The XII IAYC Conference:  
From Czernowitz to Cyberspace and Beyond

Yiddish, you have come a long way!

Little could the conveners of the Czernowitz Conference in 1908 have anticipated the obliteration of most of the Yiddish-speakers of Europe, the founding of Israel with its concomitant reestablishment of the Jewish Homeland (and its diminishing Yiddish), or the powerful tool of the Internet in producing a “Virtual Shtetl.”

Our 12th IAYC conference will examine the last 100 years of Yiddish, and look into the future. We most likely can no more predict the next hundred years than the Czernowitz conveners could foretell the actual series of events that characterized the Yiddish world of the 20th century—but it will be very exciting.

Specifically, how will the IAYC mark this 100th anniversary of the first-ever Yiddish conference? What will be the ways in which the parent organization will assist the hundred local clubs celebrate this centennial? These resources will be emphasized at the conference as well as in the club materials to be sent out.

In anticipation of the worldwide interest in this theme, Der Bay has announced that it will act as the clearinghouse in listing any and all local major events commemorating the Czernowitz Conference. It is hoped that not only will it bring more attention to the event, but assist the planners in avoiding conflicting dates. It will also act as a resource to identify those key speakers and entertainers.

San Diego—Here We Come!

The 2008 12th IAYC Conference Site Selection Committee has come up with a winner. La Jolla is the premier section of San Diego, and the conference will be situated in the beautiful La Jolla Marriott Hotel located within a short walking distance from the Jewish Community Center, restaurants, an exclusive outdoor mall and the skywalk spanning the busy twelve-lane highway. The setting is breathless.

La Jolla is the location of the world renowned Salk Institute, the University of California at San Diego, and the world-famous Scripps Memorial Hospital with its Research Center.

For scenery, the nearby shoreline is the most memorable of La Jolla’s districts. La Jolla is home to one of the most spectacular waterfronts in Southern California, with remarkable caves, cliffs, beaches and sunsets.

Norman Sarkin and his committee are getting off to the fastest start of any conference to date. He came forward in Cleveland and said that La Jolla wants the next IAYC conference!

Norman is a Yiddish-speaker from South Africa and belongs to a S.D. South African Jewish Club. He said that because of Mexico City’s closeness we may anticipate a notable attendance from Mexico’s Yiddish-speaking community.

Major events will appear in the separate listing: www.derbay.org/calendars/kalendar.html
Why Have A Yiddish Culture Club
by Meyer 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 a YIDDISH CULTURE

AND WHEREAS:
The lives of so many of our forbears have been etched in that Yiddish language and in that YIDDISH CULTURE

AND WHEREAS:
It might justifiably be maintained that 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., all of which make up YIDDISH CULTURE.

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 YIDDISH CULTURE as it has been lived through its language and cultural creativity, alive and that our Yiddish Culture Club is important, not just for the nurturing of feelings of nostalgia, but for the purpose of, in our small way, contributing to keeping the memory of our people alive through keeping their language and their culture alive.

Kadimah activiteten
fun Alex Dafner

Kol Hakavod fraynd Fishl. grusn fun undz in Melburn un farshraybt undzere hige Yidishe Web zaytlekh far Der Bay un der Czernowitzter konferents efsher:


Yiddish Radio Program: Australia

SBS Yiddish radio program has an excellent news coverage that includes, current events, cultural activities, historical, health religious and Holocaust themes.

Alex Dafner is in charge of the programming in Melbourne. He was born in Lodz, Poland in 1949, and migrated to Australia in 1959 with his parents and settled in Melbourne.

He taught and studied in Melbourne, London and as well as in the Hebrew University in Jerusalem. Alex joined the SBS Radio's Yiddish Youth Program in 1980.

Alex is also a teacher of Yiddish and President of the "Kadimah" Jewish Cultural Centre and Vice President of the Holocaust Museum and Research Centre in Melbourne.

Ruth Leiser is also on staff. She was born in Vilna, in 1935, migrated to Australia in 1951 and joined SBS in 1988. Ruth is active in the Holocaust survivor community and is a regular guide at the Sydney Holocaust Museum. As part of the Museum's education program about the Holocaust, she speaks to groups and schools.

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SBS Radio Sydney
Locked Bag 028
PO Box 294
Crows Nest
NSW 1585
Australia

Melbourne
SBS Radio Melbourne
216 Flinders Street
South Melbourne
VIC 3205
Australia

e-mail: for both locations
yiddish.program@sbs.com.au

tel. 02-9430-2828    tel. 03-9949-2121
We are proud to present our monthly magazine—the only Yiddish publication in Western Europe. It has existed since 1996 with the support of The Fondation pour la Mémoire de la Shoah.

Yiddishe Heftn features articles dealing with cultural and literary issues (essays, poems, fiction, letters,) and articles concerning important Israeli political events and distinguished Jewish individuals.

The magazine publishes articles by French and foreign writers and scholars in presenting information about new publications on Jewish matters, conferences, etc. Here are some articles published in our recent issues

2006 Jan.: Our 100th issue!
- Milka Szulsztein: “100 numer Yiddishe Heftn un 10 yor ekzistentz” (100th issue and 10 years of existence)
- Mordkhe Lerman: “Men greyt zikh tsu di kumendike valn in Israel” (Preparing oneself for the forthcoming polls in Israel)
- I. Schreibman: “Yidish in Keshenev” (Yiddish in Kishinev)
- Leyb Kvitko: “Tsu aldi gute yor”, lid (“Happy New Year”, a poem)
- Ekiga Fishbein: Benn – “der kinstler fun yidishn banem” (Benn - painter of the yiddishkayt)

Claude Hampel, co-founder and editor-in-chief of YIDDISHE HEFTN, has conceived a beautiful layout. The full-color magazine covers display artworks by Jewish artists such as Moulé Ben-Haim, Ilex Beller, Alain Kleinmann, Benn, and others. The articles are supplemented with black and white illustrations. Owing to C. Hampel's love and care, YIDDISHE HEFTN offers the reader a high-quality publication, designed to keep alive the Yiddish heritage and culture.

Though we have readers in France, Israel, Poland, Lithuania and Russia, we look forward to receiving new subscribers. To keep the flame alive, we would be happy to welcome new writers from abroad who wish to contribute by publishing in our magazine.

We would be grateful if you promoted YIDDISHE HEFTN among your members, your students, and any Yiddish lovers. New articles and YH magazine covers will soon be available online.

To subscribe: see our site: www.bernardlazare.org or contact us at: bernardlazare@noos.fr.

This Yiddish link should be in your list of Yiddish links. It was recommended by YIVO's Brad Hill, and is on the required reading list of many Jewish and Yiddish courses at universities. The website is entitled: A Garment Worker's Legacy: the Joe Fishstein Collection of Yiddish Poetry. The URL for this site is:

http://digital.library.mcgill.ca/fishstein

“The Joe Fishstein Collection of Yiddish Poetry, housed in the Division of Rare Books and Special Collections at McLenann Library, McGill University, Montreal, Canada is considered to be one of the finest private collections of its kind in the world.

This collection consists of some 2300 Yiddish works, most of which is poetry, and also includes many rare volumes, most of which have been preserved in vintage condition by beautiful hand-made jackets that were fashioned by Joe Fishstein, the Bronx garment worker who amassed them.

This extraordinary collection, which also includes unusual ephemeral items, such as albums of early 20th century postcards, photographs and trade union memorabilia, offers rich opportunities for research to scholars of Yiddish literature and 20th century social history.


From this collection at McGill Redpath Library it went January to March 1998. The book and exhibit were prepared by editor/curator Goldie Sigal, who also acted as editor and curator of the present online catalogue and exhibit.

“The first section, the Catalogue, enables the user to search and access the catalogue entries by electronic means. It also includes the scholarly apparatus found in the published catalogue, as its Introduction, Indices & Table of Name Equivalents.

“The second section, the virtual Exhibit, consists of the actual exhibit, augmented in content, and strengthened with hyperlinks and enlargement capacities. Photographs and audio-visual material of the 1998 exhibition have been included.”
"Kids & Yiddish: Ode To Oy!"

The Drama Desk Award-winning National Yiddish Theatre, Folksbiene, presents the musical funnest for families, "Kids & Yiddish: Ode to Oy!" The multi-media show that mixes Jewish folk traditions with popular culture, introduces new characters, new songs, satire of the latest fads on TV, and some of the long-running series' greatest hits.

Directed by Joanne Borts and co-written by Borts, Michael Fox and Zalmen Mlotek (who is the music director) "Kids & Yiddish: Ode to Oy!" performs on 5 consecutive Sundays, December 2 - 30 at The JCC in Manhattan. All shows are at 11am. Tickets are $20 for adults and $17 for children 12 and under, call Ticket Central at (212) 279-4200. For more information visit www.folksbiene.org.

It features Lily Shoretz and Aaron Mayer, both aged 13, 9-year-old Sarah Mlotek, and Josh Berk, aged 12. The adult cast members are; puppeteer Jenny Romaine (Circus Amok and Obie-winning Great Small Works), Joanne Borts ("Hello Muddah, Hello Fadduh" "Fiddler on the Roof" on Broadway with Topol), and the Yiddish music expert and conductor Zalmen Mlotek. (Zalmen and Joanne were at the Cleveland IAYC conference).

In this cultural escapade, we meet a sweet-natured ventriloquist's puppet who breaks things off with her longtime partner (who's a bit too controlling). While she travels the world, meeting people from different cultures and walks of life—and after learning traditional Eastern European dance, playing Are You Smarter than a Finfyoriker? being on American Iddle Diddle Didel, learning about colors on Gray's Anatomy, and interviewed on tsvantsik/tsvantsik—she returns to her old friend to renew their partnership, but this time as an old friend to renew their partnership, but this time as an equal!

Mixing a rich tapestry of musical styles—from Beethoven and the blues, klezmer and calypso—"Kids & Yiddish: Ode to Oy!" celebrates the classical and contemporary, the old and the new. The performance is 90% English and 10% Yiddish. It is a silly and enriching family tradition that introduces children to the joys of the Yiddish language and to the culture's rich and still relevant theatrical traditions.

Last season's show was rated "hilarious!" by The New York Times. It said that "The show is like a wacky borscht belt-style revue, but much hipper than anything your grandmother might have enjoyed."

In its 93rd consecutive season, the National Yiddish Theatre, The Folksbiene, is America's only professional Yiddish theatre and the longest-continuously producing Yiddish theatre-company in the world.

Dr.. Sheva Zucker Writes
Exec. Dir. – League for Yiddish

In Troim Katz Handler's article "Journal Entry (Memoir) Aug. 14, 2007 International Association of Yiddish Clubs" (p. 8) she mentions that Kadye Molodowsky was omitted from the 9-volume Leksikon fun der nayer yidisher literatur "like so many women writers." I, too, was shocked when I first went to look up Kadye Molodowsky in the Leksikon and couldn't find her.

The reason has nothing to do with discrimination against women. I was told, if I recall correctly, by Dina Abramovitch o'h, the legendary librarian at YIVO, that a number of Yiddish writers chose to be omitted because the encyclopedia was made partly with German reparations money, and they wanted no part of it. Others, most notably Isaac Bashevis Singer, are omitted as well.

On p. 14, as a note to Dovid Kunig's "How Do You Say...?" you refer to VZMAY (Vi zogt men af Yidish) as "an online activity of Binyumen Schaechter." Binyumen coordinates this project, but it is a project of the League for Yiddish.

Merle Levy Writes

I went to Beys Rivkah, originally in Brownsville but relocated to Flatbush—next door to Erasmus H.S. on Church Avenue—a K-Seminary school for girls. Seminary was training for the high school graduates who would go on to teach.

I attended 6th-9th grade before moving to Calif. My school day was 8 hours, including lunch. Because I enrolled so late (to avoid busing from Brownsville to Coney Island), my Hebrew / Yiddish classes were "little red schoolhouse" style, with the girls who enrolled after 3rd or 4th Grade.

First, was the Hebrew / Yiddish curriculum at 9 a.m. with davening. We learned from the "Khumesh", memorizing the verses and Yiddish translations. We had Hebrew and Yiddish primers, and their accompanying grammar lessons, and learned Jewish history, (really Midrash). Classes went until 12:30 when we went to lunch and "bentshed" Birkat HaMazon. Secular classes, held after lunch, were intense, for we would have to take the Regents just like the public school students.

I still correspond with the Hebrew / Yiddish teacher. I've worked to keep up the Yiddish, and still write in near perfect penmanship. (I'm lost when trying to read & write in transliteration!)
The Jewish Nose As News (Revisited)
by Harold Ticktin

The stories about Hallie Berry and her "Jewish nose" and about the Amsterdam soccer team that has chosen 'Jews' as its squad name and sometimes dubs itself "The Noses" point to the belief that a Jew can be identified by the shape of his or her nose. In Yiddish, that shape is called "hoykerdik," hooked. The idea that Jews have hooked noses, and the Protocols of the Elders of Zion, are two myths that never go away.

It may be that Jews share that view subconsciously. In 1996 at the Jewish Museum in NY there was an exhibit titled Too Jewish? Challenging Traditional Identities. One format featured Casts of Noses of Jews in the Art World with row after row of Jewish noses, with a special showing for Barbara Streisand. An Israeli scholar, Isaiah Shacher, wrote a book, The Jew by His Looks. It contained the entry "The Jewish Hook Nose." He was the first to identify the anthropologist who measured 4,000 Jewish noses.

Later Sander Gilman, a Jew and general historian, wrote The Jew's Body, a study of the medical "science" that once held that Jews walked "funny", tended toward hysteria and transmitted syphilis while remaining immune to it. Gilman coined the term "nostriility" for "hoykerdik."

Around the time of the Jewish Museum’s exhibit I wrote an article on the subject, but I only had the data in Max Weinreich's definitive textbook, College Yiddish, specifically chapter 23. Since then, the subject has been amplified considerably. The text has stood the test of time since 1946.

Weinreich’s chapter 23 Di Yiddishe Noz. opens the discussion with this somber note: “It is said that according to the form of the nose one can tell who is a Jew and who is not, by the "hoykerdik" shape. Is this true? What do the anthropologists say?

One anthropologist (Fishberg, then unnamed) measured the noses of 4,000 NY Jews. This is what he found". The results are tabulated: Weinreich’s coda is predictable: From this one cannot tell who is a Jew and who is not by the shape of the nose.

<table>
<thead>
<tr>
<th>Women %</th>
<th>Men %</th>
<th>Nasal Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>59</td>
<td>57</td>
<td>Straight</td>
</tr>
<tr>
<td>14</td>
<td>22</td>
<td>Short</td>
</tr>
<tr>
<td>13</td>
<td>14</td>
<td>Hooked (&quot;Jewish&quot;)</td>
</tr>
<tr>
<td>14</td>
<td>6</td>
<td>Wide</td>
</tr>
</tbody>
</table>

That demonstration has become a lodestone of Jewish learning or trivia. The paths are too tangled to recite in detail. Maurice Fishberg came from the same academic tree as the more famous Franz Boaz. Fishberg was the first Jewish anthropologist and his magnum opus was a monumental 1912 volume entitled The Jews. Fishberg was a man of his time.

According to the academic mores of that time, Jews were defined as a race (no longer the case). He utilized the tools of the trade as then understood, and used calipers to measure 4,000 Jewish noses, in 1911. The results are on page 78 of his book, which was published in 1912. Once Fishberg was identified, I thought that would be the end of the story. It wasn’t."

My wife and I went to Trieste, Italy to follow in the steps of James Joyce (1904-1924), where the yet to be famous novelist taught English in a Berlitz school. We learned that Kafka was a valued employee of the Assicurazioni Generali, Europe’s largest insurance company, founded by Triestian Jews. The company keeps a large complimentary dossier on Kafka, though he worked in Prague. Also Freud came to Trieste as a student to investigate the sex organs (never found) of eels at the Hapsburg Maritime Institute.

Only Joyce is important here. A permanent exhibition about the author of the 20th century’s most important novel notes the books he kept in his personal library including The Jews by our esteemed Maurice Fishberg. The fact that The Jews was of interest to Joyce titillated me. Leopold Bloom did not appear out of thin air, not even airy Dublin. Nor did Joyce’s interest in Hebraism (vs. Hellenism) come solely from books.

In Trieste Joyce first encountered Jews in all their sizes and shapes, physical and intellectual, not least of whom was the well-known Italian-Jewish author, Italo Svevo (born Ettore Schmitz) who was in Joyce’s English Berlitz class. Svevo became a student and protégé of Joyce, who counseled him frequently on writing. The class was also attended by the future Admiral Nicolas Horthy, then an Austro-Hungarian naval officer, who became the Fascist leader of Hungary during WWII.

Who expected that Fishberg’s 4,000-nose survey would keep popping up. Joyce, Fishberg, Gilman and Shacher had repeated news stories about “The Jewish Nose.” The first was about Agnes De Mille who complained of the Jewish nose she inherited from her grandmother, thus obliging her to dance instead of starring in Uncle Cecil's films. As to Joyce, Ulysses’s Leopold Bloom may owe more to Trieste, along with Fishberg’s book, and a page in College Yiddish.
IAYC Mailings

The International Association of Yiddish Clubs is the only major organization of, by, and for Yiddish clubs.

This is the list of Yiddish materials sent to the IAYC clubs during the last 10 years, not necessarily in chronological order:

1. MAYN OYTSER, GEMS OF YIDDISH ART AND FOLKSONGS, cassette with text;
2. YIDDISHE KULTUR, one issue.
3. DER ONHEYB, journal, twice.
4. SIMKHE, poetry book By Troim Katz Handler, published by IAYC.
5. MAYN SHEYNE MAYDL by La Jolla Yiddish Club
5a. MAYN SHTETLE BRONZVIL, book published by IAYC. Sylvia Schildt.
6. MAKING LOVE IN YIDDISH, Sid Weinstein
7. TOPLPUNKT, Yiddish journal published in Israel.
8. KUMT TSUM TISH, poems, Sarah Moskovitz.
9. Peretz Miransky, poems and fablues from TSVISHN SHMEYKHL UN TRER, translated by Barney Zumoff
10. A SHEYNER GELEKHTER, Ruth Levitan (romanized).
11. POTPOURRI, stories, poems, skits, Sid Weinstein.
12. LOMIR REDN YIDISH, Fannie Yokor.
13. DER YIDN FRAYND, Leonard Prager, Yiddish and romanized.
14. TAM-TAM, 2 issues.
15. MOYSHE NADIR, Sid Weinstein, Romanized
16. HUMOROUS YIDDISH POSTCARDS.
17. PEARLS OF YIDDISH SONGS, Chana and Yosl Mlotek
18. THE YIDISH TEACHER beginners Yiddish book by Goldin
19. ONKELOS STORIES, Yiddish, romanized. '04.
20. YENTL, romanized.
21. MIDSTREAM, summer '04.
22. Cookie Blattman's album plus booklet.
23. HASKORE, radio play, '05.
24. VI ZOGT MEN AF YIDISH? 3 mailings.
25. Vocabulary for SOTN IN GORAY, chaps 1-10
26. Vocabulary for MAYN TATNS BEZDN SHTUB, ch. 1-10
27. YIDISH CHORUS CD
28. AFN SHVEL, VAYTER, Dr. Sheva Zuckers talk plus cassette and precis.
29. 3 tapes from Teaneck '06 conference: Eugene Orenstein, Jack Berger, Frank Handler.
30. DI VESHIN, booklet based on Bashevis. romanized and translated.

Using IAYC Materials

Member clubs range from those that use only all Yiddish materials with Hebrew/Yiddish oysyes to those who wish strictly transliterated materials. Thus, to satisfy as many as possible with their varied needs, we have tried to balance mailings so that each time there is material for the different knowledge levels of Yiddish.

We hope to include a questionnaire in which individual clubs can voice their levels and needs. Whenever possible we then shall send materials to match the individual club’s needs.

Roz Baker, the long-time leader of the highly successful Minneapolis Yiddish Club, has run sessions at our conferences with the theme “Sharing Yiddish Club Program Ideas”. Here are several formats that our member clubs have used successfully.

Dink Holzman’s Milwaukee club makes great use of celebrating the holidays with potluck bring-alongs. This can be extended to include the wonderful Yiddish-English recipes that Ethel Patt has been running in Toronto and published in Dos Bletl. Your editor has long recommended using them in the following manner:

First read the Yiddish through and learn the ingredients in Yiddish. Then go through the recipe—step by step. Finally several of your own members will comment on the steps and ingredients. A discussion will ensue as the merits and shortcomings are set forth. This lively debate can be carried on in Yiddish or using as much Yiddish as the individual is able to use.

Short scripts of comic scenes like the ones Ed Goldman has produced are fun and easy to use. Ed has a poem in this issue and a list of some of the skits published years ago in Der Bay. The discussion on that page is a supplement to this page.

Cassettes and CDs that are sent by IAYC make good material for meetings, and can be lent out to members. This is part of an idea that Fishl has touted, and that is to start a lending library of club magazines, newsletters, books, etc. Some will belong to members and should have their names attached. The ones that belong to the club should be so marked.

Finally, if your group has some special material or ideas, send them in so that we can share ideas and thus make IAYC even more meaningful.
Questions and Answers in the Matter of Love

From the “Forverts”, Sept. 12, 2007—
Fun der khaznte Khane Slek, a yidishe tokhter
Ot enfert zi, in “Hilkhes Libe”, af
farsheydene shayles fun menshn mit tsores

Tayere khaznte,

Ikh voyn itst alyen, zint mayn Beni iz geshtorb mit 2 yor tsurik. Ikh gib zikh un eytse un bederekh-
kklal [generally] ken ikh oyskumen alyen bay toq:
ikh shpil kortn mit khaveyrim, gey vi a frayviliker
[...own accord] in mayn shil, farbreng mit mayne
eynik

Di problem iz bay nakht: ikh ken nisht
shlofn un bin tomid ikhereshrokn. Ikh farbarakir di
tir, loz ongetsundn ale likht in der dire un shpil
di radyo zeyer hoykh, di ganovim zoln hobn moyre
arayntskumen. Afle mit dem alem, ken ikh nisht
shlofn--ikh shrek zikh, az di rotskhim
[...murderers] veln mikh khapn. Vos zol ikh ton?

"Moyre"

Tayere “Moyre”

Dos lebn bayt zikh ven di froy oder der man
shtarbt, un ikh bin tsufridn vos ir geyt vayter on
mit ayere aktiviten bay toq. Ober vi falt aykh ayn
[occur...], az ir kent aynshlofn mit hele likht,
hoymke muzik un a barikade bay der tir? Farshaft
zikh a gute alarm-sistem, vos derkent fremde
bavegungen un vos varft a likht of a droysndikn
mentshn. Bshtelt oykh a “panik”-knop, vos shikt
glaykh a signal tsu ayere kinder un tsu der politsey.
Ikh bin zikher az azoy arum vet ayer hoyz b‘emes
zayn bavakht [guarded] un ir vet kenen ruik
shlofn.

"Forverts" -- Sept. 12, 2007

Tayere Khaznte,

Ikh hob itst a batsiung [relationship] mit a man, vos
ikh hob im zeyer lib. Ober es tut mir vey, vos
mayne noente haltz az er iz nisht genug gut far
mir. Ikh bin tomid geven fun di beste studentn. Ikh
hob graduirt funem kaledzh un yurisprudents-shul
mit di beste tseykhns, un ikh farnem a gute
pozitsye un fardin gut. Joe iz keyn mol nisht
gegangen in kaledzh un hot beser lib tsu arbetn mit
zayne hen, bal-melokheven [craftsman]. Er hot
shoyn gearbet vi a tekniker far der bine.

Ikh bin organizirt un motivirt; Joe nemt zikh nisht
iber [take to heart] un arbet ven se glust zikh im.
Ikh bin a poet un muziker; Joe redt gramatish nisht
rikhtik un zingt falsch. Fun destvegn, fil ikh zikh
noent mit im un tsugebun im--ober farvos
ken ikh es nisht derklern mayn mishpokhe. Er iz
zeyer vikhtik far mir, un ikh vil zikh nisht antoyshn
in im [be disappointed]. Zayt azoy gut un helft mir.

"Mit Khashad"

Tayere “Mit Khashad”

Tut gornisht. Vos volt getrofn ven ir zogt oys dem
balebos’ froy vegen ayer khashad un se shtelt zikh
aroys, az er hot a terets farn shlekht-opgishikt
blitsbrivl? Kent ir zikh forshelt vos fara mayse es
volt zikh farkokht? S’iz meglekh, az ir hot antdek
az epes iz do nisht in ordenung, ober gedenkt:
nisht alts vos me zet iz vor [ factual]. Es ken zayn
az s’iz do a sibe farn blitsbrivl, vos ir zent nisht
mesugl [able] tsu farshityn. Vi es shteyt in peyrekh
[chapter in Mishnah] mishpet [judge] yedn eynem
tsum gutn.

“Forverts” -- Sept. 12, 2007

Tayere Khaznte,

Ikh hob itst a batsiung [relationship] mit a man, vos
ikh hob im zeyer lib. Ober es tut mir vey, vos
mayne noente haltz az er iz nisht genug gut far
mir. Ikh bin tomid geven fun di beste studentn. Ikh
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ken ikh es nisht derklern mayn mishpokhe. Er iz
zeyer vikhtik far mir, un ikh vil zikh nisht antoyshn
in im [be disappointed]. Zayt azoy gut un helft mir.

"Tsu Gut"

Tayere “Tsu Gut”

Ikh halt nisht az a menshns gutskeyt [goodness]
iz farbundn mtn nivo [level] fun zayn binynd
[education] oder dergreykhungen [achievements].
Ikh zorg zikh nor, az oyb ayere lebn-shteygers [life
styles] zen azoy andersh, vet ir un Joe zikh filh
umbakvem in ayere farsheydene kravyn. Hot ir
beshutesdike shmuens [chat together] af a tiferer
madreyge [level]? Halt ir, az er iz genug inteligent
tsu farshityn aykh? Zent ir genug tolerant tsu hohn
derekherets far im, er zol nisht darfn zikh baytn?

Oyb azoy, gedenkt, az dertiung [education]
farglaykht men nisht mit gutskeyt. Gutskeyt iz
glaykh tsu gutskeyt.

Shayles p.3
Mama Was a Nice Lady
by Philip Fishl Kutner

Mama was very judgmental. She had a rating system—a combination of a few words, but nice was at the core.

Whenever mama wanted to say something positive she used the term, nice. It could refer to the weather (nice day), her children (nice boys), egg layers (nice hens), Roosevelt (nice man) and Clark Gable (nice actor).

Words like fair, good, great, wonderful, magnificent, and tremendous were not part of her vocabulary. These adjectives were replaced by really and very. The rating system went like this.

Really very nice  A
Very nice        B
Nice            C
Not nice        D
Not very nice   F

They say, “All rules have an exception.” Well, mama’s exception was so-so. It was a non-judgmental—a non-committal reply. She used it often in late life when we boys asked her, “Mama, how do you feel”. Her answer was always, “so-so.”

Mama was a nice lady.

On Religion

Mama had no wiggle room. Her response was, “If it is written somewhere, then He meant it to be”. However, when we boys asked, “Mama vu iz es geshribn?” The reply was always, “Azoy iz es. Der zeyde hot dos dertseyt”.

Mama had only one exception. It came much later in life after all the boys were married, and after the grandchildren had been born. It happened when she was called up to the Torah. Up until then, it was strictly a no-no.

When she sat down after having finished saying the “borukh atos”, she was beaming like I had never seen before. Her first statement was, “It’s too good for men only.” She went to shul every Saturday thereafter.
The XII IAYC Conference, La Jolla, CA, Oct. 24-27, 2008
IAYC to Launch IAoYT

A New Organization

With the overwhelming success of the IAYC, it is time that the same principles that were learned in organizational club formation be applied to Yiddish teaching and Yiddish teachers.

The Grassroots Movement

In the past, charismatic individuals have been the driving force in initiating and fostering new groups. The IAYC has shown that when dedicated individuals convene they can be a powerful force in organizing a group.

IAYC Role in IAoYT Formation

The sole interest is to have the venue for lighting the fire of the new organization. Once the conference is over the IAoYT will be on its own. If the group wishes to have future meetings at IAYC conferences, it gladly will be accommodated. However, until it is able to reach a critical mass, it should piggyback at other potentially accommodating meetings such as Yugntruf’s Sof Vokh, KlezKamp, etc.

Teacher’s Program at the IAYC Conference

To initiate this effort the IAYC will include a series of lecture/workshops that will be open to all attendees without having to sign up beforehand. It will include successful Yiddish teachers at various levels. The program is being finalized and your input now is welcomed.

The Theme Approach

To identify the individual sessions for attendees, the program will list the areas of concern for each presentation/workshop. They will be: T for teachers, C for clubs, M for music and A for all others. Each of the sessions will attempt to have at least one in each category. Thus one could follow a thread or theme throughout all the sessions or pick and choose. You do not have to select beforehand!

Levels of Yiddish Teaching

Experienced teachers know that there is a great difference in teaching any subject when your pupil ages are; pre-school, elementary, teenage, college or adult/senior. Their attention span, retention ability, background experiences and motivation all are criteria in creating syllabi for the different age groups.

There is a wealth of learning materials and lesson plans that have been created for shules, etc. especially in the U.S. and Canada that are available from the Arbeter Ring, YIVO and especially the schools in Montreal and Toronto.

Contact Information

Visit the website at: www.derbay.org/lajolla/

Call Conference Chair, Norman Sarkin for local information and the ad journal at: 858-731-3116. Call Fishl Kutner for program, vending, and registration questions at: 650-349-6946.
Czernowitz Centennial Listings

In the last 2 issues of Der Bay the important centennial of the Czernowitz Conference of 1908 has been noted. The announcement includes the fact that Der Bay is the international clearinghouse for listing these events. There will be a separate section of der internatsyonaler kalendar devoted to these listings—worldwide. The purpose is to avoid date conflicts and also to act as a resource for speakers and programs pertaining to this event.

While our contacts world-wide have mostly indicated that they will celebrate the centennial, it is surprising that very, very little advance planning has been done. This makes these listings that much more important. We shall publish additional key sites in upcoming issues.

**Best place to start**
http://czernowitz.org/

Chernivtsi on the Net
http://czernowitz.ehpes.com/

Jewish Encyclopedia
http://www.jewishencyclopedia.com/

Mendele online archives
http://www2.trincoll.edu/~mendele/arc.htm

Yugntruf’s Yidish-Tog: Tshernevits

lekedov hundert yor zint der ersher yidisher shprakh-konferents in tshernevits, vos hot bashtim yidish vi "a natsyonale shprakh funem yidishhn folk" un inspirirt dem modernem yidishizm, farbet ayykh "yugntruf" af a nayer shprakh-konferents zuntik, dem 17tn februar, in "arbeter-ring" in nyu-york, 45 E. 33rd St.

di onteynimer veln genisn fun a pyesey vegn der tshernevitser konferents mit ale vihkhtik personazhn, redes fun gelernte, panel-diskusyes vegn dem hantikn batayt fun yidish, vi oykh oyentische tshernevitser maykholim un a raykher muzikalischer program fun tshernevitser lider.

ba di panel-diskusyes, in velkhe ale konferents-mitglider megn onteyl nemen, vet men arumredn azelkhe inyonim vi: di moderne yidische shprakh-pedagogy tsi iz yidish (nokh alts) a (natsyonale) shprakh? naye yidish-proyektn (verterbukh, teater, yidish-hoyz un nokh)zayt azoy gut un shikt ayere gedanken un forleygn undzer planir-komitet: leyzey burko leyzertag@gmail.com oder khane-rivke yong hannah_rivka18@yahoo.com

"Hot Pstromi" to Play in Berlin

We are excited to be coming to Berlin’s B Flat Club to perform! Yale Strom (fiddle), Elizabeth Schwartz (Yiddish vocals) and Peter Stan (accordion) - all members of New York’s renowned klezmer ensemble, "Hot Pstromi", will be joined by trumpeter Paul Brody.

This promises to be a great night of traditional klezmer, Yiddish and Gypsy music and jazz fusion. If you are in town, please come—and say hello! Also, as we don’t know a lot of people in Berlin, please tell your friends and anyone who loves great music!

We’ll be presenting new and traditional songs, as well as cuts from our new ARC (UK) recording, "Borsht with Bread, Brothers" (see below). The concert will be Monday, 17 March 2008. Check with the club for the details about our start time.

The B Flat Club is located at Rosenthalerstrasse 13. It promises to be a great evening of music, Jewish and Yiddish culture - and we hope you can be part of it. Thanks, a hartsikn dank and zay gezint, Elizabeth Schwartz

From Weltmusik-Magazin.net:


Das Ensemble “Hot Pstromi” besteht aus Fred Benedetti (Gitarre), David Licht (Percussion), Jeff Pekarek (Bass), Sprocket Royer (Bass), Elisabeth Schwartz (Gesang), Tripp Sprague (Sax), Norbert Stachel (Holzblasinstrumente) und Peter Stan (Akkordeon).

Zu jedem einzelnen Stück gibt es im viersprachigen Beilage ausführliche Erläuterungen, sowie zu den Musikern und zum Projekt insgesamt. Sehr lobenswert!

http://www.voiceofklezmer.com
Yiddish Theater: A Love Story
A Documentary Film by DAN KATZIR
Reviewed by Martin Brandfon

I had the opportunity to see this gem of a film at the Peninsula JCC in Foster City, CA, with the Director in attendance! If you find it playing anywhere near you, call your friends and family to go see it!

The title of the film is a little misleading; this is not a Yiddish film but it is a "love story" on many levels. (There are subtitles for the Yiddish parts and to better understand the star's accented English.) The love objects are many: keeping Yiddish theater alive in New York; the close relationships between the dedicated "Yiddish Diva" Zypora Spaisman and her producer David Romeo; as well as the growing rapport between the film maker and his subject.

Filmed against the backdrop of New York City at Hanukkah time in 2000, the story unfolds: the aged but energetic star of the Yiddish Public Theater is trying to bring her off-Broadway production of Peretz' 1916 play, "Green Fields, to a theater closer to Times Square to attract bigger audiences. Despite a great review in the New York Times and inclusion as one of the 10 Best Off-Broadway Plays by the New York Post, raising enough money to move the show is the problem and the goal. The burning Hanukkah candles tick off the days until the final curtain falls.

The film captures the spirit and drive of the actress and provides an intimate portrait of the impact of her life’s work on the play’s cast, her family, her friends and ultimately on Yiddish theater. It also proves that no matter how old you are, dreams really can come true. Zypora Spaisman is an inspiration and Dan Katzir has preserved her unforgettable character for this generation. As a bonus, the soundtrack includes many classic Yiddish show tunes and folksongs enhanced from their original recordings.

In speaking to the Director, Dan Katzir, I realized that a parallel struggle exists in producing theater and distributing this documentary to wider audiences. The film recently has been shown in New York City at the Pioneer Theatre and in Los Angeles at Laemmle’s Grande. Both the New York Times and Los Angeles Times gave it positive reviews but these screenings were limited runs. (Last year’s showings at the San Francisco Jewish Film Festival were sold out hits!)

So, if you are in a position to bring this film to your synagogue, JCC or other community organization, please contact Dan Katzir: dan@newlovefilms.com and check out his other award-winning films. Learn more at: www.newlovefilms.com

From Czernowitz
by Barbara Goldstein

Arthur Rindner is a survivor of Czernowitz and lives in Israel. He is a marvelous resource and the "sending source" of the photographic essay about the Jewish quarter of Czernowitz. Below is part of a message sent to the Houston Yiddish Vinkl member, Nitza Gil. Nitza wrote Mr. Rindner about the IAYC La Jolla conference and this is his response. It is important to get the feelings of someone in Czernowitz.

Dear Czernowitzers,

Dr. Bursuk is one of the few Jewish Czernowitzers, who never left the city. He works for Hesed Shushana, a Jewish aid society in Chernivtsi and cares for the elderly and destitute Jewish people. He and I correspond occasionally. In the latest letter I received from Dr. Bursuk, there are two important messages, which I would like to communicate to you:

1. In 2008 except for the 600-anniversary of our city, carrying out in our city of conference on Yiddish is planned. 100 years ago, in 1908 in Chernovtsy there was such conference. Probably, anniversary in this occasion will take place.

2. If you have opportunity then organize, among the American Jews, a museum. It can be copies of documents, photos, and other interesting exhibits that show a life of Jews of Bukovina.

It seems, that there will be three Yiddish conferences in 2008; one in Toronto in April, one in La-Jolla in October and a third in Chernivtsi At an unknown time. I urge everyone to go through their photographs, letters and documents to see what material they may have which would be suitable for an exhibit or a permanent museum on Czernowitz or Bukovina Jewish heritage.

Please make this list and send it directly to Maita, or if we soon have a volunteer for the point-person job, then to this person. We, Czernowitzers of the online Cz.-List, have the best collection of documents photographs, and letters pertaining to the Jewish heritage of Czernowitz - Cernaul. We are collectively more knowledgeable about the history, culture and Jewish heritage of the city than anyone residing there now. Many of us are retired and do have the time to devote to assembling the material for an exhibition.

Editor's note: Barbara Goldstein is a longtime IAYC Board member, and has held the position of secretary. Her vinkl in Houston is IAYC #2. They have a long history of Yiddish activities in the Houston community.
Shayles un Tshuves in “Hilkhes Libe”  
(Questions and Answers in the Matter of Love)  
[transliterated and annotated by Goldie Adler Gold]  
“Forverts” -- Jan. 4, 2008

Fun der khaznte Khane Slekh, a yidishke tokhter. Ot entfert zi oyf farsheydene shayles in “Hilkhes Libe” fun mentshn mit tsories.

Tayere khaznte,

Farvos ken ikh keyn mol nisht makhn keyn bashlus? Ikh kvenkl zikh [waver] hin un tsurik vegn yedn inyen [matter], yedn bashlus [decision]. Ven ikh bin in a kleuyder-geshet, ken ikh nisht bashlis vosere malbushim tsu koyfn. Ikh bin keyn mol nisht zikh, voser kleyd past mir mer. Af ile nokh dem vi ikh koyf epes, zorg ikh zikh, az ikh hob gehat a toes un freg zikh, tsi ikh hob rikhtik bashlosn. Farvos kumt es mir on azoy shver?

Nisht-bashlosn

Tayere Nisht-Bashlosn,


“Forverts” - 1/4/08

Tayere Khaznte,

Ikh hob zikh shoyn getrofn fir mol mit a fayne froy. Zi iz in mayn elter, oykh a gegefe [divorced], un hot dervaksevi kinder vi ikh. Zi iz sheyn, hot a gute arbet; zi hot ale mayles [virtues]. Fun desteveg, nokh yedn randevu trakt ikh tsu zikh, tsi kh’zol vayter farbrengen mit ir? Zol ikh vayter zikh trefn mit ir?

Umzikher

Tayere umzikher,

Ir hot oysegereknt etlekhe gute faktn vegn der froy, ober ir hot gornisht dersmont ayere gute gefiln tsu ir. Oyb ir hot azoy hanege gehat fun ayere trefungen, az ir zent nisht zikhder tsu ir vilt zikh nokh trefn, volt ikh itst opgeshtelt di frayndshaft. S’iz klor az epes felt in der batsiug [relationship] tsvishn aykh.

Tayere khaznte,


A Mame

Tayere Mame,

Koydem-kol [first of all], zent ir nisht shuldik inem oyo-aktsident. Tsveytns, darfn kinder, vi alt zey zoln nisht zayn, amol hern fun di eltern, velke hobn zey lib, az zey muzn zikh aleyn shteln oyt di fis […]to be self-supporting). Ir hot gornishs shlekhets geton.

A tsveyt mol, ven ir vilt zikh durkhredn mit ir vegn dem inyen [matter], zolt ir beser dos ton ponem-elponem. Farbrengt tsayt mit ir, kedyt ir zolt beyde kumen tsu a bashlus un keyner zol nisht vern in kaas. Farzikhert [make sure], az ayer tokhter farshteyt, az ir hot zi lib un zent shtolts [prad] mit gevise aspekt fun ir lebn.

Editor’s note: We have published Goldie Adler Gold translations, and IAYC has distributed A TOUCH OF MAMELOSHN that she had compiled, and it was published by the Arbeter Ring/Workmen’s Circle.

Goldie is the leader of the Penn South Senior Center Yiddish Club.

She lives in New York City and can be reached by e-mail at: goldele@rcn.com
Sandra Jacobs Writes
Cleveland Hts., OH sondrajacobs@sbcglobal.net

After attending the IAYC Conference in Cleveland, my husband and I were inspired to study Yiddish at the Siegel College of Jewish Studies. We completed that course (30 hours) and, while it was a “refresher” course for my husband who grew up in a Yiddish-speaking environment, for me, it was all quite new.

I learned a great deal but I remain largely unable to converse in Yiddish. We learned many verbs—all in the present tense—and much vocabulary from working with the Workmen’s Circle 1994 publication, *Yiddish—An Introduction to the Language, Literature & Culture*, by Sheva Zucker. I expect to continue studying the textbook and practicing as much as possible (I became extremely adept at writing in Yiddish).

My husband and I are greatly enjoying the *Der Bay* monthly newsletter to which we subscribed following the conference. My question for you is: Would it be possible for you to have a small special section—a learning corner—in the newsletter on Yiddish VERBS—their conjugation in various tenses—perhaps just one each month. One can hardly speak exclusively in the present tense and I would be so grateful for such exposure at least to future and past tenses.

Thanking you in advance both for your request and your outstanding efforts toward yidishkayt.

Lomir esn un fresn
by Dink Holzman: papadink@aol.com

Our Vinkl may not be the biggest, but we are the healthiest. The Congregation Shalom Yiddish Vinkl enjoyed another super "TEPL - MAZEL" (Pot Luck luncheon). This was our 3rd annual affair, and it gets better every year. We had 44 members prepare their favorite Jewish dishes. Included were gribenes, chopped liver, herring, gefilte fish, kugel, rolled cabbage, varnishkes and kashe, and more. I won't get started on the desserts—95 people were in attendance!

As in the past, my wife, Reggie Holzman, chaired the affair. She headed a committee of great women who helped make this event super special. A sheyn dank tzu Reggie!!

The first ever "Groyer Yid" award was presented to Congregation Shalom’s exec. dir., Marc Cohen, who has contributed greatly to our Vinkl’s success. Folk singer, Lil Rev, helped top off a wonderful afternoon with his beautiful renditions of Yiddish favorites. Siz sheyn tzu zayn a "GEZUNTER " YID!

A Yiddish Interpreter’s Call
By Hershl Hartman

The varied parts of my life are starting to invade each other...to slop over, as it were.

At around 3:00 this afternoon, Pacific Standard Time (I checked: given the solstice and all, it was after shabes, Eastern Standard Time) I had a Yiddish/English telephone interpreting call. The client was New York City 311. The caller, I later learned, was a resident of Lakewood, New Jersey—whose burgeoning Orthodox/khshidish (Hasidic) community just happened to have been featured in a New York Times article this week that I'd read online. (Crossover invasion No. One.)

The caller had bought a cell phone that was "broken" and was told that one could file a complaint with New York City. It turned out that he was right. The Department of Consumer Affairs does handle such complaints. Had the caller returned to the store? Yes, but his English was so limited that they would not help him. What was the store's name and address?

Here comes slop-over No. 2: It was an iPhone and the store was in Manhattan. Not sure a PC-using Yiddish interpreter would’ve caught "eplstor" and understood it to mean what this Mac person knew immediately—Apple Store!

Given the caller's home address and a working cell phone number, the 311 operator (a helpful African-American young man) assured him that the Department of Consumer Affairs would contact him within 4 working days.

The caller heaped blessings on 311 and on the interpreter. No blessings on Apple yet, but it does raise the question: shouldn't Steve Jobs sign up his smiling retail geeks for the telephone interpreting service I freelance for? That way, they can smilingly "Communicate with anyone, anywhere, in over 170 languages," as its website proclaims.

Maybe Steve could call me. We can *handl*. But maybe that would be too much of an invasive slopover...

My Yiddish-knowing Mac *mevvin* endorses my proposal to Mr. Jobs. A fellow-graduate of *der bronker mitlishul un di hekhere kursn* advises that he's forwarded it to an Apple executive. *ver veyst?*

Editor’s note: Hershl Hartman is the educational director for the Sholem Community, a L.A. Secular Jewish educational, cultural and social organization. He will be a speaker at the IAYC Conference.
Mama Was An Actress
By Philip Fishl Kutner

She could have been on the Yiddish stage—maybe even in the movies.

Mama never told me that, and it never occurred to us boys until we were much older. In sharing stories about mama we realized that she really could put on “the act” whenever it was needed to get what she wanted. In each of her roles she played it to the hilt.

Papa Never Had a Chance

Papa was only 5’6”, but he was a division boxing-champ in the U.S. Army, WWI. Mama was almost his height and very powerful, but they never traded blows—she never had to—to get her way.

Mama started with “oy vey iz mir”, but it never worked. Then she compared her lot in life to her shvegerin, on papa’s side of the family. This guilt trip usually didn’t work, but sometimes it did. This was followed by her beginning to pull out the big guns. “Far dos hob ikh gedarf kumen tsu (mama never said keyn) amerike”. Finally the tears came to her eyes. It was never a stream—only a drop. It shone like a diamond, and the battle was all over. Papa was no match for mama’s diamond.

With Us Boys

Mama would give her life for any one of her 4 boys, but you wouldn’t know it when she played the Sarah Bernhart role—guilt, guilt, guilt!

Mama never used that word, but every time she got done talking with us we felt bad because, “You let me down.”

It was just that look, and those words. I can still hear them today. It was different with papa. He was logical and explained things. We felt good afterwards, but with mama, it was always guilt, guilt, guilt. Sometimes I wish that they’d have spanked us and forgotten it, but mama laid it on!

As a Business Woman with “City Folk”

Forget about the storekeepers. They were no match for mama. First she gave the merchandise a dirty look. Then she felt it, and one knew right from the start that in her mind it was of low quality. Her Yiddish words here are not repeatable. Finally she ended with, “This you call a “metsie”? The shopkeeper was embarrassed in front of the other customers.

He usually said, “Okay, lady how much will you give me for it.”

Mom’s response was, “You should pay me to take it.”

This was followed by, “If my boys weren’t hungry, or if my boys didn’t need… I wouldn’t be here looking at your…”

The only one who was treated “fairly” was the furniture man. He always had his wife “take care of mama”. Because she was from the same shtetl, it always was talking about the people whom they knew and there was no bargaining.

As a Business Woman with “Farm Folk”

The “business farm folk” were the dealers who bought the chickens and eggs. Mostly we sold them at the Flemington Auction Market where our lot number was 2448. Here the dealers bid on the lots and we were paid a week later (less a commission). There was no “hondling”.

Sometimes the dealer would come out to buy directly from us because it meant that the eggs were fresher, and he didn’t have to pay his part of the commission.

Mama always got a better deal than papa. She would speak to them in Yiddish, Polish or Russian and her language was always of a higher class than the dealer. They were impressed.

The Helpless Old Lady

Later in life she bewailed the fact that she had had only 4 sons and no real daughters. Mama never lived with her sons even though she lived into her 90’s. It was always in a moyshe skeynim. Maybe it was partly old age and maybe partly the dramatic side of her, but as she moved from one magnificent retirement home to the next (es gefelt mir nisht) it became obvious that none would suit her.

On the East Coast, it was “Zey zenen ganovim”. On the West Coast “dos heyst kosher—phe!” With that she made funny sounds as if she were spitting, but no shpayekhitis left her mouth. It had a funny sound like “tu, tu”.

So mama went back to New Jersey—Jersey City and she finally left us from a real moyshe skeynim.
**Mama’s Boarders and Roomers**  
by Philip Fishl Kutner

School was out and the influx would soon come. Our large, ca. 1842 colonial farmhouse would be totally rearranged. The families came in many different combinations.

There was the single rich older lady whose son drove her out each spring to see the room she would get, and also “make the arrangements.” Money was paid upfront, and mama used it to get ready for all the rest.

We boys liked this time because there were new kids with whom to play. Our chores often suffered, but all the mamas were happy because it got the children out of the house.

Yes, there were families—many of them. They wanted to get the children out to the farm. Jersey was a shorter trip than going to The Mountains, so it was filled early and full all season.

All the bedrooms were rearranged. The twins and Fishl all slept in one bed in the small bedroom. Even mama’s and papa’s big bedroom was rented (to the rich old lady).

The kitchen was where mama fed the boarders and us boys and papa—later. The large screened-in summer kitchen, added on around the 1920’s, was where the roomers cooked and the back room where they ate. The summer kitchen and back room were unheated and thus not used the rest of the year.

Mama sold the roomers; fresh eggs, milk, cream, butter, pot cheese, kosher chicken and ducks. Papa drove the roomers to Flemington once a week to do their shopping, or would take their orders.

Most of the time the men would carpool and come out for the weekends or stay on their one-week vacations. This was a very special time, because the living room became the place papa would play pinochle with the men.

It was a time that the women or we children would not dare make noise or bother them. Every once in a while there would be some loud laughter or an argument when a partner overbid and the other would be upset when they could not make the bid.

Papa’s rules of the house—pay extra for a double pinochle (both Jack of diamonds and queen of spades) and double if trump was spades.

We all felt a little sad when they left by Labor Day.

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**Mama’s Buttons and Her Boys**

Mama loved her boys and anyone or anything that harmed them was her enemy.

Buttons had a special place in her life. Mama worked hard and she expected her kitchenware, sewing machine, broom and mop to do likewise.

A button to mama was a button. It was not anything with a picture on it to wear on a lapel and surely not something that you pushed. They were shank buttons or flat ones with four holes. There were no fancy cloth buttons.

Mama said, “Buttons know their place. They should be seen and not heard. Their job was to keep her boys’ sweaters, jackets, shirts and pants closed and neat.”

Very few things annoyed mama more than a button stepping out of line—getting loose or G-d forbid to fall off. The button became the recipient of a long litany of curses used only for reprimanding the Czar.

Mama had a button collection that would make any philatelist drool with envy. She had them stored in Mason jars. She knew every one of them and where they came from. There was every color of the rainbow and design.

Before sewing back the button mama closely inspected the buttonhole. It had to be just the right length. If it were too small it would put unnecessary strain on the thread when the button was pushed and twisted in use. On the other hand, if it were too large it would not remain buttoned and her boys would be cold or embarrassed.

Of course there was her ever-ready and trusty fingerhut (thimble). Mama never left the house without it. “You could always find a needle and thread, but where would you get the right sized protection?” It went over her left index fingertip.

Once all was in readiness and the needle threaded, mama proceeded with the skill of an artisan. Her hands flew as the needle whirred in and out. The needle had to be just the right size and she had the full set from number 1-10.

Mama had a pattern depending on the piece of clothing and the location on the garment. Mama was partial to the 4-hole buttons. The patterns of the sewn thread formed a square, or an X. She told me the parallel sewing style made a weaker stitch.

Mama knew her buttons.
International Association of Yiddish Clubs
12th Conference * La Jolla, California * October 24-27, 2008

Registration Options: Choose option A, or any combination of B, C, D or E

A. Full Registration $325.00: Includes Friday dinner, Saturday breakfast, lunch and dinner, Sunday breakfast and dinner, Monday breakfast, lunch plus all entertainments & sessions. 3 KOSHER DINNERS ADD $30.00 – LUNCHES PAREVE

B. Friday only $85.00: Includes Friday dinner, orientation and entertainment. KOSHER DINNER ADD $10.00

C. Saturday only $125.00: Includes Saturday morning services, breakfast, lunch and dinner and access to all Saturday meetings, lectures, presentations and evening entertainment. KOSHER DINNER ADD $10.00

D. Sunday only $95.00: Includes breakfast and dinner and access to all Sunday meetings, lectures, presentations and evening entertainment. KOSHER DINNER ADD $10.00

E. Monday only $85.00: Includes breakfast, lunch, lectures and the special closing ceremony.

Please circle your request, fill out the form below and mail with your remittance.

RESERVATIONS MUST BE RECEIVED BY JULY 1st. AFTER JULY 1st PLEASE ADD $20.00

CANCELLATIONS: Conference (not hotel) refund after Sept. 1st will be reduced $100 on full attendance. Daily rate refund will be reduced by $85 per day. No refunds after Oct. 1st 2008.

HOTEL RESERVATIONS: Call 858-587-1414, Conference rate is $119.00 + tax per night, single or double occupancy 3 or 4 is $129 plus tax. Must say “Attending IAYC Conference” to get this low rate. You are responsible for your hotel reservations and must book by Oct. 1st to guarantee the conference rate--if still available. Same rate 3 days before and after conference.

NEED A ROOM MATE, HAVE SPECIAL NEEDS, OR HAVE A QUESTION, Please call Fishl at 650-349-6846.

Please print and mail this page and check to:   Amount Enclosed $_______

Fishl Kutner: 1128 Tanglewood Way, San Mateo, CA 94403 - Make checks payable to IAYC La Jolla

Title_________Name(s)__________________________________________________________

Address__________________________________________________________City______________

State/Province____Country_________Apt____E-Mail____________________________________

Zip_______Phone Number_________________________Fax_______________________________

Are you a: Conference Presenter?___Vendor?___Yiddish Teacher?___Klezmer Group Leader?_____

Yiddish Club Leader?___Member?___Name of Club?________________________________________
Mama Was a Solver
by Philip Fishl Kutner

Mama played many roles in our Jersey farmhouse. As the only woman in a household of papa and 4 boys, she was outnumbered. It was her feminine guiles that made her the matriarch. There were few times that she tangled with papa, but when she did—she always won.

Mama used a different kind of logic. To us it wasn’t logical at all by any scientific problem-solving method, but it worked. She could clear up or explain anything.

Mama was a dissolver, and I don’t mean just in cooking. Problems seemed to disappear when she put her hands and mind to it.

I remember her ability to be an absolver when it came to Fishele. He could do no wrong. Our household had a special rule—the teacher was always right—that is, except when it came to her Fishele.

Mama had 2 resolving periods. They were the High Holidays and January 1, the goyishe New Year, as mama called it. Our house was strictly kosher and Friday night candle lighting was an inviolate ritual. However, mama was a soft touch when papa asked her for money from her safely hidden knipl. Her resolutions evaded her until papa’s dying day.

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On Divorce

Mama had no wiggle room for her 4 boys. It was about as black and white as any matter could be. If the daughter-in-law could have a boy then she was worth keeping. Everything else was a kleynkayt.

“A girl should divorce one of my sons—never. Where could she find another like him?”
However, the day came, and it happened—as well as with the following generation.

“What is happening to the World?” This was her constant lament. She seemed to be consoled when it also happened to our neighbors. She blamed it on, “Times are too good. They will be sorry.” But it only got worse.
The XII IAYC Conference, La Jolla, CA, Oct. 24-27, 2008
Our Evening Programs

After a day filled with learning, listening, watching and making new friends you will lean back and be entertained. Each evening will be filled with great entertainment.

Opening Night

Cantor Hale Porter will say the blessings and greetings will be given by IAYC President, Paul Melrood. Then Conference Chair, Norman Sarkin will introduce His Honor the Mayor.

Our entertainment begins this first night with master raconteur Archie Barkan. You will recognize him, for he will be the moderator of the first afternoon teacher’s panel. He also performed at a previous conference when the IAYC was at the UCLA Conference Center ten years ago.

Next Debby Davis and The Second Avenue Klezmer Ensemble will perform. Several members of the band have been in the music department at U.C. San Diego. As a group they are a musician’s dream. In addition to being magnificent performers, both singer Debby and Professor Bob Zelickman will be presenters.

Second Night

This will be a very special time, for it will be the third consecutive conference that the Arbeter Ring/Workmen’s Circle has sponsored the Saturday Evening Gala Event of Stars under the leadership of Adrienne Cooper and Zalmen Mlotek. Each year they have introduced young rising performers who are becoming names on the Yiddish Circuit. As they are added, their names will be placed on the IAYC updated list found on the website (listed below).

IAYC will feature its Third Lifetime Yiddish Service Award. We are proud to announce that this year’s award will go to the brilliant, Lilke Majzner, leader of the LA Yiddish Culture Club, the #1 Yiddish club in the West. She follows in the footsteps of Chana Mlotek and Simon Swersky.

Final Night

First we shall honor the IAYC “Scholarship” Award winners and Norman Sarkin’s stellar La Jolla Committee. It will be the start for a great night of entertainment.

Raquel Leisorek’s San Diego Yiddish Club will perform Mayn Sheyne Meydl, which is the Yiddish version of My Fair Lady. There was a wonderful video made of the first performance and distributed to the IAYC clubs.

Closing out the evening will be Yale Strom, the leading ethnographer-artist of klezmer who will perform with his wife Elizabeth Schwartz and his West Coast group, Klazzj,

Conference website: www.derbay.org/lajolla/
Conference Chairman: Norman Sarkin
E-mail normsarkin@yahoo.com
Confernece Questions: Fishl: fishl@derbay.org
For hundreds of years, Ashkenazi Jews were part of a diverse tapestry of ethnic communities in Eastern and Central Europe. Dance, particularly during wedding festivities, was an important means of cultural expression and community cohesion for Jews living in cities and shtetlekh alike. These old Jewish folk dances are now known as Yiddish dances. Examples include the freylekhs, bulgar and sher. The website at: www.yiddishdance.com has more about the dances.

A variety of factors caused most traditional Yiddish dance and associated klezmer repertoire to fall almost completely out of practice by the 1960s. While remnants of a limited number of dance forms and gestures are retained in Hasidic communities, today there are but a few elderly immigrant and second-generation Jews who still perform, or can even recall traditional dance from either Europe or America.

The Yiddish Dance Action Network is a non-profit association of musicians, dancers, ethnographers and others who strive to document and continue the traditions of Yiddish Dance. We seek materials and memories that will help complete the picture of what Yiddish dance was and what it can be. Examples of useful documentation include: memories of Yiddish dancing; perhaps you have a family member or friend who recalls the old dances and wants to share these memories, old family films, home movies or photos of celebrations that feature Yiddish dance, written descriptions in books or personal accounts of the dances, such as written memoirs.

If you have information about the dances that you would like to share, please contact us:

Email: Helen Winkler winklerh@hotmail.com
or Pete Rushefsky prushefsky@ctmd.org
Phone/fax/mail: Peter I. Rushefsky Exec Dir Center for Traditional Music and Dance
32 Broadway, Suite 1314,
New York, NY 10004

Tel: 212-571-1555 ext. 36, Fax: 212-571-9052

Yiddish Dance Action Network
by Helen Winkler

Thanks for sending me the e-mail edition of Der Bay. Please include information in Der Bay about a new initiative in Yiddish dance that is a result of the recent Yiddish Dance Symposium at NYU.

http://www.yiddishdance.com/zamler.html

Calling All *Zamlers!
The Yiddish Dance Action Network Needs You

From Dr. Meinhard Mayer

Editor’s note: Dr Mayer and Dr. Scherzer will be at the IAYC Conference. They both were childhood classmates of Dr. Mordkhe Schaechter o”h.

ikh hob gehat an intervyu af "yidishe koll" in Boston tsu di shloyshim far morkhe shekhtern in mertz 2007. men ken es hern oder arupludn af:


PRESS RELEASE: The Yiddish Voice:
Program in Memory of Mordkhe Schaechter Z"L

The Boston Yiddish-language radio show The Yiddish Voice presented a program in memory of Dr. Mordkhe Schaechter, following Shloyshim, thirty days of mourning, on Wednesday, March 21, 2007, at 7:30 PM on WUNR 1600 AM radio in Boston, and also livestreamed on the web at yiddishvoice.com. Mordkhe Schaechter, who passed away on February 15 at age 79, was widely considered the leading Yiddish language expert of his day, and promoted use and knowledge of Yiddish over decades as a writer, educator, editor, publisher, and leading participant in various organizations, projects, and publications devoted to Yiddish.

The show featured an introduction by Dovid Braun and his interviews with Itzik Gottesman, Associate Editor of the Yiddish Forward and Schaechter's nephew; Joshua (Shikl) Fishman, sociolinguist friend, colleague and collaborator of Schaechter's; and Meinhard Mayer, Professor Emeritus of Physics and Mathematics at UC Irvine and friend of Schaechter's from their school days in Czernowitz. Excerpts of past interviews with Schaechter on The Yiddish Voice were heard, and cohosts Meyer Dovid and Hasia Segal participated.

The Yiddish Voice ("Dos Yidishe Kol" in Yiddish) is a weekly Yiddish language radio show broadcast on WUNR 1600 AM, Wednesdays, 7:30 - 8:30 PM.

Ph: 1-617-730-8484, website: yiddishvoice.com
Congratulations to Elaine Sandberg and her new book ("Newest Mah-Jongg Players 'Crak' Stereotypes - Bam!") This was a letter to the editor published in the Dec. 21, 2007, issue of the Jewish Journal of Greater Los Angeles.) Yes, mah-jongg has definitely cracked age and racial barriers. The game has grown in popularity, as Jay Firestone points out in his article in Lifecycles.

Last August, I accompanied my husband (Cantor Hale Porter) who participated and lectured at the International Association of Yiddish Clubs (IAYC) conference held in Cleveland, Ohio.

It was a four-day event and each day at lunch time (we hurried to finish our meal early) and again often at 10 p.m., four women met in the lobby of the hotel and played "Yiddish Mahj."

One of the women suggested we play using Yiddish in place of English and so we did. Cracks became "shpaltn," dots became "pintlekh," a red dragon was called “royte drakon,” etc. My Yiddish-speaking husband, Hale Porter, corrected our pronunciation and vocabulary list, and we had so much fun speaking Yiddish mahj.

Spreading the word and game even further, I am teaching mah-jongg to seniors who reside at Beverly Carmel Assisted Living in West Los Angeles. It’s also good for the memory and to help people to use their brain cells.

Thanks to The Jewish Journal, Elaine Sandberg and American Jewish University for spreading the word.

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Jewish Documentary Depicts History of the Jews of Miami Beach
by Hindi Diamond

"Where Neon Goes to Die" is a new documentary that will be shown on PBS, Channel 2 and it will be available all over the United States. (When I asked the producer, why that title, he stated that Lenny Bruce had suggested it. However, I would have called the film “A Jewish Legacy - A Legacy of Love to Miami Beach, Florida.”)

It is a poignant love letter focusing on the heyday of Yiddishland on South Beach, Florida. The documentary chronicles the Jews’ vitality that thrived in the 1950s as well as in the 1960s and imbued the area with an outstanding Yiddish culture, theatre and music.

Producer David Weintraub was a lawyer whose great-aunt, poet Dora Teitelboim, established a foundation in Miami to promote Yiddish culture and David agreed to head the organization that began in Coral Gables, Florida, in 1992.

He became the Director of the Dora Teitelboim Center for Yiddish culture, and he began researching and setting up exhibits and publishing illustrated books in Yiddish for adults as well as children.

The documentary which began airing this week and will be shown several times, encompasses the heyday of Jewish culture and life which has slowly been decimated by the passing of many of the senior population that enjoyed and participated in it. Says David: "During those years, Yiddish culture underwent a tremendous revival in Miami Beach, it was like the Catskills coming south."

Postscript: He had interviewed me for some comments and knew that I was the first one to teach Yiddish on a college level, but we had no idea when it would begin showing on television. My close girlfriend called very excitedly last Sunday and said she was cooking in the kitchen with her TV on, when she heard my voice, which shocked her. She ran in, saw the film and liked it very much. Later, some friends from California called and said they saw it too.

Steve Lasky Writes
steve725@optonline.net

First, I’d like to ask you if you can tell me the English translation of the Yiddish play title, "In a Farkishftn Krayz." Buloff was in it, but I can’t figure out what the English title would be.

I finished transcribing an interview that was taped in 1998 with Yiddish actress Luba Kadison, and have interviews with Seymour Rexsite et al to do. The Kadison interview will be part of my "Kadison, Buloff and the Vilna Troupe" exhibition.

Secondly, you can see the only known biography of Maurice Schwartz and the Yiddish Art Theatre, exclusively published on my site. I am presenting it in a serialized form, a few chapters every month, so it should all be out there within a year.

I may announce it in the next couple weeks. The link is: www.museumoffamilyhistory.com/mschwartz-ok.htm
I’m considering attending the IAYC Conference in La Jolla in October.
Cantor Sheldon Feinberg, is Curator of the Port Royal Library for Jewish Life and Learning. For 7 years he was the Religious Leader of Beth Israel Congregation, and Cantor at its 100 year old synagogue.

In 1998 he lectured to an Elderhostel group at Mickve Israel in Savannah, Georgia, the third oldest synagogue in the United States. Later the Rabbi Administrator of the Elderhostel suggested that he attend the South Carolina’s Jewish Historical Society annual convention in Beaufort, SC—an hour's drive away.

He drove to Beaufort where "he was to be put up over the weekend in the congregation’s house occupied by the retired rabbi. Met at the door of the house by the synagogue’s president, she informed him that the "replacement" rabbi had gotten ill, and "would he take over the religious responsibilities for this period".

Sunday afternoon following Cantor Feinberg's attending the convention, a committee simply asked, whether the cantor would like to take over the retired rabbi's position? The rest is history.

Following his retirement at the age of 85 he undertook the responsibility of finding a free-standing structure to house his 700 book Library of Judaica, that was on loan to the synagogue.

In the neighborhood to which he moved from the "parish" house, the cantor noted an empty "caboose" (the last railway car of the defunct Port Royal Railroad going, from Beaufort, to Augusta, Georgia). He sought out its owner, Mr. John Keith, and learned that Mr. Keith was a "site developer" who established this refurbished railway car in Port Royal as an attraction.

Sheldon saw it as a perfect site for his library and after a remark by the city's librarian, (who noted its similarity to the "cattle cars" which transported Jewish victims to their deaths during the Holocaust), he inquired about its "rental" cost.

The gentleman asked "What do you want it for?"

The cantor said: "As a Jewish Cultural Center in memory of the 6,000,000!"

Mr. Keith's replied immediately "You have it" GRATIS!

The cantor conducts tours spelling out the 4000 year history. He narrates part of our history as they pass each of the 12 periods displayed on one of the 40 placards. Each one represents 100 years.

The Czernowitz Conference of 1908 had no follow-up. A decade before, the Zionist Congress was founded, and in its wake, a whole organization had been set up—including education, youth movements, money-gathering, land-purchase and more. In the Land of Israel, Hebrew was revived as a spoken language, and the promotion of Hebrew became a central activity.

The same Nathan Birnbaum who coined the term "Zionist", later left Zionism and organized the Czernowitz Conference, and coined yet a new term, "Yiddishist". So while the impression of Zionist activities was in the background of the 1908 Yiddish conference, still the Yiddishists did not create a parallel movement and the related activities. There wasn't a second conference.

The language continues to exist, and it is not in danger of extinction like Ladino (which no longer has any children who speak it). However, Yiddish survives because of a very special set of social circumstances: The haredi communities sense that Yiddish is a tool for maintaining a distinct and separate identity against the pressures of cultural assimilation and the adoption of a new (non-Jewish) identity in the west (I doubt if the haredim celebrated "dankstog"). Yiddish is seen as a symbol of the opposition to the Zionist narrative in the Land of Israel that defined Jewish identity anew.

For the non-haredi Jews, the importance of Yiddish has been lost. They are the mirror image of the haredi thinking: in the west, the adoption of a new identity ("Americanization") was seen as an ideal, and in the Land of Israel, Hebrew became the very heart of an "old-new" Jewish identity. In both cases, Yiddish had no role. For those non-haredi Yiddishists, who understand that language is a carrier of identity, it should be clear that something needs to be done.

It's not enough to say: "Through me, my family's dialect lives on..." It is absurd to make-believe as on the UN Human Rights website where it says, "Yiddish is the main language of Ashkenazi Jews..." It is possible to revive a language through dedication and self-sacrifice. Hebrew proves it.

Perhaps there was no follow-up after the conference (in 1908) because it was so self-evident that Yiddish was the language of the Jewish masses. Today, it is self-evident that this is not the case, and with the loss of a Jewish language comes the loss of a primary Jewish identity—and that's the real crisis of today’s Diaspora.
The XII IAYC Conference, La Jolla, CA, Oct. 24-27, 2008
Keynote Speakers in Plenary Sessions

The Plenary Sessions

Each morning starts with a plenary session (everyone in the Ballroom.) These lectures are by experts in their field. They will be recorded and the CD will be sent to member clubs as part of the IAYC packets.

Boris Sandler
“Di evolutsye fun der yidisher literatur nokh der tshernovitser konферентs biz haynt”

Boris Sandler was born in Beltz (Besarabia), graduated from the Music Conservatory in Kishenev and wrote for the Moscow Yiddish magazine “Sovetish Heymland.” Later he joined its editorial board. In 1989 he created a Yiddish Show on the Moldovian State Television - "On the Jewish Street."

He is the author of two documentary film scripts. From 1990 till his immigration to Israel in 1992, he was the Yiddish Editor of the bilingual journal “Undzer Kol” in Kishinev and President of the Yiddish Cultural Organization of Moldavia.

Sandler authored 7 fiction books and edited the children's magazine “Kind un Keyt”. His works were translated into Hebrew, Russian, Rumanian, English, French and German. Since 1998 he has been Editor-in-Chief of the Yiddish Forverts. From 1999 to the present, editor of the Forward radio show.

Dr. Motl Rosenbush
"Der aroysfoder fun yidish"
“The Challenge of Yiddish Today”

Dr. Rosenbush is a native Yiddish speaker who was born in Lublin, Poland. Motl was chairman of the Russian Department at the University of New Hampshire. He has developed Yiddish-speaking Yugntruf svives in New York City.

Yale Strom
“Labushnik Loshn: The Secret Language of the Klezmers”

Yale Strom is the world’s leading ethnographer-artist of klezmer. He has published 10 books, directed 6 films and leads 2 klezmer bands—Hot Pstromi in New York, and Klazzj in San Diego. He performs with his wife, Elizabeth Schwatz.

Conference website: www.derbay.org/lajolla/
Conference Chairman Norman Sarkin:
normansarkin@yahoo.com
Conference questions Fishl: fishl@derbay.org
A Letter from Rapid City, SD
from Ann Stanton

It is good to hear from you. Since you asked about my exciting news, I’ll tell you about our frayndine. Sonia Fuentes, is a very busy lady, has lots of travel and lots of friends, but she took the time to arrange a speaking date for me—just based on a meeting we had here in Rapid City, thanks to you, I didn’t even have to ask!

I’ll be going to Sarasota, Florida (a long way from South Dakota) to speak to a group at a synagogue there. They want to hear about the Pioneer Jews of the Black Hills Gold Rush. I’ll have lots of surprising things to tell them, but probably the most surprising is that there are, or ever were, Jews in South Dakota! One of these days there’ll be a book coming out about it.

Other than that, my youngest son graduates from MIT in June, and I’ll be going to Boston for that. He has a real Yiddishe kup. Excuse me for kvelling.

How’s by you, Fishl? And what news do you have these days? I bet you could tell people plenty of surprising things about Jews all over the world!

I love reading stories about your Mama in Der Bay. You had a very interesting childhood there in New Jersey.

We would sometimes go to the Catskill Mountains. We stayed at a kokhaleyn in Wurtsboro one year, but it didn’t have the wonderful fresh milk or homegrown foods that you recall so well. I did love being in the country, and still do, although I seldom get far from town.

So zay gezint, stay well, and keep doing what you do... it’s a mitzvah to work so hard to keep Yiddish alive.

Channah

Editor’s note: Ann is our contact for her area in The Yiddish Network (TYN). There are contacts in every state and 35 countries outside of the States. When you travel or relocate, these people are wonderful resources for Yiddish contacts in their area. Some are Yiddish teachers while others are leaders of Yiddish clubs and some live in distant places where there are very few Jews.

There are contacts in 14 major Canadian cities. The lone one in which we have not been able to get a contact is Quebec City. If anyone knows of a person interested in Yiddish living in Quebec City, please let us know.

Where My Yiddish Comes From
by Murray Meld

Just before quotas nearly ended emigration from Eastern Europe, we came from Daugavpils, Latvia. At the age of two I was equipped to communicate in the New World with my Momma’s loshn. As with my father and brother, Yiddish served us well. But with Polish and Slavic neighbors, my parents fell back on those other languages. We kids picked up words like karove for ‘cow,” pavolye for “take it easy,” patkove for “horseshoe” and katchalke for “rolling-pin.”

Public school in Bayonne, New Jersey, was a great assimilator. Kind though they were, our teachers felt duty-bound to make us “little Americans.” They succeeded, but Kheyder after school reminded us of our difference. At the same time, my parent’s drive to become citizens and father’s exposure to workmen from other lands made English useful away from home. The presence of my uncle and involvement with the Arbeter Ring was a language and cultural refresher for all of us.

In 1935, my father bought a small business on Orchard Street on New York’s Lower East Side. That street brought me face to face with a more “choice” Yiddish than I had ever heard before. After that experience, I enrolled at City College where, perforce, use of Yiddish or any accent, was proscribed—nor was it used in the political rancor of those Depression years on campus. For me, there was also this hiatus in the Army where, as a radio operator, my lingua franca was the International Morse Code.

The “G.I. Bill” and a scholarship at Columbia University’s graduate School of Social Work gave me my profession in 1949. My specialization was “community organization,” which paved the way for Sophie, my wife, (also an M.S.W. from Columbia) and our daughters to experience life first in New York and then in Columbus, York (PA), Stamford, Santa Monica, Seattle, Hartford, and St. Louis. Except for Sophie’s use of Yiddish in family counseling, Yiddish was hardly part of our career, social involvement or interest at home.

It was returning to Seattle after my retirement as Dean of Saint Louis University’s School of Social Service in 1984 that brought Sophie and me back to our cultural heritage. Here we discovered the Yidishe Grupe that had been going on for a decade and which accepted us with open ears and hearts. Our knowledge and use of Yiddish has been revitalized in the subsequent years.
Shayles un Tshuves in “Hilkhes Libe”
(Questions and Answers in the Matter of Love)

Tayere Khaznte,

Mayn tokhter volt gevolt zikh randkevn [date] mit a nit-yidishn bocher. Zi iz a gute un a kluge. Ikh veys nisht vos ikh zol ir zogn. S’iz viktik far undz az undzere kinder zoln khasene hobn mit yidn, ober zi iz nokh zeyer vayt fun khasene hobb. Tseyln oykh di ‘high-school’ romanen?

Tayere Farzorgte Mame,


Tayere Khaznte,


Tayere Umgeduldike,

Nit kunkndik oyfn inyen [matter] fun gelt, tsi filt zikh Allen greyt khasene tsu hobb mit aykh? Tsi vil er khasene hobb mit aykh azoy shatrk vi ir vilt mit im? Mayn ershte reaktse oyf aye frages iz, az dos veln fardiven azoy fil gelt iz nor a terets [excuse].

Oyb dos iz take azoy, er ir hot zikh beyde lib vi ir bashraybt, darft ir hobb an erlekhn [serious] shmuves un gebn Allen tsu farshleytn, az dos lib hobb hot nisht tsu ton mit gelt in bank. Oyb dos gelt iz mer viktik [important], iz er nisht vert ayer libshaft.

Oyb er zogt, az ir zent yo mer viktik, vintsh ikh aykh a mazldik lebn tsuzamen. Ir zent mer vert vi a ilyon $.

Tayere Khaznte,

Ikh hob zikh geget farayorn [last year]. Sof-kol-sof, fil ikh zikh greyt tsu geyn oyf randkes [dates] mit mener.

Di problem iz, vos ikh veys nisht vi azoy zikh tsu bakenen mit mentshn. Ikh bin in mayne shpeth 40er yorn un di mener vos ikh ken, hobb shoyn khasene gehat. Inem kleynem shtetl vu ikh voyn, zenen nisht faran keyn nisht-khasene-gehate. Vu heybt men on?

Ayer - grushe [divorcee]

Tayere Grushe,


Tayere Khaznte,

Ikh hob shver gearbet mayn gants lebn, un hob letstns zikh pensyonirt [retired] tsu 65 yor. Isth farbrengt ikh mayne teg azoy--ikh shlof shpet, leyen di tsaytung, khap a driml, es groyse moltsaytn, un leyg zikh fri shlof. Mayn vayb ken es shoyn mer nisht oyshaltn un zogt, az ikh bin gevorn an alter man. Tsi kumt mir nisht a bisl ru un opshpan?

Tayerer Pensyonirter, [retiree]

Ir hot zikh pensyonirt fun ayer arbet, ober nisht funem lebn. Farbrengt mit ayer voynt aktiv; bazukht tsuzamen di unternemungen vos ir hot nisht gekent bazukhn ven ir hot gearbet a fule vokh. Planirt a vakatsye! Geyt tsu fraynd. Ikh meyn, az ir vet nokh kenen zikh opruen un hanoe hobb funem lebn oyf a nisht geayltn [unhurried], pamelekhn oyfn.
Applications are invited for the post of part-time Lector in Yiddish. The primary responsibility of the Lector will be to teach Yiddish to graduate students with varying levels of prior knowledge of the language, as well as up to three hours a week for a Yiddish Ulpan.

Applicants should be fully qualified in both the spoken and written Yiddish language. Experience in teaching Yiddish at university level is highly desirable. The Lector will be expected to reside in Oxford, England, or within a commutable commuting distance. Teaching undertaken by the Lector is normally conducted at Yarnton Manor near Oxford and in the Oriental Institute in Oxford.

The appointment is to begin on 1 October 2008. Salary on the University Grade 6 scale, £23,692-
£28,289 per annum, pro rata to average teaching hours worked in University Full Term from a minimum of 4.5 hours per week to a maximum of 16.5.

Further particulars are available from Martine Smith-Huvers,
Oxford Centre for Hebrew and Jewish Studies,
Yarnton Manor, Oxford OX5 1PY
England
(tel: +44(0)1865- 377946; fax: +44(0)1865-375079,
email: registrar@ochjs.ac.uk), and at
http://www.ochjs.ac.uk.

Applications, including a covering letter and CV, should be sent to Mrs Smith-Huvers by 23 April 2008. Applicants should also arrange for three academic referees to write directly by the same date.

The Oxford Centre for Hebrew and Jewish Studies is an equal opportunities employer.

Editor’s note: Prof. Joseph Sherman who originally came from South Africa sent this post. While there he was The Yiddish Network contact. This post also appeared on Mendele online.

Professors Joseph Sherman and Gennady Estrakh recently edited the Proceedings of the 6th Mendel Friedman Conference — David Bergelson From Modernism to Socialist Realism.

£48.00 ($89.50 US) Hardback 378pp

Let’s make it a-fishl. I like your newsletter and am looking forward to getting more, especially the issue where you’ll be writing about our own Toronto Bletl. Keep it up. If there is anything I can do to help you, please let me know. I have lots of opinions.

Here’s a news item: A local female politician in the Toronto suburb of Mississauga got up one day in a city hall meeting and made some unflattering remarks about that town’s octogenarian (also female) mayor. When asked by the press to elaborate, she answered: “I was only ‘putzing around’.” A local columnist challenged her on the word “putz.” Obviously she had no idea what the word meant. To me this is just one example of:
1) how widespread, though often misunderstood, Yiddish has become in North America, and
2) how Goyim have even gone so far as to invent Yiddish words.

Another example: "Shimmozle." Not shlimazl. We all know a shlimazl is a poor sap who has hot soup accidentally dropped on him by a shlemiel. What then is a shimmozle? To them it means a messy situation. To me, a Yiddish speaking Jew, it’s a Goystinvented abomination. Something like gedempte pork chops. What do you think?

Les Nirenberg, founding editor of Dos Bletl.

Tel Aviv University’s Summer Yiddish Program Cancelled
Rebecca Finkel
Student Relations Coordinator

I received your message regarding Tel Aviv University’s Summer Yiddish Program. Unfortunately the program will not be held this summer due to the faculty strikes at the university earlier in the year.

For more information please visit:
www.telavivuniv.org/YiddishTrack.aspx
Feel free to contact me with any questions.
Irene Fishler (Ehrenkranz)
Writes from Haifa, Israel

Thank you and Chana [Mlotek] very much for this information. I am happy to see that I understand every Yiddish word in this text. I'm "new" in this field. My knowledge of Yiddish is superficial although my father was a quite well known Yiddishist in Bucharest of my childhood in the 1950's. He took me often to the State Jewish Theater, and was a personal friend of the Director, Israel Bercovici. He left Czernowitz for Rumania in 1946, and I was born in Bucharest that year.

Claude Hampel Writes from Paris

You already sent us the image "Listed in AJSID" that we displayed on our site, www.bernardlazare.org <http://www.bernardlazare.org>, next to the cover of Yidishe Heftn. Our site has been updated and is now functioning correctly.

In order to achieve the posting, please correct the title which must be YIDISHE HEFTN (with one D) and to add our site so that people interested in subscribing might view the magazine and the procedure to be followed.

Would you kindly write along with the title of our magazine this line: the only European monthly review in Yiddish - published by Cercle Bernard Lazare, Paris?

Hoping that everything is ready to go, we look forward to hearing from you soon.

Claude Hampel, Editor in Chief.

Thank You, Louis Heit

I am truly overwhelmed at the spontaneous generosity of Louis Heit who, without hesitation, mailed me a copy of 201 Yiddish Verbs ... along with a note saying that he read my letter in Der Bay concerning my quest to learn the language and sought my postal address from you. I am deeply touched at this and do not have enough words to express my gratitude for such a kind and thoughtful gesture.

I want to speak to Louis Heit and thank him. Can you provide me with his telephone number or email address? If not, I will write to his mailing address. I also thank you for your role in this very sweet situation. As I said, I am touched beyond words. Are you personally acquainted with Louis Heit?

Sondra Jacobs, Cleveland Heights, OH

Tongue Twisters
A Great Club Activity

To lighten up a meeting or to bring in a change to the same routine try some Yiddish humor or a few tongue twisters. You might even try to make up some of your own. There are certain letters and combinations of letters that lend them to tongue twisting.

Use a stopwatch with a second hand. Have the contestants say a series of twisters. If they do not say it clearly, the judges stop and make the contestant start over. The idea being to read it as fast as possible but having the words come out distinctly.

The Judges decide how many times twisters should be repeated — call them house rules.

Dovid Kunigis, Mr. Yiddish of Montreal sent in this one.

Tshepun, vos tshepestu zikh, az ikh tshepe dir nit, farvos tshepestu zikh? tshepe zikh op fun mir.

Nudnik, why are you bothering me? If I don't bother you, why are you bothering me? Leave me alone. (meaning bug off)

Rick Turkel sent this in to Mendele.

Di post iz mit paketn bapakt

Another post on Mendele came from Toronto attorney, David Sherman. I sometimes give our kids this tongue-twister as a genuine instruction: "shpil shtil in shpil-shtib" ["Play quietly in the playroom."]

Max Appelbaum said that his father taught him:

Fun Alesk biz kayn Brisk Trogt a fiks a biks in pisk.

Fishl's all-time favorite.

Fishl frest gefilte fish in a shisl:

There is a practical side to the use of tongue twisters. Speech therapists use them in therapy and for those who wish to lose an accent.

If your group tries any of these at a meeting, please let us know so that we can share it with our readers and other groups.
A Yiddish Club Activity
by Philip Fishl Kutner and Morrie Feller

Creative ideas for making humdrum Yiddish club meetings different and exciting may be no more than just doing an ordinary activity in a novel way. For example, take any event or article and compile a list of words that pertain to that item or event then find the Yiddish equivalent. In some cases none may exist.

Binyumen Schaechter’s VZMAY (Vi azoy zogt men af yidish) can be reached online at: VZMAY@leagueforyiddish.org is an effort to come up with a modern way of saying things that are not found in any Yiddish dictionary including Harkavy and Weinreich.

Below is an example of words that came to my mind while out for my daily walk.

IAYC Conference Wordlist

<table>
<thead>
<tr>
<th>Term</th>
<th>Yiddish Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attend v.</td>
<td>bayzayn</td>
</tr>
<tr>
<td>Attendance n.</td>
<td>dos bayzayn</td>
</tr>
<tr>
<td>Attendee n.</td>
<td>der bateylketer, di bateylikte</td>
</tr>
<tr>
<td>Conference n.</td>
<td>di konferents</td>
</tr>
<tr>
<td>Emcee n.</td>
<td>der konferansye</td>
</tr>
<tr>
<td>Entertain v.</td>
<td>farvayln</td>
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<tr>
<td>Entertainer n.</td>
<td>der farvayler</td>
</tr>
<tr>
<td>Entertainment n.</td>
<td>di farvaylung</td>
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<td>Exhibit n.</td>
<td>di oysshtelung</td>
</tr>
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<td>Exhibitor n.</td>
<td>di oysshteler</td>
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<td>Hotel n.</td>
<td>der hotel</td>
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<tr>
<td>Information n.</td>
<td>di informatsy, di yedie</td>
</tr>
<tr>
<td>Introduce v.</td>
<td>bakenen, forshetln</td>
</tr>
<tr>
<td>Introduction n.</td>
<td>dos bakenen, dos forshetln</td>
</tr>
<tr>
<td>Lectern n.</td>
<td>der shtender</td>
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<tr>
<td>Lecture n.</td>
<td>der referat, di lektsye</td>
</tr>
<tr>
<td>Lecture v.</td>
<td>darshenen</td>
</tr>
<tr>
<td>Lobby n.</td>
<td>der foye</td>
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<tr>
<td>Microphone n.</td>
<td>der mikrofon</td>
</tr>
<tr>
<td>Panel n.</td>
<td>di diskutir-grupe</td>
</tr>
<tr>
<td>Platform n.</td>
<td>di platforme</td>
</tr>
<tr>
<td>Plenary adj.</td>
<td>plenar</td>
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<tr>
<td>Program n.</td>
<td>di program</td>
</tr>
<tr>
<td>Register v.</td>
<td>farshraybn</td>
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<tr>
<td>Registrar n.</td>
<td>farshraybn</td>
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<tr>
<td>Registration n.</td>
<td>di farshraybungen</td>
</tr>
<tr>
<td>Schedule n.</td>
<td>der tsaytplan</td>
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<tr>
<td>Schedule v.</td>
<td>bashtimen</td>
</tr>
<tr>
<td>Session n.</td>
<td>di sesiye</td>
</tr>
<tr>
<td>Singer n.</td>
<td>der zinger, di zingerin</td>
</tr>
<tr>
<td>Speaker n.</td>
<td>der redner</td>
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<tr>
<td>Speech n.</td>
<td>di rede</td>
</tr>
<tr>
<td>Stage n.</td>
<td>di stene</td>
</tr>
<tr>
<td>Vendor n.</td>
<td>der farkoyfer</td>
</tr>
<tr>
<td>Workshop n.</td>
<td>der varshtat</td>
</tr>
</tbody>
</table>

Morrie Feller from Phoenix, AZ

I have just finished reading “Adventures in Yiddishland - Postvernacular Language and Culture” by Jeffrey Shandler. This is really a wonderful book by someone who has his finger on the pulse of Yiddish today in all of its aspects. I thought you might like to see what he says about Der Bay (page 134):

In January 2002 the most recent issue of Der Bay (acronym for Bay Area Yiddish) arrived in the mail. Then in its twelfth year, Philip “Fishl” Kutner of San Mateo, California, publishes this newsletter. (Kutner also runs a related Web site, www.derbay.org <http://www.derbay.org> ).

Inside Der Bay are eight pages of listings of lectures, concerts, plays, meetings, conferences, etc. all involving, in one way or another, the Yiddish language. (The newspaper itself is mostly in English, with some items in Romanized Yiddish.)

A Yiddish club in New Orleans reports its upcoming production of a "homegrown" play. There are reports on Jewish music festivals in Amsterdam and Munich, activities at the Vilnius Yiddish Institute, and monthly seminars at the Medem Library in Paris. Yiddish club meetings in Los Angeles, Chicago, Gainesville, Florida, and Mt. Laurel, New Jersey, are also posted.

An index of articles that appeared in Der Bay during 2001 lists reports from Mexico, South Africa, and Australia, as well as a feature on "Hoosier Mame-loshn." On the back page is a discussion of proper Yiddish terminology for playing tennis. Among the "oystshug fin briv in der redaktsye"(excerpts from letters to the editor) a woman in Toronto enthuses that "things seem to be jumping re Yiddish all over the world."

When I write to Shandler about his book, I will point out that current issues are twice as large having 16 pages and that there have been numerous items in Yiddish.

Editor’s note: Morrie is a retired Hebrew school and Yiddish teacher. For many years he had a leyenkrayz. He is one of the senior members of the IAYC and a past treasurer. He is very helpful and knowledgeable about using Yiddish on the computer and has given workshops on the topic at IAYC conferences.

Most of all Morrie and his wife Taybie are a great resource in translations. He can be reached online at: mfeller@cox.net
Mama’s Roses, Noses & Toes(es)

Philip Fishl Kutner

Mama had many superstitions as well as sayings for many of them. Now some of them come back under unusual circumstances. Often at quite some untimely event, her comment would have been, “Fishele, ikh hob dir gezogt…”

She had an aversion to her adored boys ever walking barefoot. We were admonished with, “Me tor nit geyn borves.”

Originally I thought it would be so as not to walk on the cold winter floors and catch a cold. It also occurred to me that she thought we might get a splinter from the old country farmhouse’s wooden floors.

In later years she confided in me that she did not want us to stub our toes or nose. Since roses already are red they were thrown in along with the stubbed toes and nose. It was shtekshikh (slippers) that she had wanted us to wear whenever we left bed after going to sleep at night.

Nighttime duties in winter were complicated. On the one hand we used a mason jar to be emptied the next morning, or it was outside to the 3-seated outhouse, some 20 yards behind the farmhouse. This of course required putting on our boots either because of the snow or the ever-present mud.

So stubbing our toes or nose was the reason. Now in my own twilight years, and also with diminishing sight, it is even more important to heed my mama’s advice. I have learned to navigate in the dark by putting my fists together and elbows extended in front of my face. Most of the time the object is high and this protects my face (nose). The slippers protect my toes.

Since many of us have our toes extend out further than our nose, the slippers hit the object first. There are some of us who have added a little over the years and our baykheles protrudes beyond our toes. This adds a third degree of safety.

The only place where an unexpected problem arises is with low hanging branches.

Mama does not know about my Orientation and Mobility training and using the white cane in dark and unknown places or for use in crossing major intersections. Mama does not know that I am almost blind now, but I shall always be able to see Mama and hear her near me.

Mama and Katie

by Philip Fishl Kutner

Katie was the largest and ugliest cat I have ever known. She had a special place and role on our chicken farm near Flemington, New Jersey. She was just as much the matriarch in her domain as mama was in ours.

All animals and folks had a job and a role. There were no pets—except Semele (our baby brother), when he was young. Charley the German police dog was a watchdog and was always chained. His job was to alert us when there were strange people or animals in the area. Cats were for keeping the farm buildings clear of rats and mice.

When I did the evening milking of the black and white Holstein and the red and white Guernsey, the cats would line up. It was fun squirting milk five feet and hitting Katie. She would open her mouth and when I missed, she would lick her fur. Katey was the only one that got milk. Mama never knew—or let on that she knew. Milk was not to be wasted on a cat—not even Katie.

The only cat that ever was allowed in the house was Katie and only if she had a job to do or was ready to give birth to one of her many litters. When it came her time she would stay outside of the kitchen door until mama let her in.

Katie went right to her spot behind the kitchen stove. Our large Kalamazoo stove was a foot away from the back wall. This was necessary so that there could be a bend in the stovepipe leading to the chimney. Here always was a doubled over Purina feed bag that mama kept special for Katie and her kittens.

They didn’t stay there long. As soon as the kittens began to walk away, Katie and her litter were put outside to fend for themselves. The number of kittens that were permitted to exist depended on how many cats were already on the farm. We had as many as 17 at one time.

As I look back at those times on the farm, they were hard and harsh. How we disposed of the kittens cannot be written here. In those days we had never heard of the ASPCA—only HIAS, WPA, CCC and the distant KKK.

We finally lost Katie one day. She just left the farm and we never saw her thereafter. Mama mentioned it once and the subject was never brought up again. There had been a very special relationship between mama and Katie.
The XII IAYC Conference, La Jolla, CA, Oct. 24-27, 2008
Conference Presenters

In previous issues we have covered the:

- Keynote Speakers: Boris Sandler, editor of the \textit{Forverts}, Dr. Motl Rosenbush and Yale Strom
- Entertainment: Archie Barkan, Second Avenue Klezmer Ensemble, Workmen's Circle Gala Revue of Stars, Hot Pstromi Klezmer Group, Mayn Sheyne Meydl (Live), Cindy Paley
- Formation of the International Association of Yiddish Teachers IAYT (4 panels with a moderator & 4 Yiddish teachers in each panel)

\textbf{Presenters}

\begin{itemize}
  \item Roz Baker: (Panel) Yiddish Programming Ideas
  \item Sabell Bender: The Underworld of Sholem Asch
  \item Prof. Chaim Berman: Evolution of Yiddish Schools and the Labor and Radical Movements
  \item Cookie Blattman: A Yidishe Shtunde
  \item Kolye Borodulin: Experiments with Culture in Birobidzhan
  \item Sabina Brukner: The KlezKamp Experience
  \item Dr. Zack Chayet: The Jews of Mexico
  \item Adrienne Cooper: Yiddish Songs of War in Women's Lives
  \item Debby Davis: The Life and Music of Molly Picon
  \item Vivian Felsen: Czernowitz and the Early Jewish Immigrants to North America
  \item Sonia Fuentes: Mayne Yidishe Tate-Mame
  \item Dr. Amelia Glaser: Remembering the Old Country in the Old Country
  \item Troim Katz Handler: The Songs of Mark M. Warshawsky (1840-1907)
  \item Frank Handler: Esther Frumkin, Yiddishist, Feminist, Bundist
  \item Hershl Hartman: Yiddish Surge in Current Hollywood Films
  \item Dr. Miriam Koral: Yiddish Poetry
  \item Dr. Sandy Lakoff and Dr. Elie Shneour: The Life and Work of Zalman Shneour
  \item Dr. Peter Louis: The Jews of South Africa
  \item Prof. Meinhard Mayer: Yiddish and German Poets from Czernowitz
  \item Cantor Hale Porer: Influence of Yiddish Theatre and Music on U.S. Culture
  \item Ron Robboy: On the Trail of Der Yidisher Kauboy
  \item Prof. Joel Schechter: Yiddish Theater in the 1930s in America
  \item Prof. Julius Scherzer: Growing up in Czernowitz
  \item Harold Ticktin: The Roots of Jewish Humor
  \item Prof. Robert Zelickman: The History of Recorded Klezmer Music 1908-2008
  \item Rokhl Zucker: Yiddish Radio (Haynt)
  \item Dr. Barney Zumoff: My Experience as a Yiddish Translator
\end{itemize}

Conference Registration Form is on page 15.
Conference website: www.derbay.org/lajolla/
Conference Chairman - Norman Sarkin: normansarkin@yahoo.com
Conference Co-chair – Bella Suchet herbybel@san.rr.com
Conference Questions - Fishl: fishl@derbay.org
"This originally was published in the Spring 2008 issue of Jewish Book World, the quarterly publication of the Jewish Book Council. For information about the Jewish Book Council, visit www.jewishbookcouncil.org."

"When I was a little girl, my father told me he would pay me a nickel if I spoke only Yiddish. In those days, a nickel bought a loaf of bread. I said no." Bess Kaplan, Winnipeg Yiddish Women’s Reading Circle member, recounts this story of her resistance to Yiddish.

For those in their late seventies and eighties, Yiddish can be fraught with conflicting emotions. But the women in the Reading Circle are finding in the group’s activities not only a recovery of their linguistic abilities, but a connection with the world of their mothers.

The Reading Circle has its roots in an attempt to save the Winnipeg Jewish Public Library. Although the Library did close, volunteers assessing the collection found a great number of titles by female authors. Why had they never heard of the authors, much less read their stories? They were determined to learn more about these women’s works and lives. Since their skills in Yiddish varied, the book club format wouldn’t work. They decided to go to a leykneryaz format. A member who is adept reads the stories aloud in Yiddish; the group then carries on the discussion, largely in English. The first meeting in 2001 drew ten women. Now the Circle has twenty-five attending the monthly meetings.

The Reading Circle has generated “Arguing with the Storm: Stories by Yiddish Women Writers,” the anthology of translations that I compiled. I heard of the Reading Circle from the organizer, Jeanette Block—my mom. I was living a thousand miles away, in Toronto, but our Sunday morning phone calls were dominated by a shared obsession. These powerful stories of womens lives-stories of labor and love, struggle and survival had to be heard. Translation into English would make them available to non-Yiddish speakers.

The Winnipeg group’s generosity continued during the months I was researching the sometimes-tragic biographies of the authors. It was difficult to uncover a birthplace and date. The network expanded as a worldwide community of researchers, readers, librarians and Yiddishists joined (via email) in our efforts. Although there are pieces of the puzzle that are still missing, we were able to find a photograph for each one and thus give a face to each name.

At the Winnipeg launch of this book, in the midst of celebrations, I felt a tap on my shoulder. “Nu?” A member asked, “when do we start on the next one?”

The National Yiddish Book Center is seeking applications and nominations for the new position of Head of School. The successful candidate will lead a year-round, multi-generational educational center offering substantive learning in all aspects of modern Jewish culture from Yiddish language and literature to music, film, cooking and more.

Our goal is to broaden understanding of Jewish identity and help new generations better understand who they are and where they come from. Our initial focus will be on college students and adults. On-site classes will be supplemented by a robust program of distance learning. The Head of School will work with an advisory committee to plan a year-round schedule of courses and will recruit and supervise the faculty.

Requirements for this position include an entrepreneurial spirit, administrative experience in an educational environment, a collaborative attitude, and superb communication and organizational skills. Teaching background and familiarity with modern Yiddish and Jewish literature, history and culture are preferred. Willingness to re-locate to western Massachusetts is a must.

This position includes excellent salary and benefits. Please submit a letter of interest and resume to: Anne Atherley, Search Committee National Yiddish Book Center 1021 West St., Amherst, MA 01002. No phone calls, please.

J.I. Segal Awards 2008

We are calling for submissions from authors, educators and filmmakers for the J.I. Segal Awards 2008 competition in eight categories on Jewish themes including literature, translation, education and film. Forms at: www.jewishpubliclibrary.org at the Jewish Public Library, 5151 Côte Ste-Catherine Road, Montreal. Established 40 years ago to honour and perpetuate the memory of the great Yiddish-Canadian poet J.I. Segal (1896-1954) and to foster Jewish cultural creativity in Canada, these prestigious awards are presented every two years to encourage and reward creative works on Jewish themes and to recognize contributions in Jewish education, both formal and informal.

The competition is open to Canadians for works in English and French, and for North Americans in Hebrew, and worldwide in Yiddish. For more information, contact (514) 345-2627 ext. 3017 or www.jewishpubliclibrary.org.
London KlezFest 2008

This year we are giving many opportunities to try out new things, making it easier for musicians to try out singing and dancing classes and encouraging singers, musicians and dancers to work and perform together. You will be learning new tunes, improving your style and developing your Klezmer skills.

We have some fantastic additions to the faculty that will make a huge difference. We have the amazing Israeli clarinetist Moshe Berlin who will introduce a different Klezmer tradition. We are more familiar with the Hassidic Klezmer style known as the Meron style – to complement the American-style Klezmer.

Andreas Schmitges, the director of the Yiddish Dance School, introduces charismatic and inventive dancer Steve Weintraub (USA), who will lead us through many of the variations Klezmer dances, showing us great new tricks and discovering ways of developing new dances based on the tradition. Another great artist this year is Joanne Borts, (USA) a Broadway actress/singer specializing in Yiddish Theatre, who is going to add some razzmatazz and glitz to the proceedings, teaching alongside Shura Lipovsky, the Song School director

We want to hear from you if you are coming to KlezFest as a Klezmer band. You will have the opportunity to play as a band and you enter our own THE KLEZ FACTOR, our showcase of emerging bands receiving and you can book for a band master-class, receiving guidance from some of the top Klezmer musicians in the world.

So put 10 – 15 August in your diary, for KlezFest 2008. Also KlezFest in the Park will be on Sunday 17 August plan to stay on for that. Ot Azoy! is a week-long Yiddish language crash course from 17-22 August – an ideal way of getting fully emerged in Yiddish culture.

Spread the Word!
If you can encourage a friend to come to KlezFest, you will be entitled to a discount of 5% off your total fee, plus your friend will also get the 5% discount. So, please let all your family and friends know about all the wonderful things in store this summer.

See the JMI website www.jmi.org.uk

To see the online flyer go to: www.jmi.org.uk/downloads/Klezfest2008Flyer.pdf
Laoise Davidson, Yvonne Glass and the London KlezFest team.

“Brownsville: The Jewish Years”

New Book Brings Back Brownsville’s Glory Days
As an American Jewish “Shtetl”

This is the only book on Jewish Brownsville, Brooklyn that focuses on an authentic portrayal of daily life in all its ramifications. It is a multi-layered portrait of a success story – of hundreds of thousands of immigrants and their children coping with daily survival struggles, the impact of a World War and other global events, from the Holocaust and its after-effects, the birth of Israel, the Cold War, the trauma of the McCarthy era and the Rosenberg trial.

“This Brownsville: The Jewish Years” re-creates daily life from shopping on Pitkin Avenue or among Belmont Avenue pushcarts, to cheering for the Brooklyn Dodgers and seeing the movies at the Loew’s Pitkin, a luxurious movie palace with twinkling ceilings and a resident organist named Henrietta.

This was the Brownsville with a shul on virtually every block, in which the Orthodox co-existed peacefully with Socialists and Communists in crowded tenement houses, and where Yiddish was heard in the home and street, or blaring from radios.

It was a world where education was it, be it Jewish education or public school education, learning was the key to success, which among other things, meant getting out of Brownsville. For kids, Brownsville was as some have called it, a “nurturing neighborhood,” with the HES (Hebrew Educational Society), the Brownsville Boys Club and other activities, even a well-used library, not to forget after-school classes and jobs. There was little time for getting into mischief and always a neighbor peering out the window to tell your parents when you misbehaved.

How well the Jews of Brownsville succeeded is self-evident. Why they succeeded becomes apparent as you explore the cultural riches that flourished alongside the grueling poverty – a lesson for our time and future generations.

For personal signed copies, $20 plus 5.50 s/h
Please send check to Sylvia Schildt
3702 Durley Lane, Baltimore, MD 21207

(Pub. By BookSurge)
“Brownsville: The Jewish Years” Celebrating Hope, Hard Work, Tolerance and the Triumph of the Human Spirit 142 pages with over 80 archival photos
ISBN #1-4196-8386-1
Summer At Circle Lodge

The opening weekend features singer, songwriter, and folklorist Laura Wetzler, whom Pete Seeger calls “one of the very best” in concert and lecturing on international Jewish music.

July 8-11 Food/History
Jewish Cooking/Cooking Jewish.
Learn the history of the bagel, falafel and gefilte fish from celebrity guest cooks. There will be lectures, films, tastings and hands-on cooking sessions.

July 13-18 Yiddish
Master instructors Nikolai Borodulin, Chava Lapin, and Peysakh Fiszman. Learners and speakers are welcome at all levels.

July 21-25 Women’s Arts
Yiddish diva Adrienne Cooper and jazz great Marilyn Lerner present concerts, workshops, and films on Jewish women’s lives, including the premier of a new multimedia concert, “Every Mother’s Son: Songs of War and Peacemaking.”

July 27 – August 1 Yiddish Theatre Fantasy Camp.
The National Yiddish Theater - Folksbiene’s Artistic Director Zalmen Mlotek and Associate Artistic Director Motl Didner. This workshop puts you on stage performing songs and scenes from classic plays and comedy routines. There will be backstage stories of the Yiddish theatre, today’s innovators, and kids in Yiddish theatre.

August 4-8 history/Yiddish
Prof. Eugene Orenstein will spin tales of the Tshernovits Conference and the 100th yortsayt of Avrum Goldfaden, developer of Yiddish musical theatre.

August 11-15 comedy/Yiddish
Michael Wex, author of the best sellers “Born to Kvetch” and “Just Say Nu,” as he serves up his hilarious view of Yiddish language and culture.

August film
Author and pioneering Jewish film curator Eric Goldman will screen and discuss his all-time favorite Jewish films.

The Workmen’s Circle/Arbeter Ring invites you to CIRCLE LODGE on Sylvan Lake in Hopewell Jct., NY. Artist-in-residence/program coordinator Teresa Tova is a singer, actor, and playwright. Don’t miss Tova’s weekly Jazz Under the Stars events.

For more information please call (845) 221-2771 or visit www.circle.org

Index of Jewish Periodicals

We first learned about this wonderful service during the IAYC Conference in Cleveland, Ohio last year when we met Lenore (speed-reading, indexer of over 200 periodicals) and her husband Harry Koppel (the computer maven and business manager).

The Index of Jewish Periodicals all began when Miriam Liekind while dying of cancer in 1990, called and asked Lenore to continue the work of indexing Jewish periodicals. Liekind had the records on cards in hardcopy and stored in shoeboxes. The Koppels took the project over and now have it published electronically.

Lenore speed-reads each article of all these English language journals and then creates a listing based upon either the topic or author.

While individuals can also purchase the INDEX, it can be found in libraries – colleges, temples.

The INDEX is in hardcopy (from 1963 – 2006) and has a CD with all listings from 1988-2007. In 2004 the EBSBO publishing house started to offer an online version. This is EbscoHost and is found at: www.ebscohost.com/thisTopic.php?marketID=1&topicID=89

For each article Lenore uses 2-4 key words that researchers can use to locate articles of interest in their research. These key words constitute a continuously evolving group as new topics and areas of research arise

Included in the index are periodicals from a wide field of interests that include articles of Jewish content in anthropology, agriculture, education, genealogical research, the Holocaust, literature, philosophy, the political arena, psychology and social studies.

Among the list of Jewish Journals of Yiddish content are YIVO News and the National Yiddish Book Center’s Pakn Treger as well as Der Bay. The list does not have weekly newspapers like the Forverts. The website lists all the periodicals and has links to their websites.

The mailing address is:
PO Box 22780
Beachwood, Ohio 44122

Ph: 216-921-5566 Fax 603-806-0575
E-mail: index@jewishperiodicals.com
Website: www.jewishperiodicals.com/
The New Issue of Afn Shvel
A Yiddish Magazine for the 21st Century

The League for Yiddish is pleased to announce that issue 340-341 of Afn Shvel is available. This special issue, devoted to refugees and partisans during the Holocaust, has 64 pages and features authentic first-hand accounts and letters as well as articles on partisans, refugees, DP Camps, and Yizker books. Of particular interest are several articles on the refugee experience in Kobe, Japan and in Shanghai with rare photos and postcards from the war years.

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About Books: "The Magical Landscape": Memorial Books and Jewish Memory – Aaron Rubinstein
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About Afn Shvel

Afn Shvel, now in its 67th year, is published 3 times a year by the League for Yiddish and features articles of Yiddish cultural, literary, linguistic, and communal interest. It has a beautiful, modern layout, a multi-colored cover and high-resolution photos. Of note are several articles accompanied by extensive glossaries to help newer readers.

Cost of a subscription is $36 ($18 for students, $50 for institutions.) A single issue is $15. Please send a check made out to League for Yiddish or credit card information to:

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Lithuania & Latvia Heritage Tour

Jews have lived in Lithuania & Latvia for over 700 years—in areas before the arrival of Christianity. It is rich with Torah and secular scholarship. While the Nazis cut a swathe through Jewish life, there is much to experience and see. A post-Soviet openness has awakened interest in Jewish history and culture. The tour is under the auspices of Vilnius Yiddish Institute (VYI). Meet members of the VYI where Yiddish is part of the curriculum of Vilnius University, Lithuania's premier university.

Day 01 Sun. June 22 Fly to Vilnius, Lithuania.
Day 02 Mon. Arrive in Vilnius (Vilna). Optional meetings with genealogists.
Day 03 Tues. Visit the VYI on the Old Campus of Vilnius University. Attend lectures on Lithuanian Jewish History and culture. Go on a walking tour of the Old Town’s Jewish Quarter.
Day 04 Wed. Travel to Riga, Latvia. En route visit the shtetls of Yoneshik and Zhager.
Day 05 Thurs. Riga – Visit the only remaining synagogue, Jewish museum and Documentation Center, site of the Jewish Ghetto, the chic “Art Nouveau” District, where many Jewish Latvians, among them Oxford scholar and philosopher Sir Isaiah Berlin, lived. Riga has one of the world’s most impressive Art Nouveau architecture.
Day 06 Fri. Riga – Daugavpils (Dvinsk) Visit Daugavpils once known as Dvinsk, home of famous misnegedim and Chabad rabbis.
Day 07 Sat. Vilnius, Attend services, or sightsee.
Day 08 Sun. Vilnius, Visit the Holocaust Museum (Green House), tour the streets and alleys of the wartime Vilna Ghetto and be in a panel discussion at the VYI. Topics include: Holocaust and war criminals, restitution, and perception of truth in history. Later tour the Jewish Museum’s Tolerance Centre, formerly the Jewish theatre, where Dr. Maria Krupoves-Berg will perform Vilna Ghetto songs.
Day 09 Mon. Travel to Kaunas, Lithuania’s second largest city. Visit the Kaunas synagogue and the Holocaust site at the Ninth Fort.
Day 10 Tues. Visit the site of the secret Jewish partisan base in a forest outside Vilnius. Tour the Lithuanian Jewish Community and meet community leaders. Later, participate in a panel discussion on “The Jewish Cultural Legacy of Lithuania in the Present and Future.” Attend a farewell concert with Dr. Maria Krupoves-Berg.
Day 11 Wed. July 2 Vilnius – Home Flights

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They're Singing Yiddish Songs in Hebrew Day Schools!
by Hershl Hartman

No matter how enthused we may get at a Yiddish club event, at the IAYC conference, or at news about some recognition of the value of Yiddish culture, there's almost always an unheard sigh: "Yes, but what will happen after we're gone? What will children know of our heritage?"

Some of today's children in Hebrew Day Schools are singing Yiddish holiday songs and, if Cindy Paley has her way, that number will keep on growing ever greater. That's why she conceived of and produced S'iz Yontev Kinder! Lomir Zingen! (It's A Holiday Children! Let's Sing!), a songbook (with lyrics and music) and an accompanying CD. They're growing in popularity in the greater Los Angeles area — where all music teachers in Jewish Day Schools have received copies — and Cindy hopes to expand their reach.

The CD features Cindy and four other soloists, including two cantors — plus a children's chorus! It alone is a delight, but the real revelation is the songbook. It's far more than a songbook. The lyrics appear in Yiddish, in transliteration and with English summaries. Each song also has a vocabulary list in all three formats — so it becomes a Yiddish textbook on the elementary level! (Full disclosure: I'm credited for the Yiddish proofreading.)

And the song selection is outstanding, as befits a graduate of the secular Valley Kindershule in Van Nuys, CA. Two brief examples: For khanike, most Day School kids know only khanike, o khanikeand "I Have A Little Dreidl" in very bad English "translations."

Thanks to Cindy, they learn those songs in their original Yiddish plus these others: drey zikh, dreydele (Chana Mlotek / Avrom Goldfaden), o, ir kleyne likhtelekh (Morris Rosenfeld / Leo Lyov) and fayer, fayer. Though not keyed to a specific holiday, the CD and booklet end with songs of the Jewish Resistance (a subject woefully lacking in Day School curricula), zog nit keynmol (Hirsh Glik / Pokras Bros.), shtil di nakht (Hirsh Glik) and zol shoyn kumen di geule (Shmerke Kaczerzinski / Rabbi Abraham Isaac Kook).

So, rather than sighing about Yiddish in the next generation, it behooves all Yiddish-lovers to make sure the Hebrew Day Schools in their communities have this marvelous collection. How would they get it? Buy it and give it to them as a gift! S'iz Yontev Kinder! Lomir Zingen! can be ordered at www.cindypaley.com

I created the virtual (internet only) Museum of Family History in the hopes of doing my part to honor and preserve the memory of our Jewish families and culture for the present and future generations. The site is open for all to see and welcomes contributions of material from anyone.

I am writing to you so that I may introduce you to the "Yiddish World" aspect of my museum at: www.museumoffamilyhistory.com/y-main.htm

Much of this part of my museum is devoted to the Yiddish theatre, both the acting and the writers of Yiddish plays. Recently I instituted a "Great Artists Series" to honor those Jewish artists who have made an extraordinary contribution to the world through the scope and quality of their work.

Online are exhibitions about Bialystok-born artist Max Weber, created with the cooperation of his daughter. Also, there is an exhibition about Yiddish playwright David Pinski, created with the help of his grandson and his wife. Here you will find various audio clips, one of which is part of a 1954 interview with a Haifa radio station.

I am placing online my exhibition about Maurice Schwartz and the Yiddish Art Theatre, and a serialized form, i.e. several chapters per month, the only known biography of Maurice Schwartz, as written by the late Martin Boris.

There are links to the Weber, Pinski and Schwartz exhibitions on the main "Great Artists Series" page at www.museumoffamilyhistory.com/gas-main.htm . You will find coming attraction pages for the future Richard Tucker and Al Jolson exhibitions. If anyone has anything to add to these exhibitions, whether they be of a personal recollection or of a material nature, please contact me.

There is more that can be found within my "Yiddish World," including exhibitions of the MIKT, a Yiddish acting troupe that entertained in the DP camps post-WWII, an exhibition about Luba Kadison and Joseph Buloff (including more audio clips of interviews), the Vilna Troupe, the Habima in New York, and more. You can see video previews to a dozen documentaries with a Jewish theme in the "Screening Room."

Links to everything on the site can be found on the Site Map page.
Oystsugn fun briv in der redaktsye

Brownsville: The Jewish Years (Celebrating Hope, Hard Work, Tolerance and the Triumph of the Human Spirit) is the sequel to Mayn Shtetele Brunzvil. It has over 80 archival photos and a 5-star review on amazon.com. The book takes you shopping on Pitkin Ave. and the Belmont Ave. pushcarts. It describes the Saturday matinees at the Loew's Pitkin, the pain of the McCrory era and the Rosenberg trial, and more.

Sylvia Schildt, Baltimore, MD
Editor’s note: Sylvia was the chairperson of the IAYC conference held in Baltimore. She is a Yiddish teacher and active on several online mail lists. Read a fuller description of the book earlier in this issue.

I am in Israel till March 17. I just returned from the Ladino conference that took place in a hotel by the Dead Sea. It was great—there was a lot of old music. We heard speakers about the culture of the Ladino and there were storytellers and many more. Next Yiddish club meeting will be a combined Paramus and Teaneck clubs program on Sunday, April 13, 2008 at 10.30 am at the Teaneck JCC.

Varda Grinspan, Fair Lawn, NJ

"Touching the Soul-Diary of a Jewish Chaplain" is the title of my book that Rodin Press will publish in the fall. I am at that stage of editorial layout and art design and having a problem with the Yiddish. There is no consistency with the Yiddish English spellings between Harduf, Fred Kogos, Mchael Fein and Leo Rosten. I get divergent thoughts when asking friends.

Max Fallek, Minneapolis, MN maxfallek@aol.com

My degree is from the Midrasha in Buenos Aires and Israel, Every day I say to myself that being a Lerer is closer to art than to science. I grew up with my zeyde, Shmuel Tsesler. He was a Yiddish poet and lerer in Poland and Buenos Aires. He taught me almost everything when we walked "Tzum Vald," singing and telling stories.

Fabiana Lipka, Toronto, Canada

I have a website, www.jewsontheweb.com geared to Jews who live in isolation or feel isolated from the Jewish community whether due to health, the city where they live having few Jews, their age, time constraints that prevent ‘physical’ participation with Jewish activities. I wish to exchange links with your site. If this is agreeable, we can exchange text links or banners. R. Irving, ouremailsite@gmail.com

Der ershter numer fun Gilgulim iz aroys. Ir vet gefinen ale protim vegn zhurnal un vi tsu bashhteln oyfn vayerdirkik adres: http://www.gilgulim.org

Gilles Rozier, Paris,, France
e-mail: gilgulim@neuf.fr

Please include our group the Jewish Currents Discussion Group in your calendar. We meet the 3rd Sunday of the month 2-4 pm in Oakland. We subscribe to the Workmen’s Circle / Arbeiter Ring magazine, Jewish Currents. We discuss many topics of Jewish and Yiddish interest. Our next meeting is May 18. Our speaker will be UC Yiddish Professor Yael Chaver. Newcomers are welcome.

Esther Sabin, Alameda, CA

I attended the annual ceremony in Vilnius to honor those who saved Jews during the war. The speakers included the Israeli Ambassador and the director of the Vilna Gaon Jewish Museum. The final speaker was Wyman Brent. Yes, I spoke at this ceremony. I was not asked until just before the ceremony began.

Brent Wyman, Vilnius & La Jolla
Editor’s note: Brent is not Jewish and will be at the IAYC Conference in La Jolla.

Arguing with the Storm: Stories by Yiddish Women Writers was released in the U.S. in April 2008 by The Feminist Press (CUNY). The book’s ISBN is: 978-1-55861-558-8 (1-55861-558-X) $19.95. I am the editor and the introduction is by Prof. Kathryn Hellerstein, at the University of Pennsylvania who gave a keynote address at the last IAYC conference.

Rhea Tregebov, Toronto Canada, rtregebov@wier.ca

I hope you took my daughter’s advice and got more details on the Valley Yiddish groups.

Portia Rose, Beverly Hills, CA
Editor’s note: Portia is a dear friend.

In 2003, we discovered a book that my great uncle published in Yiddish in Israel with a committee including Sutzkever, Karpinovitch and a host of other renowned Yiddish intellectuals. The book chronicles our family for 200 years and the return to Vilna after the war. I think that the story, both personal and literary would make a great and interesting lecture. Mitch Smolkin, Toronto, Canada, mitch@mitchsmolkin.com

This is an idea for Yiddish teachers from the NYBC. Look at some of the primers in the collections. Sprinkling water on old ground might sprout new ideas built on the basis of previous excellence. View and download examples of Yiddish primers:

www.yiddishbookcenter.org/10449

Learn about our kheyder exhibit, with a slide show:

www.yiddishbookcenter.org/10441

Gerry Kane. Toronto, Canada
International Association of Yiddish Clubs

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HOTEL RESERVATIONS: Call 858-587-1414, Conference rate is $119.00 + tax per night, single or double occupancy 3 or 4 is $129 plus tax. Must say “Attending IAYC Conference” to get this low rate. You are responsible for your hotel reservations and must book by Oct. 1st to guarantee the conference rate--if still available. Same rate 3 days before and after conference.

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Yiddish Club Leader?___Member?___Name of Club?____________________________________


Mama’s Advice to Her Boys
by Philip Fishl Kutner

We always went to Mama for advice. It did not matter what the subject was and we always knew what the answer would be. It was almost always a final seal of approval of what we probably would have done even if we did not ask for Mama’s final blessing. We seldom asked for her opinion, for her answer would have been, “Why are you asking me? How should I know? You went to college. You should know. You should know.”

I still can hear her saying that right now. It always was the same, “Tu di erlekhe zakh.” We boys took it to mean do the right thing. I just looked up the word in Weinreich and the first definition was observant then come, virtuous, honest, straightforward and honorable.

The values that Mama instilled into her boys, especially of doing the right thing has stood them well in later life. They have been handed down to our children as well as to our nephews and nieces.

Often when I am alone I still ask Mama, “What should I do?” From afar I can still hear her voice saying, “Fishele, tu di erlekhe zakh.”

Mama gave her boys good advice.

Four of a Kind

Mama never had time to play cards, but she envied the men playing pinochle in the parlor. She picked up words and phrases that she used quite often.

Her boys were “four of a kind.”
When she did not care for a couple she would say in a derogatory manner, “That’s a pair!”
If a shadkhin made a great match, it was a “royal marriage.”
When she referred to a mixed marriage she called them a pinochle.
If someone was wealthy it was either “filthy rich” or “they’re flush with money.”
If someone pulled off a good deal he “trumped.”
The XII IAYC Conference - La Jolla, CA - Oct. 24-27, 2008
Conference Exhibitors & Vendors

On the website and in previous issues of Der Bay we have covered the following areas of interest at the upcoming twelfth IAYC Conference:

- Keynote Speakers: Boris Sandler, editor of the Forverts, Dr. Motl Rosenbush, IAYC Vice Pres. and Yale Strom, renowned ethnomusicologist.

- Entertainment: Archie Barkan, Second Avenue Klezmer Ensemble, Workmen’s Circle Gala Revue with Adrienne Cooper, Mitch Smolkin, Heather Klein, Hot Pstromi Klezmer Group, Mayn Sheyne Meydl (Live) and Cindy Paley.

- Orientation session and The List of Presenters at lectures and workshops and their topics were listed last month.

- Formation of the International Association of Yiddish Teachers (IAYT), 4 panels with a moderator (Archie Barkan, Dr. Motl Rosenbush, Miriam Koral and Adrienne Cooper) and 4 Yiddish teachers in each panel.

Located immediately outside of the main ballroom in the hallway will be all of the exhibitor and vending tables. This is where the escalator comes up from the lobby area. There will be 24 long tables and it is anticipated that there will be between 30 and 36 exhibits/vendor displays at any one time on Saturday, Sunday and Monday.

If you have questions about vending/exhibition space, contact Fishl Kutner at: 650-349-6946. There is no charge for presenters or entertainers who wish to have a reserved space and the only cost for others is to place an ad in our conference journal. Remember that the conference website has a great deal of updated information about La Jolla, the hotel, the entertainment and the programming. See the next column for the website, key phone numbers and e-mail addresses.

A Preliminary List of Exhibitors & Vendors

California Inst. for Yiddish Culture & Language
Cindy Paley
Congress of Secular Jewish Studies
Cookie Blattman
Der Bay
Dr. Barney Zumoff
Forward Association
Frida Cielak
Hatikvah Jewish Music
Heather Klein
Hot Pstromi Klezmer Band
International Association of Yiddish Clubs
KlezKamp
Lawrence Family JCC
Lori Cahan-Simon
Los Angeles Yiddish Culture Club
Marcia Gruss-Levinsohn
Marriott La Jolla Hotel
Mitch Smolkin
Mitzvah Survivor Project
Troim Katz Handler
Schwartz Judaica
Second Avenue Klezmer Ensemble
Sonia Pressman Fuentes
Valley Chapter - L.A. Yiddish Culture Club
Vilnius Jewish Library Project
Vivian Felsen
Yiddishkayt LA
Workmen’s Circle Los Angeles District
Workmen’s Circle/Arbeter Ring

Conference Registration Form is on page 15.
Conference website: www.derbay.org/lajolla/
Conference Chairman - Norman Sarkin: normansarkin@yahoo.com
Conference Co-chair – Bella Suchet herbybel@san.rr.com
Conference Questions - Fishl: fishl@derbay.org Ph: 650-349-6946
Yidishe lerers: Heldn amol un haynt
Yiddish Teachers: Heroes Then and Now

The title of this article was the theme of The Eighth International Association of Yiddish Clubs Conference in Baltimore, Maryland. It was held September 4-7, 2003. Chairing the conference was Sylvia Schildt, author and master Yiddish teacher and assisted by Ted Chuskelson.

With the hopeful formation of the International Association of Yiddish Teachers at the upcoming 12th IAYC conference in La Jolla, California we again shall stress the importance of both fostering Yiddish among our youth and also having the qualified and dedicated cadre of Yiddish teachers that we shall need for the future.

Several key presenters who were at the Baltimore conference will be in La Jolla. If you are interested in Yiddish teaching or know someone who is, this upcoming conference should be on your must list.

There will be seven sessions dedicated to teachers and teaching Yiddish. Because of the great outpouring of interest four of the sessions will be panels with a moderator and four teachers. The themes will be:

- Using Music to Teach Yiddish;
- The Curriculum, Content and Computers;
- Pedagogical Methodology (The How of Teaching Yiddish);
- The Future—Organizational Matters (In What Direction Should We Go? Should It Be A Curriculum Bank, Certification, Job Placement, Etc.)

The IAYC will donate the URL for a future site and has guaranteed a place where they can meet and not have to go through the work of getting a meeting place, putting down a deposit, doing the registration, etc. at no charge to the group. This is akin to what the AAPY does the MLA conventions

Teachers and Lecturers Who Again Will Appear

Nikolai “Kolye” Borodulin is a dynamic teacher and the Educational Director of the Workmen’s Circle. He has had several demonstrations and lectures at previous IAYC conferences. Kolye comes from Biobidzhans and lectures on this Jewish Autonomous Oblast, Russia.

Yale Strom will be another returnee. At the Baltimore Conference there was the film debut of Yale’s “L’Chaim, Comrade Stalin.” In addition to his performance with Elizabeth Schwartz (Sunday evening) He will be the plenary speaker Monday morning. His topic will be “The Secret Language of the Klezmorim.”

Lori Cahan-Simon moderator of the online Yiddish teachers list (with over 150 subscribers.) Her trio performed in Baltimore, and now she will be on a panel and an important figure in the formation of the IAYT. She teaches Yiddish culture and language at the Workmen’s Circle shule in Cleveland.

Mitch Smolkin was the emcee of the Cabaret at the Baltimore conference. He is from Toronto where he directed the Ashkenaz Festival. In La Jolla Mitch will be one of the stars of the Saturday night Workmen’s Circle Gala Star Revue.

Hilda Rubin director producer of the Washington DC area Yiddish theatrical group, Di Shpilers, will be a participant in the teacher’s panel. She was a reading teacher prior to retiring. Hilda has attended every IAYC conference and been a presenter.

Dr. Motl Rosenbush IAYC Vice President will be the Sunday plenary session speaker— "der aroysfoder fun yidish"/The Challenge of Yiddish Today. He also will moderate the Yiddish teacher’s panel on Curriculum Content and Computers

Troim Katz Handler (author, teacher, leyenkrayz leader and was secretary to Itche Goldberg z”l. She will speak on “The Songs of Mark M. Warshawsky (1840-1907).”

Roz Baker (chair of the Minneapolis Conference) will moderate an exciting panel of successful Yiddish club leaders on Successful Programming Ideas for Yiddish Clubs.

Frank Handler (teacher, historian, lecturer) will have present an exciting lecture entitled “Esther Frumkin, Yiddishist, Feminist, Bundist.”

Marcia Gruss-Levinsohn chairs the Yiddish group at CAJE, the major membership organization of Hebrew-school teachers and principals. She has attended every IAYC conference since the first one at the Univ. of Maryland. Her specialty is pre-school and has written several children’s books. She will come early and present at Jewish pre-schools.
Performance Tested Translations
by Frank Krasnowsky

In 1995, to publicize the Chutzpah cassette Songs of the Jewish Workers, I wrote: “Out of the poverty and oppression of the Jewish people in shtetl and ghetto - Out of the ‘rachmones’ of the Jewish people towards suffering humanity - Out of an inner voice demanding musical expression - came some of the most beautiful and inspiring poetry and music of the 19th and early 20th century.”

For some 25 years -- from 1980 until the death of my accompanist, pianist Sydney Steuer, our musical duo, Chutzpah, sought to preserve that musical heritage. With grants from the Seattle and the King County Arts Commissions, and the tolerance of an anti-Yiddish Jewish Federation, we gave about 50 hour-long Yiddish concerts a year, mostly at folk festivals, retirement homes and Senior Centers.

Since over half of our performances were to non-Jewish audiences, and Jewish audiences knew only a smattering of Yiddish, it was necessary to translate the songs into English. But a simple translation wasn’t enough. Yiddish songs are much more than Klezmer, which has a tendency to drown lyrics in heavy rhythm. We have been a singing people and most Yiddish songs are poetry set to music embodying the soul and culture of the Jewish people. (In Yiddish the word ‘lid’ means both song and poem). As most translations available to us in the Northwest simply summarized the text in English or provided translations that eliminated idiomatic expressions or changed the words and imagery of the original, I developed my own singable translations. They are in the meter of the songs, and, I believe, carry into English the essence of the lyrics.

Our performances presented the English versions along with the Yiddish songs. To keep the program from being too long or too repetitive, the shorter numbers were sung in both Yiddish and in translation, and I often recited the English of longer ballads over piano accompaniment. With repeated performances I honed the translations, and we worked out suitable arrangements for over 150 songs and recorded about fifty of them. I hope now to make them available to other Yiddish performers.

The song in the next column is an example of my singable translation. The song is found in Chana Mlotek’s songbook “Pearls of Yiddish Song,” p.116 along with the music, Yiddish, transliteration and Chana’s English translation.

MAY-KO MASH-ME-LON —
What’s the Meaning?
By Frank Krasnowsky

Abraham Reisen (1875-1953), a poet of the enlightenment, writes with deep sympathy for the youth in the Yeshiva. This was often a poorhouse, where young men, isolated from the world, lived on handouts and slept on benches. Ironically, this student learns more by looking around him than he does in reading the Mishna.

What is the meaning of the rain?
What does it say that I must hear?
Its drops upon my window pain
Roll down like grieving tears.
And outside it’s wet and muddy,
And my boots are worn and torn.
Soon will winter come upon us.
I’ve no coat to keep me warm.

What’s the meaning of the candle?
What does it say that I must hear?
It’s dripping and its tallow melting,
And soon it will disappear.
So I waste away in the temple
Like a candle, weak and small.
Till I too will disappear
Quietly, in the Eastern Wall.

What’s the meaning of the big clock?
What does it say that I must hear?
With its moving yellow fingers;
With its ringing, loud and clear.
It’s a manufactured item,
Has no life, and has no feeling.
 Comes the hour, it must strike
Without desire, without willing.

What is the meaning of my life?
What words are these, that now I hear?
Rotting, withering in my youth,
Growing old before my years.
Drinking tears, and fed by strangers;
Sleeping on benches - cold and numb.
Slowly dying here, in this world;
Waiting for the world to come.

Performance note: Although the translation may be sung, I have found it more effective to recite the first half and then sing it in Yiddish, repeating with the last two verses. This type of activity can be used as part of a Yiddish club program or class activity.

Editor’s note: Frank can be reached at: 503-206-6864 or E-mail: Krasnowsky@Hotmail.com
The Status of Yiddish and the IAYC Conference
By Philip “Fishl” Kutner

At each International Association of Yiddish Clubs (IAYC) Conference, the newly-elected board meets to assess the progress and plans for the future of the organization and its almost 100 member clubs.

The status of Yiddish today, in the recent past and what it most likely will be in the immediate future, is far different than it was in our grandparent’s time. The concept of a Yiddish club as we know it today would be foreign to them. While there were writing circles akin to a shraybkrayz today, the current situation where most clubs permit a fairly large percentage of English would be an unheard of situation. It is interesting to note that up until the 1920’s at all Arbeter Ring branches the minutes and meetings were held in Yiddish—today none does.

The status of any situation must be understood in the context of from where it came so that it can assist us in foretelling the immediate future. Are there perceptible trends in the Yiddish world? If there are, what are they and what do they portend for the IAYC and other Yiddish organizations?

• Interest is growing in Klezmer/Jewish music—especially among the younger set.

• The attitude of Israelis toward Yiddish has changed. No longer do they see it as threatening.

• Germany is rapidly increasing in its Jewish population (mainly from Eastern Europe) and Yiddish is being taught in several universities.

• Eastern Europe is again having Yiddish programs and festivals (including Birobidzahn—albeit not geographically in the area.)

• Several excellent new Yiddish dictionaries recently have been published or will be in the near future.

• New Yiddish publications are now available while some of the others are disappearing Gilgul, Tam Tam, Vayer are excellent additions.

• Access to the Internet is becoming much more prevailing (4 years ago about 40% of Der Bay readers had e-mail addresses—today it is 70%)

• The quantity and quality of Yiddish websites (and blogging) and websites are increasing and using Yiddish fonts.

The Survivor Mitzvah Project

It is dedicated to providing direct financial aid to those elderly Jewish Holocaust survivors scattered throughout Eastern Europe who are isolated, sick, impoverished, and receive no financial aid from any other agency.

Their families and communities destroyed by the Nazis, they struggle to survive in their few remaining years, lacking the means to buy even the most basic of human necessities: food, medicine, heat and shelter. Most live alone in harsh conditions. Our project, by bringing help quickly and directly to these survivors, helps ensure that they may live out their last years with some measure of comfort, support, and dignity.

Editor’s note: Zane Buzby and Chic Wolk will be at the conference in La Jolla. You will be able to see and hear first hand about their great philanthropic project. Don’t miss their booth.

Zane will be one of the presenters. She is a television producer and director and has directed over 200 episodes of network television including Golden Girls, Newhart, and Married…with Children.

Bill Averbach’s Klezmer Bands

I still have the Austin Klezmorim going strong, and need to send you a couple of new releases we have. Also we are playing a very special concert at Festival Hill Institute in Round Top, Texas. This is an honor to be invited to perform. Their web site is: http://www.festivalhill.org/
We’ll be performing there October 12th.

My newest group is called the Carolina Klezmer Project. We are a new band up here in Charlotte (the new Yids on the block) and this city reminds me of Austin 30 years ago. Although there is already a Klezmer band here the Community is tiny and the music thing is not happening….yet.

I started this band about two years ago. It is small and we are really a Klezmer band in that we are not a concert band but a utility group for weddings and B’nai Mitzvot; we can play just about anything and often do. Anyway, I was hoping to get listed on your site. Any help there would be great. Here is the contact info about the band:

Carolina Klezmer Project
3736 Foxford Place, Charlotte NC, 28215
Ph: 704-966-6873 Email: klez@bamusic.net
Twelfth International Association of Yiddish Clubs Conference

La Jolla, California, October 24-27, 2008

FRIDAY

Fishl Kutner - Orientation Session

Teacher’s Panel I - Teaching Yiddish Through Song
Archie Barkan – Moderator, Woodland Hills, CA
  Cookie Blattman – Tamarac, FL
  Elisheva Edelson – San Diego, CA
  Cindy Paley – Sherman Oaks, CA
  Lori Cahan Simon – Beachwood, OH

Evening Program/Entertainment

Katz Family of Milwaukee Sponsor

Cantor Hale Porter: Shabes Blessings

Archie Barkan – Raconteur
  Yiddish, Yinglish and Borscht

Second Avenue Klezmer Ensemble - Debby Davis
  Celebration 350 From Seville to Second Avenue

SATURDAY

Shabes Services – Hebrew/ Yiddish

Harry Lerner Memorial Lecture
Boris Sandler – Editor of the Forverts
  Di evolutsyue fun der yidisher literatur nokh der tshevovitser konferents biz haynt.

Session I
Troim Handler
  The Songs of Mark M. Warshawsky (1840-1907)

Sabell Bender
  The Underworld Plays of Sholem Asch

Cookie Blattman
  A Yidishe shtunde

Kolye Borodulin
  Experiments with Culture in Birobidzhan

Ron Robboy
  On the Trail of Der Yidisher Kauboy

Lunch

Session II
Teacher’s Panel II – Curriculum Content
Dr. Motl Rosenbush – Moderator, Kensington, MD
  Frida Cielak – Mexico City, Mexico
  Ruth Goodman – Wilmington, DE
  Sheyndl Liberman – Los Angeles, CA
  Hilda Rubin – Rockville, MD

Cantor Hale Porter
  Influence of Yiddish Theatre & Music on U.S. Culture

Prof. Chaim Berman
  Evolution of the Yiddish Schools and the Labor and Radical Movements

Debby Davis
  The Life and Music of Molly Picon

Vivian Felsen
  Czernowitz and the Early Jewish Immigrants in North America

Session III
Yiddish Club Panel on Programming
Roz Baker – Moderator, Minneapolis, MN
  Cookie Blattman – Tamarac, FL
  Raquel Leisorek – San Diego, CA
  Murray Meld – Seattle, WA
  Prof. Al Feldman – Scottsdale, AZ

Hershl Hartman
  The Yiddish Surge in Current Hollywood Films

Prof. Joel Schechter
  Yiddish Theater in the 1930s in America

Prof. Robert Zelickman
  The History of Recorded Klezmer Music 1908-2008

Miriam Koral
  Yiddish Poetry

Workmen’s Circle Gala Banquet
Norman Sarkin – Conference Chairman
  Workmen’s Circle President Elect

Yiddish Lifetime Service Award
Sabell Bender – Introduction
Hershl Hartman – Introduction

Lilke Majzner – Recipient

Workmen’s Circle Gala Revue

Starring Adrienne Cooper & the W.C. All Stars
  Also Featuring
  Heather Klein & Mitch Smolkin
Twelfth International Association of Yiddish Clubs Conference
La Jolla, California, October 24-27, 2008

SUNDAY

Dr. Harold Black Memorial Lecture

Dr. Motl Rosenbush
"Der aroyfsoder fun yidish"
The Challenge of Yiddish Today

Session IV
Teacher’s Third Panel – Pedagogical Methodology
Miriam Koral Moderator Venice, CA
  Yakob Basner – Seal Beach, CA
  Kolye Borodulin – Staten Island, NY
  Alva Dworkin – Southfield, MI
  Marcia Gruss Levinsohn – Silver Spring, MD

Dr. Sandy Lakoff & Dr. Elie Shneour
The Life and Work of Zalman Shneour

Prof. Julius Scherzer
Growing up in Czernowitz

Rokhl Zucker
Der yidish radio (haynt) af yidish

Dr. Barney Zumoff
My Experience as a Yiddish Translator

Lunch

Session V
Adrienne Cooper
Yiddish Songs of War in Women’s Lives

Sonia Pressman Fuentes
Mayne Yidishe Tate-Mame (My Jewish Parents)

Frank Handler
Esther Frumkin, Yiddishist, Feminist, Bundist

Prof. Meinhard Mayer
The Yiddish and German Poets from Czernowitz

Harold Ticktin
The Roots of Jewish Humor

Session VI
Teacher’s Fourth Panel – Organizational Future
Adrienne Cooper Moderator New York, NY
  Prof. Al Feldman – Scottsdale, AZ
  Fishl Kutner – San Mateo, CA
  Cantor Hale Porter – Los Angeles, CA
  Lori Cahan-Simon – Beachwood, OH

Sabina Brukner
The KlezKamp Experience

Zack Chayet
Yidish in Meksike

Peter Louis
The Jews of South Africa

Dr. Amelia Glaser
Remembering the Old Country in the Old Country

Evening Program / Entertainment

Yidishkayt LA Program

Roz Baker
Introduction of Scholarship Recipients

Norman Sarkin & Bella Suchet
Introduction of La Jolla Conference Committee

Mayn Sheyne Meydl – (My Fair Lady)
San Diego Yiddish Club

Hot Pstromi Klezmer Group
Yale Strom & Elizabeth Schwartz

MONDAY

Vendors and Exhibitors until Noon

Paul Melrood – IAYC President

Introduction of IAYC Officers & Trustees

Michael Baker Memorial Lecture

Yale Strom – Ethnomusicologist
Labushnik Loshn:
The Secret Language of the Klezmers

Cindy Paley – Recording Artist & Cantorial Soloist
“Zing Along with Cindy”
Group Singing and Dancing

Announcement of the Next IAYC Conference Site

Introduction of the Next Conference Chairperson

  Lunch & Recognition of Delegates
Socializing (Networking, Networking, Networking)
Sightseeing / Departure
Chelm Copyright Code (CCC)
By Philip Fishl Kutner

News of the long lost code spread across all of the international networks. It made the headlines in all of the major newspaper. Television commentators spoke of it for days upon days. This long lost paper was found in a time capsule in the chalk caves under Chelm. Along with it was an explanation of the code and why this place was chosen. The finders were the lead members of a Yiddish-speaking, spelunking club from Yenemsville, U.S.A.

Thus read the accompanying document, “We the higherrarchy of this first ever Sanhedrin can see far, far into the future. In the futur see a world of foolishness:

• where man will turn against man
• where man will become very selfish.
• where families will be disrupted
• where mothers or fathers will leave their children
• where a few will amass great wealth
• where there will be no concern for the masses
• where man will fight against man
• where disease will be rampant
• where nations will die of starvation
• where people will not obey His Commandments.

So we have created the Chelm Copyright Code.”

“We declare that God has given the Commandments, and he did not copyright them. Who gave man or woman the right to say that his or word is more important than God’s word? Therefore we decree the Chelm Copyright Code that states, “NO PERSON SHALL HAVE THE SOLE RIGHTS TO ANY STORY, PLAY, POEM, SONG OR ARTICLE.”

The International Yiddish Community decided that this was too important a matter to be handled lightly. In fact the matter was immediately brought before the United Nations General Assembly. All other debate ceased. Even the Security Council placed this priority above Iran’s nuclear arms race, the North Korean problem, the Palestinian issue and world terrorism.

The decision was reached that The Code must have great thought, discussion and debate. It was too important a matter for just a few representatives at the U.N. What was needed was to have regional symposia and a representative from each of the symposia would come to Chelm and give a report. Then the wisest judges of Chelm’s sages would render a decision.

Each country has its own copyright code. In fact we even have the © symbol to denote that a book, story, article, etc. has been copyrighted. Even this rule of international law is not always followed. Rogue nations have turned an eye in cases of mass production of musical CDs, videos and cassettes.

After years of thought, discussion and debate, delegates came to Chelm, and at the tribunal each representative presented the findings of his/her regional symposium. It soon became apparent that there were two camps with opposite philosophies.

The Do-Good, God-Fearers felt that if that’s the way God wanted it, it was good enough for them—all copyrights should be removed without any Grandfather Clause included. The Evil, Rogues felt that authors, publishers lyricists, as well as printers would not create or publish new material, for it would affect their ability to amass wealth.

What first appeared as an insurmountable obstacle, proved no match for these tribunal judges who were the Sages of Chelm. It is common knowledge in Chelm that these pious men daven in the morning as well as in the afternoon and evening.

During this time creativity occurs. Since no man is allowed to speak about mundane matters during prayer, the wives used this time to make requests and give opinions. Since no man ever responded, the wives assumed that the husband agreed to the request. Rarely did he shake his head from side to side as his body shokled up and down.

It was in the household of the Chief Sage of Chelm that a resolution to this international dilemma was first promulgated. It was Kluge Ketsele, the wife of Chief Sage of Chelm who spoke the words that were the basis for the resolution confronting the nations of the world. Here is what she said, “Why not give each side exactly what they want?”

This bit of brilliant wisdom caught the Chief Sage of Chelm off-guard. He stopped shokling and smiled at Kluge Ketsele. How else could it be?

She filled in the game plan after the prayers were completed. “Let’s charge twice as much for each item. Half will go as in the past and the other half will go to the needy, and it will be a mitzv.“ So ended the problem of the Chelm Copyright Code.
I Remember Mama Saying:
By Philip "Fishl' Kutner

Gey nisht borves.
Es nor koshere zakhn.
Hob khasene mit a raykhn meydl.
Ven s'iz kalt, trog a hut un hentshes.
Folg dayn tate un mame.
Tu on t'film.
Gey tsu shul shabies in der fri.
Es nisht tsu shnel.
Her zikh tsu tsu vos dayne lerers zogn.
Zhaeve nit far esn un a dokter.
Zoln dayne kinder tun far dir
vos du tust far mir.
Di velt iz ful mit ganovim.
Gedenk, du bist a pror.
Dayn mame iz a bas k'henes.
Vash di hent.
Loz di blote in droysn.
Shling nisht dos esn.
Khayes zenen oykhet gots kinder.
Freg nisht!
Dos iz gots veg.
Ven er volt gevolt az du zolst es hobn volt er es
dir gegeben.
Zorg nisht.
Zoln mayne sonim dos hobn.
Zol er krenkn.
Tshepe nisht di shikses.
Hob a sakh kinder.
Hob a sakh nakhes
Zol got geyn mit dir.
Mish nisht di milkheks un fleysheks.
Nem a bod.
Trog di glezer.
S'iz rikhtik—s'iz geshribn.
Got hot dos ales gemakht.
A ku darf hobn a sakh vaser in zumer.
Er iz nor a hunt.
A kats iz gut nor far khanp moyz.
Shisn a biks iz nor far goyim.
Ober dayn tatns mishpokhe esn khazer.
Es nor frishe fish.
Vash di negl.
Zog kadish nokh mayn toyt.
Du trogst dem nomen fun mayn feter fishl.
Zog nisht proste verter.
A grobe moyd iz a foyle moyd.
Gey nisht arum mit leydike hent.
Gey nisht aroyos ven es dunert.
Breng arayn genug holts.
Zhaeve nisht far dayne kinder.
Rozvelt iz a held.
Truman iz a guter man.

Mama’s Word Game
By Philip "Fishl’ Kutner

I didn’t see mama very often as she got older. There was very little she could say when I asked her, “Mama what have you been doing?” She would speak in Yiddish and I invariably answered in English.

Finally there reached a time that she had nothing new to say. It was then that she made up this word game. I never asked her how or why she did it, but it became a routine with her whenever I visited. It was almost like she spent her time thinking up what to ask me. It was as if she did not want to have to say “Ikh hob gornisht geton” (I haven’t been doing anything.)

The word game was a series of words that either rhymed or had some commonality to them. Most of them have long since been forgotten, but a few remain.

She would say “Ober Fishle gedenskst a bisl Yiddish?”

My response was always the same “Yes, mama, a little.” Then the game started. At this point she became more alert and there was a twinkle in her eye and a lilt in her voice.

“Fishle, vos iz der untersheyd tsvishn, vish, vash un vesh?”

In this case all 3 words start with the same letter and the last 2 letters are the same.

As a child I had played word games. It was called Rounders. The idea was to use all of the 5 vowels between the same 2 consonants. I remember P and T. You can place a, e, i, o and u between P and T and have a real word. Maybe this was where mama got the idea to play Yiddish word games with me.

On another occasion it was hant, hent, hint and hunt.

Then there was the other type of:

hun, hiner, hon and hener
(hen, hens, rooster and roosters.)

Having had a chicken farm near Flemington, NJ in our younger years made this one more meaningful.

Now, out here in San Mateo, California there is no one with whom to play this game.
International Association of Yiddish Clubs

12th Conference * La Jolla, California *
October 24-27, 2008

Registration Options: Choose option A or any combination of B, C, D or E

A. Full Registration $325.00: Includes Friday dinner, Saturday breakfast, lunch and dinner, Sunday breakfast and dinner, Monday breakfast, lunch plus all entertainments & sessions. 3 KOSHER DINNERS ADD $30.00 – LUNCHES PAREVE

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Please circle your request, fill out the form below and mail with your remittance.

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HOTEL RESERVATIONS: Call 858-587-1414, Conference rate is $119.00 + tax per night, single or double occupancy 3 or 4 is $129 plus tax. Must say “Attending IAYC Conference” to get this low rate. You are responsible for your hotel reservations and must book by Oct. 1st to guarantee the conference rate--if still available. Same rate 3 days before and after conference.

NEED A ROOM MATE, HAVE SPECIAL NEEDS, OR HAVE A QUESTION? Please call Fishl at 650-349-6946.

Please print and mail this page and check to:  Amount Enclosed $_______

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Title_________Name(s)_______________________________________________________________

Address__________________________________________________________________________City____________________________

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Zip_________Phone Number____________________Fax____________________________________

Are you a: Conference Presenter?__Vendor?__Yiddish Teacher?__Klezmer Group Leader?___

Yiddish Club Leader?___Member?___Name of Club?_______________________________________
Mama Had Seasons - Peysakh
by Philip Fishl Kutner

Mama had a “tsayt far dem”. There was a time for everything. When the tsayt came, everything changed. Mainly, it was the large country kitchen that was rearranged and food always was a part of it. There was excitement and we boys always were a part of it.

Peysakh meant that all the dishes, silverware, pots and pans from the attic came down and unwrapped from the newspaper binding. All the regular items were wrapped and brought upstairs to replace them.

All the khonets was removed and we were ready for new dining pleasures. Everything revolved around eggs. Our chicken farm had plenty of cracked eggs and Mama always had a jar of eggs that she had filled with eggs that she cracked open and slipped into the Mason Jars. Mama could separate the yolk from the albumen with the bat of an eye—and never ever broke the yolk.

We had matse bray, matse latkes, a faynkukhn, and eyer in zaits veser. Mama even used them in making the knyklekh (alkes or matse balls). She said the difference between the floaters and sinkers was the amount of fat in them. The fat is the binder and the more shmaltz the he a v i e r they were.

Mama Said, “Zorg Nisht”
by Philip Fishl Kutner

Mama was the soothing force in our home. When things were bad and the family was down in its luck, mama was the shining light, the buoyant force. She was like the Rock of Gibraltar. Her faith never wavered in der eybershter.

“Greyt zikh, get ready, be prepared, it’s okay,” or, “it’s for the best.” Mama said, “Everything is okay, and if it is not okay, it’s okay too.”

Maybe after going through all that she did in WWI in Tikin (now Tikocyn) Poland, she had seen it all. “What new tricks could He have for me?” That optimism was passed on to her 4 boys.

Mama would say: “Tell your readers.”

“Enjoy this issue. The hardcopy costs money for printing and mailing. You should see how much it is for Fishele to send it overseas. Maybe all issues will be sent online someday.”

Then Fishl would say:

“Maybe if it were a bi-weekly it would come out more often.”:-)
"Poland was an island in Jewish history. There will never be anything like it again."

Lilke Majzner was born in Lodz into the Nutkowicz family. Her parents were rooted in the Bund, the Socialist Jewish party that won a majority of the Jewish vote in Poland between the two world wars. She attended the Medem School of the Tsentrale Yidishe Shul Organizatsie, a day school sponsored by the Bund. Every subject was taught in Yiddish, except a mandatory course in Polish language and literature.

Lilke’s memories are filled with impressions of political organizing and school summer camps. The Depression was around the globe, anti-Semitism was rife in Poland, the Spanish Revolution broke out and the Soviets sent their enemies to the gulag and worse. But it was a full, youthful life, lived entirely in Yiddish.

Driven from her family’s home when the Nazis invaded in 1939, Lilke her brother Alec and father found refuge in the Piotrkow ghetto. There she met her neighbor, Szlama Majzner, who was also involved in clandestine political organizing. Lilke survived six concentration camps, Bergen Belsen at the end. She got word to Szlama in Buchenwald that she was still alive. Two days later he was at her side.

They lived in Belgium from 1945-1950—“a wonderful time, also a tragic time,” says Lilke. As the Bund reorganized, she worked with children—many orphaned and with Cercle Amicale, a fraternal group. She was arrested after making a speech in Antwerp, and was in a Belgium jail before Prime Minister Spaak, a Socialist with Bund connections, got her out.

Szlama and Lilke came to Detroit where she attended Wayne State Univ. earning an Early Childhood Teaching Certificate. Both joined the Arbeter Ring, and she taught in its shule.

In 1955 they moved to Los Angeles and became active in the Bund and in the Yiddish-speaking Artur Zygelboim Branch of Arbeter Ring. They attended lectures at the LA Yiddish Culture Club, and Lilke began lecturing there. At the same time, she attended the University of Judaism, received her teaching credential, and taught in the Workmen’s Circle schools.

She became president of the L. A. Yiddish Culture Club, where she works tirelessly for the furtherance of Yiddish. Her articles are in the Forverts and in the Kultur un lebn.

Conference Registration Form is on page 15. Conference website: www.derbay.org/lajolla/ Chair: N. Sarkin: normansarkin@yahoo.com Co-chair: Bella Suchet: herbybel@san.rr.com Questions: Fishl: 650-349-6946
Chapter 45 of *Funem Yarid* (From the Fair), Sholem Aleichem’s autobiography, is entitled, *A Mayne-Loshn fun a Shifname* (Abusive Language of a Stepmother). The title sounds more severe than it should. (Caution: The *mayne* component of *mayneloshn* may be mistakenly confused with *mane* which means farina.)

*See my index for original Yiddish sources for *Funem Yarid* and for the English translationsto be found at: http://yiddish.haifa.ac.il/SholAley/indices.pdf

Shortly after Sholem Aleichem’s bar-mitsve, a cholera epidemic took the life of his mother. The harrowing scenes are described in Chapter 34 of *Funem Yarid, di Kholyere* (Cholera). An epidemic raged in the area. The folk remedy was to apply massage by volunteer *raybers*. Among them was Sholem’s father. Sholem’s mother, *Khaye Ester* fell very ill with the disease. *Bobe Mindi* pleaded with the doctor to save this mother of six, but to no avail. She died on *shabes*.

As soon as he heard of her death, uncle *Pinye* came running to find the family sobbing uncontrollably. But it was *shabes*. Uncle *Pinye* sternly chided them, "It’s *shabes*. You must not cry!" *Pinye* himself, however, soon dissolved in tears as he saw *Khaye Ester* lying there. Through sobs, he softly repeated, "*Khaye Ester, Khaye Ester*.”

In due time, the children heard much talk around them about stepmother, stepmother. It was scary. Young Sholem had to wonder, "Does a stepmother really have horns?" Soon, his father simply disappeared. Adults spoke in whispers, sharing secrets. In kheyder, talk from the rabbi and his wife apprised Sholem that father had gone to Berdichev to find a suitable new wife, a stepmother for the six orphans, his equal in prestigious lineage and in money.

After a while, a letter came to Sholem’s home with news that father had finally found a suitable wife, and would soon come home with her. As Sholem Aleichem playfully puts it, "To bring home the *skhoyre*, the goods.” However, father pleaded that his new wife need not learn right away that he had so many children. Some of them were hidden by packing them off to stay with relatives. The children were miffed. "Why does he have to disown some of us?" And we can imagine the new wife’s consternation when she eventually learned of them all.

Was it a habit among women of Berdichev? No matter what the topic, she found a way to include a curse. Below are a few examples.

**Eating** – may worms eat you; drinking – may leeches drink you;

**Sewing** – may a shroud be sewn for you; having – may you have boils.

However, they were uttered in good humor, and ended with a laugh. Many comments to the children were in a cursing style, but apparently without spite.

At first on the sly, out of range of others’ eyes, Sholem compiled a lexicon of his stepmother’s curses arranged alphabetically, *al-pi alef beyz*. Under *alef* (most start with the silent *alef*): *evyon* (pauper); *idyot*; *ayzl* (donkey). Under *beyz*: *bodyng* bath attendant; *balegole* (drayman); *baytishnayer* (cutpurse). *Giml*: *goylem* (mythical statue come to life); *ganef* (thief); *gazlen* (bandit); *Daled*: *dover-akher* (culprit). *Hey*: *hintshleger* (dog catcher). *Zayen*: *zumerfoyl* (summer bird); *zisfleysh* (flesh on which one sits). *Khes*: *kholyere*; *khazer* (pig); *khoyzek* (ridicule). *Tes*: *toter* (Tatar); *terkisher fefer* (Turkish pepper). On through the Yiddish alphabet.

His father noticed that Sholem was very hard at work on something. Once, unknown to Sholem, his father peered over Sholem’s shoulder as he labored. Insatiably curious, father picked up the manuscript and began to read. Sholem was terrified, not knowing what might come next. To his surprise, father laughed. He showed it to the stepmother who also laughed, finding the whole matter delightful. So all was well that ended well.

Deuteronomy 28 has been referred to as the chapter of curses. Was Sholem inspired by that? Actually, the first half comprises a list of blessings for those obeying God’s commandments. The second half showers curses upon those failing to obey God.

I urge Yiddish readers to see Yehoyesh’s revised Yiddish translation of Deuteronomy 28 posted on the website by Prager and Goldenberg. It can be found at:

Don’t miss it. Yehoyesh transformed the lofty biblical language into comfortable, homey, friendly Yiddish. Enjoy.
Messiahs of 1933: How American Yiddish Theatre Survived Adversity Through Satire
By Joel Schechter

In Moishe Nadir’s 1928 Yiddish play, “Messiah in America,” theater producer Menachem Yosef and his assistant, Jack “the Bluffer,” concoct a scheme to present the messiah onstage, dressing up a bearded Jewish immigrant to play the part. Their success in attracting audiences prompts a rival producer to introduce a second messiah — this time, a young English-speaking variant who arrives on a motorcycle. After the competing producers hold a competition to determine which one is the true messiah, they conclude that the competition should take place in the boxing ring. When the match ends with the death of the younger messiah, the producers flee, with their profits, to Florida.

In his book “Messiahs of 1933,” Joel Schechter, professor of theater arts at San Francisco State University, uses Nadir’s play as a launching pad for his exploration of leftist Yiddish theater in Depression-era America. America’s Golden Age of Yiddish theater is usually associated with the sentimental melodramas that once played on New York’s Second Avenue stages. Eastern European Jewish immigrants flocked to these theaters and fawned over their stars, while critics condemned them as crass entertainment. These popular theaters, though, competed with lesser-known troupes that sought to use the stage to promote social justice and leftist politics. These theaters shunned the star system and its cult of celebrity in favor of ensemble work and complex literary scripts. The most ambitious leftist theatrical experiments emerged out of the Artef (Arbetener Teater Farband, or Worker’s Theatrical Alliance) and the Federal Theatre Project, both of which searched for new secular methods to pave the way for the realization of an equitable society.

The Artef used its stage to unmask the false messiahs of capitalist exploitation. This theme was explored not only in its 1933 production of “Messiah in America” but also in its 1930 staging of Avrom Veviorka’s “Diamonds,” a satire about Soviet speculators who hide contraband diamonds in tefillin. Later the theme is examined in the Artef’s 1936 production of Sholom Aleichem’s “200,000,” about a tailor who is swindled out of his lottery winnings.

Although the theater made its home on Broadway in 1934, where it remained until its 1940 demise, it continued to bring its message to the masses through its mobile repertoire, which it performed on makeshift stages in worker neighborhoods. These stages allowed for the presentation of more intimate productions, like Nadir’s “Rivington Street,” in which the theater bewailed the poverty, unemployment and hopelessness of the Jewish working class.

The Federal Theatre Project, by which the federal government funded theater as part of an effort to employ out-of-work artists during the Depression, provided a major impetus to Yiddish theater in America. The Yiddish Unit of the Project, together with the project’s Translations Department, ensured that Yiddish-speaking audiences would be able to share in the best that world theater had to offer. The 1936 Yiddish-language adaptation of Sinclair Lewis’s novel “It Can’t Happen Here” at New York’s Biltmore Theatre, for instance, imagined a fascist government coming to power in the United States as its citizens flee to safety in Canada. Yiddish playwright David Pinski’s “The Tailor Becomes a Storekeeper,” which was also performed as part of the Federal Theatre Project, aroused the interest of the House Un-American Activities Committee for its pro-union message.

Schechter finds the messianic impulse, as well, in his chapters on actor Menasha Skulnik and the Modicut marionette theater, where puppets satirized working-class life. By the end of the book, though, it is unclear how all the diverse elements that draw Schechter’s attention connect to each other.

Nevertheless, Schechter’s passion for these long-forgotten works of Yiddish radicalism is contagious. Readers will be inspired to find out more about the rich tradition of Yiddish leftist theater, a heritage that reached heights of avant-garde experimentation in Moscow, Warsaw, New York and Buenos Aires. Schechter does not believe that his story should be limited to the realm of history; he repeatedly urges a revival of Yiddish radicalism, both onstage and off. Although he readily admits that a restoration of Yiddish leftist theater is unlikely, Schechter insists that the plays he discusses remain relevant today. Their plea “not to let ‘the crooks come in without a protest’ in the U.S.,” he cautions, “still needs to be heard.”

Jeffrey Veidlinger holds the Alvin H. Rosenfeld chair in Jewish studies at Indiana University, where he is the Borns Jewish Studies Program associate director. Indiana University Press is publishing his book, “Jewish Public Culture in the Late Russian Empire.”
FRIDAY

Fishl Kutner - Orientation Session

Teacher’s Panel I – Teaching Yiddish Through Song
Archie Barkan – Moderator, Woodland Hills, CA
Cookie Blattman – Tamarac, FL
Elishева Edelson – San Diego, CA
Cindy Paley – Sherman Oaks, CA
Lori Cahan Simon – Beachwood, OH

Evening Program/Entertainment
Katz Family of Milwaukee Sponsor
Cantor Hale Porter – Shabes Blessings
Norman Sarkin – Conference Chair
Paul Melrood – IAYC President

Archie Barkan – Raconteur
Yiddish, Yinglish and Borscht

Second Avenue Klezmer Ensemble - Debby Davis
Celebration 350 From Seville to Second Avenue

SATURDAY

Dr. Ray Fink – Shabes Services – Hebrew
Dr. Markle Karlin – Shabes Services – Yiddish

Harry Lerner Memorial Lecture
Dr. Jonathan Sunshine – Pres. YGW

Boris Sandler – Editor of the Forverts
Di evolutsye fun der yidisher literatur nokh der tshernovitser konferents biz haynt.

Session I

Sabell Bender
“Oy He Left Me For My Sister”—Melodramas and Shund

Zane Buzby
Survivor Mitzvah Project

Adrienne Cooper
Yiddish Songs of War in Women’s Lives

Troim Handler
The Songs of Mark M. Warshawsky (1840-1907)

Ron Robboy
On the Trail of Der Yidisher Kauboy

Lunch – Main Balroom

Session II

Teacher’s Panel II – Curriculum Content
Hilda Rubin – Moderator, Rockville, MD
Frida Cielak – Mexico City, Mexico
Ruth Goodman – Wilmington, DE
Sheyndl Liberman – Los Angeles, CA
Prof. Iosif Vaisman – Arlington, MD

Cantor Hale Porter
Influence of Yiddish Theatre & Music on U.S. Culture

Prof. Chaim Berman
Evolution of the Yiddish Schools and the Labor and Radical Movements

Debby Davis
The Life and Music of Molly Picon

Vivian Felsen
Czernowitz and the Early Jewish Immigrants in North America

Session III

Yiddish Club Panel on Programming
Roz Baker – Moderator, Minneapolis, MN
Prof. Al Feldman – Scottsdale, AZ
Joseph Grinberg – San Francisco, CA Varda
Grinspan – Fair Lawn, NJ
Racquel Leisorek – San Diego, CA

Hershl Hartman
The Yiddish Surge in Current Hollywood Films

Prof. Joel Schechter
Yiddish Theater in the 1930s in America

Prof. Robert Zelickman
The History of Recorded Klezmer Music 1908-2008

Miriam Koral
The Passionate Ones: Yiddish Women Poets

Workmen’s Circle Gala Banquet

Third Yiddish Lifetime Service Award
Sabell Bender – Introduction
Hershl Hartman – Introduction
Lilke Majzner – Recipient

Workmen’s Circle Gala Revue

Starring Adrienne Cooper & the W.C. All Stars
Featuring Heather Klein & Mitch Smolkin
Twelfth International Association of Yiddish Clubs Conference
La Jolla, California, October 24-27, 2008

SUNDAY

Vendors and Exhibitors All Day
Dr. Harold Black Memorial Lecture

**Prof. Iosif Vaisman**
“The World Wide Shtetl: Yiddish on the Internet”

Session IV
Teacher’s Third Panel – Pedagogical Methodology

**Miriam Koral** Moderator Venice, CA
- **Yakob Basner** – Seal Beach, CA
- **Kolye Borodulin** – Staten Island, NY
- **Alva Dworkin** – Southfield, MI
- **Marcia Gruss Levinsohn** – Silver Spring, MD

**Dr. Sandy Lakoff & Dr. Elie Shneour**
The Life and Work of Zalman Shneour

**Prof. Julius Scherzer**
Growing up in Czernowitz

**Rokhl Zucker**
Der yidish radio (haynt) af yidish

**Dr. Barney Zumoff**
My Experience as a Yiddish Translator

Lunch

Session V

**Kolye Borodulin**
Experiments with Culture in Birobidzhan

**Sabina Brukner**
The KlezKamp Experience

**Frank Handler**
Esther Frumkin, Yiddishist, Feminist, Bundist

**Prof. Meinhard Mayer**
The Yiddish and German Poets from Czernowitz

**Harold Ticktin**
The Roots of Jewish Humor

Session VI

Teacher’s Fourth Panel – Organizational Future

**Adrienne Cooper** Moderator New York, NY
- **Prof. Al Feldman** – Scottsdale, AZ
- **Troim Handler** – Monroe Township, NJ
- **Cantor Hale Porter** – Los Angeles, CA
- **Lori Cahan-Simon** – Beachwood, OH

**Dr. Zack V. Chayet**
Yidish in Meksike

**Sonia Pressman Fuentes**
Mayne Yidishe Tate-Mame (My Jewish Parents)

**Peter Louis**
The Jews of South Africa

**Dr. Amelia Glaser**
Remembering the Old Country in the Old Country

**Evening Program/Entertainment**

**Lawrence Family JCC Program**

**Jackie Gmach** – Program Director

**Roz Baker**
Introduction of Scholarship Recipients

**Norman Sarkin & Bella Suchet**
Introduction of La Jolla Conference Committee

**Mayn Sheyne Meydl** – (My Fair Lady)
San Diego Yiddish Club

**Hot Pstromi Klezmer Group**

**Yale Strom & Elizabeth Schwartz**

MONDAY

Vendors and Exhibitors until Noon

**Paul Melrood** – IAYC President
Introduction of IAYC Officers & Trustees

**Yale Strom** – Ethnomusicologist
Labushnik Loshn: The Secret Language of the Klezmers

**Yiddishkayt LA Program**

**Aaron Paley**: Chairman & Founder

**Jacob Lewin**: Yiddish Actor
Konferentsn – A Satire

**Cindy Paley**: Recording Artist & Cantorial Soloist
“Zing Along with Cindy”
Group Singing and Dancing

Announcement of the Next IAYC Conference Site

**Lunch & Recognition of Delegates**
Socializing (Networking, Networking, Networking)
Mama’s Soups
By Philip “Fishl’ Kutner

There was soup almost every day in our New Jersey farmhouse some 60 miles from Brooklyn. That was because we had a chicken farm of Leghorns—the white breed known for its egg-laying ability. Mama said, “Ibergevaremte zup hot a besere tam” (Reheated soup tastes better), but we never had the same soup two days in a row.

Since Papa was “a meat and potatoes man,” the soups had to be hearty. Besides the chicken soup and the borsht you did not have enough broth to dip your bead. This was a problem for the hired hand who always ate with us. He was a huge bald man with palms the size of ping-pong paddles. His name was Paul and that was what we boys called him when we spoke to him—otherwise he was the “Polish guy.” He always ate hunched over so nothing could fall off the plate or bowl.

Mama made soup from potatoes, beets, cabbages, barley, beans, peas, lentils and the weekly chicken soup. All the grain and vegetable soups had some form of beef in it and were served fiery hot—that’s the way Papa liked it. We boys always blew at the soup in the spoon before we could put it in our mouth. The only exception was the summer borsht that was served cold and with a big dollop of sour cream.

Chicken soup was the “no surprise” weekly staple. Mama’s secret ingredient was parsnip. She said it made the soup sweet. There were carrots, celery and of course dill and plenty of kosher salt. Those little egg yolks were a rare find, for the only hens that went to the shoykhet for chicken soup were the ones who were non-layers. Those old birds were tough as cardboard to chew. This was the beginning of my lifelong dislike of the white meat—the chicken breast (beylik). It was like chewing on cardboard and I imagined it tasted like it.

No Clam Chowder or Lobster Bisque ever came to our kosher table. No Cream of Corn, Cream of Asparagus, Cream of Mushroom, French Onion or New Orleans bouillabaisse “soups” were ever on our farm menu.

At Thanksgiving time we had turkey and there was no soup that day. The gorgl (neck), pupik (gizzard), harts (heart), fis (feet) and fliglekh (wings) were saved for soup the following week. Naturally the huge helzdl was stuffed, but never for Thanksgiving.

I don’t remember any time when any of the boys complained about having too much soup.

A Very Special Lady

By Philip “Fishl’ Kutner

Mama, there’s a story to tell and the days are few. It is a story about a very special lady who was not special in her lifetime but her story today is very special. She came from, a place that no longer exists, lived a life that no longer exists and did things that are not done anymore.

What seems like hardships today were everyday happenings in those times. The war that was to end all wars—never did. The Great Depression is only a memory today, and we are told that safeguards have been put into place so that there will be no more depressions, and the lessons we learned will never let the Great Depression happen again.

We live in a world where:

• change occurs faster and faster.
• people are living longer and longer.
• we are getting fatter and fatter.
• globalization means cultures are blending.
• computers and the Internet give instant information of new and ongoing events.
• children’s knowledge of the computer may far outpace that of their parents.
• family ties are strained with relocation and a high rate of divorce.
• the value of age and respect for elders has diminished.
• traditions are being laid aside and values are being changed.

My children have only a faint glimmer of an idea what it was like on the farm and what her life was like for her toiling and going through the drudgery of a monotonous day with few neighbors, friends or family to share and party and most of all no yidishkayt other than what she was able to retain by her own wits.

My children have only a faint glimmer of an idea what it was like living through WWI in Poland with the Cossacks and Germans alternating in occupying Tiktin where she lived with her mother while her father was in America trying to raise enough money to bring them over.

My children have only a faint glimmer what it was like coming across the Atlantic in steerage, arriving in a new land, knowing no English, working at a sewing machine, being paid by the piece and then going to night school to learn English and the difficulty in mastering the “TH” sound.

Mama, you were a very special lady.
Makh zikh nisht visndik
by Philip Fishl Kutner

Mama had advice on everything. We boys never asked her—we always went to papa. As I look back now, her advice was much better than his, but we did not take it.

When we came back from school and said that we were being picked on, papa said, “Fight the bully.” The problem was that the bully was too big, and besides, he always had a bunch of friends around. It was not a happy time.

Mama’s advice always was, “Makh zikh nisht visndik.” She said, “Smile and don’t say a word.” It was none of the childish sayings about sticks and stones—just smile and makh zikh….

Many years later I read Mahatma Ghandi’s saying, “I cannot teach you violence, as I do not myself believe in it. I can only teach you not to bow your heads before any one even at the cost of your life.” And Nelson Mandele’s book, *The Long Walk to Freedom* added more to her wise words.

Many of mama’s words come back to me now and I wish I had listened to them when I was growing up.

See the attached PDF for conference registration.
The XII IAYC Conference - La Jolla, CA - Oct. 24-27, 2008
The Final Preparations

The Yiddish Teacher’s Section

This is the final issue of Der Bay before what may well be an historic conference. The IAYC is hosting an honors group of Yiddish teachers who will be in the process of discussing what and how to teach the Yiddish language and culture across pre-school, shule, university and adult/senior levels. The organization may be called the IAYT—The International Association of Yiddish Teachers.

The group will decide the feasibility of this organization being involved in Yiddish teacher accreditation, acting as a job clearinghouse, forming a curriculum bank for Yiddish materials, holding conferences, acting as a scholarship and fellowship clearinghouse.

Four of the seven conference time-slots have been delegated to the teachers in the beautiful Orchard Room. There will be panels of a moderator and four experienced teachers. These include all four levels of age groups.

If the organization is as successful as the IAYC, then this truly will be an historic conference. To mark this significance key people in the Yiddish community and Yiddish teachers have been asked to submit a single page giving their ideas and suggestions about the future of Yiddish teaching. This will then be distributed to those Yiddish teachers attending as well as the contributors.

Native Czernowitz Lecturers at the Conference

All three have PhDs and cover a wide band of interests and achievements. Prof. Meinhard Mayer and Dr. Julius Scherzer both were classmates of Dr. Modechai Schechter, o"h. The third is Prof. Iosif Vaisman of Mendele fame and one of the premier Yiddish websites—Virtual Shtetl.

Major Sponsors

Arbeter Ring/Workmen’s Circle: The only major fraternal organization fostering Yiddish. For the 3rd year Adrienne Cooper leads a star-studded revue. Pres. Bob Kaplan will honor Lilke Majzner.

Arbeter Ring/Workmen’s Circle So. Cal. District: The talented and very popular Executive Director Dr. Eric Gordon will introduce the Sunday morning plenary speaker, Prof. Iosif Vaisman

Katz Family of Milwaukee: They will sponsor the Friday evening performance. IAYC President Paul Melrood will introduce the night’s show of Archie Barkan & The Second Avenue Klezmer Ensemble.

Lawrence Family San Diego JCC: Program Director, Jackie Gmach will introduce The Sunday evening entertainment of Mayn Sheyne Meydl plus Hot Pstromi Klezmer Band and Yale Strom

Harry V. Lerner Memorial Lecture: Dr. Jonathan Sunshine, President of Yiddish of Greater Washington will introduce Boris Sandler, editor of the Forverts, at the Saturday plenary session.

SAJAC: Brian Marks is the editor of the South African Jewish American Community of San Diego. Conference chair Norman Sarkin is one of the founding members as is co-chair Bella Suchet.

Yiddishkayt LA: It is the major organization in the west sponsoring Yiddish. President and Founder Aaron Paley will introduce the recording star, and Yiddish teacher, Cindy Paley.

Conference Registration Form is on page 15.
Conference website: www.derbay.org/lajolla/
Chair: Norman Sarkin: normansarkin@yahoo.com
Questions: Fishl: 650-349-6946, fishl@derbay.org
Yiddish Culture Group of Century Village, West Palm Beach, Florida
Report by Edy Sharon (IAYC Member)

This year we welcomed two new board members—Irving Silber, who filled the office of treasurer, and David Goldstein. Let us hope that all the members of our board will continue to serve in good health.

Three of our very active board members have left because of health reasons. Rae Cabot moved to be with her daughter, Channa Goldenberg Schwarcz has moved into an assisted living facility in Riverdale New York, and Sid Schumann left due to his wife’s illness and his own. All three of these people who have been board members for many years, asked me to convey their good wishes.

It is unusual to have three co-presidents in any organization. I am happy to report that we work well together. We each have our own areas and converse often. Rebecca Lutto is the publicity chair and is filling her job admirably. She even put her husband, Sy, who is a computer whiz in harness to make up our programs for both the chorus and the My Fair Lady program.

Fannie and I work on getting the programs, signing contracts with performers and laying out the calendar. We try to vary it as much as possible and always are looking for new and informative as well as entertaining programs.

The Tuesday Morning programs were generally well attended. The last two programs actually filled the theatre. They were the Yiddish Culture Chorus on March 18th and My Fair Lady (in Yiddish) on March 25th. Many, many hours were invested in the production. Troim was the guru who made sure that the Yiddish was correct and she was also the producer. Of our board, the following people were connected with or were in the cast, Troim & Frank Handler, David Goldstein, Rebecca Lutto. Marsha Love as the Fair Lady and Leon Aronson as the professor had leading parts. Other roles were filled by Ruth Muraskin, Norma Brown, Miriam Schott, Arline Warren. Bary Jaffe accompanied on the piano. The director Cynthia Greenblatt handled all the details in a professional manner. The show was a hit and people are still coming up and saying what a great idea it was to bring a Jewish show!

Every one of the arms of Yiddish Culture worked well and was well attended. All programs are seasonal and start in December and run through the end of March. The exception is the Yiddish Vinkl which meets semi-monthly all year round.

The Yiddish Culture Chorus had 5 performances. We sang at the Tradition, at Bobb’s Music Store, at a Hadassah Meeting, at Aitz Chaim and on the main stage. Shelley Tener is an energetic and kind leader. She treats us as if we are her kinderlek. Shelley teaches with love and the group went from 20 some odd people in 1997 to 55 voices on stage in 2008. Many more people have approached us and asked to join the chorus. We were at the maximum number for the large music room. If many more join us, we will have to apply for a larger room.

Frank Handler’s Jewish History classes were all well attended and we learned a great deal. Frank does a tremendous amount of research and makes his lectures very interesting. There is a question and answer session at the end of each lecture. The lectures run from January through March and are held each Monday.

Troim Handler’s Leyenkrayz is almost finished with Yitskhok Bashevis Zinger’s book, In Mayn Tatsn Bezdn Shtub. Troim mails us the vocabulary for every chapter prior to our reading it in class. The classes are held in Troim’s home. We meet the second and fourth Friday of every month. Next season we will finish the book and will start Eli Weisel’s book, “Night” in Yiddish.

Golda Shore’s Yiddish Conversational Classes are well attended and the students learn to read, write and speak Yiddish. My neighbor who did not know more than a few words, now proudly speaks with me in Yiddish. She has been enjoying Golda’s classes for several years and glows when she speaks of the class.

The Yiddish Vinkl is an informal type of class. It has been very well attended and often there are no extra chairs. Fannie Ushkow is the faithful pianist. I try to teach a new Yiddish song once a month with every word explained. There is a round robin at the start of every class, where everyone gets to speak on the topic of the day. There are times when Yiddish customs are discussed especially around holiday time. Most of the people who come to the class are Ashkenazim. When some of the Sephardic people come we compare the customs. It makes it more interesting. It also is unimportant as to what kind of Yiddish is spoken. The days of Galitzyaner and Litvak differences have been put aside and it does not matter what accent is used as long as it is Yiddish.
Between the two world wars Czernowitz (Romanian: Cernauii, Russian: Chernovtsy, Ukrainian: Chernivtsi) was a city of about 110000 inhabitants, situated on the river Prut, in the foothills of the Carpathian Mountains. The population was quite mixed but heavily Jewish (there were about 50000 before the Holocaust). In the streets you could hear half-a-dozen languages (Yiddish, German, Romanian, Ukrainian, Polish, Hungarian, Russian). The lingua franca until the late 1930s was "Bukowina deutsch" — a variation on Austrian German, with a strong Yiddish syntactic influence and Slavic admixtures. There was a University, established in 1875, which had a good reputation in the Austro-Hungarian period (the mathematician Hans Hahn, the Shakespeare scholar Leon Kellner, and others were on the faculty, and the last professor of theoretical physics appointed in 1917 was Erwin Schrödinger—he never filled the job since in 1918 Czernowitz became Cernauti).

**Czernowitz Yiddishists Between the Wars.**

I come from a family where Yiddish and Bukowinaer deutsch were spoken. My father, Dr. Pinkas Mayer was still a high-school student during the 1908 Yiddish Congress, but he was already active in Yiddishist circles. I personally remember evenings of Yiddish readings and music, in which many of my father’s colleagues and friends participated, among them Dr. Wiesenthal, Chaim Kraft, Chaim Lecker, Mr. Roskies, and many others. My uncles, Hersch and Gerschon Segal were mathematics and physics teachers, but were active in the "Schulverein" and the "ORT" school, together with Chaim Ginninger (my future Yiddish teacher), Eliezer Steinberg, Itzick Manger, Itzick Schwartz, Naftule-Herz Kohn, Meyer Kharatz, Fried Weininger, and the actors/reciters Leybu Levin and Schwarzbart.

Life was not pleasant for Jews in Bukovina under the Romanian royal regime; there was constant harassment by the authorities: one year a "revision of citizenship" Jews who were not born on Romanian territory had to prove (read bribe the right official) that they were entitled to Romanian citizenship (I wish we had lost it and would have been forced to emigrate). The next year it was a "revision of the right to practice medicine" for doctors who had studied abroad (like most of the ones in Czernowitz). My father made many trips to Bucharest, where the right officials at the Ministry of Health were bribed to establish the equivalence of a Viennese Diploma with one from the local Medical School. In 1938 a fellow by the name of Alexianu was appointed Governor of the region; one of the first decrees he introduced was to forbid anyone to use a language other than Romanian in public (reminds one of Quebec today). A Jewish customer had to ask his Jewish barber for a haircut in Romanian --- anyone using Yiddish, German or Ukrainian would be fined on the spot.

**Czernowitz and its Yiddish Schools in 1940/41 and 1944/45**

As a sequel to the Stalin-Hitler pact, the north of Bukovina and all of Bessarabia (which had been Russian for two centuries until 1918) were taken away from Romania and given to the Soviet Union. On June 28, 1940, Cernauiti changed its name to Chernovtsy / Chernivtsi, and became part of the Ukrainian Soviet Socialist Republic. We Jewish youngsters were happy that this meant the end of Romanian anti-semitism, the end of uniforms, arm-patches, etc. Indeed, the Soviets opened two Yiddish schools, a Yiddish theater, Yiddish newspapers from Kiev and Moscow were on the newsstands, and lots of cultural activities were encouraged (all, of course under the guiding light of the all-knowing leader Comrade Stalin, whose pictures and slogans were everywhere).

In the fall of 1940 I enrolled in the 5th grade of the Yiddish Middle School No. 5, and that year of school was perhaps the one I enjoyed most. There was another Yiddish high school, number 26, also with almost 1000 students. Other Jews enrolled in Ukrainian, Russian or Moldavian (Romanian with cyrillic letters) high schools.

At the beginning, before we became aware of the Stalinist terror which lurked in the background and transformed the way people acted, there was a sense of liberation from the Romanian anti-semitic oppression. The fact that the whole curriculum was taught in Yiddish, with excellent textbooks for the language, mathematics, the sciences, history (little did we understand the historical-materialistic distortions of the social sciences in the texts). The dialectical materialism pervading our biology classes was a precursor of the coming "Ilyenkovism."

The teachers we had were almost uniformly excellent, including the few imports from the Soviet Union, like the school principal, who taught history, and her sister who taught Yiddish. About the only bad teacher was a young Ukrainian lady from Kiev who taught us Ukrainian. The upper grades had Chaim Ginninger who was the Yiddish teacher.
There were extracurricular activities (mostly within the framework of the young-pioneer organization) such as the "wall-newspaper" of which I was editor, drama and science clubs, musical activities, ski outings, etc. But there was also subtle and not-so-subtle indoctrination with Marxist-Leninists ideology. One of my friends was expelled and publicly humiliated, when someone turned him in reporting that he put on "tefillin" every morning.

Czernowitz (and our school) were visited by famous Yiddish writers and actors, such as Dovid Hofshteyn, Itzik Fefer, Leyb Kvitko, Samuel Mikhoels (all of whom were later killed by Stalin in 1948). The Yiddish theater put on plays by Sholom Aleykhem, Goldfaden, Peretz. Being Jewish was, according to Stalin's theory of nationality a nationality—not a religion (religion was a "dirty word"—people practiced it in secret). We felt, for the first time in our lives that we belonged to a nationality like any other, and did not consider it objectionable if our identity cards ("passports") listed nationality as one of the entries; after all, others were Russian, Ukrainian, Polish, Romanian, Gipsy, Tartar, etc.—a nationality was defined as a group of people who had a common language, heritage, and maybe even a territory. Stalin created a "Jewish autonomous region": Birobidzhan with Yiddish as the official language.

While we children lived happily under the new regime (I strongly recommend the movie "Burnt by the Sun" to get a feeling for what life was like in that period—we sang the same songs, but in Yiddish, and had similar outings as the one shown in the film), our parents slowly discovered that things were not that rosy after all. The NKVD (the predecessor of the KGB) was all over, actively recruiting people as informers against each other. In the spring of 1941 the deportation of "undesirables" to what was later called the Gulag started. Undesirables being: social democrats (which Bolsheviks considered as worse enemies than capitalists), small shopkeepers ("exploiters of the working class"), clergy (spreading "opium for the people"), Zionists, deviators from the party line to the right or to the left, and people who were turned in by informers for no good reason at all. There were plenty of true believers (I had an uncle in this class) who would say that Stalin is doing the right thing—he could not do wrong . . .

In July 1941 the Germans, joined by the Romanians who were eager to reconquer the lands the Germans had given away to the Russians just a year before, broke the non-aggression pact and invaded the Western territories of the Soviet Union. They first bombed the airport, and on July 6, 1942 entered Czernowitz. The troops that entered the city were a combination of Romanian infantry, gendarmes and an SS "Einsatzkommando" in charge of dealing with Jews. About 100 prominent Jews, among them Chief Rabbi Mark were arrested and shot the next day at the river Prut. The big synagogue—a beautiful 19th century building was burned to the ground.

There followed a period of anti-semitic measures that went into effect: Jews had to wear yellow stars, there were curfews, shopping restrictions, no schools, forced labor, etc.

In October 1941 the governor decreed that all Jews move into a Ghetto, from where they would be deported to the part of the Ukraine between the rivers Dnyestr and Bug occupied by Romania, called Transnistria. The mayor, Traian Popovici who was sympathetic to the Jews, stopped deportations and tried to keep as many as possible from being deported. About 19000 "necessary" Jews were left and allowed to leave the ghetto.

In June of 1942 deportations to Transnistria started again. This time my family did not escape and we were sent to camps in Transnistria from which we returned in March 1944, when Czernowitz was liberated by the Red Army.

One Yiddish school was reopened and I went to the 9th grade, where I had as classmates people who later became active in Yiddish language (Mordkhe Schaechter), Yiddish broadcasting in Israel (Anka Schorr—she may have hebraicised her name), and others. Since the war was still going on those who were 17 or 18 were drafted; many of the teachers had a hard time escaping the draft. Among those employed at my father's psychiatric hospital, in order to escape the draft, was the poet Paul Celan.

The school in 1944/45 was a sadder place—we thought of our friends who had not returned, and soon learned from a group of Dutch Jews freed from Auschwitz by the Red Army, who stayed in Czernowitz for a while waiting for repatriation, of the extent of the Holocaust, and the atrocities committed by the Germans together with their Ukrainian and Lithuanian stooges in the camps.

I finished high school in 1945 (with a Yiddish Diploma, which unfortunately got lost in my wanderings) and enrolled in Medical School for one semester. We stayed in Czernowitz till June of 1946, when we were "invited" to leave for Romania.

Although the atmosphere after the war ended was somewhat more hostile towards Jews, Yiddish books, newspapers and Yiddish theater continued in Czernowitz till the Stalinist paranoia of 1948.
Twelfth International Association of Yiddish Clubs Conference
La Jolla, California, October 24-27, 2008

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Fishl Kutner – Editor of Der Bay
Orientation Session 3pm

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On the Trail of Der Yidisher Kauboy

Lunch – Noon

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Norman Sarkin – Conference Chairman
Bob Kaplan – Workmen’s Circle President

THIRD LIFETIME YIDDISH SERVICE AWARD
Sabell Bender – Introduction
Hershel Hartman – Introduction
***Lilke Majzner*** – Recipient

Workmen’s Circle Gala Revue
Starring Adrienne Cooper & the W.C. All Stars
Roz Kirkel, Heather Klein & Mitch Smolkin
Twelfth International Association of Yiddish Clubs Conference
La Jolla, California, October 24-27, 2008

SUNDAY

Vendors and Exhibitors All Day

SAJAC Lecture – 9am
Brian Marks – Editor
Prof. Josif Vaisman
"The World Wide Shtetl: Yiddish on the Internet"

Session IV
Teacher’s Panel III – Pedagogical Methodology
Miriam Koral Moderator Venice, CA
   Yakob Basner – Seal Beach, CA
   Kolye Borodulin – Staten Island, NY
   Alva Dworkin – Southfield, MI
   Marcia Gruss Levinsohn – Silver Spring, MD

Prof. Sandy Lakoff & Prof. Elie Shneour
The Life and Work of Zalman Shneour

Prof. Julius Scherzer
Growing up in Czernowitz

Rokhle Zucker
Der yidish radio (haynt) af yidish

Dr. Barney Zumoff
My Experience as a Yiddish Translator

Lunch

Session V
Kolye Borodulin
Experiments with Culture in Birobidzhan

Frank Handler
Esther Frumkin, Yiddishist, Feminist, Bundist

Rachel Leah Jablon
Yizker Bikher, Rhetoric, and Jewish Identity

Prof. Meinhard Mayer
The Yiddish and German Poets from Czernowitz

Harold Ticktin
The Roots of Jewish Humor

Session VI
Teacher’s Panel IV – Organizational Future
Adrienne Cooper Moderator New York, NY
   Prof. Al Feldman – Scottsdale, AZ
   Troim Handler – Monroe Township, NJ
   Cantor Hale Porter – Los Angeles, CA
   Lori Cahan-Simon – Beachwood, OH

Dr. Zack V. Chayet
Yiddish in Meksike

Sonia Pressman Fuentes
Mayne Yidishe Tate-Mame (My Jewish Parents)

Peter Louis
The Jews of South Africa

Dr. Amelia Glaser
Remembering the Old Country in the Old Country

Evening Program/Entertainment

Lawrence Family JCC Program
Jackie Gmach – Program Director

Roz Baker
Introduction of Scholarship Recipients

Norman Sarkin, Bella Suchet & Debby Davis
Introduction of La Jolla Conference Committee

Mayn Sheyne Meydl – (My Fair Lady)
San Diego Yiddish Club

Hot Pstromi Klezmer Group
Yale Strom & Elizabeth Schwartz

MONDAY

Vendors and Exhibitors until Noon

Paul Melrood – IAYC President 9am
Introduction of IAYC Club Delegates

Arbeter Ring/Workmen’s Circle So. Cal. District
Dr. Eric Gordon – Executive Director

Yale Strom – Ethnomusicologist
Labushnik Loshn:
The Secret Language of the Klezmers

Yiddishkayt LA Program
Aaron Paley – Chairman & Founder

Jacob Lewin: Yiddish Actor
Konferentsn – A Satire

Cindy Paley – Recording Artist & Cantorial Soloist
“Zing Along with Cindy”
Group Singing and Dancing

Lunch & Recognition of Delegates
Socializing (Networking, Networking, Networking)
Leader of the Sirkin Yiddish Club in Israel (An IAYC Member Club)
by Harry Rajczyk

Even though my mother is living now almost 20 years in Israel she still can hardly understand Hebrew. German, Polish and of course Yiddish, those are the languages in which she communicated her whole life.

You can imagine how happy I was when I heard about the Sirkin Club, a Club holding seminars in Yiddish. I introduced my mother there and became a member of this extraordinary club. It then would never have come to my mind that it would be me who would save and re-establish this Club three years later.

I dedicate this article to my dear mother, Rachel Kuttner, and to a whole generation whose tears will never dry.

I was born in 1951 in the German city of Köln. My parents came from Poland. My father escaped the Germans and fought with the Partisans in the Russian army against the Germans. Also his mother and his 2 brothers and his sister survived.

My mother was not so lucky. Her parents and her brothers and sisters were all killed by the Germans. I indeed never could understand, and I never will, how they remained living in Germany after the war and after what the Germans had done to them.

I was born in Germany and grew up there. As I was physically quite strong—I was one of the best young athletes in Germany, an excellent soccer player, a good runner (10.6 on 100m) and a trained fighter. As a youngster, I always was looking for trouble with Germans. A big Magen David always hung around my neck just sticking into the face of the Germans reminding them that they did not succeed in exterminating us. When I was 6 years old my parents divorced and my mother married the late Moshe Kuttner.

After studying physical education and business administration I opened my own company I.T.T.A. GmbH which became one of the first European companies dealing with Israeli High Tech products. Since then I work with Israel. Today my most successful project is Aerophone (www.aerophone.biz). About 20 years ago I was the partner of a quarry and of a construction company in Israel.

I am twice divorced and have 3 sons, Gabriel (31), Moshe (23) and Benjamin (17). Gabriel lives in Israel and has his own Internet marketing company. He came to Israel about 12 years ago and fought 3 years in an elite commando unit (in Lebanon) in the Israeli army. He loves Israel and could not live anywhere else. Moshe is finishing his studies in political science. Benjamin is still in high school and also is playing soccer.

I was a member of the Makkabi Germany national soccer team at the first Makkabiah where Germany participated after the war (1969). They asked me to carry the German flag when we marched in the Ramat Gan stadium. I did not agree. In 1971 I was invited to play in the first league in Israel at Makkabi Jaffa. But then I had only beautiful girls on my mind.

With my mother I always had a very special relationship. She was one of the survivors of the death march from Germany to the CSSR. After my stepfather Moshe Kuttner died she started writing her memories. I soon realized that these were very important proofs of history that my mother was writing. I encouraged her in continuing writing and till today she is writing about the shtetl, the Jewish life in Poland and of course from the unbelievable deeds of the Germans. Hopefully, very soon I will publish her writings in a book.

After 2 unsuccessful marriages I found my ideal life companion. Dagmar also was born in Germany from Polish parents. She also was divorced and has 2 beautiful children. Maya and Moshe. She has a very strong Jewish Identity and we plan, so G-d will, to move to Israel within the next two years.

The Sirkin Club in Israel is close to my heart because each one of these beautiful people is a part of our history.

Editor’s note: Harry learned that there was no one to run his mother’s Yiddish club and it would disband. So he has been coming down from Germany to lead the monthly meetings.

Norman Sarkin Chair of the La Jolla conference and his wife, Heather, spend several months each year in Israel. He attends the meetings and was instrumental in the club joining IAYC.

The Sirkin Club meets Mondays at 10am in the Histadrut Building in Tel Aviv. Visitors are welcome. If you are at the conference, ask Norman about the Sirkin Yiddish Club. If you visit Tel Aviv, try to include a visit to the Sirkin Club.
International Association of Yiddish Clubs

12th Conference * La Jolla, California * October 24-27, 2008

Registration Options: Choose option A or any combination of B, C, D or E

A. Full Registration $325.00: Includes Friday dinner, Saturday breakfast, lunch and dinner, Sunday breakfast and dinner, Monday breakfast, lunch plus all entertainments & sessions. 3 KOSHER DINNERS ADD $30.00 – LUNCHES PAREVE

B. Friday only $85.00: Includes Friday dinner, orientation and entertainment. KOSHER DINNER ADD $10.00

C. Saturday only $125.00: Includes Saturday morning services, breakfast, lunch and dinner and access to all Saturday meetings, lectures, presentations and evening entertainment. KOSHER DINNER ADD $10.00

D. Sunday only $95.00: Includes breakfast, dinner and access to all Sunday meetings, lectures, presentations and evening entertainment. KOSHER DINNER ADD $10.00

E. Monday only $85.00: Includes breakfast, lunch, lectures and the special closing ceremony.

Please circle your request, fill out the form below and mail with your remittance.

RESERVATIONS MUST BE RECEIVED BY OCTOBER 1st. AFTER OCTOBER 1st PLEASE ADD $30.00

CANCELLATIONS: Conference (not hotel) refund after Sept. 1st will be reduced $100 on full attendance. Daily rate refund will be reduced by $85 per day. No refunds after Oct. 1st 2008.

HOTEL RESERVATIONS: Call 858-587-1414, Conference rate is $119.00 + tax per night, single or double occupancy 3 or 4 is $129 plus tax. Must say “Attending IAYC Conference” to get this low rate. You are responsible for your hotel reservations and must book by Oct. 1st to guarantee the conference rate--if still available. Same rate 3 days before and after conference.

NEED A ROOM MATE, HAVE SPECIAL NEEDS, OR HAVE A QUESTION? Please call Fishl at 650-349-6946.

Please print and mail this page and check to: Amount Enclosed $________

Fishl Kutner: 1128 Tanglewood Way, San Mateo, CA 94403 - Make checks payable to “IAYC La Jolla”

Title________Name(s)______________________________

Address__________________________________________________________________________________City________________________

State/Province____Country__________Apt____E-Mail______________________________________________

Zip________Phone Number__________________________Fax______________________________

Are you a: Conference Presenter?___Vendor?___Yiddish Teacher?___Klezmer Group Leader?_____

Yiddish Club Leader?___Member?___Name of Club?________________________________________
My Mama Bentsht Likht
by Philip Fishl Kutner

No woman did it the way Mama did. Over those many years I have seen it done over and over again, many hundreds of times, but not the way Mama did it.

I have seen some women have a very special laced kerchief that they used to cover their head like a shawl. Some even used a fully swinging swoop as if they were an operatic singer taking a bow.

Not my Mama—she used this time to have a conversation with Der Eybishter. Each shabes eve the conversation was different. Before the candles were lit and the blessings done, the requests were made. These ranged from deep pleading to mild requests.

Before getting to the task, Mama went through her entire week and noted all of the minor details—“in case G-d missed something so He should know.” This conversation did not cover the terrible events or mention anything that would be noted in her later requests and pleas.

Mama was very careful in her wording so that G-d would not think that she was over-exaggerating her request because this litany of words were saved for her pleas. Every possible compliment that one could imagine and every positive attribute was included in her personal talk with Him.

In a joking way much later in life, Mama once mentioned that she hoped G-d didn’t think that she was selfish, for she never asked for things for herself—only for her boys—her four sons.

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Der Bay
The International Anglo-Yiddish Newsletter
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Web site: http://www.derbay.org
E-mail FISHL@derbay.org
Ph: 650-349-6946

Please make checks for chai, payable to Der Bay.
If you’re blessed, Please send a LITTLE extra
Label date is when you LAST contributed.

Networking is having others help you get what YOU want. Der Bay is a great networking tool.
Yiddish 1991-2009

Special Issue Vol. XIX No. 1

When you receive Der Bay in late December, it will mark the 18th anniversary issue. This will be a very special issue and an occasion to look back historically. It is a relatively very short time, but the Yiddish World has changed dramatically in the interim. Come along as we trace these events.

There have been advances, setbacks and disappearances of many stalwarts. We shall trace them in the pages of this newsletter. Some of you were there at Der Bay’s birth and others are newcomers, but you all have played a role in contributing to its success. Fishl sits back as an onlooker just like a papa at a wedding or a bas mitzvah. We shall look at this newsletter in hardcopy, the online version, Der Bay’s website and the IAYC—International Association of Yiddish Clubs.

Think of what has happened in the last 18 years to the National Yiddish Book Center in Amherst, the online list Mendele with over 3,000 readers, the situation in Israel, the IAYC, Ashkenaz and KlezKanada, Yiddishkayt LA, KlezCalifornia, KlezKamp Folksbiene as well as Der Bay.

This issue will be dedicated to all those who have been supportive and mentored Fishl along the way. The list reads like a Who’s Who of the Yiddish World. Most of all it will be a way, again, of publicly showing the deepest feelings of thanks to Żelig Bach o”h who, more than anyone else, encouraged a floundering novice to persevere and not to be discouraged by the nay-sayers.

Dear readers, this is being sent for you to have input. It is not asking you to send in an ad or a contribution. Der Bay has never published a paid ad. It exists solely on reader support and a little from Fishl when months are lean. You are asked to send a special article, remembrances of a dear one or your most memorable Yiddish mentor. As many as possible will be published. This is sent now so that you will have sufficient time to write.

By the time you get this newsletter The IAYC XII Conference will either be in session or just being completed. Our next one will be the Bas Mitsve Conference and mark a milestone in IAYC’s history. It will be a celebration of the work and inspiration of its founders who are no longer able to attend these conferences— Mike Baker, Dr. Harold Black, Seymour Graiver, Sunny Landsman and Bess Shockett.

Fishl’s Time to Thank

It will be a chance to thank the individuals and organizations that have permitted the stepping on their broad shoulders and to smooth the embarrassing faux pas. Especially it has been the New York Crowd at the Arbeter Ring (many have graduated) including; Willie Stern, Dr. Iz Kluger, Hy Kaplan, and Yosl Mlotek.

My current mentor, dear friend and greatest critic is Dr. Chava Lapin whose great depth of understanding and whose fountain of Yiddish knowledge is awesome. The list would be incomplete without mentioning Dr. Barney Zumoff and Stephen Dowling.
An Online E-mail Correspondence
By Philip Fishl Kutner

Letter 1. I am looking for a website that could provide me with a 'Yiddish Word of the Day.' I am in the process here of educating my Mormon co-workers in the language. Utah is probably the only place on the planet where we are the gentiles...but I love these people and they are eager to learn. Your assistance would be appreciated.

Letter 2. Hi Fishl, great moniker. My Mom was born in the Ukraine. Her family came over here when she was 2. Until I was 15 I thought Kalmanovitch was a Yiddish swear word in the way Dad used it. Ha, it was Mom's maiden name and Dad was not fond of her family. My home now is in Roy, Utah.

Just a little aside, during World War II my Dad flew B-17's out of England and he is only one of two people who ever had a plane named after him in that theater... "Fightin Hebe" and the folks there changed his ID and tags to Mike O'Mazer Roman Catholic in case he got shot down they wouldn't know he was Jewish.

I moved back here from San Diego, California a year ago. I really miss the Jewish deli there, DZ Akins. I brought back ten loaves of rye bread and I need to make a trip to get more. Utah does not have a clue about Jewish delis which is surprising as there is quite a large population in the SLC area. Same in Seattle, we were there for 20 years and the one small deli closed. Strange.

Well, are you working on sending me a Yiddish word of the day or week...gotta get this puppy moving. Let me know. Good to hear from you.

Letter 3. Thanks, didn't have to change them when I got married, maiden name was Mazer—cool. So Fishl, where are you in CA? Ever been to Utah? When I was growing up Dad was stationed where my sister and I were the only Jewish kids. When I see more than 5 or 10 of us I get all excited, whoa, a stampede.

Letter 4. Fishl....what does Tayere mean. Got my poster up. the gals love Yenta!!! Great word, bunch of cowgirls using it, what a kick.

Letter 5. Fishl...So I'm reminding you...I need another Yiddish word.

Letter 6. I'm the only Jewish woman to be on her high school and college rodeo teams. I want to get a vanity plate for my truck but they won't take JAPCWGRIL.

Do You Know the Answer?
By Harold Goldstein - Fishkill New York

Around 1923 I lived in Williamsburg, Brooklyn, just up the street from the Lyric Theater and when the Yiddish play "The Golem" was on. I was about 12 and used to run errands for the Photographer Kaplow, whose studio was around the corner and one flight up on Manhattan Ave.

It was in the evening and Mr Kaplow told me to sit and wait, while an actor from the Lyric sat nearby. The actor’s face was made up with various creams, he had a ponderous head cover on, his eyes were wide open and his teeth were bared and menacing—all while the camera flashes exploded around him.

The photographer hurried with the development of large prints, put them in a manila envelope and gave me directions to deliver them by subway to the Second Avenue Theater. When I got there, two men were eagerly awaiting me in the lobby. They gave me a dollar and excitedly hurried inside.

To this day, and I am 99, I don't know what it was all about. There was talk about theater rights and a lawsuit, but to a kid of 12, it went in one ear and out the other. If some reader versed in the history of that period of Yiddish Theater can enlighten me, I will be grateful. Incidentally, from that dollar I wolfed on 2 hot dogs with sauerkraut a few doorways down from the theater—they were delicious!

Professor Joel Schechter Replies
Thanks for that copy of the interesting recollection about "The Golem" and controversy over it. As far as I can tell from consulting the "Lexicon of Yiddish Theatre," while H. Leivick's famous play, "The Golem," was published before 1923, it was first staged by the Habima in Russia (in Hebrew) in 1925, then staged in Russia in Yiddish in 1927. If this information is correct, a 1923 production of Leivick's play (if it was his) might have been staged without his permission in New York, which could account for the discussion of a lawsuit (which might have required photographs as proof of the violation of author's rights). Then again, the 1923 production might have been someone else's play about a Golem, not Leivick's. (That too might have upset him.) That's all I can suggest about the recollection.

Editor's note: Prof. Schechter is Professor of Theatre Arts at San Francisco State University. His lecture at the IAYC Conference was “Yiddish Theater in the 1930s in America.”
A Yiddish Club Activity
Alphabet Games – Scrabble

We have played various games using letters of the alphabet. Do you remember Hangman? You are given the first and last letters of a word and had dashes for each unknown letter.

Another game is geography where you have the name of a place—city, state, country, etc. and you need to name a place that started with the last letter of the given place. I remember getting into a loop of A’s with America, Asia, Africa, Australia, Alabama Atlanta, Antarctica, Albania, Algeria, Arabia, Armenia, Ankara Abyssinia, Alexandria, and Altoona.

Scrabble is probably the most popular word game. It has a board of 15x15 squares (a checkerboard has 8x8 squares). Yiddish Scrabble is a fun way to improve your Yiddish vocabulary.

Mendele: Yiddish literature and language
Contents of Vol. 4.162
November 2, 1994

5)----------------------------------------------------
Date: Tue, 1 Nov 94 3:42:43 EST
From: dave@cai.lsuc.on.ca (David Sherman)
Subject: Yiddish Scrabble

Let me dredge up an old posting of mine to mail.yiddish...

We had a terrific time at the Yugntruf Yidish-Vokh in Copake NY, from Aug 31 to Sept 6. That was in 1989. Of course, we had an equally terrific time at yidish-vokh in 1990, 1991, 1992, 1993 and 1994 (Dos vet zein nokh a breiv, ven ikh vel hohn tseit tsu shreibn fun dem.) Among the unplanned activities, we found ourselves in a game of Scrabble in Yiddish with Josh Waletsky and his family. They have a Scrabble set which has been done over in Yiddish.

Josh told me the value and breakdowns of the letters were done by someone else about 50 years ago. I think some of them need adjusting. Josh’s set had only 90 letters instead of 100:

A computer-based analysis of word frequencies in something like a dictionary (not just written text) would be helpful, but I’m pretty sure the above numbers need some adjustment. Clearly there should be more zayins, for example. Anyway, it was a great way to improve our vocabulary. (Did you know that "mi", mem-yud, means "effort"? Or that "mesh", mem-ayin-shin, means "brass")

David Sherman

Mendele: Yiddish literature and language
Contents of Vol. 14.022
December 7, 2004

3)----------------------------------------------------
Date: December 6, 2004
From: SBruk@aol.com
Subject: Re: Yiddish Scrabble


A .pdf file with labels for Yiddish Scrabble may be downloaded from the links page at www.yugntruf.org/yiddish.html. The direct link is www.yugntruf.org/yidscrablabels.pdf.

Sabina Brukner

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Winnipeg has had a weekly Yiddish radio program for over 60 years. The first program was in the 1940s by Fivel Simkin the publisher of Winnipeg’s Yiddish weekly newspaper “Dos Yidishe Vort” and Yiddish educator Moishe Cantor. There is no longer a Yiddish newspaper in the city, but Yiddish radio continues.

Local Yiddish icon Noah Witman, an editor of “Dos Yidishe Vort,” was host of the show for 43 years. For a time he also had a Yiddish TV show. He did the show well into his 90’s. After his death in 2000, some of the local Yiddishists; Sid Halpern, Oscar Antel, Edith Kimelman took turns to keep the show going. Then Osher Kraut took over as permanent host. He and his son Zevi did 200 programs. In Feb. 2007, Osher contacted me and a few other people to say that he would be unable to carry on with the show on a regular basis due to other commitments.

I realized that it was important to keep the continuity of having a Yiddish program here in Winnipeg. I also suspected that if we gave up the time slot even temporarily, it would be very hard to get it back for Yiddish programming. There were no volunteers out there. So I agreed, despite the facts that I had little radio experience, and my Yiddish was rusty and quite basic. The agreement was that Osher and Zevi would still do one show every 5 or 6 weeks and would be able to fill in. On April 22, 2007 I did my first show.

The show is broadcast on local ethnic AM radio station CKJS 810 Winnipeg from 2:00 to 2:30 PM central time. Funding for the airtime comes primarily by the Winnipeg Jewish Community, the I L Peretz Endowment Trust Fund and listener contributions.

The show is pretty much 100% Yiddish. (I play either a musical klezmer selection or something in Hebrew or even Ladino if it fits with the rest of the show) have a theme for each show and play music or Yiddish readings that are related to that theme. My comments are all in Yiddish. My musical choices are a mix - old and new - Yiddish music from around the world.

The Jewish population of Winnipeg is less than 15,000. A high percentage has little or no interest in Yiddish. I have no idea if anyone is listening to my show (except my mother). Being a bit of an Internet junkie, I realized that I did not have to limit myself to Winnipeg listeners. I decided to have fun with it. I put it “out there.” It’s amazing what a bit of well-placed shameless self-promotion can do. Out in cyberspace there is a potential audience and the radio station, CKJS actually broadcasts live on line – so” di gantze velt ken hern” So I decided to let more people know about it. S’iz a naye velt!!!!

First I had the show listed in Ari Davidow’s Klezmershack Jewish Radio Directory and also joined Davidow’s Jewish Music mailing list.

I contributed posts, some mentioning my show. In my first post, I introduced the show and myself and stressed that I was looking for Yiddish music, material and ideas. I now post the weekly program highlights and playlist a day or so before airing.

Suddenly, there was an interest. I started getting e-mails from Yiddish entertainers offering music. Itzik Gottesman of the Forverts contacted me. He had published an article about the show.

I soon came to the realization that there were a lot of artists making Yiddish music and looking for a greater audience. I decided I would make a conscious effort to feature and promote the contemporary artists and their new Yiddish music.

Sholem Aleikhem wrote “s’z shver tzu zany a yid.” But I think it is even “shverer tzu zayn a yidisher artist” I have received emails from Yiddish artists – Theresa Tova, Lenka Lichtenberg, Wolf Krakowski, Fraidie Katz, Lori Cahan-Simon, Miryem Khaye Seigel, Helene Engel, Zully Goldfarb, Eve Siculcar, Brian Bender, Orquesta Kef….. All thanked me for playing and helping support their music.

I sent a copy of my show about the new artists from the Former Soviet Union to Polina Shepherd, one of the artists featured. Here is her email to me “I think what you are doing is great and thank you for it! I sent the link to my FSU friends. Some couldn’t open the link, so I am sending the whole show as a file to them. They are very proud to be in your programme!!!”

A lot of the material and information comes from the Internet especially The Freedman Jewish Sound Archive Online Catalogue. Many artists have great websites with background material and music.

You must listen in real time. There is no online archive of past programs.

Yiddish Radio Winnipeg – Sundays
2:00 to 2:30 PM CDT (3:00-3:30 PM EDT)
CKJS 810 Winnipeg – online live streaming
http://www.ckjs.com (click on Listen Live)
If you have a problem with popup blockers, try
www.ckjs.com/mediaplayer/mediaplayer.asp
Czernowitz Conference:
The First Yiddish Language Conference
© by Iosif Vaismann

The First Conference for the Yiddish Language, also known as the Tshernovits* Conference, opened on Sunday, August 30, 1908. The Conference was convened to discuss very important topics formulated in the ten point Conference agenda.

To what extent the Conference succeeded in finding the solutions to any of these ten problems has been a subject of discussions (sometimes quite fierce) ever since. A simple look at the agenda is sufficient to see that many issues have yet to be resolved:

1. Yiddish spelling
2. Yiddish grammar
3. Foreign words and new words
4. A Yiddish dictionary
5. Jewish youth and the Yiddish language
6. The Yiddish press
7. The Yiddish theater and Yiddish actors
8. The economic status of Yiddish writers
9. The economic status of Yiddish actors
10. Recognition for the Yiddish language

It has become a good tradition in the Yiddish world to celebrate the anniversaries of the Tshernovits Conference. Today Mendele joins the celebration of the ninetyeth anniversary with a series of special issues dedicated to some of the Conference’s highlights and the figures of several key participants.

*Note: The names Tshernovits (Yiddish), Czernowitz (German), Cernauti (Rom), Chernovtsy (Russian), Chernivtsi (Ukr), and their spelling variations in other languages, all refer to a single entity - a town in Central Europe at 48º 18’ N latitude and 25º 56’ E longitude. Capital of Bukovina, the land that shunned sovereignty for more than ten centuries, the town at various times was a part of Galician-Volhynian Principality, Principality of Moldavia, Poland, Lithuania, Walachia, Ottoman Empire, Russia, Austria-Hungary, Western Ukrainian National Republic, Romania, Soviet Union, and Ukraine, which partly explains the toponymical assortment.

Every morning and afternoon in the late 1960’s, walking with one of my parents to and from kindergarten in a quiet residential neighborhood in Chernovtsy, I passed by a stately building on the Ukrainska Street that at the time housed the City Teachers’ Club. Built for the Ukrainian National House at the very end of nineteenth century, in a fashionable then pseudoclassical style, the structure did not make the list of the city’s most important architectural landmarks.

Not until much later did I learn that the building occupies one of the most important places on the map of the Yiddish Universe. In that building, from the podium on a slightly raised stage of the Assembly Hall, ninety years ago Yiddish was proclaimed a national language of the Jewish people.

The beginning of my love affair with my hometown easily can be traced back to my father’s influence. He never missed an opportunity to talk about Czernowitz’s rich history and splendid architecture during our walks. Why didn’t he tell me that the Yiddish Language Conference, which was a topic of many of our conversations, took place in the building we saw twice every day? Because, like many others, he thought that the Conference was held in the much larger, centrally located and seemingly more appropriate for the occasion, Jewish National House.

Organizers of the conference planned to have it held in the brand new, imposing Baroque building whose entablatures are supported by four Atlantes. They were in various stages of straightening up their backs. Born in 1908, these Czernowitz Jewish Atlantes, on their way from the house of slavery to the redemption in the new old Homeland, perhaps were the first major architectural manifestation of the Zionist aspirations.

I don’t know whether it was the architect or the community leaders who decided to employ polytheistic deities as a symbol of the revival of the Jewish people, but the facade of “Das Judische Nationalhaus” was not a bit more oxymoronic than any other detail of the Czernowitz Jewish landscape.

Hosting a Yiddish language conference did not at all play well with the Czernowitz Jewish establishment (creating a precedent for many Jewish establishments for many years to come).

Under the pretext of unfinished construction, the Jewish House was closed. As a result, the conference started in the Concert Hall of the Czernowitz Music Society on Rudolfplatz and then moved to the Ukrainian National House on Josefgasse.
Why did the conference take place in Czernowitz? This question seems to have earnestly interested scholars and commentators for nine decades. Many answers based on geographical, political, and other serious considerations were offered, and most of them are definitely valid. Czernowitz was very conveniently located.

People in Czernowitz enjoyed much greater political freedoms than their neighbors across the borders. The proportion of what we would call "middle class" in the Czernowitz Jewish population was several times higher than in any other major Jewish center in Europe.

Czernowitz was famous for what was known as "Czernowitz Toleranz", which can be illustrated by the fact that by 1908 Czernowitz was the only city in European history, where the mayor, the city's representative to the Parliament, and the Rector of the University, were Jews.

However, one very important reason escaped most observers. Czernowitz has always had an ability to produce and attract a disproportionate number of "unconventional" personalities, people, for whom Yiddish has borrowed a wonderful word "tshudakes". Unlike the English "eccentric" that incorporates negation, "tshudak" shares the root with the word "chudo", which means "miracle"...

The list of Czernowitz "tshudakes" is long. A grandson of the Great Maggid, the last of the great hasidic masters and a distinguished expounder of the Torah, who surrounded himself by the ceremonials and luxury unheard of among the hasidim, and was known as a "king in Israel".

The most gifted of his six sons ran away from home, and for a time joined the militant maskilim in Czernowitz. One of the founding fathers of modern molecular biology, known for the discovery of the rules of DNA composition, is also known as an astute cultural and social critic and also as an excellent poet.

A grandson of the Czernowitz Chief Rabbi became one of the foremost Muslim theologians and ideologues of this century, a close friend of Saudi royals and a cabinet minister in the newly independent Pakistan.

There was an outstanding psychologist whose attempts to combine world revolution, cosmic energy of orgasm, and capitalist business practices all ended tragically for him. He was a brilliant Yiddish poet, who played not only with words, but also with his own identity.

Nathan Birnbaum

He was the mastermind of the 1908 Conference, and deserves a place in this enumeration. A product of an intermarriage between a galitsian hasid and a daughter of a mitnagid rabbi, Birnbaum during his life embraced many disparate views and persuasions.

Birnbaum was a towering intellectual figure, a political leader who coined both the terms Zionism and Yiddishism and founded the movements described by these terms, he played a pivotal role in shaping the Jewish ideological and cultural landscape of this century. Birnbaum’s move to Czernowitz in 1908 and his decision to convene the Conference there was not an accident. He had chosen the place that was fit for the task.

The Czernowitz Conference significantly influenced Jewish nationalist movements in Bukovina and Galicia, in particular in Czernowitz. Jewish students at the Czernowitz University started registering as "Jews" by language and nationality, although Austrian laws did not recognize either of those (Yiddish language and Jews as ethnic group).

Violators were punished and sometimes expelled from the University, but this did not stop the campaign. A mass demonstration in support of Yiddish was staged during the Census in 1910. All three major Jewish political forces (zionists, liberals - Jewish People’s Party, and socialists) called for indicating Yiddish as a "spoken language" ("Umgangssprachen") in the Census forms, despite the ban on using "unrecognized" language and severe intimidation by the government.

The greatest success the demonstration had in Czernowitz: 75% of the Jews indicated Yiddish as their language (cf. Cracow - 25%, the whole Galicia and Bukovina - ca. 50%, S. M. Dubnov, 1923).

In the 1920’s and 30’s Czernowitz had lively and diverse Yiddish cultural, literary, and political activities. Twenty Yiddish periodicals served as an indicator of this. It boasted the largest in the world number of titles of Yiddish periodicals per capita of Jewish population: 3.9 titles/10,000 (Vilna had 3.4 (18 titles) and Warsaw - 2.4 (83 titles), L. Dobroszycki and B. Kirshenblatt-Gimblett, 1977).

Editor's note: Prof Vaisman is a leading authority of Yiddish on the Internet. His website, Virtual Shtetl, is a must to visit. He will be presenting the Sunday morning plenary lecture at the IAYC conference in La Jolla Oct.24-27. This article is at: www.ibiblio.org/yiddish/Tshernovits/iiv.html
Where Have the Yiddish Organizations Gone?

With the sale of the Workmen’s Circle Building at 45 East 33rd St. in New York City the Yiddish organizations that had come under one roof now are spread throughout Manhattan. The Arbeter Ring/Workmen’s Circle, Forverts and the English Forward will stay at the same location at least until the end of 2008.

These are their new locations, contact persons, phone numbers, e-mail addresses and URLs.

Living Traditions
KlezKamp
Henry Saplznik, Executive Director
207 W. 25th Street, 4th Floor
New York, NY 10001
Phone: 212-532-8202 fax: 212-473-8096
www.livingtraditions.org
info@livingtraditions.org.

Folksbiene
Zalmen Mlotek, Artistic Director
135 West 29th Street Rm #504,
New York, NY 10001
Phone: 212-213-2120
www.folksbiene.org/
zmlotek@folksbiene.org

League for Yiddish
Dr. Sheva Zucker, Executive Director
64 Fulton St. Ste. 1101
New York, NY 10038
Phone: 212-889-0380
www.leagueforyiddish.org
info@leagueforyiddish.org.

Yugntruf
419 Lafayette St. 2nd flr.
New York, NY 10003
Leah Bleye Blum
Phone: 212-889-0381
www.yugntruf.org
yugntruf@gmail.com

YIVO had moved from 1048 Fift Avenue to:
The Center for Jewish History
15 West 16th Street in
New York City, NY 10011
Phone: 212-246-6080
www.yivoinstitute.org
pglasser@yivo.cjh.org

See a list of other Yiddish organizations, including those in Manhattan, by visiting Der Bay’s website at: www.derbay.org/links.html

Yiddish at the Library
By Philip Fishl Kutner

Libraries still remain an excellent resource for learning. Asking libraries to buy certain books is a way for them to add to their Yiddish content. Librarians purchase books regularly and rely partially on consumer requests. Ask your librarian to buy specific books.

The American Jewish Librarians Association (AJL) is an organization of librarians at colleges, JCCs and major temples/synagogues

The older Dewey Decimal Classification is shown below. It is different than the one used by the Library of Congress which contains letters. It is based on 10 with ten subcategories and so forth.

Yiddish cinema 792.4

YIDDISH CULTURE

Yiddish folklore 398.2
x Folklore, Yiddish

Yiddish language 480
Subdivide like HEBREW LANGUAGE

Hebrew language 470
--ALPHABET 471
x Alphabet, Hebrew
--DICTIONARIES 473
See also ENGLISH-HEBREW DICTIONARIES;
HEBREW-ENGLISH DICTIONARIES;
VOCABULARY
--GAMES AND PUZZLES 476
--GRAMMAR 475
--HISTORY 479
--ORIGIN 472
--PHRASE BOOKS 478.3
--POSTERS 476
--READERS AND PRIMERS 478
(Includes A/V) 478
--STUDY AND TEACHING 470

Yiddish literature 880
Subdivide like AMERICAN LITERATURE

YIDDISH POETRY

YIDDISH PLAYS 882

Yiddish radio programs 791.4

Yiddish songs 784.4

Yiddish theatre 792.4
**Alva Dworkin**

**Vos Vet Vern Fun Yiddish?**

Vi azoy ken men durkhtrakhtn a pedagogishn veg tsu farzikhern az Yiddish alts a vikhtikte shprakh vet banutst vern in kemendike yorn?

Es iz nisht far di fun undz vos lernen di shprakh in clasn mit eltere menshn, oder mit kinder tsu zogn vos vet zayn. Mir tuen vos mir kenen tsu helfn di vos viln tsu lernen a por naye verter, oder tsu hern a naye lid, oder tsu farshteyn a bisl besser vos amolike shrayber hobe geshribn.

Ober az a shprakh zol blaybn lebn darfn shafe rishe mentshn shraybn naye lider, bikher un poezie vegg itstikte tsaytn un veltlekhe ideyes. Di shprakh ken nisht ongeyn nor mit dos vos iz amol geven.

Ikh ze az es zaynen faran studentn vos lernen zikh vi azoy tsu shraybn un leyenen, un efsher veln yez vern di vos veln kenen brengen naye verk tsu undzer folk. Es darf zayn azoy.


Mir kenen oykh nisht vartn biz kinder vaksn zikh oys, mir darfn zey kahpn in kindergortn oder yinger un redn Yiddish mit zey.


Hayntikte tsaytn kinder hobe azoyfils tsu shtiditn az zey hobe nisht tsayt tsu derkenen zikh mit a naye shprakh. Ober az es vet banutst vern in der heym vet es zayn efsher meglakh tsu oyshalt.

Vu gefinen mir di shules, di lerer, di eltern vos kenen Yiddish un kinder vos viln lernen? Ikh zog nokh amol, es iz mayn meynung, az es muz kumen fun der heym, es heyst “Mame Loshn”.

IAYC konferents: La Jolla, CA
Home: Southfield, MI
E-mail: alvadworkin@sbcglobal.net

**Daniel Galay**

A tsayt tsurik iz gegangen a reyed, oyb in Isroel zenen geven oder zenen faran gezetsn kagen undzer mame-loshn. Ikh antshuldik zikh nit vos kh’hob fryer nit reagirt. Un der entfer:

Neyn, kayn gezetsn kagen yiddish zenen nit geven...ober az s’iz geven biter un shlekh, dos iz zikhker. Men hot gegeben preferents tsu der hebreysher shprakh un di ale andere fremde shprakhn hot men shtark bagrenetst. Dos aleyen vos yiddish iz barekhnt gevorn als a fremde shprakh iz a geferlekhe zakhn. Di kavones zenen geven gute. Di rezultatn zenen shlekhte.


Kh’vintsh aykh alemen a gut, gezunt, gliklekhe un gebentsht yor.

www.ortav.com
www.rachelgalay.com
Mama Had Signals from G-d
Philip Fishl Kutner

Those were the days growing up on a chicken farm near Flemington, New Jersey. My mama received a message from G-d when she needed help with her boys. We could argue with her up to a point, but when she called Him in, that was too much for us. Two against one wasn’t fair—especially when one of the two was G-d.

First, there was the “genosn” that meant it was the truth, but her most powerful ammunition came with the “gegenetst”. “Uh, du host gegenetst, du darfst itst geyn shlofn.”

Just like many other children we boys wanted to stay up later—that’s what grownups do, so it must be good.

It usually happened when we formed a semi-circle around the tall Philco radio that stood on four legs. It was in the evening and the program was The Shadow. When the voice said, “The Shadow knows”, we actually got goose pimples from fright.

Mama watched us for a sign. When one of us yawned, she invoked her mighty weapon, “Uh, du host gegenetst, du darfst itst geyn shlofn.”

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Der Bay
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Please make checks for chai, payable to Der Bay.
If you’re blessed, Please send a LITTLE extra
Label date is when you LAST contributed.

Networking is having others help you get what YOU want. Der Bay is a great networking tool.

Send in a special note to honor a dear one for the chai—January issue. It will be special.

Der Bay Fayert a Geboyrntog
fun perl kutner


Vi lang du vest im aroysshikn, dos vet zayn vi lang du vest zayn yung. Az du vest ophaltn shikn im aroys, vestu bald zikh eltern tsen yor.

Kh’veys az du host hanoe fun dayn arbet, ober “arbet makht dos lebn zis.” ☺
IAYC Looks Back at the Last Conference and Ahead to the Bar Mitzvah

Highlights of the La Jolla Conference

Starting with a magnificent setting, a great hotel, wonderful climate and the superior leadership of Norman Sarkin and Bella Suchet, it is like siring a champion. The conference centerpiece was the award acceptance speech by Lilke Majzner and the introduction by Sabell Bender. Native Czernowitzers were; Professors Julius Scherzer, Meinhard Mayer, and Iosif Vaisman

Because Fishl was not able to attend, Norman, Bella and Debbie Herman (who filled in for Fishl) made several major, trendsetter changes.

Norman’s photo panels about Czernowitz were a showstopper. The last-minute absences of 2 key presenters gave them the chance to improvise with wonderful innovations. The Monday finale saw a bevy of entertainers supporting Cindy Paley in a rousing close to a wonderful show.

The formation of the International Association of Yiddish Teachers (IAYT) was successfully carried out. The moderators and presenting teachers were in 4 panels. They now have the beginning of a website at: www.iaoyt.org that lists the 4 panels and the 35 Yiddish teachers who attended the conference.

Evaluations gave ratings to the lectures of good to superior. The highest were Kolye Borodulin and Miriam Koral. Entertainment ratings were very good to “superb”. The highest in this category was Elizabeth Schwartz, singer of Hot Pstromi. The Workmen’s Circle was the leader in sponsorship, presenters and entertainers. This is the third consecutive conference Adrienne Cooper and W.C. has played this pivotal role.

Looking Forward to the IAYC Bar Mitzvah

This was the second time that a conference was held on the West Coast—the previous one was in Los Angeles at the International Conference Center on the UCLA campus. IAYC now has completed a dozen successful conferences in different cities with different conference chairs. What is ahead in the future?

The parent organization, the International Association of Yiddish Clubs (IAYC), now has 100 member clubs in Canada, Israel, South Africa, as well as in the United States.

With each conference it has assumed more and more of the planning duties. This conference in La Jolla was the first time that the registration was not handled by the local committee. Debbie Herman of Lakeland, Florida took over this task and stepped into a leadership role at the last minute to help Norman and Bella. Fishl missed his first conference; he had attended all previous eleven. Marcia Gruss Levinsohn and Hilda Rubin remain as the only two who have attended all twelve IAYC conferences.

Dear reader, are you the one to step forward and be the next conference chair? Are your city and your friends ready to host the prestigious IAYC bar mitzvah conference? IAYC is ready to send a committee to meet with you and put a deposit on the next site!

Norman Sarkin had not attended a conference before last year, when in Cleveland he came forward and said, “La Jolla is your city and I am your person.” For Bella, the co-chair, this was her first conference!
A Letter to Norman Sarkin
from Rochelle Weiner

Many thanks for your e-mail. It's good to hear from
an ex-pat Dorem Afrikaner, who is now a gentse
knoker in the Yidishe velt in the USA. Jokes aside,
I'm pleased you are so involved, and I'm sure you
enjoy doing whatever you can. There are not many
ibergegebene Yidishe folk left and every individual
who concerns himself with keeping Yiddish alive
and well - zoln di hent zayn gebentsht.

Yes, I was happy to see that Fishl printed my letter to
him. It's good advertising for my group. I'm very
proud of what I have achieved. We had a wonderful
Succot Yiddish morning at our local Chabad House.
There were one hundred people there and they
really enjoyed my presentation. Ale viln hern a
Yidishe vort and they always support me. We had a
lekker tea afterwards with a Black Label shnaps
which always goes down well, especially during a
Yom Tov!!!!

Next year, our Rabbi will have been at the Shul in
Durban for 25 years. Our Shul, the Durban United
Hebrew Congregation will be 125 years old and my
Yiddish Group is 15 years old, so we will have some
good celebrations.

I have been thinking of you all and wondering how
the IAYC conference went off.

Ikh ken zikh nit dervartn tsu hern vos hot dortn
pasirt! Please write and tell me—I know I will see it all
in Der Bay. I am so happy to be receiving the postal
copy. It means a great deal to me to have this as I have
no printer and I use the articles for my Yiddish Group.
I would VERY MUCH like to get a copy of the address
on humour that Mr Ticktin gave. I hope I have the
name correct. I am very interested in Yiddish humour.
Do you think this would be possible? I would be so
grateful if you could find out.

I am very busy at this time of the year with my
teaching. I told you that I'm a remedial Afrikaans
teacher. I have fourteen private pupils and they are
all one-on-one lessons so it's pretty tiring—six days a
week. I have a break in December and January and
that is when we go away for a few weeks to Cape
Town—when it's hot in Durban and pleasant in the
Cape. Our winters are mild while theirs are cold,
rainy and windy. Who said life is a rose garden! But
as you say: Es ken zayn erger. Men zol nor zayn
gezunt.

Nu, genug geredt. Zayt gezunt un ikh hof tsu hern in
gikhn. A grus far Fishl. My dream is to meet you all
some day and to attend a Yiddish Conference.

The Yiddish Vision Interest Tests:
The I, Eye and Aye Exams
By Philip Fishl Kutner

As one ages, it is essential to see that your healthcare
carrier covers most of your tests, meds, and visits.
Every one of the tests in this article is completely
covered by Der Bay's “Medibay Plan.” All
subscribers to the hardcopy and online abbreviated
versions receive the unconditional warranty of
complete satisfaction or your contribution for the
unused portion will be fully refunded—postage-free.

The I Exam—The Shnem I Chart

This is an oxymoron—the bigger the letter the poorer
your vision. The I exam tests your self-centeredness.
It checks your willingness to share your knowledge
of Yiddish with younger/less knowledgeable people
wanting to learn Yiddish. What unselfish acts of
giving are your contributions to fostering our mame-
loshn?

The Eye Exam

This tests the rating in your reading and watching
Yiddish. If your interest is just in schmoozing and
socializing, much of the rich heritage of our Yiddish
literary, poetic, historical and cultural heritage is
beyond reach. For we folks who are blind or visually
impaired, our ears take over as our major sensory
organ and the Jewish Braille Institute is our Forverts.

The Aye Exam

This is the most crucial of all the tests. It's the one
that checks your willingness to step forward and
say, “Hineini, here I am.” Are you a soldier in the
Yiddish Army? We lost the battle with Hebrew,
but just like the Jewish People, we are resilient,
move on and flourish once again.

In the spectrum of people are you:

1. an inspirer, a motivator, a contributor?
2. a watcher, an observer, an onlooker?
3. a wonderer—I wonder what she said or I wonder
what that is all about?

Take the time to visit a Yiddish Optician, Yiddish
Optometrist or a Yiddish Ophthalmologist. Take
the I, Eye and Aye Tests. Don't flounder, around
the World of Yiddish as a blind or visually impaired
person. You don't have to go down blind alleys.
The more you nourish our mame-loshn, the more
you will take from her.
Yidishe Shraybers-Film-Proyekt —
A Velt Mit Veltelekh: Shmuesn Mit Yidishe Shraybers Beyle Shekhter-Gotesman: Harbstlid


Beyle Schaechter-Gotesmans nomen iz farbundn say mitn modernem yidishn lid un say mit der tsentraler role vos zi hot geshpilt un shpilt nokh alts bam uflebn un inspirim dem interes in yidishn lid un poezye tsvishn a nayem dor kinstlers. Inem film redt Beyle vegn ir lebn un shaferishn gang: ire kinder-yorn in der yidisher kultur-svive fun Tsherenevits (demolt Rumene) vi di tokhter fun a fayner folkzinger un a laydnshaftlekhn yidnishist, di milkhome-yorn in Rumene, ir antviklung vi a moderner yidisher poet un lider-shrayber in Nyu-York, un ire gedanken veg der yidisher literatur un shaferishkeyt. Se bakum zikh derfun a filfarbik bild fun der velt fun a froy vos hot kindvayz retsirt poezye farn groysn mesholim-shrayber Eliezer Shteynberg, iz geven a teyl fun a lebediker yidish-svive in di Bronks, un iz der eynsteiner yidisher poet vos zol ven a mol hobn bakumen di premeye far natsyonaler kultur-yrushe bam landishn oylomes-fond far kunst, di hekhste oystseykhenung in Amerike far der folkkunst. Di hoykhpunkt nemen arayn Beyles retsirin etlekh fun ire lider, vi oykh ir zingen etlekh fun ire eygene lider, tsvishn zey di balibte "Mayn Khaverte Mintsye" un "Borekh-habo Dir, Khaver".

DER PROJEKT - A velt mit veltelekh: shmuesn mit yidishe shraybers tsilevet tsutsusshteln say a vizueln say a balpeikn dokument fun bakante hayntsaytike yidishes shraybers kedyey istikhe un kumedekey doyres zoln kenen “farbrenge” mit ot di fastinirndike figurn un khapn an araynblink in zeyer verk un svive. Biz ist, akhuts Shekhter-Gotesmanen, hobn mir filmirt Itshe Goldbergn, vi oykh dem moler/shrayber Yoney Fayn un di shraybern Khave Rosenfarb.


INFORMATSIE: Lige far Yidish
64 Fulton Gas, Gang 1101 Nyu York, NY 10038
info@leagueforyiddish.org oder telefon 212-889-0380

Beyle Schaechter Gottesman: Song of Autumn is an edited interview conducted with this remarkable Yiddish poet, songwriter, and singer by her son, folklorist/journalist Itzik Gottesman, and enhanced by photo stills and Schaechter-Gottesman’s music. The film is 72 minutes long. The interview is entirely in Yiddish with very accurate and complete English subtitles.

In Song of Autumn, BEYLE, whose name has become synonymous with modern Yiddish song and who has played a central role in reviving and inspiring interest in Yiddish song and poetry among a whole new generation of artists, discusses her life and creative path: her upbringing in the Yiddish cultural milieu of Tsherenevits (then Romania) as the daughter of a remarkable traditional folk singer and a passionate Yiddishist, the war years in Romania, her development as a modern Yiddish poet and songwriter in New York, and her views on Yiddish literature and creativity. What emerges is a rich picture of the world of a woman who recited poetry to the great Yiddish fabulist Eliezer Shteynberg as a child, was part of a vibrant Yiddish enclave in the Bronx, and is the only Yiddish poet ever to be awarded a National Heritage Fellowship from the National Endowment for the Arts, America’s top honor for folk arts. Highlights include Beyle’s reciting several of her poems as well as singing several of her own songs, among them the favorites, "Mayn khaverte Mintsye" (My Friend Mintsye) and "Borekh-habo dir, khaver" (Welcome, My Friend).

THE PROJECT - Worlds within a World: Conversations with Yiddish Writers aims to provide a visual and oral document of prominent contemporary Yiddish writers so that present and future generations can "spend time" with these fascinating figures and gain some insight into their work and milieu. Thus far, in addition to Schaechter-Gottesman, we have filmed Itche Goldberg, painter writer Yonia Fain, & poet/novelist Chava Rosenfarb.

Also available for purchase is our first film Itche Goldberg: A Century of Yiddish Letters on Yiddish educator, essayist, literary critic, poet and editor Itche Goldberg. Both films make the perfect program for a Yiddish circle, class, or even your local Jewish or documentary film festival. The films are available in VHS or DVD format.

INFORMATION: League for Yiddish
64 Fulton St. Suite 1101 New York, NY 10038.
info@leagueforyiddish.org or call 212-889-0380
**Vos Vet Vern Fun Yidish?**  
fun Alva Ann Dworkin

Vi azoy ken men gefinen a pedagogishn tsugang 
su farzikhern az Yidish zol banutst vern vi a 
vikhtike shprakh in kumendike yorn?

Es iz nisht far di fun undz vos lernen di shprakh 
in klann mit dervaksene oder kinder tsu zogn vos 
vet zayn. Mir tuen vos mir kenen tsu helfn di vos 
viln lernen a por naye verter oder hern a nay lid 
oder farsh'teyn a bisl beser dos vos amolike 
shrayber hohn geshribn. Ober keedy a shprakh 
zol blaybn lebn darfn shafershe menshn 
shraybnayne lider, bikher, un poezie vegen di 
isitske tsaytn un veltelke yidies. Di shprakh ken 
nisht ongeyin bloyz mit dos zey iz amol geven.

Ikh ze az es zaynen faran studentn vos lernen 
zikh vi azoy tsu shraybn and leyenen, un efsher 
veln zey kenen brengen yaye verk tsu unnder 
folk. Azoy darf zayn.

Yidish ken nisht zayn dos vos es iz amol geven. 
Mir lebn in a naye velt, un mir muz gefinen 
naye vegen tsu banutsn di shprakh. Kluge 
shprikhverter veln shtendik zayn vikhtik, un 
mir darfn zey haltyn tayer.

Mir kenen oykh nisht vartn biz kinder veln 
oysvaksn--mir darfn zey khapn in kindergortn 
oder yinger un redn yidish mit zey. Ikh ze vi 
azoy di rusische eltern lernen zeyere kinder kedey 
zey zoln nisht fargesn rusish: zey redn mit zey 
fun kindvayz on af rusish in der heym. Mayne 
eltern hohn geredt mit mir yidish in der heym, 
un ikh ob oykh durkhgemakht arbeiter ring 
shulton. Istd, ober, hohn mir nisht keyn shlun un 
lerers vos zoln kenen arbetn mit kinder vi in 
mayne yunge yorn.

In di hayntike tsaytn hohn kinder azoy fil tsu 
shtudirn az zey hohn nisht keyn tsayt tsu lernen 
a naye shprakh, ober oyb yidish vet banustvern 
in der heym vet efsher meglekh zayn es 
oyftshualtn.

Vu veln mir gefinen shulton, lerers, un eltern vos 
kenen yidish un kinder vos viln lernen? Ikh zog 
es nokh a mol: loyt mayn meynung, muz dos 
kumen fun der heym--yidish heyst dokh 
"mamelyoshn!"

**Editor’s note:** Alva is Mrs. Yiddish of the greater 
Detroit area. She was a panelist at the recent 
La Jolla Conference at which the International 
Association of Yiddish Teachers was founded. 
Daniel Galay

---

**Di Frage**  
fun Daniel Galay

Mit a tsayt tsurik, iz oyferheynbn gevorn di frage, 
tsi in isroel zenen geven oder zenen nokh faran 
gezetsn kegn undzer mamelyoshn. Zayt mir 
mojkh vois ikh hob frier nit reagirt. Ot iz der 
entfer:

Neyn--keyn gezetsn kegn yidish zenen nit geven, 
obr az s’iz geven far yidish shver un biter, dos iz 
zikher. Men hot gegeben preferents tsu der 
hebreisher shprakh, un ale andere, fremde 
shprakh hot men shtark bagrenest (un khotsh 
men hot geredt vegen fremde shpakhn in mertsol, 
meyen hot men gemeynt spetsiel yidish.) Der 
fakt aleyn vos yidish iz geven barekht vi a 
fremde shprakh iz shoyn geven a geferlekhke 
zakh. Di kavonos zenen efsher geven gentle, nor di 
resultatn zenen geven schlekhte.

Az men bakumt nit keyn shum shtitse kedey tsu 
antviken yidische proyektn, az men leytg aroyf 
shtayern oyf yidische tsaytungen oder derloyt 
nit az men zol zey publikirn, az yidische pyeses 
muzn geshpiltn vern unter gor shlekhle 
badingungen, heyst dos als az men bakemt 
akhzoriesidik un umyoyscherdik undzer shprakh. 
Siz nit veyniker shlekhk v a gezet--a gezetk kon 
men dokh a mol ignorn in der praktik. Ober do 
in isroel hot men genumen zeyer ernst az men 
darf faytnt hohn dem goles un di yidische shprakh 
un az men muz dertsien di yugnt in a nayem 
gayst.

Haynt hot zikh di atmosfer geendert, vayl di 
bafelkerung un zeyere shtelungen hohn zikh 
geendert, nor dos heyst nokh nit az der matsev iz 
grintlekh gut. Absolut neyn. Far mir iz klor az 
men darf haynt tsu tog oykh farbindn di yidische 
shprakh un kultur verfn mit der ashkenazisher 
identitet. A sakh mentshn hohn shtark moyr 
derfar, ober s’vakst di tsol mentshn vos farsteyn 
as dos iz a natirlekhke zakh. Ikh hof az dos vet 
geshen, nit bloyz in isroel nor iberal.

A dank far ayer gedul mikh oystsuern. Oyb ir 
hot frages, aderabe. Oyb emetser neytkit zikh in 
an englischer iberzetung, muz er mir moykhle 
zyan--s’iz iker mayne koykhes.

**Editor’s note:** Daniel lectured at the 11th IAYC 
Conference in Cleveland, Ohio. He was born in 
Argentina and immigrated to Israel. His M.A is 
from the University of Chicago Daniel is the 
Chairman of the Léivick House, the Association 
of Yiddish Writers and Journalists in Israel and 
on the Editorial Board of Naye Vegn.
12 Restored Yiddish Films Screened in Vienna, Austria, Nov. 16-27
Austrian Film Archive & Vienna Jewish Film Festival Retrospective of Yiddish Films from NCJF

Contact: Lisa Rivo 781-736-8600
lisarivo@brandeis.edu

The National Center for Jewish Film announced the film retrospective of 12 Yiddish films mounted by Filmarchiv Austria and the Vienna Jewish Film Festival at three venues in Vienna, Austria, November 16 to 27, 2008.

Accompanying the retrospective, Sharon Pucker Rivo, Executive Director of The National Center for Jewish Film (NCJF) presented a lecture and media presentation "A Glimpse of Jewish Life" at the Metro Kino, the Filmarchiv Austria’s main screening venue. The program features highlights from the holdings of The National Center for Jewish Film, the world’s largest archive and distributor of Jewish-themed films.

The film retrospective, curated by Filmarchiv Austria, includes nine Yiddish feature films and three short Yiddish films produced by pioneering filmmakers Sidney M. Goldin and Joseph Seiden. All films have been preserved and completely restored with new English subtitles or intertitles by The National Center for Jewish Film, located at Brandeis University. (*East and West was restored jointly with Filmarchiv Austria.*)

Films from the NCJF collection screening in the retrospective:
East and West (Austria, 1923);
Yizkor (Austria, 1924);
His Wife’s Lover (USA, 1931);
Uncle Moses (USA, 1932);
Love and Sacrifice (USA, 1936);
The Cantor’s Son (USA, 1937);
My Son aka Living Orphan (USA, 1938);
Motel the Operator (USA, 1939);
God Man and Devil (USA, 1948); shorts films
A Cantor on Trial (USA, 1931),
Feast of Passover (USA, 1931), and
I Want to be a Boarder (USA, 1937).

The profound contributions of Yiddish cinema to both American and Jewish history and culture are discussed by J. Hoberman in his book based largely on NCJF’s collection, Bridge of Light: Yiddish Film Between Two Worlds (1991): "Yiddish cinema is also novel in the history of cinema... This was not just a national cinema without a nation-state, but a national cinema that, with every presentation, created its own ephemeral nation-state... Yiddish cinema addressed the dislocation between the Old Country and the New World, parent and child, folk community and industrial society, worker and allrightnik, that existed within each member of the audience."

About The National Center For Jewish Film

The National Center for Jewish Film is a unique, independent nonprofit film archive, distributor and resource center. Founded in 1976, NCJF houses the largest collection of Jewish-themed film and video in the world, outside of Israel. It is the exclusive owner of more than 10,000 reels of feature films, documentaries, home movies, newsreels and institutional films, dating from 1903 to the present from across the globe.

The Center’s priority remains the preservation and restoration of endangered films with artistic and educational value relevant to the Jewish experience. NCJF is recognized as the world leader in the revival of Yiddish cinema, having restored 37 Yiddish feature films, as well as dozens of other "orphan" films that document the diversity and vibrancy of Jewish life, past and present.

In addition to its classic films, the Center distributes new films by 150 contemporary, independent filmmakers. In all, more than 300 films are available for public screenings and DVD purchase, making NCJF the largest distributor of Jewish films.

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Jewishfilm@brandeis.edu
www.jewishfilm.org

Editor’s note: The National Center for Jewish Film is an excellent source of material to be used at Yiddish club meetings or programs for your community.

The link is on Der Bay’s website under Yiddish links along with over 100 other excellent sites.

Eric Goldman’s Ergo Media is another excellent Yiddish film source, (also see Yiddish links in Der Bay’s site.)
Helen Zaremba Writes

Dear Fish'l:

When I received Der Bay this week, I read a request to the readers to send a "special article, remembrances of a dear one, or your most memorable Yiddish mentor".

My Mama was "all of the above".

Last year, I sent you a note about her after reading one of your wonderful essays about your Mama. It was dated 3/6/07 I enclose a copy of that note which I sent to you just to remind you. You were so pleased with it that you published it in the next Der Bay and that warmed my heart.

Now, reading the request in your November issue of Der Bay issue, I am submitting for your consideration a poem I wrote about her just before her 85th birthday. I titled it, "My Mother will be 85 in November".

I hope you like it. As always Meyer sends his best regards to you and all your family as do I. The best New Year to you and yours,

My Mother Will be 85 in November
by Helen Zaremba

I'll tell you straight, mama; it's getting late, mama, Yet even now, your pride's like none I ever saw.

You had much pain, mama; but through the rain, Mama, you had more courage than I think I ever saw.

You showed no fears, mama; I saw no tears, mama, YOU were the only strength my childhood ever saw.

Yes, you were strong, mama; and right or wrong, mama, you did your very best the only way you saw.

You were alone, mama; so all alone, mama, how ever did you do the many things I saw?

Now, as I age, mama; with each new page, mama, I reach way back to touch the things that once I saw.

I'll tell you straight, mama; it's getting late, mama, I wish you could know the love in your heart I saw.

Editor’s note: Helen and her husband Meyer live in Del Ray Beach, Florida. Meyer has had articles published in Der Bay. He is a retired public school administrator, author of the hilarious Freud & "Fargenign" and a popular speaker on the southeast Florida Jewish circuit.

My Mama
by Helen Zaremba

For most of my life, Mama was my only parent. She immigrated here from Austria, promising her parents back in Austria (Lvov) that she would return home to Lvov. She was just 18. But, once here, she met Papa while visiting her Uncle Jake in the Bronx, New York (her mother’s brother) and Papa was visiting his cousin Jennie who was Jake’s wife!

They married and had five children, the first of whom passed away just before her seventh birthday. I never knew her. She fell in the street, developed blood-poisoning from the resulting cut on her knee, and when Mama discovered it, it was too late to save her. During those years there was no Penicillin yet.

Papa was a milkman delivering milk early mornings with horse and wagon. One early morning in June 1929 it was raining and the horse slipped on the wet street, the wagon turned over with Papa and the milk bottles and we lost Papa forever.

Papa was 38; Mama was 34....................
David was 11, Leo was 7; I was 4; and Lillian was 2.

The strength of purpose and determination to raise us that my Mama exhibited overwhelms me. She had no family here. Her father whom she adored appealed to her (they were in constantly in contact by mail) to come "home" with the children but she told me that she told him that her children were American-born and she remained here with us.

With the small pension that Papa’s union (?) gave her (The company was DAIRYLEA MILK) she raised us. She sewed our clothes (having worked in a garment-center factory but Papa had insisted that no wife of his should work, so she left and then the children came.)

After Papa’s loss, Mama arranged scholarships for my brothers at the local Talmud Torah on the Lower East Side of Manhattan where we lived and on the occasion of each of their Bar Mitzvahs, Mama baked and cooked, the soda bottles were placed in the bathtub with ice, the neighbors were called in and that was the celebration!

I was never hungry and I was never cold! I cannot fathom how she managed to feed us, keep her home clean and Kosher, observe Jewish holidays, teach us right from wrong bring us to the Chupah, and instill in us the importance of being a *mentish.*
JC of Teaneck Yiddish Club

At the last Jewish Center of Teaneck Yiddish Club Meeting held November 13 at the Center, we heard a report on the International Association of Yiddish Club’s 12th Conference by Varda Grinspan, who presented a report at the conference on how the Teaneck and Paramus Yiddish Clubs are organized and what activities they engage in.

This year is the 100th birthday of the 1908 Yiddish Conference in Czernowitz. We studied and celebrated this event by learning about the original conference, recent commemorations in that city and former famous Yiddish writers active in Bukovina.

* We read I.L. Peretz’s opening address to the 1908 Conference.
* We read from Itsik Manger and other Yiddish writers.
* We learned a few Yiddish words and a little grammar.
* We heard songs from S’Iz Yontev Kinder Lomir Zingen! This is the Yiddish Holiday Songbook and CD supplied by the IAYC.

Yearly dues are $10 per person or $15 per couple. For information contact Gregg Hudis at 201 833 4748 or GrHudis@optonline.net.

Let him know if you would like to receive email notices rather than mailings.

This year’s Jewish Center of Teaneck’s Yiddish Club Theater trip will be on Sunday, December 7, 2008. We shall see GimpeL TAM the American premiere of a new musical based on the short story by Isaac Bashevis Singer written and directed by Moshe Yassur, music by Radu Captari and musical director, Zalmen Mlotek.

GREGG HUDIS
755 George Street
TEANECK, NEW JERSEY 07666

*Editor’s note:* Gregg Hudis and his wife, Stephanie, hosted the IAYC conference in Teaneck, NJ and his Yiddish club was the hosting club. Varda is the leader of the Fair Lawn Yiddish Club, and he was on the Yiddish Club programming panel at the La Jolla Conference moderated by Roz Baker (chair of the IAYC conference held in Minneapolis, MN).

The La Jolla conference of the IAYC was the 8th IAYC conference that Varda has attended. She and her late husband, Joseph z”l, attended the very first conference that was held on the University of Maryland campus.

The Voice of Piotrkow Survivors

Ben Giladi, founder and editor, publishes this bimonthly publication. His editorial board consists of first and second-generation members. Only 3 of the first generation are living. They are: Ambassador Naphtali Ben Levi, Israel Krakowski and Dr. William Samelson.

Second generation members include: Iris Giladi, Dr. Joseph Geliebter, Abby Henig Esq., Dr. Henry Jablonski, Dr. Irving Gomolin, Howard Desau and David Jacobowitz.

Like Fishl’s mother, who was fluent in 6 languages, Ben is able to include articles in English, Hebrew, Yiddish and Polish, for he is knowledgeable in all of them.

*Editor’s note:* Of the over 3,000 landsmanshaftn that existed in the U.S. only a small number are still active today. Many, like the one to which my family belonged (Glovner Society), exist only as, burial societies.

Tsip Levitov Writes from N. O.

If you only knew what Der Bay means to me, most of all because you write so many wonderful articles. I would love to start another Yiddish class in transliteration "ober ikh hob nisht keyn koyakh".

As you know I’ve been struggling with the stroke on the right side that I had two months ago. Between going twice a week to water therapy and once a week to regular therapy that I call "Hell’s Kitchen," bin ikh oysgemattet nokh dem tog. I certainly am giving it everything I have to get better, and wonder whether I am crazy at 91. Where am I going? However, that has always been my way so I shall continue fighting till I die.

I do want you to know though that I actually went back to volunteering once a week at the Jewish Touro Hospital and they are very happy that I am back and of course so am I. I go once a week. I don’t know whether I ever wrote you that I was made Volunteer of the Year this year and they had a special lovely party for me at the hospital with my children and many friends invited. I’ve been doing this since I came to New Orleans about 15 years ago.

*Editor’s note:* Tsip took over the Yiddish group in New Orleans after Fanny Yoker moved to Atlanta after Hurricane Katrina.
When and How I Remember Mama
by Philip Fishl Kutner

Of all the family, friends, phone numbers and addresses, and those special dates, none compares with my remembering the memories of Mama.

As a teacher, I had to learn at the beginning of each school year the names of 150 students. Most of those five thousand have passed from my memory with few exceptions like a train in the night.

In elementary school we had to memorize the states and their capitals, the planets in their order in the solar system. Also we had to put to memory the presidents of he United States in their order.

We were taught tricks like using mnemonic techniques and memorized sentences where the first letter of each word was exactly like the first letter of the word we wanted to memorize.

My memories of Mama are different. There is no gimmick, no trick to make me remember her. She flashes by in many forms. Sometimes it is a mirage, sometimes it is a sound and sometimes I feel her touch my arm and I get goose pimples.

Mama, when I next really see you, will you be the young vibrant woman or that sick, old lady?

Mama, Are You Proud of Me?
by Philip Fishl Kutner

It is so important that I make you happy. Your sons were your whole life. Nothing was more valuable to you than your four boys. They all raised wonderful children. Bobby is with you and must have told you all about them.

If I were sure that you could see me, hear me and know what was going on, you would be pleased that your granddaughter is carrying on my work.

I still remember your unending prayer, “Got, shtof nisht mayne kinder.”

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**Der Bay**
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Please make checks for chai, payable to Der Bay. If you’re blessed, Please send a LITTLE extra

Label date is when you LAST contributed. Networking is having others help you get what YOU want. Der Bay is a great networking tool.

Send in a special note to honor a dear one for the chai—January issue. It will be special.
“Poland was an island in Jewish history. There will never be anything like it again.”

Lilke Majzner was born in Lodz into the Nutkowicz family. Her parents were rooted in the Bund, the Socialist Jewish party that won a majority of the Jewish vote in Poland between the two world wars. She attended the Medem School of the Tsentrale Yidishe Shul Organizatsie, a day school sponsored by the Bund. Every subject was taught in Yiddish, except a mandatory course in Polish language and literature.

Lilke’s memories are filled with impressions of political organizing and school summer camps. The Depression was around the globe, anti-Semitism was rife in Poland, the Spanish Revolution broke out and the Soviets sent their enemies to the gulag and worse. But it was a full, youthful life, lived entirely in Yiddish.

Driven from her family’s home when the Nazis invaded in 1939, Lilke her brother Alec and father found refuge in the Piotrkow ghetto. There she met her neighbor, Szlama Majzner, who was also involved in clandestine political organizing. Lilke survived six concentration camps, Bergen Belsen at the end. She got word to Szlama in Buchenwald that she was still alive. Two days later he was at her side.

They lived in Belgium from 1945-1950—“a wonderful time, also a tragic time,” says Lilke. As the Bund reorganized, she worked with children—many orphaned and with Cercle Amicale, a fraternal group. She was arrested after a making a speech in Antwerp, and was in a Belgium jail before Prime Minister Spaak, a Socialist with Bund connections, got her out.

Szlama and Lilke came to Detroit where she attended Wayne State Univ. earning an Early Childhood Teaching Certificate. Both joined the Arbeter Ring, and she taught in its shule.

In 1955 they moved to Los Angeles and became active in the Bund and in the Yiddish-speaking Artur Zygelboim Branch of Arbeter Ring. They attended lectures at the LA Yiddish Culture Club, and Lilke began lecturing there. At the same time, she attended the University of Judaism, received her teaching credential, and taught in the Workmen’s Circle schools.

She became president of the L. A. Yiddish Culture Club, where she works tirelessly for the furtherance of Yiddish. Her articles are in the Forverts and in the Kultur un lebn.

Conference Registration Form is on page 15. Conference website: www.derbay.org/lajolla/ Chair: N. Sarkin: normansarkin@yahoo.com Co-chair: Bella Suchet: herbybel@san.rr.com Questions: Fishl: 650-349-6946
This is an extra issue, because the summer hiatus is an opportunity for us to relax and get rejuvenated for the upcoming season. This is a special occasion to take stock and thank you for your support. The label on the back page shows when you last supported our work.

As Der Bay’s one-person staff, there is no billing department, no bookkeeping department and no one to do telemarketing. There is no advertising department, for Der Bay has never had a paid ad.

All notices, announcements and reviews are free. No bad reviews are published—why take up valuable space to tell you not to purchase a book, CD or DVD when you probably never heard of it in the first place. About 65% of the material sent in for reviews are worthy of your consideration.

The second reason for this special issue is to update and encourage you to attend the wonderful IAYC Conference celebrating the 100th anniversary of the historic Czernowitz Conference.

This will be the 12th conference for this relatively new organization and it is flourishing, as a grassroots movement with no national headquarters building, no paid executive director, no paid secretary. Every officer and trustee pays all fees and expenses for attendance at our conferences.

Check the inside for the preliminary program and on the inside back page for a registration form. See the detailed coverage in the website at: www.derbay.org/lajolla/

To all of you who have supported Der Bay and the work of the International Association of Yiddish Clubs since January 1991 and to our new friends, saying thank you doesn’t express my personal appreciation. Sally and I are fortunate and grateful that some of you are now close personal friends whom we regularly see at our meetings.

Forging Yiddish friendships is what this is all about. It is the same collective effort and libshaft that our parents and grandparents had in their landshanshaft that motivates us to continue our efforts in seeing that our mame-loshn is not lost to our children and grandchildren. It is not a losing battle.

Our Mama stories are a brief reflection in the mirror of time in which we try to record memories of what it was like when labor was hard work, when poverty was more the norm, when anti-Semitism was a daily reminder of our lower standing in the greater society.

Each one of us has memories of those by-gone days. Each one of us has stories that can match mine. Write them and tell them to your children lest they forget their rich hard-won heritage. Our history is not a smooth ride upward. There have been many barricades, ruts, sharp turns, narrow roads and steep hills in our path as we have traveled the Jewish Journey.

Please help me to serve you in continuing to spread the wonderful word of Yiddish Culture in all of its manifestations.

Sally and I look forward to seeing many of you at our IAYC Conferences.
Master Yiddish Teachers at the IAYC Conference

With the possible founding of the International Association of Yiddish Teachers (IAYT) in La Jolla, there will be an outstanding program and array of Yiddish teachers. They include all levels from preschool to college. In future issues we shall write about some of them. Here are several examples.

Frida Grapa-Cielak (Mexico City)

Frida is the author of the Yiddish set of workbooks for beginners, ARELE, and of the commemorative 40-year history book about the Yiddish School in Mexico City, named Nuevo Colegio Israelita I. L. Peretz. The book is called: El Libro del Recuerdo, 40 años de la Naye dedicated to the school where she studied, worked and collaborated. Her parents were co-founders of the school.

Born in Mexico City, she grew up in a Yiddish speaking home, attended Yiddish Day School where she had the luck of having been a student of the well known Yiddish writer and pedagogue, Prof. Abraham Golomb, who influenced her life as did, also the well known Lerers Yosef Rotenberg and Leybl Bayon.

For more than two decades, her life was centered on her family and this Naye Yiddishe Shul. She was the founder and organizer of the Audiovisual Center and the Children’s Library.

It was at the Audiovisual Center, that she created a new kind of Yiddish learning material. More than 20 years have passed since the first edition and hundreds of children and adults have profited from it and enjoyed it. Among them she is thrilled to count her own grandchildren, too! Frida is now getting ready for the fourth edition as her workbooks keep up their freshness, the gratifying results and enjoyment among students and teachers in many parts of the world.

Frida Grapa-Cielak, Freydl in Yiddish, has put a lot of herself and her life into her workbook but she has other interests which include: her husband, her 3 sons, one daughter-in-law and 3 beautiful grandchildren.

Her hobbies: gardening and growing Bonsai trees; traveling; bridge; creating, through the Internet the International Club of Pen-Pals called: Yiddishe Briv Freynd; genealogy and the edition of a family newsletter; gymnastics; reading; learning; music and trying to improve her skills in computers. She is always on the road of learning, doing and mainly of looking at life in a positive way!

Marcia Gruss-Levinsohn (Silver Spring, MD)

Marcia has attended every IAYC conference. She chairs the Yiddish section of CAJE, the major organization of Hebrew-school teachers and principals. Her preschool children’s books are very popular. They include: Di dray bern Minele-Goldsrele antshuldikt zikh; Der Zeyer Hungeriker Opfreser: The Very Hungry Caterpillar.

Before the conferences she makes presentations to classes in the conference area, and she will do it again prior to this conference. One novel approach to her teaching is that as she teaches each child creates an arts and crafts project.

Elisheva Edelson (San Diego, CA)

Elisheva was born in Monterey, Mexico and performs Jewish folk and popular music in Yiddish, Hebrew, Ladino English and Spanish. For over 20 years she was the Jewish music teacher at the Yiddish School in Mexico City and conducted the children’s choir. Currently she is a religious instructor and coordinator of religious programming at Congregation Beth Am. She has 4 recordings in Hebrew, Yiddish and Ladino.

Alva Dworkin (Southfield, MI)

Alva was born and raised in Detroit, Michigan where she went to the Arbeter Ring Shules and graduated from the Mith Shule. Her parents spoke Yiddish in the house and were active in the Workmen’s Circle. an art teacher having graduated from Wayne State University with a Master’s Degree in Art education. It helped in developing materials for teaching Yiddish to adults and children.

She earned an additional Master’s Degree in Human Development from Wayne and the Merrill Palmer Institute. It enabled her to become a nursery school teacher in two Jewish schools and then Head Start.

Upon retirement Alva taught Yiddish to children at the Workmen’s Circle School in Detroit for several years and then taught adult Yiddish classes at Haddassah and Workmen’s Circle. She facilitates, a Yiddishkayt group at the Jewish Center for the Institute of Retired Professionals.

She has been a member of a local group of Yiddish speaking women who call themselves "Freylake Freyndt." This group has been in existence for over 20 years! They meet monthly at each other’s homes. The group numbers up to 30 people.
Twelfth International Association of Yiddish Clubs Conference
Preliminary Program, La Jolla, California, October 24-27, 2008

FRIDAY

Fishl Kutner - Orientation Session

Teacher’s Panel I - Teaching Yiddish Through Song
Archie Barkan – Moderator, Woodland Hills, CA
Cookie Blattman – Tamarac, FL
Elishева Edelson – San Diego, CA
Cindy Paley – Sherman Oaks, CA
Lori Cahan Simon – Beachwood, OH

Evening Program/Entertainment

Milton Katz Memorial Evening

Cantor Hale Porter: Shabes Blessings
Archie Barkan – Raconteur
Yiddish, Yinglish and Borscht

Second Avenue Klezmer Ensemble - Debby Davis
Celebration 350 From Seville to Second Avenue

SATURDAY

Shabes Services – Hebrew/Yiddish
Harry Lerner Memorial Lecture
Dr. Jonathan Sunshine – President YGW
Boris Sandler – Editor of the Forverts
Di evolutsyen fun der yidisher literatur nokh der tshernovitzer konferents biz haynt.

Session I

Sabell Bender
“Oy He Left Me For My Sister”—Melodramas and Shund

Zane Buzby
Survivor Mitzvah Project

Adrienne Cooper
Yiddish Songs of War in Women’s Lives

Troim Handler
The Songs of Mark M. Warshawsky (1840-1907)

Ron Robboy
On the Trail of Der Yidisher Kauboy

Lunch

Session II
Teacher’s Panel II – Curriculum Content
Hilda Rubin: Moderator – Rockville, MD

Frida Cielak – Mexico City, Mexico
Ruth Goodman – Wilmington, DE
Fishl Kutner – San Mateo, CA
Sheynl Liberman – Los Angeles, CA

Cantor Hale Porter
Influence of Yiddish Theatre & Music on U.S. Culture

Prof. Chaim Berman
Evolution of the Yiddish Schools and the Labor and Radical Movements

Debby Davis
The Life and Music of Molly Picon

Vivian Felsen
Czernowitz and the Early Jewish Immigrants in North America

Session III

Yiddish Club Panel on Programming
Roz Baker – Moderator, Minneapolis, MN
Prof. Al Feldman – Scottsdale, AZ
Joseph Grinberg – San Francisco, CA
Varda Grinspan – Fair Lawn, NJ
Racquel Leisorek – San Diego, CA

Hershl Hartman
The Yiddish Surge in Current Hollywood Films

Prof. Joel Schechter
Yiddish Theater in the 1930s in America

Prof. Robert Zelickman
The History of Recorded Klezmer Music 1908-2008

Miriam Koral
The Passionate Ones: Yiddish Women Poets

Workmen’s Circle Gala Banquet

Evening Program/Entertainment

Norman Sarkin – Conference Chairman
Workmen’s Circle President Elect

Third Yiddish Lifetime Service Award
Sabell Bender – Introduction
Hershl Hartman – Introduction
Lilke Majzner – Recipient

Workmen’s Circle Gala Revue

Starring Adrienne Cooper & the W.C. All Stars
Also Featuring Heather Klein & Mitch Smolkin
Twelfth International Association of Yiddish Clubs Conference
Preliminary Program, La Jolla, California, October 24-27, 2008

SUNDAY

Vendors and Exhibitors All Day

Lawrence Family JCC Lecture

Prof. Iosif Vaisman
“The World Wide Shtetl: Yiddish on the Internet”

Session IV
Teacher’s Third Panel – Pedagogical Methodology
Miriam Koral Moderator Venice, CA
  Yakob Basner – Seal Beach, CA
  Kolye Borodulin – Staten Island, NY
  Alva Dworkin – Southfield, MI
  Marcia Gruss Levinsohn – Silver Spring, MD

Dr. Sandy Lakoff & Dr. Elie Shneour
The Life and Work of Zalman Shneour

Prof. Julius Scherzer
Growing up in Czernowitz

Rokhl Zucker
Der yidish radio (haynt) af yidish

Dr. Barney Zumoff
My Experience as a Yiddish Translator

Lunch

Session V
Kolye Borodulin
Experiments with Culture in Birobidzhan

Sabina Brukner
The KlezKamp Experience

Frank Handler
Esther Frumkin, Yiddishist, Feminist, Bundist

Prof. Meinhard Mayer
The Yiddish and German Poets from Czernowitz

Harold Ticktin
The Roots of Jewish Humor

Session VI
Teacher’s Fourth Panel – Organizational Future
Adrienne Cooper Moderator New York, NY
  Prof. Al Feldman – Scottsdale, AZ
  Troim Handler – Monroe Township, NJ
  Cantor Hale Porter – Los Angeles, CA
  Lori Cahan-Simon – Beachwood, OH

Zack Chayet
Yidish in Meksike

Sonia Pressman Fuentes
Mayne Yidishe Tate-Mame (My Jewish Parents)

Peter Louis
The Jews of South Africa

Dr. Amelia Glaser
Remembering the Old Country in the Old Country

Evening Program/Entertainment

Michael Baker Memorial Evening

Roz Baker
Introduction of Scholarship Recipients

Norman Sarkin & Bella Suchet
Introduction of La Jolla Conference Committee

Mayn Sheyne Meydl – (My Fair Lady)
San Diego Yiddish Club

Hot Pstromi Klezmer Group

Yale Strom & Elizabeth Schwartz

MONDAY

Vendors and Exhibitors until Noon

Paul Melrood – IAYC President
Introduction of IAYC Officers & Trustees

Yale Strom – Ethnomusicologist
Labushnik Loshn: The Secret Language of the Klezmers

Yiddishkayt LA Program

Dan Opatoshu: Executive Director

Jacob Lewin: Yiddish Actor
Konferentsn – A Satire

Cindy Paley – Recording Artist & Cantorial Soloist
“Zing Along with Cindy”
Group Singing and Dancing

Announcement of the Next IAYC Conference Site

Lunch & Recognition of Delegates

Socializing (Networking, Networking, Networking)
Mama and Her Boys’ Teachers

Teachers were very special for mama. Not only were they always right but their health and dress were mama’s constant concern. She kept them on the highest plain along with doctors. Other professionals did not get the same treatment. Even rabbis were not free from mama’s sharp tongue.

Especially the Flemington Rabbi was often criticized. This was the shul from which my brothers received their Hebrew school training and where we had our bar mitzvah. It was consoyoutive and mama referred to the building as that place in Flemington. At one point I remember mama saying, “Even goyim know better.” Yes, a parade of rabbis used our “country shul” as a stepping-stone. Finally, the Peter Principle kicked in and one of them had reached his pinnacle of incompetence and stayed. That was many years ago and mama would be proud today of the new shul.

Even Der Eybisher on occasion received a few kind words from mama. At these times it was more a matter of questioning the judgment rather than outright saying you’re wrong, “Why take it out on your people? If you have to punish someone, pick a drunk, a gambler a kurve, a no-goodnik, ober nisht mayne kinder.”

Teachers were on a different level. It was as if they inhabited a distant planet and could and would do no wrong. Their judgment was always right. It must have been like the “hero worship” that rabbis received in the old country.

I remember saying to mama, “Mr. Rogers doesn’t know how to cure our chickens.” It was hard for mama to accept it until he personally told her so. Then in a protective way she responded, “Well, no one knows everything.” That was the first instance where mama accepted any teacher’s imperfection.

Mr. Rogers, the science teacher, did not wear a tie. All the other male teachers did—except Mr. Miller the gym and history teacher. Mama had papa buy a tie and presented it to him on back to school night. I was told the next day that he appreciated mama’s interest, but that he does not wear ties to school. I politely refused to accept it when he wanted to return the tie. No way could I face mama with that tie. I never saw the tie thereafter, nor told mama what he said. The subject was closed forever.

It was another matter with Ms Carpenter the elderly maid who was our adored math teacher. Our high school was small and had only one teacher for each subject. Behind her back we boys affectionately called her Maggie. Her first name was Margaret.

Tiny Maggie had a simple method of disciplining. She would pinch your ear or grab you under the chin. While doing this you were berated in front of the class. It seemed that this took a lifetime while it must have been only a minute or two. It never happened for normal misbehavior, but rather for not doing the homework. Her comment always was, “I don’t care if you have the wrong answer, but you have to try.” When I told mama how Ms Carpenter hurt me, mama had the same answer, “So, you didn’t do the homework!”

Then there was old Walter Bauer—the hated and feared English teacher. He was a taskmaster and steered us to the highest levels. It was only years later I realized that he was truly a master teacher in every sense of the word. His demanding of English excellence was far beyond my home upbringing. His stressing proper grammar has been a mainstay for all of my adult years. I never mentioned his name to mama and mama never spoke of him.

Finally there was the Latin teacher and two years of Latin. It helped with English and I can still conjugate sum, es, est… and amo, amas amat… in the present, past and future tense —so what?

It is ironic that my scholarship to agricultural college and teaching vocational agriculture all went down the drain when the hurricane of 1955 resulted in the flooding of the Delaware River and the waters backing up into the Lockatong Creek that ran for over a half a mile through our chicken farm. In one fateful night my dream of being a world-class poultry breeder was over.

It was my destiny to be a teacher for the rest of my working career and I relished it. Mama had instilled in me the highest ranking of the teaching profession. I stayed there until society had other values and I retired to the computer and learning a little Yiddish.

Today my Yiddish learning is done long distance by phone. This time my long-distance Yiddish teacher is the unselfish, brilliant and master teacher, Dr. Chava Lapin. Her willingness to help me goes far beyond my hopeful expectations. It is her thoroughness clarity and simplicity that has helped me on the path. Chava, I thank you and Mama thanks you. We could not hope for a nobler example of what the teaching profession needs in order to set an example.
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“Es Nisht Azoy Shnel!”

Fishele, kay dem feylesh. Farvos estu azoy shnel? Mama knew the answer but asked it at every meal. It has been a lifelong problem. Mama sowed the seeds when we were very young. “You can’t have the dessert until you finish everything on your plate.”

Somehow there always seemed to be at least one thing we didn’t like to eat. If we ate fast, we not only would get the dessert quicker, but it seemed less painful to eat the food we didn’t like. However, the dessert was always relished. We boys lingered at the table and ate it slowly. It was one of mama’s wonderful cakes or pies or “canned” fruit (actually it was in one of mama’s mason jars that she had prepared the previous fall and not in a commercial tin can.)

I no longer need to finish everything on my plate before being allowed to get dessert, but I still eat too fast. Now it is my Sally who admonishes me with, “Farvos shlingstu di esn?”

The computer beckons me—my Mac is my Lorelei. It soothes me and puts me into a trance. It is my easy chair. All of a sudden the aches, pains and worries disappear as my mind goes into a Yiddish mental high gear.

Zeyde Lived on Boerum St.
by Philip Fishl Kutner

Zeyde (Mama’s father) was a scribe in the old country, but became a house painter in Brooklyn. He was ultra-orthodox and would not work on shabbos.

To supplement Zeyde’s income Papa drove 60 miles each way to Brooklyn from our New Jersey chicken farm to deliver 2 crates of eggs (30 dozen in a crate.) Zeyde sold them in the building. They knew the eggs were fresh and kosher.

Papa told mama that it would be cheaper to give him the money rather than making the round trip of 4 hours each week, but Zeyde wouldn’t take charity.