessimistic—one observes it when the form of the corresponding proverbs differs. Yiddish uses more metaphors than Polish. In such cases it may suggest the direction of the borrowing with the Yiddish proverb as the original one.

An important feature is the form of proverbs about poverty that is conceived more strongly in Yiddish proverbs. The Jewish community suffered more from hardship than its Polish counterpart. This tells us a lot about the groups of people who used proverbs. They corresponded to the lower and middle classes of society more than the upper ones.

Yiddish proverbs are more metaphorical referring to God as somehow 'stronger'—God is seen as more omnipotent, stricter and further away than in Polish proverbs. The social group of people in which the influence occurred—the conceptions of God represented are those of a simple man and not of a rabbi or priest. Jews know the Bible better than Poles, for they were able to understand various metaphors that were put plainly in Polish proverbs.

With proverbs dealing with problems of man and his nature by simple people there are similarities. Both hold wise men in high esteem, and did not think much of peasants. Yiddish proverbs are often more elaborate, which suggest that the Polish proverb was the original one, since one of the characteristics of proverbs is their shortness, and Jews just added comments after the translation—as is often found if a Yiddish proverb uses a Hebrew quotation.

As the family is very important in Jewish and Christian society, there are more corresponding proverbs. The reason for so few borrowings is that normally women are the ones more concerned with family problems. Women were less flexible than men (in Jewish families it was not befitting for a woman to leave home and mix with strangers)—especially with strangers from the other nation. Men were making history also more in cultural contacts.

It is remarkable to see in the proverbs that the Polish and Jewish communities, which must have had many contacts with each other, shared so many common experiences and views. What is important is that we actually begin to see the influence in the spoken language. It tells us much about the average person of both societies and their contacts.
Words for Yiddish Club Meetings

Every club should have at least one dictionary at its meetings. If the group is advanced then Yiddish and Hebrew dictionaries are essential. Weinreich, Harkavy, Niborski and Jacobsen have excellent ones. Be sure to have a magnifying glass for members who have trouble reading fine print.

For groups where members may not know the Yiddish/Hebrew letters, then Galvin & Tamarkin as well as Coldoff’s dictionaries may be used.

There are several online sources that are helpful. Der Bay has 28 word lists divided into categories. One of the lists consists of verbs, and there are over 430 of them. The site uses the YIVO standard orthography with Roman letters.

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Conference in Vienna
By Astrid Starck <astrid.starck@unibas.ch>

CALL FOR PAPERS FOR SECTION
Yiddish as a Medium of Cultural Transferences

Conference IRICS—Innovations and Reproductions in Cultures and Societies
Congress Centrum Vienna, 9 to 11 December 2005
http://www.inst.at/irics/
Topic of Section: Yiddish as a Medium of Cultural Transferences

As a medium of Jewish and non-Jewish cultures Yiddish plays an interesting, versatile and unifying role. In all the places where a Yiddish culture and literature was created by Yiddish-speakers, first in Western and Eastern Europe, later in countries of emigration in North and South America, in South Africa, Australia and Israel, it had combined features of the Old Home and the new country, of the Self and the Other.

A new form of Jewish culture and literature has emerged simultaneously in the language medium of the new country. This has led to an astonishing interplay between Yiddish and the languages of the host countries.

From the 20th century Yiddish has created a kind of world literature and culture, for which the concept of "Yiddishophonie" seems to be very appropriate. The question which arises today is the following: is Yiddish able to meet the new challenges of the 21st century?

Abstract Submission should not exceed 200 words, should contain the Title of the Presentation, Contact Address, Body of the Abstract

Email Submissions are welcome
Important Dates: Deadline of Submission of Abstracts: 03.09.2005
Acceptance Notification of Abstracts: 09.09.2005
Final Programme of Section: 24.09.2005
Section Language: English, French, German, Yiddish

Deadline to deliver the articles: depends on conference outline
Suggestions, topics, abstracts to:
Astrid Starck, Prof. for German und Yiddish, Université de Haute Alsace, Mulhouse, France
Email: astrid.starck@uha.fr
THE SURVIVOR MITZVAH PROJECT –
Helping Elderly Holocaust Survivors in Eastern Europe

In 2001 I traveled to Vilna to attend the first Litvak Congress. There I met Prof. Dovid Katz, Academic Director of the Vilnius Yiddish Institute at Vilnius University. Every year Prof. Katz goes on expeditions in Eastern Europe seeking out the last remaining elderly “shtetl” Jews, bringing them aid and documenting their unique life stories on film.

Knowing I was making a journey through small villages in Lithuania and Belarus he gave me a list of elderly Jews to visit and bring them food, Yiddish newspapers, and small packets of US dollars. I did, and had a wonderful and meaningful experience.

When I returned to the United States, with the help of Prof. Katz and his close friend and colleague Mr. Chic Wolk, we created The Survivor Mitzvah Project—dedicated to helping elderly and forgotten Holocaust Survivors in Eastern Europe. The list has grown to over 90 Holocaust Survivors in Lithuania, Belarus, Russia, Ukraine and Slovakia.

These last remaining Shtetl Jews, have little money for food, heat, or medicine and many exist on what food they can grow—mostly potatoes. But now, in their 80s and 90s, they are too old to even continue to dig the earth. Most are sole survivors of their families who were murdered by the Nazis, many are the last Jews in their town or village, and all are elderly, alone, and in dire need of help, human contact and a little loving kindness in the form of friendly communication from Jews the world over.

You can correspond and send aid directly to a person in Eastern Europe, perhaps a Landsman from towns such as Vasilkov, Kiev, Pinsk, Svencionys, Dnipropetrovsk, Grodno, Vilna, Brovary—to name just a few.

Once we have designated a recipient for your letters and help, you can write telling a little about yourself, your family and where your ancestors came from in the Old Country. You will receive a reply, written in Yiddish or Russian, and this will be the beginning of a wonderful friendship.

Last year, from Kaunus, Lithuania, 86-year-old Josif “Itske” Gavenda, wrote in Yiddish that the letter and aid I sent was “like Manna that G-d sent to the Jewish people in Sinai.”

Rakhil Fridman from Pinsk, Belarus writes, “From your letter I feel warmth. We have the same Jewish blood. When I think I have friends in America, Jewish people who think of me, this is very nice.”

Professor Meier Shub, founder of Judaic Studies Vilnius Yiddish Institute, writes long Yiddish letters on a variety of fascinating subjects, including philosophy and current events.

Inna Genyush from Grodno, Belarus, writes “I am very grateful to you for all the letters and help. Thank G-d he gives to the world such people like you who care about us.”

Yefim Fabie, 87 years old, from Kherson, Ukraine writes about the current political chaos brought to his country by Perestroika.

Karol Groszman, the last Hazzan in Bratislava, Slovakia writes: “In a small village in Romania in 1925, I attended Cheder. It was there I learned Jewish prayers and songs. I would never have imagined at that time how that education would be appreciated 50 years later in Brataslava.”

Eva Semyonovna Kalgina, from Grodno Belarus, has a severe case of diabetes. She lost her daughter and son-in-law. “Do you know a nice Jewish young man for my granddaughter? She is 22 years old, is studying medicine and writes English.”

Each person has a unique story about his or her life in pre-war times: some were slaves in the Gulag long after the war ended, some were survivors of the killing fields, some fought in the Russian Army or as Partisans in the forests of Belarus.

For these elderly and forgotten people, just knowing that there are people in the world who care about them, touches their hearts and gives them the will to live on.

The Survivor Mitzvah Project’s sole purpose is to help these elderly Jews, as time is running out. These are people who have experienced first hand the horrors of the Holocaust. It is our hope that you will help and correspond with them. We can make sure that they will not be hungry in their final years.

For more information about the project, email me at zzmail@sbcglobal.net or call me at 800-905-6160.

Zane Buzby
The Survivor Mitzvah Project
2658 Griffith Park Blvd. Ste. 299
Los Angeles, California 90039

Editor’s note: Chic Wolk will be a presenter at the next IAYC Conference.
KlezCalifornia 2005

The Berkeley Richmond JCC, in Berkeley, will be hosting KlezCalifornia 2005 this September 17 & 18 ... and it's going to be lebedik (joyful, rollicking)! We've planned a 2-day, affordable, family-friendly program of music (both listening & playing), dancing, singing, and stimulating presentations. Bring your instruments, a friend, your family, etc.

VERETSKI PASS - Stu Brotman, Cookie Segelstein and Josh Horowitz will thrill you with the art of klezmer. They will be our feature band Saturday evening (Sept.17), and teach classes for all levels on Sunday, including a master class for more advanced musicians.

STEVE WEINTRAUB - Der barimter dance instructor from Tshikage (Chicago) will lead us in a freylekhe evening as we dance our way around the BRJCC to the melodies of Veretski Pass and other talented musicians.

SPECIAL FAMILY CLASSES - We are featuring many classes for families (with or without children) who are not musicians. Bring di gantse mishpokhe to learn some Yiddish, sing a song, hear about the Yiddish Theater, do art projects .... and more.

SPECIAL TEEN PROGRAMS - THE ELECTRIC KLEZMER BAND, for teens into loud music ... bring your electric guitar, bass, drums, etc., and make Klezmer ROCK! (Bring your own amplifier too.) Plus, a Multi-Generation Klezmer Band. This ensemble class for players of all ages (who can "keep up") will bring kids and adults together to teach and learn from each other. You can enrich your klezmer skills by playing with others not in your age group.

CHAYALE ASH & YIDDISH THEATER - Acclaimed diva, Chayale Ash, will reminisce about her life and times in the Yiddish Theater. Stories sure to engage, entertain, and educate you.

SCHOLARS & TEACHERS - NAOMI SEIDMAN will talk on Yiddish literature in translation. HARVEY VARGA will help with your Yiddish phrase book. MARTIN SCHWARTZ will discuss the connections between Klezmer & Greek music. Prof. JOHN EFRON will lecture on Eastern European Jewish History.

REGISTRATION FEES - Saturday night is $12 for Berkeley/Richmond JCC members and seniors, $15 for other adults, free for teens & kids. Sunday is $18 for BRJCC members and seniors, $20 for other adults, and free for teens and kids. More program information, including a schedule, is at: http://www.klezcalifornia.org/

A Yiddish Wikipedia Journey

By Philip Fishl Kutner

All journeys begin with the first step. Oddly enough, this one had its origin in an apparently, short e-mail message from my dear friend, Morrie Feller of Phoenix, Arizona. It read:

“My Yalie grandson just informed me of a very interesting Web site. If you are not aware of it, here is the URL: http://yi.wikipedia.org/wiki It's all in Yiddish.”

For Der Bay readers who are not familiar with Wikipedia, an explanation is in order. Wikipedia is an online encyclopedia that is constantly being updated and to which anyone is eligible to write.

Let us continue on the Wikipedia Journey. Clicking on the URL took me to a page that was to have Hebrew/Yiddish characters, but was only gibberish. Others could read the characters, but not your editor.

There was no turning back. The challenge to overcome barriers is my nature—the higher the hurdle, the greater is the challenge. After all this was merely a simple computer dead-end.

After poking around on a list of 2-letter abbreviations of Wikipedia languages, the abbreviation for Yiddish, not surprisingly, turned out to be YI. What else could it be?

With a glimmer of success this put me back on the trail of Wikipedia Yiddish. Ah, but the trail was not that simple, for when YI was inserted, there arose a new leg of the Wikipedia Journey.

YI turns out to be one of the 56 Chinese ethnic groups according to the classification of the Peoples Republic of China. They are the 7th largest Chinese group, with almost the same number as there are Israelis.

The First International Wikimania Conference was held in Frankfrt am Main, Germany August 4-8. The publicity said, “Come brainstorm with the global Wikimedia community about theoretical and practical uses and implications of wikis. A primary goal of the conference is to bring together the communities of the Wikimedia projects and to help them improve their understanding of one another.”

Our online list Mendele started out as a free way to communicate in and about Yiddish, and remains the premiere list.
1. "To Kugel," a New Verb

Yiddishe Cup recently Kugel-ed the owner of The Ark, a club in Ann Arbor, MI. One of Yiddishe Cup's biggest fans, Lea Grossman, delivered a homemade noodle kugel to The Ark's headquarters. The Ark's owner was startled—did he expect brisket with that?

File this one under "Jewish Forklore, 21st Century."

2. Ole, Oy Vey

Yiddishe Cup Klezmer Band has cornered the market on Cleveland's Spanish-speaking Jewish scene. This niche fits in the back seat of a Ford Taurus. (We occasionally play bar mitzvahs and weddings for Cleveland Clinic doctors originally from Latin America.)

We know a few Spanish tunes. And this will come in handy at our next concert, at the Chamizal National Memorial, an outdoor venue on the Rio Grande in El Paso, Texas. The crowd will be about 2,500 Hispanics, plus a handful of Jewish doctors.

What will we play for an encore? Think of it this way: When the Ukrainian dance troupes come to Cleveland, they do a Yankee hoedown for an encore.

We could go with "La Bamba," but we are sick of it, or we could do "El Rey," the mariachi tune. That would establish our bona fides along the border.

We’ve played El Paso before, a few years back. The predominately Hispanic crowd danced to everything we played. Our dance leader, Sir Dance-a-lot, called that show the "Jewish Mexican Woodstock."

3. World’s Scariest Gig -- And Yiddishe Cup Wasn’t Even Playing

That’d be day I was slunk in a chair at the "Jeopardy" studio in Los Angeles. My 23-year-old son, Teddy, was scheduled to play.

I sat in the audience next to a large "country" guy from Idaho, who was the father of the winner of the first few games. This winner, Bud, was a Bill Gates look-alike with Coke-bottle glasses. He ran a category on Hawaii, thanks to Bud who just returned from a Hawaiian vacation. Dad told me that.

The contestants were editors, teachers, reporters, law students and computer guys. Teddy was in a batch, or "class," of 13 contestants.

I’m sitting in the audience, through four games, thinking, "Are they not going to call my kid, and we’ll have to fly back to Ohio and do this all over again?" ("Jeopardy" tapes 5 games a day.) I worried like my late father. Pathetic—one of the "Jeopardy" ushers told me it was conceivable Ted wouldn’t play that day. Turns out she had her facts wrong. Only locals -- from places like Ventura, San Diego and Long Beach -- get held over. "Jeopardy" doesn’t like paying return airfares for contestants from far away.

So Teddy got on.

It was like watching my kid try a 50-yard field goal at the Ohio State-Michigan game with a second left on the clock. I was helpless to affect the result, but I felt like I was kicking the ball. That’s the part about being a parent—out-of-your-control joy and pain.

I’m ready to die now. Seen it all. He won two games.

I won’t be that nervous again until Yiddishe Cup gets on national TV with Perlman. (2025?)

4. Math Problem

Yiddishe Cup played a blues bar in downtown Cleveland, as a joke sort of, to get through that nasty winter. We were supposed to get X dollars. After the show, the club owner said, "You don't really expect me to pay you X dollars, do you? How'd we get that figure? I grossed X-500 at the door."

I said, "OK, give me what you want." So he started handing me single dollar bills. Singles. Those are worth, like, a quarter. I said, "How about a check?"

He said, "You wouldn't want a check from me."

True.

He got out some $50s and $100s, plus 100 singles.

Well, at least it felt like a lot of dough. No more bar gigs, unless they’re bar mitzvahs.

Yiddishe Cup plays Brooklyn next year. When our lead singer heard about that gig, he asked, "You mean Brooklyn, Ohio?" (Brooklyn is a suburb of Cleveland.) No, the real Brooklyn, singer man! The Brooklyn Center for the Performing Arts, April 23.

Der Bay’s Little Labels

As I sit here looking at the little U.S. labels that I place each month on your copies, names flow by alphabetically from Professor Aarons in San Antonio, Texas to Milton Zwang of Toms River, New Jersey. The other countries range from Hindy Abelson in Toronto, Canada to Mira Zylberman of Elsternwick, Australia.

Issues go out to every state in the U.S. and 35 other countries. Foreign ones must be place in envelopes. Except for Canada and Mexico, it costs almost three times as much to mail.

Finally there is a date after your name. That was when Der Bay last received your wonderful support to keep Der Bay going. Most readers send a little extra and some send in for multiple years or for a friend or relative.

These little labels are like messengers from me to you. It lets all the postage handlers know where to send these Der Bay copies. As each one goes on, I imagine my reaching out to touch you. It may sound funny, but it is true.

Der Bay
Editor: Philip “Fishl” Kutner
1128 Tanglewood Way
San Mateo, CA 94403

Return Service Requested

Der Bay
Editor: Philip "Fishl" Kutner,
Web site: http://www.derbay.org
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Ph: 650-349-6946

Please make checks for chai, payable to Der Bay.

If you’ve been blessed, Please send a LITTLE extra

Date on label shows when you LAST contributed.

Networking is having others help you get whatever YOU want. Der Bay is a real great networking tool. Use it to publicize, ask for info, or locate someone.

Be sure we have your change of address and also e-mail address. Thank you!

Nokh a bisl

If you have read the column to the left, you know how much I appreciate your sustained support in helping Der Bay. If you have forgotten, won’t you please do your fair share?

If all that you are interested in is to be made aware of Yiddish conferences, please let us know. You still freely can use Der Bay’s website.
Who Are Der Bay’s Readers?
By Philip Fishl Kutner

The best description is “eclectic”

Most of Der Bay’s readers are key people in the worldwide Yiddish community. Readers are in every state in the United States and in 35 other countries. The foundation of Der Bay is based on reports and contacts for travelers. These reporters/contacts are the basis of The Yiddish Network (TYN).

Travelers and those relocating find TYN contacts a great help. Der Bay relies on their reporting of Yiddish club meetings, conferences, institutes, gigs, theatrical performances, classes and other Yiddish events. As is the case with all Der Bay services, there is no charge. TYN contacts are interested in seeing that Yiddish thrives. Many are affiliated with or lead Yiddish groups.

One group of key people in the database is made up of leaders/facilitators of Yiddish groups whether they are a—leyenkrayz (reading circle), shraybkrayz (writing circle) or the shmueskrayz (the most numerous). Der Bay has a listing of 248 Yiddish clubs in the United States. We estimate there are another 200 others—mostly small groups meeting in homes or seasonally for a short time.

There are 309 Yiddish teachers listed in the United States, who have ever taught a Yiddish class. This list includes anyone who has ever taught a Yiddish class. There may be another 150. Many of them are older, but fully capable of teaching. They are a reservoir of talent for future needs.

Professional translators are a smaller group. Many of them also are Yiddish teachers or club leaders. See the list on the web site.

Other categories of readers of Der Bay are performers, lecturers, radio announcers and purveyors of Yiddish/Judaica. They are listed on the web site.

There are other calendars of Yiddish events, but Der Bay is the only international clearinghouse for Yiddish groups. It maintains key contacts all around the world.

International Association of Yiddish Club (IAYC) members receive copies of Der Bay—some regularly and others periodically. All are notified and kept updated on IAYC Conferences.

There is a significant list of 163 U.S. Klezmer groups. We are proud to recommend Ari Davidow for those interested in Klezmer and other Jewish music as having the finest and most comprehensive listing of Yiddish musical groups. His website, Klezmer Shack is at: http://www.klezmershack.com/index.html

There are a small number of wonderful readers who love Yiddish and wish to support the work of Der Bay and are in none of the above categories. These are particularly dear to your editor, for they are the core for maintaining the support and vitality of this publication. They are the most loyal and longtime supporters.

Please let us know of other key people who should be listed as Yiddish contacts.
My dreams are illusions of far away places and faraway times. Last week I dreamed of being on a cruise with Noah, his family and all of his passengers.

We were not on the Ark, but on a luxurious Crystal Cruising Ship. When the dream began, my beautiful wife, Sally, and I were standing on the deck, it was raining heavily and we were pulling away from the port.

Behind us pairs of Noah’s passengers were strolling on the promenade—limb in limb. Sally and I went down to our stateroom and looked out of the porthole as we pulled further and further away from land. The sheets of rain seemed to be coming faster and faster. Soon we could not see the port at all.

After unpacking, and a short nap, we went to lunch and there was the buffet table with all of mom’s favorite dishes. Dear reader, come look and taste with me the appetizers of gehakte leber un gefilte fish.

Let us move along to the royal purple borscht, the prairie green schav and the magnificent kroyt zup. Look at that huge carved goose, roasters, fryers, broilers and squabs. Who can taste only even a little of this and even a little of that?

No matter what—there must be belly space for dessert. How can you bypass the honey cake with almonds and raisins, apple strudel and the tiny rugelach?

It’s a dream, but anything is possible in a dream. In the evening the entertainment was marvelous and bizarre. There before us was the reenactment of the scene in gan eydn. The snake was in a drama with a pair of monkeys. The snake was glib like a snake-oil salesman. His arguments were sound and erudite.

Eve said, “Es vet nisht shatn.”

Adam responded with, “Farvos nisht?”

And so daddy ape tasted the apple. There was a crash of lightning and a rumble of thunder and all the lights went out in the theater. Chill came over the room.

And then I woke up in my own bed in my own home. It was getting light outside and the sun’s rays were streaming through the Venetian blinds. It was time to get up.

But last night’s dream was even better. It was the creation of a modern Yiddish shtetl. It was no foreign frozen wasteland in Birobidjan. It was in Beverly Hills, California.

Zalmen Mlotek had transported his Folksbiene Players to sunny California to be near Hollywood. Steven Spielberg had lured him with the proposition that Spielberg would film the performances and they would be shown all over the world. This made Debbie very happy.

No sooner did this happen than the Arbeter Ring decided to move from their old fashioned quarters to a new building next door to the Folksbiene Theater. This made Eric Gordon very happy, for now his Arbeter Ring branches could have an enlarged meeting facility with a 1000 seat auditorium. Miriam Koral, John Rauch and Aaron Paley soon followed with their organizations.

Not to be outdone, all of the other New York institutions had branches and chapters in Beverly Hills. The state of California decided to build their newest university and it became UC Beverly Hills.

The Yiddish department attracted the top Yiddish scholars from around the world. To oversee such a magnificent Yiddish endeavor Fishl was lured from San Mateo to Beverly Hills.

This would not be a true modern shtetl without food emporiums. Naturally Ratner’s, Gluckstern’s, old-fashioned candy stores, ice cream parlors, and Stanley Starbucks Internet Access Coffee Shoppe opened up alongside Surele’s Super Market.

Naturally the National Yiddish Book Center opened a beautiful bookstore. Moishe’s Men’s shop, Lili’s Lady’s shop and Julie’s Gem & Jewelry boutique soon followed down the street.

All of the thoroughfares in the Beverly Hills Shtetl were named after famous Yiddish people. The main street through the shtetl was called Sholom Aleichem Avenue. There was the Bar Mitzvah Boulevard, Landsman Lane, Peretz Parkway, Ringelblum Road, Menashe Skulnik Street, and Weinreich Way.

When you turned on TV or the radio, walked in the street, shopped in the stores, attended a class, went to the doctor or read the newspaper—all was in Yiddish.

I did not want to awake from this dream!
Etl-betl—A Child’s Game
By Philip Fishl Kutner

Have you taught your children/grandchildren how to play this child’s game? Children’s games are lots of fun and can make for an interesting vinkl meeting. Since children’s games are interactive, it means that everyone can get involved. Etl betl can be played by those who are mobility impaired. It may even help exercise those arthritic hands.

On Mendele, April 24, 1994. Prof. Herzog noted, “... various figures include a betl and a shpigl.”

On May 3, 1995 the following Mendele posts appeared. Hadass Klausner noted that In Hebrew it’s called “Savta sorregget” (Grandma knitting). Prof. Herzog adds that the second figure in etl-betl is generally called a shpigl.

On May 4, 1995 Dan Leeson wrote that, Almost every position has more than one solution; that is, given a position one can go in any of two different directions depending on the solution method chosen. As I remember, there were about eight different patterns that were achievable including the dreaded pinky position. But the spiegel could be solved from the bottom or from the top, you got the same next step no matter which direction the attack. Other positions would yield quite different solutions depending on the direction of attack.

On April 27, 1997, Dan Leeson posted. “I have been teaching my daughter to play etl-betl. As she has become more adept at the two-person string/hand game, she has begun to name the various positions that one can get into. That’s roughly 8 different geometric shapes that can arise as the string passes from a pair of hands to the other. The names she chooses are invented, I do not know of standard naming convention for the various shapes.

The most complex position (both to get into and to get out of) she has named "the spider." Other positions have other names, of course. One is called "the bridge" and another "coffee table."

I can’t remember any Yiddish names given to the various positions.

The problem is that one has to get into the positions to describe them. I can’t think of a way to word-describe the hand position/string geometry for each of the various shapes. Some use only the thumb and pointer finger. Others use the backside of the palm only. And really complicated ones use three or more fingers on each hand, with each one pointed in some weird direction.

Was etl-betl a game of the ghetto or did everyone, Jew and Gentile, play the game in Eastern Europe?

Google found some interesting sites with etl betl. Did you know it is a Louvain Journal of Theology and Canon Law?

Known as cat’s cradle, it is a string game that produces various figures and is called etl betl in Yiddish. It can be seen online with all the steps at: www.ifyoulovetoread.com/book/chten_cats.htm

The steps are shown in photos as you move your fingers through the looped string.

At: http://personal.riverusers.com/~busybee/catcradle.htm you can view an excellent set of diagrams and an excellent explanation.

- Cat’s Cradle
- Soldier’s Bed (called Chess Board Korea), Church window in England, Mountain Cat in Japan, and a Pond in sections of the U.S.
- Tramlines or candles (called Chopsticks in Korea and the Mirror in Denmark).
- The Inverted Cradle or Manger
- X’s and Diamonds are really inverted Soldier’s Beds.
- Cat’s Eye (called Cow’s Eyeball in Korea and Horse Eye in Japan).
- Fish in a Dish (called Rice-Mill in Korea and Musical Instrument in Japan).
- The Clock ends the game, or you can go back and repeat some of the others positions.

Creative people use creative names for their organizations or companies. There is a company called Cat’s Cradle Needleworks that sells needlework accessories.

Apache Door, Little Finger, A Rabbit, Carrying Wood, Many Stars, An Owl and Jacob’s Ladder are some of the many other string figures.

In Mathworld a set of string figures are shown. They mention Braid Groups and Knot Theory and a bibliography including Mathematical Recreation at: http://mathworld.wolfram.com/StringFigure.
Dis un Dat ©  
By Philip fishl Kutner

A prefix is what is added at the start of a word. Dis in Greek mythology refers to the god of the underworld. It is identified with the Greek god Hades.

There are 168 English words listed in Weinreich’s Yiddish-English—English-Yiddish Dictionary which start with dis the words may be bad, good or either depending on the situation.

The aforementioned Weinreich dictionary lists 39 Yiddish words starting with the Hebrew/Yiddish letters daled, yud, samekh. In almost every case they are close cognates of the corresponding English word.

Below is a partial list of English words and classified arbitrarily. In some cases the dis is like the English prefixes un, im, um, non meaning not. H denotes of Hebrew origin. This is followed by a list of Yiddish words starting with daled, yud, samekh.

**BAD**

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Yiddish words in Weinreich’s Yid.-Eng.—Eng.-Yid. Dictionary starting with daled, yud, samekh.

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Chelm Stories from Atlanta, Georgia

By Jacob Yankev Szczupak

Editor's note: This is in response to Fishl's stories of the Yenemsville Yiddish Club's visit to Chelm.

In shaykhes mit dem bazukh in khelem bay dem yenemsvils yidish klub vil ikh khutspedik a raynvarfn mayne dray groshn un prubirn oyfnklern dem oybn dermontn klub un di khosheve leyener viazoy iz khelem gevorn baflekt iber der yidisher velt mit a bilbl [framed], az zey zenen di greste naronim.

Fregt zikh a frage—funvanen shtamt ot di gruntole bube-mayse? ha?

Deroyf zenen faran etlekhe entflefter-variantn. vel ikh prubirn tsuvisn makhn di farintereserte leyener mit dray variantn. un ot iz di ershte mayse.

Men hot aroysgenumen fun oylem haneshomes dray zeklehkh mit neshomes. eyn mit hoyne naronim, eyn mit khakhomim un eyn kleyn zekl mit gor groyse khakhomim. fun dem dozikn tayern zekl hot men nor gevolt tsushmeltsn un tsugebn a krishkele, dos heyst: ven men vet aplopozn a shvet mit khakhomim, vet men fun dem kleynem zekl tsushitn vi a zeltn gevirts a neshome fun a gor groyshn khokhem.

Haklal, men hot gegeben a malakh di dray zek un im geheysn fliyen iben der velt un shitn loyt der plan.

Vi er flit azoy iber der velt, flit er farbay khelem. shteyt in der mit khelem a groyser barg. oyf groyshn barg iz demolt geovskn a vilder boym mit shpitsike tsvaygn. vegehn khelem hot der malakh gornisht getrahtkhi tsu makhn far a shtot. azoy vi er iz shoyzn geven mid fun fliyen, iz er grod iber khelem gefloygn a kapetschke nideriker un gehaltn in der hant di tsvey zekl, vi oykhs dos tayere zekl.

Tsi der malakh hot zikh farkukt oyf dem sheynem khelember barg, tsi er hot bekhal zikh fartrakht in makhshoves, genug—dos tayere zekl hot zikh fartshepet in di shpitsike tsvaygn fun khelember boym. derfun iz gevorn a lokh inem tayern zekl. di neshomes fun di groyse khakhomim hobn zikh oygeshiet iben khelem un dort ongehoybn tsu vaksn.

A vort iz a vort! tsugezogt iz tsugezogt! ot hot ir aykh di tsveye oytsgetrakhts mayse, anander variant fun dem umfarshemtn bilbl legabe khelem un di khelember! (loyt undzer barimtn folklor zamlern noakh prilutski).

In khelem iz faran (az ir veyst shoyn vegen dem) a hoykher barg un oyf dem dozikn barg shteyt a hoykher kloyster mit a hoykhn shpits.

Iz a malakh gefloygn iben khelem mit tsvey zeklehkh neshomes—a zekele mit kluge neshomes un a zekele mit narise neshomes. der malakh hot eyntsivkayz gedarfnt aropvarfn di neshomes iben shtet un shtetlekh: "na dir a kluge neshome un na dir a narise neshome". er hot es rikhikt gedarfnt tseteyln, ober, fliyendik, hot zikh dos zekele mit di narise neshomes fartshepet in dem shpits kloyster un iz tserisn gevorn. un ale narise neshomes zenen aropgefanl in khelem!

Liber leyener, ir kent zikh nisht, mistame, dervartn oyf der driter, emeser mayse vegen der bashafung fun dem khelember yishuv un, khotsh es iz fort a mayse, fundestvegn iz es an emese mayse.

Un der oylem flegt kimat tomid zayn tsufridn.

Fun demolt on hobn di shrifshotel a komiker nekome genumen in di khelember; men hot farshpreyt yerb der gantser velt a bilbl, oysegtraht farshidnarte ayefes—lign vegen der narishkayt fun di khelember, vos, az mir veysn far a fakt, iz nisht geshtoygn, nisht gefloygn. gloybt es yo oder gloybt es nisht, di deye iz ayere.

Editor's note: Jacob Szczupak teaches a Yiddish class entitled “Oy Vey”, at Emory University. He also is the leader of his Yiddish club, Di Atlanter yidish libhobers. The club meets Sundays at 11:00 A.M.

He can be e-mailed at LJSzczupak@bellsouth.net or reached by calling 404-636-5497. In addition to all of his other activities, he is the Atlanta Yiddish Network contact for Der Bay. When you visit Atlanta, try to attend his Yiddish club.
"Mayn nomen iz nit vikhtik." Ver bin ikh?


Yedn tog az ikh zits do, fartrakht ikh zikh — vi ken dos zayn? Zeks mit a halb milyon menshn vos hobn gelebt vi yidn, ober mit hundert yor tsurik zaynen zey nelem gevorn.

Mayn tate un mayn zeyde flegn mir amol dertseyln vejn di yidishe kehiles in dem 19tn un 20tn yorhundert, di greste tsol in Los Angeles, New York un Chicago; hobn zey mir oykh dertseyln vegn organizatsies azoy vi Bnai-Brith un farshidene andere.


Tsu geyn kol-nidre in shul iz geyn a shvere arbet, nisht kayn koved. Tsu firn a seyder iz geyn shvere arbet. Der yidishe ritual hot ongehoynb tsu fargesn vern. Dos iz geyn der ershter siimk.

Ikh hob geleynt, az a rov hot gezogt: "az di yidn kemfn far der emantsipatsie tsvishn di amerikaner un dem yidishn yishuv, es zol nit zakhn kayn unterschied tsvishn yidn un kristn, s’iz laykhter zikh tsu asimilirn; un dos hot pasirt." Un es iz shoyn mer nit geven kayn has far di yidn.

Mir hobn zikh gekriigt dos tsu dergreykhn: alts vos iz geven andersh iz mer nishto.


Farvos hobn di memtshn, dos nit gezen? Mit 50 yor tsurik hot zikh alts geendikt.

Di arabishe lender zaynen shtarker gevorn. Zey hobn gevolt az yizroel zol untergeyn. Mit tsvey kleyne nukleare bombes, zaynen 5-1/2 milyon isroelim umgekumen, un di erd is krank gevorn.

Ven met hot dos gevizn der televisie iber der gantszer velt, hobn di amerikaner yidn gezogt: "Vos hob ikh gekent ton?"

Ven mer vi 150 yor zaynen ariber, "zint ander" man hot geshokhnt 6 million yidn, hot mir mayn tate gezogt—mentshn veln keyn mol nit fargesn "Di shoa".

Zey hobn tsugezogt as zey veln helfn yidn iber der gantszer velt. Zey hobn tsugezogt gebn gelt far yisroel un oykh di yidn zoln progresirn.

Iber der tsayt hot di tsdoke oyfgehert un di mentshn hobn fargesn vos zey hobn tsugezogt. Vi kenen mentshn azelkhe zakhn fargesn?

Ven mentshn farlirn zeyer shtolts, religie un isroel— iz alts farlorn.

Ikh bin der letster yid in amerike.

In veyniker fun 20 yor vel ikh shtarbn. Kayn ander yid vet nit kumen vayter oyf der velt. Got, farvos hobn mir dir farlozn?

Keyn zakhn iz nit umeglakh fark mensht oyb er vil es ton.

Editor's note: Norman read this article in English about 10 years ago in a national newsletter for the deaf and hard of hearing and translated it with the aid of Raquel Leisorek.

He was born in South Africa. His father was born in Lithuania, and his mother in South Africa. The Sarkin’s daughter and family live in Israel so his wife, Heather, and he spend several months a year
# The Ten Commandments of Yiddish

**By Philip Fishl Kutner**

## THOU SHAL'T

### • Join a Yiddish Club

Yiddish Clubs come in many varieties. There is at least one type that fits your likes and abilities. There are those for just speaking, just reading or just writing. Most of all, if no Yiddish club exists nearby; you are commanded to help start one. It is a mitsve, and you will also receive a great deal of fargenign.

### • Sing Yiddish Songs & Tell Yiddish Stories

When you are a baby your mame sings little lullabies. As a child you learn little ditties for special occasions—like jumping rope. As a teenager your thoughts turn to love, and you sing love songs. As a bobe-zeyde you tell the grandchildren stories of your childhood and those of your parents. You are commanded to pass on your Yiddish heritage!

### • Speak Yiddish

Your Yiddish is a very beautiful language. It rolls off the tongue and is a mekhaye. There are words that have no equivalent in any other language. The Yiddish poetry and proverbs are more meaningful and the jokes are funnier when expressed in mame-loshn. I promise you that the more you use it, the easier it becomes. You will enrich your life and those around you.

### • Learn the Hebrew Alphabet

It was the first alphabet that our ancestors used. Some believe that He wrote using the Hebrew letters. All of the great Yiddish poets and writers used it, and reading their masterpieces in the original is much more fulfilling. You are not an old dog—you can learn new tricks. You are so commanded.

### • Read Yiddish

Read Yiddish regularly. Your great Yiddish writers poets and lyricists have produced some of the world’s great literature, poetry and songs. This rich heritage should be used daily and not become dust on the shelves of old libraries. Learn about the lives of those who produced this literature, poetry and songs. Also read Yiddish journals, newspapers and bulletins.

## THOU SHAL'T NOT

### • Miss Yiddish Club Meetings

Once you have joined a club, and helped get your club to join the International Association of Yiddish Clubs (IAYC), your efforts are not finished. Each of you is unique and has something special to offer. Just as in nuclear physics, there is a critical mass. You have a wonderful obligation to attend meetings.

### • Use Transliteration Exceedingly

Just as we use a crutch only when we are physically disabled, so should we use transliteration only when we are not proficient with the Hebrew Alphabet. Yiddish is universal—transliteration is unique for each language. A Russian speaker cannot understand English transliteration. It should be your endeavor to learn to read Yiddish using the Hebrew Alphabet.

### • Discard Hebrew

Hebrew is no longer the language solely for men praying in the synagogues and for the learned men to correspond. The Hebrew alphabet is our Yiddish alphabet. Many of our words come directly from Hebrew—albeit pronounced differently. Even Israel is seeing not only an acceptance of Yiddish, but is fostering it. Be sure to visit the Yiddish centers when visiting Israel.

### • Discard Old Yiddish Books

The birth and growth of the National Yiddish Book Center in Amherst, Mass. is a story that will be told and retold for generations to come. It is the story of a young man with a vision who worked tirelessly to save and distribute Yiddish books that otherwise would be discarded. It is somewhat akin to saving lives. Save old Yiddish books!

### • Say Yiddish is Dying

All the enemies of Yiddish, whether dead or alive, have pummeled mame-loshn, but mame has not forsaken her children. Your mame has not—and will not forsake you—motherly love can overcome all barriers. Assimilation, Hitler, Stalin, and Israel have pummeled mame, but she rebounds and will not stay down. You are living proof of Yiddish survival.
The Yiddish Mall Movement  
& Yiddish Ambassadors

The mall has it all!  
Cooperation is the basis of success!  
Use the team approach to problem solving!

Rugged individualism was great in the pioneer days and in non-team sports. However, in a world of increasing globalization, the need for networking becomes even more critical.

In a previous article mention was made of how former Yiddish loner organizations were beginning to cooperate by sharing facilities and expenses. The Workmen’s Circle building, and the new YIVO headquarters are examples.

There is no umbrella group that promotes and speaks for all Yiddish organizations. Each little Yiddish group is trying to get its share of a tiny pie. The UJA and United Way are examples of successful cooperative fundraising.

*Der Bay* has advocated the greater benefit to clubs to have them belong/subscribe to different organizations/publications. This is especially true for small groups. If each person receives a different magazine/journal/newspaper/newsletter/ then a report could be made of a single article and even a lending library could be established as members shared the information.

Most articles in *Der Bay* have not been copyrighted. We feel that the greater Yiddish community is best served by having the information freely available to all readers.

While there is travel to conferences, institutes, and summer programs, we tend to go to places closer to home. As a rule, our International Association of Yiddish Clubs (IAYC) conferences have many local attendees. By constantly moving around we have been able to bring top-notch Yiddish programs to, dynamic but smaller Yiddish communities like, Baltimore, Milwaukee and Minneapolis. Thus IAYC is a true Yiddish ambassador.

We need to encourage readers and members to attend the wonderful Yiddish events like the Workmen’s Circle Summer JCE, NYBC, YIVO, CIYCL, Yiddishkayt LA, KlezKamp, Ashkenaz, Yugntruf’s yidish-vokh, Folksbiene performances, KlezCanada, KlezCalifornia, the Charlotte and JCC Chicago Yiddish Institutes, Dora Teitelboim programs, and especially the other wonderful ones that are in Canada, Israel, Eastern and Western Europe and Australia.

The J.C. of Teaneck Yiddish Club

The Jewish Center of Teaneck Yiddish Club meets one evening a month during the Autumn, Winter & Spring, providing a place to hear Yiddish literary selections and articles, jokes, poetry and songs and a friendly place to speak to others in Yiddish. We have a dinner party meeting, a Hanukkah party and a trip to the Folksbiene Yiddish Theater every year. Light refreshments are served at meetings. Yearly dues are $10 a person or $15 a couple.

In addition to the literary, current events and cultural books and articles brought to the meetings by our members, we also benefit from the excellent materials we receive being an active part of the International Association of Yiddish Clubs. In 2006, from July 6 through July 9 our Club will have the pleasure of hosting the 10th Conference for the International Association of Yiddish Clubs at the Marriott Glenpointe Hotel. This conference will feature professional entertainment, vendors, workshops and sessions with speakers of world renown and opportunities to share experiences with people that are involved with all aspects of Yiddish culture.

For information about how you can get involved with the Jewish Center of Teaneck Yiddish Club or the IAYC conference contact Gregg Hudis at 201-833-4748 or GrHudis@optonline.net. Gregg is also a zamler for the National Yiddish Book Center.

Rokhl Mark Shraybt

As always, the minute I receive *Der Bay* everything is put aside to read your outstanding informative newsletter in its entirety.

In this last September 2005 issue you included my letter to you regarding my father opening the Yiddish school in 1924. It was called The Workmen’s Circle Yiddish School (not the Women’s Circle Yiddish School).

My father insisted not only that the boys enroll in the school, but also the girls. The fathers of the boys told my dad, “We can hardly afford to send the boys—it would be impossible to also send the girls.”

To which my father replied, “You don’t have to pay for the girls if you can’t, but they must get the same education as the boys. The little girls will grow up to be the future mothers, and I want them to learn about our beautiful Jewish heritage so they can teach it to their children—how they should walk with pride to be a Jew.”
Gerben Zaagsma Writes from Italy

Tayerer Fishl,

Just checked Der Bay and wanted to say you have a very nice collection of links there. Many are unknown projects for me especially in the US.

Tayerer Gerben

I linked your site to Der Bay’s list of Yiddish Links. This is an excellent start. You may find sites that already have small sections that are very detailed that would save you time and be quite good.

Tayerer Fishl

Thank you very much. I had a closer look at your site during the day. The amount of information is really wonderful. I didn't know of the existence of an association of Yiddish clubs.

I wonder if I can also ask you another question: my PhD research is on Jewish volunteers who fought in the Spanish Civil War (or more precisely, how Jewish leftists in Paris, London, maybe also New York) were dealing with the SCW. If you have any information on this topic, or know any people, I would be very grateful.

Liber Gerben,

It has been a while since I last heard from you. What are you doing now?

Liber Fishl,

Thank you for your mail, I am doing quite fine and actually very busy. In the past months I have been a lot in Paris to work on the Yiddish communist newspaper Naye Prese and I wrote some first drafts of chapters for the thesis. Meanwhile I also found lots of information in the USA and I will visit New York in the coming year to work in YIVO and other places. So much material and so little time! But I love the research. Unfortunately I had little time to expand the website, I hope to be able to do that a bit more after this summer.

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Preserving Memories
By Ben Giladi

Lilke Majzner–Nutkowicz came to the Piotrkow Ghetto from Lodz in 1940 with her father Pinie and her brother Elek. Their uncle, Tetlok, Dovid Nutkowicz received them with open arms. He was the Chevra Kadisha Registrar and Askan (Hebrew term for a person very involved in community service) in Piotrkow Trybunalski.

Lilke lives in Los Angeles and is a prominent Yiddish activist, lecturer and writer. She was compelled to write this wonderful essay, after reading in our latest "Voice of Piotrkow Survivors" the tragic study about the inhuman creature, Yona Lewy.

She decided to tell posterity about the good people, the wonderful souls she had the honor to know in the Piotrkow Ghetto—images of Heroes of ethics and valor. Among those she pays tribute to are her uncle Dovid, Yakov Berliner, the Nisenholc Brothers, Esther Wolsztajn, Berisz Rozenberg, Motel Apelowicz and her late husband Szloime Majzner. Her essay, so beautiful and moving, about this remarkable generation really strikes a chord in our hearts.

Editor’s note: Lilke Majznier’s article, “A dermonung fun a shtot” was published in the August-September, 2005 issue of the Voice on pages 37-39.

Lilke is the leader of The Los Angeles Yiddish Culture Club, the premiere Yiddish club in the Western U.S. Its fall season starts on Sunday, October 2 with guest speaker Daniel Galay, President of the Israel Yiddish Writers Club. The club meets bimonthly. Call 310-275-8455

Her presentation at the IAYC Conference at UCLA was one of the best ever given at any IAYC Conference.

Ben Giladi is the founder and editor of the “Voice of Piotrkow Survivors.” It is quite a remarkable publication, for it contains articles in Yiddish, Hebrew, Polish and English.

Anyone who has an ancestor from Piotrokow Trybunalski will find this journal fascinating. Mr. Giladi mentioned that there are 3 towns in Poland named Piotrokov (comes from the name (Peter). The other 2 are smaller and less significant. Trybunalski means tribunal. It was an important site of a court.
Yiddish Geography

Those of us who were born in the United States usually have a poor knowledge of Eastern Europe—especially the geographic boundaries of pre-WWI. Below are names of places of Yiddish interest that we have read about, but may not know where they currently or formerly were located.

According to Chayale Ash several of these places became part of Romania. Bessarabia from Russia. Today this region is the country of Moldova. Bukovina from Austria. It straddles southwest Ukraine and northeast Romania. Transylvania from Hungary. It is in the west central part of Romania. Dobrogea from Turkey. It is between the Black Sea and the Danube River (the second largest river in Europe next to the Volga).

Pale of Settlement included a good part of present-day Belarus, Lithuania, Poland, Ukraine, and parts of western Russia. Jews were restricted to this area.

White Russia is another name for Belarus.

Galicia covers southwest Poland and parts of Ukraine.

Silesia today is in southwest Poland and a small section of Germany.

Birobidzhan is the “capitol” of the Jewish Autonomous Republic which borders China.

The Hasidic dynasties are usually named after the city of origin of their founding rebbe.

- Satmar: Satu Mare Hungary
- Lubavitch: Town in Russia
- Ger: Góra Kalwaria, a town in Poland
- Vizhnitz: In the Ukraine
- Belz: Currently in the Ukraine
- Bobov: Bobowa in Galicia
- Skver: Skivra in the Ukraine
- Spinka: Town in Hungary
- Puppa: Pápa in Hungary
- Breslov: Bratzlav in the Ukraine
- Rachmastrivka: Chernobyl in the Ukraine
- Amshinov: Mszczonow in Poland
- Klauseneberg: Transylvania in Hungary
- Lublin: City in Poland
- Modzhitz: Modzice in Poland
- Munkacz: Mukacheve in the Ukraine
- Nadvorna: Currently in the Ukraine
- Zidichov: Zidichov in Galicia

Wikipedia website lists over 200 Hasidic dynasties.

In the major cities in the United States early on there were sections or streets where Jews were densely concentrated. However, most of these original areas now have been taken over by other minority groups—as the Jews have moved up and our to the suburbs.

New York City: Lower East Side of Manhattan

Los Angeles: Temple St. to Boyle Heights to

Chicago: Douglas Boulevard on Old West Side

Miami: Third Street

Boston: Blue Hill Avenue in Dorchester

Cleveland: East 105th Street, Glenville Kinsman Ave., Kinsman

Detroit: Hastings Street

San Francisco: In the Western Addition, McAlister and Fillmore Streets.

Baltimore: Lonard Street

Buffalo: Hertel Avenue

Philadelphia: South 7th St. in South Philadelphia

St. Louis: Skinker Blvd. in the West End

Minneapolis: Plymouth Avenue in the North Side

Milwaukee: Walnut Street

Seattle: Jackson and Yesler Streets

The same situation occurred in Canada. In the larger cities Jews eventually also moved to the suburbs.

Toronto: Parliament Street in the East End

Montreal: St. Lawrence and Ontario Streets

Winnipeg: Selkirk and Main Streets The North End

Victoria: Originally on the waterfront, and had more Jews than Vancouver

As is the case with all research, there may be errors or differences of opinions. If any reader has corrections or additional information about the old Jewish sections of cities, please share it with your editor and with our readers.
IAYC Announces Its Exciting Tenth Conference—July 6-9, 2006

IAYC Comes of Age: A Tribute to Yiddish Clubs

The International Association of Yiddish Clubs (IAYC) started in 1993 as a small grass-roots movement, and blossomed into a major group on the international Yiddish scene. It bears the joys and responsibilities of preserving and fostering our Yiddish language and culture.

With the Statue of Liberty, the port of entry for most Jews entering the United States, the Lower East Side nearby and the rich resources of organizations and Yiddishists to draw from, and upon—this will be a conference not to miss.

Exciting—because it is in the New York City area (the conference site is Teaneck, NJ near the George Washington Bridge and buses stopping at the hotel going to Penn Station, Manhattan).

Because of the high quality of the program, the accommodations and the excellent location, this will be only the second time that we probably shall be overbooked—in Miami we had to turn away over 150 latecomers.

AN OVERVIEW OF THE CONFERENCE

The Marriott at Glenpointe in Teaneck, NJ is a first rate hotel. We have been able to reserve a limited number of rooms at only $99 plus tax, per room, per night with the privilege to extend the visit at the same rate. To get the special rate, at the time you make the reservation, you must mention the IAYC conference.

The format will be to start each morning with a plenary session and a very special all-morning plenary closing out on Sunday.

After the opening morning plenary there will be a morning and two afternoon sessions with 5 workshop/lectures going on simultaneously. The 30 presenters are dynamic speakers and come from all over the U.S. and Canada. In addition the plenary presenters and performers are exceptional.

Along with your dining pleasure each evening there will be an entirely different array of performers, culminating in the Saturday night Workmen’s Circle Gala Banquet.

An expanded journal will permit individuals, Yiddish clubs and organizations to be included and honored at this very special conference. There will be over 20 exhibitor/vendor tables outside of the ballroom, featuring the largest display of exhibits and for-sale merchandise of any of the 10 IAYC conferences.

Enjoy the hospitality of the hosting club—The Jewish Center of Teaneck Yiddish Club

CONTACT INFORMATION

Conference Chairman: Sam Kutner
E-mail: SamIAYC@yahoo.com Ph: 201-858-7193

Host & Hostess: Gregg & Stephanie Hudis
E-mail: grhudis@optonline.net Ph: 201-833-4748 or 201 601-7016

Each month Der Bay will carry a feature article on various aspects of the Conference. You will feel the excitement being built up by the host committee and IAYC Board of Directors.
Klezmer Shack Revisited

Several people lately asked your editor the same question and also an e-mail message from Di Bostoner Klezmorim (telling of a Waltham gig) were the incentive to write this column. The question deals with the future of mame-loshn.

The burgeoning list of Yiddish institutes, sof vokhn, conferences, institutes, newsletters, classes and clubs, and the remarkable success of the NYBC under the leadership of Aaron Lansky have been the bases of articles in Der Bay. This one is about a remarkable klezmer website

If you have access to the web, you should visit Ari Davidow’s website, Klezmer Shack. If it appears that I admire and am indebted to Ari, I am, for he was my first computer guru and introduced me to the WELL.

Especially if you are interested in Klezmer music you should visit Ari’s very extensive site related to Jewish music. Below are my favorite links on his site—The Klezmer Shack.

Bands and Performing Groups: Klezmer, Jewish, and Related or Derivative Musics.
www.klezmershack.com/contacts/klezbands.html

Listing your gig on the Klezmer Shack website
www.klezmershack.com/forms/eventlisting.html

If you are connected to Jewish music—klezmer, Sephardic, Israeli, Cantorial—and wish to be to listed, go to:
www.klezmershack.com/formstml

Clues on making your own klezmer website.
www.klezmershack.com/howto.html#web

Der Bay continues to be the major listing for all Yiddish events, internationally. However, you should list your events in as many places as possible. If it is a local event, be sure to have it in your local Anglo-Jewish newspaper. Listings are usually free.

For klezmer groups, make up a list of free resources online, and in hardcopy, to which you send monthly updates—network, network, network. These are the 3 most important words in free advertising. Dad’s best advice was “Don’t pay for what you can get free.”

Finally, Ari, thank you once again for all you did in getting me and many others started in becoming computer novices.

Der Bay Readers Are Leaders
by Philip Fishl Kutner

More accurately, the title should read, “Many Der Bay Readers Are Leaders.” The majority of our readers are Yiddish club leaders, Yiddish teachers, klezmer group leaders, translators, authors, performers, lecturers or activists in Yiddish organizations.

What are the prime qualities of leadership? Is a leader born or made? Is it nurture or nature? Are leaders those who rise to the occasion during an emergency? Would FDR or Churchill be considered great if it were not for WWII?

Yiddish now needs leaders both on the macro level and the micro level. Aaron Lansky has risen to be a major leader on the international scene. We have many local leaders who go far beyond what one would expect. Perhaps you or your group leader is one of them. This article addresses leadership traits.

The Great Leader

• is a risk taker—one who is not afraid to break new ground, or try new ways.

• has high standards—one who strives to improve both oneself and others.

• takes responsibility—accepts blame for failures, yet passes around accolades for success.

• manages details—sees to it that others things are done either by delegating or doing them.

• influence others—inspires the group by reaching out and stimulates the others.

• knows oneself—stresses one’s strengths and does rely on others for his weaknesses.

• develops others to take one’s place—trains others so that one can rise to an even higher level.

How would you rate yourself? If you can answer in the positive to:
six out of the seven, consider yourself superior.
five of the seven, consider yourself excellent
four of the seven, consider yourself very good
three of the seven, consider yourself good
two of the seven, consider yourself fair
one of the seven, consider yourself poor
none of the seven, reconsider your position.

Your editor rated himself very good. YOU should be proud of YOUR effort to foster our mame-loshn!
Folksbiene: Nat’l Yiddish Treasure

Folksbiene is a worthy player on the Yiddish scene, as it continues to expand and improve in quality with new programs and variations on old ones. It deserves our attention and financial support. The many new young performers give it a vibrancy equal to its first-class performances. The 2005-2006 Season is well underway and there still are tickets available for your group outings.

Their colorful and musical website is located at: www.folksbiene.org/!homepage.htm or clicking on the Yiddish links page on Der Bay’s website. You can register to be on their e-mailing list.

Performance Schedule

A GLEZELE TEY: A series of free performances on Saturday at 7:00 P.M. in the JCC lobby. Tea & cookies served during the show “On 2nd Avenue.”

Nov. 5—Henry Carrey, A Musical Program Honoring His Mother, Leah Post Carrey.
Nov. 12—ASHIRA (Arianne Slack, Laura Lenes, Leah Moss), A Jewish Musical Program.
Nov. 19—Mike Burstyn & Zalmen Mlotek, A Tribute to Legend Lillian Lux.
Nov. 26—Sruli & Lisa, A Klezmer Duo in Concert, Klez Kabaret.
Dec. 10—Sholem Berger & Celeste Sollod, Perform George Der Naygerik
Dec. 24—Khanike Simkhe, Music, Pontshkes

Kids and Yiddish: Unplucked: Nov. 13-Jan 1, 2006 at 11:00 A.M., Joanne Borts and Zalmen Mlotek, JCC in Manhattan, call 800-9-YIDDISH
Bar Kokhba, Dec. 6, 2006 at 7:00 P.M.,
ESN: Adrienne Cooper, Frank London and Lorin Sklamberg—Saturday, January 28, at 8:00 P.M. and Sunday January 29, 2006 at 3:00 P.M.
Purim Shpiel: March 11, 2006 at 8:00 P.M.
Folksbiene Cabaret: April 6, 2006, Yiddish Theater Songs, at Don’t Tell Mame, call, 800-9-YIDDISH
Ghetto Tango: April 27, 8:00 P.M., Adrienne Cooper and Zalmen Mlotek, JCC in Manhattan, call 800-9-YIDDISH

The Folksbiene is located at the Manhattan Jewish Community Center. The Administrative Offices can be reached by calling 212-213 2120, and they are located in the Workmen’s Circle/Forward Building at 45 East 33rd, 3rd floor, New York City, NY 10016. Their press contact is: Beck Lee at Media Blitz, phone: 718-403-0914

KlezKamp Celebrates 20 Years

When a superior organization marks a special occasion, the combination is unbeatable. In your editor’s opinion, Anyone who is very interested in Jewish music, especially klezmer, should not miss this event.

First, KlezKamp is a program and production of Living Traditions, and a product of its founder and executive director, Henry Sapoznik. Now, let’s turn to the particulars.

Henry Sapoznik’s array of instrumentalists on his KlezKamp music staff reads like a Who’s Who of the Jewish music world. To name just a few, the list includes; Josh Horowitz, Frank London, Ken Maltz, Dena Ressler, Pete Sokolow, Deborah Strauss, Jeff Warschauer as well as Henry himself.

As far as the vocal program is concerned, the list gets even better. With quality stars like Joanne Borts, Adrienne Cooper, Susan Leviton, Zalmen Mlotek, Paula Rosenzweig and Paula Teitebaum, it is understandable why this event is so exciting and ranks as one of the not to miss for those whose major Yiddish interest is in Jewish music.

Along with the instrumental and vocal aspect of KlezKamp is that of The Dance. Felix Fibich shows off his choreographic skill along with Steve Weintraub. Steve skillfully shows his talent in the “shers” and “freylekhs.”

In addition to the musical portion of the program there are very good presentations by outstanding teachers. They include:

• Hershl Glasser: Jewish Geography
• Miriam Isaacs: Words as Music
• Anita Norich: Yiddish Holiday Stories & Poems
• Michael Wex: Daytsh af tselakhis

Rounding out this program is Foodways: Jewish Holiday Cooking with Anne Rosenzweig, and Paper-cutting with Adam Whiteman.

Living Traditions is located in the Workmen’s Circle Building at: 45 East 33rd St., Suite B-2A
New York City, NY 10016
To contact them you can reach their website by clicking their listing at Der Bay’s website or going to: www.klezkamp.org

e-mail: info@livingtradition.org
ph: 212-532-8202
fax: 212-532-8238
Yiddish and the Pledge of Allegiance to the American Flag
by Philip Fishl Kutner

What is the relationship between the two items in the title? They both have two parts. Sometimes we forget that Yiddish is the language AND culture of our people for almost the last thousand years.

So, too, is it with our pledge of allegiance (even said at ballgames). We say, “I pledge allegiance to the flag of the United States of America AND to the republic for which it stands.”

Since Der Bay is an Anglo-Yiddish newsletter, of course the emphasis is on Yiddish and not American politics. However, the analogy is exactly the same. We spend much time on the Yiddish language, and it is a wonderful tool, but it is for the people who used the language that also deserve our attention.

Too often we get hung up on the vocabulary and grammar of Yiddish, albeit important, and place a lower priority on our persecuted, but highly innovative and creative ancestors who beat all odds. They came out as shining lights here and in the only true democracy in the Middle East. We are a remarkable people and have a right to be very proud of our many accomplishments.

Let us turn to the practical end and see how we can use our rich Yiddish cultural heritage as material for programming at some of our Yiddish Club meetings. The possibilities are almost endless. Here are just a few applicable areas and suggestions on how to implement them.

**GENEALOGY** is the study or investigation of ancestry and family histories. Where are the old family photos, the old letters written in Yiddish and memorabilia from the Old Country? Not only can they be the basis of wonderful club meetings, but they can be the vehicle for intergenerational links to your children and grandchildren. Many letters and photos have names or dates on the back and can help in identifying the individuals.

Have a member of the local genealogical society give a club presentation. JewishGen is the major online site on the subject. It is an affiliate of the Museum of Jewish Heritage. With great software programs genealogical recordkeeping is much simpler.

Gary Mokotoff is the founder and editor of *Avotaynu*, the major journal on Jewish genealogy. It is located at 155 N. Washington Ave., Bergenfield, NJ 07621. Phone: 201-387-7200, Email: info@avotaynu.com Website is at: www.avotaynu.com/journal.htm

**GAstronomy** is:
1. The art or science of good eating.
2. A style of cooking, as of a particular region. We all have favorite recipes that mom and bobe handed down. The list of recipes is very long. They include; appetizers, hearty soups, entrees, delicious desserts and special holiday treats.

*Dos Bletl*, the Toronto Friends of Yiddish’s great newsletter, regularly publishes dos kokhlefl. The column has a recipe and instructions in Yiddish as well as in English. I hope my constant urging will have them publish the series in a booklet.

First one reads through the items and you will learn the Yiddish words for the ingredients and utensils used. In my group the discussion then centered around the merit of the recipe and why their bobe’s way is much better.

Another source of information is *Der Bay*’s master lists of words. On the website are 28 lists which include

**GEOGRAPHY** is the distribution of people and locations. One of the first questions people ask is “where are you or your family from?” Most of us know very little about the geography of Eastern Europe—its cities, rivers and mountains.

An exciting program that can be used that includes activities utilizing geography is landsmanshaftn. The New York area had several thousand of these “clubs.” Its members came from the same city or region in Eastern Europe. My family belonged to the Glovner Society—Glowno, Poland. YIVO has the archives of many landsmanshaftn not now extant.

Locating the shtet or shtetlekh where your Yiddish club members’ ancestors originated can be done with maps of the area. Using a large map and have each person locate and then place a pin or paper dot on the city gives a pictorial view of where their ancestors originated.

The map of Poland that I use is 35”x 42” with a scale of 1:700,000 (1 cm = 7 km or 1 inch = about 11 miles). The history of Poland is that of changing boundary lines. Poland was not a country from 1795-1918. Its boundary also was changed after WWII. Russia annexed the eastern third including Gdansk, formerly Danzig.
Yiddish Insects: Di Yidishe Insektn
fun Stanley Siegelman

Ant: Di Murashke
Murashkes darfn gayn, mistome,
Tsu zayere "picnics" in di zumer.

Bedbug: Di Vants
Di vants, er krikht arayn in bayner;
M'zayt im nisht—er iz a klayner.

Bee: Di Bin
Di bin, zi flit un makht a buzz—
Un kaynim toke vayst farvuz.

Cockroach: Der Tarakan
Der tarakan loyft oif krume fis:
Er kukt oys módne (zayer mies)

Cricket: Di Gril
A yenta-insekt iz di gril:
Zi kvetshet ven di nakht iz shtil.

Fly: Di Flig
Di flig hot lib in drek tsu zayn;
Bay im iz pishokhts oykhit "fine".

Gnat: Di Muk
Di gnayt, s’iz emess, iz a muk;
Zayn nomen rhymes mit luck, un azoy vayter

Grasshopper: Der Shpringer
Sinatra's gevayn a voyle zinger,
Un nisht a nar, vi Jerry Shpringer.

Locust: Der Heysherik
Der heysherik! a shrek? avade!
Men gefint im in Hagadah.

Louse: Der Loyz
A zokh vos voynt in hor fun "boys":
In Yiddish zogt men bloyz: "a loyz".

Mosquito: Di Moskit
Di moskit bayst un nemt oys blut.
Feh! ze tit undz nit kayn gut!

Moth: Der Mol
Er makht, in klayder, "kvayt a hole";
In Yiddish ruft men dos "a mol".

Praying Mantis: Der Frumer
An erlikher, er bentsh shoyn ales,
Un davnt (yo!) miton a talis.

Termite: Der Termit
Der termit iz an insekt shtoltz:
Er gayt in d’rerl un est no r holtz.

Morrie Feller Writes from Phoenix

Editor’s note: here is a perfect example of the old adage—if at first you don’t succeed, try, try again.

The American Gathering of Holocaust survivors publishes a journal, “Together”, two or three times a year which it sends to the members of its organization, plus some who are not directly members. Somehow or other, since some of our dearest friends are survivors, and since we have also had the pleasure of meeting and knowing Ben Meed, the president of this organization, plus his wife, Vladka, we also have been on the mailing list of “Together”.

Some years ago, I wrote a letter to the editor complaining that the only Yiddish word in this journal was in the masthead. Inasmuch as for most of the survivors Yiddish was their native tongue, I felt that there should be some Yiddish also in the body of the journal. I never received an answer to my letter.

A few months ago I received the latest issue of “Together”, and I decided to try again. This time there apparently is a new editor, Jeanette Friedman, who responded to my letter. She not only promised to publish my letter, but also invited me to submit a Yiddish piece for consideration to include in the next issue.

So I submitted a copy of Yugnt-Himen, by Shmerke Kaczerzinski which he wrote for the Yugnt-Club, a ghetto organization of teenagers. I also included a short bio of Kaczerzinski, plus the poem was also given in transliteration and included an English translation.

Jeanette liked it very much, and told me that she plans to include it in the next issue which will probably not come out until next January. Also, she said that I should plan on becoming a columnist who will submit more of such Yiddish writing which would be appealing to the survivors. Probably one reason that she responded so favorably is because she is involved in Yiddish herself. She is on the Board of Zalmen Mlotek’s Yiddish theater in New York.

Morrie is on the Board of Directors of the IAYC. He is a Yiddish teacher and former Hebrew teacher and leads the Phoenix based leyenkrayz. He is well-known for presentations at conferences on using the computer for Yiddish. He has been a long-time contributor to Der Bay, and can be reached at: mfeller@cox.net
Dear Sholem Berger,

We obtained your contact information through *Der Bay*, The newsletter’s translator information page. We hope you will assist us in locating professionals and/or educators to assist us in scoring activities for the assessments in Yiddish and/or Hebrew.

National Evaluation Systems, Inc. (NES®), as contracted by the New York State Education Department (NYSED) is seeking native and/or fluent speakers of languages other then English to assist in scoring the written and spoken components of the New York State Teacher Certification Examinations (NYSTCE®). At this time we are in the process of developing a scorer-pool of educators and professionals to participate in scoring the recently redeveloped Bilingual Education Assessments in Hebrew and Yiddish. We hope you will consider serving as a scorer for this very important activity and/or may recommend qualified individuals.

The purpose of the NYSTCE® program is to ensure that teachers seeking certification have the knowledge and skills necessary to teach effectively in NY State Schools. The Hebrew and Yiddish Bilingual Education Assessments (BEAs) are required of candidates seeking a bilingual education extension certificate. These tests consist of multiple-choice questions and constructed response assignments. They include listening, speaking, reading, and writing components. Scorers are provided with a thorough orientation to the methodology of assessing the constructed assignments.

Scoring sessions are held after each test administration at the NES-Malta, NY office, located 25 miles north of Albany. Individuals participating in these scoring sessions are typically requested to commit one or two working days, between the hours of 8 a.m. and 5 p.m.. Scorers are compensated on an hourly basis for orientation and all scoring activities. Catered lunch and refreshments are provided daily. Individuals traveling more than 40 miles (one-way) to Malta, NY are eligible for travel expense reimbursement and overnight accommodations.

If you are interested in being a scorer, and/or would like to nominate friends or co-workers, please send email to nyscore@mail.nesinc.com or you may call Elizabeth Murray Horowitz, Foreign Language Project Manager 800-877-4594 or 518-899-7255. We hope you will participate.

Words of Endearment

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<thead>
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<th>Slang</th>
<th>Hebrew</th>
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<td>Admiration</td>
<td>di bavunderung</td>
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<td>Admire</td>
<td>bavundern (v)</td>
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<td>Adorable</td>
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<td>Adore</td>
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<td>Affection</td>
<td>di libshaft</td>
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<td>Amorous</td>
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<td>Beau</td>
<td>der feler</td>
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<td>Beautiful</td>
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<td>Beauty</td>
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<td>Beloved</td>
<td>balibt</td>
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<td>Caress</td>
<td>der glet, gletn (v)</td>
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<td>Cherish</td>
<td>tayer haltn</td>
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<td>Cute</td>
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<td>Darling</td>
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<td>Dream</td>
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<td>Embrace</td>
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<td>Fiancé</td>
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<td>Fond</td>
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<td>Fondness</td>
<td>di libshaft</td>
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<td>Gorgeous</td>
<td>prekhtik</td>
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<td>Handsome</td>
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<td>Heart</td>
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<td>Infatuation</td>
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<td>der kush, kushn</td>
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<td>Kissing</td>
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<td>Love</td>
<td>di libshaft</td>
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<td>lib hohn (v)</td>
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<td>Loveable</td>
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<td>Lover</td>
<td>der gelibter</td>
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<td>Passion</td>
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<td>laydenshaftlekh</td>
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<td>zay azoy gut</td>
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<td>Please, to</td>
<td>gefeln (v)</td>
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<td>Sweet</td>
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<td>zisest</td>
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<td>Sweetheart</td>
<td>der gelibter, di gelibte</td>
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<td>Yeare</td>
<td>benken (v)</td>
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Dear reader, do you know any additional words? Do you disagree with any of the translations?
Call for Papers

Date: Sunday, Feb. 26th to Monday, Feb. 27th, 2006

Location: Skirball Department of Hebrew and Judaic Studies, New York University, New York City

Theme: What Does the Field of "Yiddish Studies" Mean in the 21st Century?

Announcing a graduate student conference on the varieties of Yiddish cultural, historical, and linguistic expression either located within Eastern Europe, or emanating to diasporas such as the Americas, Israel.

We seek papers engaging with Yiddish language, its diverse literatures, Yiddishist ideologies, or historical projects which make use of Yiddish sources and/or what we may tentatively call, "Yiddish culture." Our aim is also to deconstruct these very categories and question what it means to study Yiddish.

Our goal is to create a multi-disciplinary conversation among emerging scholars. We encourage diverse submissions. Potential topics may include, but are not limited to: Yiddish cookbooks, the status of Yiddish as a minority language, nationalist movements, Yiddish theatre, gender and Yiddish literature, Jewish presses between the World Wars, the presence (or absence) of Yiddish in Israel, Holocaust memoirs, and Jewish political organizations.

This conference will offer a unique opportunity to present works in progress and receive critical feedback from your colleagues, as well as faculty members, who will serve as chairs of the panels. In addition, presenters will have the opportunity to submit their papers for publication in a volume of conference proceedings.

We are pleased to announce our keynote speaker will be Professor Barbara Kirshenblatt-Gimblett (Performance Studies, New York University). Travel funds may be available.

Please send a 300-400 word abstract, along with your contact information, by November 15th to: yiddishconference@gmail.com

Please send any inquiries to the same email address, or call: 212.998.8980

The Organizing Committee:
Shiri Goren, Hannah Pressman, Lara Rabinovitch
PhD Candidates

Department of Hebrew and Judaic Studies,
New York University

Club Idea from Milwaukee
Dink Holzman (papadink@aol.com)

This letter may be of interest to Yiddish clubs looking for something different for their meetings. Not an easy task, but it sure was fun. I purchased Sid Weinstein’s book on *Gastronomical Judaism* which happens to be a great book on cooking done by our Yidishe Mames.

To carry it one step further, we decided to try and have gastro "nosh" where we would serve a little herring, kikhlakh, kugel and mandelbreyt—a little sample for each member. When I passed around the sheet for people to sign up on the dish they would like to bring, I ended up with over forty volunteers to bring food, and we had a luncheon instead of a nosh.

This was our menu for today (not kidding) gefilte fish, gehakte leyber (vegetarian and the real stuff), 3 kinds of herring, kikhlakh, chopped eggs with onions and shmaltz, challah and Jewish rye bread. Would you believe, someone brought g r i b e n e s? That was the forshpayz!!!

For the delicious entrees there were kugels (6 different varieties), varnishkes and kasha, knishes, kosher wiener, pierhakes (stuffed cabbage), kneydakh and blintzes. And of course there was dessert. We had strudel, lots of mandelbreyt, and honey cakes. We had planned on serving alka-seltzer, but that person didn't show up. He blew his assignment.

We had a turnout of eighty members at our Yiddish club, and because everyone volunteered to bring food, we did not have to charge anything for the luncheon.

We finished the meeting by singing songs pertaining to food—Bulbes etc. Paul Melrood delivered a speech on the history of "TSHOLENT". I did a couple of old Alan Sherman parodies pertaining to food. Jackie and Mel Askot did a couple of short plays out of Sid’s book, Frieda Levine sang and Pearl Stein concluded the meeting with a glossary of Jewish dishes with side remarks about each item.

Everyone rolled themselves out of the room, and I guarantee you that they all had a good time. Like I said, most of the reading material came from Sid Weinstein’s book. And if any club wants a different kind of meeting, I suggest a Gastronomical Yiddish get-together. It was worth all of the effort put into it by my wonderful committee consisting of my wife Reggie, Frieda Levine and Charlotte Shavzin.
Dankn Tsu Got—A Tale of a Katrina Survivor
by Marilyn Cohen

On August 27, 2005, we evacuated from Metairie, LA, a suburb 12 miles west of downtown New Orleans, the day before mandatory evacuation was ordered for citizens to escape Hurricane Katrina. I remembered our horrible experience when we evacuated in the two prior hurricanes. What a mess: bumper-to-bumper traffic from Metairie to Houston, and to Dallas, taking 20 hours instead of the 6-8 hour drive, and navigating at the point of exhaustion and with no visibility.

We had an hour to pack. Bill wanted to leave before the contraflow was in effect. Contraflow is having all traffic go in the same direction. All of I-10 would go north, and cut over to a western intersecting highway.

I had called my friend Judy in Tallahassee, FL. I reached the state of Mississippi, four minutes before their contraflow was put into effect. By the time we reached Milton, FL, 75 miles from Tallahassee, it was dark. We stayed at the only motel we could get in Milton, an expensive Holiday Inn Express with availability only for that night.

Judy’s house was comfortable. The problem was her limited Internet access: she had slow AOL. It was maddening to try to communicate with the outside world. We did not have a cell phone. The TV—our only window to the hurricane—gave a very desolate picture of the aftermath of the hurricane: the devastation was very horrific and unreal to us. What had happened to our neighborhood, our house, and our friends, we wondered?

After four days, we left and drove to Bill’s cousin Bernie’s house in Jacksonville, FL. There we tracked the hurricane news on three computers, and we had unlimited phone and TV access. We bought a cell phone, which seemed necessary for the first time. We stayed for a week. Then, Bernie and Ambar put us up in her mother’s house while she was visiting in Chile. Now we had our own, house with no computer and no cable—only two TV channels.

We were set to go home after 3 weeks in Florida. Metairie residents were allowed to return on Monday, September 19. But Hurricane Rita appeared—we couldn’t go home. Think of all the New Orleans evacuees who went to Houston to escape Katrina and had to evacuate again for Rita!

While we were in Jacksonville, cousin Bernie took us to the local Jewish community center (the JCA). Through the Internet we tracked Jewish friends’ whereabouts on Google’s Jewish nola.com web site. We found three New Orleans families staying in Jacksonville. One man, Stanley (Shia) Schwam, had been a member of Fannie Yokor’s New Orleans Yiddish class, “Lomir Redn Yidish”. Fannie, herself, is still in Atlanta now with her family.

We left Jacksonville on Monday, intending to stop at a motel in Pensacola. Bill was worried about finding gasoline and a place to stay if we went further east. He drove through blinding rain for the last 50 miles before Pensacola. Bill, the eternal optimist, said we could drive all the way home. It was too early to stop—only noon—and the sun would come out—today!

After a 10½ hour trip on I-10, we took I-12 to avoid the broken twin bridges over Lake Pontchartrain, going into Slidell, LA. We went to the north shore of the lake and took the Causeway, back into Metairie. We drove home along W. Esplanade Ave., parallel to the lake. That street intersects the street we live on. We saw all the devastation caused by the hurricane: mountains of soaking wet carpets, discarded furniture in ruins, broken sheetrock, roofs covered with blue tarp, trees and branches down, the sidewalks and some of the streets covered with debris. It was much worse than you could anticipate from the media. Most of the houses had been flooded: the effect was moldy, ruined belongings.

As we approached our neighborhood (some street lights were not functioning), we saw less debris until we turned onto our block. We saw a hit and miss pattern of destruction. Our house had shingles and cedar shakes off the roof and siding; our front porch and under the roof soffit hanging down; our neighbor’s siding in our driveway; our attic fan cover and storm drain covers strewn around.

We opened the front door to see leaves and mud and evidence of water in the foyer that had dried; mold on a wall under a window sill in the dining room; a water spot on one ceiling; one garage door broken off the garage door opener with the opener mechanism hanging down; an attic fan burned out, and the fence broken, hanging at a crazy angle.

We emptied the refrigerator of four weeks of putrid food and cleaned it and deodorized it. Our house is livable and comfortable.

A neighbor said that we must have left our front door unlocked when we left town. Her daughter saw the door open (the wind must have blown it open). The daughter locked the door thus saving our house from major wind and flood damage.
We evacuated from our home in Houston to San Antonio, Texas. Our original plan was to fly to San Jose, California on Friday morning, September 23, but our flight was cancelled on Thursday afternoon. After we learned about the cancellation, my husband Steve and I drove south on Highway 59 towards Corpus Christi. The information from the national weather bureau indicated that the hurricane likely would make landfall on either Galveston Island or farther northeast along the Texas coast.

Thousands of evacuees were parked in cars along routes leading north, northeast, and west of Houston; consequently Steve and I gambled and headed southwest at 5:00 p.m. First, we took one of the cars to an enclosed tiered parking garage not far from the house. After we parked it on a high level to avoid water problems, and proceeded with our evacuation.

We had a full tank of gas, bottles of water, pillows, blankets, ice, flashlights, batteries, battery powered radio, packets of tuna, hardboiled eggs, baked chicken, peanut butter and jelly, two loaves of bread, canned vegetables, fresh apples, utensils, toilet paper, paper toweling, bleach, dishwashing detergent, bar soap, plastic tablecloths, as well as clothing and toiletries that a normal traveler would carry. We looked like the Joads in The Grapes of Wrath.

The road was packed with caravans of families fleeing the city, along with eighteen-wheelers. So many of the evacuees were Hispanic, and they were traveling to join their families in the Texas Valley and across the border in Mexico. Steve and I traveled only 125 miles in 5 hrs. Along the route there were only two open gas stations with horrendously long lines; there were no vacancies in any of the motels; all the restaurants we saw were closed and also boarded up.

We stopped at a rest area near Victoria, Texas. The condition of the bathroom was ghastly and conjured up images of the Superdome in Louisiana. We pulled into Victoria, Texas, a virtual ghost town, where we spent the night sleeping in our car in the parking lot of a motel for protection. Before sunrise the next morning, we went to a hospital in town in order to use the restrooms and clean up.

We started for Corpus Christi with the intention of driving west until we would come to Laredo—when my brother David in New York called us via the cell phone. He insisted that he would find a hotel room for us in San Antonio and would call us back with the information. He did!

He located and reserved a room for us at a posh Marriott Hotel near the Riverwalk and Alamo. Thanks to David, we were rescued. We turned around and took a local, country highway to San Antonio for about another 100 miles northwest from Victoria. In San Antonio, all of the services were available. We arrived at the hotel and once we were inside of our room, we immediately fell asleep from weariness.

On Sunday, we returned to Houston via the same route that we took to get away from the city, and it took only a normal 4 hours to travel the entire distance from San Antonio via Victoria. We found The house here in good shape. Only dry leaves, and twigs were scattered over the roof and in the yards. We had both electricity and water. On Sunday, supermarkets were open and half the gas stations were operating.

Some of Steve’s employees who live in Pearland, Galena Park and other locations in the greater Southeast Houston area did not fare so well. Some still have power outages. Some have water damage in their homes. All of them had frightful trips; one was on the road 36 hours before reaching Dallas. Another was on the road 22 hours before reaching her destination. Others spent 18 hours on the road.

I visited the offices and the atmosphere was glum. I did the supermarket shopping for one employee and her family. I am hoping that this wave of depression will pass quickly; everyone is really exhausted from our ordeal, both physically and also mentally. Hopefully, the coming weekend will provide recovery for us all.

Editor’s note: Barbara Goldstein has been the IAYC recording secretary for several terms, and has been The Yiddish Network (TYN) contact for Houston. She can be reached at: besg@ev1.net

The Houston Yiddish Vinkl, meets the second Monday at 8 P.M. and the Houston Jewish Literary Society meets every Wednesday at 1:00 P.M. The Society contact is Yiddish teacher, Susan Ganc.

There is also a Yiddish Oneg Shabbat Club in Houston, that meets every Saturday at 3:00 P.M., (contact phone number is: 713-995-9476).
Ben is an award-winning composer of musicals, revue songs and cabaret songs which have been performed in theatres and cabarets everywhere. He has been represented off-Broadway by his musical Double Identity, and in four revues: Naked Boys Singing (now 5 years running in New York; also performed throughout five continents); Pets! (published, Dramatic Publishing); That’s Life! (Outer Critics Circle nomination); and Too Jewish? (with Avi Hoffman), for which he was also the Musical Director and on-stage pianist/back-up singer (nominated, Drama Desk, Outer Critics Circle Awards).

Other musicals include: Eugene O’Neill National Music Theatre Conference), Dinner At Eight (2001 BMI Foundation’s Jerry Bock Award for Outstanding Achievement in Musical Theatre); The Wild Swans (ASCAP’s Bernice Cohen Award for Outstanding Achievement in Musical Theatre."

His music has been honored and featured on channels PBS, ABC and NBC; and recorded on nine CDs, including five original cast albums and It Helps To Sing About It, all songs with Ben Schaechter’s music.

He is an alumnus of the BMI Lehman-Engel-Musical Theater Workshop, and a member of ASCAP and the Dramatists Guild.

His one-man show, The Shtetl Comes To Life, has been performed across the US and in Paris. From Kinahora To Kuni-Ayland, is a musical revue of songs about the Jewish experience in America, including songs from Second Avenue and the Yiddish vaudeville written by Leo Fuchs, Aaron Lebedeff, Menashe Skulnik and others, with Schaechter originals. (Songs are in Yiddish, English and what is referred to as Yinglish.) It premiered in 2004 and he has toured with it, together with his daughter, Reyna.

Ben is musical director of the Pripetshik Singers, the acclaimed, one-of-a-kind ensemble of native-Yiddish-speaking children ages 5 to 17. The URL for the group is: www.yugntruf.org/PRIPESTSHIK_SINGERS/IntroE.htm

A film about the Pripetshik Singers entitled, Pripetshik Sings Yiddish!, was directed by noted filmmaker Joshua Waletzky (Image Before My Eyes, Partisans of Vilna), was released this past Fall in DVD and VHS format. It can be found online at: http://www.jewishvideo.com/.

Ben translated into Yiddish the first-ever DVD with Yiddish subtitles, The Life And Times Of Hank Greenberg. He founded and runs the “VI ZOGT MEN AF YIDISH?” (“How Do You Say It in Yiddish?”) E-mail VZMAY@nyc.rr.com to be added to the list.

He is the Coordinator of Ygntruf’s annual end-of-summer Yiddish retreat, YIDISH-VOKH (Yiddish only), The website is at: <www.yugntruf.org>.

Binyumen and his three sisters all speak only Yiddish with their children, giving his parents sixteen fluent, Yiddish-speaking grandchildren. His e-mail address is: Bschaechter@nyc.rr.com

His father, Dr. Mordkhe Schaechter, taught Yiddish at Columbia University, founded the League for Yiddish, is the author of Yiddish II and many other scholarly publications. He was the editor of Afn Shvel.

The Jewish People's Philharmonic Chorus

Binyumen Ben Schaechter is the conductor of the Jewish People's Philharmonic Chorus which is just off its 82nd season. This 40-voice, intergenerational Yiddish chorus has recorded its first CD this season—Unrecorded Yiddish Choral Gems.

The Chorus will be featured as the opening act on Thursday evening at the Tenth International Association of Yiddish Clubs Conference at the Glenpointe Marriott Hotel in Teaneck, New Jersey next July 6-9.

Lazar Weiner founded the Chorus and it blossomed under the next conductor, Jacob Schaefer. Peter Schlosser, who now leads the New York City Labor Chorus, also was once the conductor of the Jewish People's Philharmonic Chorus.

Today, the chorus has the distinction of being the longest continually performing Jewish chorus in the entire world. Back in 1923, when it was founded in the heavily Jewish populated Lower East Side of Manhattan, the garment industry was the prime industry. This part of New York City was one of the main wellsprings of the labor movement in the U.S. It also saw the mushrooming of the Yiddish theater, and many Yiddish publications.

The Chorus recently was honored when it performed Amerike di prekhtike in August at Shea Stadium in Flushing, New York.
Last month The International Association of Yiddish Clubs announced its tenth conference. Each month Der Bay will carry another feature article about this very special conference of a vibrant organization. This exemplifies what a vigorous, grassroots movement can do.

It is wonderful when one can create a khidesh, but multiplying it into several khidushim is exemplary—that is what IAYC will be doing.

This will be the first time that a first-rate hotel at a reasonable rate has been scheduled so close to the entertainment and cultural centers of New York City. A bus stops at the front door of the hotel and goes to Penn Station in Manhattan. It can make for a convenient, extended vacation.

The next khidesh is the greatly enlarged vendor/exhibitor space in the lobby immediately outside of the Grand Ballroom where all the plenary sessions and evening entertainment will be held. Since these tables will be offered with no fee. It will feature a larger display of exhibits and merchandise than any of the previous IAYC conferences, and give an excellent opportunity for our lecture and workshop presenters to showcase their materials.

A third khidesh is the Saturday morning plenary session held after optional, Yiddish in-house services. The session will be a cavalcade of major Yiddish programs. Eight to ten organizations will be selected. They will have the opportunity to introduce themselves and give the highlights of their programs. In many cases these will be people who will also be presenters.

A fourth khidesh will occur at the Sunday morning session. In the past it had been composed of lectures and workshops. With many attendees coming from out of the area the result, in the past, was that some left early. To encourage you to get the full benefit of the conference and perhaps extend your stay, the first plenary session is planned to be The Forward Hour, sponsored by the Forverts. This will be followed by the Folksbiene Troupe which will entertain us until the closing ceremonies.

Because of the high quality of the program, the accommodations and the excellent location, this will be only the second time that we expect to be overbooked—in Miami we had to turn away over 150 latecomers. Also an expanded journal will permit individuals, Yiddish clubs and organizations to be included and honored at this—our tenth conference.

Enjoy the hospitality of the hosting club—The Jewish Center of Teaneck Yiddish Club

CONTACT INFORMATION

Conference Chairman: Sam Kutner
Ph: 201-858-7193 E-mail: SamIAYC@aol.com

Host & Hostess: Gregg & Stephanie Hudis
E-mail: grhudis@optonline.net
Ph: 201-833-4748 or 201 601-7016

Each month Der Bay will carry a feature article on various aspects of the Conference. You will feel the excitement building up. The inside of the back page has the registration form.
A Pen-Pal Success Story

#316 Manya Bertram manyamin@california.com

My husband and I moved from Los Angeles to San Francisco, and I was complaining that although there was a strong and positive Jewish presence here, I missed Yiddishkayt. It is still not Los Angeles nor the peninsula up here, but in your bulletin, the new San Francisco Jewish Community Center, and the wonderful Jewish Library, I have found some welcome Yiddish activities.

I read Der Bay cover to cover and, among all the other welcome information, I must tell you how I love your Chelm stories remembering the ones my mother and grandmother used to tell me 85 years ago. The fact that one of my aunts in Denver, Colorado had married a wonderful man who claimed he was born in Chelm made all the stories more delicious.

Every issue covers more areas of interest. However, I have not read much about the success of your Pen Pal program and wish you would give some coverage to that topic. I would love to hear about successes others have had with their Pen Pals.

I must brag about the Pen Pal who drew my name. She is Karen McKinney of Arizona. When her first letter arrived with the McKinney name, I wondered how she got into the program. But what a delight our relationship has been. Karen has so much to offer with her own experiences which she joyfully shares.

Her husband Arthur, and her oldest daughter’s husband, both converted to the Jewish religion, and are dedicated representatives of our faith. Her granddaughter was bat mitzvah and, not to be outdone, Karen had her Bat Mitzvah just a few months ago as she joined other adults in a ceremony in a synagogue in Tempe, Arizona.

Karen proved to be so skilled in training converts that she was selected to attend and speak at conferences in other cities. By the time I learned all of the above I could not wait to meet this paragon. Soon after her Bat Mitzvah I received a letter from Karen telling me that she too felt we had to meet. Within a short time, she and Arthur drove from Tempe, Arizona to San Francisco. They had only four days for the whole trip but it could not have been sweeter had we known each other all of our lives.

Karen and Arthur are the ages of our children, and I worried that they would be shocked at the 88 year old pen pal and her 92 year old husband. I need not have been concerned. We loved our too brief time together and we adored each other. I actually teared up when they left to go back to Arizona. Now we shall resume our correspondence hopefully at least partly in Yiddish but it will be just like family and I cannot thank you enough dear Fishl for starting this exciting, enriching program; I certainly hope you will encourage other pen pals to tell us how their "unions" are working.

I would like to inquire whether there are any Der Bay subscribers who live in or near the Golden Gateway Center. I would enjoy meeting a fan of Yiddishkayt near my home!

*note: we say geeti not guti because that’s what they said in Kishinev, Russia where my mom was born.

Der briv fraynd program

Currently there are 424 pen-pals on Der Bay’s list. They represent ages from the early teens to the 90s and live all over the United States and many other countries.

Registration is done online at Der Bay’s website. You are asked to fill out the following form:

Name
Age Group
E-mail address
Hobbies
Self assigned level
Level to whom you wish to write
Write e-mail or hardcopy (post)
Address

All applications are asked to write a little in Yiddish to avoid cranks and to assure the level of proficiency.

Each applicant is assigned a number and asked to use it on all correspondence, and in return is sent approximately ten names.

Personal addresses are not sent out except for those who wish to correspond by regular mail.

Most wish to write using e-mail, for it is not only cheaper, but much faster. It avoids needing to address an envelope, to affix the stamp and wait until the letter arrives at your pen pal’s home—and then for it to be returned. Your editor urges corresponding using the YIVO Standard Orthography.

Visit the website at: www.derbay.org and see the many other areas, like the 21 sections that include the updated IAYC News of the Tenth Conference July 6-9 next year in Teaneck, NJ.
New Issue of *afn shvel* –
An Old Yiddish Magazine With A New Spirit!

The first issue of *AfN Shvel* (under the editorship of Dr. Sheva Zucker) is out and it has a great new look. Now in its 65th year, it is published three times a year and:

- features articles of Yiddish cultural, literary, linguistic, and communal interest
- has a modern layout created by Yankl Salant, a multi-colored cover and high-resolution photos
- offers several articles accompanied by extensive glossaries to help newer readers
- a few articles soon to be available on-line, read in various Yiddish dialects.

**To subscribe**, send a check for $36 ($18 for students) made out to: League for Yiddish, Inc. to: League for Yiddish, Inc. 45 E. 33rd St., Suite 203, NY, NY 10016.

Send your name, address and telephone number, and email address. For questions, please contact us at info@leagueforyiddish.org or call 212 889-0380. Your subscription automatically makes you a member of the *League for Yiddish* and entitles you to receive *VZMAY, How Do You Say It In Yiddish*, an electronic "Yiddish Q & A" mailing list that promotes the use of Yiddish words and expressions not easily found in existing Yiddish dictionaries. You may contact VZMAY directly at VZMAY@nyc.rr.com

This issue delves into the history of Yiddish territorialism and offers a look at the state of Yiddish today. There are articles on the writers Esther Singer Kreitman and Noyekh Prilutski, and on rare Yiddish names. We are the first Yiddish publication to carry a bibliography of Esther Singer Kreitman – Nomi Jones

**Articles include:**
- *Ben-Adir: A Window into Our Past* - Sheva Zucker
- *Dr. Yitskhok-Nakhmen Shteynberg* - in his own words
- *Change of Name, Change of Luck* - Mordkhe Schaechter
- *A Bridge of Longing: Yiddish among Yiddishists and Hasidim* - Brukhe Lang Caplan
- *Birobidzhan as I Knew It* - Sergo Bengelsdorf
- *Soives: Ideal and Real* - Sholem Berger
- *On Your Arms and Between Your Eyes: Why I’m Studying Yiddish* - April Rosenbloom
- *Noyekh Prilutski and the Beginnings of the Yiddish Press in Warsaw* - Kalmen Weiser
- *Laytish Mame-Loshn* (Authentic Yiddish): Yiddish Names Overshadowed - Mordkhe Schaechter
- *Rare Yiddish Names* Readers Respond
- *A Love Song in Verse to the City of NY* - Mark Brukhes
- *Searching for What is Not There: Towards Researching a Bibliography of Esther Singer Kreitman* - Nomi Jones

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**A Man from Munkacs:**
Gypsy Klezmer
Directed by Yale Strom

A Man From Munkacs: Gypsy Klezmer explores the symbiotic relationship between the Rom and Jews who lived together before and after World War Two in the Carpathian region. Before the Holocaust there, whenever there was a Jewish celebration (e.g., a wedding, Purim festivities, dance etc.), most of the time the klezmer musicians were not Jews but Rom.

In fact, the Rom had played with and for Jews for so many years that some of them spoke a fluent Yiddish. The film examines how this persecuted group (the Rom) saved Jewish folk music until it could be returned to the Jews.

We learn about Gyula Galombosi, a Rom virtuoso violinist who traveled throughout the Soviet Union playing classical, Rom, Russian and klezmer music until his death in1986. His hometown was Munkacs and in this hometown lived the Jakubowicz family. Ferenc (Feri) Jakubowicz was the first Jewish child born after the Holocaust in Munkacs, which was cause for great celebration - Jewish life was being renewed.

During Feri’s birth, Galombosi and his fellow musicians played klezmer music on the street below the apartment. Feri was told this story by his father years later, which caused him to be much more curious about klezmer music. Feri and Gyula became good friends. Feri, a pianist, learned many great klezmer tunes from Gyula. When Feri and his family immigrated to Budapest in 1979, Feri played music with a local opera company.

In the film, Feri shares his initial ambivalence about publicly announcing his Jewishness and his love of klezmer to the gentile world. But in 1990, he formed the first klezmer band in Hungary since the 1920’s, “The Budapest Klezmer Band” and taught the tunes he had learned from Galombosi to the rest of his band, who were not Jewish.

On camera, Feri gradually remembers a Munkatsher tune his uncle use to sing to him when he was a young boy. This tune, “The Munkatsher Nign” provides a musical motif throughout the film, as it is interpreted by various Rom and Jewish musicians. Through Feri and Galombosi’s stories, we will trace the rebirth of Jewish music in Hungary today.

This 58 min. film was produced by Duna TV (Hungary) & Starcrest Films (Frankfurt, Germany).
Akh un vey
by Philip Fishl Kutner

Every once in a while a word or phrase will come back from my childhood. Perhaps this has occurred to you. It was during a walk in Scotchollow Park, late one afternoon while watching a group of small boys playing catch, that this phrase came back to me. It was one of mom's favorite sayings.

It seems that hardly a day went by on our chicken farm, a mile from Baptistown, New Jersey and eight miles from Flemington, that mom did not say akh un vey; however, it sounded more like oykhn vey. Yes, Flemington was the site of the famous Lindbergh trial.

There always were problems for mom. Here is only a partial list. Each resulted in an akh un vey. They came in different levels. A minor one gave a weak response, almost in a regular tone of voice. However, a major disaster, it seemed most were just that, had a gut wrenching akh un vey. Just the thought of it still sends shivers up and down my spine.

Here are some examples of situations that caused mom to utter the expression.

- We boys would run with the baskets of eggs and sometimes tripped.
- Our Jersey cow, Betsy would kick over the milk bucket.
- Betsy would get out of the fenced pasture and wander over to the neighbor.
- The Cooperative feed truck arrived just as we were sitting down to eat.
- The coal stove went out during the night and the baby chicks died.
- The raccoons killed some chickens out on the range.
- The pipes froze in the chicken coops and burst.
- The summer boarders didn't have enough money.
- The chickens got Newcastle disease and died.
- One of us came home with B- in our report card.

Weinrich's Modern English-Yiddish, Yiddish-English Dictionary has a separate definition for akh un vey. It is listed under akh and is translated as alas and alack.

The Random House Dictionary notes that the word alack is an interjection and is archaic, and defines it as an exclamation of sorrow, regret or dismay. The word alas is also defined as an exclamation of sorrow, regret or dismay. Thus it is double bad news.

Editor's note: Can you remember any phrases, from your childhood, that are used infrequently today? If so, please share them with our readers

Why Have A Yiddish Club?

Meyer & Helen Zaremba

WHEREAS:
Jews have been around for thousands and thousands of years.

AND WHEREAS:
Over this period of time they have found themselves scattered over the vast expanse of the world and have had a diversity of experiences wherever they have taken root.

AND WHEREAS:
These experiences have been mirrored in the various languages that they have evolved through origination and/or adaptation.

AND WHEREAS:
For the past 1000 years, Jews living in certain areas of Europe have "recorded" these experiences in the language that they spoke, a language that we now call "Yiddish".

AND WHEREAS:
The lives of so many of our forbears have been etched in that language—in Yiddish.

AND WHEREAS:
It might justifiably be maintained that who they were, what they were, what they thought, what they dreamed, can be found in the words of the language that they spoke to each other. In the stories and jokes they told each other, in the songs they sang together with each other, in the expressions they created to enrich communication with each other. In the poetry they visualized to lift the souls of each other, in the literature they evolved to elevate their level of humanity, etc. etc. etc.

AND WHEREAS:
The past has significance not just as an historical record but, in ways in which we may not completely understand, significance for the future.

THEREFORE:
It is incumbent upon us to try to keep the Yiddish culture as it has been lived through its language, alive and that our a Yiddish club is important, not just for the nurturing of feelings of nostalgia, but for the purpose of, in our small way, contributing to the effort of keeping the memory of our people alive through keeping the language of Yiddish alive.

Editor's note: Meyer and Helen have contributed articles in the past. They live in Delray Beach, FL, and can be reached at: Ph: 561-496-3514 or e-mail: greenehczineh@aol.com
Hurricane Heroes
By Barbara Goldstein, IAYC Secretary

Thank you Fishl for honoring me by printing in Der Bay my account of Steve’s and my evacuation from Houston when Hurricane Rita threatened.

Henrietta Bell has told me that she had a hand in that. I imagine that she told you about her experience during that time. Her daughter was hospitalized because of major surgery, and Henrietta was coping as best as she could with being at the hospital with her daughter, and preparing her and her daughter’s homes in the event of hurricane damage.

Her daughter’s support group of friends evaporated when people left town. Her daughter’s friends were supposed to have prepared foods and brought them to the hospital during that time. Henrietta couldn’t find an open market in order to buy anything. At the hospital there was a potential “New Orleans” scenario.

The hospital was locked down. The same staff worked day after day. The staff’s families were camped out there. Henrietta’s presence was crucial to maintaining the stability of her daughter’s condition. Henrietta Bell is an amazing woman! She is a steel magnolia!

Britt L. Albritton Writes
E-mail: brittalbritton@bellsouth.net

Sholem aleychem Fishl!

On 29.VIII.05. I lost everything except the clothing I had on and, boruch hashem, my car. The entire complex where I lived was demolished - as well as most of the Mississippi gulf coast. I have relocated to Pensacola, Florida bought a new house, and begun the awesome process of making a new start - at my age.

Since the storm, I have heard nothing of the fate of my Yiddish classmates in New Orleans. I know that Fanny Yokor lived on the lakefront, and that most of it was inundated. The US Postal Service was out of action for weeks, and as of this date I have received none of my publications - including Der Bay, Forward, etc.

I have moved into my new residence in Pensacola, Florida. I would appreciate it if you would mail me a copy of the article I wrote for Der Bay (One Man’s Vilna), and any photos you may still have that I sent relating to the article.

Hope all is well with you, Shalom, Beryl

A Native Chelmer Writes
by Mariusz Matera

I would like to salute everybody at this page. I would like to salute my friend from Miasteczko (Stetl) John Cudak and Agnieszka Pozniak :)

I would like to start from the very beginning. John wrote “All roads lead to Chelm, it’s true.” Wherever I’ve been I felt good, but in my city Chelm I feel the best.

I was born there in 1965 at Zacisze 6 Street. When I was very young, I heard about Jews from my grandmother. It was very interesting for me. Everywhere I walked on the old part of town I felt that there is only one “leg” of Chelm and not the other the other.

My father bought me a book By the Candles of Shabas by Horacy Safrin contains Jewish jokes, and I found there one big part about my city, my city from the past which doesn’t exist today. I read about people, their heritages, habits, buildings, synagouge etc. I heard strange sound names, and it was really interesting.

So many, many years have gone by, but from time to time it has returned, to make something, to discover it for another people, to show etc. Thank God just about three years ago that I met Agnieszka and it started all over....

Once again I must write like John said / The atmosphere in Chelm is changing very much. We will meet many people from Chelm living around the world.

Now after our visit to Chaim Lender, Chelmer from Israel, nicest man I’ve ever met. I was impressed. I could find about my unknown, Jewish city which doesn’t exist (however I can feel it). People, dreams, come true! I’m Happy.

Anyone from anywhere who wants to come to our beautiful city is welcome, and we also want to give a hand to you.

P.S. Sorry for my English.

Editor’s note: The article was a post on the Chelm list online. You will also find a link on Der Bay’s home page to a section on Chelm. It includes over 30 original Chelm stories.

There are two Chelm Yizkor books. You can check them out on the JewishGen website and the 1300 other Yizkor books. Some of them are translated, or in the process of being translated.
Highlights of *Der Bay’s* 15 Years—January 1991-December 2005

The first issue of *Der Bay* was printed and sent with the courtesy of the Peninsula JCC (then in Belmont, CA and now in Foster City). Judy Edelson, still its director, had the foresight and love for Yiddish to sponsor the Yiddish club and have faith in *Der Bay*. The first 15 issues were 2 sheets of different colored paper stapled together. A look back today at the poor printing, gives a reminder of how far we’ve come.

Your editor wishes to acknowledge those who were helpful. It would be trite to say that there were many. Zelig Bach, o’h was #1 in encouragement and advice. Stephen Dowling has been there from the beginning. Today’s #1 mentor is Dr. Chava Lapin—Layah Laks and Chayale Ash, locally. Every IAYC Board member and conference chairperson has been very supportive and is a dear friend. People whom your editor most admires are Archie Barkan, Ben Giladi, Jack Halpern, Lilke Majzner, Chic Wolk, and Dr. Barney Zumoff.

The editor wishes to recognize those writers who contributed to *Der Bay’s* success—a few are gone.

Significant Major Series

Britt Albriton: One Man’s Vilna
Zelig Bach, o’h: Best of Zelig Bach
Pascal Curin: Alsatian Yiddish
Gella Schweid Fishman: Mit yidishe oysyes
Louis Fridhandler: Sholem Aleichem
Ed Goldman: Comic Bible Scenes
Tromt Katz-Handler: In der velt fun bale-khay
Kitty Katz: Photo-Journal of New York
Israel Kugler: The American Yiddish Theater
Philip Fishl Kutner: Original Chelm Stories
Murray Meld: Uncovering Yiddish in Seattle
Van Wallach: Jewish Film Reviews
Dorothy Wasserman: Heb-Eng-Yid Computing

Significant Contributors of Articles/Letters

Oscar Antell
Michael Baker, o’h
Zachary M. Baker
Archie Barkan
Ruth & David Barlas
Jack S. Berger
Prof. Joel Berkowitz
Manya Bertram
Michael A. Blain
Dr. Allan Blair
Cookie Blattman
Leybl Botwinik
Frida G. de Cielak
Marilyn B. Cohen
Dr. Lillian M. Feldman
Morrie Feller
Prof. Raphael Finkel
Mendy Fliegler, o’h
Sonia Pressman-Fuentes
Daniel Galay
Ben Giladi
Leon H. Gildin
Barbara Goldstein
Rafael Goldwaser
Kay Goodman
Al Grand
Seymour Graiver
Jack Halpern
Hershel Hartman
Alvin Holzman
Gene Kavadlo
Frank Krasnowsky
Dovid Kunigis
Sunny Landsman. o’h
Raquel Leisorek
Joan D. Levin
Marcia Gruss-Levinsohn
Tsip Levitov
Leon Levitt
Mark Levy
Lori Lippitz
Judith Lubeck
Rae Meltzer
Paul Melrood
Prof. Noyekh Miller
Prof. Dov Noy
Baila Pransky
Henyia Reinhartz
Sid Resnick
Portia Rose
Hilda Rubin
Simon Rutberg
Henry Sapoznik
Binyumen Ben Schaechter
Helen Schechtman
Sylvia Schildt
Ray Shapero
Shelby Shapiro
Norman Simms
Bess Shockett
Ann Haber Stanton
Bert Stratton
Yale Strom
Jacob Yankev Szczupak
Jack Wiegman
Sid Weinstein
Rochelle Winer
Yao Yi-Yen
Fannie Yokor
Yiddish Conference Held at the University of Trier, Germany

The world's largest Yiddish Studies symposium took place at the University of Trier, a school whose thirty-five year-old Yiddish Studies department makes it one of the most important centers for study of the language in Germany as well as throughout Europe.

In its eighth year, the Symposium for Yiddish Studies brings together thirty Yiddish language scholars from around the world and over a hundred local participants for lectures and public discussions on topics ranging from medieval Yiddish literature to contemporary U.S. Yiddish films.

The gathering takes place in Trier, the self-dubbed "oldest German city," and nearby Duesseldorf in alternating years.

This year, an accompanying exhibition displays the work of Jewish-German photographer, journalist and author Alter Kacyze (1885-1941), who documented life in Poland's Jewish communities in the 1920s.

Yiddish, spoken primarily by Eastern and Central European Jews since the Middle Ages, is a hybrid language that combines elements from German, Hebrew, and Slavic languages. German comprises as much as eighty-five percent (editor's note—rarely) of the Yiddish language, making it understandable for many German-speakers after a brief period of acclimation.

Yet Yiddish did not merely absorb the German language – it also contributed some of the most colorful words to the German dialects spoken today. Words such as "Moos" (slang for "money") and Kaff ("the middle of nowhere"), "Knast" (German for "jail," Yiddish for "punishment"), "Meschugge" ("bonkers"), and to have a "Macke" (German for "crazy") are just a few examples of the remnants of Yiddish in German dialects.

While the language has been present in Germany for centuries, the rebirth of Jewish studies in Germany has only taken place in the last thirty years. Today, Jewish studies are not just relegated to history classes, but as an important study to be undertaken in depth.

The study of Jewish culture in all of its facets is an important discipline at many German universities, some of which, such as the University of Trier, have established internationally competitive research centers.

Michael Baker Scholarship Fund

The International Association of Yiddish Clubs (IAYC) announced that it has set up a new scholarship fund in honor of Michael Baker. The purpose of the fund is to enable younger people to attend IAYC conferences. Specifically,

1. It will award two scholarships, valued at $500 each, to attend the Tenth IAYC Conference at the Marriott Hotel in Teaneck, New Jersey from July 6-9, 2006. The scholarship will cover registration and a shared room. The applicant will need to furnish his or her transportation.

2. The deadline for submitting the application is January 31, 2006.

3. To be eligible,

   a. An IAYC club must sponsor the applicant.
   b. Applicants should be under the age of forty.
   c. Applicants should either have a working knowledge of the Yiddish language or be taking a Yiddish class.
   d. The application should consist of two sheets. The first should be a cover letter by the sponsoring club that states the applicant's name, mailing address, phone number and e-mail address as well as the club's name and address and its contact person. The second is to be written by the applicant and should be no more than one page. It should include the Yiddish courses taken, the applicant's background in Yiddish culture, and the reasons the applicant should be considered for this award.

4. Application may be made through E-mail at majpaulww2@sbcglobal.net or by snail mail to Paul Melrood; 500 W. Bender Rd. #46; Glendale, WI 53217

Mike Baker was a key member of our IAYC Board. Roz, his wife, stepped in and chaired the last conference in Minneapolis. Mike’s memory of his love for Yiddish will be kept alive by his generous donation to the IAYC Scholarship Fund.

The selection committee choosing the awardees consists of President Paul Melrood (Glendale, Wisconsin), Past President Dr. Harold Black (Southfield, Michigan), and Morrie Feller, Past Treasurer (Phoenix, Arizona).
Ray Shapero Brings Yiddish Songs to Religious & Day Schools

In early 2005, I had the idea to bring Yiddish songs to the children of our religious and day schools. Together with the cantor of my Synagogue, Adat An El, we held a meeting with the representatives of the Yiddish organizations and the Board of Education of the greater Los Angeles area and determined:

**Goals**

(1) to create a CD of Yiddish Holiday Songs,
(2) to be accompanied by a Songbook showing the Yiddish words, the songs in transliteration and in translation,
(3) the CD/Songbook to be distributed to the music teachers in our 100 schools, and
(4) to offer the teachers a workshop where they would learn the correct articulation and expression of the songs. Enthusiasm was high. The Holiday CD idea seemed doable.

To date, the CD is in process of completion, as is the accompanying Songbook. Professional singers and musicians, Yiddish academics and children are all contributing to this effort.

I had become active in the Music Commission of my Synagogue and an annual Yiddish program was to be a staple of the yearly program offered to the Congregation and to the community, at large.

I knew that Theodore Bikel was a resident of Los Angeles. Through a personal contact, I drafted a memo to Bikel inviting him to be honored at a concert that our Synagogue would sponsor for him. He has indicated to us his great interest in young children learning the Yiddish language, its culture and history and was particularly pleased to hear that it would be, initially, through songs, his specialty.

I am pleased to enclose the flyer citing all the particulars of the concert we are planning. The profits will benefit the CD/Songbook project described above which we have named "Komets Alef Aw" (our Cantor's brainchild). As you may recognize, it is from the song, Afn Pripechik Brent a Firerl, and we think it is appropriate.

Enclosed is a Mission Statement describing how we arrived at the "KOMETS ALEF AW" project.

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Ph: 818-376-1640
E-mail: rlsmmsl@aol.com

Komets Alef O (changed to Komets Alef Aw)
By Ray Shapero

We want our children to feel an affinity with their Yiddish heritage. Day schools and religious schools work hard to instill in them a knowledge and love of Hebrew and Israel. But the 1000 year link in the chain of our history has been missing. And the wonderful songs of our parents and grandparents are not being transmitted to our next generations.

We decided to start with the youngest children in our elementary grades and teach them some of the Yiddish songs sung at Jewish holidays. These can be incorporated in holiday programs in the day schools and religious schools.

We made a CD of popular Yiddish holiday songs to be given to music teachers in all 100 of our L.A. religious and day schools. In addition we sent song books having songs in English transliteration and Yiddish with histories as to their origin and significance. We hope that the youngsters will develop a love for Yiddish that will be with them throughout their lives.

We expect this pilot program to succeed and the forerunner to more Yiddish enrichment programs.

Motke Thief on Stage

University Settlement presents the English world premiere of Sholem Asch’s Yiddish gangster epic MOTKE THIEF. A portrait of a criminal. Written in Yiddish in New York City in 1917, MOTKE THIEF has some of the same characters from Asch’s most famous play God of Vengeance, that was banned from Broadway in 1923.

The show opens November 17 at University Settlement, the oldest settlement house in America at 184 Eldridge Street. Obie award winner Aaron Beall directs a cast of 15 actors playing more than 30 roles. Irish born playwright, Caraid O’Brien, is the translator whose translation of God of Vengeance "set Show World aflame" according to the Village Voice. MOTKE THIEF received a new play commission from the National Foundation for Jewish Culture.

Tickets are $15 at www.smarttix.com or by phone 212-868-4444.

Caraid's translation of God of Vengeance is at: www.cafepress.com/yiddishplays