The International Association of Yiddish Clubs XIII Conference
Partial List of Local Presenters, Entertainers and Vendors

IAYC holds its conferences in new venues each time so that more Yiddish lovers can attend, and to draw from great local musical talent and academia. San Francisco Bay Area has major universities in U.C. Berkeley and Stanford. Both have Judaic Studies Departments, and teach Yiddish. In this issue we feature local speakers, entertainers and vendors. In future issues we’ll cover from out of the area.

The three keynote speakers were written up in the Der Bay October issue—they are; Dr. Sheva Zucker, Dr. Chava Lapin and Dr. Motl Rosenbush.

Dr. Zachary Baker is the Reinhard Family Curator of Judaica Collections at the Stanford University Libraries. His father, Michael Baker z”l, was IAYC’s first treasurer. Zachary was the head librarian at YIVO in New York City and worked with Dina Abramowicz z”l. His topic will be Yiddish Magazines Produced for Chassidic Readers. At his last appearance at an IAYC conference he spoke on Hasidica Americana: An Overview of the Present State of Yiddish in North America.

Prof. Joel Schechter is in the department of Theatre Arts at San Francisco State University, where he teaches theatre history, popular theatre, and Jewish studies courses. He has written several books about circus and satire, and created a series of comic strips on Yiddish culture. He presented in La Jolla and now will speak on “Yiddish Culture in American Comic Strips.”

Diana Scott will head a panel of three speakers on Yiddish Dance. She chairs the Workmen’s Circle region of northern California and is on the National Executive Board This is the first panel on Eastern European Dance by three experts.

The others are, Ruth Botchan, artistic director of The Ruth Botchan Dance Company and Dr. Joanna Gewertz Harris, dance teacher, writer, & therapist.

Gerry Tenney is President of KlezCalifornia which will sponsor the opening evening program. KlezCalifornia is to the San Francisco Bay Area what Yiddishkayt LA is to Los Angeles. Gerry’s group, California Klezmer, will be featured.

Jewish Folk Chorus of San Francisco will open the Friday night program. This is the largest of three Jewish choruses in the San Francisco Bay Area.

The Choristers of Palo Alto is a premier group on Sunday evening. This is the first time that we have had a Yiddish choral program since the Teaneck, NJ conference, when Binyumen Schaechter featured his Jewish People’s Philharmonic Chorus.

Henry Hollander, vendor for Hollander Books, has an antiquarian and scholarly bookstore specializing in Judaica. He has a wide selection of out-of-print and hard-to-find books and ephemera on Jewish History, Jewish Literature, Theater, Art, Music, the Holocaust, , Humor, Mysticism, and Cooking. The books are in English, Hebrew, Yiddish, & German.

Fishl Kutner is chairing this 13th conference and returns to lead the opening orientation session.

We once again shall have our very attractive and information-filled journal, with full-page ads only $250, half-page $150, and quarter page $100.

The registration form is in this issue on page 15
See Der Bay website: www.derbay.org/millbrae/ e-mail: fishl@derbay.org or call 650-349-6946
No official national registries exist in the Yiddish realm. No professional organization is available to act as the official clearinghouse for Yiddish areas (teachers, musicians, translators, etc.). The closest is the IAYC for clubs. There are listings for professional organizations like the AMA for physicians, ABA for attorneys, NEA for teachers. In the Jewish arena there are registries for rabbis, cantors and there was CAJE for Hebrew School administrators and teachers. So why not for the Yiddish World?

The closest we have are the Der Bay lists that are available free—when any responsible professional organization is formed. Many sites have some listings, but there is no membership organization that can speak for the majority. We shall mention later in the article about Ari Davidow’s Klezmer Shack that is by far the most comprehensive site for listings of Klezmer/Jewish groups.

The status of Der Bay’s lists is important, for it gives a very rough approximation of the potential size of these groups. What follows is an evaluation of the existing lists and approximations. While Der Bay does have listings for regions globally, the best lists are for Canada and the U.S.

**Yiddish Teachers**

With the potential of forming an International Association of Yiddish Teachers (IAYT) at the IAYC Conference in Millbrae, California this may be the closest area to realistically come to exist. One of the main problems will be to define who is a Yiddish teacher. The definition used here is anyone who has ever taught a Yiddish class. Even at the college level there are institutions that teach Yiddish only periodically such as at Stanford University.

There is no accepted institution that certifies Yiddish teachers today. These did exist in the past. There are short refresher courses for Yiddish teachers, but no regular supervised teacher-training programs.

Yiddish teachers may be classified into 4 broad categories—although many teach in more than one area—they are: pre-school, “shule,” college and adult/senior.

The number of Yiddish teachers listed in Der Bay’s list in the U.S as of November 29, 2008, is 307. Based on the frequency of new ones being added, the number probably would be at least 500 and surely less than 700. The list for Canada has 138 and the estimate here would be 250-400.

**Yiddish Musical Groups (Leaders)**

Der Bay has 165 Yiddish musical groups in the U.S. There are probably double that amount and many other small groups where they get together to jam and have an occasional gig (i.e., Lakeland, FL) at synagogues, temples, or JCCs. Der Internatsyonaler Kalendar on Der Bay’s website lists only public gigs and not private parties. As noted earlier, a larger list is found on Ari Davidow’s Klezmer Shack that covers all genres of Jewish music.

**Yiddish Translators**

Anyone can call himself or herself a translator and most of our readers have translated a word or short post card. With the great interest in genealogy there is an increasing need for trained translators. The major problem is that knowing Yiddish is not enough. Many of the old letters and books contain a sizeable amount of Hebrew and words from German or a Slavic language. While most of the work is in translating the “Yiddish” into English, there are situations where the reverse is needed. This is difficult for non-native speakers.

There are only 58 translators listed on Der Bay’s website because of our high standards. There are probably 500 in the U.S. although more have done it and more are capable. The major problem arises in the ability to work with hand-written letters or manuscripts. The variation in penmanship is akin to that in writing with the Roman alphabet. Likewise, the interaction between the translator and client has many pitfalls. These are discussed in detail in caveats on Der Bay’s website.

**Yiddish Clubs (Leaders)**

While there were Yiddish writing circles in the past, the social shmeskryaz of today is a relatively new phenomenon. The oldest active Yiddish club in the U.S. and the premier one is the Los Angeles Yiddish Culture Club whose leader, Lilke Majzner z”l, left us a short while ago.

Yiddish “clubs” come in 3 forms; shraybkryaz leyenkryaz and shmeskryaz. They range from all Yiddish speaking to some Yiddish. Many in the groups are not able to read Yiddish with the Hebrew /Yiddish oysyes. Some are seasonal as in Florida—meeting from weekly to monthly. The IAYC has 100 member groups. The Der Bay list has 262 Yiddish clubs in the U.S. and estimates there may be as high as 500 ranging in size from 6-600.
How Being an Immigrant Shaped My Life
by Sonia Pressman Fuentes, Sarasota, Florida

My parents, Hinda and Zysia Pressman, were both born in the late 1890s in a shtetl in Poland an hour’s ride from Cracow called Piltz by its Jewish inhabitants and Pilica by its non-Jewish Polish residents.

My father left Piltz as a teenager to seek his fortune in Germany. On a return visit home, he was introduced to my mother, and after their marriage in Poland in 1913, they moved to Germany. My brother, Hermann, was born in Neu Isenburg, a town near Frankfurt am Main, in 1914 and I was born in Berlin 14 years later.

By 1933, the family was well-to-do and living in Berlin, where my father rented and managed a men’s clothing store and factory. My mother and Hermann helped out in the store.

On January 30, 1933, President von Hindenburg appointed Hitler Reichschancellor of Germany. After various atrocities had been committed against Jews, some involving our family, at the urging of my brother, my family left Germany for Antwerp, Belgium, in the middle of 1933. We spent nine months in Antwerp, during which time I attended school and learned Flemish, and my father and Hermann attempted to get established in a number of businesses in a number of countries. None of these business ventures worked out. As a result, on our Polish visas, on April 20, 1934, we boarded the Red Star Line’s S.S. Westernland for the United States. Neither of my parents had any education to speak of, and, except for Hermann, none of us knew a word of English. At the time, my mother was 42 years old, my father 40, Hermann was 19 and I was 5.

We landed in New York City on May 1, 1934, basically knowing no one except some cousins in Brooklyn. We first settled in the Bronx. That’s where I learned to speak English. Our apartment was in a building that was built in a semi-circle around a small garden. I would stand in the garden listening to the other children at play, and whenever I caught an unfamiliar word, I’d run upstairs and repeat it to Hermann and he’d give me the German equivalent. A month after our arrival, I turned six and started kindergarten. As newcomers, we had to make a life for ourselves—and that resulted in quite a few dislocations—beyond the dislocations we’d already experienced in moving from Germany to Belgium to the United States. Initially, my father went into the men’s clothing business in New York City. When that didn’t work out, we moved to the Catskill Mountains of New York State and went into the summer resort business. There, my parents rented and ran a rooming house in a village called Woodridge, and five years later, we moved to the larger nearby town of Monticello, where my father built and ran a bungalow colony.

Because my parents weren’t fluent in English, from childhood on I was involved in their business dealings. I drafted the rental contracts for the rooming house and the bungalows and was an active participant in their business lives.

The dictionary says that to immigrate is “to come into a new country, region, or environment, especially in order to settle there.” The operative word for me in that definition is new. To immigrate is to come to a new country and to have new experiences. And, like everything worthwhile in life, to be an immigrant is both a blessing and a curse.

It’s a blessing because it’s challenging and exciting to do something new, something different, something everyone else isn’t doing. It’s a curse because it’s scary to embark on any new activity. So to be an immigrant is to be continually caught in the tension of the excitement of being an outsider to a society, and the stigma of being different from those around you. To be an immigrant is to constantly reflect on who you are, where you come from, and how you are different from those around you. When you’re an immigrant, you don’t really belong anywhere—and you’re never really at home anywhere.

An immigrant is like Philip Nolan, the man without a country in the short story of that name by Edward Everett Hale, the grand-nephew of American patriot, Nathan Hale. In that story, Nolan, a former lieutenant in the U.S. Army, who had the bad fortune to get mixed up with Aaron Burr, was forced to spend fifty years roaming the seas on various federal ships in punishment at his court martial for damning the United States and saying that he wished never to hear of it again.

In the story, Nolan is particularly affected when he hears part of the sixth canto of a poem called The Lay of the Last Minstrel by Sir Walter Scott. The feelings expressed in that poem are similar to those felt by immigrants everywhere. It starts like this:
“Breathes there a man with soul so dead,  
Who never to himself hath said,  
This is my own, my native land!  
Whose heart hath ne’er within him burn’d,  
As home his footsteps he hath turn’d,  
From wandering on a foreign strand!”

It is a wrench to be torn from the country of your birth, and the feeling of dislocation never leaves you. I’m an American citizen—but I wasn’t born here so I’m not totally an American. I’m certainly not a German either. I returned to Germany in 1978 as a speaker on women’s rights for the United States Information Agency—because to be an immigrant is to want to stay in the country you came to but to also long to return to the country you came from. Being an immigrant saved my life—and robbed me of my childhood.

When I see photographs or movies about Germany or hear German songs, I wonder who I would have been and who I would have become if Hitler hadn’t caused my family to leave the country of my birth. That is, of course, a speculation to which one can never have an answer. But it is the kind of speculation that haunts immigrants. I became an immigrant at the age of five—and have remained one all my life. What does that mean? It means that the fact that I left Germany, the country of my birth, and after a brief stay in Antwerp, Belgium, came to the United States has colored everything I’ve been and done since then.

The effects of my being an immigrant had many facets. First of all, it made me different from most of those with whom I came in contact after I arrived here in 1934. Actually more than 40% of all living Americans—over 100 million people—can trace their roots to an ancestor who came through Ellis Island. The influx of immigrants to the United States between 1892 and 1954, during which time 12 million immigrants were processed at Ellis Island, was the largest human migration in modern history.

But I didn’t know that when I was a child. What I knew was that I was different from my classmates. I had European parents and was European myself. My parents were older than the parents of my classmates because my mother was 36 when I was born. My classmates were all born in this country, as were their parents, by and large. My parents spoke a foreign language at home and they had ideas and customs that differed from those of the parents of my classmates.

I was different in other ways, too. I had no close cousins with whom to play and no grandparents in this country.

And I was Jewish. When I was growing up in the 1930s and ‘40s, being Jewish wasn’t what it is today. Today it’s chic to be Jewish or to be a member of another ethnic minority. Back then it was a mark of difference. It set you apart from the mainstream of the culture. I always remember feeling particularly excluded at Christmas time—the beautiful Christmas trees, the lights, the carols, the exchange of presents, the family gatherings—all that was not for me. I was the outsider. That’s what immigrants are. They are outsiders—aliens to the culture. Ultimately, I became a writer. Writers, too, tend to be outsiders. So they can look at the culture and see it from a vantage point that differs from those who are an integral part of it.

I didn’t follow cultural norms in other ways too. I became a lawyer in 1957 when 3% of the law school graduates in this country were women. I chose to have a career when most women opted for marriage and a family. I got married at the age of 42 and gave birth to my daughter when I was 43, decades after most of my contemporaries had gotten married and had children. And even when I retired, I chose a different route—instead of relaxing, I embarked upon a career as a writer and public speaker.

Being an immigrant had something to do with all that. Because I escaped from the Holocaust and was able to come to this country, I felt that I was not free as other girls and women were to simply seek happiness through marriage and family. I felt I had been saved for a purpose and that there was something I needed to do with my life to contribute to society.

These feelings led to my attending law school in 1954, taking a job with the newly-created Equal Employment Opportunity Commission (EEOC) in Washington, D.C., in 1965, and becoming a founder of the National Organization for Women (NOW) in 1966. I concluded that the contribution I could make to society was to fight employment discrimination based on race, religion, color, sex, and national origin. Minorities and women in this country were set apart, treated differently, and discriminated against—all conditions natural to immigrants. As it turned out, I became an expert in the developing law of sex discrimination.

Shortly after we arrived in this country, my parents applied for their citizenship papers and five years later, when they became citizens,
I automatically became a citizen on my father’s papers. But I was never comfortable with the fact that I did not have my own citizenship papers. So while I was a student at Cornell University in the ’50s, I applied for my own papers. Thereafter, in Ithaca, New York, there was a ceremony just for me where I was given my own citizenship papers. That was quite a thrill. I have always felt that I appreciate the privilege of living in this country more than those who were born here and I have never, ever taken it for granted.

I made a wonderful discovery when I was researching my memoir, Eat First -You Don’t Know What They’ll Give You, the Adventures of an Immigrant Family and Their Feminist Daughter. It was my recollection that the ship on which we came to the U.S. was the Red Star Line’s S.S. Westernland. My parents used to have a little male doll in a navy blue uniform and white cap and I remembered that the label on his cap said, “S.S. Westernland.” But that doll got lost, and I wasn’t sure my recollection was accurate. I asked Hermann and he thought we came over on the Cunard Line. I wrote to the company inquiring about this, but for a long time, I got no answer.

Then a friend told me that the manifests of most ships that arrived in the United States were at the National Archives in Washington, D.C. I went to the Archives and was told that the information on the manifests was on microfiche. I got the microfiche for May 1934, inserted it into the viewing machine and looked for the name Pressman, but I could not find it. I did not know whether that was because the microfiche was so unclear or because I didn’t know the way the manifests were organized. I turned the machine this way and that but nothing worked.

When I had first entered the microfiche room, I had noticed a tall man standing at the reception desk, but I didn’t know whether he worked there or was a visitor like me. I asked this man if he could help me. His name was Dan Law, he was an archives technician, and he came over to help. Dan told me that some of the microfiche was old, had deteriorated, and, therefore, was hard to see. He asked whether I’d mind if he sat down at the machine and gave it a try, and, of course, I was delighted to have him do so. Then he asked me for my brother’s first name, explaining that the manifests were organized in terms of the passengers’ first names. After I gave him Hermann’s name, he asked if I knew how old he was in May of 1934. “Of course,” I said. “He was 19.”

“He was 19,” I said Dan.

The information on the microfiche allowed him to locate the manifest in a book of manifests. He showed it to me and said, “Would you like to have a copy?”

Would I? Dan ran off a copy for me and then I held in my hand a copy of the manifest of the S.S. Westernland with my parents’ names on it, Hermann’s name, my name—and even that of my grandmother Udel, who was not on the ship but on whom the ship had a record.

Some time later I received a letter from the Cunard Line’s office in England. It turned out that the company had thought about buying the Red Star Line, but had decided against it. They sent me several pictures of the S.S. Westernland with text on the many immigrants the ship had brought to the United States.

When one thinks about immigration, the two symbols that come to mind are the Statue of Liberty and Ellis Island. I visited the Statue of Liberty years ago; next to the flag, it is our country’s most famous symbol for freedom and has been referred to as the most famous immigrant ever to come to this country. It was a gift to the U.S. from the people of France in recognition of the bonds formed between our two countries during the Revolutionary War, as a lasting memorial to independence, and to show that France was also dedicated to the idea of human liberty. For many immigrants, the Statue was their first sight of America.

Before I visited the Statue, I read again the poem graven on a tablet within the pedestal on which the Statue stands, the poem that is almost as famous as the Statue itself. That poem, entitled “The New Colossus,” was written in 1883 by Emma Lazarus, a fourth-generation American of Sephardic Jewish descent who grew up in New York City. Her poem, which was used to help raise funds for construction of the Statue’s pedestal in 1903, includes the following:

“Give me your tired, your poor, your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed, to me:
I lift my lamp beside the golden door.”

Those sentiments haven’t always represented U.S. policy—but, to the extent possible, they should remain our goal.

In October 1996, during a trip to New York City, I
took the ferry at Battery Park to Ellis Island. From 1892 to 1924, Ellis Island had been the principal federal immigration station in the United States. More than 12 million immigrants were processed there. My family didn’t go to Ellis Island when we arrived in the United States in 1934 for two reasons. First, after 1924 Ellis Island was no longer the entry point for newly-arrived immigrants. Instead, by 1924 the U.S. had established embassies all over the world. Prospective immigrants applied for their visas at American consulates in their countries and the paperwork and medical inspections were conducted there. After 1924, Ellis Island was used more for assembling, detaining, and deporting aliens.

Second, my family traveled first class, and first- and second-class passengers who arrived in New York harbor were not required to undergo the inspection process at Ellis Island. Instead, they underwent a cursory inspection aboard ship. The theory was that if a person could afford to purchase a first- or second-class ticket, he or she was less likely to become a public charge in America due to medical or legal reasons.

The situation was very different for steerage or third-class passengers. Third class was called steerage because those passengers were housed on the lower decks of the ships where the steering mechanism had once been housed. For third-class passengers, their first step on American soil was on Ellis Island. These immigrants traveled in crowded and often unsanitary conditions near the bottom of the steamship with few amenities, often spending up to two weeks seasick in their bunks during rough Atlantic Ocean crossings. They traveled in terror that during their examinations at Ellis Island they would be found to have a contagious disease or considered likely to become a public charge or an illegal contract laborer and would be returned to their countries of origin. Actually, only 2% of the immigrants who passed through Ellis Island were turned away—but that translated to over 250,000 people whose hopes and dreams turned to tears.

Thus, upon arrival in New York City, ships would dock at the Hudson or East River piers. First- and second-class passengers would disembark, pass through customs at the piers and be free to enter the United States. The steerage or third-class passengers were transported from the pier by ferry or barge to Ellis Island where they were required to undergo a medical and legal inspection.

Among the immigrants who came through Ellis Island and later attained fame in this country were songwriter Irving Berlin; bandleader Xavier Cugat; Father Edward Flanagan of Boys Town; Supreme Court Justice Felix Frankfurter; actors Bela Lugosi, Claudette Colbert, Edward G. Robinson, and Rudolph Valentino; singer Al Jolson; African American leader Marcus Garvey, entertainer Bob Hope, impresario Sol Hurok, co-founder of the Actors Studio Lee Strasberg; director Elia Kazan; football coach Knute Rockne; Admiral Hyman Rickover, and Baron von Trapp and his family, whose story later became The Sound of Music.

Although I did not come through Ellis Island, it was a very meaningful place for me to visit. One of the outdoor exhibits at Ellis Island, the American Immigrant Wall of Honor, honors America’s immigrants regardless of when they immigrated or through which port they entered. If one makes a contribution to the Statue of Liberty-Ellis Island Foundation, one can have the name of an immigrant inscribed there. Some years earlier, I had made a contribution to the foundation so my brother’s name would be included, and subsequently my daughter made a contribution so that the Zysia Pressman family name is there, too. The wall is currently inscribed with over 600,000 names. That wall and those names are accessible on the Internet.

It has been 75 years since I arrived in this country as an immigrant. My coming from Germany to this country has shaped all those years as has my having been able to leave Germany and find a haven in these United States.

** **

Note: In the spring of 2012, a museum about the Red Star Line is scheduled to open in Antwerp, Belgium.

********

Copyright 2000 by Sonia Pressman Fuentes

This article is based on a speech delivered on April 12, 2000, by the writer to the class, Writing in Industrial and Labor Relations, in the School of Labor and Industrial Relations at Cornell University.

It was included in 120 HIAS Stories (HIAS Office of Communication, 2001-2002), p. 157.

It was also published online in Women in Judaism: A Multidisciplinary Journal (Vol. 4, No. 1, 2006)

The writer may be reached at: spfuentes@comcast.net

Her web site is erraticimpact.com/fuentes.
The film *Yiddish Theater: A Love Story*, has been released on DVD. The film was one of the most successful documentaries ever made on Yiddish theater in the U.S. It played in theaters in Los Angeles and New York for many months and received great reviews in the LA Times, New York Times and helped bring a new younger audience to discover the magic of Yiddish Theater around the country because of its unique story and emotional punch.

*Yiddish Theater: A Love Story* is a documentary film about Zypora Spaisman, the colorful and extraordinary 84-year-old actress and Holocaust survivor who kept The Folksbiene, the longest running Yiddish theater in America, alive for many decades and was one of the main forces behind the survival of Yiddish theater in the US.

The heartwarming story of her life and career portrays both the struggle of an old art form to stay relevant and that of an old actress to find meaning and a stage in a society that worships youth, especially in the media.

The documentary incorporates rare interviews with some of the legends of Yiddish Theater, including Shifra Lerer, Felix Fibich, and the late Seymour Rexsite. It depicts places that are part of New York’s Jewish history but no longer exist, such as the original Second Avenue Deli, with its Yiddish walk of fame.

**Director’s Statement, by Dan Katzir:**

In December of 2000, I was vacationing in New York City when I met Zypora Spaisman and experienced her incredible energy. Upon first meeting her, she insisted that I see her Yiddish show *Grine Felder* (Green Fields). It was the first time that I had ever been invited to see a Yiddish production. At that time, Yiddish represented an old world that I never liked or cared about. Moreover, my family was personally involved in the building of the Israeli state and in the eradication of Yiddish as a spoken language there. My beloved grandmother’s claim to fame was being part of a youth squad that roamed the streets of Tel Aviv and forced people to stop using Yiddish and to speak Hebrew instead.

However, by the end of the show, I had fallen in love with Yiddish, Yiddish Theater, and the actors who were struggling to keep their show alive. I was shocked by the small audience turnout, even when the production was voted one of the top ten off-Broadway shows in 2000. The fascinating actors asked me if I could help in any way, and I suggested documenting their show.

The documentary became a journey not only into my grandparents’ culture and heritage, but also into the real meaning of art. As a young artist, I learned the meaning of perseverance and the importance of the love of art for art’s sake, even when there may not be any audience for it.

Director’s official Blog:
http://outforlove.blogspot.com/

**About the Filmmakers:**

Dan Katzir’s films have won 22 International awards in the U.S., Europe, and Asia and a nomination for the Israeli Academy Award. His films have been shown in hundreds of film festivals and in television stations around the world. His film *Out for Love... Be Back Shortly* became an instant classic expressing the voice of his generation and becoming an essential film about the Rabin era in Israel. The film was screened in the U.S. on HBO on Valentine’s Day. Dan recently finished his first fiction novel, which is now being edited by a large Israeli publishing house. He is currently working on his first fiction feature in the US.

Katzir was born into a family of great political and social prominence in Israel. His great-uncle, Efraim Katzir, was the nation’s fifth president. He is also related to Israel’s second Prime Minister, Moshe Sharett. Dan served in the Israeli army in the prestigious paratroopers (Red beret) unit and finished his army service with the rank of Lieutenant. He graduated from Tel Aviv University with honors and also holds a master’s degree from the American Film Institute (AFI) in Hollywood.

Ms. Ravit Markus is a graduate of the Film and Television Department at Tel Aviv University in Israel. The Israeli Cinema Channel aired her final thesis film. In her mandatory army service in Israel, she was selected to an esteemed film unit, where she worked on hands-on filmmaking projects.

After the army, she worked with some of Israel’s best producers. Since moving to Los Angeles, Markus has worked on international co-productions, including *Yiddish Theater: A Love Story* and a documentary for Channel 4 U.K. The documentary was shot in Los Angeles and aired on television stations around the world, including the Sundance Channel, to rave reviews.
Khsidisher folklor- un literatur-tur
Prof. Dov Noy (Reprinted from Der Bayl April 1998)

Jerusalem, Feb 1, 1998

Tsu mayne tayere, yidish-redndike un yidish-farshteyendike fraynd - Shalom fun Yerushelayim, Kh'ob a sakh fun aytz tsuezogtz tsu shiken prótim vegn unnder planitrn"khisdikn folklor- (un literatur-)
tur" in der Ukraine, vi nor di plener funem tur veln zikh oyksystalizim. Di vokh hot der Veltrat far Yidish, untern forzits fun Prof. Gershon Winer, bavilikt dem program, un ikh ken mekayem zayn mayn tsuzog.

Azoy vi der tur iz in (a laykhtn un farshtendlekh!) yidish, zenen oykh mayne "tur-briv" - in yidish. Azoy vi mayn yidish-korespondents iz leotn beikersht "elektronish", banits ikh di lataynishe oysyes oykh in mayne faksn un post-briv, dos mol - in di foto-kopyes funem elektronish nusekh.

Kh'ob hongenumen dem Yidish Veltrats forshlog tsu zayn visnischeftlehk farantvortlehk farn program un farn onfim mitn folkloristishn teyl funem tur, ober in ale tekhnishe un logistishe onyinim darfn zikh ale tentative onteyl-nemers vendn os dem tur "Megido" tur-agents (Joseph Hirshhorn, 20 Ahad Ha-am Str. 20, Tel-Aviv 65141, ISRAEL. Tel 972-517-1222, Fax 517-1227), velkhe organizirt dem tur far Yisroel, oder (di onteyl-nemers fun oysland) tsu zeyere lokale tur-agentsn. Vikhtik iz, az mir ale, say di onteyl-nemers fun Yisroel un say di onteyl-nemers fun oysland, zoln zikh trefn mirtseshem in Kiev, dem 30stn yuni, in der fri, kedey entsuheybn tsuzamen dem tur.


Fraytik (3.7). Yaltushkov (keyver fun Reb Leyb Sore; zayn geshtalt in der khsidisher legende).


Tayere Fraynd, khotsh der program makht an endgiltikn royshem, veln mir zikh bamiyen ontunemen forshlogn fun onteyl-nemers, velkhe zenen farinteresirt in spetsifishe ortshaftn, genealogye, nemen-forshung, ua’v, un zey antkegnkumen, oyb es vet zikh shafn a miglexhkeyt tsu endern. Ikh vintsh aykh ale aldos guts, un hof tsu hern fun aykh, afle oyb ir kent zikh in dem tur nit bateylikn - Ayer Dov Noy.
**Yiddish:**

**Obligations & Opportunities**

by Philip Fishl Kutner

Who has the O & O to make certain that Yiddish not only survives, but thrives? If you are reading this article, then you have the O & O. You have shown the interest to learn what is going on in the wide, wide World of Yiddish. This also includes all other Jews and lovers of language.

What is the O & O? It is to see that Yiddish not only survives for future generations, but thrives both outside as well as inside academia. We need all the various manifestations of Yiddish including literature, poetry, theater, humor, music, research, journalism and in all forms of media.

Where is the O & O? It is in every house of worship, every Jewish Community Center, every Hebrew and Day School, every university with a Judaic Studies Department and every Jewish home in which Der Bay readers and their children reside.

When is the O & O? it is NOW—the time has run out. The last generation of Survivors and last major group of students trained in Yiddish shul has passed retirement age. The pool of new teachers, readers writers and fluent speakers has shrunken.

Why is the O & O because the number of native-born speakers is rapidly decreasing. While the khasidic community is growing, their interest in Yiddish literature and culture, as our readers know it, is nil. Yiddish has a rich literary and cultural heritage.

How is the O & O to be fulfilled?

Lead: Some of us are natural leaders and are the forzitsers or teachers.

Participate: Some of us are not leaders or knowledgable, but can attend and learn.

Support: Irrespective of our income, we can help to the extent of our ability. We can belong to Yiddish organizations, attend Yiddish related events, purchase books, CDs and DVDs.

**Editor’s note:** Visit the website at: [www.derbay.org](http://www.derbay.org) for a comprehensive international listing of Yiddish events, teachers, klezmer groups, translators; lists of words, Yiddish textbooks, dictionaries, courses, and information for the physically disabled. It’s free.

Every Yiddish group merits support—whether it is fostering shules, performing Yiddish plays or Yiddish music, publishing Yiddish books or news, or collecting Yiddish books. Select your favorite groups or organizations and support them as best you can.

---

**Speaking to an HOH Group**

by Philip Fishl Kutner

In today’s society we have to be careful with terms we use so as not to offend someone. The term for this is a euphemism.

Since the author does not see well, the “proper” term is “visually impaired: or “legally blind. As a youngster it was “four-eyes” and “blind as a bat.”

As president of the San Mateo County Council of the Blind, there have been many opportunities to speak before “blind folks.” However, how do you speak before a group of people who are “hard of hearing” (HOH).

This will be the case when asked to address the Peninsula Chapter of the HLAA (Hearing Loss Association of America). How do you address a group of people who cannot hear you?

This was the first question posed when asked to speak to the group. The expected answer was that there would be a person who would act as a signer. By using the American Sign Language gestures my words would be interpreted to the audience. The other possibility would be lip reading.

The answer was that it would be captioned. In other words there would be someone sitting at a computer hooked to a projector that would type as I was speaking and have the text projected on a screen.

Our Yiddish community should not ignore the physically disabled group, especially as we have an increasingly aging population. The added years increase the likelihood of physical impairment of our physical senses—efsher the mental ones as well.

*Der Bay’s* website has a section on Yiddish for the disabled entitled *For People with Disabilities*. The URL for this section is: [www.derbay.org/disabled.html](http://www.derbay.org/disabled.html) and it has these sections:

- Jewish Braille Institute
- Jewish Deaf Sites
- Links to Vision Sites
- Blind Museums
- Israel Blind Museum
- Vision FAQs

We need to be inclusive to all segments of the disabled community to assure access to our mame-loshn whether a deaf person can use a TTY (teletype), where one uses a telephone or for the blind a CCTV (closed circuit TV) or computer voice recognition.
A New Year
by Philip Fishl Kutner

So, “what’s new.” Will it be the same old, same old? It doesn’t have to be. Never mind the old resolutions. Most of them would be revolutions. They’re too demanding, and that’s why you made the same ones last year and probably did not keep them.

Let’s make a little resolution that will be easy to keep. Let’s do one thing differently each month. It may be to have one extra Yiddish connection a month.

Let’s look at the possibilities. We could:

- go to one Yiddish lecture,
- go to one klezmer concert,
- attend one vinkl meeting,
- attend one Yiddish conference,
- contribute to one Yiddish organization,
- attend one Yiddish play,
- visit one new Yiddish website,
- send one Yiddish letter to a briv fraynd,
- subscribe to one Yiddish publication,
- buy one Yiddish book, or
- be a presenter or performer at an event.

Let’s hear about your “Yiddish Resolution.”
The three keynote speakers were written up in the *Der Bay* October issue—they are; Dr. Sheva Zucker, Dr. Chava Lapin and Dr. Motl Rosenbush. Last month we mentioned most of the local speakers.

**Dr. Jack Berger** – Translator of seven Yizkor books, Eastern European expert, and was V. P. of Citibank.

**Prof. Hy Berman** – Professor Emeritus of History at the University of Minnesota. Has been an IAYC keynote speaker.

**Kolye Borodulin** – Arbeter Ring Director of Yiddish Education, native of, and lecturer on, Birobidzhan.

**Adrienne Cooper** – One of three divas in North America and Assistant Executive Director of the Workmen’s Circle/Arbeter-Ring.

**Vivian Felsen** – Received the prestigious J. I. Segal and Canadian Jewish Book Awards Toronto, Canada based Yiddish lecturer and translator.

**Prof. Refoyl Finkel** – World renowned Yiddish computer expert and technical editor of the Web journal *Der Bavebter Yid*.

**Frank Handler** – A popular southeast Florida lecturer and perennially rated among the top four IAYC Conference favorites.

**Troim Handler** – Author, poet, leyenkrayz club leader and chairs the IAYC Selection Committee.

**Prof. Yoshiji “Yoshi” Hirose** – Teaches at Notre Dame Seishin University in Japan and is author of *Shadows of Yiddish on Modern American Jewish Writers*, and *The Symbolic Meaning of Yiddish*.


**Miriam Koral** - Founder and CEO of the California Institute for Yiddish Culture and Language.

**Hilda Rubin** – Producer/Director of Washington D.C. Yiddish theatrical group, Di Shpillers.

**Boris Sandler** – Editor-in-Chief of the Forverts was Editor of *Undzer Kol* in Kishinev and, President of the Yiddish Cultural Organization of Moldavia.

**Rokhl Schaechter** – Forverts editorial staff member and Pripitshek teacher.

**Dr. Shelby Shapiro** – Expert on Yiddish women’s publications of the early 1900’s.

**Prof. Iosif Vaisman** – George Mason Univ., a leading authority of Yiddish on the Internet, website, Virtual Shtetl, moderated Mendele list.

**Rukhl Zucker** – Hosts a weekly half hour Yiddish Radio show on CKJS Winnipeg, Canada.

**Dr. Barney Zumoff** – Translator of 17 Yiddish books, P.P. Forward Assoc., Co-Pres. Congress for Jewish Culture, V.P. Folksbiene & V.P. Atran Fdn.

We once again shall have our very attractive and information-filled journal, with full-page ads only $250, half-page $150, and quarter page $100.

The registration form is in this issue on page 15
See *Der Bay* website: www.derbay.org/millbrae/ e-mail: fishl@derbay or call 650-349-6946
DOVID KUNIGIS passed away at St. Mary's Hospital on December 14, 2009 at age eighty-six, after a very full and enriching life. Dovid would light up a room with his presence. His voice - in spoken word and in song - carried strength, warmth, and love. Even in sickness, he’d sing a few bars of a song spontaneously. His heart overflowed with love and pride for his family and ached for social justice and peace. His mind remained very sharp throughout his life. He touched many lives of family, friends, colleagues, comrades, and students.

Born in Lithuania, Dovid served in the union movement, in the Canadian Air Force in World War II, as a Yiddish teacher and principal, a restaurateur, taxi driver, train conductor, and steward and waiter. He provided for his family in any way that he could.

In retirement, Dovid carried on his life’s love to spread joy, warmth, and appreciation for the Yiddish language and culture and for social causes that he deeply believed in. He was as active as he could be for as long as his heart could hold out. His family appreciates every day that he lived and every heart that he touched.

Son of the late Aaron Kunigis and Sarah Appelbaum, he was predeceased by his sister, Annette Lipsey. Beloved husband of Barbara, and brother of Freda Akerman and Eleanor Moidel, devoted father and father-in-law of Andrea and Brian Fitzwilliam, Allan and Diane Kunigis, Robin and Alan Gilman, and Karen and Dave Gill, Dovid was the proud grandfather of 16 grandchildren, whom he imbued with his and Barbara’s values, and appreciation for life, Yiddish culture, and peace and social justice. Dovid lived life “with a song in his heart,” a sense of humour, and a spirit of optimism.

Editor’s note: A friendship can flourish with only phone calls, e-mails and regular mail. It began when Manya Bertram of San Francisco sent in a contribution and wrote, “I think Dovid Kunigis would enjoy your newsletter.”

Among Dovid’s articles that have been published in Der Bay are:

- September 2009 Pg 13 “The Beauty and Universality of the Yiddish Language”
- April 2009 Pg 10 Dovid Kunigis from Montreal (Article on the spelling of Sholom/Sholem Aleichem’s name.)
- May 2008 Pg 5 Translated and transliterated Moyshe Shklar’s poem, “Lozt tsu ru.”
- February 2008 Pg 10 How Do You Say ….? (Revisited) 15 words were given in English Yiddish and Transliteration. Dovid gave for “scrawls,” piatshket and also dudlt.
- October 2007 Pg 14 How Do You Say ….? 56 legal terms that Dovid had published when he was editor of the periodical, “Attitudes.” This list is one of over 40 on Der Bay’s website.
- September 2004 Pg 7 Itche Goldberg It was a tribute to Prof. Itche Goldberg o”h on the occasion of Itche’s 100th birthday.
- January 2003 Pg 3 Dovid wrote. “In the Nov issue of Der Bay, you had an item, Ayid fun Bruklin fregt mikh: by Hale Porter. That item reminded me of a similar item, that we had in a Yiddish book for higher classes, prepared and edited by A. Bergman and Itche Goldberg. On page 36, there is a very interesting item: “Ot Azoy-Zhe Redt,” prepared by Moud and Fentster.

“Since Der Bay serves many purposes, it could also serve as a learning tool. I am sure that many readers would enjoy the subtle humour and at the same time learn properly and improve some of their kitchen Yiddish. I hope you share my feelings.

“Es griltst mir in di oyern, ven ikh her di anglitsizmen, in der tsayt ven mir hobn punkt gute oysdrukn in undzer raykher yidisher shprakh.

“Mit derekh erets un frayndshaft, Dovid Kunigis, Montreal, Kanade dovid@gctech.net”
The Warsaw Ghetto’s Underground Medical School
By Harold Ticktin

The only thing certain about the Warsaw Ghetto’s medical school is that it existed, but its reality is attested to by the fact that the few students who survived the Ghetto’s destruction were given full academic credit for what they had learned from the oddest faculty that ever administered a medical education. In his magisterial book Courage Under Siege (Oxford 1992), Charles G. Roland MD details this amazing chapter in Jewish and medical history.

One of the students was a dear friend of mine until his death in October 2006 -- Marc Balin to whose memory this essay is dedicated. Our relationship was solidified in a long evening discussion in 1960 when, as president of a local synagogue, I was challenged by Marc and Jeanine (also a Polish born MD) to give them reasons why they should remain Jewish, given their life experiences. Both quite French-oriented, they quoted a French journal, which argued that America was tolerant of religion but acutely aware of it, and wondered how they could fit in. The details of that talk can be imagined by any American Jew like me, non-traditional yet synagogue-oriented, and on uncertain terms with a non-religious definition of being Jewish. The result, quite consistent with the law of unexpected consequences, produced a major religious event, which I shall discuss further on.

They joined the synagogue, having their two young daughters in mind, and a circle of friendship was formed that still exists, along with a now diminishing number of survivors from all over Europe. The present was always jovial, the past the shadow of a shadow, usually dismissed and impervious even to questions from the children until Dr. Roland published his book. Before that as Janine tells it, Mark’s attitude was “Never, never. A sentence here and there...he didn’t want to go back to the tragic events of the past”. Yet, as one of his daughters (Joyce Fried), the mother of a budding Rabbi, noted, “…as much as he tried to put the war into the past, I don’t think he ever did.”

Marc was a major interviewee of Dr. Roland. Perhaps because he was able to tell it all to his fellow MD, anchored as both were in clipped clinical detail, revelations poured out as from a gushing wound. The Ghetto school was established in 1941 under the rubric of the Jewish Council (Judenrat) Board of Health as a sanitary course for combating epidemics.

Lest it be thought that fighting epidemics in the Ghetto was a laudatory German measure, the fact was that Nazi medical “science” held that Jews were peculiarly susceptible to typhus and were fearful it might affect both the occupying army and the Poles who were seen as future serfs for a Greater Germany. The notion was a self-fulfilling one, for it was putting 500,000 people into a space made for 80,000 that induced sweeping epidemics of typhus, the terror of the Ghetto, as Roland titles one of his chapters.

Against incredible odds, the hygienic sounding training course was turned into a furtive medical school. It was “modeled on standard European curricular lines. Its intent was to educate Jewish youth in medicine and, if the situation permitted and the war lasted that long, to graduate physicians to fill the depleted ranks of the Jewish medical profession.”

Balin appears throughout the text as a medical observer, translator, and caregiver. He had been a medical student in Paris and had the unfortunate timing to visit his Warsaw family in August 1939, just prior to the German invasion.

The German understanding of a trade/vocational school was undercut by a distinguished Jewish faculty some of whom were converted Christians caught up in Nazi definitions of Jews by blood. Together they produced two years worth of “primary” and “advanced” courses sufficient to satisfy the standards of Warsaw University, of which the Ghetto school considered itself a part. Roland records that the double purpose of the school was to educate Jews and flout Germans.

He notes that “subterfuge [was] routine” enough to produce gallows humor amid that hell. “…lectures would begin as descriptions of epidemic diseases- the ‘sanitary courses’ cover-and then shift to the subject under consideration: physiology, pathology, or biochemistry.” (Faculty lives were as precarious as any.)

Balin describes: “We would have one day a lecture at 1 ‘clock and the teacher wouldn’t show up. A few days later we would find out that he was killed. Then they found a substitute. It was rather primitive,” a typical understatement by my friend who kept his Ghetto days close to his vest. A sad aspect of the school was that of Jewish converts to Christianity, some of whom...
participated (sometimes reluctantly) in the teaching.

Whatever the reasons, educational, philosophical, political, economic, for their conversions (all understandable given Poland’s vicious anti-Semitism) they were thrown in with the other Jews indiscriminately. The majority of converts continued, even prior to 1939, to see themselves as Jews; others voiced an anti-Semitism similar to that which existed outside the Ghetto.

An observant Ghetto Jew summed it up: “The tragedy of the converts...was greater than ours. They suffered as Jews and died as Jews, unable to resolve the terrible dichotomy created by their...conflicts. Their suffering took on a different quality. For us it was an inevitable adjunct of our heritage; for them it was an added burden, an unrelieved trauma.”

There were two nursing schools during those ill-fated two years, whose students and graduates performed with courage, like their male counterparts. Some survived and graduated from nursing and medical schools. Almost all remained in Poland after the war. The high quality of the school was attested by one student who completed her medical degree at Wroclaw University. She had learned more in Warsaw, due to the superior skills of the faculty there.

The single most striking achievement, macabre to the core, was the epidemiological study of the effects of starvation on the Ghetto population. Roland puts it well: “By taking advantage of the unparalleled opportunity of having so much hunger all about them, the medical researchers created a body of knowledge that was unique... Although half of the work done has vanished into the gas chambers, what remains [is] a significant contribution to our knowledge of the human body and the way it behaves in conditions of extreme hunger and starvation.” The chief researcher in the starvation study was Izrael Milejkowski (1887-1943) who stated bitterly the reason for undertaking the starvation project: “It was the only thing we had in abundance.” He quoted the Latin poet Horace, that with the project “I shall not die completely.”

Two social aspects go to the heart of the impossible situation. For a time the Jewish hospital (where the school was located) was outside the Ghetto walls. Faculty and students had to pass three guards, German, Polish and Jewish, until the hospital was relocated in the Ghetto. The traversal was difficult; girls were sometimes raped; students and faculty with Jewish features were harassed. There was something called “a good face,” which made it easier for some to pass easily, and a few escaped. Even more deadly was the German refusal to permit some of the Red Cross food designated for Poles to be distributed to Jews. The blunt reply was: “The word Pole does not under any circumstance include Jews.”

Prior to the uprising, Marc had to classify hospital patients (for temporary life in the hospital or death in Treblinka). The strain caused him to flee; but he was picked up and deported. An amateur boxer, he managed to leap from the train, only to be shot by the guard riding shotgun on top of the wagons. It was only a shoulder wound and he made his way back to Warsaw, where he was hidden by a Polish woman.

Ultimately the Balins immigrated to America, Brooklyn at first, studying anesthesiology, and then to Ohio where he established the first anesthesiology department in Lake County, near Cleveland, his home until his death.

The denouement of the Balin story is something right out of I.L. Peretz, and involving me. Mark and Janine remained Jewish, hardly in a religious way, though all major customs were observed. At one of the weddings, Mark touched me greatly when he said: “I cannot imagine a simkhe without you there.” At the last wedding, an ecstatic Hasidic affair in DC, not long after his death, all the threads were pulled together: a rabbi-in-training grandson (Steven Fried) married a traditional Jewish girl.

An Aish ha Torah Cleveland-based Rabbi, Yehuda Appel, recounted a remark by the future rabbi’s mother (Joyce Fried, the younger daughter of the Balins): “She told me that Harold Ticktin created this rabbi.” Puzzled, he asked how. “You see” she responded, “if he hadn’t persuaded my parents to remain Jewish we would not be here tonight.” She later added to me: “Remember we had no family here, no aunts, uncles or cousins. You, with all the others, became our surrogate family, which led to the creation of a new rabbi”.

That long ago 1960 chat, almost forgotten by me, initiated a process, bedeviled as it still is by shadows, that led to an ending which Peretz himself would have admired.

**Editor’s note:** Harold Ticktin is on the IAYC Board of Directors. He is an attorney fluent in six languages, President of the Cenacolo (Italian Literary Society), and Past President of Temple Ner Tamid, the Northeast Ohio Chapter of American Jewish Congress, and the Nationalities Services Center of Cleveland. Harold leads a Yiddish vinkl discussion group.
Shayles un Tshuves in “Hilkhes Libe”
Fun der khaznte Khane Slekh “Forverts” – 10/9-15/2009
[transliterated, edited and annotated by Goldie Adler Gold]

Tayere khaznte,

Dos naye yor hot zikh ersht ongehoyn. Ikh hob zikh gegebn a neyder [vocal] az dos yor vel ikh zikh nisht farrln [become flustered], un kh’vel haltn an oyg ojf alts vos ikh darf oyfton – mayn sedyer-hayom [daily agenda], mayn arbet, di kinder, u.a.v. [un azoy vayter, etc.]


Oysgematerne mame

Tayere oys…mame,

Koydem kol [first of all], darft ir shafn an organizir-sistem vos zol toygn [be suitable] far der goantsrer tsayt. Tsi ir nist [use] a “blackberry”, “microsoft outlook” tsi an alt-modishe planir-heft [notebook planner], iz ayer lebn zeyer farnumen un me darf kenen farmogn [possess] a klorn format farn tog-teglekhnn [daily] plan.


Tayere khaznte,

Mayn khaver un ikh zenen shoyln a porl zibn khadoshim. Dovid iz a matslekhkdiker advokat [successful lawyer] un a muster fun a khaver [exemplary friend], ober ikh fil, az ikh ken im beemes [really] nihsht. Er iz mir noent un vayt in der zelber tsayt. Er hot an interes tsu mir, ober dertselyt veynik vegn zikh. Ven ikh freg im perzenlekhe frages, entsert er, ober git keyn mol nisht on keyn iberike protrit [details].


A monster in der shafe? [closet]

Tayere m…in der sh…,


Oyb Dovid ken nisht far Entsfern ayere zorgn [concerns], iz take beser im vayter nisht tsu zen. Dos iz mistame [probably] nisht vos ir hot gehoft [hoped], az ikh vel aykh eytsen [hoped I would advise]. Oyb er vil ir zolt beyde zayn a por, darf er mer antplekn [reveal] vegn zikh; ven er ken dos nisht ton, vet er keyn mol nisht zayn tsufirde [satisfied], un nokh mer – ir kent vern bashвидl [cheated], un nokh…
A Jewish Time-Clock
by Hindi Diamond

It happened so unexpectedly. I never thought about being whirled into a Jewish time clock, and certainly not in Buenos Aires when I flew there from Miami to cover a travel convention.

The first surprise came when I reached the hotel and had a message waiting. How did they know I was there? I forgot that my father put out a monthly newsletter about the current activities of his landslayt who all came from the small town of Zelechow, a few miles outside of Warsaw. So the tom-toms were beating, heralding my arrival in that far-off Latin country, and one of his readers, knowing the time of my arrival, announced I should await them at the hotel because they wanted to drive me to a Bar Mitzvah.

Okay. Why not? When Mr. and Mrs. Berstein rang my room, they were waiting downstairs, I was ready. This congenial couple, who greeted me in the Yiddish dialect my parents used, made me feel very much at home.

Within 20 minutes, we arrived at what looked to me like a large motel, and they ushered me into the main dining room where three large tables, shaped like the letter "U," were already filled with revelers. This was the dinner celebration, they explained, after the actual Bar Mitzvah.

Immediately, they offered me a glass of red wine (better than Manischewitz) just as the Bar Mitzvah boy's father stood up and asked us to join in the "L'Chaim" clicking the red wine glasses with our neighbors. The mood was joyful, and then came the surprise.

"Tonight," said the father in a Zelechower accent, "we are honored to have a distinguished guest with us. She is the daughter of our beloved landsman Saul Altman, and she will say a few words to us."

My neighbor whispered "Du redst Yiddish?"

"Zikher," I assured him.

After my little unrehearsed speech, the Time Clock began. One woman, in her '70's came up to me and said with a chuckle. "I taught your mother how to dance." I thanked her. All this in Zelechower Yiddish, which differs from Galitzianer or Litvak accents. Then, a tall thin man marched up to me and gave me a hearty hug. "I was in the 'theatre' group, where we met in neighbor's little houses and read plays. Of course your father was the director." I never knew about this. So I had theatrical blood running in my veins.

Two women, obviously sisters, waited their turn. They told me that my grandmother, Bobe Chana, used to bring them bread she baked on Friday nights. "Your bobe," she added, with a twinkle, "she was like the mayor of the town, oy, what a golden soul she was."

Her eyes teared up. So did mine, as I thought about the shocking news we received, years later, that she refused to go into the Nazi's train, so they shot my 92 year-old grandmother in her house. She was the Golda Meir of the town to Jews and gentiles alike.

I had travelled back to Zelechow with vivid pictures conjured up in my head of all these happenings. I couldn't believe what I was hearing. I was transported back a few generations, to long before I was born, to a little town that doesn't exist any more.

But of course I had never realized there was such a thing as a Jewish Time Clock. And I was in it.

"Who Is Who" - Yiddishpiel
Bella Bryks-Klein <kleinfam@netvision.net.il>

"Who Is Who" is adapted from Sami Gruniman's comedy "Jacob and Christian" (he is the writer of the musical "King Solomon and Shalmai the Shoemaker").

The play was written for the Yiddishpiel Theater by Jan Szurmej (playwright and guest director from Poland), Scenery by Sabina Bic (Costume and Scenery Designer).

This is a modern version of the musical that describes the beginning of Fascism in the 1930's. The play is based only partially on the original, and besides the story itself, it is spiced with cabaret numbers typical of that period in Germany, which add symbolism to the production. Lyrics written by Mitshay Vitishko, one of Poland's greatest directors and writers, are included to the music of the well-known Polish composer Adrian Philip Tabetzky. Its mesmerizing musical style conveys the important messages relating to anti-Semitism, racism, and intolerance and proves that nothing is as it seems.

The acting troupe members are: Yaakov Alperin, Annabella, Dori Engel, Smadar Ben-David, Sharon Ventzuvsky, Monika Vardimon, Yisroel Traysman, Einat Segal-Cohen, Irma Stepanov, Gera Sandler, Anat Atzmon, Amitay Kedar, Uri Kowalski, Andre Kashkar, Hila Raviv, Miri Regndorfer, Yuval Rapaport, Niv Shapir.
Yiddishkayt Is Hiring Programming/Communications Director

Mission - Yiddishkayt strives to ensure the survival of the endangered thousand-year legacy of Yiddish language, history and culture. Through cultural events, innovative communications, education and a fellowship for young adults, Yiddishkayt seeks to connect generations old and young with their priceless heritage. In 2010, Yiddishkayt celebrates its fifteenth year of building a Yiddish-conscious community in Los Angeles.

Description - Yiddishkayt, a nonprofit dedicated to promoting Yiddish culture and language, seeks a creative Programming/Communications Director to join a passionate team. The successful candidate will maintain our nationally recognized reputation and help shape the future of a dynamic and growing organization. Future programming will support our mission to promote Yiddish as a pathway to Jewish identity.

The Programming/Communications Director will focus on producing cultural events, expanding the Yiddishkayt Fellowship to reach new groups, preparing walking tours of historic Jewish Los Angeles, communicating with members and helping to construct a new presence on the internet.

Programming - Maintain a calendar of new and existing cultural events targeting a variety of audiences.

Work with staff and volunteers to produce small and large events.

Promote our mission through strategic partnerships and collaborations.

Recruit fellows and facilitate the written curriculum for the Yiddishkayt Folks-Grupe in Yiddish culture for young adults and expand the program to reach other demographics.

Work with existing partners to help launch regular walking tours of a historic Jewish neighborhood.

Communications - Publicize ongoing programs and one-time events in print and online.

Publish monthly email newsletter, along with periodic event alerts.

Maintain our website with up to date information and creatively maintain a web presence through content on YouTube, Flickr, Facebook and Twitter.

Help write and distribute press releases.

Create flyers and graphics.

Write and design development materials, such as brochures, fundraising letters and emails.

Qualifications - We seek a candidate strong in most, or all, of the following.

Core Qualifications - Bachelor's Degree
• At least 2-3 years of relevant work experience.
• Excellent communications skills.
• Experience in planning and producing events.
• Ability to focus on multiple projects.
• Creativity in approaching potential challenges.
• Basic internet proficiency required, knowledge of HTML, CSS, is a plus.
• Experience with Constant Contact, YouTube, Flickr, Facebook and Twitter encouraged.
• Experience in an Apple environment, with iLife and iWork is helpful and knowledge of Filemaker.
• Familiarity with non-profit organizations and/or the Los Angeles Jewish community is preferred.
• Knowledge of Yiddish language and culture.

Additional Qualifications - Experience in facilitating group learning programs.
• Graphic design skills and/or experience.
• Experience with digital photos and video.
• Knowledge of Photoshop, Illustrator, InDesign, GoLive, Dreamweaver, or Final Cut a plus.

Salary + Benefits -
• Salary commensurate with experience
• Medical benefits for full-time employees
• Generous vacation benefits

How to Apply - Please send your resume, three references, a brief writing sample, and a cover letter by email to info@yiddishkayt.org (PDFs are preferred). Position opens mid-January to early February, applications accepted until position is filled. If you are interested in a part-time configuration of the position (i.e., principally programming or principally communications) please specify so in your cover letter.

www.yiddishkayt.org

Editor’s note: Der Bay has not had articles of this nature: however, this is a dynamic and Yiddish organization that is achieving remarkable success. Also, the job description is so well done that inclusion in this issue is worthwhile for club leaders who may wish to assign members to handle publicity/programming/membership, etc.
International Association of Yiddish Clubs
Conference XIII · Millbrae, California · April 23–26, 2010
“Yiddish in The 21st Century”

REGISTRATION - Choose Option A, or any Combination of B, C, D or E

☐ A. FULL Conference $325.00. Includes Orientation, Classes, Keynote Speakers, Workshops, Celebrity Entertainment Nightly, Yiddish Vinkl & Yinglish Clubhouse, Admission to Vendors, Meet IAYC Board Members at Opening Reception, Shpilers, Shabbes Dinner, Saturday Breakfast, Lunch & Dinner, Sunday Breakfast & Dinner, Monday Breakfast, Lunch & Yiddish Musical Revue.

All Dinners are Kosher-style, Breakfasts and Lunches are Dairy and/or Pareve.

☐ B. Friday Only $55 or Kosher Option: ☐ Friday Kosher Dinner $65
☐ C. Saturday Only $130 or Kosher Option: ☐ Saturday Kosher Dinner $140
☐ D. Sunday Only $110 or Kosher Option: ☐ Sunday Kosher Dinner $120
☐ E. Monday Only $55

Please use a separate registration form for each person.

Late Registrations: Postmarked after Mar 1, 2010 add $25 per person. Walk-Ins: Add $30/Person

Courtsey Roundtrip Transportation between San Francisco International Airport & Westin Hotel
Please Print Information and Mail Registration Form(s) and Check To
Gerald Gerger 6820 Oyster Cove, West Bloomfield, Michigan 48323-2051

Make checks payable to “IAYC 2010 Conference”

TOTAL Amount Enclosed (US Dollars Only): _______

☐ Female  ☐ Male Title _______ Name______________________________

Additional Name You Would Like on Name Badge: ________________________________

Address ________________________________ City ________________________________

State/Province ___________ Apt. _____ Zip ___________ Country ________________

Phone # (____) ______-_______ Cell # (____) ______-_______ E-Mail __________________

Cell # (____) ______-_______ Name of Yiddish Club(s)__________________________

I am a ☐ Vendor ☐ Presenter ☐ Entertainer ☐ Yiddish Club Leader ☐ Club Member

☐ Need a Roommate? ☐ I have Special Needs ________________________________

Hotel Reservations: Call Westin Toll-Free 800-228-3000 to make reservations.
Conference Rate is $99.00 + taxes per night, single or double if made by March 28, 2010.

Ask for “IAYC Rate”. Cancellation Policy: Conference (not hotel) cancellations after March 1, 2010 are subject to a late cancellation fee of $100 per person. NO REFUNDS after March 30, 2010.

All prices are per person, excluding hotel. Questions? Call Fishl Kutner at 650-349-6946
Call Jerry Gerger at 248-980-5641 or email gerx33@comcast.com for additional registration forms.

For the latest information log on to the Der Bay Website at www.derbay.org
“The Poor End”
by Philip Fishl Kutner

Every month I get so very little space while the front page has that beautiful picture and the headlines. Everyone makes a big deal about the beginning of the year and the beginning of the month (rosh khoydesh).

We show off our faces and hide our ends. We are joyous about the beginning of life and sad about the end. We are joyous about the beginning of marriage and sad about the end.

Yes, there are times when the end is happy like graduation from school, but they are very few. I know you can’t put me on page one and the beautiful picture on this page, but can’t you give me a little respect.

Okay, I promise to give you that special kind of attention. When someone has a great short announcement you’ll be the proverbial “front and center.” We’ll respect you madams Z, omega or sof.

Dear readers let’s all pay special attention to this little corner, Der Bay’s vinkl and send in the information that is worthy of “bringing up the rear.”
The International Association of Yiddish Clubs XIII Conference
The Special 13th IAYC Conference JOURNAL

The number 13 is special to Jews. It represents the arrival time of a boy becoming a bar mitzvah. He then is equal to any man in counting for all minyans.

IAYC is now a well-established Yiddish-oriented organization with an international club membership in the US, Canada, Israel, South Africa and Spain.

The conference journal is an ongoing record of events and progress of the IAYC. A review of the past 12 journals shows the development and progress of the organization as well as the changing times in the Yiddish community.

Below is a list of the highlights of the IAYC 13th journal, and suggestions of how and what you may wish to do to be included.

13th IAYC Journal Contents

• Outline of the Opening Orientation Session
• Presidential Message
• Historical Background of the IAYC
• Aims and Purposes of the IAYC
• List of Yiddish Clubs and Associate Members
• List of IAYC Conferences, Dates, Chairs, Locations
• List of IAYC Board of Directors and Location
• List of IAYC Advisory Board and Countries
• Bio of 4th Yiddish Lifetime Service Award Winner
• Keynote Speakers in Plenary Session
• In Ondenk—In Memoriam
• 13th IAYC Conference Committee
• List of Exhibitors and Vendors
• Daily Programs - Speakers, Topics, Performers
• List of Sponsors
• Photos and Bios of Presenters
• Photos and Bios of Performers
• Ads – Orgs, Authors, in Honor of, in Memory of Attendees, exhibitors, vendors, and advertisers will receive a copy of the 13th IAYC Journal.

Recently we carefully reviewed the twelve prior journals and they read like a Who’s Who of the Yiddish World. Since conferences are never held in the same city, there is a wide variation in speakers, programming, entertainment and attendance. Approximately fifty percent of attendees are first-timers and most are from the greater local area. Now this will be from Santa Rosa on the North, Santa Cruz on the south and Sacramento on the East with San Francisco being the hub.
Why Yiddish, Why Now?
by Mark Levy

In 1980 I was invited to perform at Krahloch, a large outdoor festival in Idar Oberstein, West Germany. It was my first trip to that country, and as I traveled --not without trepidation-- to the country that was responsible for so much death and destruction of Jewish culture only a few decades earlier, I wondered how I would feel there as a Jew whose family's roots were in Eastern Europe.

Looking out at the sea of people, who were mostly German youth, I decided to sing a Yiddish song and dedicate it to Jews then living in Germany. It was warmly received, and I was glad to have used the opportunity.

After the concert, I noticed someone was handing out flyers for a program at a church close by. I read with amazement that it was a revue of Yiddish and Klezmer songs by a German group who I learned later had released at least one album of these. They were one of two groups of German musicians and singers who had learned and were performing Yiddish songs.

A year later, I went to Israel for the first time and played in several venues. One of them was a Bet Cafe in Kibbutz Gezer. There again I decided to include one or two Yiddish songs. While performing the first song in Yiddish, I noticed some of the young people were laughing, or uncomfortable.

My wife acknowledged this to me later, but she said when they saw I was serious about putting the songs across, they warmed up and gave a nice reception.

Even in 1981, Yiddish was still considered either passé, painful, or humorous in an old country way, and people were just starting to feel comfortable with this thousand year old language of so many who were annihilated. After all, Hebrew was the national language, and songs in Hebrew the cultural norm.

Then came the Klezmer renaissance. It had actually begun in the 1970's with Giora Feidman in Israel, Klezmorim in Berkeley, and Kapelye in New York. It spread like wildfire across the country and the world, bringing back Yiddish language, theater, and dance music from our grandparents and their ancestors. I found myself a part of a movement to honor this legacy and revisit the past with the joy it can inspire despite the Holocaust memories.

Nowadays, I travel teaching and performing the songs that immigrants brought to this country, and some that were created in America that reflected their experience as immigrants, to have them heard once again by the older generation who remember, and in addition heard, perhaps for the first time, by the younger folk who want to know where they came from.

As I write, I am reminded of the great diva Isa Kremer, who sang her Yiddish repertoire around the world during the first half of the 20th century. She sang Yiddish in Tzarist Russia, after the revolution, in Hitler's Germany, and later in Israel.

Each time people tried to dissuade her from including the songs in her concerts, but she defied them to great receptions. When she came to Israel, and she was cautioned not to sing Yiddish, she replied something to this effect: I sang them for the Tzar, for the Bolsheviks, and for the Germans, and I will sing them here in our new homeland-- these are the songs of our people.

She was as unstoppable as Mame-loshen, the language of songs that are still today irresistible, songs of childhood, love, work, and hardship that live in us and cry to be heard.

Editor's note: Mark Levy has performed and taught in the San Francisco Bay area for 30 years at temples, synagogues, Jewish Community Centers, Lehrhaus Judaica, Workmen's Circle, an-d other Jewish groups.

He has appeared throughout the United States, in addition to Europe and Israel as a singer and lecturer who specializes in older Judaic folk music. These are in Yiddish, Hebrew, and Ladino. Additional areas are in Klezmer history and theory, and Jewish music history in general.

Mark has performed for Yeshiva University Sephardic Dept's Semana Sepharad in New York, and is a cantorial soloist in California. He has released a fourth album of Jewish music entitled Bin Ikh Mir A Shnayderl: Yiddish Work Songs, in commemoration of the 100th birthday of Workmen's Circle, a fraternal order of Jewish workers.

Mark Levy may be contacted by phone at 888-505-8953, and by email at mitzvahmus@aol.com or through post at Mitzvah Music PO Box 559 Felton CA 95018.
A Wonderful Resource To Teach Yiddish For Children
by Prof. Al Feldman

For the past several years, I have introduced a pilot program of Yiddish stories, conversations and songs to the preschool classes of Temple Solel in Paradise Valley, AZ (a suburb of Phoenix). This was possible with the able assistance of several members of our adult Yiddish clubs.

If every temple would tap into their Yiddish-speaking members to give short programs, this would provide a basis for Yiddish introductions for our mame-loshn. Below are brief descriptions of several of the past programs.

I introduce myself as Zeyde Sove (Grandpa Owl) and then proceeded to teach the children simple short sentences in Yiddish, such as, Vos iz dayn nomen,” and each child answers with, “Mayn nomen iz . . . ” This provides a method of practicing conversations.

These sentences are written on a soda straw inserted in the open mouth of a life-sized rubber chicken. A chicken is also used to demonstrate the tradition of Kapores. Then excerpts are read from Sholem Aleichem’s story how the chicken refused to be part of this tradition.

In still other sessions stories are told about my grandchildren and several new, simple, Yiddish words are introduced, for example, 'Dos lebn fun a flaterl" (The life of a butterfly) with photographs of each stage of growth. There are three versions of this story, Yiddish, transliterated Yiddish, and English.

Another story is 'Vos iz a shveml? (What is a mushroom?). These stories are from my recent book, "Yiddish For Elementary Schools" One of the most successful sessions was a presentation to 115 preschool children, ages 2-5 years. There were four classes during a period of an hour and a half. I was assisted by our Temple cantorial soloist, who played a guitar.

We played a DVD with two special Yiddish songs from, "Pripetshik Sings Yiddish," a children's group. The two songs were: "Az der rebe tantst" (When the Rabbi Dances) and "Kop Aksl, Kni un Fis" (Head, Shoulder, Knee and Foot). The children stand and sing the words and make the gestures.

Everyone who chooses to do a Yiddish program has unlimited resources available.

Annabelle Weiss - Cleveland, OH

Thank you for the book of Yiddish poetry. Who would have thought that a book of current Yiddish poetry and sensitive translations would be published? I shall treasure this book and share it with my leyenkrayz.

I teach a Yiddish class at Park Synagogue Sisterhood here in Cleveland, and I often use the "Shayles and Tshuves" letters to read and discuss (in Yiddish) with my class. It’s their favorite part of the class. In fact, they have insisted I do it at the beginning rather than the end of the class, so that we don't run out of time.

I loved Blossom Kirchenbaum’s account of her experiences with Yiddish in “Rod Ayland” and empathize with her reactions of anger when she feels Yiddish cheapened. I often experience the same thing.

My friend Harold Ticktin's account of the medical school in the Warsaw Ghetto was tragically marvelous.

At the XIII IAYC Conference

Extra copies of books, CDs, and plays that IAYC previously has distributed to member clubs, as well as photos, will be given out free to Yiddish club members on a first come basis.

There also will be copies of Ed Goldman's 15 popular transliterated skits and past issues of Der Bay. They’re great for club programming.

Conference XIII Is a Magic Number and there will be 13 innovations.

Master teachers will lead classes on teaching of Yiddish at the beginners, beginners/intermediate and intermediate levels. These are for any attendee and for teachers.

We’ll announce the site of Conference XIV in the Midwest. Negotiations have begun for number XV on the E. Coast.
Mishpokhe Kheyndelekh
Fun Rukhl Schaechter – “Forverts”
Transliterated by Ana Berman

Editors note: This is a new transliterated series from the Forverts that is being sent from Toronto Yiddish teacher, Ana Berman, through the courtesy of long time friend Prof. Saul Berman.

Mit iber hundert yor tsurik, ven di private elit-shuln in Nyu-York flegn araynozn zeyer veynik Yidn, iz Beyle geven di eyntsike Yidishe talmide in ir klas. Ir noentste khaverte, Lidia, iz geven a Katoylishe.

Ven s’iz gekumen di tsayt fun di sof-sekzamens, hot Beyle gekrogn ale A’s, ober Lidia, nebekh --- C’s un D’s.

“Ikh farshtey nisht,” hot Lidia zikh geklogt. “Di nakht far di ekzamens hob ikh ongetsundn likhtlekh far Seynt-Piter, Seynt-Barnabas un etlekhe andere Seynts, un ze, nor vos s’iz geshen!”

“Ikh hob oykh getsundn a likhtl,” hot Beyle gezogt.

“Vos? Du bist dokh a Yidishe! Far vemen hostu getsundn?”

“Far keynem nisht,” hot Beyle geentfert. “Kh’hob getsundn dos likhtl, kedey tsu blaybn vakh un lernen a gantse nakht.”

Di mispalelim fun a kleyner shil hobn ongeshtelt a nayem rabiner, ober zey hobb veld kharote gehat. Di farvaltung hot bashlozn, az zey veln im muzn opzogn, ober oys rakhmones hobn im muzn opzogn, az zey veln im muzn ontsushraybn a sheynem rekometatsye-briv, vu zey hobb farglikhn dem rabiner tsu Sheykspir, Moyshe Rabeynu un afle tsu G-t aleyn. Der briv iz geven aza loybezang, az bemeyshkekh fun zeks vokhn hot der rabiner bakumen a pozitsye in a groyser populere shil in an ander shtot, mit tsvey mol azoy fil shkires vi bay der frieriker shtele.

In etlekhe vokhn arum hobb di mispalelim fun der tsveyter shil ayngezen, az er iz gor nisht aza metsie. An oyfgebrakhter, hot der prezident fun der groyser shil ongeklungen dem prezident fun der kleyner. “Mir hobb ongeshtelt dem rabiner, oyfn smakh fun ayer rekometatsye! Vi kent ir im farglaykhn mit Sheykspir, Moyshe Rabeynu un G-t aleyn, az er redt aza farkriptln English, az der loshn-koydesh zayner iz nokh shvaker vi bay mir, un tsu ale tsores, iz er oykh a ligner un a shvindler?”

“Zeyer poshet,” entfert der prezident fun der kleyner shil. “Azoy vi Sheykspir, ken er nisht keyn loshn-koydesh; vi Moyshe Rabeynu ken er nisht redn gut English, un vi G-t aleyn – iz er nisht keyn mentsh!”

A froy hot bashlozn tsu shikn ir bruder, velkher iz a bal-tshuve, a khumesh, lekoved zayn geboyn-tog. Zi hot arayngeleygt dem khumesh in a kestl, im gut ayngepakt, un gebraht in postamt.

Der post-arbeter hot dos kestl opgevoyn, un gefregt: “Zogt mir, iz do epes ineveyunik vos kon zikh tsebrekhn?”

“Yo,” hot zi geentfert, “Di tsen gebot.”

Nokh a krigeray, zogt der man tsu zayn vayb: “Kh’bin geven a nar, ven kh’hob mit dir khasene gehat.”

“Yo, ikh veys, tayerer --- hot zi geentfert --- nor kh’bin geven azoy farlibt, az ikh hob es nisht bamerkt.”

Ven di kosmos-agentur “NASA” hot ongehoybn aroyfshikn di astronotn, hobb zey in gikhn antdek, az di penen funktsyonirn nisht, vu es iz nishto keyn shverbikraft.

Kedey tsu bakemfn di problem hobb di visnshaftler bay “NASA” bemeyshkekh fun fir yor oysgebben 6 bilyon dollar tsu antviklen a pen, vos kon shraybn in a shverbikraft suive; Ven me shraybt ibergekert; Unterveraser; Oyf yedn eyberflakh, arayngerekhn gloz, un in temperaturn unter dem frir-punkt.

Di Ruishe astronotn hobb genist a blayer.


“Mistet Berl --- hot im gefregt a reporter --- Far vos hostu khasene mit der zelber froy?”

Berls entfert: “Zi dermont mir in mayn ershtn vayb.”
A kindergortn-klas iz gekumen oyf a tur fun a shpitl. Eyn meydele hot zikh farkukt oyf di rentgen-bilder oyf der vant.

"Hostu amol tsebrokhn a beyn?" hot a rentgen-tekhniker zi gefregt.

"Yo."

"Hot es vey geton?"

"Neyn."

"Take? Velkhn beyn hostu tsebrokhn?"

"Mayn shvesters orem."

* * *

Inem vayberishn opteyl fun der Khelemer bod hot zikh eyn mol gemakht a tsore in der vaserleytung, hot men bald aroyserufn dem beder. Bald vi der beder iz ongekumen, hot er oyfgemakht a shmole shparune in der tir un hilkhik gemoldn: "Vayber, farmakht di oygn --- der beder geyt!"

* * *

A shtark balibter sport bay der vinter-olimpyade iz der slalom-farmest, in velkhn der nartler muz goyver zayn 20 "toyern" in dem kurtstn tsayt-opshnit.

In a gevis yor iz der gikhster slalom-nartler oyf der velt geven an Amerikaner, un vi es hot zikh aroysgevizn --- a frumer Yid. Ven s’iz gekumen di olimpyade, hot der Frantsyezisher chempyon genarilt tsu ersht, un es bavizn in 38.7 sekundes, un der Daychisher --- bay 37.8 sekundes. Dernokh hot zikh aroysgeshtelt der Amerikaner, ober tsu der antoyshung fun zayn manshipt, hot im der veg genumen gantse tsvey minut.

"Vos iz geshen mit dir??!" hot zikh tseshrign oyf im der trenirer.

Entfert der oysgematerter Amerikaner: "Ver zhe hot tsugeklapt a mezuwe tsu yedn toyer?"

* * *

Berl hot shtoltsirt far zayne fraynd, az zayn 15-yorikhe tokhter iz azoy sheyn, az er iz zikher --- a lange rey bokhrim vet in gikhn zikh oyssheln bay der tir.

"Keyn mayle iz es nisht," hot eyner gezogt. "Vest shoyn aleyn zen --- vi bald zi vet onheybn aroysgeyn mit yinglekh, vet keyn eyner fun zey dir nisht gefeln."

Ober ven s’iz gekumen di tsayt, hot Berl derzen, az zayn fraynds nevue iz nisht geven rikhtik. Yeder bokher, vos di tokhter hot im forgeshtelt iz geven simpatish un heflek, un er hot dos ibergegeben der tokhter.

"A dank, tate," hot zi geentfert, ober mit a shmeykhl tsugegeben: "Farshteyt zikh, nisht ale vayz ikh dir."

* * *

Der komiker Djordj Karlin hot a mol gezogt: "S’a chikave zakh. Az ir fort in oytvo, vert yeder vos fort pamelekher fun aykh --- an idiot, un der vos fort gikher --- a meshugener."

* * *

Berl: Far vos iz di erd oyf ale shprakhn beloshn nekeyve?


"Kedey zikh tsu makhn shener."

Nokh dem vi zi hot dem krem opgevashn hot dos kind gefregt: "Vos iz? Host zikh shoyn untergegeben?"

* * *

Der 15-yoriker Avreyml hot, shpilindik koysbol bay zayn hoyz, farloyrn a kontakt-lindz far der rieh. Hot er zikh geshtelt oyf di hent un fis un genishtert tsu gefinen dos lindzl, ober s’hot gor nisht geholfn. Mit a zifts, iz er arayn in hoyz un ibergegeben di bsure der mamen.

On a vort iz di mame aroysgegangen in droysn un mit a por minut shpeter tsurikgekommen mitn kontaktl in der hant.

"Vi azoy hostu es gefunen?" hot Avreyml, a farkhidisher, gefregt.

"Poshet. Du un ikh hobn gezukht andere zakhn. Bay dir iz es a shtikele plastic; bay mir iz es $150."
A soldat iz gegangen tsum dokter oyf a guf-batrakhtung. Baym oyysheln dem ŋormular vegn der gezunt-farzikherung, hot er gedarfent entfern oyf der frage: "Vi lang iz ayer arbet-geber in biznes"?

Der soldat hot zikh fatrakht un ongeshribn: “Zint 1776.”

*      *      *

Ven di Amerikaner makhn a “barbekyu”, iz ongenumen, az ale wurshlekh, kotletn un andere shtiklekh fleysh brot der man. Faktish iz dos oft mol der eyntsiker min kokhn vos an “emeser” man vet ton, efsher tsummer der meglekher sakone fun shteyn lebn an ofenem fayer.

Ot vos s’kumt for, ven a man nemt zikh unter tsu makhn dem “barbekyu”:

• Di froy koyft dos esn.
• Di froy makh dem salat, greyt tsu di grinsn un bakt dem desert.
• Di froy greyt tsu dos fleysh tsum koyk (vi, lemoshl, marinirn es in a sos), leygt es in a tats, in eynem mit di neytike kokh-makhshirim un sosn, un brengt als tsu tsum man, velkher shteyt lebn dem “gril”, mit a pushke bir in der hant.
• Ot kumt der vikhtiker teyl: der man leygt dos fleysh oyfn “gril”.
• Di froy geyt arayn in kikh tsunoyftsuklaybn di teller un gopl-lefl.
• Di froy kumt aroys, kedey tsu lozn dem man visn, az dos fleysh halt baym tsubrenen zikh. Er badankt zi un bet zi brengen im nokh a bir.
• Vikhtik: Der man nemt dos fleysh arop funem “gril” un derlangt es der froy.
• Di froy brengt tsum tish di teller, dem salat, dos broyt, dos gefes, servetkes un sosn. Nokhn esn ramt di froy op dem tish un vasht dos gefes.
• Un der iker: Ale loybn dem man un badanken im far zayn kokhn.
• Der man fregt di froy, tsi zi hot hanoe gehat fun ir arbet-frayen ovnt.
• Derzeendik ir zoyer ponim klert er bay zikh, az gevise froyen veln keyn mol nisht zayn tsufridn…

*      *      *


“Gezunt bin ikh, nor s’tut mir vey dos harts tsu zen, vi alte froyen steyen.”

*      *      *

A koyne in restoran hot bashtelt a grinsn-zup. Mit etlekhe minut shpeter hot der sarver derlangt di zup tsum tish.

“Anchuldikt,” hot der koyne gezogt. “Kh’hob bamerkt, az ayer finger iz geven in der zup, ven ir hot zih ahergebrakht.”


*      *      *
Yiddish Lives Website
By Dr. Eric Edelstein

Yiddish Lives is an archive of events experienced and described in Yiddish. It is both Biography and Language Preservation. Along the way, we include the songs, lessons, jokes, and other fun stuff that makes these lives of ours worth recording.

Do you know of anyone who would want to share their lives with us in Yiddish, songs they grew up with, stories of the Old Country and the New Land? Let us know at: info@YiddishLives.com.

We are a community of enthusiasts. Want to help? meyvins are extremely welcome regardless of Yiddish ability! We need folks across the globe to record our people. If you have access to a video camera and would be interested in filming Yiddish speakers in your area send an email to: info@YiddishLives.com.

Editor’s note: Eric will be at our IAYC conference in Millbrae, California April 23-36, 2010 and will interview anyone interested in telling his or her Yiddish “story.” This is a labor of love and Eric needs to commended and supported.

Interviews & Biographies

The website is at http://www.yiddishlives.com
A quick review of the presenters who have already been interviewed at the time of this article include longtime readers of Der Bay, IAYC board members, scholars, teachers as well as entertainers.

Below is a partial list of those whom Eric has interviewed and are on the website.

Herman Taube lectured at the IAYC conference in Baltimore that Sylvia Schildt chaired.

Dr. Motl Rosenbush will be a featured IAYC conference speaker and will have two young leading Yugntruf members on stage with him. He is the IAYC Vice President.

Lou z’l and Belle Ganapol'er have been well–known in the Bay Area for many years. We hope you will have a chance to meet Belle at the conference.

Die Freyliche Knaidlach (sic) is a singing group of four wonderful women (Rita Rubinstein, Susan Goldsamt, Michele Peck, and Ruth Newhouse). They have performed from college campuses to senior venues sharing songs and stories of past and new material. E-mail them at: rknaydel2@verizon.net

An Unusual Request for a Pen Pal

Editor’s note: Many very unusual e-mails come in to Der Bay, and some are spam. Somehow my gut feeling here is that this could be a good match for the right person.

The normal procedure is to send the person requesting a briv fraynd a list of ten people based on ability level and the manner of communication (by e-mail or hardcopy and whether it is to be by transliteration or using the Hebrew/Yiddish oysyes.

Catherine’s e-mail

This morning I came across the “Der Bay” website while surfing the Internet, and would be very interested in having a Yiddish pen pal.

In 1991 I visited Birobidzhan briefly and had a wonderful time staying with a family there! They gave me a copy of the first Yiddish grammar book to be published in the former USSR, along with a Yiddish-Russian dictionary.

Between one commitment and another, unfortunately, I have not had much free time until now... but I recently started working my way through the grammar book, and would like to be able to practice with a native speaker.

Clearly I am a total beginner... The person in question would need to be very patient, and willing to help me learn. Given that I live in Ireland (tho’ I am a U.S. citizen), it would be fantastic if I could be connected with someone in France, eastern Europe or a former Soviet republic such as Latvia: we might even be able to meet up at some point!

Thank you very much for your time and attention, and I look forward to your reply.

Sincerely yours,

Catherine Boyle
3 St. Joseph's Terrace
Boyle, County Roscommon
Ireland
tel. +353 860 804 775
drolkar2003@yahoo.com

P.S. I am an independent filmmaker... Information about me, and the kinds of projects I have worked on, may be found at: www.whitetara.org
International Association of Yiddish Clubs
Conference XIII · Millbrae, California · April 23 - 26, 2010
“Yiddish in The 21st Century”

REGISTRATION - Choose Option A, or any Combination of B, C, D or E

☐ A. FULL Conference $325.00. Includes Orientation, Classes, Keynote Speakers, Workshops, Celebrity Entertainment Nightly, Yiddish Vinkl & Yinglish Clubhouse, Admission to Vendors, Meet IAYC Board Members at Opening Reception, Shpilers, Shabbes Dinner, Saturday Breakfast, Lunch & Dinner, Sunday Breakfast & Dinner, Monday Breakfast, Lunch & Yiddish Musical Revue.

All Dinners are Kosher-style, Breakfasts and Lunches are Dairy and/or Pareve.

☐ B. Friday Only $55 or Kosher Option: ☐ Friday Kosher Dinner $65
☐ C. Saturday Only $130 or Kosher Option: ☐ Saturday Kosher Dinner $140
☐ D. Sunday Only $110 or Kosher Option: ☐ Sunday Kosher Dinner $120
☐ E. Monday Only $55 Please use a separate registration form for each person.

CourtesY Roundtrip Transportation between San Francisco International Airport & Westin Hotel

Please Print Information and Mail Registration Form(s) and Check To
Gerald Gerger 6820 Oyster Cove, West Bloomfield, Michigan 48323-2051

☑ Make checks payable to “IAYC 2010 Conference”

TOTAL Amount Enclosed (US Dollars Only): ________

☐ Female ☐ Male Title _____ Name __________________________

Additional Name You Would Like on Name Badge: __________________________

Address __________________________ City __________________________

State/Province __________ Apt. _____ Zip __________ Country __________

Phone # (_____) _______ - _______ Cell # (_____) _______ - _______ E-Mail __________________________

Cell # (_____) _______ _______ Name of Yiddish Club(s) __________________________

I am a ☐ Vendor ☐ Presenter ☐ Entertainer ☐ Yiddish Club Leader ☐ Club Member

☐ Need a Roommate? ☐ I have Special Needs __________________________

Hotel Reservations: Call Westin Toll-Free 800-228-3000 to make reservations.

Conference Rate is $99.00 + taxes per night, single or double if made by March 28, 2010.

Ask for “IAYC Rate”. Cancellation Policy: Conference (not hotel) cancellations after March 1, 2010 are subject to a late cancellation fee of $100 per person. NO REFUNDS after March 30, 2010.

All prices are per person, excluding hotel. Questions? Call Fishl Kutner at 650-349-6946 Call Jerry Gerger at 248-980-5641 or email gerx33@comcast.com for additional registration forms.

For the latest information log on to the Der Bay Website at www.derbay.org
That’s what Mama said.

Two giants in the Yiddish world left us since the last issue of Der Bay was published. Avrom Sutzkever, a WW II partisan fighter, Polish and Yiddish poet, and the last of the “Young Vilna.” He died in Israel.

The other giant was Mina Bern, who also was born in Poland, and was the last of the great actresses on the Yiddish stage.

The third, and unknown to most of our readers, was Dr. Ted Fisher, a personal friend, a Yiddish student, an artist, and a pediatrician. What was unusual is the fact that he and his brother Davey came from Ireland, and that they maintained that heavy Irish brogue. If you haven’t heard Yiddish spoken with an Irish brogue, you are in for a treat.

Mainly I remember the Irish toast that he taught me in one of the Yiddish classes that he attended.

“Here’s to the best years of your life, lying in the arms of another man’s wife (the man is your papa and the woman is your mama.)
Meet Us at the International Association of Yiddish Clubs XIII Conference

Dr. Zachary Baker  Dr. Jack Berger  Prof. Neil Jacobs  Dr. Chava Lapin
Prof. Hy Berman  Kolye Borodulin  Dr. Motl Rosenbush  Prof. Iosif Vaisman
Adrienne Cooper  Prof. Refoyl Finkel  Dr. Sheva Zucker  Dr. Barney Zumoff
Cantor Herschel Fox  Prof. Yoshi Hirose

This is a portion of the renowned Yiddish experts to be seen and heard at the conference. Meet them at their lectures, workshops and performances. Many will be vendors and exhibitors. See their Yiddish displays of books, CDs & DVDs.

The conference registration form is in this issue on page 15. For more information see Der Bay’s website: www.derbay.org/millbrae/ e-mail: fishl@derbay.org or call 650-349-6946
The Who, What, and Where of the 13th IAYC Conference
by Philip “Fishl “ Kutner

Who will be at The Conference?

Of course there will be those who wish to get the publicity and the contacts made with networking that will give them excellent leads to future performances, lectures, and sales. These are the “professionals” who are publishers, authors, entertainers, merchandisers, teachers, Yiddish club leaders, etc.

Many of the presenters are from academia and are authors and teachers. There will be the additional attendance of those who are interested in forming the International Association of Yiddish Teachers, and for them this is a must attend. The centerfold has the preliminary time schedule of events including the presenter and the topic. This reads like a Who’s Who of the Yiddish World.

Then there are the rest of us. Some will be looking to meet others who speak Yiddish and wish to shmues. Some come to listen and learn about the Yiddish language and culture through music, song, poetry, dance and lectures.

At past conferences about half of the attendees are the “regulars” who go from IAYC conference to conference and the others are locals. Many from the local area have never attended a conference and some may never attend another. “If it is nearby and I don’t need to take a plane and if I can go home every night and not stay in a hotel, then I’ll go—it’s cheaper and takes less time.”

What is going on and what will I do?

Exciting things from morning to night will fill your days or you can grab a nap for a while. The Ballroom is the central location as well as the center of activities. We run from noon on Friday to noon on Monday non-stop.

The Ballroom is the site of all meals and you will sit at tables of ten. I always sit at a different table to meet as many people as possible. It is your choice to sit with “your crowd” or “move around”. Here is a great chance to network—network—network.

The Ballroom is also where we have the morning plenary sessions (only one program is going on). These keynote speakers are internationally renowned. We start with Dr. Sheva Zucker, author of Yiddish I and II used in many college courses and Executive Director of the League for Yiddish. Dr. Chava Lapin, who teaches Yiddish at Queens College and is the former Educational Director of the Arbeter Ring. Both of these teachers will be leading a class in the Yiddish teachers program.

This large main Ballroom is where the evening entertainment takes place. Friday and Sunday each have a great choral group, a comedian and also a klezmer group. Saturday night features Adrienne Cooper and her stars along with the wonderful Los Angeles based duo of Cantors Herschel & Judy Fox.

After the morning plenary session we have a choice of three sessions with four concurrent programs. Each ranges from all-Yiddish to partly Yiddish to all-English. At each of these sessions you have a choice of attending a teachers session where a demonstration class is held by a master Yiddish teacher and a good time for attendees to improve their Yiddish.

This centerfold of this issue of Der Bay with the program shows both Professors Iosif Vaisman and Refoyl Finkel. These two men have the finest Yiddish websites and are the foremost world authorities on the use of Yiddish on the Internet.

Unusual and exotic speakers include Prof. “Yoshi” Hirose who teaches at Notre Dame University in Japan and Rochelle Zucker who has a Yiddish radio program in Winnipeg Canada. We had Felix Fibich in Minneapolis, now we present Eastern European dance led by Diana Scott, dance critic, dance studio owners and a demonstration. Without a doubt this year has the highest level of presenters.

Over 40 vendors/exhibitors will be in the hallway between the Ballroom and the meeting rooms.

Where is the conference?

Without a doubt, this venue is the closest we have come to the absolute ideal. Being only two miles from the airport means that the shuttle is free and the trip short. It is near BART (Bay Area Rapid Transit) which goes to San Francisco, across the Bay to Berkeley and north to Marin and wine country. In addition there is CalTrain which goes also south to Palo Alto and Stanford University and to San Jose. Finally the SamTrans Bus System runs up and down the Peninsula with many local stops.

When you walk out the front of the hotel, and cross the street, there is nothing between you and the view of San Francisco Bay and the East bay Hills. The walk along the Bay goes for miles both ways, north towards the airport and south towards restaurants and hotels.
Dr. Jack Berger Writes

I have begun my next (ninth) translation project. It is the Yizkor Book for the city of Baranovich, today in Belarus, but at one time in Poland, and Russia.

In the forward, I encounter the "language quandary" facing the compilers, this in the year 1953:

A problem that we faced was the question of language. Our landsleit around the world demanded that The Book be prepared in Yiddish, while by contrast, the Baranovich émigrés in Israel took the position that the Book should be in Hebrew, as a legacy for coming generations [to read]. We were, therefore, compelled to produce this book in both languages, in the language of the writer and teller. Because of financial constraints, we were unable to produce two separate books.

It is an irony, that the only legacy the compilers could conceive was one in Hebrew. It is in part understandable, because the principal driving force for this book was from the Israeli contingent of Baranovich landsleit. At mid-20th Century, with most of the participants being Yiddish speakers scattered to the ends of the earth, the role that we today can attribute to English was far from evident.

Blumke fun Rod Ayland

I had a phone call from Hilda Rubin in Rockville, MD who had read and liked my article. We have had a second satisfying phone conversation. One outcome is that Marguerite is helping me search for a poem, “Vinter Lied,” that has the image of a bird’s nest filling with snow—might you know it? The search has led me to an American poet previously unknown to me, Aaron Kramer (1921-1997), in the Illinois American Poetry Recovery Series.

Another consequence is that I am reading from Ruth Whitman’s bilingual Anthology Of Modern Yiddish Poetry. Yesterday, reading Aaron Zeitlin’s “Poetry,” I compared the original with the faithful but differently flavored translation. How wonderful it is to have, along with “Touch it / without/ letting it show the print of your fingers,” also “rir zi on azoy / me zol nit zen simn fun di finger.” The Yiddish construction does something that English cannot capture. That “me zol nit zen simn” seems even more fully to respect the integrity of poetry.

I gave a copy to Chaim and one to Mara, and await their responses. The daughter, mentioned in the essay, expressed concern that some readers might take offense. I said that was their prerogative. I am done with self-censorship. Mostly I like to appreciate and applaud.

For Performers & Lecturers
by Philip “Fishl “ Kutner

Advice for Very, Highly Successful Performers & Lecturers—No Advice Needed!

Advice for Absolute Onheybers and Highly Talented Up-and-Coming...

• Network, Network, Network...

• Get Free Publicity—like the online/hardcopy of Der Bay’s Der Internatsyonaler Kalendar http://www.derbay.org/calendars/kalendar.html

• Compile a list of at least five e-mail addresses and send them monthly updates of your public gigs. If applicable, include local Anglo-Jewish newspaper, JCCs, temples, schools, organizations, clubs, etc.

• Make Friends with the BIG Guys/Gals—They have more gigs than they can handle and many remember that someone helped them. When you “make it,” don’t forget to help the up-and-coming.

• Don’t be your own publicity agent and don’t pay for one. Everyone has someone who is an admirer and is probably better on the computer—friend, family member… .

• Do the Freebies—You have to get publicity to be known.

• Do not do more than one all freebie per group.

• Get meals/accommodations/transportation/vending space.

• Have a website and link, link, link…. Many will share links.

• Write articles, and get your name up front.

• Get an article, in the local newspaper, about you/your group.

• Get a great photo of yourself—A picture is worth… .

• Get to Conferences, Conventions, Etc.—Some give scholarships or exchange for services.

• Try to Get Multiple Gigs.

• Do the Circuits, East Coast or West Coast e.g., Phoenix, San Diego, Los Angeles, San Francisco, Portland, Seattle, and Vancouver.

• Network, Network, Network…. .
In previous articles we have highlighted the background of the keynote speakers and entertainers. On this page you will find a very short biography of some of the presenters at the conference. The title and time slot of their presentations is in the centerfold of this issue. Their photo and bio are in the conference journal.

**ZACHARY BAKER** is the Reinhard Family Curator of the Judaica Collections at the Stanford University Libraries and after Dina Abramowicz z”l, was the Head Librarian of YIVO The Institute of Scientific Research in New York City.

**DR. JACK BERGER** has a PhD in Chemical Engineering and has taught Chemical Engineering at several universities. His translations of eight Yizkor Bikher, from Yiddish and Hebrew into English, are in libraries world-wide.

**PROF. HYMAN BERMAN** is Professor Emeritus of history at the University of Minnesota. He taught Yiddish while attending Columbia University, and has published articles dealing with contemporary Jewish history and often lectures in Yiddish.

**KOLYE BORODULIN** is a native of Birobidzhan and lectures widely on this area. He is the Assistant Director of the Center for Cultural Jewish Life of The Workmen’s Circle/Arbeter Ring, he is very involved in Yiddish curriculum development.

**VIVIAN FELSEN** is a Toronto translator and visual artist. She translates French into English, and recently, Yiddish into English. She received the Canadian Jewish Book Award and the prestigious J. I. Segal Award.

**FRANK HANDLER** has lectured on Jewish history for organizations and Elderhostels since his retirement as a history teacher. His specialties are, Forgotten Jewish Women, Modern Zionism and Great Jewish Mishpokhes.

**TROIM KATZ HANDLER** taught Yiddish at Oxford, worked with Prof. Kazuo Ueda of Japan on 2 books, was secretary to Itche Goldberg, taught in Long Island shuln. IAYC published, SLMKHE, her Yiddish-English book of love poetry.

**PROF. NEIL G. JACOBS** is at OSU and has published widely in the field of Yiddish linguistics, primarily in language history, phonology, and dialectology. He edited the collection Studies in Jewish Geography (1998).

**DAN KATZIR** served in the Israeli army in the paratroopers unit as a Lieutenant. His films have won 22 International awards and a nomination for the Israeli Academy Award. He graduated Tel Aviv University Magna Cum Laude. See his film, “Yiddish Theater: A Love Story.”

**MIRIAM KORAL** is a native Yiddish speaker, the Founder and CEO of CIYCL promoting Yiddish through unique and inspirational programs. She has published prose and poetry in Yiddish and lectured in Yiddish at UCLA, American Jewish Univ., Tel Aviv, and the Vilnius Yiddish Institute.

**HILDA RUBIN** runs Café Kasrilevke, leads Kum Shmooz a Yiddish conversation group and is artistic director of Di Shpilers, the Yiddish theatrical group in the D.C. area. Hilda adapts materials from the Yiddish classics. She is the only person who has attended every IAYC conference.

**RUKHL SCHAECHTER** is the news editor of the Forverts, and writes a bi-weekly column called "Nayes far Bney Bayis" (News for the Family). Rukhl has three Yiddish-speaking sons (Menachem also will be speaking), and helps run Yiddish Vokh, the Yugntruf annual Yiddish-speaking retreat.

**JOEL SCHECHTER** is Professor of Theatre Arts at San Francisco State University. He has written books about circus and satire, and created a series of comic strips on Yiddish culture. His new book is titled: "Messiahs of 1933: How American Yiddish Theatre Survived Adversity through Satire.”

**PROF. IOSIF VAISMAN** has a Ph.D. from the Russian Academy of Sciences. He teaches bioinformatics and computational biology. In 1994 he and his wife Shura created the Virtual Shtetl – dedicated to Yiddish language and culture. For several years he served as a moderator of Mendele.

**ROCHELLE ZUCKER** is a graduate of the I.L. Peretz Folk School and Mitlshul in Winnipeg. She is a member of the Group for Yiddish Heritage and the next generation Yiddish reading group. Since 2007 she has hosted a weekly half hour Yiddish Radio show on CKJS Winnipeg (www.ckjs.com).

**DR. BARNEY ZUMOFF** is a former President of the Arbeter Ring, Vice President of the Forward Association, and Vice President of Folksbiene. He has published 18 books of translation of Yiddish poetry and prose. He is Professor of Medicine at the Albert Einstein College of Medicine in New York City.

**Presenters at the Conference**

_by Philip “Fishl “ Kutner_
The International Association of Yiddish Clubs (IAYC)  
2010-2011 Nominees for the Board of Directors

Each IAYC member club has 1 vote for the 17 Board members. The new board will choose the officers. Send the ballot to Fishl Kutner, 1128 Tanglewood Way, San Mateo, CA 94403

ROZ BAKER: Minneapolis, MN was chair of the Minneapolis Vinkl, the chair of the IAYC conference in Minneapolis and chairs the scholarship committee. Roz moderated a panel of IAYC member club leaders on Yiddish club programming.

COOKIE BLATTMAN: Tamarac, FL was V.P. of the Circle of Yiddish Clubs of Southeast, Florida. She leads two Yiddish clubs and is a performer. Cookie has presented and performed at IAYC conferences.

PROFESSOR AL FELDMAN: Scottsdale, AZ leads Freileche Mentshn Yidish Club of Temple Solel. He has studied Hebrew, classical and Modern Greek, Latin, Spanish, French, Russian and Italian.

PROFESSOR RAPHAEL FINKEL: Lexington, KY has conducted IAYC Saturday morning services He has a major website in Yiddish cyberspace. It is Refoys yidish veb-bletl, a rich resource that includes Der bavebter yid and a searchable Yiddish dictionary.

GERALD GERGER: West Bloomfield, MI is the IAYC treasurer and on the site selection committee. Jerry has instituted several important financial procedures. He is a member of the Kowalskiy Yiddish Vinkl and active in the Michigan Jewish Genealogical Society.

BARBARA GOLDSTEIN: Houston, TX is the editor of the Houston Yiddish Club newsletter. Her club was one of the first to join the IAYC. Barbara chairs the IAYC membership committee and was the IAYC secretary.

TROIM KATZ HANDLER: Monroe Twp., NJ and West Palm Beach, FL is a lecturer, author, and a club leader in New Jersey and Florida. She chairs the IAYC Materials Selection Committee. Troim and her husband Frank again will be presenters at this Conference.

PHILIP FISHL KUTNER: San Mateo, CA was a member of the founding ICYC Committee before IAYC and is editor of Der Bay. He is chairing the XIII IAYC Conference and will run the orientation session.

PAUL MELROOD: Glendale, WI is the second IAYC President, following Dr. Harold Black. He was the chair of the Milwaukee Conference. Paul acted in the Peretz Hirshbein Folk Theater and entertained us with his impersonation of a Yiddish radio announcer.

CANTOR HALE PORTER: Los Angeles, CA has had concerts at NY Avery Fisher Hall, NJ Garden Arts Center, Las Vegas as well as in Miami. Hale again will be a presenter and say the Friday night blessings at the La Jolla conference.

DR. MOTL ROSENBUSH: Kensington, MD has led Yiddish Workshops in Europe and Washington, DC and is working on the new Yiddish dictionary. He is a native Yiddish speaker and the current IAYC Vice Pres. He is active in Yiddish of Greater Washington.

HELEN SMOLKIN: Richmond Hill, Canada is co-president of the major Yiddish club in Toronto, the Friends of Yiddish. She replaced Mitch Smolkin, her son, on the IAYC board. Mitch is a well know Yiddish entertainer.

HAROLD TICKTIN: Shaker Heights, OH was the chairman of the last IAYC conference and was a presenter. He is a retired attorney and will be a presenter at the La Jolla conference. His publications have appeared in Der Bay.

PROFESSOR IOSIF VAISMAN: Arlington, VA was born in Czernowitz. He teaches at George Mason Univ. and is a leading figure in Yiddish online having created the Virtual Shtetl website and moderated Mendele, the premier online Yiddish list.

LENORA ZIMMERMAN: Skokie, IL has attended eight previous IAYC Conferences and is currently the IAYC Recording Secretary. She is researching possible future conference sites to be located in the Chicago Area.

ROCHELLE ZUCKER: Winnipeg, Canada is a member of the Group for Yiddish Heritage and The next Generation Yiddish reading group. She hosts a Yiddish Radio show on CKJS, and is an expert Yiddish researcher on the Internet.

DR. BARNEY ZUMOFF: Brooklyn, NY is Vice Pres. and former President of the Forward Association and has published 17 books of translation of Yiddish poetry and prose. He is Professor of Medicine at Albert Einstein College of Medicine in NY.

The International Association of Yiddish Clubs (IAYC) Officers for 2010-2011 will be selected at the XIII conference by the newly elected board members and the announcement will be made at the conference in Millbrae, CA April 23-26, 2010.

Official ballots were sent to all member clubs.
International Association of Yiddish Clubs
13th Conference, Preliminary Schedule • April 23 - 26, 2010

Friday, April 23, 2010

1:00 p.m. - 8:00 p.m. IAYC Conference Registration & Vendors Set Up
1:00 p.m. - 11:00 p.m. Yiddish Vinkl & Yinglish Clubhouse (Hospitality)
2:30 p.m. - 3:30 p.m. Peninsula JCC Lectures
• Sharon Love: Jews of Japan
• Marcia Levinsohn: Bobe Mashinke lert di yingelekh un meydelekh
4:00 p.m. - 5:00 p.m. IAYC Conference Orientation
• Philip Fishl Kutner: Founder & Editor of Der Bay
6:00 p.m. Moshe Katz Family Evening
The KlezCalifornia Program:
• Dr. Arnold Adicoff: Shabes Blessings
7:30 P.M. OPENING CEREMONIES: GREETINGS & INTRODUCTIONS
• Paul Melrood: IAYC President
• Judy Kunofsky: KlezCalifornia, Executive Director
• Miriam Koral: CIYCL Founder and CEO
CIYCL International Yiddish into English Poetry Translation Contest Winner
8:00 P.M. EVENING ENTERTAINMENT: GRAND BALLROOM
• Jewish Folk Chorus of San Francisco - Stephen Varney - Director
• Cantor Hale Porter: Songs & Snappy Patter
• Alla Galdysheva: Piano Accompanist
• California Klezmer Band: Gerry Tenney: Leader - Vocalist

Saturday Program – April 24, 2010

7:00 a.m. - 8:15 a.m. Dr. Refoyl Finkel & Dr. Markle Karlen - Shabes Services: Hebrew & Yiddish
7:00 a.m. - 8:45 a.m. Continental Breakfast - Grand Ballroom, Main Floor
8:00 a.m. - 8:00 p.m. Exhibitor and Vendor Booths Open
9:00 a.m. - 10:15 a.m. The 13th Harry V. Lerner Memorial Lecture - Grand Ballroom
• Dr. Sheva Zucker: League for Yiddish - Executive Director
Di Yidish-Veltlekhe Shuln – A Gevezene Talmide Git Zikh op a Din-Vekheshbn
10:45 A.M. - 12:00 P.M. LECTURES/WORKSHOPS - SESSION I
• Hilda Rubin: Teaching Yiddish through Poetry, Song, and Skits
• Prof. Neil Jacobs: When Mame-loshn Became Elter Bobe-losn
• Adrienne Cooper: Mir Zenen Aktivisn: A New Educational Vision for the 21st Century
• Dr. Barney Zumoff: Bilingual Readings of Yiddish Poetry in English Translation
12:15 NOON - 1:45 P.M. LUNCH - GRAND BALLROOM, MAIN FLOOR
2:00 – 3:15 P.M. LECTURES/WORKSHOPS SESSION - II
• Kolye Borodulin: Teaching and Learning Beginner’s/Intermediate Yiddish
• Troim Handler: The Journey of Elie Wiesel
• Vivian Felson: A Rayze durkh dem Tkhum Hamoyshv. - A Journey Through the Pale
• Dr. Shelby Shapiro: Women in Three Yiddish Daily Newspapers 1915-1925
3:45 - 5:00 P.M. LECTURES/WORKSHOPS SESSION - III
• Dr. Chava Lapin: Teaching and Learning Intermediate Yiddish
• Frank Handler: The First and Only Female Rebbe
• Kolye Borodulin: A Sheyne Boie-Mayse: An Overview of Children’s Yiddish Literature
• Prof. Hy Berman: The Impact of the Jewish Labor Movement

6:00 P.M. - 7.30 P.M. GALA BANQUET
7:30 P.M. THE WORKMEN’S CIRCLE/ARBETER RING GALA EVENING
FOURTH IAYC LIFETIME YIDDISH SERVICE AWARD PRESENTATION:
• Laurie Melrood & Elise Melrood: Introductions
• Paul Melrood: Recipient
8:00 P.M. YIDDISH STAR STUDDED MUSICAL PROGRAM
• Cantors Herschel & Judy Fox – Stars of Los Angeles
• Adrienne Cooper: North American Yiddish Diva & the Yiddish All-Stars
Sunday Program – April 25, 2010

7:00 a.m. - 8:45 a.m. Continental Breakfast - Grand Ballroom, Main Floor
8:00 a.m. - 6:00 p.m. Conference Registration
8:00 a.m. - 8:00 p.m. Exhibitor & Vendor Booths Open
8:00 a.m. - 6:00 p.m. Yiddish Vinkl & Yinglish Clubhouse (Hospitality)
9:00 a.m. - 10:15 a.m. Der Bay Honorary Lecture - Grand Ballroom
  • Fishl Kutner: Introduction: Founder & Editor of Der Bay
  • Dr. Chava Lapin: Queens College

10:45 - NOON LECTURES/WORKSHOPS SESSION - IV
  • Rukhl Schaechter: Teaching and Learning Beginner’s Yiddish
  • Prof. Iosif Vaisman: Funem Yarid? Is Yiddish Indeed Returning from the Fair?
  • Dr. Zachary Baker: Magazines Produced for Chassidic Readers
  • Prof. Joel Schechter: Yiddish Culture in Comic Strips

2:00 - 3:15 P.M. LECTURES/WORKSHOPS SESSION - V
  • Dr. Sheva Zucker: Yiddish Resources
  • Prof. Yoshi Hirose: My Journey to the World of Yiddish
  • Prof. Refoyl Finkel: Oysgeblozn fun Finger: Mir Shafn A Nay Folkslid
  • Diana Scott: How Yiddishkayt Influenced American Modern Dance and Dancers

3:45 - 5:00 P.M. LECTURES/WORKSHOPS SESSION - VI
  • Miriam Koral: The Future of the Intl. Assoc. of Yiddish Teachers
  • Harry Hollander: Sheyne Bobe Mabies an Historishe Iberblik
  • Rochelle Zucker: Yidish Radiyo arum der Velt
  • Dr. Jack Berger: The International Aspect of Yizkor Books

5:00 - 6:00 P.M. INTERMISSION
6:00 - 7:30 P.M. DINNER - GRAND BALLROOM, MAIN FLOOR
THE PAUL MELROOD HONORARY EVENING
7:30 p.m. Roz Baker: Scholarship Committee Chair – Introduction of Recipients
Choristers: Karen Bergen: Leader, Based in Palo Alto, CA
Lou Charloff: Yiddish Comedy
The Larks: Alla Gladysheva, Yakov Stanislavskiy, Mariya Kaganskaya

Monday Program – April 26, 2010

7:00 a.m. - 8:45 a.m. Continental Breakfast - Grand Ballroom, Main Floor
8:00 a.m. - Noon Conference Registration
8:00 a.m. - 1:00 p.m. Exhibitor & Vendor Booths Open
8:00 a.m. - 1:00 p.m. Yiddish Vinkl & Yinglish Clubhouse (Hospitality)
9:00 A.M. - 10:15 A.M. PLENARY SESSION C
DR. HAROLD BLACK HONORARY LECTURE - GRAND BALLROOM
  • Hilda Rubin: Introduction – Producer, Director of Di Shpilers of Washington, DC
  • Dr. Asya Vaisman: Scholar at the University of Washington

Songs of the Khasidik Women
10:15 A.M. - 10:45 A.M. INTERMISSION
10:45 – NOON: SHOWTIME
  • Cindy Paley: Recording Artist, Cantorial Soloist
  • Cookie Blattman: Performer, Yiddish Club Leader, IAYC Board Member
  • Lori Cahan Simon: Performer, Teacher, W.C. Leader
  • Henry Carrey: Singer and Performer
  • Elisheva Edelson: Performer and Yiddish Teacher
  • Asya Vaisman & Sebastian Schulman: Group Dance Leaders

Noon - 1:00 p.m. Luncheon - Grand Ballroom
1:00 - 1:30 p.m. Closing Ceremonies – Paul Melrood: IAYC President
Recognition of IAYC Club Delegates & Group Photos
Introduction of the 14th IAYC Conference Location and Chairs
Closure: Networking, Networking, Networking
International Association of Yiddish Clubs
Conference XIII · Millbrae, California · April 23 - 26, 2010
“Yiddish in The 21st Century”

REGISTRATION - Choose Option A, or any Combination of B, C, D or E
☐ A. FULL Conference $325.00. Includes Orientation, Classes, Keynote Speakers, Workshops, Celebrity Entertainment Nightly, Yiddish Vinkl & Yinglish Clubhouse, Admission to Vendors, Meet IAYC Board Members at Opening Reception, Shpilers, Shabbes Dinner, Saturday Breakfast, Lunch & Dinner, Sunday Breakfast & Dinner, Monday Breakfast, Lunch & Yiddish Musical Revue.

All Dinners are Kosher-style, Breakfasts and Lunches are Dairy and/or Pareve.
☐ B. Friday Only $55 or Kosher Option: ☐ Friday Kosher Dinner $65
☐ C. Saturday Only $130 or Kosher Option: ☐ Saturday Kosher Dinner $140
☐ D. Sunday Only $110 or Kosher Option: ☐ Sunday Kosher Dinner $120
☐ E. Monday Only $55 Please use a separate registration form for each person.

Courtesy Roundtrip Transportation between San Francisco International Airport & Westin Hotel

Please Print Information and Mail Registration Form(s) and Check To
Gerald Gerger 6820 Oyster Cove, West Bloomfield, Michigan 48323-2051

Make checks payable to “IAYC 2010 Conference”

TOTAL Amount Enclosed (US Dollars Only): _______

☐ Female ☑ Male Title ______ Name________________________

Additional Name You Would Like on Name Badge: _________________________

Address _____________________________________________ City ____________________________

State/Province ___________ Apt. _____ Zip ___________ Country ______________

Phone # (___) _____-_________ Cell # (___) _____-_________ E-Mail _______________________

Cell # (___) _____-_________ Name of Yiddish Club(s) __________________________

I am a ☑ Vendor ☑ Presenter ☑ Entertainer ☑ Yiddish Club Leader ☑ Club Member

☐ Need a Roommate? ☑ I have Special Needs ________________________________

Hotel Reservations: Call Westin Toll-Free 800-228-3000 to make reservations.

Conference Rate is $99.00 + taxes per night, single or double if made by March 28, 2010.

Ask for “IAYC Rate”. Cancellation Policy: Conference (not hotel) cancellations after March 1, 2010 are subject to a late cancellation fee of $100 per person. NO REFUNDS after March 30, 2010.

All prices are per person, excluding hotel. Questions? Call Fishl Kutner at 650-349-6946
Call Jerry Gerger at 248-980-5641 or email gerx33@comcast.net for additional registration forms.

For the latest information log on to the Der Bay Website at www.derbay.org
Piotrkow—Ir Waeim B'Israel  
by M.I. Bar-On, Tel Aviv – From A Tale of One City, Ben Giladi, Editor

We, the sons and descendants of the magnificent Jewish community of Piotrkow, are in mourning. We mourn the crown of our heads, the mother city of Israel, our Piotrkow, just as children mourn their mother. Our community was destroyed by the hand of the oppressors, our community was drowned in her own blood amid the vast cemeteries of Poland. How could our Jewish community in Piotrkow, the Jewel of our Crown, have been so devastated? Oh Piotrkow! What has become of you? Our city, full of Jewish life, with the vigorous currents of our heritage. Suddenly, the soil covered all your being. We shall keep memories and images of the serene and pulsating life within your limbs, of the sweaty, days of labor and the days of rest and leisure. We shall remember the Sabbath and the Holy Days, the cessation of daily worries in the stores, shops and markets; the festive atmosphere emanating from every window and every floor, the homes exulting inspiration even toward the gentiles of our town.

We remember the crowds marching in parades beneath fluttering banners on national holidays. We remember the happy rallies and somber times. We remember the days of the Balfour Declaration or the San Remo festivities; the volunteers collecting groszins for noble causes; the sad days of the Tel Chai disaster or the other calamities that befell the Yishuv. Like a seismograph, our sensitive Piotrkow community reacted to the positive or negative events affecting the birth of our awakening nation and the redemption and building of our homeland.

Piotrkow! You were not an ordinary Polish city, not just another geographical spot in the Jewish Diaspora. During your last generations, you were to Israel what Cordoba was in the Spanish Diaspora. You were to the Jewish communities of the world what Prague was in the Bohemian Diaspora, or what Krakow and Lublin were in the Polish Diaspora. Rabbinical chairs of international renown were situated within your boundaries, where "Gaonim" and "Tzadikim" solved questions about "Halacha" and "Dinim."

You were the home of noble families like the Horowiczes, Eibeshitzes, blessed with offspring-uncrowned princes in their spiritual conduct. Within your walls, the bastion of the "Shulchan Aruch" was kept by volunteers so it would not be subjected to disturbances. You saw the early "Hassidim" full of miracles and mystique. The voices of "Lamdei Torah" rang from "Batei Midrash." Your "Hamonei Amcha" were admirers of the Torah. Piotrkow, you were the first to give your strength and resources to every noble movement, to all kinds of actions and deeds for the people. You were the first to fight for education and enlightenment. You were the first—in the words of your "Gaon Hatzadik," R'Chaim Elezar Waks, Z'L, the author of "Nefesh Haya"—to wake the hearts toward the Yishuv in Eretz Israel. You were the first at the time to respond to the call of Zion. You were also the first to send your sons and daughters to the battle lines to fight for our nation's existence and honor. And you were the first to send the flower of your youth to "Hachshara Halutzit and Aliah" to mold the spirit in our homeland and the rising of Zion.

Most of all, you were known for your richness of soul and for the treasures of the written word that you so generously dispensed among the cities and towns of the Diaspora. Your books, "Siddurim, Machzorim, Chumashim, Gemaroth," folk literature and so many other publications reached readers overseas, in Eretz Israel and everywhere—from Brooklyn to Shanghai. Jewish mothers, praying and pouring their hearts out to Almighty G-d, would tearfully recite verses that were printed "Here"—Kechilath Kodesh Piotrkow—by R'Faivel Belchatowski and sons.

In Jerusalem and Lublin, the young "Talmud Torah" students read from pages that came from the printing presses of R'Abraham Rozenwald. From Johannesburg to San Francisco, Jews prayed and pounded their hearts when they recited "Al Heit" from the "Machzorim" for Yom Kippur assembled and printed by R'Mordchai Cederbaum. Hundreds of thousands of observant Jews worshipped and studied on Shabath and on Holy Days in synagogues using "Midrashim" from books set and published in the Printshop of Henoch, Ben Ishai Zeev Folman.

With your publishing Holy Books you earned an esteemed name among the Jewish communities of the world. This point about Piotrkow was brought up by the great scholar of our generation. Shmuwel Joseph Agnon. With his artistic perception, he profoundly mourned the enormous tragedy of our Holy Community, "taken prisoner and subjected to torture among gentiles."

In "Siddur Tefilati," there was a tribute to our beloved Piotrkow. In sadness and sorrow, we say, with Agnon. "I opened my Siddur at a different place; and there is no Pioirkow—only holy and awesome prayers are whistling from the pages."
My Yiddish
by Philip Fishl Kutner

Tayere Leyeners,

This is my own little corner of Der Bay where I can share secrets with you, my Yiddish friends. Just as my Sally and I have our secret words for those special occasions, so are some of my inner thoughts of Yiddish in my life.

Unlike most others, to me Yiddish is not just the “Language and culture of Ashkenzi Jewry.” It is not that textbook definition of mame-loshn—Yiddish is my Mama.

When I read or hear Yiddish, there is a silhouette of Mama there. She is young and vibrant. She is gentle and yet powerful. She is beautiful but sad. She may be at the stove making chicken soup or canning fruits.

On nights when I sleep in the other bedroom because of a cold or Sally watching a late TV show, I have a secret ritual. There is a small picture, lying on the dresser, of Mama as a very old lady. I place my finger on her face and kiss my finger and say, “Mame, a gute nakht.”
Help Wanted Ad

The Der Bay website contains the only extensive international calendar of Yiddish events (The world is divided into 14 regions and updated regularly.) It is looking to expand its coverage of Yiddish events and is seeking dedicated, Yiddish lovers who are very busy and have no extra time. However, because of their love for Yiddish they will make the necessary time to see that others know about their local Yiddish events.

Openings are available in all major U.S. and Canadian cities. Compensation includes self-satisfaction, listing in Der Bay’s upcoming List of Correspondents and the personal thanks and appreciation of the webmaster. Applications and information should be forwarded to the webmaster at: fishl@derbay.org

Job Description

Send listings of local Yiddish events, including:
Date:
Time:
City:
Name of Event:
Contact Phone Number:

Not Required, but a Plus:
• A Ph.D. in Yiddish Studies from a Prestigious University.
• A List of Yiddish Publications in Prestigious Journals.
• Being a Yiddish Teacher
• Being a Native Yiddish Speaker
• Being a Leader of a Klezmer Group
• Being a Yiddish Singer with a Beautiful Voice
• Being an Astute Yiddish Translator with Knowledge of Hebrew
• Being a Leader of a Successful Yiddish Club
• Being a Maven on the Computer

Minimum Requirements
• Love of Yiddish
• Dependable
• Access to a Computer

The IAYC
by Philip “Fishl” Kutner

The acronym IAYC also stands for, International Association of Yiddish Companions which meets at the conferences of the International Association of Yiddish Clubs which has its 13th conference April 23-26 2010 in Millbrae, California.

Organizational Description

In a description of this prestigious organization it probably would be more informative and helpful to list those characteristics that are not associated with the other IAYC. In some respects it has many of those same attributes of its parent and hosting organization with the same acronym.

• It is not a 501 (c) 3 organization, despite the fact that it is a not for profit group.
• It does not file an annual tax report.
• It has no dues or other income.
• It has no expenses.
• It has no elected board or officers.
• It has no constitution or by-laws.
• It does not publish a journal, newsletter or send out any communications in either hardcopy or via e-mail.
• It has no formal publicity or paid ads—only word of mouth from happy past attendees.

Description of This IAYC

• It meets regularly at all IAYC conferences.
• Everyone is automatically registered.
• One’s knowledge of Yiddish is irrelevant.
• It is comprised of men and women
• It is particularly popular at meals.
• It is infectious and everyone gets the condition know as camaraderie.
• The condition has no cure and lasts between IAYC conferences.
• It is characterized by sharing and learning.
• Departing is a hugging event.
Shayles un Tshuves in “Hilkhes Libe”
(Questions and Answers in Matters of Love)
Fun der khaznte Khane Slek - “Forverts” - 3/12-3/18/2010
[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,


Nit keyn Rotshild

Tayere n…k…R…,


================

Tayere khaznte,


Basheydn [modest]

Tayerer b…sh…dn,

Afile ven tsvey shemevdike mentshn bakenen zikh [meet], darf eyner fun zey nemen di initsyativ in zayne hent… Oyb ir vilt a shemevdike meydld, to far vos [so why] geyt ir oyt azoyne groyse simkhes? Beser tsu geyn oyt literarishe simkhes, kontsrtnt, kave-hayzer un azoy vayter. Fun itst on – vinklen zenen farvert [from now on, corners are off-limits]!

================

Tayere khaznte,


Elnte mame {lonely mom)

Tayere e…m…,

Historical Background of the IAYC

The FIRST conference of Yiddish clubs was held in Washington, D.C., May 29-June 3, 1993 and was hosted by the Yiddish of Greater Washington. It gave rise to an ongoing event. Delegates; Dr. Harold Black, o’h, Dr. Allan Blair and Fishl Kutner were asked to look into another conference. 

Toronto, Ontario Canada because of its active Toronto Friends of Yiddish Club’s vibrant Yiddish group. Bess and Barry Shockett o’h (editor of Dos Bletl) and The Toronto Friends of Yiddish accepted the challenge, and the SECOND conference made it an international group. It was in Toronto, October 7-10, 1994.

An ad hoc committee of Yiddish of Greater Washington; Der Bay, San Francisco; Dos Bled, Toronto; and Circle of Yiddish Clubs, Florida met. At the THIRD conference in Miami, FL, March 1-4, 1996, the delegates chose a committee to incorporate. David and Ruth Barlas chaired this conference.

The Board elected Dr. Harold Black as its Chair. The name (IAYC) "International Association of Yiddish Clubs" was adopted and incorporated in the State of Maryland. The FOURTH conference took place May 24-27, 1997 at Trinity College in Fairfield, CT. The Workmen’s Circle Branch 105, Stephen Dowling, Ruvn Millman & Joanne Douglas were co-chairs.

The FIFTH IAYC conference chaired by Mel Rogow was held on the UCLA Campus at the International Convention center in Los Angeles, CA at the, August 27-30, 1998. It established the IAYC with a board of nine. The 250 delegates gave it a strong endorsement, to work as an international force for fostering Yiddish.

IAYC President Dr. Harold Black again was co-chair with Elaine Mann of the Rockville Jewish Community Center. Our SIXTH conference saw us return to Maryland. This time it was at the headquarters of the International 4H in Chevy Chase, Maryland. This took place September 14-17, 2000.

Current IAYC President, Paul Melrood, chaired the SEVENTH conference. This was the first time IAYC held a conference in the Midwest. The theme was Mame-Loshn and the Shoa. It was held April 12-15, 2002, and at the Park East Hotel in Milwaukee, Wisconsin near beautiful Lake Superior.

IAYC Advisory Board member, Yiddish teacher, author and leader of Yiddish of Greater Baltimore, Sylvia Schildt, o’h, chaired the EIGHTH conference. It was held in a Baltimore, MD suburb from September 4-7, 2003 at the Pikesville Hilton Hotel. The exciting theme was Yiddish Teachers: Heroes Then and Now.

The IAYC returned to the Midwest June 2-5, 2005. Now it was to Hiawatha Country, Minneapolis, MN, and near the headwaters of the mighty Mississippi River. Roz Baker and Michael o’h reached the peak at the Double Tree Hotel. It was the NINTH conference and will be hard to match because of its heymish atmosphere.

The TENTH conference was, July 6-9, 2006, at the Marriott Hotel in Teaneck, NJ. The theme was A Tribute to Yiddish. Chairman Samuel Kutner, with Gregg and Stephanie Hudis acting as hosts. The host club was the Teaneck JCC Yiddish Club.

Chana Mlotek received the first Yiddish Lifetime Service Award.

The ELEVENTH conference has the theme of A Flourish of Yiddish Culture. It was held August 3-6, 2007. Co-chairs were Harold Ticktin, Anabelle Weiss and Marilyn Cagin at the Cleveland Marriott East Hotel. It was timed to attend the Annual Concert at Cain Park. Simon Swirsky was honored with the second Yiddish Lifetime Service Award.

The TWELFTH conference celebrated the one-hundredth anniversary of the Czernowitz Conference. Chairman Norman Sarkin and Co-chair Bella Suchet hosted the conference October 24-27, 2008 at the Marriott Hotel in La Jolla, CA and a short distance from the Lawrence Family JCC. The incomparable Llike Majzner was selected for the third Yiddish Lifetime Service Award.

The THIRTEENTH conference April 23-26, 2010 is in Millbrae, CA at the Westin Hotel overlooking the San Francisco Bay. IAYC celebrates its maturity and taking its place in the World-Wide Yiddish Community. The theme is Yiddish Around the World. Fishl Kutner is the chairman. Paul Melrood, IAYC President is the recipient of the fourth Yiddish Lifetime Service Award.

IAYC treasurer, Jerry Gerger and Alva Dworkin will announce the FOURTEENTH conference to be held in August of 2011. We are considering three locations for late 2012 in the South, or the Spring of 2013 in New England.
Fourth Yiddish Lifetime Service Award Winner
Paul Melrood: Activist, Leader, Performer

Paul was born in 1920 in Pilyava, a shtetl in the Ukraine, 75 miles southwest of Kiev. When he was a year old, the family came to Milwaukee. His father, who was a Hebrew teacher, had graduated from the yeshiva in Zvill, and was employed at a local Talmud Torah. He retired fifty years later having worked for the Workmen’s Circle School, the Labor Zionist – Yiddish Folk Shule, and the I.L. Peretz School. Paul’s mother also taught alongside his father, providing special help to students. They always spoke Yiddish at home.

Paul attended the Yiddishe Folk Shule, from six until fourteen, when he graduated from Mitl Shul in 1933. His first wife, Gitl Kastrul Melrood had the identical Yiddish and English grade school, high school, and college education. This in itself is a "basherte" coincidence.

In 1941 Paul was graduated with a B.S. in Art Education from Milwaukee State Teachers College. On December 9th he was drafted. Four months after enlistment, he was appointed to the Air Corps Officer Candidate School in Miami Beach, Florida. Upon graduation, he was commissioned a Second Lieutenant and discharged from active duty in April of 1946. Paul spent another six years in the Air Corps Reserves. He was discharged as a major and served in the reserves in that grade for another six years.

In 1952, Paul became a licensed real estate broker, and for the next 52 years, he built and sold new homes until retiring in 2004. His children are devoted to Yiddish, especially, his daughters, Laurie and Elise. They grew up in a strong Yiddish speaking environment that was initiated by his parents, his first wife Gitl, and his in-laws. They absorbed this love for our "mame-loshn" and they are still doing their utmost in keeping Yiddish alive.

Paul joined Perhift Players, Milwaukee’s Yiddish theatre group. Perhift stands for the Peretz Hirschbein Folk Theatre. This group was organized in Milwaukee in 1921. Except for the war years, they actively produced at least two plays a year until 1971, when it celebrated 50 years of activity. Perhift was the oldest non-professional Yiddish theatre group in the country.

Reform Congregation, Temple Shalom, sponsors the local Yiddish vinkl. The club joined IAYC in 1996. Paul chaired the 7th IAYC Conference in 2002. A year later, he joined the IAYC Board, and when our first president, Dr. Harold Black, passed away Paul was elected the second IAYC president.

Much credit for her heartfelt support should go to Marlene, his second wife. Although she is not Jewish, she knows what Yiddish culture and language means to the family. She has graciously participated in all IAYC conferences that Paul has attended, sharing his enthusiasm for his first language.
## IAYC XIII Program

<table>
<thead>
<tr>
<th>Time</th>
<th>Day</th>
<th>Speaker 1</th>
<th>Room</th>
<th>Speaker 2</th>
<th>Room</th>
<th>Topic</th>
<th>Projector</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fri 2 pm</td>
<td></td>
<td>Fishl Kutner</td>
<td>Poplar</td>
<td></td>
<td></td>
<td>Opening Orientation Session</td>
<td>Y, Yid.-E, Eng.</td>
</tr>
<tr>
<td>F 3:30</td>
<td></td>
<td>Marcia G Levinsohn</td>
<td>Poplar</td>
<td>Marsha Love</td>
<td>Laurel</td>
<td>Bobe Mashinke lernt mit di yingelekh un maydelekh</td>
<td>E/Y</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>The Jews of Japan</td>
<td>E</td>
</tr>
<tr>
<td>Sat 9</td>
<td></td>
<td>Dr. Shelby Shapiro</td>
<td>Ballroom</td>
<td>Dr. Sheva Zucker</td>
<td>Ballroom</td>
<td>Introduction</td>
<td>Y</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Di Yidish-veltlekh shuln: A gevezene talmide git zikh op a din-vekheshbn</td>
<td></td>
</tr>
<tr>
<td>S 10:45</td>
<td></td>
<td>Hilda Rubin</td>
<td>Poplar</td>
<td>Prof. Neil Jacobs</td>
<td>Laurel</td>
<td>Teaching Yiddish through Poetry, Song, and Skits</td>
<td>Y/E</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>When Mame-loshn Became Elter Bobe-losh</td>
<td>E</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Adrienne Cooper</td>
<td>Oak</td>
<td>Mir zenen aktivisn: A New Educational Vision for the 21st Century</td>
<td>E/Y</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Bilingual Readings of Yiddish Poetry in English Translation</td>
<td>E/Y</td>
</tr>
<tr>
<td>Sat 2</td>
<td></td>
<td>Kolye Borodulin</td>
<td>Poplar</td>
<td>Troim Handler</td>
<td>Laurel</td>
<td>Beginner’s/Intermediate Yiddish</td>
<td>Y</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>The Jounrey of Elie Wisel</td>
<td>E/Y</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Vivian Felson</td>
<td>Oak</td>
<td>A Rayze Durkh dem Tkhum Hamoyshev - A Journey Through the Pale</td>
<td>* Y/E</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Women in Three Yiddish Daily Newspapers 1915-1925</td>
<td>E</td>
</tr>
<tr>
<td>Sat 3:30</td>
<td></td>
<td>Dr. Chava Lapin</td>
<td>Poplar</td>
<td>Frank Handler</td>
<td>Laurel</td>
<td>Intermediate Yiddish</td>
<td>Y</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>The First and Only Female Rebbe</td>
<td>E</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Kolye Borodulin</td>
<td>Oak</td>
<td>A sheyne bobe-mayse: An Overview of Children’s Yiddish Literature</td>
<td>* Y/E</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>The Impact of the Jewish Labor Mvement</td>
<td>E/Y</td>
</tr>
<tr>
<td>Sun 9</td>
<td></td>
<td>Dr. Barney Zumoff</td>
<td>Ballroom</td>
<td>Dr. Chava Lapin</td>
<td>Ballroom</td>
<td>Introduction</td>
<td>Y</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Der Dokter un di Haskole</td>
<td></td>
</tr>
<tr>
<td>S 10:45</td>
<td></td>
<td>Rukhl Schaechter</td>
<td>Poplar</td>
<td>Prof. Iosif Vaisman</td>
<td>Laurel</td>
<td>Beginner’s Yiddish</td>
<td>Y/E</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Funem yarid? Is Yiddish Indeed Returning from the Fair?</td>
<td>E/Y</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Dr. Zachary Baker</td>
<td>Oak</td>
<td>Y Magazines Produced for Chassidic Readers</td>
<td>E/Y</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Yiddish Culture in Comic Strips</td>
<td>E</td>
</tr>
<tr>
<td>S 2</td>
<td></td>
<td>Dr. Sheva Zucker</td>
<td>Poplar</td>
<td>Prof. Yoshi Hirose</td>
<td>Laurel</td>
<td>Resources for Learning Yiddish</td>
<td>Y/E</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>My Journey to the World of Yiddish</td>
<td>E/Y</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Prof. Refoyl Finkel</td>
<td>Oak</td>
<td>Oysgeblozn fun Finger: Mir Shafn A Nay Folkslid</td>
<td>Y/E</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>How Yiddishkayt Influenced American Modern Dance and Dancers</td>
<td>E</td>
</tr>
<tr>
<td>S 3:30</td>
<td></td>
<td>Miriam Koral</td>
<td>Poplar</td>
<td>Henry Hollander</td>
<td>Laurel</td>
<td>The Future of the Intl. Assoc. of Yiddish Teachers</td>
<td>Y/E</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>The Living World of Yiddish Book-Selling</td>
<td>E/Y</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Rochelle Zucker</td>
<td>Oak</td>
<td>Yidish radiyo arum der velt</td>
<td>* E/Y</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Common Threads in Shtetl Life: A Yizkor Book Perspective</td>
<td>* E</td>
</tr>
<tr>
<td>Mon 9</td>
<td>Dr. Iosif Vaisman</td>
<td>Ballroom</td>
<td>Introduction</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dr. Asya Vaisman</td>
<td>Ballroom</td>
<td>Chassic Women Songs</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M 10:45</td>
<td>Entertainment</td>
<td>Ballroom</td>
<td>Y/E</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cindy Paley</td>
<td></td>
<td>Emcee/Guitar/Singing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cookie Blattman</td>
<td></td>
<td>Singing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lori Cahan-Simon</td>
<td></td>
<td>Singing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Henry Carrey</td>
<td></td>
<td>Singing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tanja Solnik</td>
<td></td>
<td>Singing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asya Vaisman</td>
<td></td>
<td>Dance Leader</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sebastian Schulman</td>
<td></td>
<td>Dance Leader</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Fishl’s Book of Mama’s Stories

Fishl’s book is now at the publisher and should be at the conference. Those who are authors know that the process is like giving birth to a child. This took that long. It needed the help and advice of several people who are mentioned and thanked in the book.

The book is a compilation of ninety stories. Several of them were published each month in Der Bay, the international Anglo-Yiddish newsletter. They were in issues from October 2006 through December of 2009, and were written by the editor Philip “Fishl” Kutner about his Mama.

These are a storyteller’s stories of his Mama as he recalls them years after she had passed on. Mama lived all of her life in practically all of the 20th century. As the eldest in his extended family, the author felt the need to keep this history alive. These stories are told as if he were telling them to his grandson and granddaughters.

Many of Mama’s experiences in The Bronx and on the farm were also shared with Papa, Fishl’s brothers; Sol, Bobby z”l, and Semele. To this list must be added Sally, Fishl’s wife of 62 years, and children Shelley, Ken and Debbie.

Mama was a very special lady and these are her stories and the days to tell these stories are few. Mama was not special in her lifetime, but her stories today are very special. She came from, a place that no longer exists, lived a life that no longer is lived, had norms that are often the opposite of those held today and did things that are not done anymore.

What seems like hardships today were everyday happenings in those bygone times. The war that was supposed to end all wars—never did. The Great Depression of Roosevelt’s time is only a fleeting memory today, and we all are told that careful safeguards have been put into place so that there will be no more Great Depressions, and the lessons we learned will never let it happen again—ha!

We live in a world where:
• change occurs faster and faster because of the myriad of mind-boggling scientific and technological “advances”.
• globalization means cultures are blending and the differences are very slowly diminishing.
• the Internet gives instant information and the opportunity for feedback.
• children’s knowledge of the computer often far outpaces their parents.
• family ties are strained with relocation and a high rate of divorce.
• the value of age and respect for elders has greatly diminished.
• traditions are laid aside by the younger generation and long-held values are altered.
• there is a realignment of the so-called major powers.
• Israel now has the largest population of Jews of any country in the world.
• the life expectancy of a child born today is more than 50% greater than of a chile when Mama was born.

Mama, at first was confused and did not accept (go along with) all the change. Later she said, “Vos vet zayn, vet zayn.” (What will be will be.) I am not sure she believed it or was too tired to go against the great tide of ever-speeding changes that were swirling all around her.

The stories that tell her experiences, beliefs, problems, joys, sorrows, likes and dislikes are here recorded for posterity. As in the past, with all recollections of times long since gone, there must be truths half-truths and errors. However, these stories have been recorded to the best of Fishl’s recollections and trying to be as accurate as the aging mind of an octogenarian can be.

There is an obligation for each generation to record the times, events and attitudes of the families with whom they have traveled their life’s journey. It is an appreciation of the challenges they overcame. It is like the author’s story of the punch hole cards and the yellow strips of paper on which he first recorded Basic computer programs. Merely recording the dates and locations of the major life-cycle events, results only in a skimpy review of history.

It is for the family elders to share their recollections and for the younger folks to record and transmit them to their offspring. This is one such attempt, and the author hopes it will not only record the events, and give a description of the lifestyle but stir others to follow suit. The eldest person in the family has the opportunity as well as the obligation to see that this is undertaken by someone else—if he or she is unable to complete the task.

On the following page is the story of Mama and our hired-hand, Paul, “The Polish fellow” and his calling Mama, Hrabina (Countess in Polish). This is in the title of the book and the location of our chicken farm in Hunterdon County, New Jersey, four miles from the Delaware River.
My Mama Was a HRABINA (Countess)!

“Paul the Polish Guy” used that word when he spoke to Mama. We boys gave him that name because he spoke only Polish and most of the time to Mama. He probably knew a few English words and more Yiddish ones, but never spoke them. He was the best hired hand Papa ever had on our New Jersey chicken farm in Hunterdon County.

Paul undoubtedly was the strongest man I have ever known. He could throw a 100 lb sack of feed up on each shoulder and walk away with them. While he walked and spoke slowly, he never had a day off except for the two days the Kingwood Township Volunteer Fire Department had two annual fundraising days.

The first event was when three young women a brunette, a blonde and a redhead were brought down from Easton, Pennsylvania. The volunteer fire fighters were charged two dollars. The girls got a dollar and the other buck went to paying off the secondhand fire engine.

Mama never let Papa become a volunteer fireman at the Baptistown firehouse despite his constant comment that, “If nobody would volunteer there would be no one to put out a fire if one of our chicken coops caught on fire.”

I clearly remember these conversations. Mama always had the same answer. “Loz di goyem geyen tsu di kurves. Paul darf hobn a meydl vayl er iz a goy.”

During those times we young boys did not know what “kurves” were, but got the general idea that they weren’t nice girls.

The other fundraiser for the Kingwood Township Volunteer Fire Department was definitely a family affair. It was an old-fashioned carnival and we all went.

Of all the events we boys watched, ringing the bell was by far our favorite. It consisted of a tall tower with a bell on top. You would hit a lever with a sledgehammer and that would send the steel ball up the shaft. If the ball reached the top, it would ring the bell.

Many farm boys tried and only a very few could reach the top and ring the bell. The prize was a doll that they gave to their admiring, on-looking girlfriend. It was different with Paul. He could swing the sledgehammer with either hand and the steel ball swiftly climbed to the top.

After a short while while the man running the concession permitted Paul to try just once and thus win merely one doll. This attempt was allowed only after it seemed that no one could hit the bell. At that time Paul was called over and the crowd swelled around him.

Mama dressed and worked like a peasant woman. She always wore a large kerchief to cover her hair and skirts that were made from multi-flowered, Purina feedbags. Her hands were calloused and red. The cracks in the skin from the cold often opened and bled, but she carried herself as if she were royalty. That was why Paul called her HRABINA (Countess).

While Mama always wore her gold wedding band, her engagement ring was kept for very special affairs. Then it would be brought out and Mama wore it like a real Hrabina.

Many years later she gave the ring to one of her granddaughters who did not like the old-fashioned setting and had the three diamonds reset.

It was only then that we learned that the half-carat stones were cloudy, dull yellow, with an industrial cut and quite worthless. Somehow on Mama’s finger these stones shone with the brilliance of sunlight.

I do not know what happened with those diamonds, but they were not part of any of our rings thereafter and I don’t believe Mama was ever told about them.

Mama had one store-bought dress for “The Holidays” and other special occasions. When Mama took off her kerchief, and Purina bag skirt and put on lipstick, her store-bought dress, and her engagement ring, she looked and felt like a real Countess.

After leaving the farm, Mama became very much Americanized. She had a beautiful wardrobe and real jewelry, but she never was as regal as she was as a poor peasant woman on our Jersey chicken farm. I believe while she hated the farm and the work her boys had to do, it gave her that true name of “The Countess”.

I
International Association of Yiddish Clubs
Conference XIII · Millbrae, California · April 23 - 26, 2010
“Yiddish in The 21st Century”

REGISTRATION - Choose Option A, or any Combination of B, C, D or E
☐ A. FULL Conference $325.00. Includes Orientation, Classes, Keynote Speakers, Workshops, Celebrity Entertainment Nightly, Yiddish Vinkl & Yinglish Clubhouse, Admission to Vendors, Meet IAYC Board Members at Opening Reception, Shpilers, Shabbes Dinner, Saturday Breakfast, Lunch & Dinner, Sunday Breakfast & Dinner, Monday Breakfast, Lunch & Yiddish Musical Revue.

All Dinners are Kosher-style, Breakfasts and Lunches are Dairy and/or Pareve.
☐ B. Friday Only $55 or Kosher Option: ☐ Friday Kosher Dinner $65
☐ C. Saturday Only $130 or Kosher Option: ☐ Saturday Kosher Dinner $140
☐ D. Sunday Only $110 or Kosher Option: ☐ Sunday Kosher Dinner $120
☐ E. Monday Only $55 Please use a separate registration form for each person.

 Courtesy Roundtrip Transportation between San Francisco International Airport & Westin Hotel

Please Print Information and Mail Registration Form(s) and Check To
Gerald Gerger 6820 Oyster Cove, West Bloomfield, Michigan 48323-2051

☐ Female ☐ Male Title _______ Name ____________________________

TOTAL Amount Enclosed (US Dollars Only): ________

☐ Female ☐ Male Title _______ Name ____________________________

Address _______________________________________________ City __________________________

State/Province _______________ Apt. _____ Zip _____________ Country __________________________

Phone # (____) _______ - _______ Cell # (____) _______ - _______ E-Mail __________________________

Cell # (____) _______ - _______ Name of Yiddish Club(s) __________________________

☐ Female ☐ Male Title _______ Name ____________________________

I am a ☐ Vendor ☐ Presenter ☐ Entertainer ☐ Yiddish Club Leader ☐ Club Member

☐ Need a Roommate? ☐ I have Special Needs __________________________

Hotel Reservations: Call Westin Toll-Free 800-228-3000 to make reservations.

Conference Rate is $99.00 + taxes per night, single or double if made by April 14, 2010

Ask for “IAYC Rate”. Cancellation Policy: Conference (not hotel) cancellations after March 1, 2010 are subject to a late cancellation fee of $100 per person. NO REFUNDS after March 30, 2010.

All prices are per person, excluding hotel. Questions? Call Fishl Kutner at 650-349-6946
Call Jerry Gerger at 248-980-5641 or email gerx33@comcast.net for additional registration forms.

For the latest information log on to the Der Bay Website at www.derbay.org
Recently Added to the Conference
by Philip Fishl Kutner

• Film - Yiddish Theater: A Love Story with Producer Ravit Markus and Director Dan Katzir. After the film they will lead a discussion and answer questions.

• To Saturday night’s Star Revue, we’re adding Cantor Sharon Bernstein and Stu Brotman.

• Dr. Asya Vaisman (University of Washington) “Songs of the Hassidic Women.” Sebastian and Asya will be leading the group dancing sessions.

• Sharon Love (Winnipeg) “The Jews of Japan”

• Marcia Gruss Levinsohn (Silver Spring, MD) Author of three Yiddish picture books. “Bobe Ma’ shinke lernt mit di yingelekh un meydelekh”

• Seven additional “exhibitors” have been added bringing the total to over forty, and adding.

---

Der Bay
Editor: Philip "Fishl" Kutner
Published Since January 1991
Website: http://www.derbay.org
E-mail FISHL@derbay.org Ph: 650-349-6946

Anyone can receive a free abbreviated edition of these ten monthly issues of Der Bay by registering at the homepage of the website

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

Send in a note to honor a dear one at a special occasion or send a subscription to Der Bay.

Send a notice of vinkl meetings, DVD releases, klezmer performances, book publication, lectures, classes, institutes, conferences, or stage performances.
The International Association of Yiddish Clubs XIII Conference
Is Now History—An Overview

In the preparation, it was like a pregnancy—and lasted as long. The conception was like a dream in the eyes of the IAYC Board and planning committee.

Gerry Gerger and Debbie Herman came out to scout the possible selected sites and unanimously agreed that the Westin Hotel had the best location, room layout and hotel staff.

Then came the negotiations with the hotel for room rates, meals (menu and cost—including kosher food), audio/visual equipment (type and cost), parking fees, signage, exhibitor tables and covering, hospitality space and arrangements for the IAYC Board pre-conference meeting.

Slowly the pace picked up. We had to line up the program of speakers, entertainers and exhibitors. This is necessary before you start the publicity, for attendees want to know if and when they wish to attend. It is like getting the anchor stores in a new mall. Everyone wants to know who are the main attractions. Luckily these fell rapidly into place.

Friday opened with lectures and orientation. The shabes blessings were made by Dr. Arnold Adicoff (Ruth and he are the first conference registrants).

There were three acts each evening, including two full Yiddish choruses, two klezmer groups, two comedians, and last minute additions of Sonja Tolnik (Nashville, Yiddish/country western crossover singer) Claire McGovern (Irish lass who sang Hava Nagila and Danny Boy), Cantor Sharon Bernstein and Jeanette Lewicki.

Friday evening featured Gerry Tenney and his California Klezmer Band. Saturday opened with the Los Angeles Stars, Cantors Hesrschl and Judy Fox, followed by the key event of presenting the Fourth IAYC Lifetime Yiddish Service award to IAYC President, Paul Melrood by his daughters, Laura and Elise. This evening ended with the Workmen Circle All-Stars featuring Adrienne Cooper. The Sunday highlight was The Larks featuring Alla Gladysheva on piano, Yakov Stainslavskiy on violin and singers Mariya Kaganskaya and Alexander Postolovsky.

Monday was a magic day. Dr. Asya Vaisman, who recently received her Ph.D. from Harvard, spoke on Hassidic Women Songs. It was the theme of her research in Brooklyn and Israel. This was followed by Cindy Paley leading the talented singers, Henry Carrey and Lori Cahan Simon and closed the conference entertainment with group dancing led by Dr. Asya Vaisman and Sebastian Schulman.

One of the highlights was Sunday lunch, a last minute freebie and showing of the wonderful film, Yiddish Theater: A Love Story. Present to discuss the film and answer questions were the producer, Ravit Markus and film director, Dan Katzir.

Kudos go to Co-chair and photographer, Gene Blinick, Emcee, Martin Brandfon, registrars Debbie Herman & Dorrit Geshuri and the hostesses.
This is the story, in memory of my Bobe Anna. She immigrated from Novogorod Volinsk (aka) Swishel, West of Kiev, Northwest of Zhitomir, Russia. She came to America sometime between the year 1913 when my parents arrived in Philadelphia, PA, and the year I was born, 1920.

Bobe lived with us from the time she arrived. The ship’s manifest indicated his occupation as dentistry (no way!). As the story goes, he tried selling sewing machines, then tried being a bootlegger... Sonia put a kabosh to that. Finally, he wound up being a paperhanger and saved enough money to bring Bobe to America.

Bobe loved to go to the Jewish Theatre on Arch Street in Philadelphia; however, she was afraid to go alone on the trolley and dragged me along as her guide! It was great... I sat next to her and asked in Yiddish what they were saying, (Vos hot er gezogt?) She would explain it to me in broken English. Then we decided that I would teach her English and she would teach me Yiddish...

She had family who lived in New York and New Jersey where we occasionally visited. To this day, I have a cousin, Alan Kassof with whom I have maintained a close relationship with these many years. I also keep in touch with another cousin Marilyn Krame.

Since writing these memories, I watched a film called Green Fields a story that takes place somewhere in Russia or Poland and the setting is in the country. This movie triggered my mind as to how Bobe survived after my grandfather left. She also told me stories of how the Cossacks (Military Gorilla’s) rode their horses into their home and ransacked it, how she and the two little girls hid behind tables fearing the worst.

As an addendum, I must tell you that for years I have threatened to write stories of the women in my life. Bobe had a great deal of influence in my life, however, there are others that I must tell you about in the very near future, so please don’t go away . . .

---

BOBE (ANNA MACHULSKY)
MEMORIES of Phil’s Grandmother
by Phil London

---

January, 2008
Compiled by Phil London, (aka) Pop and (aka) Fayvl and others that I do not care to acknowledge at this time!!

Edited by Vicki London

Memories gpl.rlf-microsoftword
Common Attributes of the Eastern European Shtetl:
A Yizkor Book Perspective
Dr. Jacob Solomon Berger
IAYC Conference XIII Millbrae, CA April 25, 2010
(A Power Point Slide Show)

2 6,500+ Jewish Communities Were Destroyed in the Holocaust 1,273 Holocaust Memorial Books were created (Yad Vashem's Estimate)
   • A group effort, usually by landsleit and survivors, often with skilled editorial help.
   • Largely completed in the period 20 years after WW II.
   • This number does not include personal memoirs, or monographs, by a single individual

3 Contents of A Holocaust Memorial Book
   • Community history, sometimes going back for centuries
   • Stories of Prominent and Ordinary People through History
   • The Economic Geography of the Jewish Community
   • The Practices of Jewish Life, Social, Cultural, Religious
   • The Impact of early 20th Century World History (WW I, Russian Revolution)
   • Eye Witness Accounts of the Nazi Holocaust Period
   • Necrology
   • Post Holocaust Survival

4 Physical Structure
   • The Schulhof
     • A Great Synagogue
     • A Bet HaMedrash (Study House)
     • Other Prayer Houses
     • Schools
   • The Market Square
     • Rad Krommen
   • The Bath House
   • Fire Brigade
   • Municipal Buildings

5 Institutional Structure
   • Kehilla Kedosha (The Sacred Congregation)
   • Hevra Kadisha (The Burial Society)
   • Bikur Kholim (Visiting the Sick)
   • Linat Tzedek (Tending to the Sick)
   • Gemilut Hasadim (Free Loan Society)
     • Matan BaSeyser (Anonymous Charitable Giving)
   • Hakhnosas Kaifah (Dowering the Bride)
   • Kemkha D’Paskha (Matzos for Passover)

6 Social Structure

7 • Hierarchy: By Economic Worth
   • Scholarship: Commanded Respect
   • The Very Wealthy (Gevirim)
   • The Bourgeois Homeowners (Balebatim)
   • The Skilled Craftsmen (Fakhleit)
   • The Laborers (Horopashnikehs)
   • The Idlers (Luftmenschen)

8 Businesses (Large Scale)
   • Lumber & Forest Products
   • Manufacturing
   • Grain Trading
   • Cattle Trading

9 Businesses (Small Scale)
   • Retail Storekeeping
   • Blacksmithing
   • Tailoring
   • Barbering
   • Clothing & Haberdashery
   • Shoemaking

10 Occupations
   • Butcher
   • Tailor
   • Shoemaker
   • Grocer
   • Barber
   • Carpenter/ Turner
   • Blacksmith
   • Harness Maker
   • Water Carrier
   • Wagon Driver
   • Wheel Lubricator

11 The Rabbi
   • Called by Various Titles:
     Mara D’Asra, Admor, Avdak, Moreh Hora’ah
   • Final Religious Authority in Town
   • Conducted Religious Courts (Bet Din)
   • Officiated for Hatch, Match & Dispatch
   • Normally given a franchise for selling:
     Kerosine, salt, candles, and yeast ("Gezela")
The Cantor
• Officiated at Services for Sabbath and Festivals
• Very often also served as the Mohel for the town

Gabbaim
• Authoritative Lay People (Usually Balebatim)
• Controlled All Matters of Ritual
• Wielded Considerable Power
• Had Management as well as Fiscal Control

The Shammes
• The Beadle/Sexton of a specific house of worship or study
• A general factotum
• Administrative assistant to the Rabbi
• Ran specific errands for the community
• Elf paid at all poorly.

The Dayan
• Literally a "Judge"
• Not found universally, but not rare
• An ordained Rabbi, but not desirous of holding a pulpit
• A legal "deputy" to the sitting Rabbi
• A respected scholar of repute
• Participant in a Bet Din

The Melamdim
• Community teachers, some ordained as rabbis, others not
• Roots in private Heder instruction
• Eventual emergence of formal school institutions
• Classic image: Stern disciplinarian, corporal punishment

Way of Life: Insights
• For most: Chronic Poverty and Want
• Sending the girls of the home to ask a shyleh at the Rabbi's house
• For all: Chronic Anti Semitism
• Zionism, Revolution, Emigration
• The Sabbath: Preserved the Jewish People as an 'escape' from harsh reality
• Why the memorization of Tehilim: the waning Sabbath hours and lack of light.

This is a Vanished World
• Nothing remains of this life, except what is recorded in these Yizkor Books and companion memoirs of survivors.
• It is, however, central to our heritage of nearly one thousand years of history.
• It is important to know from whence we emerged, to survive and prosper.

Dr. Jacob Solomon Berger

Dr. Jack Berger gave the April 25, 2010 keynote lecture at the 13th IAYC Conference in Millbrae, CA.

He was a Vice President at Citibank, N.A. and has a Ph.D. in Chemical Engineering from the University of Illinois. He has taught Chemical Engineering at several universities.

His landmark translations of eight Yizkor Bikher, from Yiddish and Hebrew into English, are in libraries all over the English-speaking world. He lives in Mahwah, New Jersey and has been a twice-elected President of his Temple.

1. Zelva Memorial Book
2. Dereczin Memorial Book
3. Volkovysk Memorial Book: The Trilogy
4. Zamosc Memorial Book
5. Szczecbrzeszyn Memorial Book
6. Gieszanow Memorial Book
7. Tomaszow-Lubelski Memorial Book
8. Belica Memorial Book

Inheritance (Yerushe)
Peretz Markish
Translated by Mary Shulman


It was published under the auspices of the Teitelboim Center for Yiddish Culture, as part of its collection of great Yiddish classics in translation. The first English translation of a complete volume of his poems, it contains the long narrative poems "To a Jewish Dancer" and "Caucasus" plus many smaller lyrics.

Markish (1895 - 1952) was born in Volhynia, Ukraine and fell victim to Stalin's purge of Jewish writers and intellectuals. A poetic innovator, he founded the modernist Yiddish literary group, the Khaliastre. His poetry, which was variously categorized as expressionist, naturalist, symbolist, and imagist, is strikingly unique and often enigmatic. The poems express historical themes of Jewish suffering, wandering, homelessness, war, and the Holocaust, but elsewhere they convey the poet's exuberant love of life, beauty, and nature.

The book is available from the publisher and online at www.yiddishculture.org
Tayere khazunte,


Tsedreyte tsung

Tayere tsed…ts…


Es zenen dokh do [there are, as you know] azoy fil yidish-redndike kinder [Yiddish-speaking children] hayntike tsaytn, az ir muzt redn yidish mit ayer eyfele. Yo, efsher bin ikh nisht obyektiv [objective] in mayn meynung [opinion], obir yidish iz a matone [gift] nit bloyz far ayer kind, nor oykh farn yidishn folk. Redt mamelorshn mitn eyfele ven ir, di mame, zent aleyn mitn kind.

Ven dos eyfele vet unturvaksn [grow up], vet ir beyde kenen oysklaybn [select] andre shprakhn farn kind tsu lernen. Efsher vet ayer kind oysklaybn gor andre shprakhn zikh tsu lernen, vi khinezish, frantseyzish oder afrikans! In a mazldiker sho!

+++++++

Tayere khaznte,


Zol ikh geyn oder blaybn in der heym?

Troyeriker ‘singl-man’

Tayere t...s...-m,...


Ikh volt aykh geeytset [advise], ir zolt onshrayabn a blitsbriv [e-mail] tsu ayere noente fraynd un koleges. Dertseylt zey, az “tsum badoyern hob ikh un Laura zikh geget, un ikh kuk aroys oyf der gelegnheyt [opportunity] aykh tsu trefn oyf der sude,” az ir hot gevolt zey lozn visn dem, kedey oystsuma ydn umgelumperte [to avoid awkward...] situatsyes [situations].

Dos vet, tsym veynikstns [at least], farklenern di tsol frages, vos me vet aykh shteln vegn etoyf der sude. Gedenkt, az ir zent keynem nisht mekhuyev [obliged] tsu derklern vos s’iz geshen. Mitn rekhtn fus!
Eleanor Reissa, New York singing star and the well-known talent locals, The Kovadlos, highlight this year’s Charlotte Yiddish Institute. It is a beautiful 40-acre site on a Blue Ridge mountaintop.

Mir farbetn ayere leyeners tsu undzer 32ter Charlotte Yiddish Institute, vos vet forkumen August 19 - 22, 2010, Wildacres Retreat & Conference Center, Little Switzerland, NC (in di getlekh Blue Ridge Berg). Heshl Spindel: (reservations, info.) 704-875-7324, e-mail: ctyiddishinst@aol.com

Vivan Felsen Writes from Toronto

Today at the meeting of our Leyenkrayz which has been going on here in Toronto for such a long time now, I had a chance to tell my friends and fellow Yiddishists all about the conference.

Looking with them at all the materials I came home with, especially the conference booklet, I was struck at the quality and variety of events that took place over those 3 days, and how much work and it took on your part. As at the previous 2 conferences we attended, Shim and I met so many wonderful people and came away with lots of new ideas. Because the next conference will be in Detroit, I hope that many more of the Toronto people will be able to attend.

Romania, Romania by Tanja Solnik
Review by Gene Blinick

For someone who can belt out “Romania, Romania” as well as anyone, Tanja Solnik’s beautiful album, Lullabies and Love Songs, presents a first rate collection of sensitive and beautiful sweet songs. Solnik sings these songs like a new mother, with no trace of affectation, simply and straightforwardly. One feels that the songs are being sung directly to the listener…the connection is palpable.

Solnik’s choice of material ranges from the modern Hebrew “Veulai” to lovely Ladino (sadly overlooked) songs that are revelatory in their beauty, and to gentle Yiddish traditional settings sung with great warmth.

The accompaniments on piano and guitar by Gary Nesteruk and Jim Herschman are lovely support for Solnik’s warmth and clarity of voice. Recorded close-up and intimate, the songs are best heard in a quiet setting. This album would make an ideal Mother’s day gift or any time a gift for Mama is appropriate. Lullabies and Love Songs, Tanja Solnik, Dreamsong Recordings DS102

2-Team Productions

Editor’s note: This came as an e-mail, Does anyone know of them? The project sounds interesting, but Fishl is always very careful before recommending anyone he doesn’t know, but this sounds very interesting.

****

We are developing the first Yiddish speaking feature film since 1936, based on Nobel Prize winner Isaac Bashevis-Singer's short story titled “Two”.

The story is set in the hermetic culture of the Jewish Hasidic sect in 19th century Poland. The Hasidic Jews of “Two” are not the typical Jews of folklore, dancing through shetels with Torah scrolls and singing from the rooftops, but earthy, rural men and women leading hard lives, a heartbeat away from a pogrom, a war or other disasters. For them, daily life was a balance between the earthy and the spiritual, their hardships eased by a fierce sense of tradition and a pervasive - and often, life-saving - irony.

Many scenes in the script were inspired by the photographs of Roman Vishniak, one of the last to document the Jewish communities of Eastern Europe before WW II. Mixed with the magic and humor of Singer, Vishniak’s images of rural, workaday Hasidism - defiant, funny and alive - populate a world we have been hoping to bring to the screen.

To keep the film close to the original surroundings of the story and the images that inspired us, we will be shooting the film on location in Poland, entirely in Yiddish (except for when the Jews interact with the gentile which will be in Polish).

The film received the blessing (and a substantial financing) of an Israeli film fund and a Polish film fund. But it is not enough. Recreating the Jewish life scenes of early 20th century is rather expensive. We are currently looking for partners who share our vision and could help us bring it to the big screen. We would appreciate your consideration whether your organization, members of the board of the organization or your own acquaintances, might see in the film a valuable cause for financial support.

If you feel that you can help us get this film please contact me.
Michal Mograbi,
12 Rival Street, Suite #6,
Tel Aviv, 67778 ISRAEL

Office: ++ 972 3 687 5111
Fax: ++ 972 3 537 0402
Mobile: ++ 972 50 640 2695
Operation Magic Carpet
By Debbie Herman

Operation Magic Carpet was launched at the 13th (Bar Mitzvah year) IAYC Conference held just outside of the San Francisco Airport. It is a 6’ x 9’ cotton cloth large enough for nearly 200 people to leave something of themselves behind.

It is somewhat like the Tree of Life found near the entrance of many Temples. These commemorate relatives who have passed on and for a fee are inscribed on small metal plate. A stranger does the inscription and all you need do is give the name and pay the fee. The idea of the Magic Carpet was to leave a part of you behind even after the conference was over and to bring it to the next conference in Michigan next year. It will be a reminder of those who attended and of some who may not be with us.

I arrived at the hotel with a pocketful of meshugas, and since I worked on the registration, I met many of you on paper, before I encountered your face or even your voice. I noticed some registrations were marked with scribbles of request, others lovingly stained with their childhood nickname for their registration badge and still others arrived crisply starched with specific instructions on what equipment they would need for their presentation.

My job was to unfold each of the registrations that Gerald Gerger sent me in the mail, sort them into attendees, presenters and vendors and put them away into their respective drawers in my database. One day soon, I said to myself, I will open a drawer, take out a registrant and try them on for size. Would they feel comfortable, like soft, worn cotton or would they feel uncomfortably stiff. How would I settle in?

Well, finally April 22nd arrived and the conference was poised to begin. Suddenly, I looked up from the computer and there was a forever-long line. I am sure some of you felt like you were on perpetually full. Rest assured, we reeled each of you in, and shook out a few checks that had been stuffed in the pockets.

Thankfully, among the long line, there were soft, smiling and familiar faces that had been hung up in the back of my memory, stored away by permanent impressions (oh, how I pressed to remember when you spoke to me over the years and shared stories that left noticeable creases on my sense of history), and during the conference so many others who caught me by the collar and tagged me with your very own personal brand of old-fashioned wit and yiddishkayt.

There was no remedy for the static in the air, as everyone was abuzz previewing which sessions they would tumble into. For all the hard work that is done in preparation for the conference, when it is over, there is little left in a tangible way to show for it. This year would be different, I thought. What if we unhinged the closet door and the very emotions that everyone was wearing on their sleeve could be set-in for the writing and dedication for the continuity of Yiddish.

Way at the back of the closet, were those who had to be coaxed out, unsure of the chore being asked of them. Others were off the rack and magically appeared at the cloth, commemorating loved ones who had perished in the Holocaust. There were names that will forever be inscribed that never walked out of Auschwitz, or Majdanek. They have been given an extra blessing and memory of their life on this Yiddish Magic Carpet. There were sisters and brothers who will travel amidst bobs and yezides, tates and mames, once carefree, frolicking friends and shtetlekh and shtibilekh that have been commemorated all together. In some places, distant relatives touch others from across the Pale of Settlement and all over Eastern Europe. Entire towns that were obliterated and with them all the souls that vanished without a trace are remembered on this Bar Mitzvah year quilt as we stood witness.

Diana Scott e-mailed me, asking how I was going to finish this quilt off? What artistic touches would I add? I have been an art quilter for two decades, and have done commemorative quilts for B’nai Mitzvot in Hebrew, Yiddish, Ladino and English. I too wondered, what would become of this quilt and how would so many memories be honored. I looked over some of the tear-stained hands on the quilt and noticed quite a bit of Russian writing amidst the Yiddish. Others, as far away as Canada and Japan had left wishes for the continuity of Yiddish for the ensuing generations. Surely, I had no corner of creativity more compelling than the idea that I have just met.

My father, Fishl, was the last to sign the quilt…. or so I thought. My first idea was to start the quilt in San Francisco area (in the lobby of the Westin Hotel in Millbrae, CA), and then bring it to Florida with me, add a binding and then stuff it into my suitcase for the next conference in Detroit, MI. We would start it at this conference for those wishing to honor those who had never had the chance to have a Bar or Bat Mitvah. Soon it became apparent, that so many people traced the outline of their hands and filled them with tears of love and precious
memories of what stood out about them. Still others decorated their hands with music and verse.

I thought about adding verses of Yiddish poetry in between the hands, as the voices of the Yiddish poets who have interrupted my life. This happened on a visit to Hilda Rubin, whom I met years ago at another IAYC conference. I sat on the couch in her living room as she related stories of these great poet’s lives, as if they were her long, lost friends. I listened for hours, long into the night. She had barely scratched the surface. I learned that Yiddish poetry was used as a voice for political expression.

I thank Prof. Chaim Berman, who didn’t flinch when I asked him to autograph a book entitled Sparks Amidst the Ashes: The Legacy of Polish Jewry. I promised to hear his lecture and missed it, so I took his email and told him I would read it with his presence. I often play this game that the author is in the room talking to me, especially when studying and the book is dry. I wanted to attend his lecture, because I always considered history to be about memorizing facts and then regurgitating them on the next test. Someone had told me he makes history come alive. This is what I love about conferences—everyone’s meshugas is indulged. Prof. Berman is more important to me than the author, for I shall never meet the author.

I turned my back on my roommate, Lori Cahan-Simon, and while my back was turned she did a very artistic hand. So, my idea is to have this follow the fate of the Stanley Cup in Ice Hockey. My family (husband, daughter and son), except me, are all ice hockey referees. I plan to send the Magic Carpet on its journey with the promise that the people and cities to which it travels will sign it on the back, along with the date, and then have it on display August 26, 2011 at the 14th IAYC Conference in Detroit, Michigan. See you there.

For those of you who did not make it to the conference, all you need do is to see the quilt. While the quilt is light in weight, it is heavy in our emotions. I am sure it will bring a tear to your eyes when you read what others have written.

Editor’s note: Every father should have a daughter or daughters just like our president Paul Melrood and I have.

Debbie took over at the last minute last year at the conference in La Jolla when I was unable to attend. She has taken over the task of registration for the IAYC conferences and will do this task for the Michigan conference, August 2011.

Proposal to the Board of Directors of the IAYC
by Dr. Motl Rosenbush

How the IAYC can foster the continuity of Yiddish language and culture through our member club activities and stimulate interest as well on the part of non-member clubs,

Last year the question arose among some members of our Board of directors as to how to involve the younger generations who are interested in Yiddish in club activities.

At this juncture, of having our thirteenth successful conference and being the stimulus of helping to start the International Association of Yiddish Teachers (IAYT), IAYC does not have any programs designed to attract young people. I suggest that the board consider encouraging the clubs to organize ongoing monthly/annual activities in Yiddish, such as:

* Yiddish days/week-ends/weeks in their local communities, synagogues, and Jewish centers focused on Yiddish language, culture, and history of the Yiddish-speaking world.
* Short introductory programs/activities in Yiddish, based on history and culture and focusing on the many wonderful Yiddish poets, writers, playwrights, and composers
* Interactions in the Yiddish language that lead to some conversation
* Readings, dramatic acting sketches and plays in Yiddish
* Singing events and games in Yiddish appropriate to the age level
* Inviting young Yiddish speakers to share their interest and experiences
* Sponsoring young people to attend Yiddish instruction programs, summer programs, and to attend college level Yiddish courses as well as weekend retreats
* Develop big-brother, big-sister relations and activities with young Yiddish speakers
* Encourage the smaller clubs to cooperate and partner in groups of 2-3 clubs and the larger clubs to take the lead in the large cities and states in developing programs
* Ask the clubs to set aside weekly/monthly sums of money (pushkes) for sponsoring students and activities.

Editor’s note: was head of the Slavic Studies Department at the University of New Hampshire and Vice President of IAYC. We would like feedback from our readers on the pros and cons of Dr. Rosenbush’s proposal.
Hrabina of Hunterdon
by Philip Fishl Kutner

That is the title of the book of Fishl’s Mama Stories. It arrived just in time for the recent IAYC conference in Millbrae California and sold briskly. All proceeds go to the IAYC. If any reader would like to have a copy or several, please send a contribution of chai to Fishl, made out to IAYC. It includes the book rate shipping cost of $2.38 in the states. It all goes to supporting IAYC.

The book has 160 pages and 90 of the stories published in Der Bay during the last three years. In the back is a picture of the Kutner Family and the four boys. Semele is in short pants and is six years old. Mama, Papa and brother Bobby are no longer with us.

Much of the credit for getting the book ready for publication goes to my daughter Debbie Herman and our dear friend Priscilla Satyamurthy. The original idea of publishing the book and help along the away also goes to Lillian Poritz Miller of Toronto, Canada.
This issue of Der Bay has several articles about yidishe mames. Perhaps someone will dedicate a conference to these women of yore who made their families—especially their children, the focus of their lives.

The interplay between mamas and their sons’ wives, their shnir, is legendary and the source of jokes, friction and alienation. Somehow the reactions to their daughters’ husbands, their eydms, and the in-laws, mekhe tonim, are much more mild and often very positive.

Fishl’s true stories of his Mama were published in Der Bay and are online on Der Bay’s website at: http://www.derbay.org/hrabina/

During the 13th IAYC Conference in Millbrae, California earlier this year, the hardcopy was released entitled Hrabina of Hunterdon, and is available with all proceeds going to IAYC.

Life in Poland before the first World War, during the war, coming to America, working in the sweatshops marrying a non-religious man, moving to an abandoned farm during the depression, working on the farm while caring for four sons, a husband, a hired hand and summer boarders covers the first part of the book.

The transition to a “city lady”, working as a salesperson in the family shoe store, coping with the death of her husband and ending in the elderly, infirm years, closes out the life of a most remarkable woman. It is an inspiring book filled with practical applications, witty sayings and coping mechanisms.

Mama Articles in This Issue

Dear Hrabia by Jerry Rawicki of Seminole Florida reminisces about his mother who also was called “Perele.” He is the author of Sins and Sorrow.

There is a letter from Sharon Love of Winnipeg, Canada. Here is a quote from her article Mama Stories. “During the Depression Mama saved our house from foreclosure. She made a deal with the bank. She had a ‘Gift for gab,’ even with her Russian/Yiddish accent.”

My Mama’s Translation by Joan Braman tells of her Mama’s book, “…had done a sensitive and faithful translation of the Yiddish poetry collection Inheritance (Yerushe) by the pre-eminent Russian-Jewish writer Peretz Markish”.

Harry Rajczyk writes about his mother’s book Rukhales Zikhroymes. It is transliterated and in Yiddish. He travels from Germany regularly to lead his mother’s Sirkin Yiddish club in Israel.

Harry B. Shapiro, of Cincinnati, says in his article how much his mother was like my Mama.

Mama is mentioned in several of the letters to the editor column, Oystsgn fun briv in der redaktsye.

Kitty Katz, Sunnyside, NY
Prof. Noyekh Miller, Brookline, MA
Rose Jimenez, Syosset, NY
Ruth Murphy, Harker Heights, TX

On the last page is an article, Hrabina of Hunterdon. The author shares his reaction to the letters that came in and how they relate to his own feelings.
Dear Hrabia

From Jerry Rawicki

Seminole, FL j_rawicki@yahoo.com

What a paean to Motherhood!!

Perele, was my mother’s name too and your tribute to her love and wisdom is a tribute to all mothers, those who left this world in serenity and also to those clutching their Fishele’s hands on the way to the lethal chambers of their hereafter.

Aleichem, Potok, Singer all extolled Jewish mother’s iconic virtues. Jewish folklore is replete with concern about their children’s well being, the warm galoshes, the run to the doctor at a slightest sniffle, but sharpening her son’s pencil with a carving knife elevates Jewish mother’s love to new heights.

The self-deprecating admission of a failing eyesight pales when reading what a writer sees and describes through his “mind’s eye” as you Fishi had done so masterfully.

Out of the many things that I still nostalgically identify with was Hrabina’s difficulty in mastering the “th” sound. To that I have a ready built-in retort, OK, you pronounce Scabrzsyzcinski.

As you can see, I have nothing but praise for the book that tugged at my heart and stirred my emotions but there is always a “but”. I have to take exception to your assertion that your Mama’s French toast was the best ever. My Mama’s French toast (in Polish-Jewish it was called almeritin) was just as good.

Since your Mother was deservedly a Hrabina her first born is a Hrabia, thus the salutation.

I’ve always felt that you and Serke are special people and my love goes to both of you.

P.S. With Suze Orman with her “geldt” I have nothing in common. I personally would tell her, “Mind jerome business.” As for Der President: he talks “far far un far yasser” but not much is done, so there.

Editor’s note: It is uplifting to read this beautiful letter—especially since it comes from a writer whose life and achievements are so very remarkable.

Making friends like Jerry from this newsletter and the wonderful Yiddish conferences is a reward far superior to any wealth that could have been accrued.

Jerry, Serke and I thank you for your beautiful letter.

Mama Stories

Since Hrabina of Hunterdon was published, letters have been coming in of memories of other mothers with similar stories. Here is one sent in by Marsha Love of Winnipeg, Canada. Her mama reminds me of my mama. She too was a dropout of night school.

Mama was born in 1900 and is no longer with us. Mama ran a grocery store and allowed customers to charge. The only problem was when they came to pay the bill—everything was written in Yiddish. They wanted to know what all those strange words were that they were paying for.

Then she taught herself to read and write English. She learned from all the canned goods and items that were sold in the store. Mama could add up figures faster than you could write them on paper. She taught me about math that I never learned in school.

During the Depression Mama saved our house from foreclosure. She made a deal with the bank. She had a “Gift for gab,” even with her Russian/Yiddish accent. I remember Mama with much love, affection and respect. Thanks for your lovely stories. I enjoy reading them. They stir up nostalgia.

The above story is similar to my Sally’s mother Lena (nee Levine) Buzzel. Who started to peddle produce in a baby carriage in which she also had baby Sally. Then she opened a store where her husband David kept his horse and wagon. She sold all the produce he brought back that he could not peddle.

Later she took in groceries and made sandwiches and coffee. She had a big journal that looked like an unabridged dictionary. Each person had her own page. Most of her customers were Afro-Americans who had come up from the South, but that wasn’t what they were called at that time.

There was room in back of the store that had a gas stove and a table where the family ate their meals. She took care of the store (closed only on the High Holidays), husband, four children and a sick brother.

She did not give credit to a new woman until she had made $50 profit and the credit was only up to $50. When they went back to the South, she did not lose.

When WWII came, cigarettes were rationed to the amount before the war. Since she had had a large cigarette trade, she gave cigarettes only to those customers with large orders.
26 Ways to a Successful Club
by Philip Fishl Kutner

Your club has its highs and lows. Here are some problems reported by Yiddish groups.

You may have a poor turnout at meetings.
You may have a problem with your meeting-place.
You may not have funds for speakers, entertainers or do some of the activities you feel are needed.
You may not have new material for programming.
One of your members is a problem…..
Members of your group have diverse interests.

Pass out this list and have each person make up a positive sentence with each word, or go around the room having each person take the next letter using the word starting with that letter. By the time you are through all the positive statements will have everyone with a better ATTITUDE and BELIEVE the group can rise to the CHALLENGE because they now have the DESIRE to EDUCATE themselves and FIND a way to reach the group’s GOAL.

<table>
<thead>
<tr>
<th>Attitude</th>
<th>Shtelung</th>
</tr>
</thead>
<tbody>
<tr>
<td>Believe</td>
<td>Gleyb</td>
</tr>
<tr>
<td>Challenge</td>
<td>Aroysfoder</td>
</tr>
<tr>
<td>Desire</td>
<td>Velenish</td>
</tr>
<tr>
<td>Educate</td>
<td>Dertsiyen</td>
</tr>
<tr>
<td>Find</td>
<td>Gefin</td>
</tr>
<tr>
<td>Goal</td>
<td>Tsil</td>
</tr>
<tr>
<td>High</td>
<td>Hoykh</td>
</tr>
<tr>
<td>Improve</td>
<td>Farbeser</td>
</tr>
<tr>
<td>Join</td>
<td>Baheft</td>
</tr>
<tr>
<td>Keep</td>
<td>Halt</td>
</tr>
<tr>
<td>Learn</td>
<td>Lern</td>
</tr>
<tr>
<td>Motivate</td>
<td>Motivir</td>
</tr>
<tr>
<td>New</td>
<td>Nay</td>
</tr>
<tr>
<td>Opportunity</td>
<td>Gelegenheyt</td>
</tr>
<tr>
<td>Plan</td>
<td>Plan</td>
</tr>
<tr>
<td>Question</td>
<td>Freg</td>
</tr>
<tr>
<td>Renew</td>
<td>Banay</td>
</tr>
<tr>
<td>Success</td>
<td>Hatsloke</td>
</tr>
<tr>
<td>Teamwork</td>
<td>Tsuzamenarbet</td>
</tr>
<tr>
<td>Update</td>
<td>Derhayntik</td>
</tr>
<tr>
<td>Vigor</td>
<td>Energie</td>
</tr>
<tr>
<td>Watch</td>
<td>Observir</td>
</tr>
<tr>
<td>Xtra</td>
<td>Ekstre</td>
</tr>
<tr>
<td>Yiddish</td>
<td>Yidish</td>
</tr>
<tr>
<td>Zeal</td>
<td>Hasmode</td>
</tr>
</tbody>
</table>

If you try this exercise, send in your sentences. You may wish to do this in Yiddish, English or a combination of them.

"Freemium Yiddish"
by Philip Fishl Kutner

Our Space Age, Cyberspace and the Internet have added to the nearly million words in the English language. My addition of klezmertology has not caught on as yet, but maybe…..

Freemium is the term used for free computer software in the hope that a percentage of the users will go on to pay for advanced or additional services. Google is one of the best-known companies offering freemiums—free premiums.

Inadvertently Der Bay has been offering freemiums without realizing it. If you go to the website at www.derbay.org you will find:

• The only international calendar of Yiddish events entitled Der Internatsyonaler Kalender. The world is divided into 14 regions and it is updated regularly. There is no charge for listing or usage.
• Pen Pals (Briv Fraynd) by registering and receiving ten selected pen pals based on your interests and abilities. There are 460 world-wide
• Forty lists of words in Yiddish and transliteration (Romanized), using the YIVO Standard, and a standardized test of 100 words with the correct answers—all are available free.
• Contact lists of Yiddish organizations translators, speakers, klezmer groups, publications and entertainers.
• Yiddish information for the visually impaired and the hard of hearing.

While the relatively new, free abbreviated editions of the monthly Der Bay issues were done primarily for the overseas readers (because of the high postage rate), the number of U.S. readers has now become the majority. Some of these subscribers may wish the hardcopy that has remained chai ever since its inception in January of 1991.

The book Hrabina of Hunterdon with its 90 stories of Mama is all free online. It is hoped that some of the readers will want the copy to have, or send as a gift. All contributions from the book go directly to support IAYC including the cost of shipping.

Best of all are the many friendships that have come about from both the hardcopies and the free material on the website. They are invaluable.
Shayles un Tshuves in “Hilkhes Libe”
[transliterated, edited and annotated by Goldie Adler Gold]

Tayere khaznte,


Shtolts [proud] mit khanike

Tayere sht…m…kh…,


Tayere khaznte,


Trogedik, ober nisht mit a simor norman

Tayere tr…,


+++++++

Tayere khaznte,

Vifl mol ken ikh betn [ask] bay a meydl, zi zol bavilikn [deign] aroystugeyn mit mir, eyder ikh bashlis [decide], az s’iz aroysgevorfn di mi [effort]?

Akshn [stubborn]

Tayerer akshn,

Genug tsu betn! Nemt on, az ven me zogt neyn, iz neyn, un geyt vayter on mtn lebn.

+++++++

Tayere khaznte,


Mame mit 4 kinder

Tayere m…m…4…k…,

(Questions and Answers in Matters of Love) - Fun der khaznte Khane Slecht
[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,


Mayn tokhter, Barbara, hot mir gerkungen [phoned] un gezogt, az zi hot geredit mit der gantser mishpokhe un zey zaynen ale maskem [agree] az me zol opirkttn dem sedyer shabes tsu nakhts anshit dinstik in ovnt, kedey me zol kenen ibernektiktn [sleep over] un zikh niet zorgn vgn aheymkumen shpет un darfn oyfshteyn fri far der arbet.


A traditsyonle froy

Tayere tr…fr…,


Nokh a sibe – oyb me heybṭ on peysekḥ mit tsvey teg frier, vet ir darfn esn matse tsen teg un tsyln oymer [count period between Passover and Shavues] 52 teg!

=================

Tayere khaznte,


Nisht-pensyonirter

Tayerer n…p…,

Yiddish for the Very Young Child
Prof. Al (Avrom) Feldman, Scottsdale, AZ
irmalfeld@cox.net

It is never too early to begin Yiddish programs for even toddlers. My experience with children from ages one to five is based on my three year pilot presentations.

A typical class would begin by first introducing myself, and any one else participating.

For example, "A gutn morgen, my nomen iz Zeyde Sova (or Eyleh)."

Then I would translate each word into English and show a toy owl that comes with the real song when you press its back. If it is not available, a photo of an owl would be OK.

Then, say, "Vos is dayn nomen?" and translate the words.

Ask the children this question. Usually, the response is low, so I ask them to repeat it again LOUDLY!! This works very well.

For the one year olds, the teachers can assist them. Teach them simple songs and have the children stand and perform the motions according to the words. This gives everyone an active role and is very effective!!!

Songs are "Az der rebbe lakht", "Head, Shoulders, Knees and Feet".

They sing in Yiddish after the words are introduced. This latter song is known to them in English. I play these two songs from a DVD called 'Tripetshik Sings Yiddish' which is sung by a children’s choir. This is available from:

Ergo Media, Inc.
P.O. Box 2037 Teaneck, NJ 07666.
Ph: 877-539-4748
Website: www.jewishvideo.com.

I have recruited several people to begin this program in Phoenix preschool temples. My suggestion is to glean from the vast Yiddish available resources.

In the future, I shall provide a manual of my programs as a suggested guide. The results have been encouraging and energizing! As a suggested resource, teachers of Yiddish may wish to read my article in the March 2010 issue of Der Bay.

My Mama’s Translation
By Joan Braman

My mother, Mary Schulman, who passed away in 2002, had done a sensitive and faithful translation of the Yiddish poetry collection Inheritance (Yerushe) by the pre-eminent Russian-Jewish writer Peretz Markish (Tsar Publications, Toronto, 2007; bi-lingual edition). Published under the auspices of the Teitelboim Center for Yiddish Culture as part of its series of great Yiddish classics in translation. It is the first translation into English of a complete volume of Markish’s poetry, and contains the incantatory long poems "To a Jewish Dancer" and "Caucasus" plus many shorter lyrics. There is a foreword by Elie Wiesel.

Markish was born in 1895 in Volhynia, Ukraine and fell victim to Stalin’s 1952 purge of Jewish writers and intellectuals. He was a prolific writer in many genres. Revered in his day throughout Russia and the Yiddish-speaking world, and hailed as a poetic innovator, he was the central figure of a highly creative modernist Yiddish literary group, named the Khaliastre (Polish literary group). His style eludes classification; variously described as expressionist, naturalist, symbolist, and imagist, the poetry is strikingly unique and often enigmatic.

Written in the period 1947 - 1948, many of these poems deal with biblical and historical themes of Jewish suffering, wandering, homelessness, and the ravages of war; nevertheless, they convey an inextinguishable hopefulness for a brighter future for mankind. Markish’s tragic consciousness of man’s inhumanity to man does not prevent him from expressing, in his lyrics, an exuberant joy in living and a love of nature, from its smallest to its grandest manifestations. He can write movingly of such ordinary things as a broken off flower, a lover’s teardrop, young girls sunning on the beach, or a wild ride in an old jalopy.

Both Yiddish speakers and non-Yiddish-literate readers can experience these remarkable poems, in the original Yiddish and in translations that capture their meaning and spirit. Printed with the original Yiddish text and English translations on facing pages, the book is also an excellent teaching tool for the advanced student of Yiddish.

The publisher is, Tsar Publications, PO Box 6996, Sta. A Toronto, ON Canada M5W 1X7 (www.tsarbooks.com or call 416-483-7191) or the Teitelboim Center (yiddishculture.com), 305-774-9244 or 828-692-8062.
Dr. Avrom Teller
Dr. Avrom Teller, an eclectic Yiddish-speaking psychiatrist who was tragically blinded 30 years ago after being shot by a patient, is now recovering from a fall and is eager to receive visitors.

Dr. Teller speaks a geshmakn Yiddish and is very knowledgeable in a host of topics including Torah, herbal medicine, literature and, of course, psychiatry. He is also very friendly and has a delightful sense of humor.

So if you would like to speak Yiddish with a native Yiddish speaker and do a mitsve at the same time, please pay Dr. Teller a visit. Incidentally, Yugntruf member Naftuli Ejdelman is a frequent visitor of his.

Dr. Teller is presently in the Resnick Pavilion, Room 330, at the Hebrew Home for the Aged at Riverdale, 5901 Palisade Avenue, near 261 Street, in the Bronx. The best time to see him is between 8 am and 1 pm, or between 7 pm and 9 pm.

If you have any other questions, please call his sister, Etty Nussbaum, at 646-236-7604.

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

My Rosh Hashanah Greeting,
in Yiddish Rhyme.
L'koved Rosh Hashone,
mayne vuntshn in gramen
fun Dovid o"h, un Barbara Kunigis

Es noytik zikh far ale menshn,
far di vos vintshn, un di vos bentshn.
Es iz gornit kayn khidesh,
az mir, libhober fun'Yiddish,
zoln veln makhn a kidush,
 tsi oyf Hebreish, tsi oyf Yiddish.

Mir zoln haltn in eyn lakhn,
es makht not oys oyf velkhe shprakhn.

Fun di tog teglekhe nayesn,
ken men aropgeyn fun zinen.

Derfar muz men zayn mutik,
un fil gelekhter shipinen.

Mit fil freyd un gezang,
zol hilkhn undzer klang.

Far der voylzayn fun kinds kinder,
muzn mir bazign di milkhome tsinder.

A farzikherter sholem,
darf zayn vor, nit kayn kholem.

Ir metg onnemen mayne vuntshn,
velkhe ikh shik aykh on shum kunstn.

Mir vintshn alemen gutn gezunt, hatslokhe,
un a yoysherdik fridn, far ale felker, un ale yidn.

Editor's note: Dovid Kunigis, o"h, sent this last year. It was too late to include it in that current issue, and it was saved to be used this year.

Unfortunately it is too late for my dear friend to read it. Besides our many lengthy phone calls, Dovid honored us with his beautiful articles.

In February's issue of Der Bay, on page three, there is an obituary written by Dovid's son Allan.

The article also includes excerpts from seven of dovid's articles that have been published in Der Bay dating back to January 2003 including, “Es griltst mir in di oyern, ven ikh her di anglitsizmen, in der isayt ven mir hobn punkt gute oysdrukn in undzer raykher yidisher shprakh.”
Prayer for the State of Israel
Golda Shore

I enjoyed the 13th conference of the IAYC in Millbrae, California very much! I don’t remember who conducted the Shabes prayers in Yiddish. I want to translate the following, but thought if there was a translation, I could use that. The prayer for the State of Israel: Avinu She-bashamayim, Rock and Redeemer of the people Israel.

Bless the State of Israel, with its promise of redemption. Shield it with your love; spread over it the shelter of your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel.

Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the Land with peace, and its inhabitants with lasting joy. And let us say: Amen.

Looking forward to seeing you next year at the conference in Michigan.

Editor’s note: Dr. Arnold Adicoff did the blessings. This was an interesting request. If any reader would do the Yiddish translation or knows of one please let us know and we’ll publish it in Der Bay.

Later, Golda sent in her translation.

Golda Shore’s Translation <glofolk@msn.com wrote: It was good speaking with you today. I translated the prayer and will use it at the next shabes services in Congregation Anshei Shalom, West Palm Beach.

A getlakh khazkore opshpiglen dayges iber zayn folk.


Fishl, email me if you have any questions. I hope you understand my transliteration. I hate transliteration, and only write in Yiddish. In my classes, no transliteration is allowed, ever.

Harry B. Shapiro Writes
harrshapp@zoomtown.com

Having reached the ripe old age of 91, I am a Jewish man who has lived in Baltimore, MD; Philadelphia, PA; Tamarac, FL, and Mason, OH. This is my last residence since, (as you said in a Mama story) "I will probably soon leave my family for a higher place!"

Wherever I lived, it was always in a Jewish Ghetto. So much so, that whenever I met a guy, I found it hard to believe. Because of my upbringing, I simply thought everyone was Jewish. My father always used to say, "There are only two kinds of people— Jews, and those who wished they were!"

These Mama stories are much like my own mother and father and my entire family, of blessed memory, that each of these stories could have exactly the same details and Yiddish expressions as if I had written them myself. Of course, I lack your delicious flair for defining the Yiddish words and sayings, but all of it is exactly as we spoke when I was a child, growing up with my four siblings and my dear parents.

Unfortunately, my wife and I have moved into a small town near Cincinnati, where mostly all the Jews have left. We moved here to be near our children, in our senior years, thinking that Jews are Jews, wherever they are. We have made friends among them, but they are a different breed here.

We joined the Jewish Community Center, but its Yiddish Club is conducted in English, with an occasional Yiddish word sheepishly spoken. How we yearn for the large Yiddish clubs that we had in the previously mentioned cities, where they met for a period of two or three hours, and where only Yiddish was spoken!

Well, Fishl, just about all of our childhood friends have "left us for a higher place", and we are looking forward to finding a good Yiddish Club in our next life. My wife and I commend you for the priceless work that we know you have done, down through the years, and we wish you and yours good health, long life, and peace.

Editor’s note: Harry, are any of our “Shapiro” readers related to you?

Amy, Oregon; Barry, Massachusetts; Carolyn, Maryland; Gary, New York; Harry G., Arizona; Henry G., Pennsylvania; Jeffrey P., Florida; Mikhail, New York; Prof. Robert M, New York; Dr. Shelby, Maryland; Stanley, Illinois
CYCO Seeks A New Storage Site

The recent sale of a Midtown south building in Manhattan means that the displacement of more than 55,000 books for the Central Yiddish Culture Organization (CYCO). The organization is known as TSIKO in Yiddish.

Founded in 1937 as a publisher of Yiddish books, with a glorious history as the imprint for subjects ranging from "Charles Darwin in Yiddish translation to original works by I. B. Singer", CYCO faces the imminent loss of its low-rent 1500 square foot home and desperately seeks comparable space at a modest rent.

"We are thankful beyond words, groyser yasher-koyekh, to the Atran Foundation, which has so generously supported our efforts to keep Yiddish culture alive through the sale of books, records and historic manuscripts to customers around the world," said Hy Wolfe, Director, who has operated the nonprofit organization for the past 11 years.

"We look to other lovers of Yiddishkeit, who, like the Atran House, A Center for Jewish Culture, will support us in our greatest time of need. Without quick intervention, many of these priceless books, some perhaps unique copies, will be discarded and pulped," added CYCO President Dr. Barnett "Barney" Zumoff.

CYCO offers to pay a nominal fee for up to 1500 square feet to store the books in its collection and requires access once a week to sell the volumes to its customers.

Any supporter or landlord is asked to contact Hy Wolfe at 212-505-8305, or e-mail cycobooks@aol.com

CYCO must vacate on December 31, 2010.

Editor's note: This is truly a Yiddish emergency. If any of our friends or readers knows of anyone who can help, please do so. I would consider it a personal favor.

Dr. Barney Zumoff, the current CYCO President is a member of our IAYC Board, who has had very popular presentations at our conferences. He is working on his 19th Yiddish book translation. It is amazing that he has been able to do this in addition to being an active physician and on other Yiddish organizational Boards like the Arbeter Ring and the Forverts.

Rokhl Kuttner Memuarn
By Harry Rajczyk


Kh’hob ir tsugezogt, az kh’vel zikh durkhshlogn mayn veg durkh di dozike hunderter zaytn un es brengen tsom oyfmerk fun a farinteresirtn publikum. Ire lebns-zikhroyynes fun shtetl, ire umbashrayblekhe isurim in der khurbn-tkufeh, ir lebn in nokh-milkhomedikn Daytshland, ir endlekh aye kayn Erets Isroel.

Dos dozike heftl iz der ershter fun ire memuarn, deriber bahandlt es nit kayn spetsifishe teme, vi es vet zayn in di kumendike.

Mayn muters lebn iz in a gevisn zinen kharakter-istish fun ir dor. Nokh der fulkomer fartilikung fun ir mishpokhe, hot nor ir antshlosener viln ibertsulebn bazigt dem barbarishn natzishn terror.


Editor’s note: Harry is the leader of the Sirkin Yiddish Club that meets Mondays at 10:00 am in the Havaad Hapoel Building, 4th Floor, Amir Peretz Hall, Arlozorow 101, Tel Aviv, Israel.

Norman Sarkin of La Jolla, California attends the club meetings when he is in Israel. Norman who originally was from South Africa was the chair of the twelfth IAYC Conference.
This book of my Mama’s Stories has brought a flood of letters about our readers’ mamas. This has been the greatest reward that your editor could possibly receive. Each person who now writes and shares her/his mama’s life with children/grandchildren helps to perpetuate the life and times when Yiddish was spoken in the home and in many cases was the language of commerce.

Just like the youngsters of today do not know what a rumble seat is in a car or seen someone crank a tractor to start it, so is it that they have not known the hard times of yesteryear. It is the appreciation of what it was like to come to a foreign land with a crazy language and many strange habits that is missing today.

Social Security, welfare and unemployment checks did not exist before FDR’s time. These “old folks” sent their children to college and worked hard to see that their children had the opportunities that they never had.
Here and Now, and What’s Coming Up
By Philip Fishl Kutner

Here and Now - In this issue:

• Der Internatsionaler Kalendar
• FREE: How to Maximize Your Use of *Der Bay*, at No Extra Cost!
• The Beauty of Yiddish: Israel You Are Finally Seeing the Light
• The First College Yiddish Course in the U.S.
• The Felsen’s Visit
• Itzhak Luden Honored with Mendele Award
• JBI Talking Book Program
• Harry B. Shapiro Writes
• The Famous Chelm Get Case
• Mrs. Siegel, at Home
• JewishGen Inc.
• Shane Baker’s Yiddish Activities
• Fun der khazante Khane Slekh
  Forverts – 8/6-12/2010
  Forverts – 8/20-26/2010
• Oystsugn fun briv in der redaktsyeh:
  Joel Rubin, Anne Meister, Ruth Levin, Barry Pelofsky, Mark Levy, Debra Biasca, Yale Strom, Rosalyn Kirkel, Claire Silver, Alex Dafner, Morrie Feller, Marsha Love, Helen Feinn, Rachmiel Daykin, Warren Blatt, Al Feldman, Amanda Seigel, Randi Silnutzer, Marjorie Wolfe, Annalee Odessky,
• Chelm’s Jurisprudence

What’s Coming Up

January 2011 will mark the 20th anniversary of *Der Bay*’s publication. This will be a very special issue as it befits the occasion. It started out as a single sheet and covered only local events. Today it has contacts in every state and 35 countries around the world and also has an abbreviated edition online.

*Der Bay* continues to be free of paid ads. Those wishing to note the occasion are urged to send a letter to the editor. No contributions are being solicited. We ask only that when your renewal time comes that you add a little extra if you have been blessed. The suggested contribution continues to be chai—the same as it was back in 1991.

Also new are the upcoming IAYC conferences. Next year’s will be in an upscale Detroit suburb—soon The Committee will send out details. This one will be in August of 2011. In early December of this year, our IAYC Site Selection Committee will go to Boca Raton, Florida to scout the area for the following conference. The committee consists of Jerry Gerger, Debbie Herman and Fishl Kutner.
The Beauty of Yiddish:
Israel You Are Finally Seeing the Light
By Philip “Fishl” Kutner

For some time now I have been struggling with how
to express my love for Yiddish. Words usually come
easily to me with all the writing and speaking that I
do. Yet how to put these feelings on paper has
eluded me.

It came this morning when taking that short walk in
the little park nearby. I walked down Tanglewood
Way, turned right on Woodbridge Circle and crossed
Laurie Meadows Drive.

There in front of me was Laurie Meadows Park. A
young woman was standing there with an easel and
painting the scene. At that moment it came to me. Here
she was trying to recreate that image of nature.

There is no way that every blade of grass could be
shown on her canvas, or that she could show the
detail in every leaf of that tree. Each leaf had a central
vein and branching veins. Each leaf was serrated at
the edge, but every one of those hundreds of leaves
was different. No, with all of her skill, she could not
reproduce the intricate beauty of that scene.

In my effort to express my feeling for Yiddish my
mind flashed back to my childhood on the farm in
New Jersey and remembering watching a baby duck
twisting and finally escaping the shell. The baby
duck was wet. Later when it was dry and I held it in
my hand—this fluffy ball fitted nicely into the palm
of my hand. I was amazed at this little miracle.

As my mind continued to flash back at that baby
duck it occurred to me that I did not hold a duckling,
it was a katsh-ke-le. This little analogy simply could
express why Yiddish is so beautiful to me. Yes, that
little bird was the same, but my katsh-ke-le wasn’t.

Words of those hidden, human anatomical parts that
are considered “dirty” and would never be uttered in
our everyday speech take on a much gentler
connotation in our mame-loshn.

Perhaps there was a rationale from higher up when it
came to Palestine and the early decision to forsake
our Yiddish. Yiddish was the language of defeat. We
never won a pogrom—we had no Hatikvah. It was
the one place to come home to when there was
disaster, hardship, and ruin. The new Israel needed a
harsher, warrior-like language for one defeat meant
total loss.

Now that Israel is beginning to be able to take a
breath from strength, it is taking another look at
Mama. Just as we have a need for our everyday
needs and safety, we humans have a need to
express ourselves in the beauty of art, music and
literature.

Mama, yes, there is a need for you in Israel.

Our mame-loshn is slowly sprouting her wings in
Israel. Our tiny katsh-ke-le is growing. Your
Yiddish national theater under the leadership of
Shmuel Atzmon is growing.

Yidishspiel - (Israeli Yiddish Theatre)
28, Bialik Street, Tel Aviv 63324
Tel: +972 (3) 525 4660
Fax: +972 (3) 525 4659
E-mail: atzmons@netvision.net.il
Homepage: http://www.yidishspiel.co.il

The premiere Yiddish group YUNG YiDiSH
Is under the dynamic leadership of Mendy Cahan.

Yirmiyahu Sreet #52, Jerusalem, 94467, Israel
Tel: 972-2-5001395
E-mail: yung@yiddish.co.il
Contact: Mendy Cahan - Chairman

Tahana Merkazit, Rechov Levinsky 108 Studio 5008
at Central Bus Station, Tel Aviv
108 Levinsky St - Fifth Floor - Studio 5008
Tel Aviv 66990
Tel: +972 3 6874433  yung@yiddish.co.il
Leivick House, Tel Aviv, 63416, Israel
Phone: 972-3-5290442
Fax: 972-3-5298660
E-mail: yung@yiddish.co.il
Contact: Avi Katan – Coordinator

Yes, Fishl, predicts that within the next 20 years,
and perhaps less, the center of world Yiddish will
move from the Northeastern United States to Israel.
YIVO, Yiddish Book Center, Folksbiene and the
Workmen’s Circle will all be surpassed by
organizations in Tel Aviv, Jerusalem and the Israeli
universities.

One need only take a look at Der Bay’s calendar of
Yiddish events to see the progress that Israel is
making in Yiddish programs.
JBI Talking Book Club Program

One of the most successful and fastest growing of JBI’s programs is “Talking Book Clubs.” These book clubs, geared to people who are visually impaired and physically disabled, constitute not only stimulating literary environments, but also fill an important social and supportive need. Today, nearly 700 visually impaired individuals are participating in regular meetings of Talking Book Clubs.

Book clubs vary in size from five members to forty-five. Because a large number of book clubs operate simultaneously, there is a pool of approximately 125 “Talking Book Club Titles” (to which new ones are regularly added) that circulate among all of the book clubs.

Groups are encouraged to select titles from this list. Once selected, copies are sent to each member of the club with ample time for individuals to listen to the book in advance of the discussions. When the discussion has taken place, the copies are returned to JBI and the books are then circulated to other groups. Barry Pelofsky, Circulation Manager, works with each book club’s coordinator (generally a member of the club) to develop a schedule of the book club meeting dates and the titles it has selected. This process ensures accurate and timely delivery of materials and makes it possible for us to handle more than 60 book clubs at a time.

Different clubs have different preferences. Some clubs prefer to listen to short stories, essays or articles in a group environment for discussion. It is a pleasure to help accommodate readers’ very varied interests.

If you are interested in forming a book club discussion group or would like additional information, please contact Barry Pelofsky: 800-433-1531, or bpelofsky@jbilibrary.org

Editor’s note: The Jewish Braille Institute International (JBI) is located at 110 East 30th Street New York, NY 10016. Barry is the Production/Circulation Manager.

The club can be made up of sighted, partially sighted as well as blind members. For additional information see the Der Bay page on the website located at: http://www.derbay.org/disabled.html

When you start a club, list it in Der Internatsionaler Kalendar. We need the; club name, meeting location, day, time and contact phone number.

Harry B. Shapiro Writes
Harrshapp@aol.com

Thank you for including my letter to you, in the online September issue of Der Bay.

In answer to your query in the Editor’s Note, I am in Ohio and not related to Der Bay Shapiro’s that you listed—unfortunately. (AZ, FL, IL, MA, MD, NY, OH, OR, PA).

How I wish that I were with you in there in Calif., or had the resources and ability to be present at your conferences! The fact that I can’t bring to mind an old Amish saying, “We grow too soon OLD, and too late SCHMART!” I have often taken poetic license with it, and converted it to, "Mir vaksn tsu shnel alt, un tsu shpet klig!" Yiddish has always been music to my ears, and for the first five years of my life, before I was enrolled in elementary school in Baltimore, it was far and away my first language.

How I recall my Mama, looking sideways at my guilty Papa, and snapping, "Af dem gonif brent dos hitl!"

Or, my indignant Papa roaring, "Vayl du vilst, vil ikh nisht!"

Picture our dinner table. To begin with, there was complete silence at the table, and one needed Papa’s permission to speak. Mama and Papa conversed in Russian or Polish, if it was not for the children’s ears. My four siblings and I spoke English to each other, but only Yiddish to our parents. Computers are wonderful, but only the human brain can handle the rapid-fire conversation of four different languages flying around that table!

Since I was the baby of the family, I was too young to understand that I was supposed to be afraid of Papa. His name was Michel, and I was the only one brave enough to taunt him. I was always sure to be out of his reach, when I would say, "Michel, du vilst a kikhl?" My siblings blanched, and waited for him to whip his belt out of his pants, but he rarely did. He cut me much more slack, than my two brothers or sisters, and I naturally took full advantage of any situation that presented itself.

But, I digress. I simply want to thank you for the pleasurable hours that you have brought into my life, and I wish you and yours G-d speed in all your endeavors.
A get is a Jewish religious divorce. Like everywhere else, sometimes a divorce is needed to dissolve a marriage partnership. It was no different in Chelm. So, tell me, why was the Chelm Get Case so famous? After all, Jews have been getting gets for centuries. There had to be something special because the landmark decision has been quoted from Israel to Los Angeles, from Stockholm to Cape Town, South Africa and Melbourne, Australia.

First, you should understand how the get works and what is a ketubah. A get is a legal document by which a man can divorce his wife. It is given at a rabbinical court. All that the husband needs to do is throw the get at the feet of his wife. She cannot initiate a get—yes, only the husband can.

The ketubah is the official document of marriage. It is the Jewish religious marriage contract. It is signed by the couple, officiating rabbi and by a witness.

Let us immediately go to the famous case that precipitated the whole matter. It was number alef, beys, veys on the court docket, but since the start it has been shortened by the press and TV, and called the gey veys case.

The husband was a very wealthy merchant who was away for long stretches of time on business. His vast fortune was accrued from trading in spices from the Orient. Since the distance is great, we can understand why he was away for such long periods at a time.

As a man, he wanted female companionship. On one trip he stopped in Vienna, and happened to meet a young woman at a kave hoyz. She used her feminine guiles and quickly captivated his attention. Upon his return to Chelm he decided to give his wife a get and marry this voluptuous damsel of his dreams.

When the matter was brought before the Court of Wise Rabbis of Chelm, it became clear that the wife was not a foolish woman and also was very learned. She was knowledgeable of secular Polish Marriage Law and knew the rules of Jewish Marriage Law.

The wife’s defense dealt with fulfilling the terms of the ketubah. It stated in the ketubah that if the husband institutes a get, the wife is to receive back ALL things that she brought to the marriage. Without a legal get the wife could not enter into a second marriage and the children would be considered mamzeyrim. The ketubah stated that the wife would not be entitled to the return of her dowry if she:

- gossiped.
- was not tidy.
- used foul language.
- committed adultery.
- did not go to the mikve.
- did not cook tasty meals.
- did not keep the house clean.
- could not conceive in two years.
- refused to keep a kosher kitchen.
- spoke evil of her husband’s family.
- did not wash her husband’s clothes.
- dressed improperly (did not wear a shaytl).
- did not care for the chickens, ducks and geese.

According to reputable witnesses at the hearing the wife is quoted as saying, “I was a virgin when we were married and I want my virginity back. Since my husband took my virginity, therefore it is his responsibility—he must return it.”

Because of the difficulty in the case, and Der Bay’s desire to help the wife in her hour of need, Der Bay is offering a 100-ruble reward in cash in czarist rubles. If you have located the lost item, or have information leading to its discovery and recovery, please immediately contact Der Bay. Your name, address, phone number, e-mail address, social security number, place of employment, bank PIN number and your mother’s maiden name all will be published in Der Bay. You will receive the koved in the press that you fully have earned.

To this very day no one has received the reward, and the marriage has never been severed because the terms of the ketubah could not be met and the get has not been sanctioned. The husband is still going on his travels to the Orient, but he never stops in Vienna. It would be too painful for him to be there and not see his beloved.

If any legal minds among the readers can assist (or has a metal detector) can locate the wife’s virginity, everyone would be happy. The wife cannot enter into a desirable new marriage without her virginity and the husband cannot marry the damsel of his dreams. The lovely lady is pining away hoping some day that her wealthy loser will return, marry her and live happily ever after. Now the husband and damsel are sad, and the wife sleeps alone.
Mrs. Siegel no longer lives at 1774-77 St. I was three years old when we moved into that address in the Bensonhurst section of Brooklyn, NY and I lived there until I was married, just a week after my 21st birthday. Our apartment was on the first floor in the rear of the four-family house (two down and two up). Mr. Reiff, the landlord, occupied first floor-front, where Mrs. Reiff could look out of the window and survey the comings and goings on the stoop and along the street. There my brother Joel was born in 1938, when I was six, and there we sat shiva for my father, in 1966.

Cars were scarce and children played games on the sidewalks and in the streets. Peddlers hawked their wares in alleyways, aiming their incantations at second floor windows, rewarded when a housewife’s head emerged. Sometimes a fiddler would appear in the alley and a few pennies, tightly wrapped in a piece of newspaper, would rain down on his head. Mike, the milkman, made his deliveries from a horse drawn cart, as did the iceman. Neighbors occasionally shouted from open windows to catch up on the news, or to remonstrate with their children.

Just about all of the daily necessities could be found within easy walking distance of my home along 18th Avenue: a market, delicatessen, bakery, cleaning store, corner candy store with its supply of newspapers, magazines, and comic books as well as a soda fountain, barbershop, shoemaker, paint shop, hardware store, butcher shops (kosher and non-kosher), Italian and Jewish greengrocers, even a pool hall.

Just a bit further along the same avenue there was a movie theater. Shopping was done on foot, often by mothers pushing a baby carriage with an infant surrounded by groceries. My mother recalls wheeling me along 18th avenue. I was not an attractive baby and I was a howler who often interrupted the sleep of the families in our building and beyond. On one outing, a neighbor stopped, peered at me in the baby carriage, and commented, “My, what a lovely --- blanket.”

Growing up, I was surrounded by family. My grandparents – my mother’s parents, were two blocks away, on 79th street. Uncle Abe moved back with them when he returned from the navy and stayed until he finally married at the advanced age of 35. When Grandpa died, my grandmother took an apartment just across the stoop from us. Uncle Abe and his infant son joined her after his young wife died of cancer. My mother’s sister, Aunt Esther, was a block away, and my cousin Larry took lunch at my house almost every day.

Tante Chaika, my grandfather’s sister, and Uncle Ben (her second spouse; his third, but not last) also lived in walking distance, close enough so that they were on my Sunday morning bagel delivery route. We were beneficiaries of the competition between her and my grandmother over gefilte fish, borscht, and all manner of baked goods. Only Uncle Meyer lived more than a few blocks away, but his Pontiac was parked near our house several times each week. My father’s brothers and sisters were scattered over Brooklyn, but my mother’s clan hung close.

In the early years, all of the tenants in 1774-77th St. were Jewish, at most two generations removed from Eastern Europe. Later, the neighborhood changed. The building was sold to an immigrant from Italy who converted the two lower apartments into a single unit for his family. My mother moved upstairs, front, where the Tannenbaums had lived. The new apartment was almost identical to downstairs-rear except that my mother now had to negotiate a steep, poorly lighted stairway. The new landlord, like Mr. Reiff before him, was loath to spend on heat or electricity, but my mother stayed on, reluctant to move, even as the remaining Jewish families left.

Eileen and I left New York just a year after we were married and never again lived in “The City.” I knew the new landlord only from our annual visit. He had two children, a boy and a girl who played on the same stoop that had been
my court, and were just as reluctant to hear their mother calling them inside (“Jiii-m-eeey, Aaa-g-nes!”). The landlord invariably told me what a fine woman my mother was, even as he continued to be stingy with heat, didn’t paint at the appointed time, and was slow to make repairs. The boy, Jimmy, caused trouble. He stole money from mother’s apartment. My mother reported it to the landlord, but took no other action. She didn’t want unpleasantness. As my mother grew older and more frail, my aunt and my brother tried to persuade her to move. The steps were too steep. The apartment was cold in winter. Most of the people she knew were long gone. Shopping required a shlep because the Jewish stores and shops were mostly gone. Still, she stayed on, practically the last “remnant of Israel” in the neighborhood. My mother was 77 years old and had lived at 1774-77th Street for 50 years when the landlord informed her that she must vacate her apartment. His daughter was to be married and he wanted the apartment for her. Upstairs-rear, where Mr. and Mrs. Goldstein had lived for decades, was now occupied by a young couple with a baby. The landlord didn’t approach them. My mother’s apartment was airier, brighter, he said. More to the point, it was still rent-controlled, a holdover from WW II. The landlord could not raise the rent above a modest percentage each year while my mother lived there. My mother knew this and each month she gave him some money “under the table” to make up some of the difference. But he wanted more.

The thought of moving at her age was daunting. Where would she find an apartment? After so many years, how could he do this to her? Her hurt and anger energized her. She would not meekly pack up and go—she would fight. She took the train, bus, trolley, to city hall, climbed stairs and walked long corridors. Finally, she found the office of her city councilor. He sent her to the office of rent controls. They sent her to the office of senior affairs. In the end, she was given a document indicating that as a senior citizen who had so long dwelled at the same address, she could not be evicted. She showed the landlord the document. He turned red and said it had been a misunderstanding. He hadn’t really meant for her to move. He would evict the young family instead.

My mother had won, but she could no longer live in that house, with that landlord, and she would not be responsible for sending two young people and a baby out into the street. An apartment opened up on Bay Parkway. Her childhood friend, Esther Schneider, lived in the building and it would be close to my Aunt Esther. There was an elevator and heat, blessed heat throughout the winter. It would be a little smaller and a little more expensive than 77th street, but she could manage.

She had confronted the landlord, enlisted City Hall, found a new place to live—now mother was depleted. She became ill and ran a fever. She lay on the couch all around her my brother Joel and his wife Ann and other relatives packed the dishes, the supplies of toilet paper, my father’s foot powder (still in the medicine cabinet, 20 years past his death), the souvenirs, the pictures—and moved them to Bay Parkway. The last to go was the couch, with my mother on it to the last moment. When she entered her new apartment, the pictures were on the wall, the dishes were in the cabinet, and the furniture was in place. The walls were freshly painted and the windows were open wide, even in winter, because the apartment was so warm.

The family gathered to admire her new home, to comment on the elevators, to marvel at how close she was to shopping, to scold her for not having taken their advice and moved years ago. “I don’t know why you insisted on staying in that frozen place all those years,” her sister probed. My mother found the nuts and cookies just where they should be. The paper plates and the napkins were right there. She put up the old kettle for tea. “Does anyone want instant?” So, if you’re looking for Mrs. Siegel, don’t go to 77th Street. You won’t find her there. Mrs. Siegel is receiving company at home, on Bay Parkway, in Apartment 4G.

*********

Mrs. Naomi Siegel died August 21, 2002, just one week before her 94th birthday, and less than a week after having moved into an assistive living facility in Rockville Center, NY.

Editor’s note: Reprinted with permission from Nov. 29, 2002 issue of American Jewish World.
The First College Yiddish Course in the United States
Hershl Hartman, Los Angeles, CA
hershl@earthlink.net

The first college Yiddish course in the U.S. was at the College of the City of New York (CCNY) during 1947-8. Max Weinreich, founder of YIVO and author of the two-volume History of the Yiddish Language, was the instructor.

Among the nine students shown in a photo recently published online by YIVO were speakers at several IAYC conferences. They include: Shaurain Farber, formerly on the editorial board of Jewish Currents magazine, who presented at the IAYC conference in Teaneck, NJ; Prof. Khayim Berman, a presenter at the IAYC conference in San Diego; the late Prof. Eli Katz, scholar of early Yiddish literature, as well as myself, a Yiddish translator and longtime Education Director of The Sholem Community, who also spoke at the IAYC San Diego conference.

The CCNY course was given under the aegis of the German Department, then headed by Prof. Sol Liptzin, author of A History of Yiddish Literature.

It was, perhaps, partly due to Dr. Weinreich’s influence that I’ve been writing a monthly column, Der Vortsman, in the monthly web publication, Yidbits, of Yiddishkayt L.A., a major source of innovative cultural activities among the younger generation in Los Angeles.

My column responds to questions about Yiddish words and phrases half-remembered by children and grandchildren of Yiddish speakers. One can sign up for Yidbits at <www.yiddishkaytla.org>, click on Newsletter. There’s an archive of past columns going back to 2006.

The Felsen’s Visit
Vivian & Shim

Thank you for the very enjoyable and interesting evening we spent at your home. It was fascinating to me that three books of memoirs were the subject of discussion -- Fays Schulman, A Partisan in the Forests of Bielorussia, Jacob Egit, a Red army veteran and communist bureaucrat in post-war Poland, and a book about the Blinick family in the U.S. Not to mention the biographies of Avner Yonai and the shaliach from the Israel Jewish National Fund (I’m sorry I’ve forgotten his name). We Jews have such a diverse history, yet we share so much! Thank you for bringing us all together, not just during that evening but through all the work you do with the IAYC conferences and your website. I’m looking forward very much to the IAYC Detroit conference next August.

By the way, Prof. Yoshi Hirose is planning to attend the next IAYC conference and already sent me a draft of the presentation he would like to make on Michael Chabon. I was going to suggest some other people to you. Perhaps Prof. Anna Shternshis and Prof. Kalman Weiser, two relatively young academics from Toronto might be able to present at this conference since it isn’t far from Toronto. They’re both good speakers and doing really interesting research on various aspects of the history of Yiddish culture.

Also, Prof. Gerald Frakes is now based in Buffalo, N.Y. For the opening breakfast of Friends of Yiddish this year, Dan Heller will be presenting his research for his Ph.D. thesis. He’s a Torontonian. Maybe he’d like to come to the conference since it will be held in the summer next year.

Itzhak Luden Honored
With the Mendele Award

The prestigious Tel Aviv-Yafo municipality Mendele Prize for Yiddish literature has been awarded for this year to the author and publicist Itzhak Luden. The prize is granted for his life work and his contribution to Yiddish journalism and culture in Israel for more than 50 years.

Luden was born in Warsaw in 1924 and lives in Israel since 1948. He lived in Warsaw, was educated in a Yiddish secular school of the bundist chain of CISZO and in the socialist children ("Skif") and ("Tzukunft") youth movement. He came to Israel as a survivor at the end of 1948.

His career in journalism began in 1953, at the Letzte Nayes (Latest-news) daily newspaper, where he worked as a reporter, news editor, art critic, essayist and columnist until 1992.

Since 1971 Luden has been the chief editor of the Bund magazine Lebns Fragn (Life’s Questions). At the end of the 90’s Luden joined the New York Forverts (Forward), regularly contributing a column. The Mendele Mokher Sforim Prize will be awarded to him in October this year. The jury members were: Prof. Abraham Noverstern (Chairman), Prof. David Asaf, the poet Rivka Basman-Ben-Haim, Dr. Nati Cohen and editor and essayist Beni Mer.
Shayles un Tshuves in “Hilkhes Libe”
Fun der khaznte Khane Slepk “Forverts” – 8/6-12/2010
(Questions and Answers in the Matter of Love)
[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,

Tsi muz ikh [do I have to…] geyn oyf al simkhes vu ikh bin farbetn [invited]? Ikh ken nisht fartrogn [tolerate], ven me shpilt di hoykhe, reshike [noisy] muzik, ober ikh vil keynem nisht baleydikn.

Nisht keyn ‘simkhedike’ froy [no party goer]

Tayere n…k’…sim’…froy,

Der posheter [simple] entfer iz…neyn, me darf nisht geyn oyf keyn eyn simkhe, o yab me vil nisht. Ober, es ken zayn konsekventsn, az ir vet vey ton dem bal-simkhê [hurt…honoree]. Oyb ir hot noente batiungen [close relationships] mit a mensh, volt ir gedart geyn vi a bavayz fun khaverishkeyt [sign of friendship]. Oyb ir halt, az ir zent nisht azoy noent [not close], drarf ir nisht geyn. Nitst dem seykhl-hayosher [use common sense].

================

Tayere khaznte,

Mayn zun fort ave in kemp tsum ershtn mol. Er iz tsen yor alt, un freyt zikh azoy...ober ikh ver tsezetst fun zorg [burst with worry]. Er iz a benyokhed [only son] un afile der gedank, az ikh vel zayn on im fir vokhn, brengt aroys trern in mayne oygn. Mayn man arbet tog un nakht, un ikh veys nisht vos ikh vel ton der tsayt un far brengen [spend my time] on im a gantsn khoydesh [month]. Ikh vel aleyn zayn vi a kind vos benkt [longs for] aheym! Vi ken ikh baykumen di zorgevdikey [overcome... worrisome...] gefiln, ven er vet nisht zayn in shtub [at home]?

Liblekhe mame [devoted…]

Tayere lib…mame,


Ayer zun bakumt a sheyne matone durkh dem vos ir shikt im in kemp…un mir zaynen zikhur, az ven er vet kumen tsurik aheym, vet zikh aykakh dakhtn [you’ll think], az er iz keyn mol nisht avek.

================

Tayere khaznte,


Ikh hob zikh farknast [engaged] un der knasmol […] party vet in gikhn forkumen [soon occur]. Tate-mame hobn mir gezogt, az ikh muz farbetn [must invite] dem feter, vayl er iz noente mishpokhe [close relative]. Koym vos ikh hob a kontakt mit im [seldom in contact…]. Mit der mumen hob ikh ale mol gehat a spetsyele batiung [relationship], un ikh volt gikher zi farbetn, ober der tate vil nisht hern fun dem. Mayn mame hal t fun a pshore [compromise], az di mume zol kumen oyfn knasmol, un der feter oyf der khasene. Ikh bin nisht ibertsaygt [convinced], az dos leyzt [solves] di problem. Hot ir a forleyg [suggestion]?

Plimenitse [niece]

Tayere plim…,

Jurisprudence deals with the science and philosophy of law. This issue has a continuation of the 37 original Chelm stories published in Der Bay. Twenty additional stories will appear in future issues. This series is important for it sheds light on one of the most famous Yiddish communities in Poland.

Chelm is located East of Lublin and very near the Ukraine border. This location has been a major factor in developing the “Chelmian” personality for which it has received much deserved attention and recognition. No other Yiddish city has been able to create such a unique record and following.

Other famous Yiddish writers have attempted to catch the flavor of the Chelm citizenry, but no one up to now has been able to achieve the level of authenticity that Fishl has been able to reproduce in these stories.

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

Send in a note to honor a dear one at a special occasion or send a subscription of Der Bay.

Send a notice of vinkl meetings, DVD release, klezmer performances, book publication, lectures, classes, conferences, institutes, or stage performances.
Cooperation is the Basis of Success
“No man (or woman) is an island unto himself (or herself)”
by Philip Fishl Kutner

One of the basic tenets of Der Bay as well as IAYC (International Association of Yiddish Clubs) has been the willingness to cooperate with other major Yiddish organizations on joint ventures and to assist the smaller Yiddish groups in any way possible. If any group would like to co-sponsor or have us freely publicize its events, please contact us.

IAYC created an associate membership. Where one is unable to attend any Yiddish group because of living at a distance, then we accept him/her with all privileges and benefits. This enables us to expand our base. Members of our Board of Directors come from various states and provinces.

While some of the other Yiddish organizations and publications are weakening or disappearing, IAYC and Der Bay continue to be vibrant and accept new challenges with a senior experience and knowledge, but a junior youthfulness, outlook and attitude.

Method of Operation

By having every conference in a new city, IAYC opens up new talent and exposes a new group to the merits and joys of Yiddish. About 50% of attendees are from the greater local area and the majority may never attend another conference. Locals have the benefit of the cost factor. By not having to take a plane or to stay at the hotel, the cost is about a third.

The local attendees benefit greatly, as well as the local vendors and entertainers. Chairs of IAYC conferences use many locals among the presenters. Invariably they are in the Yiddish/Judaic Studies Departments of local colleges and universities.

IAYC and Der Bay Cooperative Activities

Of the long list of organizations in which IAYC and Der Bay have cooperated or worked on joint projects, the latest six are included in this issue.

The centerfold, pages eight and nine announce the founding and publication of the first online issue of modern Jewish fiction at JewishFiction.net and its editor in chief, Dr. Nora Gold. Among the advisory council is Linda “Leye” Lipsky who teaches Yiddish Modernist Poetry courses at York Univ. in Toronto. Also on the review board is long time reader of Der Bay, Julia Wolf Mazow, who was on the English faculty of the University of Houston.

The Shoah Victims’ Names Recovery Project at Yad Vashem, Jerusalem is found on page three. The article on JewishGen, Inc. by Warren Blatt, Managing Director, is on page 11 as well as the announcement of the Sixth CICYL International Yiddish into English Poetry Translation Contest. We cosponsor this contest.

Yiddishkayt LA, is one of our most admired organizations. Its Children’s Program (kindergrupe) is found on page 14. Sheyndl Lieberman and Cindy Paley are the teachers for this novel program.

Also found on page 14 is the article announcing the latest issue of Afn Shvel, the wonderful publication of Dr. Sheva Zucker’s League for Yiddish. Continuing in the footsteps of its scholarly founder, Dr. Mordkhie Schaechter, Afn Shvel remains a premiere all-Yiddish publication.
By way of introduction, I am Cynthia Wroclawski, Outreach Manager for the Shoah Victims’ Names Recovery Project at Yad Vashem, Jerusalem, Israel. [She originally came from the U.S. and her sister is a rabbi in San Francisco.]

The aim of the project is to memorialize each individual Jew who perished in the Holocaust by recording their names, biographical details and photographs on Pages of Testimony (POTs). Nearly four million of the six million victims are documented in the Central Database of Shoah Victims’ Names (www.yadvashem.org). Many more will remain unknown unless we submit their names.

In Israel and around the world, hundreds of organizations and individuals have joined the 11th hour Shoah Victims’ Names Recovery project. Together, we are moving closer to our goal of commemorating the six million. This is not an easy task.

Aging survivors, witnesses and the next generation need to be made aware of the importance of this task and to be encouraged to accept our assistance in completing Pages of Testimony. Many communities and individuals still do not know about the project; there is much more that has to be done.

From what I have learned about you from Avner Yonai [Avner attended the IAYC conference in Millbrae where Fishl first met him] and read about you online, I ascertain that you are a well-connected leader amongst Jews, Yiddish buffs and Holocaust survivors in your area and across the nation. I believe you can help us by:

· Primarily: Getting the word out and creating a buzz: Perhaps through your monthly publication, or email distribution list can help raise the profile of this effort, encourage and inform readers how to participate. Lectures about the project are quite effective.
· Distribute POTs and posters around the community. This will be a step forward to promote public awareness
· Encourage friends and acquaintances to make appointments with Avner to be interviewed for this project.

Based on previous experience we believe that results will be greater where there is periodic reinforcement of Yad Vashem’s call to action asking those who know of Holocaust victims to complete Pages of Testimony and return them to a local contact. Completed Pages should be sent in bulk, flat and not folded, in a large envelope to my attention at Yad Vashem. I believe Avner is ok with being listed as the local contact for the time being – until there is a larger volume of requests for interviews and then you can coordinate the effort with the JFS in San-Francisco. (Avner: can you also collect the POTs and send them to me?)

I am enclosing a draft of a generic article on the project that you can edit and publish as you see fit (providing I see a copy of this before it is distributed). Alternatively, you may want something shorter to send around to people – something more action oriented that will tell them what you are asking them to do. You can review our suggested texts online, draft something yourself, or I can send samples of what some other groups have sent out.

I am open to any other suggestions you may have for a plan of actions. Here is the link to our website with the tools kit for community outreach for your further perusal.

Please feel free to contact me with any questions that may arise. I look forward to hearing from you and to working together on this historic endeavor.

In friendship and in partnership,

Cynthia Wroclawski, Manager
The Shoah Victims’ Names Recovery Project
Yad Vashem, POB 3477
Jerusalem, 91034 ISRAEL

cynthia.wroclawski@yadvashem.org.il
Tel: 972-2-644-3470
Mobile: 972-508-882-744
Fax: 972-2-644-3409

Read our latest project update
View Sibling Reunion Video (2 minutes)
View Pages of Testimony Tutorial Video (11 minutes)
Visit our Community Outreach Guide
(Questions and Answers in Matters of Love) - Fun der khaznte Khane Sleik
[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,


Mayn tokhter Barbara hot mir geklu [simply change] un gefolg di yontoyvim. Paysekh heybt zikh di gest arayn in ayer shtub - Nokh a sibe - oyb me heybt on paysekh mit tsvey teg frier, vet ir darfn esn matse tsen teg un tselyn oymer [count time between Passover and Shavues] 52 teg!

Tayere tr…fr,…


Nokh a sibe – oyb me heybt on peysekh mit tsvey teg frier, vet ir darfn esn matse tsen teg un tselyn oymer [count time between Passover and Shavues] 52 teg!

Nieyed: pemseyoniter

Tayerer n…p…,


---
Shayles un Tshuves in “Hilkhes Libe” - “Forverts” – 3/12-3/18/2010
(Questions and Answers in Matters of Love) - Fun der khaznte Khane Sleke
[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,

Ikh voyn un arbet in zeyer a raykher kehile [rich community]. Mayn froy un ikh zenen nisht orem [poor], un nisht raykh. Mir hohn 2 kleyne kinder—a zun inem 2tn klus un a tokhter in kindergortn. Mir geyen oyf a sakh geboyrn-tog simkhes [birthday parties] vu me shhtelt spetsyel on farvayler [hired entertainers], kelner [waiters] un me farbet [invite] mer vi 100 gest. Oyf khanike bakumen yene kinder yedes mol naye tsch什kes – i-pods, mobił-telefonen un kolerley [all kinds...] andere elektronishe aparatn. Dos yor hot undzer zun undz gefregt, far vos hot er nit di zelbe zakhn vi zayne khveyrim [m.friends].


Nit keyn Rotshild

Tayere n...k...R,...


=================================

Tayere khaznte,


Basheydn [modest]

Tayerer b...sh...dn,

Afile ven tsvey shemevdike mentshn bakenen zikh [meet], darf eyner fun zey nemen di initsyativ in zayne hent... Oyb ir vilt a shemevdike meydl, to far vos [so why] geyt ir oyf azoyne groyse simkhes? Beser tsu geyn oyf literarishe simkhes, kontsertn, kave-hayzer un azoy vayter. Fun ist on – vinklen zenen farvert [from now on, corners are off-limits]!

=================================

Tayere khaznte,


Elnte mame [lonely mom]

Tayere e...m...,.

Ir hot oyfgekhovet a kind vos trogt oyf zikh an akhrayes [responsibility], un vil arbetn un fardin in eygn gelt. A meydln in universitet tor nisht mevatl zayn a gantsn zumer. Ikh bin zikher, az on arbet vet ir vern dortn put [dull]. Zogt ir, az ir hot zikh meyashev geven [reflected] un az ir zent shtolts proud] dermit vos zi hot nisht nokhegebben [give in] un geyt on vayter mit ir seykhl [intellect].
(Questions and Answers in Matters of Love) - Fun der khaznte Khane SleK
[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,


Ellen un Michael hobn kinder, to [so] vi ken ikh form aza langn veg, zayn azyo noetn tsu zey, un nisht zen mayne eyniklekh [grandchildren]? Zol ikh form peysekh, oder vartn oyf an ander gelegenheit, ven ikh vel yo kenen zen ale kinder un eyniklekh?

...Vi halt ir [what do you think] vegn mayn shnurns bahandlung [treatment] fun mir?

Opgeshtoysene shviger [rebuffed mother-in-law]

Tayere op...shv...


Tayere khaznte,


Frustirter khaver

Tayere fr...kh...


A groysn dank for your e-mail. Monika and Adam told me that you will write to me about Chelm. I your subject is very interesting. For me most important is to know what exactly is interesting for you - how the town is looking, how looked, what happened before WWII, during and after?

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

Robert

Tayerer Robert,

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

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

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

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

Fishl

Philip,

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

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

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

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

Robert

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

NEU +++ DSL Komplett von GMX +++
http://www.gmx.net/de/go/dsl
GMX DSL-Netzanschluss + Tarif zum supergünstigen Komplett-Preis!
It came into being with the recognition of the exciting potential of online technology, and the decision to harness this potential to create a virtual home for Jewish fiction from all around the world. JewishFiction.net is unique among all of the other English-language Jewish journals because only JewishFiction.net is devoted exclusively to publishing Jewish fiction. We are therefore very proud to be able to fill this niche within the international Jewish literary community.

As the editor of JewishFiction.net, I see this journal as a means to bring together in one place first-rate Jewish fiction from many different countries, thus allowing us all to experience simultaneously the rich diversity that exists within Jewish culture and the core elements that unite us. As a Zionist, I am also committed to trying to build a bridge, and a dialogue, between Jewish writers in Israel and the Diaspora. Finally, I hope that JewishFiction.net will serve as a vehicle for fostering new writing and new writers of talent.

We are very excited about the potential of this journal to accomplish these goals, and to help link Jewish writers with each other and their readers. We look forward in coming years to publishing excellent fiction (either written in, or translated into, English) by both established and emerging writers dealing with Jewish themes, concerns, and aspirations. And we are delighted to be able to connect so directly and immediately with you all.

The Editor - Dr. Nora Gold

Nora Gold writes fiction, does academic and professional work, and engages in community activism. Her first book, Marrow and Other Stories, won the Louis Lockshin Prize for Short Fiction, one of the Canadian Jewish Book Awards, and in addition was short-listed for the Danuta Gleed Award, which is a prize for the best first short story collection in Canada. Prior to the publication of the book, the title story "Marrow," won a cash-and-book prize at the Eden Mills Fiction Contest, and also was included in Vital Signs, an anthology of promising new Canadian writers. Since then, Gold has completed her first novel, Exile, about the anti-Israelism in the Canadian academe, and is now at work on her second novel. In addition to her literary writing, Dr. Gold has scholarly publications to her credit, as well as seven funded research grants (two from the Social Sciences and Humanities Research Council of Canada), and a PhD from University of Toronto. Previously a tenured professor, she is an Associate Scholar at the Centre for Women's Studies at the Ontario Institute for Studies in Education, University of Toronto (OISE/UT), and an Associate Member of the Faculty of Social Work, University of Toronto. Dr. Gold (who holds Israeli and Canadian citizenship) has been constantly involved over the past 30 years in community work and social action initiatives, reflecting her commitment to social justice and her love of Israel. For more information about Dr. Gold, visit her website at www.noragold.com

The Advisory Council

JewishFiction.net is honoured by the support of its wonderful Advisory Council:

Ellen Frankel

Dr. Ellen Frankel currently works as a freelance writer, editor, and lecturer. After heading The Jewish Publication Society for eighteen years as CEO and Editor in Chief, she now serves as its first Editor Emerita. She is the author of nine books, including The Classic Tales; The Encyclopedia of Jewish Symbols; The Five Books of Miriam: A Woman’s Commentary on the Torah; The Jewish Spirit; The Illustrated Hebrew Bible, two collections of contemporary stories for Jewish young people; and most recently, The JPS Illustrated Children’s Bible. In addition to her books, Frankel wrote the libretto for Andrea Clearfield’s "The Golem Psalms," and is currently at work on two commissioned opera libretti. Frankel travels widely, speaking at synagogues, JCC’s, schools, and conferences.

Joseph Kertes

Joseph Kertes studied English at York University and the University of Toronto, where he was encouraged in his writing by Irving Layton and Marshall McLuhan. Kertes founded Humber College’s creative writing and comedy programs. He is currently Humber’s Dean of Creative and Performing Arts and is a recipient of numerous awards for teaching and innovation. His first novel, Winter Tulips, won the Stephen Leacock Award for Humour. Boardwalk, his second novel, and two children’s books, The Gift and The Red Corduroy Shirt, met with critical acclaim. His latest novel,
Gratitude, has won a Canadian National Jewish Book Award and the U.S. National Jewish Book Award for Fiction.

Michael Kramer

Michael P. Kramer is director of the Anne Shachter-Smith Memorial Project in Literature and former director of the Shaindy Rudoff Graduate Program in Creative Writing at Bar-Ilan University, Israel. He is the author of Imagining Language in America (Princeton), editor of New Essays on Seize the Day (Cambridge), and co-editor of The Cambridge Companion to Jewish American Literature and Modern Jewish Literatures: Intersections and Boundaries (Pennsylvania). He is the founding editor of MAGGID: A Journal of Jewish Literature (Toby Press), co-organizer of Kisufim: The Jerusalem Conference of Jewish Writers, and is currently working on a translation of S.Y. Agnon’s And The Crooked Shall Be Made Straight.

Linda “Leye” Lipsky

Linda “Leye” Lipsky teaches Yiddish Modernist Poetry, among other courses, at York University in Toronto. She is interested in the crosscurrents of literature and the visual arts, poetry and philosophy. Her doctoral dissertation was on Delmore Schwartz’s engagement with Husserlian phenomenology in his poetry and poetics.

Norman Manea

Born in Bukovina, Romania. Deported as a child to the concentration camp in Transnistria and persecuted by the Communist dictatorship in Romania. He left Romania in 1986, lived one year in West Berlin and moved to the US in 1988. Author of prose and essays translated in more than 20 languages, laureate of several international literary prizes, (among them the McArthur and Guggenheim Fellowship Awards, the Italian international Nonino Prize for literature, the Prix Medicis Etrangere), member of the Berlin Academy of Art, decorated with Legion of Honor by the French government. Professor of European Culture and writer in residence at Bard College.

Nava Semel

She was born in Israel, published sixteen books, plays, opera libretti and TV scripts, focusing on the painful dialogue in families of Holocaust survivors. Nava published in the USA, Europe, and Australia. Her book Becoming Gershona received the 1990 National Jewish Book Award in the USA. Her latest novel in English translation, And the Rat Laughed, came out recently. Among her numerous awards are The Israeli Prime Minister Award for Literature 1996, and Woman in Literature of Tel Aviv Award 2007. Her TV drama Whereabouts Unknown, about "new olim" in Israel 1949, is in the making now (Israeli 1st Channel). Her two new books, Head on Backwards (novel) and The Backpack Fairy (children’s book) will come out in 2011.

Alice Shalvi

Born in Germany in 1926, Alice Shalvi was educated in England and immigrated to Israel in 1949. She is professor emerita of English Literature at the Hebrew University of Jerusalem and served as principal of Pelech Religious Experimental School for Girls, as well as founding chairwoman of the Israel Womens Network, a pioneering feminist advocacy organization.

Steve Stern

Steve Stern was born and raised in Memphis, Tennessee. He has published a number of novels, novellas, and story collections, including The Wedding Jester, which won the National Jewish Book Award. He’s been the recipient of grants from the Fulbright and Guggenheim foundations and teaches creative writing at Skidmore College in upstate New York. His latest novel is The Frozen Rabbi.

The Manuscript Reviewers

Jewish Fiction .net is very grateful to its dedicated reviewers. In addition to one individual who chooses to remain anonymous, we thank:

Linda / Leye Lipsky

See above for Dr. Linda / Leye Lipsky’s bio, as she is also a member of the Advisory Council.

Julia Wolf Mazow

Julia Wolf Mazow, PhD, was the Fiction Editor of Lilith magazine from 1984-1995, and on the English faculty of the University of Houston for over twenty years. Her work on 19th century American writers has appeared in various academic journals, and she compiled and edited The Woman Who Lost Her Names (1980, 1981). Other articles have appeared in Bridges, Sojourner, Lilith, and The Jewish Woman: An Historical Encyclopedia.
Learn Yiddish in Jerusalem!
Yiddish Course at Beit Ben Yehuda
12/27/2010 - 01/08/2011

Beit Ben Yehuda and Leyvik House are offering an International Yiddish Language Course at three levels: beginners, intermediate and advanced. The course comprises ten days of intensive Yiddish language study, weekend activities, afternoon trips and other events to get to know Israel.

The Jerusalem Winter Course is taught by Miriam Trinh, Eliezer Niborski and Daniel Birnbaum. You will not only gain an understanding of the language but also immerse yourself in Yiddish culture and history. Leyvik House, the Israeli Center for Yiddish Culture in Tel-Aviv, is in charge of the professional learning program. The course will take place at Beit Ben Yehuda in Jerusalem, where accommodation is also provided for participants who wish to stay at the Guesthouse.

Each class is limited to 20 students.

Prices:

Option 1: Course + Accommodation in double bedroom: 626 Euro per person
Option 2: Course + Accommodation in single bedroom: 710 Euro per person
Option 3: Course + Accommodation in a triple bedroom: 530 Euro per person
Option 4: Course sans accommodation: 370 Euro ppon

Included

- 40 hours of Yiddish lessons + 16 hours guided homework
- Guided tours in Jerusalem and Tel Aviv
- Two shows of Jewish and Yiddish music
- Meetings with Yiddish writers and journalists
- Guest lectures by Yiddish scholars from different Universities
- Extracurricular activities
- Coffee and refreshments in the breaks
- Free Wi-Fi

Registration and Information:

yiddishcourse@gmail.com
Tel: 00-972-52-861-8296

Beit Ben Yehuda
www.beit-ben-yehuda.org

Leyvik House
www.leyvik.org.il

Lernt Yidish In Yerusholayim!
Yidish kurs in Beit Ben Yehuda
12/27/2010 - 01/08/2011

Beit Ben Yehuda un dos Leyvik Hoyz organizirn an internatsyonaln yidishkurs far onheybers, mitndike un vaythalters. Der kurs nemt arayn 10 teg intensivn shprakh-limed, nokhmotog- un sof-vokhaktivitetn, aroysforn un andere programen kedey tsu bakenen zikh mit Yisroel.


Mir nehmen on nit mer vi 20 studentn in yedn klas.

Prayzn:

Breyre 1: kurs + kvartir in a tsimer aleyn: 710 Euro a mentsh
Breyre 2: kurs + kvartir in a tsimer far tsvey: 626 Euro a mentsh
Breyre 3: kurs + kvartir in a tsimer far dray: 530 Euro a mentsh
Breyre 4: kurs on kvartir: 370 Euro a mentsh

Der prayz nemt arayn:

- 40 sho shprakhlektseys + 16 sho heymarbet mit der hilf fun a madrekh
- Turn in Yerusholaim un Tel Aviv mit a vegvayzer
- tsvey kontsertn fun yidisher muzik
- Shmuesn mit yidishe shraybers un zhurnalistsn
- Referatn fun farbetene profesorn
- Andere aktivitetn
- Kave un gebeks in di hafskokes
- Umziste ondrotike internets

Farshraybn zikh und protim:

yiddishcourse@gmail.com
Tel: 00-972-52-861-8296

Beit Ben Yehuda
www.beit-ben-yehuda.org

Leyvik Hoyz
www.leyvik.org.il
Welcome to the world of Jewish Genealogy where family connections are being made all the time, as a result of the power of JewishGen. I encourage you to make use of that power by entering the surnames and towns of interest to you into the JewishGen Family Finder (JGFF).

To learn how, visit:
http://www.jewishgen.org/jgff/FAQ/

If your first language is not English you will find translations in French, Hebrew, Spanish, and Russian.

As you make progress, be sure to keep the JGFF information up to date. If you are new to genealogy, here are some other steps to consider taking:

Explore all the programs listed on our home page www.jewishgen.org by clicking on the links to education, databases, and groups.

Read the FAQ, a detailed primer on how to go about genealogical research:
http://www.jewishgen.org/InfoFiles/faq.html

Search the archived messages for both the JewishGen Discussion Group and the Special Interest Group (SIG) mailing lists where your questions may already have been asked and answered:
http://www.jewishgen.org/databases/

Join one or more of our free mailing lists in order to be in touch with others world wide who are doing the same thing you are:
http://lyris.jewishgen.org/ListManager/

Sign up for a JewishGen course pertinent to your needs and interests
Lhttp://www.jewishgen.org/education/

Need further help? Hit the reply button on this message and a volunteer will get back to you with additional suggestions.

The fastest route to success in your research is to become active and use all the JewishGen resources that are available. We welcome your participation and wish you much luck. Please do send a message to: <support@jewishgen.org> and let us know as soon as you find a new family member or make a significant connection.

Editor’s note: This is a wonderful resource and a great starting point for you.

---

The California Institute for Yiddish Culture and Language (CIYCL) is calling all poetry mavens! Do you have a favorite Yiddish poet or a poem that has yet to reach the English-speaking masses? Or have you come across a published translation of a wonderful Yiddish poem that perhaps mangles the poetic intentions of its creator? This is your chance for redemption.

Find that very special poem that you would like shared with a much wider audience and make it come alive. Just as the Golem rose to life by the sacred words of its creator, breathe new life into your Yiddish poem of choice. Dazzle us with your cross-cultural understanding of the Yiddish and English languages. Impress us with your knowledge of the delicate intricacies and nuances of the mameISH.

First place winners will receive $360, plus publication on the CIYCL website and newsletter. It also will appear in Der Bay.

Second place winners will receive $50 plus publication on our website. This contest is sponsored by Lee Chesnin, CIYCL Board Member Stephen O. Lesser and the IAYC.

Winners will be announced at the CIYCL Yiddish poetry event on April 10 in Los Angeles.

Contest Rules: Your single entry of up to two pages must include the original Yiddish poem (in Yiddish characters) and your own, never before published English translation. Entries over the required length will be disqualified.

Submissions must be received no later than January 17, 2011
For submissions by mail:
CIYCL
333 Washington Blvd., #118,
Marina del Rey, CA 90292

For submissions by e-mail:
miriam@yiddishinstitute.org

Editor’s note: The Fifth CIYCL Contest First Place Winner was Michael Steinlauf who translated Avrum Sutzkever’s “Poem From a Diary (1974)”

It can be found on CIYCL’s website at:
http://yiddishinstitute.org/firstplace2010.html
Penultimate

Penultimate = next to the last. In Yiddish we usually stress the penultimate as in Shabes where we stress the SHA. In Hebrew it is moyshe kapoyer where the stress is at the end as in Shabat where the stress is on the BAT.

What is the connection with Der Bay. It is to tell you that this issue is the next to last one before Der Bay’s very special 20th anniversary issue.

We hope you will send in greetings and special announcements and articles about the major Yiddish organizations. We continue our original policy of no paid ads. Our readers have been wonderful in sending in extra on their renewals and we are able to continue.

The special issue will cover the Yiddish arenas in which Fishl has been interested. They include: IAYC, Der Bay in hardcopy and the website. Next to family, and along with his interest in the blind community, these have been his passions. Mit a bisl mazl un gezunt, efsher ken men geyn on far nokh a por yorn.

Der Bay

Editor: Philip "Fishl" Kutner
Published Since January 1991
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.

Send in a note to honor a dear one at a special occasion or send a subscription of Der Bay.

Send a notice of vinkl meetings, DVD release, klezmer performances, classes, book publication, conferences lectures, institutes, or theatrical performances.
Yiddish Alive!!! - IAYC Conference Number XIV
by Jerry Yankl Gerger

SAVE THE DATE

Open to all, knowledge of Yiddish not a prerequisite, you’ll love it!!!
Begins Friday, August the 26th, 2011 at 2:00 pm and runs to the 29th after lunch. (AND MORE)
Price of the entire conference is $350.00 and partial attendance is also available with accommodations at the Sheraton Detroit Novi, Novi, Michigan are $89.00 +tax). We have made arrangements for this special low conference room rate for up to three days before the conference as well up to three days afterwards.

Here is what is included in the registration fee:
• All meals (glatt kosher dinners available at slight additional cost).
• Plenary sessions with internationally known Yiddish and English speakers.
• Shop at Vendor tables (contracts available).
• See what is new in the world of Yiddish at the Exhibitors tables (contracts available).
• Relax and schmooze in our very spacious Hospitality Room (Yiddish un Eynglish).
• Enjoy a variety of Yiddish movies (oldies and newbies) and specialty DVDs.
• Over 40 presenters in daily plenary and break-out sessions where you will be: Entertained, Enlightened, Excited and Educated by the best. (Some in Yiddish and some in English)
• ENTERTAINMENT, ENTERTAINMENT, ENTERTAINMENT, (bay tog un bay nakht)

The best of klezmorim, singers, storytellers, tumlers and all that great Yiddish stuff!
• Souvenir Journal ads for Memorials or Honorariums (contracts available).
• Post conference trips available to visit Jewish Detroit including a tour of the Holocaust Memorial Center—first in the United States.
And best of all..............
Schmooze to your hearts delight mit yidn mit yidishe neshomes from the world over.

Make new friends and greet old friends, all who have a love of Yiddish.

For information on registration, journal advertising, scholarships or vendor/exhibitor tables please contact:
Jerry Gerger at 248-681-8881
Or write to
IAYC, Post Office Box 252314
West Bloomfield, MI 48323

Editor’s note: Der Bay is proud to be a part of the IAYC conferences from the very first one. Each month we carry a copy of the conference registration on page 15 and this first page covers a key phase of this constantly, ever-improving event.

Fishl again will run the popular opening orientation session. It will be a special time to make new acquaintances and again renew long-time friendships.
The Yiddish Club of the Future, and the Role of IAYC
by Philip “Fishl “ Kutner

JCC stands for Jewish Community Center. In the future we shall have the YCC, Yiddish Community Center. It will not be a building, have a swimming pool, sauna, spa, hot tub, showers, weights or exercise equipment. It will not have a large paid staff headed by an executive director and supervised by a Board of Trustees.

Our YCCs will be the home away from home where mame-loshn is spoken the old-fashioned way, but where the tools of the Internet technology are utilized in learning and communication.

Each member will receive his/her P.A. System, not public address, but rather Personalized Attention. This likewise will be true of all member YCCs. Our IAYC, (International Association of Yiddish Clubs) will have a fully implemented supportive plan for each YCC.

For this futuristic approach to occur, a series of steps needs to be undertaken to categorize the list of needs for each YCC. A needs assessment will have to be developed covering all possible areas such as size, meeting location, programming, funding, membership (acquisition, indoctrination and retention), entertainment, refreshments, special events, community outreach, education and publicity.

Requirements of Future IAYC Trustees

IAYC trustees will be selected so as to play a dual role.

• First, they will have a specialty area so that they could be called in as a consultant in at least one of the areas listed in the questionnaire discussed above.

• Second, each member YCC will have its own personal trustee as a representative to and for them.

Role of Future IAYC Trustees

• They must be available on a consulting basis to all YCCs on very special situations. With the use of modern teleconferencing this is not a major problem.

• Trustees will be responsible for no more than ten YCCs. As much as possible they should be located relatively nearby. In major metropolitan areas such as Southeast Florida and Israel this will not be difficult.

• Trustees will submit an annual report on the status of each YCC in their area, and if needed, with any recommendations for development.

Associate Membership (AM)

• As we move into areas where no YCC is nearby and until enough members can be recruited to start a new one, AMs will be needed.

• This type of membership needs to be addressed in a completely different way, for each individual is unique.

• A needs assessment must be done to ascertain the individual’s; strengths, weaknesses and interests. An individualized plan will have to be developed to maximize the AMs possible contribution to the furthering of Yiddish.

Implementation of the YCC Approach

• As the reservoir of native-born Yiddish speakers continues to diminish, the need increases to replenish the cadre of trained teachers, entertainers, writers and speakers.

• YCCs of the future will be small, no more than 20 so that each member plays a role and has a plan of self-improvement in his/her area of interest.

• Use of telecommunication and online learning modules will be utilized to make advancement affordable.

• Smaller regional IAYC conferences (a single day only) will be held annually so as to make them more affordable and have a greater coverage. It will be done by cutting the cost of travel and avoiding the need for hotel accommodations.

• We are getting accustomed to rapid changes. In the last century the idea of a YCC would have seemed far-fetched. Today this approach is not only doable, but will be necessary for our beloved mame-loshn to remain vibrant.
Yiddish Periodicals in the United States - 31
The 1919 American Jewish Year Book

The archives of the American Jewish History Committee are a rich source of data in many fields. Yearbooks date back to 1899. Among the lists are:

- Jewish National Organizations,
- Jewish Federated Charities,
- Jewish Population,
- Jewish Immigration,
- Jewish Periodicals
- United States and Foreign Events

Some of the Jewish periodicals are listed as being published in Yiddish. These are the ones so listed with the city, when first published, frequency of publication and often the organization with which it was affiliated.

Der Amerikaner. NYC. Weekly. Est. 1905
Butchers' Journal & Poultry Magazine. NYC. Weekly. Est. 1915
The Daily Jewish Call. Chicago, IL. Daily. Est. 1900 as Der Taglicher
Fortschritt. NYC. Weekly. Est. 1915. Organ of Amalgamated Clothing Workers of America
Freie Arbeter Stimme. NYC. Weekly. Est. 1899
Grosse Kundes. (The Great Prankster) NYC. Weekly. Est. 1908
The Jewish Morning Journal (Der Morgen Journal). NYC. Daily. Est. 1902
Judisches Tageblatt. NYC. Daily. Est. 1885 See also Judische Gazetten
Naye Welt. NYC. Weekly. Est. 1913 as Jewish Socialist; name changed 1915
Dos NAYE WORT. Boston, MA. Monthly. Est. 1914. Published by Independent W.C. America, Inc.
Dos Natsionale Lebn (Rational Living). NYC. Monthly. Est. 1910
Der Tog. NYC. Daily. Est. 1914
Der Volksfreund. Pittsburgh, Pa. YIDDISH and Hebrew. Weekly. Est. 1889
Forverts (Jewish Daily Forward). NYC. Daily. Est. 1897
Dos Yiddishe Folk. NYC. Weekly Est. 1909. YIDDISH organ of the Federation of American Zionists
Der Yiddisher Kemfer. NYC. Weekly. Est. 1916
Der Yiddisher Record. Chicago, IL. Weekly. Est. 1910
Di Zukunft. NYC. Monthly. Est. 1892
These Multi-media lectures taught in Yiddish and English explore European Jewish Life as it adapts to the world philosophies of The Enlightenment to Romanticism and, finally, to the Modern Era. For centuries, Yiddish culture has inspired humor, music, language, politics, and art.

These programs range from 60-120 minutes in length. All of the information is conveyed in English translation; knowledge of Yiddish is not required.)

Course Choices

1. History of the Yiddish Language

Yiddish is a Middle High German language of Ashkenazi Jewish origin that is spoken throughout the world. It developed as a fusion of German dialects with Hebrew, Aramaic, Slavic languages and traces of Romance languages. It is written in the Hebrew alphabet. The language originated in the 10th century in the Rhineland and then spread to Central and Eastern Europe and eventually to other continents.

2. Life in the Shtetl

The shtetls—the small, impoverished towns in Eastern Europe—shaped the lives of millions of Jewish People for centuries. Here they created a unique language called Yiddish, produced world-class literature, developed a system of welfare that was compassionate, and promoted educational institutions.

3. Yiddish Literature

Yiddish Literature began in the Dark Ages with stories of knights and damsels in distress. This course follows the roots of this literary experience from its inception to the winning of Isaac Bashevis Singer’s Nobel Prize for Literature in the twentieth century.

4. Politics in the Pale of Settlement

The tribulations of life in the Pale of Settlement created dire political and social consequences for Jewish people. During the late 19th century, Yiddish played a key role in developing modern Jewish political movements, promoting a wide array of political ideas—Zionism, Socialism, Communism, and Anarchism—to masses of Jews living in Eastern Europe.

5. Yiddish in Hollywood

Yiddish-speaking Jews pioneered the creation of a modern American culture that celebrates the history and creativity of Jews separate from religious life. Secular Yiddish culture created “The American Dream” in Movies, on Broadway, in Music, and in Dance.

6. Klezmer and Jewish Music History

Jewish music is quite diverse and dates back thousands of years. Sometimes it is religious in nature, other times it is not. Around the 15th century, a tradition of secular Jewish music was developed by itinerant musicians called klezmorim. Klezmorim traveled throughout Eastern Europe and played with musicians from The Ukraine, Hungary, Poland, and Rumania. They incorporated these influences and created a unique klezmer sound.

7. Yiddish Theatre and Movies

Yiddish theater also includes Purim plays, which have been performed for centuries, in addition to a wide repertoire of modern dramas, comedies, and musicals. In early twentieth-century Europe, Yiddish theater artists were among the most innovative performers on the European continent. In America, Yiddish theater played a vital role in Jewish immigrant life. For a brief period of time, filmmakers captured the performances of some of the greatest stars of the Yiddish stage on film.

8. The Jewish Radio Project

All that survives from the "golden age" of Yiddish radio that existed in the 1930s to '50s are a few hundred fragile discs, rescued from storerooms, attics, and even dumpsters. The Yiddish Radio Project is a celebration of these recordings and of the forgotten geniuses and dreamers who created them. We will listen to rare Yiddish radio clips, see archival photographs, and remember the stories of a forgotten radio universe.

Editor’s note: This is an example of carefully planned merchandising and a marketing plan that carefully fits the programs.

Your editor has not heard any of the programs but uses this as an example of how it should be done. If you have attended any of the above programs, please let our readers know your opinion.
I was born in L'viv, Ukraine on July 3, 1972. Although, as a young child, it was very difficult to practice Judaism and Yidishkayt while in Ukraine, I never got harassed or teased. When I went to a Ukrainian/Russian school and of course Russian/Ukrainian are the dominant languages there, so I spoke in those languages outside the house, but in the house, we spoke only in Yiddish.

In 1980, when I was 8 years old, my parents and grandparents immigrated to the USA. From then on forward, my parents and grandparents spoke to me and raised me in Yiddish. They did this with one goal: to instill a love of Yidishkayt and culture so that I can pass this on to future children.

I am 38 years old and looking forward to helping young people see a love for Yiddish and instill what my grandparents and parents gave to me. While my grammar isn't great, I speak Yiddish well to the point of showing the younger generations that we are the HEIRS to carry on this 1000 year-old culture and heritage for the future.

My goal is to see that Yiddish will survive many years to come and have plenty of secular speakers. I welcome anyone Jewish/non-Jewish to explore this 1000 year old heritage rich with a culture that goes beyond anything the eye can see. Can we speak Yiddish and still be assimilated into the American society? There is no stopping the Hispanics from speaking Spanish and assimilating, I believe we can do the same for Yiddish.

I am an optimist and believe that Yiddish has a bright future. It may not be the same as it was before WWII. Yiddish is a separate language and is not some dialect of Modern German, but it's our Germanic language and we need to be proud of it.

Therefore, my goals are as follows:

To see a revival of Yiddish in the Baltimore, area, which includes Jewish day schools to carry Yiddish teaching programs. I wish to see awareness from every Jew to have a love for Yiddish culture and Jewishness by having Yiddish via Klezmer and rock/techno music on Facebook.

We can secure a secular revived culture of Jews carrying on the Yiddish name. Yiddish has not said its last word. It is just beginning to say its words to its children and grandchildren of the 21st century.

The Internatsional
by Prof. Robert A. Rothstein
Appeared in the June 1992 issue

The Song is from a collection co-edited by the poet Itzik Fefer, the same Itzik Fefer whom Stalin caused to be murdered a few years later.

As with most anthems—and the "Internatsional" was the Soviet national anthem until the "Groyse foterlendishe milkhome"—people tend to know the first stanza and the chorus. Here is the full Yiddish text, as printed in Beregovski and Fefer's Yidishe folks-lider: Kiev 1938.

Shteyt oyf, ir ale ver vi shklafn
In hunger lebn muz un noyt!
Der gayst, er kokht, er ruft tsum vafn,
In shlakht undz firt iz er greyt.

Di velt fun gvaldhaytn un leydn
Tseshtern veln mir, un dan—
Fun frayhayt, glaykhkhayt a ganeydn
Bashafn vet der arbeets-man.

Dos iz shoyn undzer letster
Un antsheydener shtrayt.
Mit der international
Shteyt oyf, ir arbeatslayt.

Neyn, kinder, vet undz nit bafrayen—
Nit Got aleyn un nit keyn held,
Mit undzer eygenem kleyzayen
A retung brengen mir der velt.

Arop der yokh! Genug gelitn!
Genug fargosn blut un shveys!
Tseblozt dos fayer, lomir shmidn,
Kolzman dos ayzn iz nokh heys!

Dos iz shoyn...

Der arbeets-man vet zayn memshole
Farshpreytn af der gantser erd,
Un parazitn di mapole
Bakumen veln fun zayn shverd.

Di groyse shturem-teg—zey veln
Nor far tiranen shreklekh zayn,
Zey konen ober nit farshhteln
Far undz di hele zunen-shayn.

Dos iz shoyn...

[My transliteration reproduces some peculiarities of Soviet orthography and punctuation.]
Shayles un Tshuves in “Hilkhes Libe” - Fun der khaznte Khane Sleek
“Forverts” – 9/3-9/2010 - (Questions and Answers in the Matter of Love)
[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,


In a vokh arum for ikh keyn Yisroel tsu lernen zikh dorton dos drite yor in universitet. Mayn yugntkhaver [childhood…] un ikh hobn planirt tsu farbrengen dem letstn sof-vokh [weekend] tsuzamen, ober in der letster minut, hot er zikh opgezogt derfun, vayl zayn khaverte iz zeyer in ka [angry] gevorn.


Fartroyert [saddened]

Tayere Fartroyert,


Ikh veys az se toyg nisht, az ir zolt avekflien punkt ist [just now], ven di batsiungen mitn khaver zenen in aza matsev [state], ober mir dakt, az ir darft zikh tsuriktisien [pull back] oyf a vayle fun der frayndshaft.


Tayere khaznte,

Mir zenen mitglider [members] in a shil in Boston shoyn 16 yor, fun der tsayt ven undzer elstte tokhter iz geven gor kleyn. Mayn yingere tokhter hot gepravet ir bamsmitse farayorn [last year]. Itst, az beyde tekhter hobn farendikt di zuntik-shul, freg ikh zikh, vos hob ikh fun der shil? Di fraynd vos ikh hob bakumen durkh der shil, veln dokh blaybn mayne fraynd. Mir kenen dokh kumen in shil un daven, oder hanoe hobn fun andere programen in der shil, on mitglidershaft. Mir farbrengen di yontoyvim mit mayne mekhutonim [relatives by marriage], darfn mir nisht koyfn keyn biletn fun der shil. Mir dakht az der prayz fun mitglidershaft tsolt zikh nisht oys. Kent ir mikh ibertsaygn [convince], az nisht gekukt oyf mayne taynes [complaints], iz yo keday [worth] tsu blaybn a mitglid in der shil?

Mitglid

Tayerer mitglid,

Ikh bin tsufridn vos ir hot es gefregt. Yo ikh ken aykh iberredn veng dem inyen [matter]:
mitglidershaft in a shil iz andersh vi mitglidershaft in a golf-klub, tsi in a profesyoneler organizatsye.
Do handlt zikh vegin a kehile [community]. Oyb ir hot gefunen a yidishe kehile vu ir zent tsufridn un gliklehk, vu ir hot khaveyrim, vu ir kent daven, vu ayere kinder hoblin bakumen a gute yidishe dertsiuung [education], darft ir shtitsn [support] di kehile vi vayt meglekh. Nomadn nitsn oys dos land un geyen vayter. Farmer arbetn oyfn land un dos land blijt [blooms]. Hot lib ayer shil, un bashlist vi ir kent ir aroyshelfn, zi zol blaybn vayter.

=================================

Tayere khaznte,


Khaver

Tayerer khaver,

Since September 1993 I have been teaching Yiddish at Shevach High School in Queens, New York. How did I, a product of a secular Yiddish-speaking home wind up in a Yeshiva High School for Girls? It was by accident. The school needed a Yiddish teacher, and I was ready to return to work part-time after my younger daughter turned two.

Yugntruf was the shadkhn, and since the pay was acceptable, and I appeared acceptable to the principal, the job was mine. After discussing the usual details, I asked if I would have to cover my head. She told me that since I was teaching a secular subject, the decision was up to me, and in fact, there were some Orthodox women teachers of English and math who did not cover their hair. Not wanting to appear more Orthodox than the Orthodox, I stayed with my bareheaded look.

The Yiddish course was initiated by the principal as an elective. The students take Hebrew as a requirement, but are encouraged to study Spanish or French for enrichment, and now Yiddish, too, fits into that category. I teach Yiddish four days a week for 45 minutes each time. On my first day of class, I had 12 students. I was told that the girls who had been doing well in second year Spanish were likely to continue studying Spanish in their third year, so I should expect to get the ones who were not doing well.

Having had over 15 years of language teaching experience in various languages, including English, I wasn’t frightened. To my surprise, I found twenty students in my class on the second day and twenty-two on the third. After a while, I was able to tell that, contrary to the warning I received, more than 75% were very capable and achievement-oriented young women. Some of them had terrible writing skills in English, but were quite capable of doing what I had asked them to do in Yiddish.

I never ask my students why they want to study Yiddish because I might not get to start teaching. I ask them to write their expectations of the course, the teacher, their classmates, and themselves. I was surprised to learn that some had grandparents and family friends who still speak Yiddish, that they visit people in nursing homes where the residents speak Yiddish, that one of them is interested in passing Yiddish down to her future children, and that some of them have the feeling they do.

I did not know that it is now popular in the Orthodox community to record songs in Hebrew with one verse in Yiddish. My students brought in one such cassette with a big, energetic beat and blasting brass section. The Yiddish verse was this: KUM SHOYN SHNEL ARAYN / FREYLEKH ZOL MEN ZAYN / IN BEYS HAMIKDOSH GEYN / IM MOSHIYAKH HA TSADKEYNU - AHALEYM! The girls all knew the Yiddish verse and sang it very enthusiastically without knowing what it meant. After I explained it to them, they were thrilled. Of course, they did not realize at all that I had absolutely no idea what the rest of the song meant.

How are these students different from those I’ve met in adult education classes, at the YIVO institute, Columbia University Summer Yiddish Program, or at KlezKamp? They don’t know Yiddish, but they have a lot of knowledge one needs in order to learn Yiddish. Dr. Joshua Fishman calls it "Yiddish readiness". For example, I was trying to explain to the class that the reason they hear their families pronounce the numbers 1,2,3 as AYNS, TSVAY, DRAY in contrast to my book type approach to learning, while the Hasidish Yeshivas focused on ethical and lifestyle issues. I had to emphasize that I was talking about dialects.

When I mentioned Litvisch Yiddish, one of the girls said, "You mean, you’re going to teach us Litvisch Yiddish and not Hasidish Yiddish?!" I recalled that in the very recent past someone told me about the dichotomy between Litvisch Yeshivas and Hassidish Yeshivas. As I understood it, Litvisch in that context meant strictly rational, stick-to-the-book type approach to learning, while the Hasidish Yeshivas focused on ethical and lifestyle issues. I had to emphasize that I was talking about dialects that originated in specific geographic areas and had absolutely nothing to do with philosophy, ideology or anything like it.

I gave a few examples which included: KUM, GUT and TOG vs. KIM, GIT and TUG. I knew they had grasped the distinction when one of them said, “Oh, it's like when some people daven, they say ELOKEYNU, and others say ELOKAYNI.” It did not occur to me that the different pronunciations appear not only in our daily spoken Yiddish, but in addition in LOSSHN KOYDES, the language of prayer, as well. I knew at that point that they understood it and it was time to stop explaining and start giving them language to work with.
My most amusing incident happened when we were doing a unit on family. I told them about mine, and they had to prepare to talk about theirs. One of the things they needed were specific occupations vocabulary, so that they could talk about what their parents did for a living. One of the girls asked how to say accountant, another wanted to know what the word for jeweler was in Yiddish, and a third told me her mother was a nurse. Finally, a girl asked "What do you call a SHEYTL MAKHER in Yiddish?" I answered, "A SHEYTL MAKHER." "Just like in English?" she asked surprised.

My students' Yiddish readiness comes not just from their direct contact with Yiddish and their familiarity with Jewish traditional life, but also from the English they hear and speak. The way they throw their "maybe" and their "already" around, and the way they use prepositional phrases at the start of sentences strongly recalls Yiddish syntax. In addition, they use a lot of Yiddish terms in their English, as the SHAYTL MAKHER incident proves, without being aware of it, and such Yiddish attitude words as NEBEKH and KHOLILE sprinkle the English they hear.

How does a person with my background and with my limited experience with the Orthodox world manage to teach in such an environment? Very carefully. I self-censor my topics and materials. I focus on the family, ordinary life, holidays, and I avoid love songs, theater songs, even holiday songs which focus too bluntly on the secular aspect of a particular holiday. We sing mostly children songs and lullabies. The students are enthusiastic and genuinely interested, which does not prevent them from frequently acting like normal high school students and misbehaving.

When students misbehave, they remember to give a full apology, which does not stop them from repeating the undesirable behavior. In one instance, I caught a girl cheating on a test I was giving. I silently confiscated the evidence and expected the usual excuses, which I heard, but not until the girl first thanked me for not embarrassing her. I was very impressed by that, and it definitely affected the way that particular situation played itself out.

I have spent most of my teaching career teaching adults, and I am not fond of nor good at enforcing discipline. However, when teaching high school, I have to deal with discipline issues. Given my background I do feel a bit out of place at Shevach High School, but definitely not unwelcome.

---

"Gilgulim" Reincarnations
KlezKamp 26 - December 26-31, 2010/5771
Hudson Valley Resort and Spa, Kerhonkson, NY

This year’s theme, Gilgulim (“Reincarnations”), is meaningful to us in Yiddishland. Yiddish culture itself has benefited from an ongoing series of Gilgulim—geographic, linguistic, musical—which many inter-influences have created the richly textured Yiddish culture we celebrate at KlezKamp.

In addition to our music, language, folklore, dance workshops and KlezKids program—this year’s Gilgul theme is explored through new offerings by Michael Wex, Miriam Isaacs, Jeff Warschauer, Adrienne Cooper, Sherry Mayrent, Eve Jochnowitz and Jill Gellerman. Also new this year are Forverts correspondent Rukhl Schaechter’s all-in-Yiddish classes that will explore her illustrious family and Yiddish journalism. We welcome back KK teachers Ken Maltz and Joanne Borts, and our fabulous fancy-shmency dress up night, Di Hoo-Ha!

As part of our opening-night orientation, we shall present filmmaker Michl Goldman for a 25th anniversary screening of her 1986 documentary, A Jumpin’ Night in the Garden of Eden, much of which was filmed at the first KlezKamp in 1985!

In honor of the Library of Congress’s acquisition of my Yiddish radio archives, I will again lead a sonic guided tour of the lost treasures of American Jewish broadcasting (Hear, O Israel/AM1).

This year’s “transmigration” theme is keenly felt here at Living Traditions—the organization running KlezKamp for most of its life—as we are undergoing our own Gilgul. In the spring of 2011, Living Traditions will transform into the Mayrent Institute for Yiddish Culture at the University of Wisconsin, Madison. This association with one of the nation’s great universities underscores our decades of creating and maintaining a dynamic ongoing Yiddish culture within a viable and sustainable community. (You’ll be hearing more about our exciting plans for the Mayrent Institute, including a July 10-16, 2011 Madison KlezKamp to complement our ongoing winter Catskills event!)

Our winter home continues to be the Hudson Valley Resort and Spa, a modern hotel in the Catskill tradition, with its world-class kitchen.

Henry "Hank" Sapoznik
Founder and Director, KlezKamp
http://livingtraditions.org/ Ph: 212-532-8202
The End and The Start

This issue marks the end of 20 years of *Der Bay*. The January 2011 issue will mark the beginning of its third decade of publication. It will be a special issue befitting the occasion. We continue our policy of no paid ads—only no strings attached contributions.

It will have highlights of the last 20 years of key figures in the Yiddish community, organizations, and important articles that were a part of a series.

Because of the cost, only a limited edition will be printed for recent or substantial contributors and five copies saved for the archives.

In 1991 there were four Yiddish club newsletters in North America, Sunny Landsman’s Circle of Yiddish Clubs, Barry Shockett’s *Dos Bletl*, Yiddish of Greater Washington, and *Der Bay*. Only the last continues to be published on a monthly basis. It is a treasure house of what has happened to Yiddish in the last two decades. There is now an abbreviated edition, free online, and a table of contents for the entire 20 years.

---

*Der Bay*
Editor: Philip "Fishl" Kutner
Published Since January 1991
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.

Send a note to honor a dear one or send him or her a subscription to *Der Bay*.

Send a notice of vinkl meetings, DVD release, klezmer gigs, lectures, book publication, classes, conferences, institutes, or stage performances.