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4-5 Mishpokhe Kheyndlekh zenen ibergezetst fun yidish, funem forverts. These transliterations are written by Ana Berman of Toronto, a long-time Yiddish teacher. This is a regular column. Her husband Sol is thanked for submitting them.

6-7 “Visiting Jewish New York” – Lectures at Brooklyn College, Spring 2013 – Part II by Dr. Yoshiji Hirose - Notre Dame Seishin University, Japan. “I had the pleasure, at the invitation of literary agent Mildred Marmur, of attending a play in Yiddish at Baruch College of The City University of New York. The performance was of The Megile of Itzik Manger by prominent Yiddish playwright Itzik Manger (1901 - 1969).” Dr. Hirose’s interpretation of the play is included in the article.

8-9 USA & Israel Delegation Visiting Ukraine: Bullets and Suffocation in Ukraine: Kiev, Manievichi, Rozhysche, Lutsk - August 18 - 24, 2013 by Harry Kamel - Attending were Holocaust survivors along with second and third generation descendants. Photos are shown—including Harry now, and then.

10 Avrom Reisen: What Did He Want from the Yiddish Language? By Gerry Kane – Gerry has a regular column in Der Bay. Until recently he was the only Yiddish columnist in Canada.

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16 Mame, di verter kumen tsurik– Mama, the Words Come Back to Me. Fishl’s monthly shmues mit mame is a regular article on the back page. There are 90 mame stories on Der Bay’s website.

The back page has Fishl’s email address and URL for Der Bay’s website. See how to receive the free online edition for your club and friends. The online edition enables you to search all Der Bay articles since its founding back to January 1991. It shortly will be available only online.
# Hebrew Words in Yiddish

Hebrew words in Yiddish are spelled exactly as they are in Hebrew. If you come across a Yiddish word that contains a veyz, khes, sin, tof or sof, it is of Hebrew origin. The pronunciation is different and the Romanized form is spelled as it is pronounced in Yiddish. In Hebrew the final syllable is stressed while in Yiddish it is the penultimate, the next to last. Examples are: Hebrew, Yom Tov; Yiddish yontev. The tov is stressed in Hebrew and the yon in Yiddish.

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<td>tayve, di</td>
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Ven khosn-kale zenen nokh der khasene arayngekumen in der nayer shtub, hot er zi arumgenumen un gefregt: “Itst az mir zenen man-un-vayb, hof ikh, az du vest kenen lebn fun mayn basheydener hakhnose [meager income]”


Dos yunge vaybl hot ongeklungen der mamen mit a geveyn. “Mame, mayn man tut gornisht vos ikh bet im. Ikhl vil, az er zol farrikhtn farshidene zakhn ibern hoyz, ober er hot keyn mol nisht keyn tsayt.”

“Sha, sha, kh’hob di beste eytse,” hot di mame zi baruikt. “Nokhn lebn mit dayn tnat aber 40 yor veys ikh shoyn, az der eyntsiker oyfn tsu farzikhern, az er vet epes ton iz, tsu zogn im, az er iz tsu alt.”

Frage: Vos hot eyn arestant gezogt tsum tsveytn?

Entfer: Dos esn iz geven a sakh beser do, ven ir zent geven der gubernator.”

Gast: Ikh vil zen dem balebos fun hoyz.

Dinst: Ir vet muzn vartn a bisl. Di baleboste mitn man haltn itst in bashlisn ver iz der balebos.

Emetser hot geklungen bay der tir, iz froy Goldshteyn gegangen efenen, un derzen an arbeter mit a kestl getsayg.

“Madam, ikh bin der piane-shtimer,” hot er zikh gemoldn.


“Akenstu mir ton a toyve?” hot der tseyn-dokter gefregt dem patsyent. “Akenstu gibn a groys geshrey far veytik?”

“Ober far vos? Davke dos mol tut es mir nihsht vey.”

Entfert de dentist: “Vayl es vartn oyf mir nokh azoy fil patsyentn, un ikh vil nihsht farfeln dem “Yenki-matsh” 4:00pm.”

A grupe mansblin zenen gezesn inem vartsimer fun shpitol, bes zeyere froyen zenen gegangen tsu kind.

Mit a mol iz a kranks-shvester aroysgekumen un tsugevunkn tsu eynem fun zey. “Mazl-toy, ir hot a zun!”

“Hey, vos tut zikh do?” ruft oys a tsveyter. “Ikh bin ongekumen mit tsvey sho far im!”

Der tate hot dertseylt zayn 5-yorik meydele viif kompyuters hobn zikh gebitn zint er iz geven a kind. “S’geven a tsayt ven zey zenen geven azoy groys vi a hoyz,” hot er bamerkt.

Mit a bazorgter tsure fregt dos meydele: “Un vi groys iz geven dos mayzl?”

Froy Goldshteyn hot zikh a bisl gezorgt, ven ir tokhter hot dertseylt, az zi zukht a shidekh durkh der internets.


“Far vos a golf-feld?”


Shmuliks fraynd hobn zikh tomid gereytst mit im, vos zayn froy fardint mer fun im. Eyn mol, hot eyner gefregt: “Zog dem emes, Shmulik, ver trog di hoyzn in dayn mishpokhe?”

“Ikh,” hot Shmulik geentfert. “Un ikh vash un pres zey oykh.”
Goldshteyn hot gezogt zayn dokter, az er kon mer nisht ton gevise zakhn in shtub, vos er hot a mol yo gekont. Nokh dem vi der dokter hot im gut battrakht, hot Goldshteyn derklert: “Nu, dokter, zogt mir dem emes. Vos iz der mer mit mir?”

“S’iz zeyer klor,” entfert der dokter. “Ir zent poshet foyl.”

“Nu gut,” hot Goldshteyn gezogt. “Oyb azoy, zayt azoy gut, git mir dem meditsinishn termin derfar, kh’zol es kenen ibergebn mayn froy.”

Zeendik vi zeltn me derlangt haynt moltsaytn oyf di inerlekhe flien, iz der pasazhir geven iberrasht, ven di stuardke hot im gefregt: “Tsi vilt ir a mitog?”

“Vos zenen mayne breyres?” hot er gefregt.

Entfert di stuardke: “Yo oder neyn.”


Di Fridmans hobn farbetn dem rov oyf a shabesdiker moltsayt. Fregt der rov zeyer 6-yorik meydele: “Tsi veystu vos gefint zikh in khumesh?”

“Yo, ikh veys alts vos gefint zikh dort.”

“Azoy gor? Dertseyl mir.”

Entfert zi: “S’iz do a bild fun mayn bruders khaverte, a parkir-kvitl fun der politsey un a kupon farn khinezishn restoran.”

Dray froyen hobn zikh getrofn oyf ve tshere in a tayern restoran. Ven der sarver iz tsugekumen mitn khesbn, hot eyne im gezogt: “Git es mir, zayt azoy gut.”

“Neyn, du host batsolt dos letste mol,” hot a tsveyte froy bamerkt. “S’iz mayn rey.”

Der sarver iz geshtanen, nisht visndik vos tsu ton, biz di drite froy hot derklert: “Ikh gib tomid dos merste trinkgelt.” Er hot ir derlangt dem khesbn.
On my last night in New York I had the pleasure, at the invitation of literary agent Mildred Marmur, of attending a play in Yiddish at Baruch College of The City University of New York. The performance was of The Megile of Itzik Manger by prominent Yiddish playwright Itzik Manger (1901 - 1969).

The Megile in the Hebrew Bible is a part of the Book of Esther. The story told in the Megile is the basis for the Jewish celebration of Purim. Haman, prime minister of King Ahasuerus of the Persian Empire, devises an evil scheme to commit genocide against Jews within the empire. Through the resourcefulness of Esther, who is the Jewish queen of King Ahasuerus, Haman is executed at the gallows he had constructed for others, and the Jews are able to defend themselves from genocide and are redeemed.

Even now this part of the Hebrew Bible is read aloud during the celebration of Purim. One can sense the eternal world-view of the Jewish people in the continued passing down of this story of persecution from more than 2000 years ago. In Manger’s Megile, there is a digression where Esther’s previous lover from before she was taken by King Ahasuerus to be his queen makes an appearance. The man, who is not in the biblical Book of Esther, plots to assassinate Ahasuerus and run away with Esther, but eventually fails in his plans. The story then returns to the biblical version and ends with Haman, his scheme having been exposed, being put to death.

Just as Mildred Marmur had mentioned to me beforehand they would be, the majority of audience members were people around the age of 80. I suspect they came to this Yiddish performance of a play out of nostalgia for the language spoken by their parents who came to the United States as immigrants. The effectiveness of the play was enhanced with the integration of klezmer — traditional Jewish folk music. A klezmer group situated on a raised platform in the upstage right corner of the stage played live background music throughout the performance. There were also many dancing scenes and the live musical accompaniment made them more compelling and believable. The entire theater, all 200 plus seats, was surrounded by a curtain of sound. Ten performers scurried around the packed stage unfolding the story against a background of klezmer. The very intense and dynamic ninety-minute performance was over before I knew it.

Watching the play from the middle of the third row, I was amazed that I was able to look into the eyes of the performers; it felt as if I were on the stage myself. They were no more than 15 feet away. It was a wonderful performance. The tremendous intensity and enthusiasm were clearly perceptible and directly transmitted.

After the curtain was brought down, the director came out and was roundly applauded. A little while after that, the actors returned out of costume, sat in front of the audience and began to take questions. This question-and-answer session is akin to a Rabbi taking questions from his students on Jewish law; it is very much a part of the Jewish heritage. Such an opportunity would certainly not be provided at a theatrical performance in Japan. I was filled with envy.

Mildred Marmur posed the first question: how many of the actors could actually speak Yiddish? Only the actress playing Queen Esther raised a hand. All of the other actors had only studied Yiddish to the extent necessary to perform the play. No doubt, since Mrs. Marmur has been bilingual in Yiddish and English since childhood, she was able to recognize differences in pronunciation among the actors that were imperceptible to me. Upon hearing the answer to her question, she raised her hand again and said, “This is Professor Yoshiji Hirose from Japan. He’s come to New York to lecture on Jewish literature at CUNY and he is a fluent speaker of Yiddish,” thus introducing me. I felt utterly self-conscious. Afterwards, the director of the play, who had heard me being introduced, took the time to come over and greet me. It was quite humbling.

The night was a priceless experience for me. I had previously attended several productions of Jewish-themed plays in London, England, but at those times the dialogue was spoken entirely in English. For that one evening, I truly felt I was in the heart
of Jewish society. This could happen only in New York.

There is a Yiddish expression Mildred Marmur taught me—a sheyneh, reyne kapore.

A man says to his friend “You hated your mother-in-law so why did you put on her tombstone “Beauty, purity, sacrifice” and the man replies, “think of it in Yiddish “a sheyne, reyne kapore”

According to Professor Shapiro, the expression—“a sheyne, reyne kapore”, literally “a proper, pure expiation—is an allusion to the concept of the scapegoat in Biblical and Talmudic Judaism, as part of the most sacred rituals of Yom Kippur, the Day of Atonement. Used in Yiddish, it is an exclamation made when something is shattered or dies, implying that the shattered, destroyed item should in effect be the expiation for our sins. It is often used in an ironic, humorous fashion when one is in conversation.”

Within the words there is a humor that cannot be represented in direct translation into English. “Sheyne” is an adjective for “beautiful,” and “reyne” an adjective for “pure”; “kapore” carries the meaning “atonement” and “forgiveness”—a derivative can be found in Yom Kippur. However, in spoken Yiddish, the phrase is an idiom for “good riddance to bad rubbish” so while the words separately are positive the phrase is negative. This is what makes the expression so humorous. The person who is the target is at first praised for beauty, “sheyne” and purity, “reyne” only to be abruptly put down “kapore” at the end. Leo Rosten also defines “kapore” as “The devil with . . .” “The hell with . . .”

To the Japanese people this is somewhat akin to a “san dan ochi”—a three-part joke that is common in manzai, a traditional stand-up comedy style found in the Kansai (Osaka) region of Japan. In a san dan ochi, the first two parts of the joke are a rather banal set-up while the third part is the punch line.

For example, “You want to go to my house? Sure. Go two blocks down this street, turn right, and get lost.” The marvelous drollery in sheyne, reyne, kapore, while not translatable in English, is something that Japanese people should be able to pick up on.

People have a tendency to look at different cultures superficially and either praise or belittle them. However, whether one decides to praise or belittle, in order to properly appreciate another culture it is necessary to fully understand its deep cultural background and then evaluate it within that overall structure.

Japanese intellectuals should not only rely on translated works; it is essential for them to see the world with their own eyes. To this end, they need to have an interest in foreign languages, beginning with English, and then endeavor to understand each culture in its own language.

I have the same overwhelming feeling every time I visit New York, and that is the sense that Japanese people are disappearing from the city. When I was a student in 1970s, Japanese tourists were conspicuous in almost every area of the United States that I visited. Now, however, Japanese people—tourists, students, business men—have all but vanished and Chinese and Korean travelers stand out.

Recently, Japanese university students, especially male students, have a tendency to be inward-looking and as a result are apt not to be interested in traveling overseas. As a result, the number of Japanese students studying at foreign universities has shrunk to only a fraction of that of Korean or Chinese exchange students. I worry for their future. I realize that it is a matter of individual preference. However, I truly believe that living abroad, including in the United States, is an experience that young people must have by all means for the sake of Japan’s future. I want nothing more than for Japanese students to visit places like New York City that resemble international trade fairs more than cities. It is in those places where they can truly come to realize what “the world” is.

Editor’s note: This article is a continuation of Prof. Hirose’s letter, which dealt with his experience lecturing at Brooklyn College to Prof. Shapiro’s class with many khasidik students.

This lecture followed Prof. Hirose’s at the 15th IAYC Conference and Retreat held in Pittsburgh, Pennsylvania, April 26 – 29. He is a popular presenter at these conferences and is Der Bay’s Yiddish Network contact for Japan.
אбелם ריי: 

זוכס האט על גנואלאט פון דער יירישע שפערן?

פון דער קינן

שוא יאבר יאבר הערมุ่งעט יאבר יאבר דה יריעש

ואלבטשטײן קיינדער שולסן האטך יאבר

ענברדהט יאבר יאבר, מגעטאלאן,

טאוואינט新三板, אוインターフェンツ, די שולסן האטך

ואפטעפנטן די פראסיעננעם בועטנעמונגעט האטך

אוטבר עברירט יאבר די אוטבר פעלעטער, אטאָק

ואן היינמע פון די דשעטמענעם עמיןואטן.

גאֶלט ליינק פעללי צויז, רעבנ פסואל צויז,

בונדסט, ראַעד קאמנעטיקעס, איי אלק לי קיינדר

שולעט זו דיידז אטקא גהאַרערש זעב אטך

גהאַרערש די פאראמעטס, לייזן או מעשהלאָר

פון אברדמס ריוועט.

ריינעט, געבאָטן איי קוהיניוואָז מיט רוסלאָטן, איי

גענתן א קינד פון א ליטעאצערש ליי��m.

deer טאָטעט, דיי שוועטסערער שער אָן ייִי יברעָר

לטעָט, עאָל געזעטער רעבנברעט, צו פער Greenwood,

יאי איי アバーム געוהאר א לעערער איי קוהיניוואז

ואן דויבער א לעערער איי מיטסק, איי ייִי

ניינגעט אָר געוהאר או אנהעגרעט פון דער

משקליָָּלעטשער בועטנעמונגעט אָן זעב אטך

סאָטאָרלטסערפּאָט פּאָלִיטִיכט אוּס אָטך

פּאָקראפּאָט איי פּול פון דער לייﬁm שינגעט זעב אטך

זעב זעב אָטך אוּסואָטүפּאָט פּאָר מירפּאָט

פּאָקראפּאָט פון שטּעסלעָטּ לֵעבּ אוּס אָטך

עדע לאאָרג צו לערער פון דער מדרערגעט טואָלָט

ואי איייאָט פון יינגעט רעטשעטע לדער אטך רע

גּעֶשֶּרְבּן.

אָלד יידעטשע צואליעיג פּעטשעט יזאָטּה

מיִי יטעל די הוכעט, די פּעטשעטם הוּאָט

עטבּעמעטן די הוּאָט

רַײײװט חײײװט איי פּרְטֶסְט דק לייﬁm

בּוכּלַטענשׁ אָתissional יライירק 1891. צוע דה אטקא יאָ҈כט

פּאָר דער טעשטײן יידעטשע צויטונג איי

רְסְטְט, דאָט פּרְטֶסְט. דאָט איי יאָ҈כט

קואָגּאָטִיעסן גוּאָוּאָר אוּס די שתרבערעש קירצָּיָה אוּס

結果 ייריעש געָאָט. נאָרְט אוּס דויטס אאָרְט

רְסְט_STRUCTURE_1, ארָיירְט אוּס דער רְדְאָפּאָטְה

פּוּ ד כניסאָג דוּט בּעלעטּ. אָבּריָר רְיײװ.

מיִי ענּט לייﬁm נאָטּה

ריינעט אטקא יעבּוטייט איי פּרְטֶסְט דק לייﬁm

בּוכּלַטענשׁ אָתissional יライירק 1891. צוע דה אטקא יאָ҈כט

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פּוּ ד.impוּ סְט בּעלעטּ. אָבּריָר רְיײװ.
What Are the Arguments for Changing the Name of Our Beloved Mamaloshn from Yiddish to Ashkenazi?

Khoshever Fishl,

There are no arguments for changing the name of the language from “Jewish” to “German”, which is how each term translates. Our mame-loshn is an amazing collection of linguistic forms from many times and places where European Jews lived and worked. It is a product of Jewish experience and innovation and really can only be called... Jewish.

There is no advantage in being at the head of the Latin alphabet: Yiddish is spelled with a shtumer alef in Lithuanian Yiddish, so it is already at the head of its own alefbeys. When it is spelled with two yuds instead, it begins with the tenth letter of the alefbeys, and 10 is a good, strong number in the Jewish realm.

Other people’s ignorance of -- or jealously of -- Yiddish, as in the cases of the Israeli dismissal of it or the purposefully denigrating descriptions of it, should have no effect on our or others’ high opinion of it.

Finally, to change the name is also to deny its history, the marvel of its development and use, and the many lives lived speaking, reading, and writing Yiddish. Changing its name is changing its soul. It comprises yet another threat to something precious. Shatn ken dos take yo!

Mit derekh erets,
Tina Lunson

Editor’s note: This was the most thoughtful response to the question posed in the previous issue of Der Bay.

Tina is a Yiddish translator who has translated “Hebrew Poets from Lithuania”, and “Kovne Lite Produced Over One Hundred Jewish Writers”. She has been the Director of the Vilnius Yiddish Institute Summer Program, and is Special Assistant to the CEO of the Jewish Council for the Aging

Her first article in Der Bay was, What’s New? "bkivn kovne" Focus: Kovne which appeared, in the February 2000 issue.

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Black Box and Rosetta Stone

Shvarts kestl un rozeta shteyn
by Philip “Fishl” Kutner

Having a healthy mind and body requires them to be used regularly, and in both new as well as creative ways. While being vigorous is invariably ascribed to youth, one can use the very same tools irrespective of age.

Being interested in both the Yiddish language and culture gives you another venue for exercising your mind. Think of novel ways of stretching the boundaries of your mind: here is one way that Fishl does it—select a letter, word or phrase and look at it in a novel way.

Sayings with the word “box”.

Think outside of the “box”.
Don’t “box” yourself into a corner.
Go home in a “box”.
Open Pandora’s “box”.
Stuff the ballot “box”.

Terms/words containing the word “box”.

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This year, the Warsaw Jewish Film Festival was held on both sides of the Vistula River, in two Warsaw districts—Praga and Muranów! The official cinema was KINO PRAHA; but, the screenings were in the Museum Of The History Of Polish Jews, the main partner of the 11th festival. During five days of screenings in Kino Praha and four days of screenings in MHPJ, we presented 35 feature films and documentaries which won critical acclaim at international festivals.


Screenings in the Museum of the History of Polish Jews began October 27 with a preview screening of “THE GATEKEEPERS” - 2013 Oscar Nomination (Oct 27). Then we presented a film “THE RESCUED,” produced by MHPJ and directed by Joanna Król and Karolina Dzieciolowska. This documentary gives the real story behind the work of MHPJ volunteers Jadwiga Rytlowa and Janina Goldhat, who collected the testimonies of Holocaust Survivors in Israel (after the showing, there was a discussion with the participation of the film’s authors and one of its protagonists). This year the WJFF program featured a Tadeusz Konwicki retrospective (the laureate of the 2013 Honorary David Camera Award), which included “AUSTERIA”, “THE VALLEY OF ISSA”, and “HOW FAR AWAY, HOW CLOSE”.

On October 31, the Museum of the History of Polish Jews hosted a screening of a documentary “REVOLT IN SOBIBOR,” that commemorates the seventieth anniversary of the revolt in the extermination camp in Sobibor (with the participation of the director Lily van den Bergh, Oct 31). In the exhibition space of the Museum, we participants had a wonderful opportunity to visit a video-installation based on a collection of films from the Shoah Film Collection. It was presented under the patronage of the European Parliament.

The festival came to a close with a screening of a film about a Polish Jew, Archbishop (of Paris) Jean Marie Lustiger, “THE JEWISH CARDINAL” (dir. Ilan Cohen, France, 2013). The screening of this closing film was concomitant with its Polish premiere. The annual David Camera Award ceremony took place before the screening. This year’s awards included David Camera Grand Prix founded by the Ministry of Culture and National Heritage and Special David Camera founded by the Polish Television (TVP) Director. 2013 Jury Chairman Paweł Smoleński, and Jury members: Ewa Opawska, Anna Wacławik - Orpik.

### Important Sites

- Complete Program of the Festival: [www.wjff.pl/projekcje programmed2013pol.pdf](http://www.wjff.pl/projekcje programmed2013pol.pdf)
- Facebook fanpage: Warsaw-Jewish-Film-Festival [www.facebook.com/pages/Warsaw-Jewish-Film-Festival/229565400441517](http://www.facebook.com/pages/Warsaw-Jewish-Film-Festival/229565400441517)

### Our Patrons and Sponsors Were:

Mame, di verter kumen tsurik
by Philip “Fishl “ Kutner

S‘iz a modne zakh. Ikh zits do un ikh trakht vegg mayne kindershe yorn afn farm un di shvere tsaytn mit der shmutsiker arbet, hiner peygerndik fun koksidiosis, un vilde khayes vos kumen bay nakht un hargenen kleyne hindelekh.

Yo, az ikh kuk tsurik af yene tsaytn, ze ikh az mir hobn gehat eyn umgliek nokh a tsveytn. Ober ven ikh trakht vos mir hobn durkhgemakht, farshtey ikh az di shvere tsaytn hobn undz gemakht shtark genug ibertsulebn shpetere umgliekn, ven mir zenen oysgevaksn un hobn gehat undzere eygene kinder.

Itst az ikh zits do baym kompyuter, ze ikh dir zitsndik noent tsu mir. Du batrakhst vi azoy ikh nuts dem kompyuter ober du zogst nisht keyn vort.

2-3 Mishpokhe Kheyndlekh zenen ibergezetst fun yidish, funem forverts. These transliterations are written by Ana Berman of Toronto, a long-time, master Yiddish teacher. This is a regular column that her husband Prof. Sol Berman, a computer maven, is thanked for their submissions.

4-5 Bintel Briv -- a bundle of letters is the name of one of the longest running daily columns in American journalism. It is, in the style of "Dear Abby," a letters-to-the-editor column that has appeared in just about every issue of the Jewish Daily Forward since around the turn of the century.

6 The New Yiddish by Fishl sets forth the start of an era—"The New Yiddish" of the Modern Period. Its beginning can be traced to the mid 1930s, when YIVO instituted the Standard Orthography, which Romanized Yiddish so that the language would be accessible to English readers who could not read it with the Hebrew/Yiddish alphabet.

7 Marketing Yiddish and Yiddish Marketing Ways by Fishl are articles cover the steps in marketing Yiddish and the distribution outlets. Covered also covered are direct marketing, telemarketing, creative marketing, public relations, advertising, and brand recognition.

8-9 A Tribute to my Teacher Rabbi Simon Krinsky: His Poetry until 1936 - by Rabbi Edward Zerin
Rabbi Zerin is the author of nine books, including Jewish San Francisco: From the Gold Rush to Today. In this latest book, he has translated poems from his teacher back in the 1930s. The book is a side-by-side rendition of the Yiddish and his translation. Two of these poems are included in Yiddish and English.

9 Heaven Will Provide – Himl vet bashitsn
The Ship After the Storm – In shif nokh a shhturem

10-12 A Century of Modern Yiddish Literature by Z. Yefrokin who was educational director of the Workmen’s Circle. This traces the 100 years since Mendele Mocher Sforlm published his first short novel in Yiddish, Dos Kleyne Mentshele, creating a small revolution in the literary circles of Eastern European Jews. It then covers the role of Sholem Aleichem, Peretz, Reisen, Rosenfeld, Leivick and Sutzkever.

13 Both of these poems by the poets are in English and transliteration. Geshlekht in Saud Land by Stanley Siegelman o’h (Sex in Saudi Land)
Di Yunge Yorn (The Young Years) by Linda Mankin

14-15 Berl ISAac and Wonders of America is a translation by Isisdore Goldstick. This is a reprint of a Sholem Aleichem program that was prepared for Workmen’s Circle Groups. This is a storyteller of tall tales who can’t be topped.

16 Mame, vos estu? Fishl’s monthly shmuves mit mame is a regular column on the back page. There are 90 mame stories on Der Bay’s website. They have been published in a book entitled, Hrabina of Hunterdon based on the years living on a poultry farm in Hunterdon County, New Jersey.

The back page has Fishl’s email address and URL for Der Bay’s website. See also how to receive the free online edition for your club and other friends. The online edition likewise enables you to search all of the Der Bay articles since its beginning back to January 1991. It shortly will be available only online.
Goldshteyn hot zikh shtark farkilt, iz er gegangen tsum dokter oyf a refue. Der dokter hot im tsugeshribn a fleshl piln. Ober a vokh shpeter iz er nokh alts krank geven. Hot der dokter im gegebn an aynshpritsung, ober dos hot oykh veynik geholfn.

Bes dem dritn vizit hot der dokter gehat a nayem aynfal. “Ot vos ir darft ton: Geyt aheym, bodt zikh in a heyser vane. Dernokh efnt ale fenster un shteyt oyf an ort, vu der vint blozt tsum shtarkstn.”

“Ober oyb ikh tu dos, kon ikh kholile bakumen a lungen-ontsindung!” hot der patsyent protestirt.

“Ikveys. Ober dos kon ikh oysheyn.”

*      *      *

Vaserman hot letstns ongeleygt a hipsh bisl vog. Zayn froy hot im gepruvt ibertsaygn tsu makhn a dyete ober er hot geentfert, az s’iz nisht neytik.

Eyn mol, bes a shpatsir mit ir, hot er zi iberrasht ven er iz aribergeshprungen iker a ployt. “Nu, viif fet menshn keni vos kenen dos ton?” hot er gefrgt.

Entfert zi: “Bloyz eynem.”

*      *      *


Der ganev hot zikh fartrakht un geentfert: “Kh’vel nemen di $48.”

*      *      *

Bay nakht, nokh a simkhe, hot Shmulik aheymgebrajt zayne fraynd, kedey zey tsu vayzn di naye dire. Onvayznzik oyf a groysn meshenem baseyn, hot er derklert: “Dos iz a redndiker zeyger.”

“Vi azoy funksyonirt es?” hobn di gest gefrgt. Shmulik hot gegebn a groysn knak inem baseyn mit a hamer. Fun der tsveyt zayt vant hot men derhert: “Vos tustu dort, idiot eyner! Tsi veystu nisht, az s’iz 2:00 bay nakht!”

*      *      *

Dos 4-yorike yingele hot nisht gekent antshlofn vern, hot zayn tate zikh avekgezetst lebn zayn bet, un dertseylt a mayse.

Tsvantsik minut shpeter geyt di mame farbay di farmakhte tir un hert nisht keyn pips.

“Er shloft shoyn?” fregt zi durkh der tir.

“Yo, mame,” entfert dos kind.

*      *      *

Bes a repetitsye funem orkester iz der dirigent nisht geven tsufrihn mit der arbet fun eynem fun di paykler. Er hot im keseyder oysgebesert ober s’hot nisht geholfn.

Sof-kol-sof, hot er a shokl geton mitn kop un gezogt: “Ven a muziker veyst nisht vi tsu nitsn zayn instrument, nemt men es avek fun im, me git im tsvey shettekeleh un me makht im far a paykler.”

Deerhert zikh a kol fun hintn, vu es zitst di poykn-grupe: “Un ven er ken dos oykh nisht, nemt men bay im tsu eyns fun di shettekeleh, un er vert a dirigent.”

*      *      *

“Kh’darf opgebni mayn kleyd tsu reynikn, ober s’kost haynt azoy tayer,” hot Perl geziftst. “$6.00!”

“Azoy gor?” zogt Serl. “Tu vos ikh tu, vet es dir kostn a sakh biliker.”

“Vi azoy?”


*      *      *

“A man iz vi a horoskop,” hot a froy gezogt ir khaverte.

“Vos heyst?”

“Er zogt dir shtendik vi du zolst zikh oyffirn, un er iz shendik nisht gerekht.”
A 15-yorik meydäl iz arayn in a butik un ongepruvt a tuts kleyder. Sof-kol-sof, hot zi gefunen dos “perfekte” kleyd farn bal, un iz arayos a gliklekhe.

Dem tsveytn tog iz zi ober tsuriygekumen mitn kleyd un gefregt: “Tsi ken ikh es oysbayn oyf a tsveytn?”

“Ober far vos?” hot di farkhideshe soykherte gefregt.

Entfert dos meydäl: “Mayne eltern gefelt es.”

* * *

S’iz dos yor 1978, in a kindergortn, in Rusland.

“Vu gefint men di shenste shpilekhlekh?” fregt di lererin.

Entfern di kinder: “In Sovetn-Farband!”

“Un di geshmakste tsukerkes?”

“In Sovetn-Farband!”

“Un di gliklekhste kinder?”

“In Sovetn-Farband!”

Tseyven tizkh plutsling Vovotshka.

“Vos iz, Vovotshka, far vos veystu?” fregt im di lererin.

Entfert Vovotshka: “Ikh vil voynen in Sovetn-Farband!”

* *


“Floride, farsheteyt zikh.”

“Vi veystu dos?”

“Du kenst den zen Floride?”

* * *

Moyshe iz tsum ershtn mol geforn in a kasino.

“Antshuldikt mir, hot er tsugerufn an arbeter. “Vi azyoy tut men dos?”

Der arbeter hot im gevizn vi azoy me leygt arayn di dolarn, me kvetsht dos knepl un me shlept arop dos hentl.

“Un fun vanen kumt aroys dos gelt?” fregt Moyshe.

“Geveyntlek, fun bank”.

* * *

Perl iz geforn tsu gast tsu der tokhter un bamerkt, az di tokhter hot farn gantsn tog nisht oysgerykhert keyn eyn papiros.

“Hostu, sof-kol-sof, oyfgehert reykhern?” hot di mame gefregt.

“Neyn, ikh bin farkilt. Ikh reykhker keyn mol nisht ven ikh bin nisht gezunt.”

Zogt di mame: “Mistome vestu lebn lenger, oyb du krenkst ofter.”

* * *

Zeendik vi zayne ongeshtelte arbetn on kheyshik, hot der balebos farbetn a lector, velker iz barimt far zayne inspirindike redes. Nokh der lekstye hot der balebos oyfgehangen in yedn tsimer a shild: “Tu es its!”

Mit a vokh shpeter iz a guter fraynd funem balebos gekumen tsu gast. Zeendik di shildn hot der fraynd gefregt: “Nu, host shoyn bakumen rezultatn?”

“Yo --- hot der balebos geentfert --- “ober nisht di rezultatn vos ikh hob gemeynt. Mayn kheschn-firer iz farshvundn mit $50,000; mayn farrteer iz antlofn mit mayn sekretarshe, un di andere arbeter hobn gemont a hekherung in di skhires.”

* * *

A yunger rabiner-student, velker iz dertsoyn gevorn in a groyser shtot, hot khasene gehat mit a meydal, vos iz oyfgevaksn oyf a farm.

Eyn mol hot der seminar im geshikt in a kleyn shilekhl oyf der provints, kedey tsu gebn dort a dvar-toyre. Der yungerman iz geven a bisl nerveis, ober zeendik zayn shmyekhlendike froy zitsndik fun fornt, hot es im geshtarkt, un er hot ongehoyn zayn droshe: “Kh’hob keyn mol nisht gezent keyn eyn ku, biz ikh hob zikh bakent mit mayn froy…”

* * *
This may be presented by two or three narrators, a chairperson, and a singer. The melodies of most of the songs are in the songbook, “Mir Trogn a Gezang,” authored by Yosl and Chana Mlotek o’h, and published by The Workmen’s Circle. If no singer is available, the songs may be read or recited as poems.

CHAIRPERSON:
"A Bintel Brief" -- a bundle of letters is the name of one of the longest running daily columns in American journalism. It is, in the style of "Dear Abby," a letters-to-the-editor column which has appeared in just about every issue of the Jewish Daily Forward since around the turn of the century. Its intent was originally to provide much needed advice to Jewish immigrants who were struggling to establish new lives for themselves and their families in a new and unfamiliar world.

Its historical role, however, has been to provide historians, sociologists and the grandchildren of that immigrant generation with rare and authentic insight into the lifestyle of and the problems encountered by those Jews who settled on New York’s Lower East Side sixty, seventy and eighty years ago. The letters provide a journal of historical events, social movements, attitudes, and trends through the eyes of those people who participated in them. We will hear some of the letters and songs which also played an important role in the world of our ancestors. So - without further delay, let us begin.

NARRATOR 1:
What is there to add to all that has been written and said about the role that was played over the years by the Jewish Daily Forward in the lives of Jewish workers, in the American Jewish community and in Jewish life in general? The most beautiful speeches and the best written articles can never describe this role as eloquently as the letters which appear daily in the "Bintel Briv" column—letters which once were seen by cynics as primitive and silly, but are now considered by sociologists and historians to be the best reflection of the loneliness and struggle endured by Jewish immigrants.

NARRATOR 2:
On April 22, 1897, the Jewish Daily Forward was born. The atmosphere on the streets of the Lower East Side and other Jewish neighborhoods was jubilant...the Jewish worker, until then isolated, overworked, and an easy victim of the greedy bosses, finally had a spokesman and a friend. Max Pine, a founder and leader of the United Hebrew Trades, was an employee in a knee-pants sweatshop on the Lower East Side on the day the Forward first appeared. Years later he would relate:

NARRATOR 3:
"It was a glorious spring day. April 22, 1897. Late in the afternoon, a young lad burst into the shop, his face flushed and soaked with perspiration. I noticed that under his arm, he carried a bundle of newspapers -- the "Forverts" ... I embraced the newborn child, kissed it and held it close to my heart. I peered into the tiny print, but saw nothing. My eyes had welled with tears."

NARRATOR 1:
From the very beginning, the Forward was more than just a paper for news. It became a teacher, a comrade, a friend to whom one could turn, as to the old rabbi in the shtetl, for advice, or simply to pour out one's heart.

LETTER 1:
Worthy editor: I am a workingman from Bialystok where I belonged to the Jewish Socialist Bund. I
later moved to Minsk. There, I joined the Socialist-Revolutionaries because following a Bundist demonstration in Minsk where many comrades were arrested, beaten, and tortured, the Bund adopted a resolution opposed to revenge. We, the workers, who witnessed this brutality, felt that the only language Czar Nikolai understands is violence. So we joined the militant Socialist-Revolutionaries.

But war was suddenly declared against Japan and my family wrote to me urging that I flee to America. I have been here for two years and have a good job in a jewelry store. But my heart will not remain silent within me over the blood of my brothers being spilled in Russia. I am restless because of the pogroms in Bialystok where I left old parents and a sister with three small children. I don't even know if they're alive.

Now, I cannot make up my mind whether to fulfill my duty to my family and bring them to America, or to return to Russia and help my brothers in their struggle.

I feel like a liar and a coward. I agitated my friends, placed them in danger, and I myself ran away. What shall I do?

Respectfully, A Socialist

ANSWER:
Dear Socialist. If you were to ask us before leaving Russia, we would not have advised you to leave. Since you are here, and speak of your two duties, we wish to inform you that the Assistance Movement in America is developing so rapidly that everyone who wants to, can do enough here. Bring your parents and sister here and be active in the local movement that shares the ideals of your revolutionary comrades.

NARRATOR 2:
Yes, the strong yearning for the old country did not let up. Sometimes, as we just have heard, it derived from guilt for having abandoned the revolutionary movements back home; and there are times that it just was simply a longing for an aging mother, for friends and lovers who had stayed behind. Often this pining posed serious emotional dilemmas which the immigrants themselves didn't fully understand.

LETTER 2:
Dear Mr. Editor. I was born in a small town in Russia where I had an Orthodox upbringing. When I came to America, however, I became a freethinker, influenced by progressive newspapers and literature, and I now associate only with people who feel as I do.

However, every year, when the month of Elul rolls around, with the approach of Rosh Hashonah and Yom Kippur, I am overcome with feelings of melancholy. I wander through the streets and when I pass a synagogue and hear the chants and liturgy, my depression becomes unbearable. I begin to envision the small town of my happy childhood, the fields, the little pond, and the woods around it, my dear friends, and our sweet childlike faith. My heart is constricted and I begin to run like a madman till the tears stream from my eyes and then I become calmer. Finally, I decided to go to the synagogue—not to pray, mind you, but to heal and refresh my aching soul with the cantor's sweet melodies. It may be hard to believe, but this had an unusually good effect on me.

While I am in "shul," I could forget for a while my unhappy weekday life, the dirty shop, my parasite boss, my pale, sick wife and my children. All was forgotten. Yet, my friends in the Progressive Society to which I belong, have begun to criticize me for going to shul. And where can one hide on Yom Kippur? What can I do and those who feel as I do? What is your opinion? Awaiting your answer, I remain

Your reader, A Freethinker

ANSWER 2:
Dear Freethinker. No one can tell another what to do with himself on Yom Kippur. If you are drawn to the synagogue, that is your choice. Naturally, a genuinely sincere free-thinker is not drawn to the synagogue. Who among us isn't moved by a religious melody remembered from his youth? This, however, has no bearing on loyalty to one's convictions. On Yom Kippur, a freethinker can spend his time in the library or with friends. On this day, he should not flaunt himself in the eyes of the religious people. Every man has a right to live according to his beliefs. The pious man has as much right to his religion as the freethinker to his atheism.
A Tribute to my Teacher Rabbi Simon Krinsky: His Poetry until 1936
By Rabbi Edward Zerin

Rabbi Edward Zerin was ordained at Hebrew Union College in 1946, and was a faculty member of Drake University, Grinnell College, and Boston University. He is the author of nine books, including Jewish San Francisco: From the Gold Rush to Today (in its 7th printing), and The Birth of the Torah. Rabbi Zerin has a long, distinguished record of Jewish history writing and consulting. He was a congregational rabbi for 28 years, and has been a translator for the Yiddish Book Center.

After 30 in Los Angeles, he came to San Francisco. Shortly thereafter, he began to explore the Jewish aspect of his new home. A photographer and historian Zerin can see the dome of Congregation Sherith Israel from his 10th floor condominium near Japantown. The synagogue is one of only two Jewish buildings Zerin knows of that survived the 1906 earthquake. The other was Ohabei Shalome Synagogue, a flax-colored building with ornate columns—now a Japanese retirement community.

MY TEACHER
I was not aware at the time of my Bar Mitzvah in 1933 of any of the life events described in Faranene un Gevezene; however, once I found the book seventy-five years later I realized that the Krinsky spirit elaborated in one poem had become part of me from the time of our very first teacher-student meeting. His pursuit of a creative Jewish existence in a modern world, marked by a love of tradition conjoined with an inquisitiveness of mind, instilled in me the dignity of being a Jew and the pleasures of Judaism. Upon reading his poetry I realized for the first time how I had scripted my life and had become his life-long student. His writing reflects his sharp sense of social justice and his deep love of Torah and the Jewish people.

Rabbi Krinsky was born in Horodok a shtetl near Bialystok, Poland and studied at the Slobodka Yeshivah near Vilna. He served as principal of a school in Bohovich. Then it was off to Palestine and was ordained by Rabbi Abraham Isaac Kook, who later became Israel’s first Chief Rabbi. Coming to the United States, he first was in Hudson, NY as the Principal of the Hebrew Institute and Chaplain for the NY Training School for Girls. In 1931 he came to Wilmington, DE to be the first publisher and editor of Delaware’s Jewish newspaper, The Jewish Voice, 12 years as Principal of the Adas Kodesh Hebrew School, followed by 20 years at Temple Beth Emeth as Principal of its Hebrew Department.

Rabbi Krinsky served every Jewish congregation in the State of Delaware, filling in for rabbis when they were on vacation, teaching Bar/Bat Mitzvah students. When he retired, Temple Beth Emeth named him Scholar for Life. Krinsky touched the hearts and minds of a generation of students—five entered the rabbinate. They are Rabbis Samuel Silver, z”l, Jeshua Schnitzer, z”l, Elihu Schagrin, z”l, Herbert Morris, z”l, and the translator of Rabbi Krinsky’s works, Rabbi Edward Zerin [There now are ten temples and synagogues in Delaware.]

Editor’s note: Bringing together the Yiddish poetry of Rabbi Krinsky, written during the Great Depression, and the English translation by his student Rabbi Zerin 80 years later, is a tribute to two great teachers and scholars. Rabbi Krinsky treated ordinary events and nature in a wonderful rhyming pattern. Rabbi Zerin translated it into English in a masterful way. This Yiddish-English side-by-side is both a learning and inspirational approach. In my opinion, this book ranks in the top ten percent of books like it. It will make a great gift.

Available from: Jewish Historical Soc. of Delaware
505 N. Market St. Wilmington, DE 19801
302 655-6232 - jhsdel@yahoo.com
www.jhsdelaware.org
Paperback, 194 pages - $9.95 + shipping $3.50
HEAVEN WILL PROVIDE

We’ll roam from place to place in the long and wide world.
You take a staff in hand and I a sack of bread.
‘Tis foolish to be scared of weathers hot or cold.
Heaven will protect us as we wander the world.

In winter’s freezing storms we’ll bed in the white snow.
In summer’s blazing heat we’ll snuggle in the hay.

THE SHIP AFTER THE STORM

The sky now is brighter, clearer.
Black clouds are nowhere to be found.
The open sea is vast and smooth, and distant are the horizons.

The waves at last are tired, worn out.
They no longer jump, carry on.
Only the ship moans and rattles, but the rudder revels and sings.

Again the people are gathered.
The upper deck is where they meet.
Women pray to God in heaven—please, no more tempests, no more storms.

There are skies, clouds, smoke and water.
Here and there a bird is flying.
Day and night rising and falling waves—bow down and kneel before the ship.
Chairman:
It is 100 years since Mendele Mocher Sforlm published his first short novel in Yiddish, Dos Kleyne Mentshele, creating a small revolution in the literary circles of Eastern European Jews. Until then, no self-respecting writer dared publish in Yiddish, a language considered Jargon and fit only for the marketplace. Mendele dared and Yiddish literature was born. His real name was Sholem Yacov Abramowlutch. He took the first giant step in developing and refining a literary Yiddish that became the instrument for expressing the subtlest and most complex ideas and ideals.

1st Reader:
Originally Yiddish literature was written primarily for women and the uneducated to acquaint them with their religious duties, improve their morals and permit them to escape from humdrum lives. This trend was modified by two movements in Jewish life that stimulated a greater output of writing in Yiddish. The first was Hassidism, which sought to bring joy into Jewish worship and to enhance the social status of the common man.

2nd Reader:
Through tales of wonder-working Rabbis and mystical tales filled with morals, Hassidism increased the number of Yiddish books and stories.

3rd Reader:
The second movement was the Haskalah or also known as the Enlightenment, which, attempted to modernize Jewish life in Eastern Europe and bring in Western knowledge. In an effort to make their information and propaganda more palatable, they wrote stories, plays, and poetry.

4th Reader:
Mendele was one of the enlighteners. His works were indictments of Jewish leaders and institutions, suffering from ignorance. He ridiculed the small-town Jews who knew little of the outside world.

Chairman:
But Mendele was more than a taskmaster. This extraordinary man blazed like a bright comet across the starless Jewish firmament, bringing light where darkness once prevailed. Even during his lifetime he was known as the Yiddish Cervantes.

1st Reader:
Mendele the trailblazer was followed by a man two decades younger, Sholem Rabinowitz, who became known to millions of readers in all languages as Sholem Aleichem. Sholem Aleichem who came from the Poltava region in the Ukraine, began as a tutor, became a government rabbiner, a businessman, and an insurance agent! He tried many things (and lost a lot of money) before turning to Yiddish writing as a profession.

2nd Reader:
Like Mendele, Sholem Aleichem began writing in Hebrew, but changed to Yiddish. But unlike Mendele, who wielded a sharp and sometimes vitriolic pen, Sholem Aleichem employed gentle irony; he laughed with his characters, not at them.

3rd Reader:
Sholem Aleichem’s best works are three cycles of short stories: Motl the Cantor’s Son; Tevye the Dairyman; and Menachem Mendl. Each one of these reflects Jewish life and the changes that were taking place during the author’s lifetime. Through these stories we learn of the difficulties confronting a Jew trying to earn a living (Menachem Mendl) the new political winds sweeping across the Jewish settlements - Zionism and socialism (Tevye), and migrating to America (Motl).

4th Reader:
Sholem Aleichem’s every-town was Kasrilovka. The Karsiels, like most Jews in the Pale, lived in Poverty and squalor. But their brows touched heaven.

Chairman:
Sholem Aleichem encompassed the whole of Jewish existence. He wrote of the older generation and also interested the young, especially of the young whom he loved, not overlooking the cradle with a lullaby shown in the Shlof Lid:

Shlof Lid

Shlof mayn kind mayn treyst mayn sheyner
Shlof-zhe zunenyu
Shlof mayn kind mayn kadish eyner,
Liulinke liu liu.
In Amerika der tate dayner zunenyu,
Bist a kind nokh shlof l’ays ato
Liulinke liu liu.
Dortn est men in der vokhn
Khale zunenyu
Ikh vel yakhelekh dir dort kokhn
Liulinke, liu liu.

1st Reader:
Sholem Alelchem was a busy man. But he always had time to help the gifted. One such was M. Warshawsky whose bittersweet songs found a cozy niche in every Jewish heart. Sholem Aleichem encouraged him one of Warshawsky’s famous compositions is Makhetonim geyen...

2nd Reader: Di mekhutonim geyen, kinder
Lomir zikh freyen - shot nor shot:
Der khosn iz gor a vunder,
Shpilt a lidele dem khosns tsod. Ay, ay, ay!
Ot geyt der Feter Kone
Mit der Mume Khane. - Shot nor shot:
Dos iz di beste matone,
Shpilt a lidele dem khosns tsod. Ay, ay, ay!
Dem khosns shvester Freydl,
Zi dreyt zikh vi a dreydl - shot nor shot:
Nemt zi arayn in redl,
Shpilt a lidele dem khosns tsod. Ay, ay, ay!

3rd Reader:
The third giant on the Yiddish literary scene, I.L. Peretz. Unlike Mendele and Sholem Aleichem, who wrote about the every-day and the commonplace, Peretz was a moralist who treated the bizarre, esoteric, and occult; his Jew was exalted.

4th Reader:
Peretz brought to Yiddish literature a profundity of philosophy and ideas. His best work is in 2 cycles of short stories: folksy tales and Hassidic tales. First he used folk themes to put forth complex ideas; in the second he idealized Hassidic Rabbis and made them the exalted Jews he sought to find as leaders.

Chairman:
Peretz was among the few who had more than one gift; he was a master of the short story, his poetry made him one of the sweet singers in Israel.

Ist Reader: Hof un Gleyb
Hof, hof, hof!
Nit vayt iz shoyner friling
Es veln shmeterlingen shpringen.
Naye nestn, naye feygl,
Veln naye lider zingen:

Gleyb di nakht iz shoyner farshvundn
Un di vokns oykh tserunen.
Bloy vet zayn, vet zaym der himl,
Naye shtern, naye zunen.
Naye royzn, naye blumen,
Veln blien, vaksn hoykh
Es vet shaynen, shmekn, zingen
Un in undzer vinkl oykh.
Hof, hof, hof...

2nd Reader:
Of these three, Peretz, exercised the profoundest influence on other writers. His home in Warsaw, was the center for young, aspiring, Yiddish writers who brought their manuscripts for criticism and approval. Among these were Sholem Asch, Abraham Reisen and others who achieved eminence in Yiddish and in world literature.

3rd Reader:
Reisen was a poet and short story writer. His poems were rhythmic, lyrical, sometimes melancholy, often filled with social protest. He sang of a better world to come. Many of Reisen’s poems were set to music and achieved great popularity. Listen to Reisen!

4th Reader:
O, hemerl, hemerl, klop.
Shlog Shtarker a tshvek nakh a tshvek.
Kayn broyt iz in shtub shoyn nishto,
Nor tsores un leyd on an ek.

O, hemerl, hemerl klop
Der zeyger, er shlogt shoyn bald tsvelf;
Di oygn zey makhn zikh tsu,
Git koykhes oi, Gocienu, helf.

O, hemerl, hemerl klop!
Shlog shtarker di tshvekes, shlog gikh;
Biz morgn muz fartig shoyn zayyn,
Der gvirtes tekhterls shikh.

O, hemerl, hemerl klop!
Nit glitsh fun mayn hant zikh aroys,
Mayn eyntsiker shpeyzer bistu,
Fun hunger, on dir, gey ikh oys.

Chairman:
In the floodtide of Jewish immigration to America, the Goldene Medina, came the Yiddish writers too, among them Reisen and Sholem Asch.

1st Reader:
Sholem Asch is the most widely-translated of the modern Yiddish writers. His trilogy The Nazarene, The Apostle and Mary dealing with the founding of Christianity, were best sellers, and made him the center of a storm of controversy and criticism because of his emphasis on the non-Jewish realm. Most Jews were not able to open their minds to these topics.

2nd Reader:
Asch’s great historical novels like Three Cities and Kiddush HaShem, were incisive evaluations of Jewish life. Asch had rebelled against the refinement of his predecessors and skillfully wrote about the Jews who had become part of the forbidden underworld such as, Motke the Thief, and God of Vengeance. Uncle Moses was one of the books he wrote about which explored the life of the Jews in the United States.

3rd Reader:
Asch was not the only one of Peretz’s disciple to pin a bright star on the already gleaming Yiddish literary firmament; there were quite a few others which include I.J. Singer, Joseph Opatoshu, Zalman Schneour and David Bergelson who later was one of the victims of the Soviet Union’s merciless Josef Stalin’s purges which killed some of the brilliant, top Yiddish writers. Some of their works are available in English translation.

4th Reader:
Yiddish poetry grew rapidly. There were Di Yunge, Inzikhistn, Yung Vilne and among the older poets in Morris Rosenfeld was the most gifted. Widely translated, and imitated he was an idol among the immigrant masses, the sweatshop workers, the poor Jew whose dream of America turned into a nightmare.

Chairman:
Morris Roesenfeld was a sorcerer who could transform words into fists. But he could be so tender and gentle as a summer breeze. Listen!

Mayn Yingele:
Ikhol a kleynem yingele
A zunele - gor fayn!
Ven ikh derze im, dakht zikh mir,
Di gantse velt iz mayn.

Nor zeltn, zeln z ekh im,
Mayn sheynem, ven er vakht;
Ikh tref im imer shlofndik,
Ikh iz im nor baynakht.
Di arbet traybt mikh fri aroys,
Un lozt mikh shpet tsurik;

O, fremd iz mir mayn eygn layb,
O, fremd mayn kinds a blik!

Ikh kum tseglemterheyt aheym,
In finsternish gehilt;
Mayn blaykhe froy dertseylt mir bald,
Vi fayn dos kind zikh shpilt.
Vi zis se redt, vi klug es fregt:
"0 Mame, gute Ma,
Ven kumt un bregt a penny mir
Mayn guter, guter Pa?....

2nd Reader:
In the pantheon of Yiddish poetry, is Morris Rosenfeld, Yehoash (Solomon Bloomgarten), who wrote beautiful lyric verse and translated the Bible into Yiddish, and H. Leivick whose symbolic dramas and poems enriched Yiddish literature.

3rd Reader:
The first half of the twentieth century produced many Yiddish poets of note. The Golden Peacock, an anthology of Yiddish poetry in English translation, contains the work of 140 poets.

Chairman:
Poets took as their theme anything from philosophy to folk tales! they sang of the national aspirations and social protest. The Hitler Holocaust changed all this. The destruction of East European Jewry silenced many writers as well. But for those who survived the crucible of hell, the Destruction became the primary theme.

1st Reader:
Leivick and Sutzkever were only two who agonized over a loss that has no equal. Novels memoirs, short stories, and dramas appeared. All Yiddish literature was a bleeding wound. It was a shuddering outcry against unspeakable horrors.

2nd Reader:
With time, this outcry was replaced by reminiscences and memoirs of a more peaceful nostalgia in a vanished homeland.

3rd Reader:
Literature of Destruction is forged from blood of a people. Born of horror, it burns with a pure flame.

Chairman:
Yiddish poets, and writers are creating new works-most prominent is Isaac Bashevis-Singer whose works are translated into English.
"American bluffers" . . . That’s what the foreigners say. Those greener don’t know what they’re talking about. When it comes to telling tall stories, America can learn a thing from Kasrilevke and Berl Isaac can take your American storytellers down a peg or two!

To give you an idea who Berl Isaac is, I might tell you that if a fellow in Kasrilevkeh happens to be long-winded, the kind that talks the hind legs off a donkey, he is stopped with the words: "Berl Isaac sends you his love." He the hint and dries up.

There is a story in Kasrilevke of a Jewish joker in which Berl Isaac figures in. At Easter-time it is customary for Russians to greet each other with the good tidings that Christ has risen from the dead: "Christos voskres." To this the reply is: "Voistinu voskres," that is, "Verily he is risen." Once a Russian met this Jewish joker and flung at him, "Christ is risen." Here was a pretty kettle of fish. What was the Jew to do? He couldn’t reply: "Verily he is risen," or contradict him. That might lead to an awkward situation. Our man thought of a way out and retorted: "Yes, so I heard from Berl Isaac."

Can you fancy that—Berl Isaac going to America, staying there for quite a few years and returning home! Imagine the wonders he told of America!

"To begin with, there is the land. It’s a land flowing with milk and honey. People amass fortunes—they literally scoop up gold! And business is so brisk, that it makes you dizzy. You can take to anything you like. If you want a factory, you can set up a factory. If you feel like opening a bit of a store, you open a store. If you’re minded on pushing a cart, you get a pushcart. If you’d rather do something else, you turn your hand to peddling, or you get a job in a shop. In a word, it’s a free country! "You can bloat up with hunger, drop dead on the street, no one will stop you, not a word will ever be said.

"Or take the size of the cities! The width of the streets! The height of the buildings! They’ve got a ‘bit of a building’ there; they call it the Woolworth Building; so the top of the chimney pierces the clouds or maybe even higher. The building has a few hundred stories. How do you get up to the attic? With a ladder; they call it ‘elevator’. If you want somebody on the top floor, you step into the elevator, early in the morning, and get up there by dusk, about the time the Minkhe is said.

"One day I took a trip up there, just to satisfy my curiosity. It’s impossible to describe the feeling. There I was standing and looking down. Suddenly I felt something strangely cold and smooth against my left cheek, something slippery and ticklish. I turn my head and looked—it was the moon.

Now fancy, that Berl Isaac going to America, staying there for a few years and returning home!

"There, life is an endless chasing and racing. They call it ‘hurry up’. Everything is done at top speed. They eat standing on one foot. They rush into a restaurant, order a drink, and a crumb of food.

"You should see how sturdy they are! They have a habit of fighting right in the middle of the street. Not that they mean to sock you, beat you up, give you a black eye or knock out your teeth, as is sometimes done in our country. Nothing is farther from their minds! They do it for the fun of it. They roll up their sleeves and punch each other for no other reason than to see who’ll get the better of it.

"One day I was walking along the Bronx, carrying some goods, when two boys—loafers, gutter-snipes—came up to me and began to pick on me; said they wanted to fight. Says I, ‘No, I won’t fight.’ That went on for a while but they wouldn’t let me go. So I says, if that’s the kind you are, I’ll make short work of you. So I put down my bundle, threw off my coat—got a trouncing from them that I’ll not forget. Barely managed to get away alive! After all, it was two against one! Since then I refuse to fight.

"No people are so distinguished as are the Jews. They make a fuss about Jews—it’s an honor to be a Jew. It’s a common sight to meet a Jew in the heart of Fifth Avenue in Manhattan, on the Feast of Tabernacles, carrying a lulav and an esrog—without fear of being arrested. The only thing they dislike, are Jewish beards and side-locks. That’s why most of the Jews in America have no beards or moustaches. Their faces are as smooth as plates. If there is a distinguishing mark, it’s neither on their faces nor in their speech; it’s in their haste when walking and their hand motions when talking.
"Aside from their beardless faces and language, they are Jews every inch. They follow all Jewish customs and are fond of all Jewish foods. They observe all Jewish holidays. They are particular in observing Passover, and bake matzos all year round. Jews even have a special factory for kharoses, which they make of the best fruits, nuts, spices, and wine for Passover. I am telling you, thousands and thousands of workers are employed in the plant, doing nothing but making kharoses. What's more, there are Jews who make a living from preparing parsley and bitter herbs for the Passover celebration."

"That's all well, Berl Isaac, but there is something else that we'd like to know: do people die in America, just like here? Or do they live on and on?"

"Of course they die. Why shouldn't they? There is this difference: when people start dying in America, it's a thousand in a day, ten, twenty, and thirty thousand! Entire streets are wiped out! Cities sink into the earth like Korah. America isn't something to make light of, I can tell you that much."

"Well, if that's the case, what is there to crow about America? So they die just like we do, eh?"

"Of course they die, but the way they die! No, I shouldn't say the way they die, for when all is said and done, people die the same everywhere. They die of death. What matters is the way they bury them. First, it's the custom in America for every one to know in advance where he is to be buried. Why, he selects his own plot in the cemetery, while he is still living, haggles over the price until he comes to terms. Then he rides to the cemetery with his wife and he says: 'See, sweetheart? That's where you and I and the children are going to lie.' Next he goes to the funeral office and orders a funeral for the day, telling the class he wants. There are at least three classes of funerals—first, second, and third class."

"First class is for millionaires, and costs a thousand dollars per funeral. What a gorgeous funeral! The sun is shining and the air is filled with fragrance. The coffin rests on a black catafalque, ornamented with silver. The horses are draped in black and wear white plumes. The reverends—rabbis, cantors, and beadles—are likewise in black, with silver buttons. Behind the hearse are carriages—an endless string of carriages. And all the children of all the talmud torahs—not a Hebrew school is missed—walk ahead of the hearse, intoning aloud and in measured syllables:

'Righ-tee-ous-ness-shall-go-be-fore-him, And-shall-make-his-footsteps-a-way.'

You can hear their chant all over the city.

"Second class is a nice funeral too. It costs five hundred dollars and can't compare with first class. The weather isn't all that it might be. The coffin, to be sure, is borne on a black catafalque which, but is not ornamented with silver. The horses and the reverends, as before, are clad in black but without feathers and decorative buttons. There are carriages that follow, but not so many. As for children, they are only from a few Hebrew schools, and chant less slowly and less solemnly in front of the hearse. It's a melancholy chant, in the traditional style:

'Righ-teous-ness shall go before him, And shall make his footsteps a way.'

As much as to say: 'This is quite good enough for five hundred dollars.'

"Third class is pretty ordinary and costs only one hundred dollars. The weather is cool and dreary. There is no catafalque. There are just two horses and two reverends. Carriages—not even a single one. The procession is led by children of just one Hebrew school, mumbling in a monotone:

'Righ-teous-ness shall go before him, And shall make his footsteps a way.'

They recite so, you can hardly hear them: 'Well, what can you expect for a hundred dollars?'

"Look here, Berl Isaac, what about a man who can't afford even a hundred dollars?"

"It's too bad! The poor man's plight is not to be envied. Don't think that they let the poor men go unburied in America. They do arrange a funeral for him and it doesn't cost him a cent. Of course, it's a dreary kind of a funeral. No ceremony and no horses or reverends. It's raining cats and dogs. Only two sextons show up, one on either side, and the corpse between them; and the three trudge wearily to the cemetery. It's better not to be born at all. Anybody got a cigarette he can spare?"
Mame, Vos Estu?
by Philip “Fishl“ Kutner

In gan eydn, denk ikh muz zayn nor organik frukht un grins. Mistome di eyfids un zhukes zenen gute un esn nisht vos vaksn in gortn. Mir hobs a sakh tsores un me darf shpritsn. Dos iz nisht gut far di mentshn tsu esn.

Estu fleysh, fish, un eyer? Di melokhim hobn fliglekh un darf visn di khilek fun zey un di andere zakhn vos flien. Iz do fish un khayes vos zenen treyf oder hot G-t nor vos gute yidn ken esn. Az nor gute mentshn geyen vu du bist efsher s’iz do nisht-yidn. Esn zey di zelbe esn vi du est?


Mame, est der tat emit dir. Ikh gedenk eyn mol du host geven beyz mit im un host im gesholt un gezogt az er zol geyn in dr’erd. Nu, vu iz er?

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Der Bay is going fully online and not accepting renewals.

All back issues are available on the website with a special search box. In the near future the abbreviated issues will become full issues.

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Published Since January 1991

• Networking, Networking, Networking, is having others help you get what YOU want. Der Bay is a great networking tool.
2 Mishpokhe Kheyndlekh zenen ibergezetst fun yidish, funem forverts. These transliterations are written by Ana Berman of Toronto, a long-time, master Yiddish teacher. This is a regular column that her husband Prof. Sol Berman, a computer maven, is thanked for their submissions.

3 I Want Yiddish 2 B Around. Fishl reminisces of the “Old Days” and shares hope for Yiddish’s future.

Mother’s Day 2014. This is a personal letter to Mama in the hope that she somehow will get it through the celestial ether.

4 Explaining Traditions: Folk Behavior in Modern Culture. Simon J. Bronner is professor of American Studies and Folklore and chair of the American Studies Program at the Penn. State Univ., where he directs the Holocaust and Jewish Studies Center.

5 Finding Yiddishkeyt in Boston - Sharing Yiddishkeyt from Boston. Dorothée Rozenberg was born and raised in Paris by her Yiddish speaking parents who were Holocaust survivors. She reviews The Veterans of History: A Young Person’s History of the Jews.

6 This is the announcement of the 16th conference of the International Association of Yiddish Clubs in the Marriott Hotel at Boca Center, Boca Raton, Florida—Nov. 14-17, 2014. The theme is YIDDISH HEROES.

7 This is a partial list of the breakout sessions of speakers and workshops. It includes their names, the title of the presentation and a brief bio. Be sure to see Prof. Refoyl Finkle’s site at: http://www.cs.uky.edu ~raphael/IAYC/conference-2014/
A froy iz gegangen zikh opshern. Bes di frizerin hot baarbet irre hor, hot di koyne (customer) dertseylt vegin dem troyerikn matsev (situation) fun ir ziveg-lebn. (married life)
“S’iz gevorn azoy biter, az efsher volt shoyn bes er geven, mir zoln zikh getn,” hot di froy geziftst (sighed) `. “Vi kerstu?”
“Dos iz an ernster inyen, (serious matter)” hot yene geentfert. “Volst zikh gedarft baratn mit a tsveyter frizerin.”

Goldshteyn hot ongeklungen tsum for-agent, un bashtelt tsvey biletn keyn Shikage.
“Dos vet aykh kostn $69 a billet,” hot der for-agent gezogt
“Ober in der tsaytung iz geshtanen, az me ken krign a billet far bloyz (only) $59!” hot Goldshteyn protestirt.
Der agent hot gezukht di bilikste prayzn un gefunen tsvey erter far $59, 6:00 in der fri.
“Gut, bashtelt zey far mir,” hot Goldshteyn gezogt, ober dernokh tsugegebn:
“Kh’hoft nor, az mayn vayb vet zikh nisht ankegnshetn oyftsushkeyn azoy fri.”

Goldshteyn iz geven a feiker Yid, ober tsu der hoyzarbet hot er bekhlal nisht getoygt.
Sof-kol-sof, hot zayn yayb farloyn dos geduld (patience), un ongehoybn onvayzn im oyfn man fun der shkheyne (female neighbour).
“Gib nor a kuk, vi Zelde hot oysgelernt Moyshen tsu kohkhn, neyen un vashn vesh. Oyb epes volt, kholile (God forbid), a mol getrofn mit ir, volt er zikh shoyn aleyn gedent a eytse gebn. Anu, zog mir, vos volstu geton, ven epes treft, kholile, mir?”
Kvetsh Goldshteyn mit di akslen un zogt: “Kh’volt zikh araygetsoyn tsu Moyshen.”

A bokher greyt zikh tsu geyn oyf zayn ershter randke (date), in a restoran, un zorgt zikh, az er vet nicht visn vegn vos tsu redn. Barat (consult) er zikh mtn tatn.
“Fun mayn derfarung (“experience”), kumen mir tomid tsu nits dray temes, -- entfert der tate. -- Esn, Mishpokhe un Filozofye.”
Der bokher badankt im un geyn tsum meydl. In restoran zitsn zey un shvaygn (silent). Der bokher iz gevorn alts mer nervez, biz er hot zikh dermont (remembered) in zayn tatns eytse.
Fregt er baym meydl: “Hostu lib shpinat (spinach)?”
“Neyn”, "entfert zi.
Er shvaygt a rege (a moment), un fregt vayter: “Hostu a bruder?”
“Neyn.”
Der bokher kratst (scratches) zikh dem kop un fregt zayn letste frage: “Oyb du voltst gehat a bruder, volt er lib gehat shpinat?”

Der 13-yoriker Shmulik iz geven aleyn in der heym bes di boy-arbeter hobn remontirt (renovated) di kikh.
Eyner fun di arbeter hot ongevizn oyf a fotografye fun Shmuliks mamen mit kosmetik, a sheyner frizur, un an elegant kleyd. “Ver iz di sheyne dame?” fregt er Shmulikn.
“Mayn mame.”
“Vow!” entfert der arbeter. “Mayn mame zet zikher nisht oys azoy!”
Zogt Shmulik: “Mayne --- oykh nisht.”

Bes a mitog mit ire khavertes, hot Froy Goldshteyn dertseylt, az ir zun hot letstns bakumen a shtele (job) vi a moderator fun an ortiker (local) radyo-program, un ale hobn ir gevunshn mazl-tov.
“Nu, vi azoy iz tsu hobn a zun vi a populere radio-perzenlekhkeyt?!” hot eyne zi gefregt.
“Prekhtik( superb)!” hot Froy Goldshteyn geentfert. “Tsum ershtn mol in lebn, ken ikh im opshetn (stop) ven ikh vil --- ikh shlis op di radyo...”
I Want Yiddish 2 B Around
By Philip “Fishl” Kutner

What happens later is beyond my control and it will be up to you all to decide its fate. Sure it would be great for Yiddish to be here, vibrant, and ubiquitous as it once was. However, the days of yore are gone as are the many Yiddish enclaves, the shtetlekh, which never again will have the ring of Yiddish.

Any mention of Yiddish brings back memories of memorable times with Mama who knew Hebrew, Russian, Polish, German, and English. However, when I hear or see items in any of these languages, they have no effect on me. When I hear a Yiddish melody, it is Mama singing to me. Whether it is from mayne kindershe yorn, Unter Fisheles vigele…, the alphabet songs, the grine kuzine, or a song we had heard at a Yiddish show on Second Avenue, there is a mixed gut-level feeling of joy and sadness.

Then there were the times Papa took us to Ratner’s Dairy Restaurant with those tiny onion rolls Mama hid in her oversized pocketbook. When I see a Yiddish word in a newspaper or a book it reminds me of Mama reading Der Tog. Papa was a dyed-in-the-wool Republican and would not let Mama have a subscription to the Förverts. “It’s a communist paper,” Papa said when Mama brought up the subject. In later years, I asked Mama why she let Papa have his way without making an issue of it? Her answer wisely was, “There were too many other things (like her four boys) that would cause an argument. Besides, Der Tog was perfectly okay.”

Mama was the tight one with money. She was a recycler before it was fashionable. After reading Der Tog, every Friday it was spread over the linoleum on the kitchen floor after Mama had mopped the floor. The kitchen floor received its share of dirt over the course of the week from the wood that we brought in from the woodshed and stored behind the stove.

The newspaper helped to dry the floor and keep it clean for shabes, but the sheets soon got wrinkled. Mama used a whole issue when we started the woodstove with kindling before bringing in the split logs. So Mama read the paper, used it to keep the floor clean, and then burned it. Unlike the container that we put out with paper to be recycled, Mama did it all. Now I put out the papers every Tuesday in the blue containers for the Recology Recyclers.

Mother’s Day 2014

Dear Mama,

I’m not able to hand you this Mother’s Day card, but maybe you’ll get it some way. I do not have your address, and I’m not sure you receive email. This is another year in which I especially miss you and the wonderful things you said and did for us boys. There is much that I want to tell you today.

I do things for which you wouldn’t be proud of me.

• I am not strictly kosher.
• I do not put on t’filn any more.
• I don’t go to shul Friday or all Saturday mornings.
• I eat too fast and do not chew my food enough.
• I do not dress warmly enough in cold weather.

However, Mama, you would get that beautiful smile and say, “I’m happy and proud of you.”

You have a wonderful, new great grandson, Lucas and great granddaugther, Lyla Sophia.

The kids and grandkids are all doing well.

I wrote a book about you and my memories of you called, Hrabina of Hunterdon.

Do you remember how that giant, the Polish hired hand, Paul, called you Hrabina, which means countess in Polish? He said it was because you spoke such a high-class Polish.

I have an Anglo-Yiddish newsletter called Der Bay and a website to help keep Yiddish alive. If anyone up there wants to see it, go to www.derbay.org

My Serke is the best wife any man could have.

So, Mama, take care of yourself, and send my best wishes to Bobe, Zeyde, Papa, Bobby, and Tante Bella. When you see the Boss Man please put in a good word for us.

Your eldest son,

Fishele
Explaining Traditions: Folk Behavior in Modern Culture
By Prof. Simon Bronner

Simon J. Bronner is distinguished professor of American Studies and Folklore and chair of the American Studies Program at the Pennsylvania State University, Harrisburg, where he also directs the campus’s Holocaust and Jewish Studies Center. The author and editor of over 30 books, Prof. Bronner is also editor of the Jewish Cultural Studies series for the Littman Library of Jewish Civilization and convener of the Jewish folklore and ethnology section of the American Folklore Society (littman.co.uk/jcs). Growing up in a Yiddish-speaking household, he has published articles and Yiddish translations in Jewish History, Yiddish, and Jewish Folklore and Ethnology Review.

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Moshe Becker was the longtime editor of Der Onheib ("The Beginning"), reaching members of Yiddish "culture clubs" throughout Miami. By collecting poems, songs, essays, and art, Becker and his colleagues presented proof, they thought, of the vitality of the culture and the sense of community in Miami.

Becker’s death was a harsh dose of reality, judging from Lewin’s plain admission: "Lomir zogn dem enes: unser gantnzer ‘minyan’ bashteyt fun eliere mentshun" ("Let me tell you the truth: our whole minyan is composed of old people"). Thinking of the clubs Becker tirelessly promoted, Lewin poignantly editorialized that Becker’s passing was a reminder to all Yiddish speakers that not only their lives but also their culture would soon be gone forever. "Farlln mir di gelegnheyt oytszudriken unser meynung in der rikhiker tsayt" he wrote, and his choice of words must have penetrated those who read it, for the text refers to the loss of "the possibility of expressing our thoughts at the appropriate time."

Shortly after Lewin’s editorial appeared, another publication called attention to a far less intimate and more heterogeneous community than the one reached by Der Onheib. Der Bay (standing for "Bay Area Yiddish," the origin of the publication, but also signifying a Yiddish preposition meaning "at" or "near") has historically called attention to Der Onheib’s successor, a "World Wide Yiddish Community" connected over the Internet.

Emblazoned across the top of the publication was this headline: "Extra! Extra! Extra! Yiddish Survives the Millennium!" "Despite the vocalized nay-sayers of academia," American-born editor Philip Kutner proclaimed, "our beloved mameleshn is thriving . . . Yiddish is alive and well!" One difference between Lewin’s and Kutner’s announcements was Lewin’s reference to community as a face-to-face group linked by language, age, ancestry, and place, indeed, a community entered by birthright, and Kutner’s reference to community as a faceless, placeless "network" joined by an online interest, regardless of ethnic or religious background.

Kutner explained his optimism as follows: "One of the major reasons for the continued interest in Yiddish in outlying areas is the wonderful ability to communicate over the World Wide Web." He mentioned the discussion list of Mendele, serving 2,000 members worldwide; websites such as the "Virtual Shtetl" and conferences of the International Association of Yiddish Clubs. A database he compiled extended the number of Yiddish organizations to more than 300 clubs, mostly in North America (Kutner 2000).

Der Bay’s break with the past is in its placelessness. Although the members of Becker’s world were Holocaust survivors, they shared with an earlier immigrant generation a reliance on hometown associations. A central issue in examining historical links between the hometown associations shared by Holocaust survivors and the immigrants of the early 20th century is the function of cultural activities in promoting Yiddishkeyt as Jewishness.

Publisher: The University Press of Kentucky
544 pages Published: 2011 - Size: 6 x 9 x 1.5
49 illustrations
I was born and raised in Paris by Yiddish speaking Holocaust survivors who moved to Paris in 1948. Yiddishkeyt was the air I breathed at home. My father was a Bundist and both my parents were very involved with the Paris Arbeter Ring, and later with the Medem Library, where my father volunteered for many years. My parents maintained a close network of friends from around the world that included some Yiddish luminaries, such as Avrom Sutzkever. I grew up with a strong Jewish secular identity, with Yiddish and social justice being its cornerstones.

As a young adult, I moved to the United States, where I studied Yiddish at YIVO and did an internship at the National Yiddish Book Center. I settled in to life in the U.S., first working in publishing, and then translation.

In France, I was aware of only two types of Jews: Sephardim and Ashkenazim. As I acculturated in the United States, I came to discover that there was a wider range of Jewish religious identity than I was used to (Orthodox, Conservative, Reform, Reconstructionist, and even more). Paradoxically, even though I knew there were lots of secular Jews in the United States, being a strongly identified secular Jew made me feel somewhat unusual, because there didn’t seem to be anywhere to actively identify and affiliate as part of a community.

Later, when I moved to Cambridge, Massachusetts and raised my family, I was elated to find out that Boston had an active branch of the Workmen’s Circle, a warm welcoming community that exuded the Jewish values of Yiddishkeyt and social justice that I had grown up with. Even more important to me was the fact that the Boston Workmen’s Circle also had a shule, a secular Sunday school, where my children could get a Jewish education that exposed them to the Jewish values that my parents, a generation earlier and on a different continent, had passed on to me.

One of the pivotal figures in making the Boston Workmen’s Circle community what it is, is Mitchell Silver. For seventeen years, as education director of the Boston Workmen’s Circle shule, Mitchell shaped the shule educational program. Mitchell’s influence has been felt well beyond his work at the shule, both in his role in adult education at the Boston Workmen’s Circle and as cultural director of Camp Kinderland for almost two decades, where his influence touched a generation of Jewish children (including my own).

I’m delighted that now people across the country will have the opportunity to share in the Boston Workmen’s Circle educational experience. One of the key elements of the shule program was a broad and deep curriculum in Jewish history. After much urging from his peers, Mitchell Silver has written a history of the Jewish experience for young adults, and it has just been published by the Boston Workmen’s Circle.

The Veterans of History: A Young Person’s History of the Jews is the first publication by the Boston Workmen’s Circle in its over 100-year history. Written for young adults, this 336-page work covers Jewish history from Biblical times to today, providing the historical basis for an exploration of Jewish identity, which is rooted in Jewish cultural literacy and the traditions of social justice. It reflects progressive and universalistic values and beliefs while remaining deeply Jewishly-committed.

This book deals prominently with Yiddish and Eastern European Jewish history, and giving substantial coverage to Jewish communal developments in Western Europe, without neglecting Sephardic history. American Jewish history is also given extensive coverage, as well as that of Israel.

Written in age-appropriate language, this is a very “serious” history, which has been read as well as appreciated by many adult members of the Boston Workmen’s Circle community. I am happy that it is now available to readers across the country.

[The Veterans of History is available from Amazon.com, as well as from the following bookstores: Israel Bookshop (Brookline, MA); Brookline Books (Brookline, MA); Porter Square Books (Cambridge, MA).]

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Contact: veteransofhistory@gmail.com
16th Conference of the International Association of Yiddish Clubs

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## IAYC XVI Conference – Partial List of Breakout Presenters

### Dr. Dror Abend-David
*Lifeline of Dovid Hofsteyn - Soviet Yiddish Poet*
Dr. Abend-David teaches at the Univ. of Florida. He will speak on the life and work of Dovid Hofsteyn. His latest book is, *Media and Translation: An Interdisciplinary Approach.*

### Roberta Newman
*Dear Mendl, dear Reyzl: Yiddish Letters from Russia and America.* Robert’s articles appear in *Yedies fun YIVO* (News from YIVO) as well as YIVO’s director of digital initiatives.

### Prof. Refoyl Finkel
*Lon mir lernen a blat sholem-aleykhem!* Prof. Finkel is co-president of IAYC. His Yiddish website is one of the foremost on the Internet. The group will read a short story by Sholem Aleykhem and discuss matters of grammar, word choice, and style.

### Riva Ginsburg
*Jewish Resistance and the Generation After the Holocaust*
Riva’s parents Motke and Yudis Ginsburg were Partisans. She will speak of their, resilience survival, and residual effects on the 2nd and 3rd generations.

### Karen Goodman
*Yiddish in Motion: The Dance Theatre of Benjamin Zemach*
Karen is a Yiddish Dance Documentarian and Writer, Modern Dance Choreographer and Teacher. Zemach’s dances came from Yiddish life, literature, and song.

### Frank Handler
*The Heroism of Mendel Beilis and the Jews of the Ukraine*
Frank lectures on "Exploring Jewish History" for Elderhostels, communities, and organizations. He is one of our most popular conference speakers.

### Marlis Glaser Humphrey
*Jewish Genealogy*
Marlis is the industry’s foremost expert on next generation family history publishing. Her specialty is on how technology advances in multimedia applications can enrich our sharing of family history.

### Genia Kutner
*My Illegal Aliyah to Palestine*
Genia chairs this XVI IAYC conference. In 1947 the British intercepted the ship and she was sent to Cyprus Detention Camp. In 1948, Genia was freed and went to Israel legally.

### Dr. Caren Schnur Neile
*From Belarus to the Bronx: The Hero’s Journey of Storyteller Roslyn (Raisel) Bresnick-Perry.* Roslyn is a well-known storyteller. Dr. Neile edited Ms. Perry’s *I Loved My Mother on Saturdays and Other Tales from the Shtetl and Beyond,* and will perform Ms. Perry’s tales.

### Jane Peppler
*Yiddish Music from the Jazz Age: Sing Along!* Jane’s band, Mappamundi, plays music of Poland between the wars. Jane will share Yiddish cabaret songs of miracle workers, poverty emigration, and *parnose.*

### Hilda Rubin
*Yiddish Poetry for Clubs and Classes.* Hilda has been a Vice Pres. of Yiddish of Greater Washington, chairs Café Kasrilevke, leads Yiddish conversation groups and is artistic director of *Di Shpilers,* the Yiddish theatrical group in the Washington DC area.

### Elizabeth Schwartz
*“Romania, Romania: Searching For Schwartz”.* The film relates to her search for her roots and Jewish life in Romania. She explores the ties between klezmer/Yiddish music and Romanian folk and Roma music.

### Yale Strom
*The Music of Chagall’s Childhood: The Khasidim and Itinerant Klezmorim.* Chagall is the world’s most famous Jewish artist. Much of his inspiration came from the Khasidik klezmers. Yale will speak about the influence they had on Chagall’s paintings.

### Harold Ticktin
*Adam Biro - Yiddish Comic Writer.* Harold will present Yiddish stories you probably have not heard. These stories have great punch lines. He also chaired the Cleveland IAYC conference.

### Dr. Leon Weissberg
*Yiddish: A Kingdom of Its Own.* Dr. Weissberg will be presenting a review of the origins and history of a language that created its own nation, culture and identity. He has been Executive Director of the Jewish Education Commission in Boca Raton, FL.

### Rochelle Zucker
*Tribute To Three Women of Song - Adrienne Cooper, Chana Mlotek Beyle Schaechter Gottesman.* These women all left an indelible mark. Rochelle hosts a Yiddish radio program in Winnipeg, Canada and is on the IAYC Board of Directors.
Yiddish on the Continent
From Yiddish Sources

Conference Czech-Jewish and Polish-Jewish Studies: Differences and Similarities

Time zone: Europe/Prague

Conference Announcement and Call for Papers

Polish-Jewish and Czech-Jewish history are often seen as following two distinctly different lines of narrative. While historians of Bohemian and Moravian Jews tend to focus on the impact of Austrian-Jewish and German-Jewish history and tend to see Bohemian and Moravian Jews as part of west European or at least central-European Jewry, historians generally associate Polish Jews with the east-European Jewish experience. Both of those popular images of Czech-Jewish and Polish-Jewish history are gross over-simplifications, obscuring many shared aspects of Jewish history in these regions.

The Prague conference on 29–30 October aims to bring together scholars who specialize in the history of the Jews of Poland or the Bohemian lands, in order to discuss shared topics, the current state of research, and the differences and similarities in their approaches and results.

The conference will be divided into five panels considering key topics of the history of the Jews of both regions. These topics have been chosen to cover the major aspects of the Jewish experience and to compare research on these topics in both of the histories. The five panels will discuss:

(1) the Jewish experience in early modern societies;
(2) Jewish demography and migration;
(3) questions of gender and family;
(4) new approaches to concepts of modernization and identity; and;
(5) Jewish experience in post-war societies.

Each panel is planned to include four papers. Two of the four papers will be offered by renowned specialists on Polish-Jewish and Czech-Jewish history, providing an overview and analyzing the major research trends and results, pointing out their strengths and limits. The other two will introduce recent research projects on the topic, ideally one about the Polish milieu, the other about the Czech, of which at least one will be presented by a young, up-and-coming scholar.

The conference will be held at Villa Lanna of the Czech Academy of Sciences, Prague, on 29–30 October 2014. The language of the proceedings will be English. Scholars will be offered an opportunity to publish their contributions in Judaica Bohemiae and Studia Judaica.

We welcome papers from advanced graduate students and junior scholars who are working on projects that are connected with Jewish history in the Bohemian lands and Poland, and fit in well with one of the five panels.

Applicants should submit an abstract of 300–500 words for a paper of 20 minutes in length, and a short CV to czechpolishconference@gmail.com by 30 April 2014. Participants will be notified by 30 May 2014. We shall provide accommodations for up to three nights and will, if needed, assist in covering travel expenses. (If you require assistance, please indicate this in your application.)

Additional applications for small stipends covering the cost of accommodation and meals can be made by doctoral students and junior scholars interested in participating in the conference.

Among the scholars who have confirmed that they will give the core papers are:

Rachel Greenblatt (Harvard University), Agnieszka Jagodzińska (University of Wroclaw), Hillel J. Kieval (Washington University in St. Louis), Ines Koeltzsch (Masaryk Institute, Czech Academy of Sciences), Michael Miller (CEU Budapest), Martina Niedhammer (LMU Munich), Moshe Rosman (Bar Ilan University), and Shaul Stampfer (Hebrew University of Jerusalem).

If you have any questions related to the conference please contact the organizers: Kateřina Čapková (capkova@usd.cas.cz), on behalf of the Institute of Contemporary History, Czech Academy of Sciences, and Marcin Wodziński (wodzinsk@uni.wroc.pl), on behalf of the Department of Jewish Studies, University of Wroclaw.
Like real world adventurers, the resourceful Stuart Tower went straight out of high school and into the Army during historic times—specifically, it was during the U.S. occupation of Japan. He returned to academia and graduated Emerson College, cum laude, in History/Social Science, with a minor in Educational Psychology. After receiving his undergraduate degree, he went on to earn a Masters in Education from Boston University, with Psychology-History as a minor, and attended a UCLA doctoral studies program with emphasis on Educational Psychology.

Tower has since taught and counseled at all levels of the professional and academic worlds. His experience in establishing management programs for many international clients includes the Rand Corporation, Honeywell, and the Arthur Young Company. More recently, he has taught several Elderhostel history classes for the organization in California.

Throughout his career, he has researched and traveled throughout the United States, Eastern Europe, and other parts of the world. Among his published works are two nonfiction titles, Withered Roots: The Remnants of Eastern European Jewry and Hear O Israel: Poetica Judaica.

He is married, a father of three, and a grandfather of five. He resides in Southern California, from which he brought his formidable education, research, and experience to bear in his novels, The Wayfarers and Branko.

Fishl’s review of Tower’s The Wayfarer can be found in (Vol. 15 No. 2 February, 2005 page 6). See the URL: http://www.derbay.org/toc-1998-2010.html#2005 at Der Bay’s website. It was the first time that a book of historical fiction was reviewed in Der Bay.

The author is a marvelous storyteller, and has done an exhaustive amount of researching both the geography and history of Eastern Europe. While the names of the main characters are fictitious, some historical figures are discussed. The locations and historical facts are done in meticulous detail.

He can be contacted at: rozstu1@aol.com

In his latest book, “Branko,” Tower continues the story. Witnessing the brutal massacre that takes his family, six-year old Branko Horvitch survives and goes on to a childhood fraught with abusive relatives and unspeakable Tsarist orphanages. His story is a celebration of unyielding determination in the face of near-overwhelming challenges.

The style Tower uses is a series of flashbacks. The book starts with young Bracho, who later takes the name Branko, and the misfortunes he has as a child going from family to family in the Pale of Settlement. His lone happy family experience is with the family of his Aunt Sheyndl, with whom he has contact throughout the story.

This orphan grows up to be a tall, handsome, strong man. His lust for adventure takes him to many places, and he is self-taught. He is a farrier—a blacksmith who shoes horses. Much time is spent at sea, and he learns how to cook and learns the way of the sea.

Finally he comes to America and distinguishes himself as a NYC cop, being selected for special assignments, Branko is invited to the White House and his career continues to rise. The key thing happens when he has an assignment in Europe before the U.S. enters WWII. He has retired, but is recalled for an important mission. Later he is sent to Palestine by President Harry Truman. Meanwhile the flashbacks continue.

From a tragic beginning to the heights of American political power, this is a taste of a bit sweet, but never bland life. His is a world beset by changing societies, economic depressions, disastrous global wars, and peopled by figures from the pages of history. Surrounded by pathos and chaos, his pursuits bring unexpected romance and humor.

Tower is also the author of “Withered Roots: The Remnants of Eastern European Jewry,” a collection of interviews with aging Holocaust survivors in Romania, Russia, Poland, the former Yugoslavia Hungary, Czech Republic, Slovakia, and Bulgaria.

https://www.youtube.com/watch?v=2y-9EycBssc
Publisher: The Lighthouse Press, LLC (Aug 3, 2013)
A BINTL BRIV - First Used in January 1978 Part II
by Joseph Mlotek o"h, Education Director of the Workmen's Circle

NARRATOR 3:
They came to America in large numbers to establish a new lifestyle as well as a new home, but it was done. Yiddish poets, lecturers, and orators arose, and their words were received as a new Torah. Morris Vinchevsky and Morris Rosenfeld, the poets of work and struggle, reached out, consoled the working Jew and condemned his lot.

SONG: MAYN YINGELE (Morris Rosenfeld)

IKH HOB A KLEYNEM YINGELE
A ZUNELE GOR FAYN
VEN IKH DERZE IM DAKHT ZIKH MIR
DI GANTSE VELT IZ MAYN
NOR ZELTN, ZELTN ZE IKH IM
MAYN KLEYNEM VEN ER VAKHT
IKH TREF IM TOMID SHLOFNDIK
IKH ZE IM NOR BAY NAKHT.

DI ARBET TRAYBT MIKH FRI AROYS
UN LOZT MIKH SHPET TSURIK
0 FREMD IZ MIR MAYN EYGN LAYB
0 FREMD MAYN KINDS A BLIK:
IKH KUM TSEKLEMTERHEYT AHEYM,
IN FINSTERNISH GEHILT –
MAYN BLEYKHE FROY DERTSEYLT MIR BALD
VI FAYN DOS KIND ZIKH SHPILT.

SONG: VAKHT OYF (David Edelstat)

VI LANG 0 VI LANG VET IR BLAYBN NOKH
SHKLAFN
UN TROGN DI SHENDELEKHE KEYT?
VI LANG VET IR GLENTSNDIE RAYKHTIMER)
SHAFN )2
FAR DEM VOS BAROYBT AYER BREYT? )
V LANG VET IR SHTEYN AYER RUKN
GEBOYGN,
DERNIDERIKT, HEYMLOZ, FARSHMAKHT?
ES TOGT SHOYN, VAKHT OYF, UN TSEEFNT DI
OYGN,
)2 DERFILT AYER AYZERNE MAKHT! )

NARRATOR 3: But life is not just a bowl of work and struggle. There are other problems that exist.

LETTER 3: Dear Editor, I am a young man of 21. I have a 17-year-old cousin and she and her parents would like me to marry her. I like the girl. She's educated, American-born, not bad-looking. But she's small. That's the problem. For her age, she is very short, and I am tall. So when we walk down the street together, people look at us as a poorly matched couple. Another thing, she is religious and I am a freethinker. I ask you, esteemed editor, could this lead to an unpleasant life if we were to marry? I wait impatiently for your answer.

Sympathetic

ANSWER 3: Dear Sympathetic, Love really does conquer all. Many such couples as you are live happily, and it is better to be taller and your wife shorter than the other way around. People are used to seeing the man taller. If people stare, let them stare. Also, the fact that the girl is religious and the man is not can be overcome, if he has enough influence over her.

NARRATOR 3: Aside from the physical hardship they endured, many Jewish immigrants had a difficult time adjusting to new customs and ridding themselves of their old naiveté and superstitions.

LETTER 4: Dear Editor, I am a young man of twenty-five, and I recently met a fine girl. She has a flaw, however, that keeps me from marrying her. The fault is that she has a dimple in her chin, and it is said that people who have this lose their first husband or wife.

At first, I laughed at the idea, but later it began to bother me. I began to observe people with dimpled chins and found out that their first husbands or wives really had died prematurely. I got so interested in this that whenever I see someone with this defect, I ask about it immediately and find out that some of the men have lost their first wives, and some of the women's husbands are dead.

This upset me so that I don't know what to do. I can't leave my sweetheart. But I'm afraid to marry...
her lest I die because of the dimple. I questioned many intelligent people. Some have said to me that it's true; however, there are others who laugh at the idea. Perhaps you too will laugh at me for being such a fool and believing such nonsense, but I cannot rest until I hear your opinion about it.

Respectfully, The Unhappy Fool

ANSWER 4:
The tragedy is not that the girl has a dimple in her chin, but that some people have a screw loose in their heads. One would need the knowledge of a genius to explain how a dimple could possibly drive anyone to the grave. Does the Angel of Death sit hiding in the dimple? It seems to us that it is a beauty spot, and we never imagined that it could house the Devil. It's tragic humor to find that such superstition still exists in today's modern world.

NARRATOR 1:
To whom could you turn, in this cold, insensitive world with personal dilemmas, if you are alone, without family or friends? To whom but the editor of the Forverts.

LETTER 5:
Dear Mr. Editor. I am a young man of 22 and have every reason to be happy. But I am not happy, because nature has seen fit to give me red hair. Because of the color of my hair, I endure many insults in the shop and on the street. When I hear someone say, "Hello, Red," I am hurt and offended.

I am unhappy and lonely and I’ve even consulted doctors about it. One of them advised me to dye my hair. Another told me not to do it because first of all it would have a bad effect on my scalp and secondly, the color would not be natural.

I would be very thankful to you if you could advise me in this situation.

Respectfully, A Redhead

ANSWER 5:
Dear Redhead, A person is not valued by the color of the hair, but by what is in his head. Those who laugh at you have no brains. You have more reason to laugh at their heads, which are really empty. If an intelligent person occasionally greets you with "Hello, Red," he means no harm. The same one would greet a blonde with "Hello, Blondie."

NARRATOR 2:
The struggle for women's rights had its origins long before the modern Women's Liberation Movement was finally formed. The Forward and Yiddish literature, which the paper helped develop, were active and vocal advocates for equality of women in our society.

LETTER 6:
Worthy Editor, I often spend time with a group of forty people, thirty men and ten women. Among them are religious and non-religious people. Recently, we read a report in a newspaper about the movement to give women the right to vote, and for the past few weeks, we have been carrying on a debate about it.

I am one of the group who is in favor of giving women full rights, on the other hand, most of the others are against it. Those who opposed argue that it would be very bad to let the women get to the ballot box because that would destroy their family life. The woman would then no longer be the housewife, the mother to her children, the wife to her husband -- in a word, all of our family life as we have had it for generations then would be destroyed.

A woman must not mix in politics, they say. She was created to be dependent on man, to obey him, love him, supply all his comforts, and be a mother to his children. The question arises: Must the woman, therefore, be considered a slave, and the man the master? These same people who recently celebrated the hundredth birthday of Abraham Lincoln for having freed the Negro slaves, now talk with a satirical grin about women's freedom. Just as the opponents of the socialist movement point out that Socialism will be harmful, so those who argue against voting rights for women say that this will destroy family life.

This definitely cannot be true because a woman is also a human being just like a man. The many capabilities that women have already shown really confirm this. And if women are recognized as human beings, they must also be granted all of the rights of human beings. Tell me, what is your opinion?

With Socialist regards,
I am A Believer in Justice.
ANSWER 6:  
Dear Believer, Your arguments against opponents of women’s rights are good ones. Many intelligent women are taking part in important activities. Justice can reign among people only when they all have equal rights. If one has more power than the other, it leads to injustice. Men who oppose giving women equal rights, act from tyrannical instincts.

SONG:  
ARBETER FROYEN

ARBETER FROYEN, LAYDNDE FROYEN, FROYEN VOS SHMAKHTN IN HOYZ, IN FABRIK, VOS SHTEYT IR FUN VAYTN? VOS HELFT IR NIT BOYEN DEM TEMPL FUN FRAYHAYT, FUN MENTSHELEKHN GLIK?

HELFT UNDZ TSU TROGN DEM BANER DEM ROYTN, FORVERTS, DURKH SHTUREM, DURKH FINSTERE NEKHT HELFT UNDZ DEM EMES UN LIKHT TSU FARBREYTN, TSVISHN UMVISNDE, ELNTE KNEKHT!

SONG:  
UNION MAID


SHE’D GO TO THE UNION HALL, WHEN A MEETING IT WAS CALLED, AND WHEN THE COMPANY GUARD CAME AROUND, SHE ALWAYS STOOD HER GROUND.

O, YOU CAN’T SCARE ME, I’M STICKIN’ TO THE UNION (3) 2 TILL THE DAY I DIE.

THIS UNION MAID WAS WISE TO THE TRICKS OF THE COMPANY SPIES, SHE’D NEVER BE FOOLED BY THE COMPANY STOOLS, SHE’D ALWAYS ORGANIZE THE GUYS. SHE’D ALWAYS GET HER WAY WHEN SHE STRUCK FOR HIGHER PAY

SHE’D SHOW HER CARD TO THE NATIONAL GUARD AND THIS IS WHAT SHE’D SAY: (as before) O, YOU CAN’T SCARE ME...

LETTER 7:  
Dear Editor, I’ve been an operator on ladies’ waists for the past four years and earn good wages. I work steady but haven’t saved money because I have a sick wife. She was in the hospital for four weeks. Just after she came home, the General Strike began and I was in trouble. I had to go to the union to beg them not to let me down. I just asked for some money to have a little soup for my sick wife, but they answered that there wasn’t any money.

I struggled along with my wife for four weeks and when I saw that I might lose her, I had to go back to work at the shop where we were striking. Now my conscience bothers me because I am a scab.

I am working now. I bring home 15, sometimes 16 dollars a week. But I am not happy—I was a scab and left the union. I was always a good union man.

Dear Editor, how can I go back to the union and at the same time salve my conscience? I am ready to swear that I will remain a loyal union man forever.

Signed, A Union Man

ANSWER 7:  
Dear Union Man, Neither you nor the union is guilty. During the strike, many workers complained that they were in need, but at the beginning of the strike, there was no money. It is now the duty of the union to investigate the case, and if it is shown that things were as you describe, they will forgive you and you can again become a good union man.

NARRATOR 3:  
The Forward, in its earlier years, was not only a guardian of the literary beauty of the Yiddish language. At the beginning, it saw Yiddish as a means to educate the Jewish worker and not as a cultural medium. However, the Forward today has evolved into one of the central instruments in the dissemination of the cherished treasures of the Yiddish language and culture. It deserves the support of all of us.
Saul Raskin produced some of the best-illustrated books on Jewish themes but he is certainly under-appreciated. He began as a caricaturist in the Jewish press. The periodicals that he published in are not very well known. The best books illustrated entirely by Raskin in his caricature mode – which he gave up in the 1930s – are *Erets Yisroel in vort un bild: Ayndrukn fun tsvey rayzes* (1921-1924) and *Der shpigl fun der Ist Sayd / The Mirror of the East Side*. *Erets Yisroel* is a travelogue authored by Raskin himself. *Der shpigl fun der Ist Sayd* is a collection of short profiles of Lower East Side figures with caricatures of each person profiled. Raskin probably knew them all.

Going through some issues published in *Di Zukunft* during the 1910s, I found an issue that had an article by S. Malamad called "*Tomye Atkins, Le Bon Zshon un der Dumer Oygust: A Bisl Soldatn-Psikhologye.*" *Di Zukunft* began its run in 1892 and was published first by the Zukunft Publishing Association and later by the Forward Association; which is still publishing its Yiddish edition. Its subtitle in its early years was: *A Monthly Magazine of Popular Science, Literature, and Socialism* (*Di Zukunft: A Visnshaftlikh-Sotsyalistishe Monatshrift.*)

"*Tomye Atkins...*" appeared in a 1914 issue. WWI was new, and the scale and horror of the war was not yet fully obvious. The tone is light - a comparison of the different styles of the English, French and Germans. Remember, America was still neutral. The figures at the top are Raskin’s illustrations of the three cultural exemplars. I was amused by his use of smoking as a differentiating characteristic. The Englishman smokes a pipe, the Frenchman a cigarette and the German a big fat cigar. *Di Zukunft* carried quite a variety of Yiddish-language tobacco and cigarette advertisements. In another post I’ll show some of those.
2-3 Mishpokhe Kheyndlekh zenen ibergezetst fun yidish, funem forverts. These transliterations are written by Ana Berman of Toronto, a long-time, master Yiddish teacher. This is a regular column that her husband Prof. Sol Berman, a computer maven, is thanked for their submissions.

4 Dr. Michael “Motl” Rosenbush o"h was a giant in the international Yiddish arena. He was a native Yiddish speaker, having been born in Lublin, Poland. At the University of New Hampshire Motl held the position of chairman of the Russian Department. He translated from Yiddish, Russian and Polish into English for the U.S. Holocaust Memorial Museum in Washington, D.C., and ran Yiddish workshops in Washington, D.C., and Brussels, Paris (at the Medem Bibliothèque with Professor Yitzhok Niborski). Motl was very active in The Yiddish of Greater Washington and was one of the major participants in compiling the new Yiddish dictionary. He was a vice president of the IAYC and a regular keynote speaker.

5 FOSTERING YIDDISH — for Yidiots and Yavens Who Are Not Mavners. Identification and advice is given for both Yidiots and Yavens.

6 Announcement of the 16th Conference of the International Association of Yiddish Clubs in the Marriott Hotel at Boca Center, Boca Raton, Florida—Nov. 14-17, 2014. The theme is YIDDISH HEROES.

7 IAYC Conference Keynote Speakers Bios and Topics are covered. They include Professors; Sarah Benor, Hasia Diner, Gennady Estraikh, Mikhail Krutikov, and Dr. Maxine Schackman. Be sure to see Prof. Refoyl Finkle’s conference website at: www.cs.uky.edu ~raphael/IAYC/conference-2014/

8 YIVO Digital Archive - Jewish Life in Poland The archives cover Polish Jewry from the 12th century. You can browse and see photos, film footage, audio theater, and many maps. Visit online at YIVO.ORG and the YIVO Encyclopedia: Jews in Eastern Europe

List of Sports (37) - Der Bay maintains wordlists on its website and adds additional ones periodically. There are 43 lists in English and in YIVO’s standard orthography. Can you help fill in the ? marks All are at: http://www.derbay.org/words/index.html

9 Robby Rajber Writes – He has a group in Munich, Germany, and play diverse sketches from Dzigan and Schumacher. They wish to come to America to perform. Their group is called Glatt Yiddish. Robby is at: robbie.rajber@rrsentertainment.de

Yiddish Ideation – Fishl discusses; Yiddish courses, conferences, and skyping with briv fraynd.

10 Yiddish Is Alive and Well – Excerpted from Harvey Gotliffe’s blog of August 1, 2011. He is a columnist for the Huffington Post and is the editor and publisher of The Ho-Ho-Kus Cogitator

11 The Yiddish Economy – An initial attempt is made to define, and determine the nature, and scope of the Yiddish economy. We need a better understanding of the components and operation of the Yiddish economy.

12 Fishele, farges nisht yidish – Mame, kh’ob derherlekh – Mame s’hot zikh mir gekholemt. These are monthly bits of conversations Fishl has with his mame. Have your friends, club members, or Yiddish students receive Der Bay free online editions. You can search all of the past articles since its founding issue, January 1991.
An eltere froy iz gekumen tsu an advokat un gezogt: “Ikh darf ayer hilf, kedey optsugetn mayn man.”

“Ir vilt zikh getn? Vi alt zent ir?”
“84.”
“84! Un vi alt iz ayer man?”
“87.”
“Take! Un vi lang zent ir shoyn in eynem?”
“87.
“Take! Un vi lang zent ir shoyn in eynem?”
“Kumendikn (next) September vet vern 62 yor.”


“Yh her az di bank zukht a nayem kasir (bank teller),” hot froy Goldsteyn gezogt ir shkheyne (neighbour).

“Kh’hob gemeynt, zey hobn di fargangene vokh ongeshtelt a nayem kasir,” hot di shkheyne gezogt.

“Yo. Take im zukht men.”

A yung porfolk (married couple) hot bes a mesibe gekhart a shmayne mit etlekhe fraynd, ven me hot ongehoybn redn vegn ziveg-baratung.

“Mir darfn dos nisht,” hot dos vaybl derklert. “Mayn man un ikh hobot zeyer gute batiungen. In koledzh hot er shtudirt komunikatsye un ikh --

teatrer.

“Vos iz den der shaykhes?” hot eyner zi gefregt.
Entfert di froy: “Er komunikirt zeyer gut, un ikh makh an onshtel, az ikh her zikh tsu.”

A froy hot genumen ir hintl tsum frizer-salon un gefregt, vifl vet kostn es opstushern.

“$50”, hot di frizerin geentfert.

“$50! Ven me darf mikh opshern kost es mikh bloyz $30!”
Entfert di frizerin: “Emes, ober ir bayst nisht (don’t bite).”


“Der emes iz --- zogt der dokter --- ir zent poshet a foyler.”
Goldberg hot geshvign a rege, un dernokh bemerkht: “Nu gut. Oyb azoy, kent ir mir gebn dem meditsinishn termin derfar, kedey ikh zol es kenen ibergebn mayn vayb?”

* * *

An eltere froy iz geshtanen oyf a longer rey in post-amt.

“S’iz aykh nisht shver tsu shteyn azoy lang?” hot a yunge froy zi gefregt.

“Neyn, a dank. Kh’bin gekumen koyfn markes.”

“Take?” fregt di yunge. “Dos kent ir dokh koyfn fun yener mashin bay der vant.”

“Ikh veys, ober kh’vil gikher vartn do.”

Entfert di altitshke mit a shmeykhl: “Ir zent gerekht. Ober di mashin vet mikh keyn mol nisht fregn, Vos makhn di eyniklkeh?”

* * *

Lekoved ir 16-tn geboyrn-tog, hot a meydl bakumen a sheyne matone fun der mamen – ir eygenem oyto.

“Zolst visn, dos iz a kishef-oyto,” hot di mame gezogt.

“Vos heyst a kishef-oyto?” -- fregt di tokhter mit a shmyekhl.

Entfert di mame: “Bald vi du bakumst a shtrof-kvitl, vestu zen vi gikh er vet nelm vern!”

* * *

Fragen: Vos hot eyn arestant gezogt tsum tsveytn?

Entfer: Dos esn iz geven a sakh beser do, ven ir zent geven der gubernator.”

* * *
Ven Moyshe rabeynu iz gekumen in gan-eydn
hot der reboynu-shel-oylem aleyn gebraht dem
bekovedikn gast a moltsayt --- a pushke sardinen
mit shvarts broyt --- un zikh afle gezetst mit im esn.
Bes der mogerer sude, hot Moyshe aropgekukt in
gehenem un derzen vi yene “aynvoyer” genisn
fun a groyser sude --- gebrotene katshke, roslfreysh,
tort un vayn. Moyshe hot ober nisht gezogt keyn
vort.

Dem tsveytn tog brengt got vider sardinen mit
shvarts broyt. Un dos mol zet Moyshe vi in
gehenem frest men laks, shofnfreysh, shokolades
un shampanyer. Er hot ober vayer geshvin.

Dem dritn tog, ven hakoydesh borkhu hot
vider derlangt dos zelbike, hot Moyshe zikh mer
Dos gants lebn hob ikh barteit zikh tsirn frum
un eydl. Ober do in gan-eydn bakum ikh bloyz
sardinen un shvarts broyt, beshas ofy ‘yemis ort’
est men zikh on vi pritsim!”

“Kh’vel dir zog dem eses,” ziirst der
eybershter: “Far tsvey yekhidim iz nisht keday tsu
koshern di kikh.” * * *

Di 15-yorike Miriam iz gangen shpatsirn mit
der bobn un zey hobn tsirk tsered veng libre.

“Vi azoy iz oysgekumen, az du un der zeyde
hobn khasene gehat?” --- hot Miriam gefregt.
“Ikch bin geven 22 yor alt, un ongehoy
aroysgeyn mitn shokhns zun,” hot di bobne
dersteylt. “Ven er iz avey in militer hobn mir zikh
durkhgeshribn yede vokh. Ersht demolt hob ikh
oysgefunen vi vunderleh dayn zeyde iz.”
“Hostu khasene gehat mit im, bald vi er iz
ahyymgekumen fun der milkhome?” hot Miriam
gefregt. “Neyn, neyn! Der zeyde iz nisht der, vos hot
mir geshribn di briv; er iz geven der brivtreger.” * * *

Perl: Oyb a froy volt aroysgefirt di yidn fun
mitsrayim, voltn zey nisht gemuzt vandern 40 yor
in midbor.

Gilt: Far vos nisht?
Perl: Vayl bloyz mener hobn faynt tsu fregen
nokh instruktyses.

* * *

A yungerman iz arestirt gevorn far hobn
farnogt narkotik. In gerikht hot der prokuror
geshtelt frages vegn a gefeshn sotsfarzikherung-
kartl mit zayn nomen, vos me hot gefunen in zayn
tayster.

“Dos kartl iz ofy ayen nomen, rikhtik?” --- hot
der prokuror gefregt.
“Yo.”
“Iz dos an emesdik sotsfarzikherung-kartl?”
“Ikch hof azyo,” hot der yungerman geentfert.
“Kh’hob batsolt far dem $50.”

* * *

A tate hot gekoyft a hoydlke far zayne kinder.
Glaykh nokhn efenen dos keftl hot er ongehoybn
tsunoyfsheln di hoydlke, bes di kinder hobn
gevart umgeduldik tsirn zikh hoyden ofy ir.
Nokh etlekhe sho fun leyenen di instruktyses,
hot er, sof-kol-sof, zikh untergegebn un telefonirt
an altn stolyer tsirn im helpn.

Der stolyer iz gekumen, hot avekgeleygt di
instruktyses in a zayt, un in etlekhe minit alts
tsunoyfgeshtelt.

Der tate hot im bavundert. “Vi azoy hot ir
dos geton on tsirn leyenen di instruktyses?” --- hot
er gefregt.

Entfert der alter: “Khvel aykh oyszogn dem
sod. Ikh khen nisht leyen. Un ven me ken nisht
leyenen, darf men trakhtn.”

* * *

Di Amerikaner regirung hot bashlosn oyf a
kurtsar tsayt aroystsoyn a serey tsvey-dolardike
banknotn.

“Dos vet ziker amol vern a yoker-
hametsies,” hot Shmulik getrakht. Er iz gangen
in bank, gekoyft hundert fun di banknotn, un zey
gebrahkt zayn mamen a matone.

“Pas gut oyf oyf zey,” hot Shmulik gezogt.
“In a finf yor arum veln zey efshe zayn vert a
sakh mer vi itst.”

Etlekhe khadoshim shpeter hot Shmulik
gefregt der mamen, tsi zi hot avekgeleygt di
banknotn in a zikher ort. “Yo, avade!” hot zi
geentfert. “Ikh hob zey deponirt in bank dem
zelbn tog vos du host es mir gegeben.”

* * *
Dr. Michael “Motl” Rosenbush o’h

Published in Der Bay Vol. XX No. VI Jun.-Aug, 2010
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: Dear reader, what do you think?
FOSTERING YIDDISH — for Yidiots and Yavens Who Are Not Mavens

By Philip “Fishl” Kutner

For the Yidiots

You don’t have to be a Yidiot to promote Yiddish. This help-to guide can be used by anyone, but it is especially geared to be of assistance to Yidiots.

We all know someone who is a Yidiot. His vocabulary is made of the Yiddish words in English and a small smattering of the shin words. Yidiots can be easily spotted, for they are blissful. First, Yidiots are yignorant and yignorance is bliss.

So, Yidiots don’t know how little Yiddish they actually know. For them literature might as well be spelled “litterature”. Our great Yiddish literary masters are in another realm. “Yidiots don’t know what they don’t know.”

Yidiots don’t have to be old men. Yidiots don’t have to just sit on a bench at the beach and watch the waves come rolling in. Yidiots don’t have to just holler across the courtyard as they hang clothes on the clotheslines spanning a courtyard.

Tell me, how can Yidiots foster Yiddish? If I’m a Yidiot, what should I do? First, if I am a Yidiot, I must recognize and admit it. I’m probably a fun-loving and caring individual with friends just like me. I like to get together and just “schmooze”. My friends in the group are mostly just like me. We have a great time and can’t wait to get together. We tell jokes and stories. Most of our friends and families are impressed with our knowledge of Yiddish. So, why should we change?

If you drink a great wine from a paper cup, if you have that wonderful steak on a paper plate, if you are at a Broadway show seated next to the wall in the last row and the people next to you are continuously talking, this the relative enjoyment you have compared to being able to read the great Yiddish masters in the original.

If you already know the Hebrew alphabet, you have a jump on the rest of us. If you do not know these oyseyes, try the transliteration alongside the English translation. In a short while, you will be able to read it rapidly and have much more enjoyment. You don’t have to be only a “schmoozer” or a Yidiot.

For the Yavens, Who Are Not Mavens

You don’t have to be a native-born Yiddish speaker to promote Yiddish. You don’t have to have taken Yiddish courses at Columbia University, Harvard University, Stanford University, McGill University, Hebrew University or the several dozen others that offer degrees in Eastern European Studies to foster Yiddish.

We all know a native-born Yiddish speaker or one of the academically trained Yiddish speakers. What might make that person an emesn Yaven. He is characterized by his inability or unwillingness to share his knowledge with the rest of us. He either complains about the rest whom he calls “Yidiots”, or is unwilling to help in small ways. Constantly he brags about how much he knows and is unwilling to ever lend a helping hand.

Yavens may be elderly or young academicians. Yavens may be male braggarts or female snobs. They do not have any special political agenda or religious intensity. What they do have in common is their self-centeredness and, “What’s in it for me.”

How can Yavens foster Yiddish? How can they give to us a little of the blessings they have been able to acquire. The native-born speakers did nothing to receive this advantage, for it was a spin of the wheel that brought them this good fortune. As for the academicians, they made the conscious choice to study Yiddish. They may have given up the opportunity to enter another field for which they might have received greater recognition and a better livelihood.

The author’s suggested guideline for Yavens is to differentiate based on relationships and situations. He sets priorities as (1) self (if you are not well, you can’t help your family (2) family (you love those nearest and dearest to you and want the best for them (3) those who help others (if you help a teacher, writer, musician, etc. it will help to foster Yiddish to others (4) all others, especially ones who want letters or cards translated—they should pay.

Yavens have the opportunity and obligation to see that Yiddish remains vibrant. Personally, I have been rewarded with wonderful sincere friendships.
16th Conference of the International Association of Yiddish Clubs

Boca Raton Marriott at Boca Center
Boca Raton, FL, November 14-17, 2014


Entertainers: Cookie Blattman, Alejandra Czarny, Naomi Miller, Jane Peppler, David and Shira Presler, Elizabeth Schwartz and Yale Strom

Join your fellow Yiddish enthusiasts for an exciting weekend celebration of Yiddish language, culture, and history

- Scholarly Presentations by Prominent Speakers in Yiddish and English
- Live Yiddish Entertainment, Klezmer Music, Folk Dancing
- Workshops and Special Programs
- Vendor Area: Judaica, Books, Music

Early registration deadline – July 31, 2014
For more information, contact: Barbara Goldstein, phone: 713-723-1895
Visit us online at: http://yiddishclubs.org, email: iayc2014@gmail.com

Boca Raton Marriott at Boca Center, 5150 Town Center Circle, Boca Raton, FL 33486
Prof Sarah Bunin Benor (Hebrew Union College)
Dr. Benor is Associate Professor of Contemporary Jewish Studies at the Los Angeles campus of HUC-JIR, where she teaches, and at the University of Southern California. Her lectures are on the social science of American Jews, sociolinguistics, Jewish languages, and Orthodox Jews. She is the author of Becoming Frum: How Newcomers Learn the Language and Culture of Orthodox Judaism, co-editor of the Journal of Jewish Languages, and editor of the Jewish Language Research Website and the Jewish English Lexicon.

Lecture: Mentsh, Bentsh, and Pasken: Echoes of Yiddish in Contemporary American English (In English)
This talk describes the range of Yiddish-influenced English in America – from the addition of a few Yiddish words among Jews with weak connections to organized Jewish life to the “Yeshivish” of strictly Orthodox Jews, which is filled with words from Yiddish, Hebrew, and Aramaic, as well as Yiddish influences in grammar and pronunciation. The use of Yiddish-influenced English is demonstrated through songs.

Prof Hasia Diner (New York University)
She is the Professor of American Jewish History, with a joint appointment in the departments of history and the Department of Hebrew and Judaic Studies, and is the Director of the Center for American Jewish History. She has been a fellow at the Center for Historical Research at Princeton University. Her most recent book examines the ways Jews in post-WW II America created a public culture that memorialized the Holocaust.

Lecture: “Heroes of the Road: Jewish Peddlers and the Great Migration” (in English)
From the end of the 18th century through the 1920s about four million Jews – a third of world Jewry--left central and eastern Europe, to the "new world," with the U.S. as the most desirable destination. Men picked up peddlers’ packs, and went house-to-house, farm-to-farm, to mining and logging camps, to mill towns, bringing consumer goods to people with little access to the market. Yiddish speakers among these on-the-road peddlers helped ease the transition of Jews from old homes to new.

Prof Gennady Estraikh (New York University)

Lecture: “Heldishkayt farn tsar Nikolay: yidishe soldatn beys der ershter velt-milkhomé” (in Yiddish)
Heroism for the Czar Nicholas: Jewish Soldiers. During WWI, many Russian Jews were ‘ot patriotic subjects of the Romanov dynasty; presumably, most of the Jews had this attitude to the supressive regime. At the same time, thousands of young Jews, predominantly secularly educated ones, were eager to manifest their Russian patriotism. The paper will focus on such Jewish patriots – the real ones and their literary embodiments.

Prof Mikhail Krutikov (University of Michigan)
He is in the Slavic Department and Center for Judaic Studies, editor of the section on Modern Yiddish Literature for the YIVO Encyclopedia of Jews in E. Europe, and was at the Institute for Advanced Studies at Hebrew University in Jerusalem. He is a Research Associate at the Oxford Centre for Hebrew and Jewish Studies, a co-editor of East European Jewish Affairs.

Lecture: Fishl Schneerson: A Forgotten Jewish Thinker, Writer, Doctor, and Social Activist
Fishl Schneerson is remembered for his “Hasidic” psychological novel Khyaim Gravitser: di geshikhte fun dem gefalenem (1922). A scion of the illustrious Habad family, he was groomed for a rabbinical position. At 16 he decided to pursue a medical career and developed an original method for treating traumatic disorders, combining Hasidic anthropology, social theory, and experimental psychology. Schneerson was a prolific Yiddish novelist and author of Der veg tsum mentshin. He immigrated to Palestine, on the eve of WW II.

Dr Maxine Schackman (Florida Atlantic Univ.)
She is Director of FAU’s Library’s Recorded Sound Archives and has been associated with FAU since the inception of the Judaica Sound Archives (JSA), a celebrated part of the sound archives at FAU.

Lecture: “Jewish Music and Theater in the 20th Century: a Cultural Preservation Project of the Recorded Sound Archives at Florida Atlantic University Libraries.” (in English)
The JSA is the largest online collection of recorded Jewish music, with more than 150,000 sound recordings, a large collection of early vintage phonograph records, and over 21,000 Jazz albums. Among its mission is the preservation of Jewish culture, including finding records, bringing them, to FAU, cleaning and digitizing to restore them, to and cataloging and making this sonic heritage available to all of us.
YIVO Digital Archive
Jewish Life in Poland

Poland was once the home of the largest Jewish community in the world and until World War II was one of the great centers of Jewish political, cultural, and religious life.

YIVO’s Polish Jewish Archive is the only American collection, and one of the very few worldwide, which was saved from the destruction of the Holocaust. Explore this world here through manuscripts, posters, photographs, music and other artifacts.

POLISH JEWRY

A Chronology: In their quest to find safe haven from persecutions, Jews settled in Poland, Lithuania, Bohemia, and parts of Ukraine, and were able to form new communities there during the 12th through 14th centuries.

EXHIBITIONS: Slide-shows on the life and culture of Polish Jewry, with photographs, posters and documents drawn from the collections featured on this website.

BROWSE COLLECTIONS: Access descriptions and find aids to archival collections and digital images.

PHOTO: Photographs of Jewish life in Poland before World War II

VIDEOS: Amateur film footage of Jewish communities in Poland from the YIVO Film Archive

AUDIO: Folk, theater, popular, and cantorial music, and interviews with Polish Jews

MAPS: Explore the YIVO map collection from The YIVO Encyclopedia of Jews in Eastern Europe

• Visit YIVO.ORG

• Visit YIVO Encyclopedia: Jews in Eastern Europe

• Join the email list at: http://visitor.r20.constantcontact.com/manage/optin/eav=001jm8CFGlzLJH3yj8vQDG7db8chGDFM_oBeOOPxEsNGjyNheNn-5GyQt5uxzZ0jToK7zs0ogAwc%3D

List of Sports
By Philip “Fishl” Kutner

A sport is a physical activity, individual or team, with rules and often done competitively.

Der Bay maintains and updates wordlists on its website as well as adding additional ones periodically. There are 43 lists and a test with answers these are in English and in YIVO’s standard orthography. Can you help fill in the marks All are at:
http://www.derbay.org/words/index.html

<table>
<thead>
<tr>
<th>Sport</th>
<th>sport der</th>
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<tbody>
<tr>
<td>Archery</td>
<td>fayln-boygeray (dos)</td>
</tr>
<tr>
<td>Auto Racing</td>
<td>oyo to farmest (der)</td>
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<tr>
<td>Badminton</td>
<td>badminton (dos)</td>
</tr>
<tr>
<td>Baseball</td>
<td>beysbol (der)</td>
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<tr>
<td>Basketball</td>
<td>koyshbol (der)</td>
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<td>Bowling</td>
<td>keglyesphil (di)</td>
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<td>Boxing</td>
<td>boks (der)</td>
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<td>Bull Fighting</td>
<td>bik kamfn (der)</td>
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<td>Cycling</td>
<td>?</td>
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<td>Darts</td>
<td>varfshpizlen (dos)</td>
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<td>Fencing</td>
<td>fekhteray (dos)</td>
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<td>fisheray (dos)</td>
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<td>Football</td>
<td>futbol (der)</td>
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<td>Golf</td>
<td>golf (der)</td>
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<td>Hiking</td>
<td>hekherung (di)</td>
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<td>Horse Racing</td>
<td>ferd farmest (der)</td>
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<tr>
<td>Hunting</td>
<td>yegeray (dos)</td>
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<tr>
<td>Ice Hockey</td>
<td>ayz hoky (der)</td>
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<tr>
<td>Ice Skating</td>
<td>glitshn zikh (dos)</td>
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<td>Jumping</td>
<td>shpringen</td>
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<td>Karate</td>
<td>?</td>
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<td>Lacrosse</td>
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<td>Racquetball</td>
<td>?</td>
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<td>Roller Skating</td>
<td>redlen zikh</td>
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<td>Rowing</td>
<td>rudern</td>
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<td>Running</td>
<td>dervishn</td>
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<td>Sailing</td>
<td>opshfn</td>
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<td>Skiing</td>
<td>nartlen</td>
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<td>Soccer</td>
<td>fusbol (der)</td>
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<td>Squah</td>
<td>kabak (der)</td>
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<td>Surfing</td>
<td>indlen zikh</td>
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<td>Swimming</td>
<td>shvimeray (dos)</td>
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<td>Table Tennis</td>
<td>pingpong (der)</td>
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<td>Tennis</td>
<td>tenis (der)</td>
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<td>Volleyball</td>
<td>netsbol (der)</td>
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<td>Weight Lifting</td>
<td>vog heybn (der)</td>
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<tr>
<td>Wrestling</td>
<td>rangleray (dos)</td>
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Dear Fishl,

We are a group of Jewish people in Munich, Germany, and we have a Yiddish theater group here in Munich. We performed here several times for the Jewish community and we went to perform in Frankfurt. Every performance had an audience of around 400 Yiddish speakers. Now we are invited to Berlin, and we have spoken with Vienna and Zurich. We are not professional, but Yiddish is actually our mother tongue (mameloshn), as we all come from Polish Holocaust survivor families; we all grew up at home in Yiddish, as our parents didn’t even know how to speak proper German.

In any case, we are playing diverse sketches from Dzigan and Schumacher and we are looking for new challenges and audiences to play as "Yiddish iz undzer shprakh". We would like to come to America to perform, if we get an invitation. If you would like to know about us we can send you a DVD of our last performance. We have a program of around 90 minutes full of “yidishe mayselakh, vitsh un narrishkaytn mit a shneykh!“ Our group is called Glatt Yiddish.

Please let me know what you think and whether it would be possible to come!

So, what does one say to Robby and all the other aspiring Yiddish singers, bandleaders, teachers, writers, speakers, and translators?

What does one say to all those who are looking for Yiddish: singers, bandleaders, teachers, writers, speakers, and translators?

Put yourself in the position of a shadkhin, would-be khosn or would-be kale.

Put yourself in the position of recruiter, employer, or would-be employee.

The answer is to think like the person/s you need to convince. What impresses and what are the turnoffs? Learn all you can about them before your contacts.

Yiddish Ideation
by Philip “Fishl” Kutner

Ideation is a creative process. Ideally we come up with an idea, then decide the manner in which it can be realized, and distribute it. It is the process of taking a new idea from inception to fruition.

There is no place where the adage “Think out of the box,” is more appropriate than in ideation. Because of the relatively small number of current Yiddish speakers, Yiddish classes, Yiddish newspapers, Yiddish books, Yiddish plays, Yiddish music, Yiddish songs, and Yiddish poetry, we have been relying on materials over three-quarters of a century old.

Yiddish Courses

With all of cyberspace available to us, rich resources are at our fingertips. We can take a clue from major universities, such as Brandeis, Carnegie-Mellon, Duke, Harvard, MIT, Ohio State, Stanford, UC Berkeley, UCLA, and Yale, all of which have free courses online. Open Culture lists 875 free online language courses from top universities; languages include: Arabic, Chinese, French, German, Italian, Japanese, Korean, Portuguese, Russian and Thai.

Conferences

We need more conferences presenting great speakers who cannot attend in person because of time constraints, distance, or cost. At the last IAYC Conference in Pittsburgh.

Skyping Briv Fraynd

Before email arrived, most communication was by postal hardcopy; that necessitated writing, labeling, stamping, and mailing a letter. The least time between letters would be about a week.

Using email, the time is cut short and can even be the same day. With Hebrew/Yiddish fonts available and the ability to change direction, you have the choice of writing with Hebrew/Yiddish fonts or transliteration.

What has been lost is the ability and opportunity to speak Yiddish. Skyping gives you a venue in which to speak in Yiddish and to hear another person speak mameloshn.
Yiddish Is Alive and Well
Excerpted from Harvey Gotliffe’s blog of August 1, 2011

*Narishkayt* is too mild a term to describe the plethora of arcane conditions in the world today; ones that will pass and be replaced by others. The Yiddish language has survived centuries of anti-Semitism in Eastern Europe, and man’s ultimate evil personified by the calculated, calamitous atrocities committed by the Nazis. Over 5 million Jews were murdered during the horrific Nazi era, and over two-thirds were Yiddish speakers. A Lithuanian rabbi told me that “the bandit Hitler” not only killed a people, but tried to kill a culture and a language. Yet it is the Third Reich that is gone, while the remnants of European Jews and their beloved Yiddish language survive.

After the war, most Holocaust survivors did not go back where hatred for Jews hadn’t dissipated. In 2002, I was in Krakow, Poland walking toward the remains of Schindler’s factory, when two men in their early 50s screamed out in Polish, “Jew. What are you doing here? The Germans should have killed you off.” Both men were born after the war ended and had most likely never met a Jew, but they still harbored an irrational hatred.

Yiddish-speaking survivors sought refuge where anti-Semitism wasn’t as overt, including the U.S. and Israel. Unfortunately Israel didn’t fully live up to one aspect of the promise. Its leaders, including David Ben Gurion, feared that if even the seed of Yiddish was allowed to be planted, then the country’s new identity as a special haven for Jews and its lingua franca, Hebrew, might not flourish. To counteract an unwritten law of what was to be acceptable, those in power curtailed a nascent Yiddish theatre created by Holocaust survivors as a dedication to and a remembrance of the way things were.

In the late 19th and early 20th century, Eastern European Jewish immigrants who had the fortitude and were fortunate enough to escape rampant waves of anti-Semitism in Europe brought Yiddish to America. Jews, known as “the people of the book,” became the people of the press. By 1914 there were 10 Yiddish daily newspapers with a combined circulation of more than 750,000. The Immigration Act of 1924 severely restricted immigration from Europe, and Yiddish press circulation began its decline. Children of immigrants actively strove for cultural assimilation, and they were more likely to read an English-language newspaper than the Yiddish *Forverts*.

The vulnerable Yiddish language could have languished and died. Instead, it has become a venerated part of our society. Americans have integrated Yiddish words such as *oy*, *kibits*, *kvetch*, *klutspe* and *shlep*, into their conversations. A recent crossword puzzle’s answer to "Jewish dough" was *gelt*, and a national bank’s advertising headline reads "1.35%APY vs. BUPKUS."

Yiddish is used in the daily conversation of the ultra-Orthodox, black-frock-wearing men and their wig-wearing wives who dwell in self-contained and sometimes isolated religious communities in the U.S. and Israel.

People are learning Yiddish, and survivors relish Yiddish conversations whenever they get together to *shmues*. Everything anyone wanted to know about Yiddish but were afraid to ask can be found at Derbay.org. There’s an eclectic mix, from information on language usage to listings of the International Association of Yiddish Clubs and The Yiddish Book Center. The Center has helped rescue thousands of Yiddish books, and both entities have worked hard to preserve the Yiddish language.

A Jewish Olympics, the Maccabi Games, was held in Vienna, Austria, a city and a country with a disturbing record of their treatment of Jews. The Nazis nearly succeeded in destroying their vibrant Jewish community. A small community exists today, and the Games marked the first time since 1945 that Jewish athletes from dozens of nations participated in a territory of former Nazi Germany.

Nazi Germany is dead, the Jewish people are very much alive, and *alts iz gut* with the vibrant and treasured Yiddish language. The next time you are with anyone you care about, when you part, wish him or her well *mit a bisl yidish*: Simply say, “Zay gezunt.” It may help deflect a bit of the *narishkayt*.

The original blog can be found at: http://www.huffingtonpost.com/harvey-gotliffe-phd/yiddish-is-alive-and-well_b_912141.html

Harvey Gotliffe Ph.D. taught Creative Writing for 25 years at San Jose State University.
What is "The Yiddish Economy" and how large is it?

First, let us define "economy". It is the wealth and resources of an area—mainly, it refers both to the production and consumption of goods and services.

"The Yiddish Economy" is the sum total of all the income and expenses in the areas of both Yiddish language and culture. This includes the cost of purchasing Yiddish goods and services in addition to the cost of the production of these goods and services.

Dr. Jack Berger has suggested that of the four areas of group identification:
- sartorial (clothing),
- tonsorial (body hair),
- sumptuary (food),
- linguistic (language)
that we deal solely with the linguistic—the spoken and written word.

For our purposes of making an estimate of the size and scope of The Yiddish Economy, we can divide the discussion into organizations/companies, groups, or individuals who are the "producers" and those who are the "consumers" as well as what the nature of these goods and services are.

Yiddish-producing organizations and individuals include:

- Yiddish Conferences, conventions, retreats,
- Yiddish clubs (shmueskrayzn, leyenkrayzn, shraybkrayzn)
- Yiddish theaters
- Yiddish/klezmer groups
- Yiddish teachers
- Yiddish professors
- Yiddish media (online websites, lists, social media, newsletters, newspapers, magazines, radio—publishers, reporters)
- Yiddish authors
- Publishers of Yiddish books
- Yiddish entertainers
- Yiddish translators
- Yiddish lecturers
- Eastern European genealogists, historians
- Clothing (mainly tee shirts)

While all of the above also are occasional purchasers of Yiddish goods and services, The Yiddish Economy relies chiefly on the general public—mainly those who identify as being Jewish.

As lovers of our mameloshn, we all wish for a long-continuing, vigorous, and varied future for our upcoming children and grandchildren. As with many other industries, there are fads and fashions. Yesterday’s leading items become staples, and ultimately go out of "style", sometimes temporarily, sometimes permanently.

We are aware of the decreased interest in Yiddish, due to assimilation, the Shoah, and Israel’s decision to denigrate Yiddish.

What are the aims and objectives of this research?
Aims are long-term outcomes we hope to achieve. Objectives are the stepping-stones along the way.

Aims:

- To vastly increase the interest and participation in Yiddish activities.
- To identify the organizations and individuals that constitute the “Yiddish Community”.

How large is the Yiddish economy?
What can be done to boost it?
How can we replicate the success stories?
Where are its current centers located?
Where are the current areas of fastest growth?
Who are its producers and consumers?
Who are the greatest potential consumers?
Identify areas of mutual interest between the Hasidic and other Ashkenazi organizations and individuals

About 200,000 Hasidic Jews live in the United States and there are 500,000 worldwide.

An example of changes is seen in shoe-tips: from straight, to oval, to pointed. The first record of man wearing shoes is about 40,000 years ago. Changes have been in material, height of shoe/boot, and height of heel, in addition to shape of toe. Changes often are a reflection of the times, from wartime shortages to post-war booms, to recessions. Changes may be slow, but they are inevitable.
Fishele, farges nisht yidish
by Philip “Fishl” Kutner

Mame, yedn morgn, ven ikh vek oyf, trakht ikh vegn dir un di verter vos du host alemol gezogt: “Fishele, farges nisht yidish”.

Haynt iz gekumen tsu zinen a modne vort, “erger” (worse). Alts iz gut bay mir un der gantser mishpokhe, alzo veys ikh nish farvos dos vort iz gekumen in gedank.

Hob ikh zikh gevondn tsu vaynrayhs English-yidish, yidish-english verterbukh un gezen tsvey ander vort vos heybn zikh on mit di zelbe oysyes. Eyns iz gezogt “ergenish” (grief)—oykhet nisht keyn freylekh vort.


Mame, a shmeykhl iz gekumen tsu mayn ponim. Oy, volt es geven a mekhaye tsu zen dir nokh a mol un redn yidish mit dir.

Mame, s’hot zikh mir gekholemt
by Philip “Fishl” Kutner

Mame, ikh hob gehat a kholem az di malokhim vu du bist zenen alte lererins. Ven a malakh vert alt, falirt zi ire fliglekh un vert a lererin.

In der kholem bistu geven in kompyuter klas un di lererin hot gehaltun a leksye vegn nutsn mikroveykh vort un mikroveykh oystseykhenung far onheybers.

Mama, es tut mir vey tsu dertseyln az du bist nisht geven a gute student. Kh’ob gevolt zitsn mit dir un helfn, ober Er hot gezogt az ale student darfn “zinken oder shvimen.”

In dem moment hob ikh geefnt di oygn un zikh oysgetshukhet. Mame, ikh hob dertseyln mayn kholem tsu serken, mayn vayb fun knape zibn un zekhtsik yor, un zi hot gezogt, “erger zikh nisht, zi hot nisht gevust vi tsu nutsn a kompyuter ven zi iz geven do mit undz un s’vet nisht shatn az zi vet nisht kenen es nutsn dortn vu zi iz.”

Yo, mame, du host alemol gezogt az mayn serke iz a kluge meydl.
This issue is dedicated in honor of Troim Katz Handler who will receive the Seventh IAYC Yiddish Achievement Award at the association’s sixteenth conference in Boca Raton, Florida, from November 14-17, 2014. It includes articles she has had published in Der Bay.

2 IAYC Lifetime Yiddish Achievement Awardees. These are photos of the previous six awardees with the year awarded and the location of the conference.

3 Recipient of the 7th IAYC Yiddish Lifetime Service Award: Troim Katz Handler. Troim’s biography and including her contributions to the IAYC.

4 Survey of IAYC Yiddish Clubs (May 2001). The survey results were published to seven questions. How many members do you have? How often do you meet? The percent of time using Yiddish in reading, speaking, singing, and listening? Do you teach grammar? Do you read using transliteration?

5 Memoir Group - From Yiddish Secretary to Shule Teacher. Troim teaches memoir classes in West Palm Beach, FL and Monroe Twp., NJ. This was her “writing” of Sept. 8, 2013. It covers the time period she was secretary to Itche Goldberg. Then came her career as a shule teacher, and after retirement as an Itche Goldberg’s secretary—volunteer.

6-7 Troim Katz Handler: Journal Entry (Memoir) Aug. 14, 2007 - International Association of Yiddish Clubs. Troim writes about Frank and her experiences at the Eleventh IAYC Conference held at the Marriott Cleveland East Hotel. Troim’s lecture was Songs of Mordecai Gebirtig and her husband Frank’s was Vladimir Medem, Non Jewish Jew and Yiddishist.

8 SIMKHE Is Troim book consisting of love-letters and poems. Each poem is in three formats: original Yiddish, YIVO transliteration, and English with translation. The book consists of 73 poems selected from more than 500.

9 Yiddish Dynasties—The Katz/Blacker Family. Troim lists literary “dynasties” in the U.S. and adds: “… father Menke Katz a major Yiddish/English lyric poet; mother, Chaske Blacker, left the equivalent of two volumes of Yiddish short stories, and brother, Dovid Katz, who has been professor of Yiddish Language and Literature at Vilnius University, Lithuania, and at the Oxford Yiddish program.”

10 Itche in the Algemeiner Journal. It’s about an article in the Algemeiner Journal about Itche Goldberg and written by Toim’s brother Dr. Dovid Katz.


11 My Three Yiddish Typewriters A must-read story of how Troim acquired these Yiddish typewriters.

12 Fishele, “derlang mir”…. Mame, iz do reklames vu du bist? Mame, vi azoy zogt men? Fishl’s monthly shnues mit mame is a regular column on the last page. There are 90 mame stories on Der Bay’s website. They are in Hrabina of Hunterdon based on the years living on a poultry farm in Hunterdon County, NJ. The last page has Fishl’s email address and URL for Der Bay’s website. Have friends, club members, or Yiddish students receive these free online editions. You not only receive current editions, but you can search Der Bay articles since the beginning back to January 1991.
IAYC Lifetime Yiddish Achievement Awardees

Chana Mlotek o"h with Zalmen, 1st Winner, 2006, Teaneck, New Jersey

Simon Swirsky, 2nd Winner, 2007, Cleveland, Ohio

Lilke Majzner o"h, 3rd Winner, 2008, La Jolla, California

Paul Melrood, 4th Winner, 2010, Millbrae, California

Dr. Harold Black o"h, 5th Winner, 2011, Novi, Michigan

Dr. Barnett Barney Zumoff, 6th Winner, 2013, Pittsburgh, Pennsylvania
Recipient of the 7th IAYC Yiddish Lifetime Service Award:
Troim Katz Handler

Troim has produced two books with Professor Kazuo Ueda of Fukuoka University, Japan: Guide to Japan in Japanese-English-Yiddish and Dialogues for Japanese Students of Yiddish, published in Japan in 1996 and 2000. Her poetry has been published in the English and Yiddish Forverts, Bridges, Yiddishe Kultur, Der Onheyb, Khesbn, and Der Bay. Her poems were featured at a conference at Harvard University.

She will lecture on any of her topics in English or Yiddish. Her programs fall into two categories: Yiddish literature and English/Yiddish entertainment. During the humor programs, Troim gives the Yiddish and her husband, Frank, supplies almost-simultaneous translation. Troim’s telephone number is 609-655-8019.

She has led two leyenkrayzn (in West Palm Beach, Florida, as well as in Cranbury, New Jersey) and was a member of a third leyenkrayz in New York City. She is one of the directors of the IAYC and its membership director, and is on the board of the Yiddish Culture Group in West Palm Beach. She lectured at the Froyen Conference of the University of Southern California, in Los Angeles.

Sample topics include:
- Sholem Asch: The Salmon Rushdie of His Day.
- Franz Kafka: Yiddish, and Yiddishkayt.
- Primo Levi and Yiddish.
- Marc, Bella, Virginia, and Vava Chagall.
- Anzia Yezierska and John Dewey: Odd Couple?
- 3 Singers without A Song: Isaac Bashevis, I.J., & Esther.
- Esther Singer Kreitman, Forgotten Sister.
- Yiddish Literary Battles & Poet Menke Katz, My Dad.
- Sholem Aleichem and Kleyne Mentshelekh.
- I.L. Peretz, Social Realist.
- Mendele Moykher Sforim, Recorder of an Age.

Entertainment programs (bilingual):
- Jewish Humor from Yiddish Literature.
- Fun with Jewish Foods.
- Jewish Life through A Yiddish Lens.

Troim Katz Handler tells us that the word TROIM (pronounced “troym,” one syllable) means dream or ideal in Yiddish and is often used in Yiddish poetry.

Troim was born in Los Angeles to Yiddish short-story writer Chaske Blacker and Yiddish/English poet Menke Katz.

Her brother, Dr. Dovid Katz (formerly at Oxford), is professor of Yiddish at Vilnius University, Lithuania. He was recently awarded a Guggenheim Fellowship for the writing of Yiddish fiction.

Troim's two main mentors were Professor Itche Goldberg and Dr. Mordecai Schaechter. Having studied Yiddish at Columbia and studied/taught at Oxford, she is a strong Yiddish resource person. Before immersing herself in Yiddish studies, she taught English in secondary school, and has lectured at Elderhostels, U.C. Los Angeles, University of Southern California, YIVO, Columbia, Sacred Heart College, Rutgers, Jewish Theological Seminary, and many camps and organizations.

Prior Recipients of the International Association of Yiddish Clubs Yiddish Lifetime Service Award:

2006: Chana Mlotek - Teaneck, New Jersey o”h
2007: Simon Swirsky - Cleveland, Ohio
2008: Lilke Majzner - La Jolla, California o”h
2010: Paul Melrood - Millbrae, California
2011: Dr. Harold Black - Novi, Michigan o”h
2013: Dr. Barnett Zumoff - Pittsburgh, Pennsylvania

Troim Katz Handler

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Troim has produced two books with Professor Kazuo Ueda of Fukuoka University, Japan: Guide to Japan in Japanese-English-Yiddish and Dialogues for Japanese Students of Yiddish, published in Japan in 1996 and 2000. Her poetry has been published in the English and Yiddish Forverts, Bridges, Yiddishe Kultur, Der Onheyb, Khesbn, and Der Bay. Her poems were featured at a conference at Harvard University.

She will lecture on any of her topics in English or Yiddish. Her programs fall into two categories: Yiddish literature and English/Yiddish entertainment. During the humor programs, Troim gives the Yiddish and her husband, Frank, supplies almost-simultaneous translation. Troim’s telephone number is 609-655-8019.

She has led two leyenkrayzn (in West Palm Beach, Florida, as well as in Cranbury, New Jersey) and was a member of a third leyenkrayz in New York City. She is one of the directors of the IAYC and its membership director, and is on the board of the Yiddish Culture Group in West Palm Beach. She lectured at the Froyen Conference of the University of Southern California, in Los Angeles.

Sample topics include:
- Sholem Asch: The Salmon Rushdie of His Day.
- Franz Kafka: Yiddish, and Yiddishkayt.
- Primo Levi and Yiddish.
- Marc, Bella, Virginia, and Vava Chagall.
- Anzia Yezierska and John Dewey: Odd Couple?
- 3 Singers without A Song: Isaac Bashevis, I.J., & Esther.
- Esther Singer Kreitman, Forgotten Sister.
- Yiddish Literary Battles & Poet Menke Katz, My Dad.
- Sholem Aleichem and Kleyne Mentshelekh.
- I.L. Peretz, Social Realist.
- Mendele Moykher Sforim, Recorder of an Age.

Entertainment programs (bilingual):
- Jewish Humor from Yiddish Literature.
- Fun with Jewish Foods.
- Jewish Life through A Yiddish Lens.
Dr. Harold Black, IAYC President, headed the committee designing the questionnaire. It had to be designed to be unambiguous and had to cover the salient points to be able to draw comprehensive conclusions on the status of Yiddish clubs. Dr. Black and Troim Handler did most of the work and analyses.

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

Question 1
How many members do you have? The range was from 7-100, One club noted a very high variation in attendance, with an upper limit of 1000. For statistical purposes it was omitted.
Mean (Arithmetic average) 24
Median (Middle number in a series) 23
Mode (Most frequent number) 25
With all three measurements of central tendency being so close, we can use the figure that clubs tend to have about two dozen members.

Question 2
How often do you meet? The range was weekly to twice a year. Since most clubs in Florida meet only during the season (Thanksgiving to Peysakh), we used only that period in calculation for Florida Clubs.
Mean (Arithmetic average) 3.4 weeks
Median (Middle number in a series) Monthly
Mode (Most frequent number) Monthly
With all three measurements of central tendency being so close, we figure that clubs tend to meet once a month.

Question 3
Does your club mostly do the following in Yiddish? The following are YES in percent.
Reading 75%
Speaking 95%
Singing 100%
Listening to readers 95%
Listening to performers 70%
These are very high percentages. It is an area that may show lower ratings with larger samples.

Question 4
Do you teach any Yiddish grammar to your club?
Yes 42%
No 58%

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

Question 5
Does your club prefer reading materials with:
English letters (transliteration) 47%
Yiddish letters 13%
Both 40%

The terms romanization or transcription are more accurate than transliteration. The resources points out what your editor knows from correspondence: many don’t know the Hebrew / Yiddish alphabet.

Question 6
How useful were the materials that the IAYC sent you this past year?
Somewhat useful 5%
Useful 85%
Very useful 5%
Very, very useful 5%
The material had merit, with room for improvement. By taking the survey, we now have a better understanding of the status and needs of the clubs.

Question 7
Do you have any comments?
A very interesting thing happened. There were more individuals commenting than answered the questionnaire. All the respondents had insightful and concise comments.

Evaluation and Comments by the Editor

Yiddish clubs are not as popular in other countries as in the U.S. Most of the clubs are composed of members over 60, and many of them over 80. Yiddish clubs are a non-Haredi community. Many clubs are led by someone teaching Yiddish, or has taught it. There is a wide variation in the extremes of the Yiddish club spectrum, but there is a large central core comprising the peak of the bell curve. The tails of the curve are shallow and permit most of the effort to be concentrated on the majority. The materials have sufficient value to clubs of mainly beginners and for Yiddish literate leyenkrayzn or shraybkrayzn.

It is essential that the IAYC re-evaluate the questions and add several crucial ones. The comments were insightful and are the basis of further evaluations. The most frequent comment was the need for more stories that showed the Yiddish material alongside the translation. In addition there was a request for translation of key words.
Memoir Group - From Yiddish Secretary to Shule Teacher
by Troim Katz Blacker Handler Sept. 8, 2013

When Frank and I married in September of 1946, I immediately needed a job. I had been commuting to New York University from Passaic, New Jersey, for three semesters. Frank came home from the Navy after having served in the Pacific, and I did what many brides did—I switched to evening classes so that Frank could attend NYU on the GI Bill of Rights.

Soon afterward, my girlfriend, Sylvia Hoffman, called to tell me that there was an ad in the New York Times for a Yiddish secretary. My parents were the Yiddish writers Chaske Blacker and Menke Katz, but I had been reared mostly by my maternal grandparents, Shtesye and Moyshe Blacker, who were born in White Russia in 1880 and had never learned English.

I had studied typing and Gregg shorthand in Passaic High School, so I assumed I was qualified for the position and made an appointment for an interview. The man who interviewed me was Gedaliah Sandler, who worked for the Jewish Peoples Fraternal Order (JPF) of the International Workers Order (IWO). Gedaliah asked me to read aloud some Yiddish correspondence, which I was able to do because I had graduated from the Workmen’s Circle Shule in Passaic. He then asked whether or not I could take dictation in Yiddish and transcribe it on a Yiddish typewriter. I had never heard of people who could do that, and I didn’t get the job. A few days later, however, Gedaliah called to tell me that they were unable to find anyone who was qualified and asked me to take a course, which his office would pay for, at what he called Di Hekhere Kursn in Manhattan.

My teacher was Jeanette Bailin Cohen, and since she used an adapted form of Gregg and had produced a mimeographed book of short forms, I learned quickly. Typing on a Yiddish typewriter was faster than on an English machine, because Yiddish has no capital letters and there is no need for a shift key. The typewriter, of course, goes from right to left, and touch-typists have to develop a new set of habits for a new home position.

I remained at that job five years, primarily taking dictation from Itche Goldberg and David Davidovitch, who were in charge of the children’s shules. I soon learned that I did not know Yiddish grammar, and was often scolded for my mistakes. If I made an error, I had to type the whole page over again—there was no white-out, no photocopying machine, only mimeo stencils and plain paper. The Uriel Weinreich dictionary had not yet been published, and I had no Yiddish grammar book. I had always loved grammar and eventually became an English teacher, so I took the criticism from my bosses gratefully. All filing was done according to the Yiddish alphabet.

Once Dovi, as we called Davidovitch, asked me to take over the Passaic shule on Sunday mornings, and although I had no teacher training I did it instinctively.

The secretarial job was very exciting. I also took dictation from Reuven Saltsman and Reuven Yukelson. After work, I raced from 14th Street and Fifth Avenue to NYU in Washington Square Park. Frank and I lived in furnished rooms, because there was a housing shortage after the war.

On Saturday mornings, I studied Yiddish literature in Itche Goldberg’s class at the hekhere kursn. He was an intellectual snob and a sarcastic teacher, but I learned.

Itche was a university of one for me. After five years, I left to start a family. We moved to Long Island and I taught in shules week-ends or after school in Valley Stream, Freeport, Great Neck, Huntington, and Center Island, which had about 300 pupils. Once a week Frank taught a class called "Jews in Literature" to older students at Center Island. Our two daughters, Claudia and Shelley, grew up on Long Island and attended our shule classes. I left the shules in 1960 when I became an English teacher in Port Jefferson, New York.

Retirement, after 1986, was dull, and I thought about the happy times in Itche’s office. I called him, and asked if I could be his secretary again one day a week. He was in his 90s by then and agreed. I refused to take a salary. He was then editor of Yiddishe Kultur magazine, and I loved the work. His full-time secretary, Shoshane Balaban Volkovitch, was using a computer, but my old manual Yiddish typewriter was still there. When I started writing Yiddish poetry in 1991, Itche published a few of my poems in Yiddishe Kultur magazine.

That 1946 phone call from my girlfriend about the job changed my life. I am enclosing a photocopy from the Yiddish shorthand book that Jeannette Bailin created.

Editor’s note: This is one of the memoirs Troim wrote for the class she teaches in West Palm Beach.
We returned August 6, 2007 from the four-day 11th conference of the IAYC, which opened officially August 3 in Cleveland, Ohio. Frank and I arrived at the magnificent new Marriott Cleveland East Hotel one day early, since I am on the Board and had to attend a work session. The rest of the year part of my job is to select and prepare educational materials to help the almost 100 Yiddish clubs with their programs. We send my packages 3x a year.

While waiting for our Continental Air Lines flight at Newark Airport, we were startled to see how many khsidim were waiting for the same flight. They wore various styles of clothing, but they were all definitely khsidim.

Once we arrived in Cleveland, our van driver told us that next to Crown Heights, Brooklyn, Cleveland has the largest khsidik community in the U.S. Although his information is suspect since there are so many khsidik sects, Cleveland provides a wonderful Jewish atmosphere for all kinds of Jewish belief. For example, the Workmen's Circle branch sold its building to Khabad and the two groups will share it for the next five years. Their rabbi, Yossi Marozov, was one of the exciting conference speakers. He brought his seven-year-old, Yiddish-speaking son to his presentation.

This conference was the eighth that we have attended. We didn't know about the first two, but we have attended every single IAYC conference since 1996, except for the one in Minneapolis in 2005, when Frank was ill. We have come to know personally many of the board members, lecturers, vendors, and entertainers.

About three-dozen lecturers present, with five sessions at a time to choose from, which is a hard choice. I buy audio cassettes of all lectures and entertainment programs so that I can enjoy them on my Walkman during my morning strolls around Clearbrook, NJ, and Century Village, FL.

Each day begins with a keynote speaker. The first was Dr. Motl Rosenbush, formerly of the University of New Hampshire, where he was chairman of the Russian Department. He has also worked at the Medem Bibliotheque in Paris, which is larger than the YIVO in New York. His keynote talk was called "Yiddish was a Major Language of Europe," during which he showed the influence of Yiddish on other languages. I got to know Dr. Rosenbush (IAYC Vice President) at Board meetings and enjoyed his impish sense of humor. He is now one of the major participants in the writing of the new Yiddish dictionary.

Another keynoter was Professor Kathryn Hellerstein of the University of Pennsylvania, whose topic was "The Poetry of Kadya Molodowsky", who died in 1975. Professor Hellerstein has written a book about the poet, which she titled Paper Bridges. When we got back to Clearbrook, I looked up the poet in my 9-volume "lexicon" and found that, like so many women writers, she had been omitted from the encyclopedia.

I was happy to meet Daniel Galay of Israel, at last, after corresponding with him for a couple of years. He is a composer of orchestral works and music for theater, ballet, and opera. He was born in 1945 and immigrated to Israel from Argentina in 1979. Currently, he is Chairman of the Leyvik House in Tel Aviv, Israel, as well as of the Yiddish Poets and Writers Association. At the Leyvik House they use twelve copies of my book simkhe in their classes. Galay is interested in two of my poems that have been set to music by my daughter, Claudia.

Another interesting speaker was a young man from Japan, Yoshiji “Yoshi” Hirose, who is head of the English Department at Notre Dame University in Seishin, which I believe is in Osaka. He also has a diploma in Jewish studies from Oxford University, England, where he studied with my brother, Professor Dovid Katz.

In Yoshi’s book, Shadows Of Yiddish On Modern Jewish American Writers, he writes the following in his introduction: “About 15 years ago, I went to Oxford to study with Professor Dovid Katz... Professor Katz looks just like Hagrid in the “Harry Potter” books: the big man with wild hair who guides the protagonist into the world of magic. Similarly, Professor Katz led me into the magical world of Yiddish.” A week after the conference, I received an email from Yoshi with the following message:
“Dear Troim, Thank you very much for your lecture and beautiful book. I came back to Japan last night after staying in New York for another week. On the way back to Japan, I read your very moving poems in Yiddish and English. I was very impressed. I will teach some of your poems in my class... I have attached pictures which I took with you. Mit frayndshaft, Yoshi.”
(end of email)

Unfortunately, we were unable to receive the photos on our webtv.

Another special participant was Dr. Refoyl Finkel, a professor from the University of Kentucky. He has developed software for computer-assisted Yiddish document creation; that is, his machine takes transliterated Yiddish text, written phonetically according to YIVO rules in the English alphabet, and transposes it into Yiddish letters in the original alphabet. He is also a trustee on the IAYC Board, and I enjoyed chatting with him.

Here in Clearbrook, I supply vocabulary lists to accompany every chapter my reading circle reads in Isaac Bashevis Singer’s book “Satan in Gohay.” After each chapter, I send the vocabulary to Professor Finkel, who plans to compile the lists into a brochure that can be shared by other Yiddish reading circles.

My favorite evening entertainers were Adrienne Cooper, Joanne Borts, and Zalmen Mlotek, all of whom research songs not usually heard and all of whom are extremely talented. Adrienne Cooper was in the audience at a lecture by a young man (Sean Martin, an IAYC Baker Scholarship recipient) who had just spent a year in Krakow. Adrienne performs there every year at the Yiddish music festival, which is attended by about 34,000 Poles, mostly non-Jewish. She commented that when she is there she feels the two opposing forces of anti-Semitism and philo-Semitism strongly.

At these conferences, Frank and I both give presentations. This time his topic was “Vladimir Medem, non-Jewish Jew and Yiddishist.” My lecture was on the songs of Mordecai Gebirtig. It was in both Yiddish and English; Frank’s was in English. Also, on the first day of the conference, as the participants were drifting in from everywhere, we participated in the five-act Yiddish People’s Stage. Our part was a humor program about Starbucks, inspired by Jackie Mason. As usual when we do humor, I give the Yiddish first—he the English. I was delighted to speak with Roz Baker of Minneapolis, who presented me with four photographs of my brother Dovid, whom she and her friend Dr. Markle Karlen had met for the first time on a riverboat cruise in Ukraine in May. One of the photos shows Dovid with his 51st birthday cake at a party on the ship. Another conference participant/presenter, Miriam Beckerman, a translator from Toronto, brought me a 1957 Israeli Yiddish magazine, which contained a poem by my father, Menke Katz.

Sunday night three buses took participants to beautiful Cain Park, where the city of Cleveland presents its annual Yiddish Concert in the Park. This year marked the 29th consecutive year that it has been held. The arrangements went very smoothly.

Bookseller Sal Kluger, from Aberdeen, NJ, was on hand with his amazing collection of books, videos, and other objects of interest. Sal was even selling Volume II of my brother’s doctoral dissertation, “Explorations in the History of the Semitic Component in Yiddish”, which, of course, I bought.

The conference co-chairs, Harold Ticktin, Marilyn Cagin and Annabelle Weiss were great hosts and handled local details very well. Our IAYC committee told us that the entire Cleveland Committee was very capable and congenial. They noted the hard work and cooperation of Pauline Leber, who did the incoming registration, and especially Kristen McLoughlin, the Workmen’s Circle Ohio office executive secretary.

It is impossible to summarize everything at the conference. The Marriott Cleveland East Hotel was great, the food was excellent, and those who asked for kosher food said that was good, too.

Fishl Kutner, who, though legally blind, was helpful with the details. Fishl often phones me from his morning walk, where he is on his cell phone by 5:30 a.m., and he catches me at breakfast time in the East. His brother Sam was the business genius who made all the hotel, travel, and contract deals.

We are negotiating for the next two conferences and hope to be in San Diego, Detroit, southeast Florida, or Skokie. Now I shall select three audiotapes from the conference to mail to our IAYC member clubs.
SIMKHE, is a new book, published by Troim Katz Handler. It is with pride and joy that I announce the publication of SIMKHE, my book consisting of love-letters and poems. It was produced at the suggestion of Dr. Harold Black, president of the International Association of Yiddish Clubs.

The book will be launched at the Seventh IAYC conference in Milwaukee, Wisconsin from April 12-15. Paul Melrood is chairing the conference. A free copy will be mailed to each club in good standing; additional copies will be available for sale at the conference or can be procured by mail.

The book has been designed specifically to meet the needs of the IAYC clubs, and ranges from Yiddish for beginners to the advanced levels. Each poem is presented three ways on each page:

1. the original Yiddish,
2. YIVO transliteration,
3. English translation.

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

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

Five people worked on the book for six months after Dr. Harold Black had suggested the project. They are:

1. Pearl Krupit, a computer meyvn who had been Joseph Mlotek’s secretary for 35 years;
2. Shoshke-Rayzl Juni, who began her study of Yiddish only 5 1/2 years ago and has become a Yiddish/computer wizard.
3. Leah Robinson, a poet who did proof-reading;
4. Shimon Beyles, translator; and I.

My brother, Dr. Dovid Katz of the Vilnius Yiddish Institute, in Vilnius (Vilna) Lithuania, wrote the preface. I am grateful to all of those who helped bring this book to publication.

The first technical problem arose because Pearl Krupit’s computer could not accommodate three columns per page and because her font was Hebrew, not Yiddish. I sent an e-mail to Morrie Feller, our IAYC clubs’ vice-president, and he informed me that Shoshke-Rayzl knew how to change a Hebrew font into Yiddish without the necessity of our spending any additional money.

Shoshke-Rayzl then drove from Manhattan to Manalapan, New Jersey, to do this with Pearl’s machine.

Shoshke-Rayzl offered to use her computer when the time would come to transfer the individual columns from Pearl’s computer to her own.

Shoshke-Rayzl, did the work on SIMKHE during week-ends when she had time off from her job. We shortly became a joyous, enthusiastic working team.

The book will sell for $12 plus $3 for shipping & handling and can be ordered from me. Frank and I spend half of the year during the warmer months in New Jersey and during the colder weather at our home in Florida.

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Editor’s note: Since this article appeared, Simkhe is out of print.
Yiddish Dynasties—The Katz/Blacker Family
by Troin Katz-Handler

When I think of Yiddish literary "dynasties" (more than one generation) in the United States, certain families come to mind, such as Schaechter/Gottesman, Opatoshu, Kerler, Goldberg, Weinreich, Mlotek, and Novershtern/Niborski. While Avrom Novershtern and Yitshkhon Niborski are step-brothers, one in Israel and the other in France, both visit the United States so often that they have become part of the American scene. (The non-secular family list is long and includes the Jacobsons of the Algemeiner Journal.) I include my Katz/Blacker family.

My father, Menke Katz, a major Yiddish/English lyric poet, wrote twenty books, ten in Yiddish, ten in English. The book “Menke, The Complete Yiddish Poems of Menke Katz,” 2005, was translated by Benjamin and Barbara Harshav. It has a seventy-page introduction by Dovid Katz and is the most comprehensive analysis of Menke’s life and work.

My mother, Chaske Blacker (1905-1944), was a sweatshop worker who left the equivalent of two volumes of Yiddish short stories, which were serialized in the Yiddish press but never appeared as bound books. I am translating her novella, "Katsovim" (butchers) which was serialized 62 years ago in Di Freiheit for 33 double-column days. The last chapter was missing in her scrapbook, but it was miraculously tracked down by the local librarian in Monroe Township, New Jersey, so now I can proceed.

In 1998, my professional-singer daughter Sheh-Sheh (Shelley) produced an album of Yiddish songs, Lider Fun Mayn Zeydn, mostly folk songs she had learned from my father, Menke Katz. During one song, she harmonized with my daughter Chaske (Claudia), who has set two of my poems to music. The Yiddish chorus of Century Village, West Palm Beach, Florida, has performed both.

Dovid Katz, my brother, has written many books in both Yiddish and English. His latest book is “Words On Fire, The Unfinished Story of Yiddish.” He is now working on the paperback edition, which will contain extensive footnotes. Dovid is Professor of Yiddish Language and Literature at Vilnius University, Lithuania, where he has relocated the former Oxford Yiddish program. He and I are American-born, and despite our geographic and age differences, are close friends, keep in touch by email, and see each other when he periodically pays visits to Florida.

From the ages of 9-15, I attended the Passaic Workmen’s Circle shule. My professional Yiddish career began after graduation from Passaic High School, Passaic, New Jersey, when I became secretary to Itche Goldberg, editor of Yiddishe Kultur. He sent me to learn Yiddish shorthand and typing.

I learned Yiddish grammar on the job by taking dictation from him and other Yiddish writers. (I attended New York University while studying to be an English teacher.)

After five years with Itche, I left to raise a family became a Long Island shule teacher and spent a thirty-year career as a teacher of English/journalism in a secondary school.


I began writing Yiddish poetry the night after my father died. I learned a year later that my brother Dovid had begun to write Yiddish fiction at the same time. He was awarded the Guggenheim Fellowship for Yiddish fiction. Dr. Mordecai Schaechter, my teacher, invited me to join his shragbkreślzn (writing circle) after I turned in poems along with my homework.

My husband, Frank, and I share our Yiddish/Jewish work. At the IAYC conference in Teaneck, New Jersey, he aroused much interest with his talk, “The Amazing Rescue of the Sixth Lubavitcher Rebbe by Nazi Soldiers and Its Effect on Yiddish in the United States.” In addition, we have performed bi-lingual humor programs hundreds of times as a team for Elderhostels and other organizations.

I lead two leyenkrayzn (reading circles), one is located in West Palm Beach, Florida and the other in Monroe Township, New Jersey. I am a seasonal member of the Avrom Kahn Leyenkayzn in New York City and chair the IAYC selection committee that sends materials to the IAYC clubs.

In 2002, the late Dr. Harold Black, IAYC president, invited me to prepare a book, to be published by the Clubs and distributed to all the clubs. The book, Simkhe, has 73 of my 561 poems, mostly love poems between the characters Teme and Simkhe, presented in three columns: Yiddish, transliteration, and English translation by Shimon Beyles. The introduction is by my brother Dovid Katz.
Itche in the Algemeiner Journal
by Troim Katz Handler

In his long article in the Algemeiner Journal, Friday, Oct. 27, 2006, pp. 7-8, Dr. Hirshe-Dovid Katz relates two recent events in the life of Itche Goldberg, for many years the leader of the left-wing Yiddish cultural movement in New York.

The Yiddish headline reads, "For the first time in 89 years, the great Yiddishist, 102, legyt tfilin (puts on phylacteries)." They are small boxes strapped to the left arm and the forehead during weekday morning prayers by observant male adults. In the photo, Itche is shown wearing tfilin and a yarmulke.

The second event is the publication of Itche’s new book, Eseyen Tsvey (Essays II), published by Yiddishe Kultur, in which Itche states that many of his opinions have changed since his book Eseyen appeared in 1981.

To help him put on tfilin for the first time since his bar-mitsve in 1917, Itche asked his assistant editor, Shoshane Balaban Volkovich, to invite his old friend, Motl Kheyin, founder of Empire Press in Brooklyn, which for decades has printed issues of Yiddishe Kultur magazine, which Itche edits, as well as books published by the YKUF and Zhitlovsky Foundation.

Itche also expressed a desire to have a mezuzah affixed to his doorframe (a mezuzah is a small tube containing a strip of parchment inscribed with verses from the Torah, attached to the doorpost of premises occupied by observant Jews, and symbolically kissed by persons entering or leaving.) Motl obtained the mezuzah from a nephew of Gershon Jacobson, z”l, the late editor of The Algemeiner Journal, whom Motl met on the street when he went to search for a mezuzah in the neighborhood.

Other photographs portray Itche with his wife of 80 years, Jennie, at his office or in his Manhattan apartment; with Shoshane; with Motl; and pictured on the cover of youth magazine Yungvarg which Itche edited in the 40s.

Another photo is of Halley’s Comet, which Itche viewed with his brother Yoykhenen while standing on the balcony of their Warsaw apartment in 1910. The two little brothers watched with rapture. Itche relates, "I remember the discussion with my brother. It seemed to Yoykhenen that the world would soon be destroyed by the shooting stars, and he remarked, 'It is a shame that the world, which is so splendid, will perish.' " Six-year-old Itchele saw it differently, however, and answered, "Perhaps we can still prevail so that the world will not perish."

Published in the Jan 2003 issue - Vol. 13-1 Pg 4
To: fishl@derbay.org
Subject: YIVO transliteration

Here’s an article for Der Bay. I hope you can use.

To those who feel that Yiddish transliteration can somehow be "creative", I must express the following: In English, whether one lives in Mississippi or Maine, the spelling is standard. The only variation permitted is a minor British version, not proper in the United States.

Correct spelling indicates education and respect for the language. YIVO transliteration was established 65 years ago and follows correct Yiddish spelling, regardless of accent. Unfortunately, many people today are not educated in correct Yiddish spelling and therefore cannot use proper transliteration. Universities and dictionaries, such as Uriel Weinreich’s, use YIVO transliteration. Open one of the Mlotek songbooks, you will find perfect standard transliteration.

I worked with Prof. Kazuo Ueda of Fukuoka University, Japan, on two books in 1996 and 2000 (Trilingual Guide to Japan And Dialogues for Students of Yiddish in Japan) and was not surprised that his transliteration was impeccable YIVO, which is international and understood by a person educated in correct Yiddish.

When my book of love-letter poems, Simkhe, was ready for the printer in March, 2002, I asked poet Leye Robinson, editor of Yugntruf, to do the final reading before publication. Although I used YIVO transliteration, I wanted her to double-check. Yiddish has enough problems without having our own people scoff at rules that every other accepted language demands. Such a who-cares attitude ridicules the very language we profess to love and respect.

Troim Katz Handler,
West Palm Beach, Florida
A friend told me that several Yiddish typewriters were for sale in her office at the Yiddische Kultur magazine. Frank, my husband, Dovid, my brother, and I looked over the machines and chose the seemingly - newest one, probably 60 years old—a heavy, standard Underwood. Although it didn’t hold the right margin and wasn’t always uniform in its line spacing, it had a sharp, clear typeface and seemed worth the $50. In ensuing years, I paid triple that amount unsuccessfully to try to have it repaired.

In 1991, we started spending winters in Florida and the typewriter took a place of honor in the back seat as we drove north to south or back again. Three years ago, I noticed that the ayin or e was typing above the line. Then the ayin vanished and although we shook the machine and searched the desk-area, it was not to be found. I developed a fix: When I had to use the ayin, I typed a period instead, then went back and penned in the missing ayins. It was not the most attractive text, but I had no choice.

In December of 1994, my friend, Velvl Patt, o’h, died in Florida, and I was saddened. He was a fine person, a Yiddish writer, and a member of our reading circle in West Palm Beach. I was in New Jersey, but a few weeks later I paid a belated shiva visit to his widow. While there I reminded myself that Velvl used to write me letters on his Yiddish typewriter. I asked Reyzl what would become of his machine and added that I needed but could not find one. She replied that his had been a birthday gift from her and that she could not have borrowed it. The machine was portable, and I carried it away.

I am a very fast touch-typist in Yiddish, faster than in English, for Yiddish has no capital letters, and there is no need to shift. It was a disappointment to discover that Velvl’s machine did not have a standard keyboard and that I had to slow down to hunt ’n peck each letter! But at least it had an ayin.

While struggling with the “toy” typewriter, which I regarded as an implement of torture, I tried again to search for the missing ayin. I spread a white cloth on my bedspread and my husband took the old Underwood and gave it a hard shake, hoping the trapped ayin would fall out. But there was no need. When he lifted the machine from the desk, there was the ayin, lying peacefully beneath it.

We took the Underwood to a repair shop, which had a typewriter of the same vintage in the window. I told the clerk, “Just solder this letter back on here. I know how to handle it. I know it does not always move to the next line; I know how to handle it. Just solder this letter back on.”

The man pressed a few keys and said, ”There is something wrong with this machine. It goes backwards, Lady.”

When I returned, I found that this non-Jew, who had never seen a Yiddish typewriter before, had not only soldered the ayin on perfectly but had also repaired the right margin and the line-spacing!

At the same time, I read that my former employer and friend, Gedaliah Sandler, o’h, had died. This was a great loss to the Yiddish world. After worrying about what would happen to the Yiddish clubs he ran, I turned my attention back to the Yiddish typewriter situation.

What would I have done if the ayin had been lost? Hebrew typewriters are a nuisance to the Yiddish typist. My husband objected to dragging the Underwood in the back seat of the car; it took up too much room during our migrations. Would I be forced to type with one finger on Velvl’s non-standard toy? I needed another Yiddish typewriter, one for New Jersey and one for Florida. And the real question: who has Gedaliah’s typewriter?

I telephoned Lucy, Gedaliah’s daughter, who worked in the Workmen’s Circle office in NY, to extend condolences. She told me that her father had had two Yiddish typewriters, but that people had already taken them. However, the Workmen’s Circle was about to auction off two others. I begged her to sell me one, sight unseen, and that I would pay anything she asked. She said I should have it!

When I was back in the North, we drove to her office, and I became the owner of a magnificent Yiddish Royal Standard with an easy touch and smooth action, only about fifty years old.

When I returned to Florida the next season, I tried to return the toy machine to Velvl’s widow. She refused, saying, “Velvl would want you to have it.”
Fishele, “derlang mir”…  
by Philip “Fishl” Kutner

Ikh her di verter istt knap akhtsik yor shpeter. Hayoys vi du host gezeh finf yingelekhn un keyn eyn meydele, hobn mir gedarft helfn in kikh.

Ikh hob libersht gevolt helfn in kikh, vos iz alemol geven reyn, eyder arbetn mit di hiner, vos iz geven a shmutsike arbet. Mayne yingere brider hobn beser gevolt zayn mitn tatin in der shmutsiker arbet.

Di beste tsayt iz geven in harbst, ven du host aynge-makht 120 sloyes (jars) fun alerley grinsn un frukht.

“Fishele, derlang mir a sharfn meser. Neyn, dem klenerern messer.”
“Fishele, derlang mir mer hey se vaser.”
“Fishele, derlang mir dem hante kh.”


Mame, vi azoy zogt men?  
by Philip “Fishl” Kutner

Kindvayz hob ikh geredt nor yidish. Ven ikh hob ongehyobn geyn in shule mit di goyim, hob ikh gedarft redn nor aenglish. Fun dan on, hob ikh geredt tsu der mamen af english ober, zi hot mir geentfert nor af yidish.

Az di tsayt iz far baygegangen hob ikh fargesn a sakh yidishe verter. Ikh gedenk istt der ershte mol vos ikh bin gekumen aheyym un gefregt der mamen vi azoy men zogt a spetsiel vort. Dos vort iz geven pregnant.

“Farvos fregstu—vu hostu gehert dos vort. Ver hot dos genutst—farvos vilstu dos visn…?”

Ikh hob zikh dershrokn. Di mame hot keyn mol nisht geredt tsu mis ndik a zelkhe verter un mit aza dershrokenem kol.

“Mamenyu, in klas hot a meydl geredt vegen ir mishpokhe, un hot dertseyt dem klas az ir muter iz pregnant, un ale meydelekh un yinglekh hohn ongehyobn tsu lakhn. Hob ikh oykh’ gelakht.

Mame, iz do reklames vu di bist?  
by Philip “Fishl” Kutner

Vu me gyet zet men reklames (advertisements). Zey zenen in undzere tsaytungn un zhurnaln, afn radiyo oder TV, un af “bilbords”.

A kleyner protsent hobn gute informatsy un andere zenen komish, ober merstns, patern mir di tsayt tsu leyenen oder hern zey.

Nektn hob ikh gezeh eynem vos ikh halt far klug: “Koyf grine limenes un zay in der grine limene-lihkht”. (Buy limes and be in the limelight).

Mame, ikh bin nisht interesirt in reklames vos zogn az zeyere politishns, oytos, golmesers, kleyder, shnaps, oder kompyuters zenen di beste oder beser fun a sakh andere.

Vos ikh vil hern oder zen fun zey iz vi azoy zey zenen beser oder dos beste. Demolt hob ikh a sibe tsu shtimen far zey oder koyfn un nutsn zeyere produktn.

Vos iz di situautsche vy du voynst? Derozt Er reklames? Az yo, tsenzurirt Er zey?
See the preliminary program of the IAYC’s 16th conference in Boca Raton, Florida, Nov. 14-17, 2014. Enjoy Rukhl Schaechter’s review of Pearl Krupit’s new book. Read two of Ana Berman’s wonderful Mishpokhe Kheyndlekh, the free Bob & Molly Freedman’s Concert at the Univ. of Penn., and Jack Berger returns with his translation of the Gora-Kalvaria Yizkor Book by Chaim-Baruch Sternszuss. 

2 Thoughts on Troim’s Articles in Der Bay by Hershl Hartman. He is education director of The Sholem Community in L.A. and a secular Jewish vegvayer/madrikh/leader. He embellishes Troim’s articles which were featured in Der Bay’s last issue.

3 Do Not Forget! Excerpt from Megillat Ger, the Gora-Kalvaria Yizkor Book by Chaim-Baruch Sternszuss—translation by Dr. Jack Berger. Jack has translated twelve yizkor books. This work was at the urging of Avner Yonai who reconstructed the Ger (Yiddish for Gora-Kalvaria) Mandolin Orchestra of which his maternal grandfather was a member.

4-5 Mishpokhe Kheyndlekh zenen ibergezetst fun yidish, funem forverts. These transliterations are written by Ana Berman of Toronto, a long-time, master Yiddish teacher. This is a regular column that her husband Professor Sol Berman, a computer maven, is thanked for their submissions.

6-7 Preliminary schedule of the International Association of Yiddish Clubs (IAYC) conference in Boca Raton, Florida from November 14 to 17, 2014. This is the 16th IAYC conference and the only other time it was in Florida, was in Miami under the leadership of Ruth and David Barlas. That conference was fully booked and we turned almost 150 away.

8-9 A Nayes af “kindl”: zikhroyynes fun nyu-yorker yidishveit - Fun sore rokhl shekhter in ogust 29, 2014 forverts. An excellent transliteration of a wonderful book of Pearl Krupit’s life. Good for a club program or as a learning tool because of accompanying synonyms of the more unusual words. It was written to share her legacy of a time and events that are gone. It is available on Kindle for only $2.99—a must for us.

10 Yiddish Language and Culture—Classes at the Montreal Jewish Public Library. Yiddish Culture, Beginners, Intermediate and Advanced Classes.

Yiddish at YIVO in Chicago by Fishl. We all know of YIVO in New York and some may not be aware of Buenos Aires YIVO or the vibrant Chicago YIVO. The Chicago Yiddish programs are listed in this column.

11 Free Klezmer Concert at the Univ. of Pennsylvania. It will be a concert of folk, theater, and klezmer songs by the Dan Blacksberg Ensemble celebrating the 15th anniversary of the Bob and Molly Freedman Jewish Sound Archives at the University of Pennsylvania.

12 Mame, vi azoy kukstu oys? Mame, iz do farshidene frukhtn vu du bist, in gan eydn? Mame, vos zenen di klolim?

Fishl’s shmuves mit mame is a regular column on the last page. There are 90 mame stories on Der Bay’s website. They are in the book, Hrabina of Hunterdon, based on the years living on a poultry farm in Hunterdon County, NJ. The last page has Fishl’s email address, and URL for Der Bay’s website. Have friends, club members, or Yiddish students receive these free online editions. You will receive editions, and can search Der Bay articles since January 1991.
Thoughts on Troim's Articles in Der Bay
By Hershl Hartman

Dear Editor:

Troim Katz-Handler's recollections of years gone by stirred many memories in me, as our lives and careers intersected at several points.

When she was secretary to Itche Goldberg at the Jewish Peoples Fraternal Order, in the late 1940s, we were often the only two people there after-hours, as I worked as the volunteer Cultural Chair of the JPFO's Jewish Young Fraternalists section following my day job as the "kid reporter" at the nearby Morgn Frayhayt Yiddish daily newspaper (as the first native-born Yiddish journalist).

Troim and I were co-students at the kursn (School for Teachers and Higher Jewish Education) and shared Itche Goldberg's imposing lectures on Yiddish literature (without notes!), as well as those on Jewish history by the famed historian, Dr. Rafoyl Mahler. (Her teacher in Yiddish stenography, Jeanette Bailin-Cohen, was the daughter of my Morgn Frayhayt colleague, I. B. Bailin, a leading writer on Jewish-American history, especially of the Yiddish-speaking labor movement.)

Years later (1957?), the Center Island Jewish School (a secular Sunday school) needed a Principal because Troim and Frank Handler were leaving. I was selected, though I'd had no actual experience as an educator. Troim met with me and imparted the key concepts I needed. From then on, with a break of three years in the mid-1960s, I've been involved with secular Jewish education, for the past 46 years as Principal and Education Director of the Sholem School (also a secular Sunday school), encouraging students (and parents) to become more familiar with Yiddish culture. (I've been rewarded in that regard by having a Sholem graduate become a leading student in the Yiddish program at Johns Hopkins University in Baltimore.)

Finally—typewriters. Many years ago, after the death of the Morgn Frayhayt representative (bureau chief) in Los Angeles, Avrom Maymudes, his son, August, presented me with his father's Royal Yiddish portable, which August had had refurbished by a local craftsman who knew Yiddish typewriters. I used it until 1991, when I was given a used Mac computer and my son-in-law — now a leading programming executive at Adobe — created a program for me that would allow typing and scrolling from line to line in Yiddish. He (one of the first allowed to use the internet) found a source of a Yiddish font and, ever since, the Maymudes portable sits on a shelf, always available in the event of a computer crash at an inopportune moment (opgehit zal men zayn).

I missed the chance to have a full-size office Yiddish typewriter because I live in Los Angeles. When it was apparent that the Frayhayt would not survive, even as a weekly, the secretary to editor Peysekh Novick, Nekhe Goldstein-Farber, promised that she would save the typewriter I'd used decades earlier. Unfortunately, the Frayhayt's offices were not subject to the orderly disposal that brought Troim her machine from the Arbeter Ring/Workmen's Circle office. Nekhe was unable to fulfill her promise.

Still, Yiddish flows from my Mac with no difficulty, thanks to Nisus Writer Pro, a word processor that handles over 100 different languages without requiring sophisticated computer knowledge.

mit di beste vuntshn un derkh-erets,

Hershl Hartman, Secular Jewish vegvayzer/Leader Ed. Dir., The Sholem Community, Los Angeles District Committee, SoCal Arbeter Ring/Workmen’s Circle

Editor’s note: Hershl Hartman ascribes his Yiddish abilities to three sources: his bobe, who lived with his immigrant parents and "took care" of him in his native Brooklyn and The Bronx; his education in the shuln, mitshul and kursn of the Jewish People’s Fraternal Order (IWO); and as a reporter, for the Morgn Frayhayt.

His activities as a Yiddish/English translator (even for Hollywood!), as Education Director of The Sholem Community in L.A., as a member of the Arbeter Ring District Committee, and as a Secular Jewish vegvayzer/madrikh/Leader. He uses Yiddish poetry in wedding ceremonies, baby-namings and memorials.
Let us not forget those heavenly beauties that accompanied the Eternal Jew in his four-thousand year existence, his Sabbaths, Festival Holidays, his Prophets and Righteous Men, his spiritual leaders and Gaonim, who spread light throughout the world. Let us not forget that the Divine Presence endowed the Jew with a Torah, which became the Book of Books of humanity, and with a creative spirit that does not depart from the Jewish people, and in every generation, Jewish names ascend like stars into the heaven, who show new ways to pursue in all fields of human knowledge and endeavor.

Let us not forget what Amalek did to us! – In the basest fashion possible, he fell upon the old and the weak, as is told in the Pentateuch, these who had stood apart from the encampment, and tortured them to death. The Nazis, may their names be eradicated, fell upon peaceful settlements, unarmed and unprotected people, and tortured women and children to death, young and old. Millions were crammed into the ghettos, and afterward bunched in concentration camps, where they were exterminated by all manner of grotesque forms of killing.

The hand trembles, and I feel tears welling up in the eyes, when I only think about how to express in words, the tragic end of our birthplace, Ger. Human language has no adequate words to describe the horror and cruelty of the German executioners. Thirty years have passed since those terrifying days, when six million Jews were led to their slaughter, and among them were our parents, sisters and brothers, and relatives from Ger. Every physical trace of Jewish Ger was erased, and that which was started by the Germans, was finished by the Poles; but the Jewish spirit remained for all eternity, the Jewish creativity, the Hasidic movement, that preached the service of God through joy, and to love one’s fellow man with all your heart, and Ger represented the most beautiful example of this.

We will never forget our most beloved, whom we see with the fear of death in their eyes, on their last way over all of the lands of Europe. Their bones are scattered and spread all over the forests, fields, bunkers and camps, those who were not privileged to be given a proper Jewish burial. Let us redouble our feeling of love for Israel, and do good for the living and remember the martyrs, and record their names in Yizkor Books for the coming generations. What pain we have, that each Jewish city in the Diaspora, all that remains is a book, but in these books, we have embodied an eternal spirit, which assures the Eternity of The Jewish People.

I express my heartiest thanks to the landsleit of Ger, and especially to those from Buenos Aires, who made it possible for this Yizkor Book to appear, which commemorates the name of our shtetl, because each and every one of us is a mourner, one more, another less., in my case, that Malevolent Beast took a bloody accounting on the altar of the Nazi anti-God, who had so faithfully served a large part of the Christian populace, in the occupied territories.

My parents, were killed by a Nazi beast, my wife, Feiga, and my two children, Shmuel David’l and Mendele, the dearest thing in my life. They were dragged off to Majdanek, and there, they were killed along with the six million martyrs...

Those that remained alive have to stick together, as if part of one family; the memory of those martyrs, binds us together, the spiritual connection with Ger, and the faith in an Eternal Israel.

Gora Kalwaria (in Yiddish as Ger), is a small town in Eastern Poland, SE of Warsaw, on the Vistula River. It is the seat of the Ger Hasidic Dynasty.

This translation project was initiated by Avner Yonai whose maternal grandfather, David Rybak, was a barber from Ger and a musician in the eleven-member Ger Mandolin orchestra that existed in the early 1930s at the Y.L. Peretz library. He survived the Holocaust having made aliya to Palestine in 1935.

After reconstructing the orchestra with world-class mandolin players, Avner approached Dr. Jack S. Berger, well known for his end-to-end translations of Yizkor Books from Yiddish and Hebrew into English, to bring ‘Megillat Ger’ across that language barrier. Avner feels that it can serve as a foundation document, for a more expanded tribute to this special Jewish shtetl, and would be readily accessible to future generations.
“Vi azoy kent ir reykhern, ven ir veyst, mer fun undz ale, viif papirosn shedikn dem guf (harm the body)?” hot der menadef gefregt.

Entfert der forsher: “Dos motivirt mikh take tsu gefinen a refue (cure).”

Di farvaltung (management) fun a rabiner-seminar hot bashlosn (decided) aroptsurayn dem 100-yorikn binyen (building) un oyfboyen a nayem. Bes di tseshter-arbeter (demolishers) hobn ongehoynbn aropraysn dem binyen, hot an elterer rabiner zikh troyerik tsugekuk.

“Dos muz zayn shver zikh tsutsukukn,” hot der dekan funem seminar gezogt. “Azoy fil yorn dort gelernt, azoy fil zikhroynes…”

“Yo, yo --- hot der rabiner geziftst (sighed) ober dos ergste fun alts iz: Kh’hob moyre, kh’hob dort ibergeolzt mayn mobilke (iphone).”

Dos vaybl, inem nayntn khoydish fun trogn (pregnancy), hot zikh gefilt zeyer nisht-gut, un zikh baklogt (complained) farn man, az er iz baderfenishn (needs).

“Kh’vintsh dir, az inem kumendikn gilgul (transformation) zolstu aleyn vern trogedik!” hot zi im gezogt.

“Un ikh hof --- hot er ir geentfert --- az du vest, inem kumendikn gilgul aleyn hobn a vayb vos shvangert!”

Berl: S’iz beser tsu borgn (borrow) gelt fun a pessimist.

Shmerl: Far vos?

Berl: Vayl keyner veyst nisht vi alt zi iz.

Dovid iz gegangen zikh opshern. Bes der parimakher (hair dresser) hot gesheert, hot Dovid gefregt, ven volt geven di beste tsayt araynts-brengen zayn tsvey-yorikn zun, er zol im oykhyth untershern.

Entfert der sherer: “Ven er vert fir yor.”

Gast: Ikh vil zen dem balebos fun hoyz.

Dinst: Ir vet muzn vartn a bisl. Di baleboste mitn man haltn ist in bashlisn ver es iz balebos.

Emetser hot geklungen bay der tir, iz Froy Goldshteyn gegangen efenen, un derzen an arbeter mit a kestl getsayg.

“Madam, ikh bin der pane-shtimer,” hot er zikh gemoldn.


Baym carnival hot Goldshteyn zikh avekgeshelt oyf a vogshol, vos git iber dem vog un dos mazl funem mensh, vos shteyt oyf im. Godsdhteyn hot arayngeleygt a matbeye.

“Her zikh ayn,” hot er tsugerufn zayn vayb un gevizn ir a vays kartele. “Es shteyt do, az ikh bin energish, klug, un az a sakh menshn haltn fun mir (like me).

“Ikh ze -- hot zi geentfert -- un dayn vog iz oykh nisht rikhtik.”

*     *     *

A yungerman hot gefregt bay an eltern gevir vi azoy er hot fardint zayn mayontek (fortune).


“Dem tsveytn inderfri hob ikh investirt di tsen sent in tsvey epl, zey opgeputst un farkoyft far tsvantisk sent. Bizn sof khoydesh (at the end of the month) hob ikh shoyn ongezamlit $9.80.

“Dem tsveytn inderfri hob ikh investirt di tsen sent in tsvey epl, zey opgeputst un farkoyft far tsvantisk sent. Bizn sof khoydesh (at the end of the month) hob ikh shoyn ongezamlit $9.80.

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“A poker-shpil, 1986.”

*Tayere, vu iz ahingekumen der shtoyb (dust) oyf dem tish? Kh’hob dort gehat ongeshribn mitn finger a telefon-numer.”

*     *     *

Inem froyen-opteyl funem koledzh-internat (dormitory), hot men nisht derloybt keyn mansbiln nokh 10:00 in ovnt.

Eyn mol bavayzt zikh a yungerman, tzen minut nokh tzen. Nokh dem vi der vekhter (guard) hot im farvert (prevent) arayntsugeyn, iz der bokher tsugegangen tsu a mitl-yeriker froy mit a frayndlekh ponim, un gezogt, az er muz bald zen dos meydl, Dzhenifer Levin, vayl s’iz haynt ir geboyn-tog.

“Ikh vil ir makhn a surpriz,” hot der bokher derklert. “Ikh bin ir bruder.”

“Take (really)? Far mir iz dos nokh a greserer surpriz,” hot di froy geentfert. “Ikh bin ir mame.”

*     *     *

A man un froy hobn gegesn vetshere in an elegantn restoran. A sarver hot bamerkt, az der man glitsht zikh pamelekh arop funem benkl, ober di froy hot geleyent dem menyu un, a ponim, gornisht bamerkt.

Der sarver iz tsugekumen tsu tish.

“Antshuldikt mir -- hot er zikh gevondn tsu der froy -- ober mir dakht zikh, az ayer man hot zikh ersht arayngekumen dem menyu un, a ponim, gornisht bamerkt.”


*     *     *

Di sekretarshe in byuro hot gefunen gelt oyf d’rerd, un teykef aroysgeshikt a blitsbriv tsum personal, derklerrndik: Oyb ir kent mir zogn punkt vu ir hot farloyrn $66. lozt mir visn, vel ikh es aykh umkern.

Tsvey minut shpeter bakumt zi an entfer:
“A poker-shpil, 1986.”
# PRELIMINARY SCHEDULE

**PLEASE NOTE: All information listed below is subject to change.**

## FRIDAY, NOVEMBER 14

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>2:00 – 2:30 pm</td>
<td>Conference Opening</td>
</tr>
<tr>
<td>2:30 – 3:30 pm</td>
<td>Hasia Diner, <em>Heroes of the Road: Jewish Peddlers and the Great Migration (E) (Keynote)</em></td>
</tr>
<tr>
<td>4:00 – 5:00 pm</td>
<td><strong>David Presler</strong>&lt;br&gt;The Art of the Cantor (E)&lt;br&gt;&lt;br&gt;<strong>Rochelle Zucker</strong>&lt;br&gt;Tribute to Three Women of Song - Chana Mlotek, Beyle Schaechter Gottesman and Adrienne Cooper (Y/E)&lt;br&gt;&lt;br&gt;<strong>Barney Zumoff</strong>&lt;br&gt;Great Yiddish Poetry by Women Poets (Y/E)&lt;br&gt;&lt;br&gt;<strong>Asya Vaisman Schulman</strong>&lt;br&gt;Lomir ale zingen: using songs in teaching Yiddish (Y/E)</td>
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<tr>
<td>6:00 – 7:30 pm</td>
<td>Shabes Dinner</td>
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<tr>
<td>8:00 – 10:00 pm</td>
<td>Entertainment: Jonathan Geffner; Yale Strom &amp; Elizabeth Schwartz</td>
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## SATURDAY, NOVEMBER 15

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>7:00 – 8:30 am</td>
<td>Shakhris, shames Refoyl Finkel</td>
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<tr>
<td>7:30 – 8:45 am</td>
<td>Breakfast</td>
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<tr>
<td>9:00 – 10:00 am</td>
<td><strong>Sarah Bunin Benor</strong>, <em>Mensch, Bentsh, and Pasken: Echoes of Yiddish in Contemporary American English (E) (Keynote)</em></td>
</tr>
<tr>
<td>10:30 – 11:30 am</td>
<td><strong>Yale Strom</strong>&lt;br&gt;The Music of Chagall's Childhood: The Khasidim and Itinerant Klezmorim (E)&lt;br&gt;&lt;br&gt;<strong>Abraham Luski</strong>&lt;br&gt;Pearls of the Yiddish Literature (Y/E)&lt;br&gt;&lt;br&gt;<strong>Marlis Humphrey</strong>&lt;br&gt;Who Do You Think You Are Bubala? - An Introduction to Jewish Genealogy (E)&lt;br&gt;&lt;br&gt;<strong>Frank Handler</strong>&lt;br&gt;The Heroism of Mendel Beylis and the Jews of the Ukraine (E)&lt;br&gt;&lt;br&gt;<strong>Abigail Hirsch</strong>&lt;br&gt;Yiddish: a tale of survival (film screening) (E)</td>
</tr>
<tr>
<td>11:45 – 1:45 pm</td>
<td>Lunch &amp; Entertainment: Jane Peppler</td>
</tr>
<tr>
<td>2:00 – 3:00 pm</td>
<td><strong>Maxine Schackman</strong>, <em>Yiddish Music and Song: the heart-beat of immigrant Jews (E) (Keynote)</em></td>
</tr>
<tr>
<td>3:15 – 4:15 pm</td>
<td><strong>Karen Goodman</strong>&lt;br&gt;Yiddish in Motion: The Dance Theatre of Benjamin Zemach (E)&lt;br&gt;&lt;br&gt;<strong>Dror Abend-David</strong>&lt;br&gt;Life and Work of Yiddish Soviet Poet David Hofshteyn (E)&lt;br&gt;&lt;br&gt;<strong>Iosif Vaisman</strong>&lt;br&gt;Likely and Unlikely Heroes of Jewish Czernowitz (E)&lt;br&gt;&lt;br&gt;<strong>Etta Gold</strong>&lt;br&gt;What Makes This a Jewish Book? (E)&lt;br&gt;&lt;br&gt;<strong>Dorothy Marden</strong>&lt;br&gt;Yiddish Play Group Reading (Y)</td>
</tr>
<tr>
<td>4:30 – 5:30 pm</td>
<td><strong>Caren Neile</strong>&lt;br&gt;Hilda Rubin&lt;br&gt;Elizabeth&lt;br&gt;Riva Ginsburg</td>
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<td>Time</td>
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<tr>
<td>6:30 – 7:30 pm</td>
<td>Dinner</td>
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<tr>
<td>8:00 – 10:00 pm</td>
<td>Entertainment: Cookie Blattman; Naomi Miller</td>
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**SUNDAY, NOVEMBER 16**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>7:30 – 8:30 am</td>
<td>Breakfast</td>
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<tr>
<td>9:00 – 10:00 am</td>
<td>Mikhail Krutikov, <em>Fishl Schneerson: A Forgotten Jewish Thinker, Writer, Doctor, and Social Activist</em> (Y) (Keynote)</td>
</tr>
<tr>
<td>10:30 – 11:30 am</td>
<td>Genia Kutner, <em>My Illegal Immigration to Palestine</em> (E)</td>
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<tr>
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<td>Refoyl Finkel, <em>Lomir Lernen a Blat Sholem Aleykhem</em> (Y)</td>
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<td></td>
<td>Jane Peppler, <em>Yiddish Music From the Jazz Age: Singalong</em> (E/Y)</td>
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<td>Claire Rolnik Aloor, <em>In Search of My Father’s Poems - Moishe Rolnik Yiddish Poet</em> (E)</td>
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<td>Ruth Goodman, <em>Rabbis Gershom, Amnon and Rashi - Jewish Life in the Middle Ages</em> (E)</td>
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<tr>
<td>12:00 – 2:00 pm</td>
<td>Lunch &amp; Entertainment: Alejandra Czarny</td>
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<tr>
<td>2:30 – 3:30 pm</td>
<td>Roberta Newman, <em>Dear Mendl, Dear Reyzl</em></td>
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<tr>
<td>4:00 – 5:00 pm</td>
<td>Leon Weissberg, <em>Yiddish: a Kingdom of its Own</em> (E)</td>
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<td>Naomi Miller, <em>TBA</em></td>
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<td>Harold Ticktin, <em>Adam Biro - Yiddish Comic Writer</em> (E)</td>
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<td></td>
<td>Ruth Glasberg Gold, <em>A Woman's Story of Triumph Over Adversity</em> (E)</td>
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<td></td>
<td>Eddie Shraybman, <em>Yekhiel Shraybman - Yiddish Writer</em> (E)</td>
</tr>
<tr>
<td>6:00 – 7:30 pm</td>
<td>Dinner</td>
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<tr>
<td>8:00 – 10:00 pm</td>
<td>Entertainment: David &amp; Shira Presler</td>
</tr>
<tr>
<td>10:00 – 11:00 pm</td>
<td>Boris Sandler, <em>&quot;Vilna, My Vilna&quot;</em> (Y) Screening of film about Yiddish writer Avrom Karpinovitch</td>
</tr>
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**MONDAY, NOVEMBER 17**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>7:30 – 8:30 am</td>
<td>Breakfast</td>
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<tr>
<td>9:00 – 10:00 am</td>
<td>Gennady Estraikh, <em>Heroism for the Czar Nikolas: Jewish Soldiers during World War I</em> (Y) (Keynote)</td>
</tr>
<tr>
<td>10:30 – 11:30 am</td>
<td>Boris Sandler, <em>A little street in Rashkev</em> (Y) Screening of film about Yiddish writer Yehiel Shraybman</td>
</tr>
<tr>
<td>12:00 – 1:00 pm</td>
<td>Lunch &amp; Conference Closing</td>
</tr>
</tbody>
</table>

This is a preliminary program and subject to change!

For more information, call Susan Ganc, 561-900-0434; Genia Kutner, 561-498-5961; or Barbara Goldstein, 713-723-1895
Visit us online at: [http://yiddishclubs.org](http://yiddishclubs.org), email: iayc2014@gmail.com
Nisht yedn tog gefint men a bukh zikhroynes [memories], af english, vegin a yidish-redndik meydl, vos lernt zikh in an “arbeter-ring shul” un kholent tsu maikhn a karyere [career] in der yidish-velt—un bifar [especially] nokh af an elektronishn format.


Dos bukh, In Their Footsteps, kost bloyz $2.99 un ken geleynt vern say durkh “kindl”, say durkh “ay-ped”.

Perl krupit vi a yung meydl (dos iz rekhts) mit a teyl fun ir mishpokhe, arayngerekht ir mame (vu iz oybn) un bobe zlate (links). Krupits libshaft tsu der yidisher shprakh un kultur shtamt fun [stems from] ir zeltener noentshaft [exquisite closeness] mit tate-mame, bobe un mit ir interes tsu ir mishpokhe-geshikhte. Zi dertseylt az ir tate, a getrayer leyener fun der yidisher tsaytung “der tog” un a geniter stolyer [master carpenter], hot zoi oysgelernt vi azoy zikh tsu banitsn mit a hemerl un a tshvk [nail], ven zi iz bloyz geven tsvey yor alt.

“Er hot mikh oysgelernt vi tsu haltn rikhtik di makhshirim [tools], un oykh ale terminen [terminology] derfar—if yidish, farshyetz zikh. Ersht mit yorn shpeter hob ikh zikh dervust, az af english zenen di verter in gants anders!”

Afile vi a yung meydl hot perele nisht bloyz gekent gut leyeni un shraybn yidish, ober oykh gehat a bazundern talent tsu deshifrin [decipher] a yidishn ksv (hant shrift)—a zakh, vos afile profesyonle iberzetser fun yidish hohn a mol shverikeytn. Di dozike feiket iz iz tsunuts gekumen. Ven zi hot eyn mol, inem shuflod [drawer] fun ir mames kamod [dresser], gefunen a postkartl af yidish mit a postshtempl fun rusland, ongeshrin fun a mensht mtn nomen yankl, vegen vemen zi hot nokh keyn mol nisht gehert.


Ober mer fun alemen hot perele lib gehat di bohe zlate, der mames tame, velkke hot gevoyn bay zey in shtub. Ven krupit shraybt vegen der bohen,
lebt oyt far undzere oygn der yidisher lebn-
shteyger [lifestyle] fun di amolike mizrekhn-
eyropyeshe yidishe froyen.

Be’eys perele flegt, limoshe, geyn mit der boben
shpatsirn, flegt oft mol zikh bavayzn der “nis-
hendler”, velkher hot farkoyft farshyedene minim
nis in a broynerm shkarmuts (papienem zak).
Pereles bobo hot ober nisht gedarft keyn shkarmuts:
“zi flegt oystsiyen a tikhl in di hent, un der nush-
hendler hot ir ahin arayngeleyt etlekh zhenmynen
handfuls] gezelsene rebe-nislekhe [peanuts] oder
dinye-kerelekh, far velkhn zi hot bloyz gedarft
batsln a peni. Zi aleyn hot es ober keyn mol nisht
gegesen vayl tsulib ire falshe tseyon hot zi nisht
gekopt derknakn dos sholekhts [shell].”

Krupit dertseyl oykh andere kheynevdiike
momentn vegen der boben: vi zi sheylt pavolye
[peels slowly] op an epl mitn meser, un leygt di epl-
refelekh [apple slices] arayn in der heyser tey,
tsugebndik derbay a tam fun epl; un vi zi flegt
vintertsayt leygn un epl af der varemer baheytsung
un es pamelekhe iedereyen, biz di zise reykh
funem “gebakenem epl” hobb ongefilt di dire—un
dernokh hobb bobo un eynikl zikh geteylt dermit

A dank ir yidish-feyikeyt [ability] hot krupit
ongeknpt a lange korespondents mit ire kroyvim
[relatives] hintern ayzernem firhang [iron curtain],
in kiev. Zi dermont a rimdik [moving] epizod, ven
zi hot eyn mol bashlosn oystsvuklapn a briv tsu ir
tante roze af a yidisher shraybmashein [typewriter].
Tante roze hot ir tsurikgeshribn, zogndik: “dayn
briv zet oys zeyer sheyn ober kh’bet dihk, dos
kumndike mol, shrayb mir gikher mit der hant.”

A meydln afn bikher-yarid kopirt dem yidishn alen-
beys af a shhtkl papir. Di reaktsiye af di yidishes
bikher un materyaln, vos zi hot mitgebrakht fun
nyu-york, iz geven nisht tsum glebyn. “Mentshn
zenen gekumen tsum yarid fun ale vinken funem
sovyetn-farband — a teyl zenen afille geforn etlekh
peg lang. Kh’hob gezon vi zey tapn on di yidishes
bikher mit yires-hakoved (respect). Di yidishes
oyyses hobb oysgezen mames heylik far zey, un
yeder hot gebetn bay mir a yidish-suvinehr. “Dem
-tsyeyn tog iz der oylem geven azoy groys, az di
instantsn [authorities] hobb mer nisht derloybt
[permitted] krupit oytsuteyln suvenin.”

Khotsh zi hot alemen bagrist mit a “sholem
aleykhem”, hobb di bazukher, in onheyb, bloyz
geshmeykhlt oder gevenun, ober nisht geentfert.

Mit der tsayt hobb mer un mer mentshn ongehoyn
redn yidis, un me hot shoyn gesheptshet iberm zal
vegn ‘yener froid, vosredt yidish”.

Khotsh krupit hal’t, az ir bukh kon shtark apelirn tsu
mentshn fun yedn elter, zorgt zi zikh, az nisht
genug mentshn veysn, az me ken es bakumen durkh
“kindl” un “ay’pad”. Loyt di takones [rules] fun
“kindl”, shtelt men aroyf a bukh bloyz af dray
khadoshim, un oyt es farkoyft zikh nisht, nent men
es arop. S’volt geven a shod, oyt dos geshet, vayl
krupits bukh bashrayt a lebedikn kapital funem
yidish-redndikn oylem in amerike, vos iz biz itst
veynik bahandlt gevorn inem zikhroynes zhane,
bifrat af english.

“Der tsveyter un driter dor, vos voynt haynt in
amerike, hot mer nisht bay vemen zikh
nohtsufregn vegn yener epokhe,” hot krupit
gezogt. “Ikh hof, az dos vos ikh hof garedenkt vet,
tsum teyl, entfern af zeyere frages.”

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

Pearl Lipsky Krupit was born into a Yiddish-
speaking home. Yiddish was her primary language
until Public School. Her Yiddish education was
from the NY Arbiter-Ring/Workmen’s Circle
Schools, Mitlshul, and Jewish Teachers Seminary.

Pearl’s work experience includes: The publication,
The Zukunft, in Manhattan, New York as the
Yiddish secretary to Hershel Novak, the editor.
This was followed in the position of executive
secretary at the Workmen’s Circle Home for the

Next came her work as secretary to Joseph “Yosl”
Mlotek and later his assistant director for the W.C.
education committee for a total of 31 years. Also
Pearl was the Yiddish secretary at the Forverts.
At the American Gathering of Jewish Holocaust
Survivors, she was the assistant to Benjamin Meed.

Finally Pearl retired in August 1993, and continues
to translate handwritten family Yiddish letters to
perpetuate family histories. She conducts a weekly
Yiddish conversation class at her condominium.

The book was published; June 1, 2014
180pp $2.99 Kindle e-Book

Editor’s note: Pearl Lipsky Krupit whom we
affectionately call Perele can be reached by e-mail
at: krupit@optonline.net or by phone: 732 536-6307
Yiddish Language & Culture
Classes at the Montreal Jewish Public Library

Register for Yiddish Language and Jewish Culture Classes starting in September 2014 and held at the Jewish Public Library, 5151 Côte Ste-Catherine Road, Montreal, Canada.

Beginners Yiddish taught by Lorna Smith, will be held on Tuesdays through September from 7 p.m. to 8:45 p.m. She has been teaching Yiddish at The Jewish People's & Peretz Schools-Bialik High School in Montreal, is the only school in North America that has a compulsory Yiddish program running from first grade through high school.
Cost: $45 full-time students, $50 JPL members, $60 non-members.

Intermediate Yiddish taught by Sheila Witt, starts Tuesday, Oct. 7 from 7 p.m. to 8:45 (8 sessions.) Students are expected to have basic comprehension of Yiddish grammar, reading and writing. Cost: $70 full-time students, $80 JPL members, $95 non-members.

Advanced Yiddish with Lorna Smith begins Monday, September 8 from 7 p.m. to 8:45 p.m. (12 sessions.) Students are expected to have knowledge of Yiddish grammar, reading and writing. The course includes conversation skills and Yiddish literature.

Yiddish Culture Course: 100 Years of Yiddish in Montreal will be taught in English by Janie Respitz and will be held on Wednesdays, September 3, 10, 17 and October 1 from 7 p.m. to 8:45 p.m. She has an M.A. in Yiddish language and literature. For the past twenty-five years she has performed in concerts throughout the world and taught courses relating to Yiddish language, folklore, literature and Eastern European Jewish history. Having taught at Queen’s and McGill University,

One hundred years ago, the Jewish Public Library was built by a new wave of Yiddish-speaking immigrants to foster Jewish cultural life in Montreal. You will explore the lives and works of these great Yiddish artists and intellectuals.

To register or for more information contact Karen Biskin at (514) 345-2627 ext. 3006, or e-mail to: Karen.biskin@jplmontreal.org or visit the website at: www.jewishpubliclibrary.org.

Yiddish at YIVO in Chicago
by Philip “Fishl” Kutner

Yes, YIVO’s main headquarters is in New York, and while the Buenos Aires YIVO is back strong after the explosion at its building and while the Miami YIVO is gone or nearly so, the Chicago YIVO goes nearly unnoticed in doing a yeoman job in fostering Yiddish in the Greater Chicago Area.

A look at just their August schedule shows a strong calendar even in the suburbs.
6- Highland Park – Annette Isaacs
7- Wheeling – Eileen Berman, James Kenas
12- Skokie – French/Yiddish Movie
13- Northbrook – Jan Lisa Huttner
14- HWLC – Jan Lisa Huttner
19- Wilmette – Jan Lisa Huttner
20- Evanston – Rabbi Barry Schechter

The Chicago YIVO Leyenkrayz, meets the second Thursday monthly at the Northtown Branch of the Chicago Public Library. It is led by Dr. Khane-Foygl Turtletaub of Northwestern University where she teaches Yiddish. She has been a presenter at IAYC conferences, and doctorkft.com is the URL for her website:

Other programs by Chicago YIVO this summer:
Greater Chicago Jewish Festival –
Peter Himmelman, Maya Johanna,
Yemen Blues, Edon Pinchot
Maxwell Street Klezmer Band
Films – Yiddish: A Tale of Survival
Two Lives Plus One

Susan Stone – Storyteller – Yidishkeyt Stories from Then and Now

Chicago Klezmer Ensemble – Kurt Bjorling, leader
Bibi Marcell, vocalist; Gail Mangurten, piano
Anette Isaaca – Slide lecture: From Survivors to DPs: Jews in Post-War Germany
Shirlee Todd and Jazzmer; The Steve Gibons Gypsy Rhythm Project; Stewart Figa and Ilya Levinson and Eileen Berman
Magdalena Kozlowska of the Institute of Jewish Studies, Jagiellonian Univ., Krakow, Poland
Alan Todres, Professor Jeffry Mallow,
SAVE THE DATE
Sunday, September 7, 2014 at 2:00pm

FREE Klezmer Concert at the University of Pennsylvania

A concert of Folk, Theater, and Klezmer Songs
by the Dan Blacksberg Ensemble

Houston Hall, Hall of Flags, 3400 Spruce Street, Philadelphia, PA

Camp Boiberik, Rhinebeck, New York
Dining Room Mural by Tsip Waletsky

Celebrating the 15th Anniversary of the Bob & Molly Freedman
Jewish Sound Archive at the University of Pennsylvania

Sponsored by the Jewish Studies Program,
Germanic Languages & Literature, and the Penn Libraries
**Mame, vi azoy kukstu oys?**
by Philip “Fishl” Kutner


Az du bist mit Im oder Ir zenen ale mentshn in di zelbike yorn? Efsher me vert nisht elter un di bobe un zeyde zenen vi alt du bist un kukn oys di zelbe lange tsaytn. Un der tate, kukt er oys vi a held azoy in dem bild ven er iz geven in der amerikanikher armey?

Mame, di goyem putns oys di mentshn eyder zey geyn arayn in keyver, ober nish bay undzere yidn. Meynt dos az zey kukn oys shener fun undzere yidishe mentshn vos zenen vu du bist? Mame, mentshn zogn dos iz narishkayt, un ikh zol denken fun andere zakhn.

**Mame, iz do farshidene frukhtn vu du bist, in gan eydn?**
by Philip “Fishl” Kutner

Kindvayz hobn mir gegesn; epl, floymen, barnes, fershkes, kavenes, tsesarkess, dinkes un karshn un vyayntroybn ober nisht milgroymen, papayas oder mangos. Itst esn mir di naye frukht ober s’iz nisht gring tsu shnaydn.

Di migroymen hobn royte zoymen un me darf zayn zeyer opgehit vi me shnaydn zey derfar the red coloring is like a dye.

Di papayas hobn zeyer groyze kerlekh un me darf shnaydn arum. Es skin darf zayn green turning to yellow.

Der Mango darf zayn plump un heavy. It should be fragrant. To check for ripeness, it should indent slightly when pressed with your thumb.


**Mame, vos zenen di klolim (rules) vu du bist?**
by Philip “Fishl” Kutner

Mame, vos zenen di klolim (rules) vu du bist? Vu me geyt zenen do zakhn vos me ken nisht ton, vos me ken ton, un vos me ken ton mit klolim.

A sakh yorn tsurik in gan eydn Er hot gehat a klo az me kennisht esn funem eplboym, un ikh denk ale andere tetikeytn (activities) hobn nisht gehat keyn bagrenetsungen (restrictions).

Nu, mame, itst dertseyl mir, vos iz di sitsuatsie vu du bist. Vos kenstu ton un nisht darfn ku kn oys di klolim. Vos kenstu ton yeysn frier di bagrenetsungen? Un lesof (finally) vos torn me nisht ton vu du bist?


Mame, vos zenen di klolim vu du “voynst” itst?

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**Der Bay is fully online.**

All back issues are on the website with a special search box.

Founder and Editor:
Philip “Fishl” Kutner

Website: http://www.derbay.org
Home Phone: 650-349-6946

Published Since January 1991

- Der Bay truly is a great networking tool. Have others help you get what YOU want
- E-mail articles to: FISHL@derbay.org
As the IAYC sixteenth conference in Boca Raton, Florida, from November 14-17, 2014 approaches, Der Bay covers in this issue the wonderful evening and daytime entertainers. In the next issue, the array of exhibitors/vendors will be featured.

2-4 Racial Tolerance – El Paso, Texas Lecture by Prof. Yoshiji Hirose. Professor Hirose is affectionately known as “Yoshi” by his Yiddish friends. He has been a regular presenter at our IAYC conferences. His trips to the U.S. have covered states from New York to California. This lecture at the El Paso Holocaust Museum covered Chiune Sugihara and Raoul Gustaf Wallenberg who both were responsible for giving visas and saving the lives of many thousands of Jews who would have been victims of Nazi aggression.

5 Libera: Arabic for English Speakers for iPad by Jack Halpern. While Jack was not born in Japan, he has lived there for many years. As a world-renowned lexicographer, he speaks 15 languages, 10 of them fluently including Yiddish. He ran a Yiddish Club and published a trilingual (Japanese, English and Yiddish) newsletter. His company has added Arabic to his many other language publications.

6-7 16- IAYC Conference Entertainers – A Magnificent Array. The list of daytime and evening entertainers includes:
Jonathan Geffner & Friends
Yale Strom
Elizabeth Schwartz
Jane Peppler
Cookie Blattman
Naomi Miller
Alejandra Czarny
David & Shira Presler

8-9 KlezCalifornia Yiddish Culture Festival. KlezCalifornia celebrates Yiddish culture & klezmer music. To be held at the Oshman Family Jewish Community Center, Palo Alto, CA. It will features Joel Rubin, Cookie Segelstein, Joshua Horowitz, Stu Brotman, Bruce Bierman, Jake Marmer, Gerry Tenney, Jeanette Lewicki, and Gabriella Safran.

10 Hitler’s First Victims: The Quest for Justice by Timothy Ryback. Sent in by Sonia Pressman Fuentes. The article includes a letter sent by Timothy Ryback to Sonia. “I realized that this really is not about Tim’s book. It is about remembering Willy and those other young men who first fell victim.”

11 Intensive Yiddish Weekend for Intermediate and Advanced Students: Yidish in Golews Boston by Dr. Sheva Zucker. Dr. Zucker, in conjunction with the Workmen’s Circle, Boston, will be offering an intensive Yiddish weekend for intermediate and advanced Yiddish students. This will be a total immersion experience taught by Dr. Zucker and Lillian Leavitt. The weekend will consist of grammar, conversation, and readings from Yiddish literature.

Fishl’s monthly shnues mit mame is a regular column on the last page. There are 90 mame stories on Der Bay’s website. They are in Hrabina of Hunterdon based on the years living on a poultry farm in Hunterdon County, NJ. The last page has Fishl’s email address and URL for Der Bay’s website. Have friends, club members, or Yiddish students receive these free online editions. You not only receive current editions, but you can search Der Bay articles since the beginning back to January 1991.
This was my second visit to El Paso, the last one being eight years ago in 2006. This time I flew direct from Tokyo to Houston, spent the night in there and continued on to El Paso the next day.

During my previous trip to El Paso, I was impressed by the “Southern Hospitality” shown to me by people working at the airport. No different than my expectations, information counter clerks at Houston’s George Bush Intercontinental Airport were extremely kind this time as well. They took the trouble to call my hotel and have a shuttle bus sent to pick me up. I was both grateful, and a little embarrassed, when a full-sized motor coach arrived to pick me up, but I also fully realized that the spirit of what Japanese people call omotenashi - service and hospitality - is certainly not just limited to Japan. The warm smiles of the southerners, which, lamentably, seem to have been lost in big cities such as New York, are the utmost form of hospitality for a weary traveler at the end of a long journey. Encountering such smiles in an unfamiliar city truly makes one relieved.

When I arrived in El Paso the following day, Prof. Mimi Reisel Gladstein of the Univ. of Texas at El Paso (UTEP), at whose invitation I came to El Paso, was there to warmly welcome me with a beaming smile that reminded me of a sunflower. When visiting a city overseas, it is extremely reassuring to have someone there waiting for you to you arrive.

El Paso is a city where it hardly rains all year. Due to this, brown craggy mountains with no plant life and plains with nothing but cacti growing wild in them spread out to the horizon; the earth is completely dry. A Japanese person accustomed to seeing the green fields and mountains of Japan might find the landscape a little bit oppressive. For people who were born or grew up in this area, however, someone such as Professor Gladstein, it goes without saying that this landscape is close to the heart. Cherishing the beautiful evening sun setting on the horizon, I felt her love for this land in everything she said.

In Spanish, El Paso means “the pass.” And just as the name implies, this city of approximately 700,000 people lies on the border between the United States and Mexico. The population of El Paso is over 70% Hispanic or Latino, and because of this both English and Spanish are used just about everywhere. UTEP, with an enrollment over 23,000 and expansive campus, is mammoth-sized by Japanese standards. It is subdivided into seven colleges offering a variety of degree programs. I was surprised to learn the Department of English, the largest department at the university, has a faculty of over 46 full-time and nearly 100 part-time members. Professor Gladstein has chaired various departments, including the Department of English twice, and is very much the professional woman.

While having children and taking care of the home, Professor Gladstein continued studying at graduate school, completed her doctorate and later became a professor at UTEP, her alma mater. According to her, in those days, nearly 50 years ago, the social advancement of women was still rather rare and she seems to have experienced quite a few hardships. However, as a result of her effort, she has become a pioneer in women’s studies, is currently a professor of literature and contributes to many social activities in El Paso, one of these being serving as a board member of the El Paso Holocaust Museum. As a result, she has been recognized with several domestic and international awards and honors in her field for her scholarship and her teaching.

The Jewish population of El Paso is quite small, less than 1% of the city’s total population. Thus, it would seem odd that this city would have a Holocaust museum. The reason for this is the efforts of Henry Kellen, a Polish-born Holocaust survivor who escaped the Nazis in Lithuania in 1944 and settled in El Paso in 1946. He is also a native Yiddish speaker. On March 22, the day before my lecture, the then 98 year old Mr. Kellen invited me to his house. In fact, this elderly gentleman and his now deceased wife picked me up in their car at Professor Gladstein’s house and took me out to dinner the first time I visited El Paso eight years ago. He has lost the use of his legs, but his memory has not deteriorated one bit. He spoke to me about his memories of pre-War Lithuania. He also gave me some advice about the lecture I was to give the following day. He told me that I must give my lecture in English because there were no Jews in El Paso who can understand Yiddish.
A dinner party was held for me that night and in attendance was Dr. Ezra Cappell, an associate professor of literature at UTEP. Dr. Cappell, a young man in his 40’s, specializes in 20th Century and Contemporary Jewish American Literature. He possesses an abundance of humor and is very amusing. I found out later that he adheres to the Hasidic branch of Orthodox Judaism, more specifically the movement of Chabad. Because of this, he did not arrive at the dinner party until 7:00, after the Jewish Sabbath had ended.

Speaking of Orthodox Judaism, when I once boarded at the home of an Orthodox Rabbi in New York, I had the experience of only being allowed to rent the room on the condition that I did not use hot water in the kitchen sink. Because I thought this was odd, I talked about it with Professor Gladstein. She asked Dr. Cappell about it and he replied, “The answer is quite simple. The rabbi was just meshuggah,” drawing a burst of laughter from everyone. This is the superb Jewish humor. I know, of course, that this was not the correct answer and that there was surely a good reason for it.

However, Dr. Cappell was most likely using humor to sidestep venturing into the internal complexities of observances of Orthodox Judaism. Other Jewish people in attendance picked up on his intention and there was no choice but to laugh. Laughter allows things to be settled without anyone being put off. To put it differently, he was using humor to send the message that he did not wish to be inquired about it any further. Jewish laughter is very much pregnant with meaning.

My lecture at the El Paso Holocaust Museum was held on Sunday, March 23, as scheduled. Several people had already gathered at the venue when I arrived 30 minutes before the start of my lecture. After being introduced to the executive director and education director of the museum, I had a ten-minute interview with a reporter from the local newspaper, the El Paso Times. At first, he only asked repeatedly about my position and title in Japan, so I felt a bit disappointed. However, his third question delved into the essence of my lecture. He asked me what the significance of lecturing about Chiune Sugihara was and if there was any meaning to it. Because it was such a sudden and unexpected question, I was at a loss for an answer. I had never been asked that question before. In other words, this reporter may have been implying with his question that as far as diplomats go, Raoul Gustaf Wallenberg (4 August 4, 1912 - July 17(?), 1947) of Sweden is also celebrated for having rescued as many as 100 thousand Jews from Nazi-occupied Hungary during the Holocaust. What is different about Chiune Sugihara? What message was I trying to send? On the spur of the moment I replied, “The open-mindedness that Sugihara showed towards people of different races and ethnic groups. His racial tolerance.” I later realized that this answer was surprisingly right on target.

The room prepared for my lecture was large enough to hold approximately 100 people; however, it was so well attended that people who were unable to find a seat inside set up chairs in the hallway so they could listen. In the mostly non-Jewish US, I did not imagine that I would be blessed with an audience of this size. It was an unexpected joy.

I began my lecture after being introduced by Professor Gladstein. I started off by examining the relationship between Jews and Japan from a historical point of view based on field research done in the cities of Nagasaki, Tsuruga and Yoatsu. By extension, I duly introduced and summarized the accomplishments of Chiune Sugihara as a conspicuous point of light in the middle of World War Two. While mainly referring to works such as Yukiko Sugihara’s Visas for Life (1994), Katsumasa Watanabe’s Shinsō Sugihara Visa (2000), and Masaaki Shiraishi’s Chōhō no Tensai - Sugihara Chiune (2011), I introduced a new direction of research concerning Chiune Sugihara. When necessary, I made mention of Hillel Levine’s In Search of Sugihara (2004) which has had several factual errors pointed out in it. Much to my delight, I was asked many valuable questions during the Q&A session at the end of my lecture. Let me give a few examples.

1. Why did the Japanese Foreign Ministry try to conceal Mr. Sugihara’s achievements?
2. Did Mia Yeshivah students stay in Japan for a long time?
3. Did Mr. Sugihara risk his life by issuing visas?
4. How many Jews stayed in Manchuria by the end of the war?
5. Did Sugihara issue more than 2139 visas?
6. Why do you wish to introduce Mr. Sugihara to us? What is special about him? (This was done by an El Paso Times newspaper interviewer.)
7. Did Mr. Sugihara have a child with Klaudia?
Apart from numbers one and six, it is possible to easily find the answers to all of these questions in the books mentioned above so I will forgo answering them here.

Pertaining to the first question, Japan’s Ministry of Foreign Affairs, despite repeated inquiries from the Israeli government, continually denied the existence of “Sempo Sugihara,” the name Chiune Sugihara told refugees to call him, as well as ignored and/or concealed his achievements. This may have been the decision of multiple parties, however we do not know because no materials or documents giving a reason remain. One thing that can be said is that there was no high-level Ministry of Foreign Affairs official who performed an act of Humanitarianism comparable to Sugihara’s mass issuance of visas to Jews. It can further be said that the habitue of post-War Japanese society to over-emphasize educational background was probably practiced within the Ministry of Foreign Affairs at that time, and since Sugihara’s academic background only consisted of him dropping of Waseda University, the Ministry would not permit him to be in the limelight. Vice-Consul Sugihara, who had disobeyed Ministry orders, not being seen as a hero was probably manifest in the insufferably narrow-minded post-War bureaucratic nature.

As for the sixth question, as I previously explained, as a Japanese it is a question that I must think about carefully. That is why my hasty answer to the newspaper reporter, “The open-mindedness that Sugihara showed towards people of different races and ethnic groups. His racial tolerance,” is of such importance. A person might take a tolerant view of different races and ethnic groups during peace time as well; however, how many people would disregard the danger to themselves and to their family in the extraordinary time of war and take a self-sacrificial stand for people of a different race or ethnic group that is unfamiliar to them? This is an immense question. As such, I felt that to ignore the peculiar circumstances of war while telling story of Sugihara’s achievements would be extremely dangerous.

Because this was a special lecture sponsored by UTEP, about 20 non-Jewish American students attended. In terms of history education, El Paso is quite simply the ideal environment to give a lecture. During the lecture, as I have done with lectures in other parts of the US, I unconsciously mixed in humor using Yiddish. When I did this, the venue was filled with a deafening silence and I became a little bit flustered. So then I abruptly mixed in a joke in my terrible Spanish; the audience erupted in laughter in a matter of seconds. Giving a lecture is difficult if you don’t have an accurate understanding of the location and the interests of the audience.

My visit to El Paso ended on a successful note, but the initial warm welcome given to me by Professor Gladstein played a large part in it. At that time she was also busy preparing for an international academic conference being held in Spain, so I feel that she sacrificed quite a bit of her personal schedule for me. Her husband, Jay Gladstein, was very kind as well. Despite my flight being at an early hour, he took me to the airport the following day. I say this every time, but I do truly appreciate the warm assistance I received from many people. I wonder if such thoughts for people are empathized. It’s mysterious, when you take off from the airport in El Paso and the steep, craggy mountains and barren plains spread out before your eyes, you feel some kind of affinity for the place.

I had some spare time at the airport in El Paso before boarding my flight, so I purchased a copy of the El Paso Times. As I casually flipped through its pages I came across a large photograph of myself giving the lecture and a very interesting article accompanying it. The article summarized my lecture and quoted deeply impressive words by Lori Shepherd, the executive director of the El Paso Holocaust Museum, and Dr. Cappell. I would like to share them with you as the closing of this article.

Lori Shepherd, executive director of the museum, said that for every Holocaust survivor, there is a story. "What we try to do is find unique ways to share the story of the Holocaust," she said. "Our mission is to teach tolerance through the eyes of the Holocaust. Six million Jews were killed during the Holocaust and up to 11 million total people died, including intellectuals, Gypsies, homosexuals, political prisoners, and people with disabilities.”

Ezra Cappell, director of the Inter-American Jewish Studies Program at UTEP, said every story of survival is unique and needs to be told. "I’m the grandson of survivors. Hearing my grandparents’ story of survival, it’s incredible to listen to them, how luck played a part but also how good people helped. It’s extremely important to recognize those who in a time of darkness shined their humanity.”

(El Paso Times, March 23, 2014, David Burge)
Libera: Arabic for English Speakers for iPad
By Jack Halpern – Saitama, Japan

This is Jack Halpern, CEO of The CJK Dictionary Institute in Japan. It is my pleasure to inform you that we have released an application that will help learners of Arabic to improve their Arabic reading skills:

Libera for Arabic is a powerful tool that enables learners to effectively read Arabic-English parallel texts. The application grew out of my own language studies and my belief that the use of parallel text books have been instrumental in helping me to learn 15 languages, 10 of which I speak fluently.

Libera for Arabic takes the usefulness of printed parallel texts to the next level by leveraging the capabilities of the tablet platform. Offering the classic fable of Ali Baba and the Forty Thieves in both Arabic and English, it combines the strengths of traditional parallel texts with the latest advances in tablet technology by using a system of interactive text-to-text links that show the precise cross-lingual mappings between words and phrases. Libera provides a new mode of accessing foreign language texts, making learning more effective and enjoyable.

Early users have called this app "revolutionary" – nothing like it has ever been available before. An early 5-star user review states, "This is the perfect app for anyone studying Arabic. It gives the Arabic text side by side with the English translation...and will even read the Arabic out loud so you can hear exactly how the words are pronounced....The app is also easy to use and very attractive, design-wise."

Libera for Arabic is available now. You can purchase the app, or search "Libera Arabic" in the iTunes App Store: https://itunes.apple.com/us/app/libera-arabic-for-english/id896241363?mt=8&uo=4

For detailed information on Libera for Arabic, see: http://www.cjk.org/kanji/libera/AB_white.pdf

Libera for Arabic is our second Arabic learning application, following upon our well-received CJKI Arabic Verb Conjugator, or CAVE, a bilingual application that covers 400,000 conjugated forms of over 1600 Arabic verbs, and features English translation for all forms, high quality audio, and multiple search methods. The app has aided innumerable learners to master the complex Arabic verb system, leading them to issue statements such as:

-- "This app is an incredible, comprehensive verb conjugation tool."
-- "For learning verb conjugation of the Arabic language, this is quite simply, perfection."
-- "Beautiful study tool for Arabic grammar."

You can purchase the app at the link below, or search for "CAVE Arabic" in the iTunes App Store: https://itunes.apple.com/us/app/cafe-arabic-verb-conjugator/id555914011?mt=8&uo=4

Lastly, I would greatly appreciate it if you could announce these new apps to your colleagues and students, as well as in newsletters and on websites and bulletin boards.

Regards,

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

At 14:42 97/07/12 Philip "Fishl" Kutner wrote:

Dear Jack,

I am writing on behalf of the recently incorporated, non-profit International Association of Yiddish Clubs. On behalf of the officers and Board of Directors we hope you will accept being on the Advisory Board. We aim to have a representation from the major Yiddish institutions, Academia, major Yiddish clubs, and editors. This group of about 20 will be approximately half from the United States. It will not require you to attend meetings or require any submissions beyond what you do. It is strictly, as the name states—advisory.

Please e-mail your response, and we hope it will be in the affirmative.

Philip "Fishl" Kutner
Vice-President

X-Sender: jp jack@kanji.org
Date: Sun, 13 Jul 1997
To: fishl@mail.well.com (Philip "Fishl" Kutner)
From: Jack Halpern <jhalpern@super.win.or.jp>
Subject: Re: Advisory Board

I accept, on one condition: that you will tell me the title of my position in Yiddish :-( Seriously, I wouldn’t have time to be very active but I will try to contribute. Yasher-koyekh on the great job you are doing on DER BAY. I again want to repeat my suggestion and strongly to add a Yiddish title to the publication.

Mit yidishe grusn, Jack Yankl Halpern

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Kanji Dictionary Publishing Society,
http://www.win.or.jp/~jhalpern
1-3-502 3-Chome Niiza, Niiza-shi, Saitama 352 Japan
Hiroshima ’45 Chernobyl ’86 Windows ’95
16th IAYC Conference Entertainers – A Magnificent Array

Opening night, Friday November 14th is a double header of talent.

**Jonathan Geffner & Friends.** The "Friends" performing: Yoko, Ezra, Yosi, Sayid, Aunt Sarah, Shmendrik, are some of the puppet partners of Geffner the versatile virtuoso ventriloquist. Geffner manages their every move. He convincingly speaks for them, and we will all fall in love with Geffner and his friends. He has appeared on national television networks including NBC, FOX, WOR, ABC, and CNBC, as well as numerous cable TV programs. All ages will kvell.

**Yale Strom and Elizabeth Schwartz** - We are in store for a rich, beautiful, memorable concert. Yale Strom is one of the world’s leading ethnographers and performers of Klezmer and Roma music. Since 1981, when he made his first trip to the Eastern Bloc, Strom has conducted over 75 ethnographic research treks. His prodigious body of works includes 14 recordings, 8 documentary films, 13 books, 4 dramas, and many photo exhibits. Currently, Strom is the artist in residence at San Diego State University.

In addition to his performance, Strom will also lead a breakout session on Saturday entitled: "The Music of Chagall's Childhood: The Khasidim and Itinerant Klezmorim." As in several of his previous IAYC conference lectures, he will also play musical selections. This is one of the reasons that his presentations are so popular.

**Elizabeth Schwartz,** in concert with Strom, is celebrated for the uniquely dusky timbre of her voice. Multiple reviews hail her "passionate, penetrating, and soulful" vocals. She has appeared as a soloist with both Yale Strom & Hot Pstromi, as well as performing across North America and Europe. Schwartz’s numerous recordings are on the the Naxos World and Arc Music UK labels. She has been the subject of the documentary film, "Rumenye, Searching for Schwartz". What can I say? Friday will be a glorious evening, and will leave all of us wanting more.

Schwartz will also conduct a film screening and breakout session titled: "Romania, Romania: Searching for Schwartz."

Saturday at noon—a special interlude

**Jane Peppler** is an accomplished musician and author. She has been performing Yiddish songs since the 1980’s. Cabaret Warsaw is a program of music from Warsaw, Poland, which draws on a rich lode of Yiddish cultural life, the music of nightclubs, kleynkunst theaters, and movies. Her world music band Mappamundi is an ensemble specializing in high-energy acoustic music. They have appeared in concerts, festivals, and workshops. Peppler brings serious scholarship to her music, having translated three novels and numerous articles from Yiddish into English under the supervision of Professor Sheva Zucker, in addition to producing Yiddish CDs and publishing songbooks. One of her current projects is finding melodies to 124 mostly lost Yiddish theater songs curated by Itzik Zhelonek of Warsaw, Poland in the mid-1930s.
Saturday evening features another doubleheader.

Cookie Blattman, a popular local Yiddish entertainer, is the opening vocalist. Cookie was Vice President of the Circle of Yiddish Clubs of South Florida. She started a Yiddish conversation group at Kings Point, Tamarac, and another club at the nearby senior center. Cookie is a professional Yiddish singer/entertainer with a popular CD. She has performed at several of our prior IAYC conferences and was on its Board of Directors. The Judaica Sound Archives at Florida Atlantic University has her recordings, and her CDs have also been included in the Robert and Molly Freedman Jewish Sound Archives of the University of Pennsylvania. To each song, Cookie brings color, a story, and a history to enrich our experience of beloved favorites, all with very enjoyable audience sing-alongs.

There is more for Saturday evening.

Naomi Miller was discovered while singing in the mikveh that was run by her parents for the Paterson, New Jersey Jewish community. Born in Landsburg, Germany, in a displaced persons camp after World War II, Naomi’s first language and first love was our mamaloshn. As she grew up to the sounds of the Jewish shows on WEVD radio and her mother Rosa singing in the kitchen, Naomi dreamed that she, too would be on radio. Today she is a singer and recording artist with original as well as folk music, Broadway, and musical comedy. As a past member of the Folksbiene Yiddish Theater, Miller brings a special something to her delivery of Yiddish songs. She has performed in cabarets and concert halls, and for numerous Jewish organizations here and in Canada, Puerto Rico, Israel, and Greece.

Sunday noon presents an Argentinian star.

Alejandra Czarny is the featured vocalist. Born in Argentina, she has been residing in South Florida for the past thirteen years. As for Yiddish songs, she "has been singing them for most of my life."

Drawing on two published CDs, she presents traditional and original compositions throughout the Americas and Europe. Alejandra has her own Jewish music radio program, as well as leading a Latin American songs band, and is a cantorial soloist in South Florida synagogues and music director of a Jewish school.

Sunday night, a show stopper of talent.

David and Shira Presler, a program of vocal and instrumental band. Shira has been a celebrated performer from the age of seven. In those early years, she was in theater and chorus with no less than the Metropolitan Opera and the Actor’s Studio, and went on to Hunter College, where she appeared in films with Sarah Jessica Parker and Elisabeth Shue. She has had an extensive concert career, with leading roles from Gilbert and Sullivan to Offenbach. Her Yiddish accomplishments include the concert performance “Yiddish Divas in the Parks.”

David and Shira will be performing with Jerry Shaw, Eddie Shraybman, and Gary Lawrence. David is celebrated as a cantor, recording artist, and voice teacher. His repertoire spans from classic Broadway to opera to synagogue. David is an art-song enthusiast and has performed four great song cycles of Schubert, Schumann, Ravel and Ibert, as well as opera. Possessing a rich baritone voice, he has been compared to Ezio Pinza. In addition, he is a published composer of liturgical music with Sim Shalom.
YIDDISH CULTURE FESTIVAL
November 1–2, 2014
Oshman Family Jewish Community Center
3921 Fabian Way, Palo Alto

Saturday Night, November 1
8:00–11:00pm: Klezmer Concert and Dance Party
With internationally renowned:
• Joel Rubin, clarinetist from East Coast and Europe
• Veretski Pass: Cookie Segelstein, violin; Joshua Horowitz, accordion/tsimbel; Stu Brotman, bass.
Dancing led by Bruce Bierman.

Sunday, November 2, 9:00am—7:00pm
(Remember–daylight savings time ends Saturday night)
• 9:00–10:45am: Master Classes with Joel Rubin and with Veretski Pass
• 11:00am–12:30pm: Workshops Session 1 (see reverse)
• 12:45–1:45pm: Buffet Lunch
• 2:00–3:00pm: “Three Singers, Four Opinions”, Yiddish song performance with Sharon Bernstein, Jeanette Lewicki, Anthony (Mordechai Tzvi) Russell
• 3:15–4:45pm: Workshops Session 2 (see reverse)
• 5:00–7:00pm: Freylekh Finale, Music and Dance Party with Joel Rubin, Veretski Pass, Saul Goodman’s Klezmer Band, Festival Dance Band and friends, dancing led by Bruce Bierman, refreshments and pizza!

Bring instruments, dancing shoes, voices and your friends and family!

Program Details, Registration, Scholarship Applications at
Klezcalifornia.org, Info@klezcalifornia.org, 415.789.7679
YIDDISH CULTURE FESTIVAL WORKSHOPS

11:00 am—12:30 pm • Workshops Session 1

• INSTRUMENTAL: Klezmer 101, The tricks, trills, slides and beats to making them dance, with Cookie Segelstein
• INSTRUMENTAL: The Dirty Klezmer Secrets of Dave Tarras and Naftule Brandwein, for all instruments, with Joel Rubin
• DANCING: Klezmer Dancing Steps and Styles, with Bruce Bierman
• POETRY: Golem as a Poem: A Being of Letters, with Jake Marmer
• LECTURE/DEMO: Musical Creationists—The Mystery of Improvisation, with Joshua Horowitz and Stu Brotman
• SING/ACT/DANCE/DRAW: How does the Tsar Drink Tea? (part 1), for kids 6–12 and their families, with Gerry Tenney

3:15–4:45 pm • Workshops Session 2

• INSTRUMENTAL: Hidden Tunes, the Repertoire of Moshe Beregovski, with Joel Rubin
• INSTRUMENTAL: Dance Band, for all instruments, with Cookie Segelstein (melody) and Joshua Horowitz and Stu Brotman (accompaniment)
• SINGING: Zingeray, where participants take turns presenting a Yiddish song, led by Jeanette Lewicki
• LITERATURE: The Irritating Jewish Voice in Sholem Aleichem’s Stories, with Gabriella Safran
• SING/ACT/DANCE/DRAW: How does the Tsar Drink Tea? (part 2), for kids 6–12 and their families, with Gerry Tenney

Everyone with a ticket is welcome to watch or listen to any workshop

REGISTRATION & TICKETS

* Buy a Pass, save up to $40! *

FESTIVAL PASSES (include free lunch if purchased by November 1)

Saturday and Sunday Pass: $85 adults, $40 teens, $18 kids 6–12 ($75 for adults if purchased online by October 24)

Sunday-only Pass: $65 adults, $30 teens, $13 kids 6–12

INDIVIDUAL EVENT TICKETS:

Saturday night Concert & Dance Party: $25 adults, $10 teens, $5 kids 6–12

Master Class: $20 participants all ages, $10 audience ages 13+

Each Workshop (am and pm): $20 adults, $10 teens, $5 kids 6–12

Lunch: $10 adults and teens, $5 kids 12 and under

Yiddish song performance: $15 adults, $8 teens, $5 kids 6–12

Freylekh Finale, Music and Dance Party: $15 adults, $8 teens, $5 kids 6–12

Program Details, Registration, Scholarship Applications at Klezcalifornia.org, Info@klezcalifornia.org, 415.789.7679

This Festival is made possible through the generosity of the:

Koret Foundation

Frederick J. Isaac Philanthropic Fund of The Jewish Community Foundation of the East Bay

Taube Foundation for Jewish Life & Culture

Oshman Family Jewish Community Center
"Hitler's First Victims: The Quest for Justice"
By Timothy Ryback
Sent in by Sonia Pressman Fuentes

This book, written by my friend Tim Ryback will be published October 21, 2014, but you can pre-order from amazon.com in hard copy or for Kindle. Information follows about the book from the back and inside of the book jacket.

I had wanted to write a book that, if someone said, 'How could such a thing as the Holocaust ever happen?', you could hand them the book and say, 'This is exactly how it happened, person by person, phone call by phone call, and more important, how it could have been stopped, and almost was.'

Forensically researched and grippingly told, Timothy Ryback's fast-paced narrative reconstruction of six dramatic weeks in 1933 tells the astonishing true story of a German prosecutor, Josef Hartinger, and his race to expose the Nazis as murderers on the eve of the Holocaust.

'Amazing ... The author's research is prodigious and his accumulation of new details make the reader feel as if he is observing the first spreading of the Nazi plague through a microscope. This is history come alive in your hands' Robert Littell, author of The Amateur

'Horrifying and heartbreaking ... allows us at least to ponder whether, had more such good Germans come forward, it all might just have been stopped' David Margolick, author of Beyond Glory

'Finely researched and deeply disturbing' Alan Riding, author of And the Show Went On

'An extraordinary, gripping, and edifying story told extraordinarily well' Richard Bernstein, author of Dictatorship of Virtue

'Starling and important' Raymond Bonner, author of Anatomy of Injustice

Timothy Ryback is the author of the highly acclaimed Hitler's Private Library: The Books that Shaped his Life, currently being adapted for the stage by Mike Poulton (who adapted Wolf Hall and Bring Up the Bodies), and The Last Survivor: Legacies of Dachau. He has written for Atlantic, the New Yorker and The New York Times. He is the co-director of the Institute for Historical Justice and Reconciliation and lives in Paris.


In Aug. 2014, Tim sent the following letter to Sonia:

Dear Sonia,

I want to thank you for helping spread early word about Hitler's First Victims. “The book, beyond showing how such things are possible, was intended to help us remember those first victims of that horrific event. The young man pictured on the cover is Willy Aron, from the town of Bamberg, a young lawyer who challenged the Nazis in court before their seizure of power. The story of his fate was so dark and terrible that I could hardly write the chapter, and even in proofreading could barely get through it. There was originally a different cover image for the book, but I suggested that the cover be given to Willy and it was. When I saw your message, I first thought: this is so wonderful of Sonia to help spread the word of her friend Tim's book—but then when I looked at the link you sent to Der Bay and saw the article on the Yizkor book, I realized that this really is not about Tim's book. It is about remembering Willy and those other young men who first fell victim. Thank you so much.

Truly.

As ever,

Tim
Dr. Sheva Zucker, in conjunction with the Workmen’s Circle, Boston, will be offering an intensive Yiddish weekend for intermediate and advanced Yiddish students. This will be a total immersion experience with two of the foremost Yiddish teachers in America - Sheva Zucker and Lillian Leavitt. The weekend will consist of grammar, conversation, and readings from Yiddish literature. (The exact curriculum will be decided based on the applicants.)

When: Friday evening, October 31, 2014 through Monday, November 3, 2014
Shorter Friday to Sunday evening option available.
Register by September 19.
Where: Boston, MA (Newton Center)
Cost: $285 – Fri. to Mon.;  $230 – Fri. to Sun..

Price includes the meals: Friday night dinner
Breakfast: Saturday, Sunday, and Monday
Bagel Plus lunch: Saturday and Sunday
Snack: Monday

A number of low-budget rooms available at the nearby Andover Newton Theological School / Hebrew College: $55 a night, $45 (no bedding). Some home hospitality may be available.

Minimum: 15 students - Maximum: 25 students

For information and registration: Contact Sheva Zucker – email: sczucker@aol.com.
1114 Iredell St., Durham, NC 27705
Deadline September 19, 2014.

Dr. Sheva Zucker has taught Yiddish language and literature on five continents. She is the author of the textbook “Yiddish: An Introduction to the Language, Literature & Culture, Vols. I & II.” She has taught Yiddish and Yiddish Lit. in the Uriel Weinreich Summer Program in Yiddish Language, Literature and Culture and Yiddish and Jewish literature at Duke University. She served as the director of the Naomi Kadar International Yiddish Teacher Training Seminar held in Maryland in 2013 and 2011. Currently she is the Executive Director of the League for Yiddish and the editor of its magazine “Afn Shvel.”

Her research and translations focus mostly on women in Yiddish literature. She was, for several years, the Translation Editor of the Pakn Treger, the magazine of the National Yiddish Book Center. Teaching Yiddish is her greatest pleasure.

Lillian Shpore Leavitt, daughter of Shoah survivors, grew up speaking Yiddish and graduated from the Boston Workmen’s Circle Yiddish shule. A former systems analyst and software trainer, she is an experienced Yiddish teacher and translator who has taught at the Workmen’s Circle, Gann Academy of Greater Boston, also Boston and Brandeis Universities. She has subtitled several Yiddish films restored by the National Center for Jewish Film and is working on a restored version of Molly Picon’s “Yidl Mitn Fidl.”

SCHEDULE

Friday
Arrival, Afternoon
6:30 Shabes dinner.

Saturday
Breakfast
Reading of Torah portion in Yiddish & discussion
Poetry
Lunch
Saturday afternoon: Yiddish Literature
Free time/Walk
Dinner
Evening Program: Music by the Fish Street Klezmer

Sunday
Breakfast
Grammar and Literature
Lunch
Grammar and Literature
Walk / Free time
Dinner
Evening Program: TBA
Film on Yiddish writer

Monday
Breakfast
Grammar and Literature
Departure 2 PM

Tentative readings include stories by Sholem Aleichem, Rokhl Faygenberg, Yechiel Shraybman, Tsvi Eisenman, poetry by Itzik Manger and others
Schedule and program subject to change.
Mame, “Get Around/Get About”
by Philip “Fishl” Kutner

Mame, di gantz tsayt vos ikh shrayb un red tsu dir, hob ikh keyn mol nisht gehert dayn kol. Der emes iz, az ikh shrayb un shtel zikh far vos du volst gezogt ven du volst gekent redn mit mir. S’iz do menshn vos zogn az zey kenen redn mit geshpensn (ghosts), ober ikh gleyb dos nisht.

Haynt in der fri zits ikh do baym kompyuter un trakht vi english iz aza modne (odd) shprakh. Ihk ze itst vi azoy du host gemuz zikh filn ven di lererin in nakht- shule hot gezogt vi azoy du darfst redn.

Nem di frazes “get around” un “get about”. Dos vort “get” af english meynt tsu krign “to acquire”. Tsu krign a get af english meynt “to get a divorce.”

Un yetst kumen mir tsu di verter “around” oder “about”. Af yidish meynen zey beyde an erekh “approximately”. Nu, mame, denkstu nisht az dos iz meshuge? Az me nemt di tsvey verter tsuzamen, meynt dos az me “acquire approximately”.

Vos “acquire” men, un vifl iz “approximately”? Me zogt nisht azelkhe modne zakhn. Mir geyen ahin un mir geyen aber. “We go here and we go there.” Dos iz farvos yidish iz beser fun english.

Mame, vi azoy bavegin zi zikh?
by Philip “Fishl” Kutner

Ven mir zenen geven afn farm hobn mir gehat genug genitung (exercise). Ober itst arbet ikh nisht, un ikh gey tsum dzhim. Der doctor zogt az s’iz nisht gut tsu kukan af kompyuter oder televiziye dem gantsn tog. Ihk hob lib geyn shpatsirn (go for a walk) ober ikh ken nisht zayn oysnveynik (outside) in der zun vayl ikh ver opgebrent.

Mame, du oykhet host gearbet zeyer shver afn farm. Du host gedarft kokhn far dayne fir zin, undzer tate, un dem arbeiter. Du host geholfn mit di kurtshuklekhe (baby chicks) un mit pakn di eyer in kestlekh yede nakht tsu farkoyfn. In harbst du host konservirt 1200 kvort meyson sloyes (jars) fun kolerley (various) frukht un grinsn.

Mame, vu du bist itst meyn ikh az me darf nisht arbet—nor zitsn un efsher davenen. Ober efsher iz dayn kerper andersh vi do af der erd, un dayne musklen (muscles) zenen andersh, oder du host nisht keyn musklen. Aha, un az du host nisht keyn musklen, darstu zikh nisht bavegn.

Mame, shik a grus tsum tatn un der gants ser mishpokhe vos zenen mit dir.

Der Bay is fully online.

All back issues are on the website with a special search box.

Founder and Editor: Philip "Fishl" Kutner
Website: http://www.derbay.org
Home Phone: 650-349-6946

Published Since January 1991

- Networking. Networking, Networking, is having others help you get what YOU want. Der Bay is a great networking tool.
- E-mail articles to: FISHL@derbay.org
As the IAYC sixteenth conference in Boca Raton, Florida, from November 14-17, 2014 approaches, Der Bay covers in this issue the vendors and exhibitors. In the next issue we’ll have a report of the conference.

2-3 Mishpokhe Kheyndlekh zenen ibergezetst fun yidish, funem forverts. These transliterations are written by Ana Berman of Toronto, a long-time, master Yiddish teacher. This is a regular column that her husband Professor Sol Berman, a computer maven, is thanked for their submissions.

4 Ger Mandolin Orchestra Featured at MIM (Musical Instrument Museum) By Kathleen R. Wiens. Covers the history of the original Ger Mandolin Orchestra and Avner Yonai’s effort in revival.

Ger Mandolin Orchestra MIM Exhibit. The second picture is the museum’s display entitled Poland: Mandolin Orchestra with a video showing the band in performance. This museum is the only one of its kind and is located in Phoenix, AZ.

5 The Ger Bar Mitzvah Boy Who Became A Seasoned Warrior By Dr. Jack Berger. This is the 12th Yizkor Book that Dr. Berger has translated. It was initiated by Avner Yonai who initiated the activities noted the previous page.

6-7 16th IAYC Conference Exhibitors and Vendors – Just Browse, or Buy. It’s a wonderful way to meet the authors, shop for khanike gifts. The list of daytime and evening entertainers includes:

Jonathan Geffner & Friends   Yale Strom
Elizabeth Schwartz          Jane Peppler
Cookie Blattman              Naomi Miller
Alejandra Czarny             David & Shira Presler

8-9 A Jewish State? Einstein and Opponents in 1944 By Harold Ticktin. Harold’s contribution to Der Bay is a fascinating story about the details of a debate before the House Committee on Foreign Relations in February 1944, known as the Wright-Compton Resolution for “the reconstitution of Palestine as a free and democratic Jewish Commonwealth.”

10 Fishl Found His Niche Fishl draws an analogy between the location of a lone Douglas Fir in a forest of giant redwoods in the Muir Woods National Monument.

What is Your Yiddish Goal? What is Your Yiddish Plan? Will You Exercise Your Plan? By Fishl. This series of questions is meant to be a guideline to the reader’s journey in the world of Yiddish.

11 Why The Real Y Factor Is Yiddish By Fishl. The letter Y is the only flexible letter in the Roman alphabet. When you google “Y Factor” you will find many listings.

Yiddish Is Incredible by Fishl. It traces the many pitfalls in the history of Yiddish.

12 “Mame, hot Got a m’yeyts kolenye” by Fishl.
“Mame, vos tustu far genitung?” by Fishl.
Fishl’s monthly shnues mit name is a regular column on the last page. There are 90 mame stories on Der Bay’s website. They are in Hrabina of Hunterdon based on the years living on a poultry farm in Hunterdon County, NJ. The last page has Fishl’s email address and URL for Der Bay’s website. Have friends, club members, or Yiddish students receive these free online editions. You not only receive current editions, but you can search Der Bay articles since the beginning back to January 1991.
Mishpokhe Kheyndeleh - 35
Transliterated by Ana Berman
Ibergezetst fun yidish, funem forverts

Der arestant iz gebrakht gevorn farn rikhter.
“Zent ir zikh moyde, az ir hot fir mol baganvet dos kleyder-gevelb?” (clothes store) ---
hot der rikhter gefregt.
“Yo.”
“Un vos hostu geganvet?”
“A kleyd.”
“Eyn kleyd?” fregt der rikhter. “Du zogst
dokh ober, az du host zikh arayngebrokhn fir mol!”
“Yo,” zifst der arestant. “Ober bay di ershte
dray kleyder iz dos kolir nisht gefeln mayn vayb.”

* * *

Di froy fun a raykhn gesheitsman hot
tsebrokh di hift (hip).
Der gevir hot gebeten dem khoshevstn
beyner-khirurg (surgeon) tsu makhn di operatsye.
Far der operatsye hot der dokter derklert, az
er vet darfn tsunoyfbrengen di beyner fun der hift un
arayntschn a shroyf (screw), kedey es tsu bafestikn.
Di operatsye iz matsliakh (successful) geven
un der dokter hot geshikht dem gevir dem khesbn:
$40,000.
Zeendik dem batref (amount), hot der gevir,
an oyfgebrakhter, ongeshribn dem dokter a briv,
foderndik a protimdike reshime (detailed list) fun
ale hotsoes (expenses).
“1 shroyf … $1.
Visn (showing) vi azoy es arayntsushteln ...
$39,999.”

* * *

A grupe talmidim fun a karate-shul iz
ofgetrotn in an ortikn moyshev-zkeynim, un
gevizn di aynvoyner, vos zey hbn zikh oysgelernt.
Zeendik, az der oymel zist vayter, hbn di
talmidim forgeshtelt nokh etlekhe bavegungen, oyf
bis (encore). Vider iz keyner nisht aroys fun zal
(hall). Hbn zey oyfgetrotn nokh a mol.
“Kh’bin zikh nisht gerikht, az karate vet do
zayn aykh populer,” hot der lerer geshushket tsu
an altishkhn in der ershter rey (row).
“A nekhtiker tog,” entsf der altishker mit
a shmekhl. “Mir vartn, az ir zolt aroysgeyn, veln
mir mamshikh zayn (continue) mitn bingo-shpil.”

* * *

A profesyoneler zhonglior iz geforn in tsirk
(circus) arayn, ven di politsye hot im opgeshtelt.
Kukndik oyf dem hintshtn zits-ort hot der
politsyant gefregt: “Far vos ligt mit shvebelekh?”
“Kh’bin a zhonglior, un ikh nits brenerndike
shturkatsn (torches).”
“Azoy gor?” hot er gefregt mit khshad.
“Lomir zen vi du tus es.”
Der zhonglior iz aroys fun oyto,
ongetsundn di shturkatsn un ongehoybn zey tsu
zhongln.
A porfolk, vos iz farbaygeforn, hot
opgeshtelt dem oyto, kedey a kuk tsu ton.
“Oy vey,” zogt der shofer tsu zayn froy.
“Kh’bin tsufridn, vos ikh trink mer nisht. Ze nor,
dem test vos me git haynt!”

* * *

Lernendik di talmidim vegin der
Amerikaner revolutsye hot di lererin gehat a
khshad (suspicion), az di talmidim hern zikh nisht
tsu. Hot zi genumen zey farhern.
“Ver ken mir zogn, vu hot men
ungetshribn di umophengikeyt-deklaratsye?”,
hot zi gefregt.
Entfert eyner: “Untn.”
"Ikh farshtey epes nisht," hot Berl gezogt.
"Der prayz fun benzin halt in eyn shtayg eyn, ober der eygntimer fun di "es-yu-vis" (sport-vagonen) hobn zey nokh alts nisht farkoyft. Tsi veysn zey nisht vifl benzin di rizikeoytos farshlingen?"
"Avade veysn zey," hot Shmerl geentfert.
"Ober s’rov fun zey gleybn, az mit aza ekonomye, veln zey mit der tsayt efsher darfn voynen in zey."

*N* * *

Nokh dem vi di Isroeldike ekonomye iz shtark tseklapt gevorn, hot di Kneset gerufn a spektaklere sesye.


"Vos! Bistu meshuge!" hot men oygezidlt.

"Hert mikh oys!" hot der deputat gezogt.
"Mir veln derklern milkhome. Mir veln shikhn shpayz (food) un layen gelt.
Mir veln shoyn mer nisht laydn fun di problemen."

"Nu gut," entfert a tsveyter deputat. "Ober vos vet zayn oyb mir veln, kholile (G-d forbid), gevinen?"

*N* * *

An elterer patsyent mit a shvern aktsent hot gepruvt epes derklern tsu der ongeshtelter in byuro funem shpitol. Tsum sof, hot di arbetorin farshantan, az er holt nisht keyn gezunt-farzikherung. Zeendik, az er iz a veteran fun der tsveyter veit-milkhome hot zi aranzhirt, az me zol im firn in a veteranen-shpitol, vu er kon genisn fun di benefizin.

Dem tsveytn tog iz der patsyent ober geven vider bay ir tish. In der hant hot er gehaltin a briv funem byuro inem veteranen-shpitol: "A veteran iz er, ober nisht funem rikhtikn tsad (right side)!

"Oy, s’iz take biter," hot eyn froy bamerkt tsu ir frayndine. "Nekhn hob ikh tsurrikbakumen fun bank mayn tshek mit di verter ‘nisht genug gelt’, ober ven kh’ob zikh farbundn mit der bank, hot der kasir gefregt: ‘Vemes gelt meynt men --- ayers tszi undzers?’"

*N* * *

Tsvey mener geyen shpatsirn mit zeyere hint. Eyner mit a groysn daytshishn shofhunt (German Shepherd); der tsveyter --- mit a pudl.

"Vilst epes iherkhapn in restoran?" fregt der eygntimer (owner) funem shofhunt.

"Vi ken men?" fregt der tsveyter. Umetum shteyt dokh: ‘Hint farvert’ (prohibited).

Der ershter tut on a por zunbriln un zogt: "Farloz zikh oyf mir."

"Ir kent mikh nisht opnarn --- zogt der sarver --- Ir hot dokh a pudl."

"Vos?! --- tseshrayt er zikh --- “A pudl hot men mir gegeben?!""

*N* * *

Bes a khemye-klas hot der professor demonstrirt di eygnshaftn (properties) fun farshheydene (various) minim zoyers (acids)

"Ikh vel ist arayngebn dos fingerl (ring) fun faynzilber (pure silver) in dem gloz mit zayers. Vet zikh es tseshmeltsn (dissolve)?"

"Neyn," hot geentfert eyn student.

"Neyn?" -- fregt iber der professor. "Efsher zolt ir undz gebn tsu farshteyn (understand) vi azoy ir kent zayn azoy zikher (certain), az der zilber vet zikh nisht tselozn (dissolve) in aza min zoyers?"

Entfert der student: “Vayl oyb yo, volt ir dos fingerl nisht araygegeben.”

*N* * *
Ger Mandolin Orchestra Featured at MIM (Musical Instrument Museum)
By Kathleen R. Wiens

History of the Ger Mandolin Orchestra

It all began when Avner Yonai saw a photo of the mandolin orchestra in which his grandfather performed. It inspired him to recreate his own orchestra and begin the hunt to locate the music that the orchestra might have played back in the 1920’s and 30’s. His new Ger Mandolin Orchestra has performed in Warsaw, Toronto, L.A., Ger, ...

Avner was born in Israel and came to the United States after his three-year stint in the IDF. His successful business venture has permitted him to travel to Buenos Aires, Argentina where he acquired the original picture of the orchestra. Going back historically, in 1932 his father’s family emigrated from Poland to what was then Palestine. The only members of his mother’s family came three years later. The other relatives on his mother’s side perished in Treblinka, along with the other Jewish residents of Góra Kalwaria (Ger).

Ger is located on the Vistula River approximately fifteen miles southeast of Warsaw. This shtetl was famous as the seat of the Hasidic Ger Rebe. It had almost 4,000 Jews at the beginning of WWII. Jews represented almost half of the population.

He traveled to Góra Kalwaria to gather information about his ancestors and there saw a Yizkor book with a photo of a mandolin orchestra in which his maternal grandfather, two great uncles, and a cousin, were players. The photo was early 1930s. At this point Avner began looking to locate the sheet music that the orchestra might have performed. He scoured the music stores and libraries in Warsaw and surrounding areas.

Ger Mandolin Orchestra MIM Exhibit

Enjoy these pictures of our newest display in the Europe Gallery at MIM. I have included a short YouTube video for those who have not had the chance to visit us yet. From the video you can get an idea of what our gallery space looks like so that you can contextualize our “Poland” display and its newest feature section, “Mandolin Orchestras.”

In the pictures attached here, you can see the section of the Poland display that focuses on mandolin orchestras, and then a picture of the whole Poland display with some visitors enjoying themselves.

Our display designer did a great job. She was inspired by the original Ger photo, and worked her instrument placement accordingly. Please keep in mind that there is a little extra space to work with and that the large balalaika which is only a placeholder while we await something more appropriate to the time period. I tell you this so that you can keep in mind that MIM accepts instrument donations, therefore if at any point someone comes across a European-made mandolin or a bass balalaika that is appropriate to the period (pre-1930s) and would like to donate the instrument I will happily consider any offers.

In the meantime, enjoy! And big thanks to Avner Yonai for help making this great display happen!

Kathleen R. Wiens - Curator of Musical Instruments
MIM – Musical Instrument Museum
4725 E. Mayo Blvd., Phoenix, AZ 85050
480.478. 6074 - MIM.org - kathleen.wiens@mim.org
When the Ger Rabbinical Dynasty has long been consigned to the dustbin of history, the memory of Israel Rosenbloom will still be shining brightly.

The reason is quite simple: Unlike the Rebbe, when it came to doing something, Israel Rosenbloom didn’t just “trust in God.”

**From Israel Rosenblum’s Memoirs**

In a matter of a short while, the German counter-attacks rapidly broke through the Slovakian line, and we had to retreat. In the process of drawing back, we took the prisoners to Banská-Bystrica, where we turned them over to the military commander. In Bystrica, our division was reorganized and sent for intensive military preparation.

Shortly thereafter, a group of five hundred Slovaks and Russians were sent to the front. All the others, me among them, were added to a partisan division under the command of the Red Army. I went through the entire campaign, from the Slovakian uprising, with all of its setbacks. After the final liquidation of the uprising by the Germans, all of us fled.

I joined a group of partisans, which went off into the forest. There we spent the entire winter carrying out various partisan sorties; I participated in many of them. The Bar Mitzvah boy from Ger was now a seasoned warrior who sent more than one Nazi ‘hero’ to Hell, and on many occasions, I earned the recognition of the commander of the partisan division.

** * * **

At the end of 1945, the Russians broke through the front and liberated us from the forest, where we had remained for the entire winter in a state of being permanently surrounded. I came back to Slovakia through Hungary, and I encountered a large number of Polish Jews, who emerged from a variety of hiding places. The news about the Holocaust that had befallen the Jewish communities of Poland severely upset me.

For a long time, I could not get a grip on myself, and did not know where to go, without a home or a family. In the end, I went to Bucharest and from there to Austria, where I joined the Jewish Brigade and went to Italy. From Italy, I made aliyah to the Land of Israel, but the English seized us at the border and sent us to Cyprus. I was detained for six months on that island, under English guard, and came to The Land in the year 1947, taking part in the War of Independence in 1948, from the Galilee to the Negev.

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Previously Der Bay has covered the history of Avner Yonai, a former resident of the Jewish shtetl of Ger, known in Polish as Gora-Kalwaria. Avner’s interest was to resuscitate the defunct Ger Mandolin Orchestra, which was founded by his grandfather Berl Ribak in the late 1920’s, but did not survive the Holocaust. Avner’s later initiatives included preserving Ger’s Jewish religious and spiritual life.

In the Spring of 2014, Dr. Jacob Solomon Berger, agreed to support Avner’s efforts by translating Megillat Ger, the Yizkor Book of that shtetl, into English.

Dr. Berger’s portfolio of books is listed below. If you are doing genealogical research in these areas or are interested in Eastern European Jewish life of that period, be sure to use this material. The completed books are in major libraries in the English-speaking world. Those that are available can be purchased from him. Contact Dr. Jack Berger by e-mail at: jsberger@sigmaxi.net

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<td>12. Gora Kalwaria Memorial Book</td>
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Jonathan Geffner & Friends. The "Friends" are the puppet partners of this versatile ventriloquist. He has appeared on national television networks that include NBC, FOX, WOR, ABC and CNBC.

Yale Strom - Yale is a world leading performer of Klezmer and Roma music and culture. He will also lecture on: "The Music of Chagall's Childhood: The Khasidim & Itinerant Klezmorim."

Elizabeth Schwartz, in concert with Strom, is celebrated for her dusky timbre. There will be a screening of the film: "Romania, Romania: Searching for Schwartz."

Jane Peppler – Mappamundi, her band does in high-energy acoustic music. She is finding melodies to 124 lost from Yiddish theater curated by Itzik Zhelonek of Warsaw, in the 30's.

Cookie Blattman is a popular local Yiddish entertainer and vocalist. Cookie was V.P. of the Circle of Yiddish Clubs of So. Florida. To each song, she brings color, and a story.

Naomi Miller is a recording artist with folk music, Broadway, and musical comedy. As a past member of the Folksbiene Yiddish Theater, she has performed in Canada, Israel and Greece.

Alejandra Czarny has been singing most of her life. She has a Jewish radio program, leads a Latin American songs band, and is a cantorial soloist. She was born in Argentina.

David and Shira Presler David is a recording artist and cantor. His repertoire spans Broadway, classic Broadway, opera to synagogue. Shira was with the Actor’s Studio and Metropolitan Opera.

Entertainers and presenters will be offering their CDs/DVDs and books after their performances and presentations.

An innovation at this year’s conference is the introduction of all the exhibitors/vendors. This will be on Sunday from 5-6 pm when each of them will have the opportunity of making a presentation to the attendees showing and offering their items.

Florida-Based First-Time Merchants

Two Dolls Dishing the Dirt: They will be selling quality costume jewelry at reasonable prices. Contact Andrea Abelow at: E-mail: a19abelow@bellsouth.net Ph: 561-495-3900 or JoAnn Gerson at: jerjo933@comcast.net - 561-638-8425

Survivor Cookbook: Recipes your family will enjoy, stories they will never forget. Owned by Joanne Caras www.survivorcookbook.com 443-604-2643

Voyage Boutique: European fashions and accessories including golf and tennis items by Anita Casey www.voyageboutique.com or phone 561-279-2984

Sharon's Lovely Linens: Beautiful linens in many colors. Affordable elegance of the Andrew Borell Collection will be presented by Sharon Wentnick www.SharonsLovelyLinens.com or 561-880-5810

Jeff Gold of Creative Seminars will again be recording and having copies of lectures of previous conferences as well other recordings. His website is at: cstapes.com and he can be reached at tapeman@cstapes.com or call 845-679-6885

Among the presenters who will be offering their books and films are:

Gennady Estraikh – Professor at NYU

Ruth Goodman – Yiddish eeacher and Author

Abigail Hirsch – Filmmaker AskAbigail

Roberta Newman – YIVO Dir. Digital Initiatives

Boris Sandler – Forverts Editor-in-Chief
Anschel

Leo Wallach was Ruth’s cousin (by marriage) and yearly sent us original watercolors for Chanukah, Passover, and New Year. I have saved and framed 25 pieces. Enclosed are some representative watercolors and one black & white drawing. He received a number of honors and was the official artist for the naval or maritime agency in France. Unfortunately he died suddenly in Dec 2013.

Anschel

Editor’s note: Below are nostalgic memories from Dr. Adicoff. This article was published in Der Bay. He and his wife Ruth, of blessed memory, were the first to register for the IAYC conferences. Invariably they came up first in the listing of attendees. Ruth was missed in Pittsburgh. He has attended six conferences and is an associate member of the IAYC.

Heart and Lung
By Dr. Arnold Adicoff (retired cardiologist)

Here is the heart and lung stew that my mother used to prepare in the 1930’s. Although it has been 80 years since I last ate it, I can still taste its amazing mix of flavors and still smell the wonderful aromas.

Heart and Lung Stew – A Tale of the Depression

In the early 1930’s, I would accompany my mother in some of her shopping trips. Visiting the kosher butcher shop was the most interesting. The most memorable visits were those where the ingredients of one of my favorite dishes — harts un lungen gedishekhts.

My mother would start by ordering a halb-fertl frishe fleysch (1/8 lb. of fresh beef). Then she would continue on in this fashion. Varf arayn a por markh beyner—no charge; a shtikl leber, bitte—no charge; oykhets a shtik milts (spleen)—no charge. Nu a bisl harts—no charge; oykhets a shtikl lungen un nirn (kidneys)—no charge; un etvos grashitse (a bit of sweetbreads)—no charge.

The next two or three days were like a holiday, eating our fill of a most delicious and flavorful stew, virtually unobtainable today. And all of this was for 15 cents—the cost of a halb-fertl frishe fleysch.
I recently plucked from my burgeoning backlog a yellowed 95-cent paperback titled The Jews Among the Nations, published in 1967 by Erich Kahler. It was not the volume itself that proved so valuable to me, but its appendix, which is a stunning documentation of an event about which I had never had the slightest knowledge.

The appendix contained the details of a debate before the House Committee on Foreign Relations in February 1944, known as the Wright-Compton Resolution for “the reconstitution of Palestine as a free and democratic Jewish Commonwealth.” The debaters were Albert Einstein and Kahler himself in favor and Philip Hitti, professor of Semitic Literature at Princeton, against the Resolution.

After Hitti’s leadoff summary of the “Arab point of view,” which saw political Zionism as being artificial, internationally stimulated, and exotic, as well as having no hope of “ultimate or permanent success”, Hitti adds his concurrence to the proposition, heard daily in the Palestinian press today, that such a proposed state is an anachronism because the Arabs are the descendants “of the Canaanites who were in the land long before the Hebrews entered Palestine.” But he was only getting started.

After visualizing such an anachronism, produced solely “by British and American arms”, which of course never happened, he opines, “What chance of survival has such an alien state amidst a camp of... hostile Arabic and unsympathetic Islamic world?” From there Hitti expands on the mainstay of Arabic extremism: Jerusalem’s holy standing for Islam—to relinquish it would be a betrayal of faith. His denial of Arab anti-Semitism is accompanied by sympathy with Jewish affliction, which cannot be solved by the Resolution.

Sly allusions abound in Hitti’s discourse. He refers to lifting the bars of American immigration, to admit Jewish refugees, “millions of whom could be settled on the unoccupied plains of the states of Arizona or Texas.” But far more insidious, for his time and ours, is an older refrain, loaded with classic anti-Semitism: “They [Arabs] realize they have no spokesmen in America, no high-pressure groups, no machinery for influencing American public opinion or legislation....” Hitti asserts that if the Resolution passed Hitler would propagandize that “Zionist control of Palestine is but the prelude to the Jewish control of Trans-Jordan, Syria, Lebanon” he warns.

What is most striking about Hitti’s testimony (and that of Einstein and Kahler that follows) is how little the basics have changed in seventy years. Essentially they replicate the same arguments that Secretary Kerry has agonized over.

Citing the closeness of the three monotheistic religions and Arabic sympathy for Jewish suffering, Hitti launches into a series of objections that could be today’s: In addition to “Arabs as Canaanites”; Jerusalem as the third holiest Moslem site, given by Allah; and the presence of 275 million Arabs in the Middle East; Hitti in 1944 no less, invokes the potential effect of the Resolution on the war effort, arguing that Zionist control of Palestine would alienate allies and could be “the camel’s head intruding into the tent... Will the people of the United States be willing to send their navy to protect such a commonwealth if established?” He relies heavily on Britain’s 1922 White Paper, separating what is now Jordan from the original grant, plus other British directives in response to the rise of Nazi Germany.

Einstein/Kahler rise to Hitti’s testimony in no uncertain terms. As to the inevitable “holy” argument: “If, finally, the Arab conquest of Palestine is considered holy, it would be only fair to admit the corresponding holiness of the peaceful claim and the peaceful reclamation of the country by the Jews.” Going on further, they assert: “To refer to the legitimacy of a ‘holy’ war sounds rather queer for a people which denounces peaceful immigration as a violation of their rights.”

Einstein/Kahler describe the Hitti/Arab stance as “exactly [that] which all peoples of the world are taking”, particularly apt in 1944. Pointing to the vast territories of the Arab nation, they respond, “This tiny Palestinian country...is the only place in the world legitimately and most deeply connected with the Jewish people, its religious foundation and its historic tradition as an independent
people...”, who “in fact, are the most powerless people on earth.”

They deplore the “whittling down” by the British of the promise enshrined in the Balfour Declaration, bitterly denounced by Churchill, of course only “before he became Prime Minister,” and assert the important link that would be provided England in its lifeline by a Jewish state, one necessarily “a dependable ally,” surely a political theme heard still, but not often conceded.

As to the usual reference to “Jewish power”, Einstein/Kahler soberly note: “If they had any power they should have been able to prevent the annihilation of millions of their people and the closing of the last door to the helpless victims of the Nazi’s.” Sadly, at a moment when the fury of Nazi genocide was peaking (the reference to “millions” of victims was not news), they appeal to “an elementary sense of justice and humanity.

“We know how weak such a position is, but we also know that if the arguments of threats of power, sacred egoisms, and holy wars continue to prevail in the future world order, not only the Jews but the whole of humanity will be doomed.” More than two generations later, this statement could fit any number of national or international bodies seeking to right, as Kant put it the crooked timber of humanity.

Hitti breezily shunts Einstein/Kahler aside in his reply with the Arabs-as-Natives of the Land: “The Hebrews came and went. The natives remained”, citing the Assyrian and Babylonian exiles and disposing of all subsequent history with “All flickers of national life were extinguished by later rulers”, neatly omitting the Maccabees and the Romans. In a sarcastic aside Hitti remarks “Dr. Einstein’s acquaintance with the antecedents and setting of the Arab-Zionist problem does not far surpass my acquaintance with his theory of relativity.”

Relying heavily on Breckenridge Long, a declared State Department foe of aiding Jews, Hitti affirms that the Resolution being considered should not “exclude persons other than Jews...” accuses American politicians (“Dewey included”) of hypocrisy for not inviting the Jews to America. Oblivious to what was then well known about the fate of European Jewry, Hitti avers the desire of these non-existing Jews “to return to their old homelands of which (N.B.) they were citizens first and Jews second.” His last argument is the oldest at hand, that approval of the Resolution is “such stuff...that anti-Semitism feeds.”

Summing up, Einstein/Kahler fill in the gap left by Hitti regarding the actual history of Jews in Palestine, asserting first that “racial genealogies” are of little use, while the living presence of Jews in the land include a 10-century C.E. Arab complaint about “the predominance of the Jewish population in Jerusalem.” They rely for economic proof on the benefits of Zionist efforts, on the British Royal Commission of 1936-7 that “The large import of Jewish capital into Palestine had a fructifying effect on the economic life of the country”, producing a large influx of Arabs into the land, from their native countries where the standard of living was far below those in Palestine.

In a master stroke of finality, they quote none other than Lawrence of Arabia, “one of the most ardent friends the Arabs ever had” to the following effect: “Palestine was a decent country [in ancient times] and could easily be made so again. The sooner the Jews farm it, the better: their colonies are a bright spot in the desert.”

70 years after this remarkable exchange, that bright spot still shines. 

HAROLD TICKTIN is an attorney. He was honored by the Cleveland Branch of Workmen’s Circle as Man of the Year. He is President of the Cenacolo (Italian Literary Society), Past President of Temple Ner Tamid and the Ohio Chapter of AJC.

Harold is conversant in six languages and leads a Yiddish Vinkl. He has had over 400 articles published in the Cleveland Jewish News, New York Times, Midstream, Moment, Jewish Frontier, Congress Monthly and the Jerusalem Post.

He chaired the 11-IAYC conference in Cleveland, is a on the IAYC Board of Directors and has attended five conferences. His presentations include:

- Bolsheviks and Bundists conf 11
- The Roots of Jewish Humor

Articles in Der Bay by or about Harold Ticktin:
- Warsaw Ghetto’s Underground Medical School
- The Last Mourner - by Julian Solonitz – Translated and Transliterated by Harold Ticktin
- On Kukvinkl
- Harold Ticktin by Bert Stratton
**Fishl Found His Niche**

There is a forest of giant redwoods in the Muir Woods National Monument that is a section of the Golden Gate National Recreation Area in California. Last fall while walking there I noticed how bare the ground was. The towering trees blocked out the sunlight, but in the far northeastern corner there is an opening where the soil isn’t conducive for the growth of these plant-world giants. There a Douglas Fir flourishes among all the taller trees.

It occurred to me that here is an analogy of how we little guys can compete with the “big boys”. How could I be in the arena of organizations that have an office building with a receptionist, secretaries, librarians, IT expert, fundraisers, public relations staff, director of membership services, educational specialists, program director, a marketing director, and an executive director?

All is not hopeless. My “home office” is very comfortable, with my iMac, Hewlitt Packard printer, Canon scanner, home phone (650-349-6946), business phone (650-573-6600) and cell (650-483-3636). As befitting my station in life, we even have TWO full bathrooms.

So what is this opening in the forest that I have carved out for my little domain. It produces no profit and an expense that can run up to hundreds in some months. It requires spending six hours a day, six days a week on the computer, with no salary. My friends spend their time on the golf course.

On the other hand, the rewards are unbelievable. Imagine skyping regularly with dear friends in the greater Yiddish community in Tamarack, Florida; the Los Angeles area; California; Winnipeg; and Toronto. My phone calls are even more frequent and in much larger numbers, especially all over the U.S. For me, the chances of ever having the opportunity for these friendships without Yiddish would be almost zero.

I respect the work that these “Yiddish Redwoods” do and admire the many little folks like Vivian Felsen, Steven Lasky, Dorothy Marden, Cookie Blattman, Morrie Feller, Ari Davidow, Jack Berger, Hilda Rubin, Annabelle Weiss, Barbara Goldstein Rochelle Zucker, and Al Rubin. You all can add many to this unselfish list that help foster the preservation and promulgation of our beloved mameloshn.

**What is Your Yiddish Goal?**

**What is Your Yiddish Plan?**

**Will You Exercise Your Plan?**

by Philip “Fishl” Kutner

You are interested in Yiddish. I know, for you are reading this newsletter. So what do you want? If it’s just to be entertained, then you have a simple plan. All you need to do is to attend a meeting a concert, film or play. Thus your goal is to be an observer. Like fans at a ballgame. You pay and the players have fun, exercise, and get paid while you sit there.

What if your goal is to improve your knowledge of Yiddish, whether it is speaking, reading, writing, singing, or acting. Do you have a plan? Is it to take a course, get private lessons, or join a group where you actively participate such as a shmueskrayz (speaking circle), a leyenkrayz (reading circle), or a shraybkrayz (writing circle).

With the increasing number of programs, such as the International Association of Yiddish Clubs Conference, you have the opportunity to not only greatly increase your Yiddish background, but make contacts and friendships with like-minded and like-interested people.

So let’s get personal. I’m too old, I’m not well, I’m not smart enough, I can’t remember things like I used to, it’s too late for me to start, I am too busy and don’t have enough time, and ad infinitum.

Did you say, “One or more of the above fits me”? Did you have one that I didn’t mention?

Let’s start working on your plan—now!

1. Set a time aside, just like you do when you eat, and sleep, or do your hobbies, exercise, or housework... The amount of time and days are not important as long as you are consistent.

2. Get the materials you need—dictionaries, textbooks, songbooks, etc. Use the great online websites—see Der Bay’s lists.

3. Earn and learn! Soon you will be a teacher, performer, lecturer, actor... Your payment may be financial, self-satisfaction, or friendships.
Why The Real Y Factor Is Yiddish
by Philip “Fishl” Kutner

The letter Y is the only flexible letter in the Roman alphabet. It can be used as a consonant or a vowel. Yiddish has been the worldwide language of Jews wherever they have traveled. Thus it has been this flexibility to adapt itself in other countries and to other languages that has engendered the rightful title of Yiddish being “the real Y factor.”

When you google “Y Factor” you will find many listings. Google groups them into the following categories.
Y factor method
Y factor yoyo
Y factor bbc
Y factor sheet metal
One drop y factor
Y factor noise figure
Y factor Yorkgate Mall
Y factor marketing

Some of my very dear friends insist that the Y chromosome is the real Y Factor. Because of the Y chromosome, we get half of our traits from each parent. In daddy’s cell, one of the 23 pairs of chromosomes in the nucleus is different. This pair is referred to as X and Y, while all the others pairs are just like mommy’s cell. This is why we can trace your genealogical record using DNA only on your paternal side.

Yellow Alert – It is the first alert given as danger is detected. Yiddish was the first language when our ancestors traveled and we asked, “Redst yidish?” It was the “Jewish International Language.”

Yellow Light is the transitional traffic light between red and green. While it lasts less than the other two, it plays a key role in producing a smooth traffic flow. Yiddish was the language that played the role akin to the “halfway house” in adapting to the New World.

Yin and Yang – These two Chinese philosophical principles Yin (negative and dark) and Yang (positive and bright) replicate the times Yiddish encountered the pogroms and the Shoah, and the creative, artistic, inventive eras. If the Chinese wish to refer to Yin and Yang as being the Y factors, we of the Askenazi heritage should not give them an argument.

Yiddish Is Incredible
by Philip “Fishl” Kutner

When asked to describe “Yiddish” by some of my non-Jewish friends, I say, “Yiddish is incredible.”

We have bounced back after our greatest mass slaughter. Wandering in the Sinai, The Inquisition, and pogroms, all pale in comparison to the loss we suffered in the middle of the last century.

Yiddish took a quadruple beating with early Israel, the Holocaust, Stalin’s murders, and assimilation, and yet remains alive.

Israel’s leadership tried to stamp out Yiddish the way the worldwide medical profession attacked polio and several childhood diseases—it was a relentless attack. Yet, Israel is one of the few places showing an aggressive revival. Yiddish is incredible.

While English today is considered to be the international universal language, Yiddish played that role for Jewish merchants for hundreds of years.

Just as pilots in international travel today must be assured that all landing fields have people in the towers who are able to communicate in English, so were Jewish merchants in traveling around the continents. Whether it was in the diamond industry, spices, dry goods, finances, etc., the mercantile transactions among Jewish “traders” relied on our mameloshn as the universal language of commerce.

So why do I call Yiddish incredible? Because it has been the Jewish lingua franca in the major arenas, and yet possesses the tenderness of mame singing to yingele in the vigele.

As wonderful as are YIVO, The Yiddish Book Center, The Forverts, Folksbiene, The Arbeter Ring, etc. Yiddish has weathered its own wandering in the desert and has now found its “Promised Land.”

As old institutions disappear and new ones take their place, our youthful mameloshn is now a meydele with the same kheyn, ziskayt, un libshaft fun fargangene tsaytn.

Yes, Yiddish is incredible!
Mame, hot Got a m’yeyts kolenye  
by Philip “Fishl” Kutner

A sakh organizatiyes hohn a m’yeyts rat (advisory council). Undzer IAYC hot a m’yets kolenye (advisory board) fun 17 mentshn vos zenen fun di faraynikte shtatn un 12 fun andrele lender. Naysn fun zey zenen amol geven mitglider fun dem IAYC direktorn-rat (IAYC Board of Directors). Fun tsayt tsu tsayt gebn zey e ytses, un aykh lektsiyes ven mir hohn undzere konferentsn.

Mame, kh’veys az me zogt az Got iz:

• al-mekhtik (all powerful)
• al-visndik (all knowing)
• al-shanevendik (all caring)

Oyb dos iz emes, efsher darf Er nisht keyn layt tsu helfn lm. Vos volt gekent shatn ven Er volt gehat an oyfze-komitet (oversight committee)? Ale mentshn hohn ersht-hantike derfarung (first-hand experience).

Lomir tsunoyfshteln an oyfze-komitet:

• Physical Scientist - Albert Einstein
• Physician – Jonas Salk
• Psychologist - Sigmund Freud
• Religious Leader - Moses
• Philosopher - Karl Marx
• Financial Adviser – Mayer Rothschild
• Magician – Harry Houdini
• Political Leader – Golda Meir
• Yiddishist – Sholom Aleichem

Mame, di reshime hot nor eyn froy, un ale andere zenen mener. Dos iz nisht rikhtik—ale mener veysn az a froy iz kliger fun a man.

Lomir geyn tsurik tsu der frage vos der artikl shtelt: tsi Got hot a m’yeyts kolenye.

Mame, vos tustu far genitung?  
by Philip “Fishl” Kutner


Mame, vu du bist, zitst men arum dem gantsn tog un shmuens? Du host aleol gezogt az ven me zitst arum un tut gornisht vert men grob un der kerper farlirt di musklen. Ven mir zenen gezunt, Serke un ikh geyen tsum dzhim.


Mame, ven ale mentshn geyen esn, zitst G-t baym tish mit ale gute mentshn oder est Er aleyn mit di malokhim?

Ikh zits do un shrayb afn kompyuter un tu gornisht a khuts denk vegn dir, un vu un vi du bist.

Der Bay is fully online.

All of the back issues are on the website with a special search box.

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Published Since January 1991

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

• E-mail articles to: FISHL@derbay.org
As the IAYC sixteenth conference in Boca Raton, Florida is history, we can report that this was one of the more successful, exciting and rewarding of all the conferences. Special congratulations to the local committee headed by Genie Kutner and the committee of the IAYC.

2 Mishpokhe Kheyndlekh zenen ibergezetst fun yidish, funem forverts. These transliterations are written by Ana Berman of Toronto, a long-time master Yiddish teacher. This is a regular column that Professor Saul Berman z”l submitted. Saul was a dedicated supporter of Yiddish with the Toronto-based Friends of Yiddish and regularly assisted in sending Ana’s Mishpokhe Kheyndlekh to be published in Der Bay. We shall miss him and our deep condolences go to Ana and her sons.

3 My Journey to Yiddish by Petra Jones. "Bobe-loshn" by Petra Jones. First time contributor, Petra Jones, sent in the poem in transliteration and in English. Petra’s bobe, Sabine, came to England on the kindertransport from Nazi Germany just before World War II broke out.

4-5 Autobiography of Prof. Jack Sklansky
Written for Class of 1950 CCNY 60th Anniversary Reunion March 4, 2010. Long time friend, Jack is one of Fishl’s regular Skyping partners. His remarkable journey from immigrant parents in Brooklyn to internationally renowned scientist is fascinating reading.

6 Hershl Hartman and The Sholem Community of Los Angeles. Hershl is a certified vegvayzer and a professional Yiddish/English translator and interpreter. Hershl has been a key figure in CSJO and the secular Jewish movement.

7 Sugerman Article by Dr. Jack Berger. Dr. Berger is a regular contributor to Der Bay with material from the Yizkor Books he has been translating.

8-9 Beware of Stereotypes - Megillat Ger Yizkor Book by Dr. Jack Berger. The article is from the Ger Yizkor Book from the polish town of Góra Kalwaria. This translation was prompted by Avner Yonai whose grandfather went to Palestine in the mid-1930’s.

10-11 Music On My Mind The Power of Auditory Memory Combined with Cochlear Implants by Barbara Liss Chertok. This article was sent in by Sonia Pressman Fuentes who has also had articles published in Der Bay. This article is particularly of interest to those of us who are physically impaired.

12 “Mame, vi azoy makht men sholem?” by Fishl. “Mame, land, luft, un vaser?” by Fishl. Fishl’s monthly shnues mit name is a regular column on the last page. There are 90 mame stories on Der Bay’s website. They are in Fishl’s book, Hrabina of Hunterdon, based on the years living on a poultry farm in Hunterdon County, NJ. The last page has Fishl’s email address and URL for Der Bay’s website. Have friends, club members, or Yiddish students receive these free online editions. You not only receive current editions, but you can search Der Bay articles since the beginning back to January 1991.

This issue completes 24 full years of publication. As we enter our 25th year, the next issue, Vol. 25 No. I will be a special one and the upcoming year, we shall go back and re-publish some of the wonderful articles by Gela and Dr. Shikl Fishman, Zelig Bach z”l, Dr. Iz Kugler z”l and Pascal Curin on Yiddish of the Alsace Lorraine region and others.
A man hot zikh umgekert fun vakatsye shtark krank. Er iz gegangen tsum dokter, vu me hot im glaykh gebraht in shpitol tsu makhn a rey testn.

Ven der patsyent hot zikh oyfgevekt, hot er zikh gefunen in a privatn tsimer fun shpitol, un der telefon hot geklungen.

“Dos iz ayer dokter,” zogt dos kol oyfn telefon. “Ayere rezultatn hobn bavizn, az ir laydt fun a geferlekhn virus, vos me kon zikh derfun gikh onshtekn (become infected).”

“Oy, vey, dokter, vos kon men ton?”

“Mir hobn far aykh bashtelt a shtrenge dyete fun ptse, latkes un matse.”

“Vet es mikh oysheyln?”

“Neyn” -- entfert der dokter -- “ober dos zenen di eyntsike shpayzn, vos mir konen arunterrunk unter der tir.”

*      *      *

Yosl hot zikh farlibt in a meydl biz ibern kop. Eyn mol hot zi im gezogt, az dem tsveytn tog zikh (have a birthday), hot er ir tsugezogt a buket royzn --- eyne far yedn yor fun ir lebn.

Yenem ovnt hot er ongeklungen in blumen-gesheft un bashtelt 21 royzn, un geheysn, me zol es ir tsubrengen gants fri.

Velndik onhalten dem bokher vi a koyne, hot der blumen-hendler bashlosn im tsu makhn a surpriz, un tsugegeben tsvelf iberike royzn.

Bizin hayntikn tog veyst Yosl nisht far vos dos meydl iz geven mit im azoy broygez…

*      *      *

Reb Moyshe, a 55-yoriker yid, iz geboyn gevorn dem finftn May, hot 5 kinder un fardint $55,555 a yor.

Eyn mol zogt im zayn khaver, az yenem oyfdernakht, in der finfter runde funem ferd-geyeg, vet loyfn a ferd mitn nomen “der mazldiker (lucky) finf”.

Zendid vi mazldik der numer finf iz bay im take geven biz itst, hot Reb Moyshe aroygetsoyn $5,555 fun bank, iz gegangen tsum ferd-geyeg un hot zikh gevet oyfn ferd, “der mazldiker finf”.

Un vos iz geshen? Farshteyt zikh, dos ferd iz ongekumen oyfn finftn ort…

*      *      *

Goldshteyn hot zikh geyogt tsu der arbet. Baym koyfn zayn geveyntlekh tepl kave hot er gebetn baym arbetar arayntsugebn etlekhe ayzkubilekh, kedey di kave zol zikh gikher opkiln un er zol zi gikher kenen oystrinken.

Nokhn vartn a por minut, nisht visndik far vos es doyert azoy lang tsu brengen a tepl kave iz der arbetar aroysgenukn, a tsetumlter.

“Zayt mir moykh vosts es nemt azoy lang, ober yedes mol vos ikh gib arayn a shtikl ayz, tsegeyt es zikh!”

*      *      *
My Journey to Yiddish
By Petra Jones

Editor’s note: Fishl receives emails like this, but seldom are they so compelling. We hope you agree.

My bobe, Sabine, came to England on the kindertransport from Nazi Germany just before WW II broke out. Nine members of her family died in the Shoah, but she and two brothers escaped. Toward the end of her life, my parents and my aunts began to care for her, as she began to suffer from Alzheimer’s. It was at this time that we discovered an amazing book filled with pictures and stories of all the family I had never met. I have been researching my family tree ever since, slowly piecing together their characters and lives to pass on to the rest of an increasingly curious family. Having found a picture of my great-granduncle carrying a Torah, I happened one day to pass by a beautiful Orthodox synagogue with a pretty turquoise-colored onion-dome. I emailed the Rabbi to see if I could visit once, and I never stopped going!

I began to learn Yiddish from books, one of eight languages my bobe spoke and discovered an amazing treasure-trove of poetry, literature, and sayings, from Abraham Nahum Stencl and Avrom Sutskever to Bashevis-Singer. I read and marveled at the postcards my grandma’s cousins had written in Yiddish, keeping together in desperate times.

Yiddish is my window on a past that leaps off the pages of a book, but I also look forward to an equally interesting future. Yiddish has endured and will find new ways to flourish – from the growing Haredi communities of Crown Heights or Stamford Hill to the virtual shtetl of the Internet. Whether it’s spoken outside shul or shared, posted, or tweeted to smartphones and iPads, our Yiddishkeit will live on.

Every email has brought back several amazing and encouraging responses from personal heroes like Lily Kahn (“Colloquial Yiddish”), Prof. Dovid Katz, and Prof. Kalman Weiser, helping me, as an onheyber Yiddish student, to keep going. I am also very grateful to the local Lubavitch Chassidic Rabbi Shmuli Pink and Rebetzen Rivke, who indulge the only synagogue member who eagerly texts and emails them in Yiddish!

"Bobe-loshn"
By Petra Jones

Here is the Yiddish poem I promised. I expect you may need to edit it as this is my first Yiddish poem (!) and I am still an onheyber. I am happy to follow any advice in your capacity as editor. I think it is probably a column length poem; I wasn’t aiming really to rhyme - more to capture my emotive feelings about the language.

Best wishes,

Petra

"Bobe-loshn"
Ikkh hobe keyn molniseht yidish in der heym.
“I never heard Yiddish in the home”
Keyn eyn vort, ober...
“Not a single word, and yet…”
Ikkh hodor fikh farknipn mitn amol,
“I needed to connect with the past”
Der soydesdiker shprakh fun nekhtn,
“The secret language of yesterday”
Mayn bobe-loshn.

Delikate blum fun kultur un sprakh.
“Delicate flower of culture and language”
Zeyn hób gepruvt zi khorev makhn,
“They tried to destroy it”
Ober zi blit nokh alts,
“But it still blooms”
Vartndik tsu vern antdekt
“Waiting to be discovered”
Vartndik af mir.
“Waiting for me.”

Avonim-toyves geratevet fun di hent fun tsayt
“Gems saved from the hands of time”
Fun Sutskevers lider tsu mayn vayt shvesterkinds postkartln
“From Sutskever’s poems to my distant cousin’s postcards”
Ven ikkh red yidish, dos dorf hert zikh tsu.
“When I speak Yiddish the countryside listens”
Naye vorter in an altr shprakh
“New words in an old language”
Ikkh ken zikh nisht opkern,
“I cannot turn away”
Ikkh ken zi nisht farlozn
“I cannot forsake it”
Yedes yidish vort iz an akt fun stirdem
“Every yidish word is an act of defiance”
Editor's note: Der Bay has published biographies of IAYC Lifetime Yiddish Service Awardees and readers who have contributed articles for our publication. These articles have been very popular and more will be coming in future issues.

*****

My life is a story of hardship, strong family ties, perseverance, a wonderful marriage, a great career, and lucky to live in America and growing up in NYC. I was born in Brooklyn, 1928 into a Yiddish-speaking immigrant family from Russia.

My brother, Louis, was born in 1930, and died of appendicitis in 1933 — my first encounter with death and capricious disaster. My dear sister, Betty, was born a year later. My mother — intelligent, sensitive, and loving — had no formal education. She arrived in America in 1922 at the age of 22. Her life was focused on raising her children for lives of decency, dignity, and comforts that were possible in America but impossible for her in Russia. She was illiterate except for guessing photo captions in the Daily News, “NY’s Picture Newspaper.”

My father learned paper-hanging and house painting after his arrival in America in 1906, at the age of 22. His life was focused on using those skills to support our home. Many of my early memories of him are of his absence — leaving to work in the morning and returning at night when I was in bed. Because of his strong view of himself as our provider, he was a tragic figure — defeated by the Great Depression, heart disease, arthritis, my mother’s expressions of disappointment, and the embarrassment of living on welfare. My father’s reading was limited to daily Yiddish newspapers and Hebrew prayer books on occasional sabbaths and religious holidays. In spite of their deprived intellectual backgrounds, my parents and their friends and relatives had high respect for education and the learned professions.

My sister and I grew up in Williamsburg, a multiethnic-multiparacial neighborhood of Brooklyn. Until the age of five, my native tongue was Yiddish, which I rejected (to my later regret). I enjoyed school — especially science and math — and Boy Scouts, the game of Monopoly, and model planes. During most of the summers of my teenage years, my mother worked as a chambermaid and I as a busboy/sometime waiter in the Catskill Mountains and a Connecticut resort near NYC.

I passed the admission exam for Brooklyn Tech. H.S. in 1943. Brooklyn Tech’s wonderful shops, science labs, smart students, and enthusiastic teachers were an inspiration. Volunteering as a monitor in the Tech pool enabled me to learn to swim. In my senior year at Tech, only CCNY and Cooper Union seemed feasible to me, because they offered free tuition to those passing the institutions’ academic achievement exams.

Both institutions had (as today) excellent academic reputations. In June 1946 I learned — to my joy — of my acceptance to CCNY. The Cooper Union exam took place in August, when I was earning survival money in the Catskills — so I skipped it. Reviewing that decision now, I believe CCNY was a better choice for me because it provided a greater exposure to the liberal arts and a wider range of talents and interests among my fellow students.

In common with most of my CCNY classmates, I commuted from home, spending two hours daily on the subway. Thankfully the trains were reliable and frequent. That experience made me vow to allow no more than 15 one-way commuting minutes after graduating CCNY. In spite of the long commute to CCNY, I served in several student associations — American Institute of Electrical Engineers, two honorary fraternities (HKN, TBP), a social fraternity (ΣΧΣΤ), Employment Committee, Big Brother, and Engineer’s Day.

I appreciated the high standards set by my teachers and the high-achieving students, many ere ex-GIs. Among the faculty, I took special inspiration from Professors Cecile Froelich and Jacob Millman in the Department of Electrical Engineering. During my summer breaks at CCNY I worked as an engineering intern at the Naval Ordnance Lab in Silver Spring, MD and the Bureau of Reclamation in Coulee Dam, WA — introductions to my choice of profession. At the CCNY graduation exercise in 1950, I received the Eliza Ford Memorial prize “to the most deserving student in the School of Technology,” the Frederic O. X. McLoughlin Memorial Award and Magna Cum Laude.
After graduating CCNY, I accepted a research assistantship at Purdue University, which led to an MSEE degree in January 1952. This was followed by three fellowships at Columbia University, where I received an EngScD degree in 1955. My principal mentor at Columbia was Professor John R. Ragazzini, who was also a graduate of CCNY. Post-Columbia I worked for ten years on the research staff of the David Sarnoff Research Center in Princeton NJ, primarily on computer architectures for fast arithmetic and mathematical models of adaptation and learning. This was followed by a year as head of a pattern-recognition systems research group at NCR in Dayton Ohio.

In 1966 I joined Dean Robert Saunders with eight other faculty, to build a School of Engineering and a Department of Electrical Engineering (later expanded to include Computer Science) at the new Irvine campus of the University of California (UCI). In 1970, Professor Bernard J. O’Loughlin, the Chair of the Department of Radiological Sciences at the UCI College of Medicine, invited me to join him in developing the use of computers to aid the diagnosis of radiographs. I accepted. Our partnership led to twelve years of collaborative research on “Computer-Aided Image Recognition,” supported by the National Institutes of Health.

My research and scholarly interests at UCI included automatic pattern recognition, computer architecture, and computer-aided medical radiology.

• established a Pattern Recognition and Image Processing Laboratory.

• appointed Director of a Focused Research Program on Image Engineering.

• received an Award for Research Excellence from the UCI School of Engineering.

• awarded the grade of Fellow by the Institute of Electrical and Electronics Engineers (IEEE) for “contributions to digital pattern classification and medical applications.”

• awarded the grade of Fellow by the International Assoc. for Pattern Recognition “for contributions to pattern recognition, machine vision and medical imaging and service to the IAPR.

• received two Annual Awards of the Pattern Recognition Society. I was a member of the United States delegation to the Board of Governors of the International Association for Pattern Recognition.

• co-chaired conferences on pattern recognition and image analysis, in the U.S. and abroad.

After 28 years at UCI, I retired in 1994. Two years later I accepted a Professorship of Radiology at Charles R. Drew University in Los Angeles. I helped Dr. Jack Eisenman, the Chairman of Drew’s Department of Radiology, build a research facility by attracting over $2,000,000 in grants for computer-aided diagnosis and teleradiology.

Currently, I am President of Image Mining Inc., which I founded in 2007. This company is focused on commercializing inventions for database-aided digital mammography.

During my career I published over 200 papers, obtained three patents, and published three books in my fields of interest. I am currently preparing an application for a fourth patent. I guided 22 graduate students to their doctoral dissertations and seventeen toward their master theses. In addition, I hosted fifteen scholars on extended visits to my laboratory from Asia, Europe and Canada.

My life’s major turning points were admissions to Brooklyn Tech, CCNY, Purdue (West Lafayette, IN), and Columbia Universities, meeting my late wife Gloria, moving to UCI, and meeting Professor O’Loughlin.

I am extremely grateful for my career — over 60 years of inspiration from mentors, students and colleagues sharing exciting developments in electronics, computers and medical technology. But of all my achievements I am most proud of and grateful for my family.

My hobbies include photography and long walks.

My fondest feelings about CCNY are the positive outlooks on life acquired from fellow students and the devoted faculty.
Hershl Hartman and The Sholem Community of Los Angeles

Many of our adult activities (seminars, panel discussions, guest speakers) take place while the school is in session, and we have activities such as theater parties and holiday observances. We also have a parent/toddler group called Bagels ’n Blox.

FREQUENTLY ASKED QUESTIONS

• What is Secular Jewishness? A Secular Jewish identity is one that is relevant to contemporary life and committed to justice, peace, and community responsibility. Belief or disbelief in the supernatural is a personal matter that need not affect one’s Jewish identity.

• How do we observe Jewish holidays? Our holiday observances are secular humanistic adaptations of Jewish holidays based on our rich Jewish history and many folk traditions.

• Do you teach the Torah? We view the Torah as an important literary and societal work rather than a sacred text. Our students study the Torah critically. Adult seminars often cover aspects of Torah study.

Our Sholem Community Activities

An active adult education program includes an exciting series co-sponsored by the Arbeter Ring/Workmen’s Circle. Topics include Jewish history from ancient times through the U.S. experience, holidays, Yiddish literature and culture. Discussions of social/political/environmental issues lead to informed activism by our members.


Our chorus performs at holiday celebrations. We sponsor concert series featuring artists whose work celebrates Jewish and other cultures. In addition we have staged original theatrical productions and dramatized major eras of Jewish history or adapted works of Yiddish literature. Our productions are researched, written, produced and directed by us, and involve many members—from ages 4 to 84.

A Flame That Keeps Burning: Marking the Centennial of the Triangle Fire Tragedy - 2011

Monologues, and musical numbers exploring the age-old question, "OY - What is a Jew?" - 2008

Hershl has been Sholem Community's education director since 1967. From 1967 to 1985, he was also the school's principal. He directs the Secular Yeshiva, intensive classes in higher Jewish learning for those willing to make the commitment. To see the Sholem Community site click www.sholem.org

Hershl is a certified vegvayzer—Secular Jewish Leader (vegvayzer in Yiddish, madrikho[im] in Hebrew) and certifies others whom he has trained to officiates at weddings and other life-cycle events. He holds degrees in Secular Jewish education and in Yiddish journalism, which he practiced as the first native-born Yiddish newspaper reporter.

A professional Yiddish/English translator and interpreter, Hershl serves on the Executive Board of CSJO (Congress of Secular Jewish Organizations). CSJO’s website is at: www.csjo.org

Rifke Feinstein, Jerry Kane, Fran Kleiner, and Bennett Muraskin, Judy Seid are other CSJO activists who have written for Der Bay, been presenters at IAYC conferences, and /or are great Yiddish promoters.

What is Our Sholem Community?

We are a secular, Jewish, educational, cultural, and social institution affiliated with the CSJO. Our Sunday school teaches Jewish history, culture, and ethics. We offer a bar/bas mitsve program and observances of Jewish holidays. We offer much of what a synagogue does, but from a secular viewpoint. Most of our activities revolve around our Sunday school which meets on the campus of the Westside Neighborhood School at 5101 Beethoven St., Los Angeles, CA.
I have been retained by the family of the late Louis Sugerman, to translate into English a novel he wrote in Yiddish. The Yiddish title is: *Der getlekhner Ben-Tsiyon--a novele fun yidishn lebn in Rusland in akhtsentn yorhundert*

Translated, it reads: “The saintly Ben-Zion--a novel of Jewish life in Russia in the Eighteenth Century.” This work may be somewhat autobiographical, and the members of the family are using the English translation to get some insight into the degree to which this is the case.

I am finding the story entertaining (there are any number of sub-plots that are beginning to emerge), so I thought I might share with you the following excerpt, which gave me a good feeling.

I feel that this excerpt demonstrates that the stereotypical image of the “shtetl Jew” as a frail and easily intimidated shrinking violet is misleading.

Clearly there were those who made sure that Jews weren’t going to take things lying down from the surrounding and often hostile gentile Diaspora, in which they found themselves.

It is too bad there weren’t more like the Shepsl described herein.

Regards

Jack

Excerpt from the Fourth Chapter: “Traveling to Bring a Doctor” by Louis Sugerman

[The scene: Shepsl the Wagon Driver and Moshe the manservant are dispatched to the city to fetch a doctor]

The horses were immediately hitched to the wagon and Shepsl set out in the darkness of the night. The horses ran speedily, and when they let up a bit, Shepsl knew what a whip could accomplish. So he whipped the horses, and they flew like two young eaglets. Finally they stopped at a saloon, where they took a good drink of whiskey, and afterwards, after talking a bit with the gentiles, proceeded onward with the journey. Soon the forest, that runs between mountains and valleys, began and it is there that one must travel faster, because the way is not always certain, especially at night. More than once were bodies of travelers found, and it was a lot of trouble to give them a proper Jewish burial. Shepsl was truly fearless. He was strong and healthy, and he could serve his shtetl, but encounters in such a dark night were something he would rather not have.

When they came to the city, day was beginning to break, and they immediately rode up to the doctor. Shepsl was not able to make the return journey because he was detained by the police so the doctor returned with Moshe, the servant. But what had happened to Shepsl was told over and over again for a long time by the residents of the shtetl, and here is what happened:

As his heart had told Shepsl, being in the forest was not safe. When he had ridden a very few miles, he heard a shout: “Stoi!” (Stop) Immediately several peasants emerged from hiding, with rifles in hand and demanded money. Their faces were masked and they discharged their weapons in the air in order to scare the “zydehs.” Moshe, the servant, gave them all the money he had. One of the peasants wanted more. He gave Shepsl a blow with the business end of his rifle Shepsl did not keep silent--a struggle ensued and Shepsl was too strong for them. He beat them up pretty well and he himself was also bloodied.

When the robbers saw that this was a fight they could not win, and that their leader was bleeding they retreated, and let the wagon continue on its way. One gentile ran after them and kept hanging on. Shepsl gave him a whack and he fell down.

In the city, Shepsl was detained until an investigation was carried out. “This is the darkness of the Diaspora,” the Jews of the shtetl opined. Listen further, listen: Instead of punishing the robbers, the gentiles, they grabbed the Jew and threw him in jail, on the accusation that he had come to steal a horse. . . Shepsl, the son of Kadesh the Water Carrier, a thief. . . People from villages, all around, came to testify against this “thieving Jew”. . . when one says “Diaspora,” one should believe it was real.
This excerpt is sent to provide a lesson in open-mindedness. My great concern is that because of the nature of media reporting, there often is a serious vulnerability to tar entire groups with shortcomings that are that of a minority.

It is WRONG for us to suggest that the Orthodox persuasion of our faith, lack an inherent allegiance to the Jewish State.

It is WRONG to suggest that the Hasidim within the Orthodox persuasion of our faith—lacks an inherent allegiance to the Jewish State.

It is incorrect to suggest that the only residents of Mea Shearim are the Neturei Karta. I have written of the fervent love of the Rebbe of Ger for the Jewish State. This is further evidence of it, and the degree to which his adherents reflect his world view.

EXCERPT

Hasidim of Ger During the Yom Kippur War

Just as it applies to all of our work, that the Hasidim of Ger have created in Israel, out sharing of what the Ger Hasidim did during the Yom Kippur War will be far from comprehensive, but only partial, taking into account only a limited number of fragments, which have been conveyed through newspaper articles. But these fragments convey a great deal about the participation of the Ger Hasidim in The Yom Kippur War – something which is certainly analogous in form to [their participation in] the other wars.

And so it is reported that, when awareness came about what had happened, in the courtyard of the Rebbe of Ger in Jerusalem, that the war had broken out. In that moment, the Hazzan Abraham-Hirsch Ruta, with the choir, led by the composer from the Ger courtyard, Aryeh Goldenkopf, were singing ‘uNesaneh Tokef’ from the Musaf Yom Kippur service. In that moment, a messenger arrived from TzaHa”L and notified a young Hasid, a tank soldier. The congregation of worshipers continued its praying, and the young tank soldier and other Hasidim asked the Rebbe, how to behave: To go now, on Yom Kippur, into the military, or wait until sundown of Yom Kippur? The Rebbe didn’t think about this for very long, and quickly replied: “Go! Run!...”

These two words were much more than an order from an army commander. The words of the Rebbe spread with lightning speed among the Hasidim in all of Jerusalem. One could see, how Hasidic young people from Mea Shearim, and other places, were running home, still in their prayer shawls, white Kittls, and their shtrymels, quickly grabbing their military equipment, and concentrating themselves at the gathering places of their formations.

The Rebbe of Ger was strongly optimistic about the outcome of the war, from the first moment. He explained that since the war had broken out on Yom Kippur, in the day when all of Jewry is cleansed of its sins, a victory will indeed come. Even though the Rebbe foresaw that the war will be difficult and hard, and it is told that in that night after Yom Kippur, the Rebbe of Ger presided over his Tisch in the usual manner. His words, regarding the issues of the day, were dedicated to the war that had just broken out, and the Rebbe told a parable to his Hasidim: “You shall be like nuts, hard to bite into – and you shall pulverize the enemy like a nut,” and these words from the Rebbe had an overwhelming impact on the Hasidim.

The blessings of the Rebbe accompanied his Hasidim to the fronts. It is told, that a young man from the Ger community, a TzaHa”L soldier, Aryeh Szeps, was in a detachment, which had to take back the summit of Mount Hermon and his comrades in the army – not religious – came to him in all seriousness, during the bloody battle: ‘Aryeh, connect yourself to The Master of the Universe, and beg for help.’ During the ensuing shooting, Aryeh undertook to recite a chapter of Psalms... at the time that his detachment would be climbing up Mount Hermon, and the Syrians bombed them heavily, the soldiers of TzaHa”L shouted to Aryeh: ‘Get connected to The Master of the Universe more quickly, so that He can help us, and let us arrive at the top in one piece!’ Aryeh then issued an ‘order’ to all the fighters: ‘Say, Hana Hashem, Hosha Nah,’ and everyone recited the verse, and in a couple of minutes more, the enemy’s bombardment fell silent, and only one member of the detachment was
lightly wounded. And it is told that on the spot, the soldiers decided that from this time on, they will carry with them, ‘secret Jewish weaponry’ -- a miniature Book of Psalms...

And it is also related by an array of Jewish war correspondents, who visited various fronts, and listened to what the TzaHa’L fighters said, among which could be found many non-religious soldiers, who said: ‘There really is a God in heaven!’...

And on that day, a great part of the Ger spirit, those ‘flowering letters,’ – of one-time Ger, which can never be incinerated, had transferred themselves over the entire Jewish world, and in a great measure to Israel.

**Dr. Berger Writes Further:**

Hear the voice of this writer in ‘Megillat Ger’ the Yizkor Book of Gora Kalwaria in 1975.

Tell me if there is anything at all that has changed in the last forty years, four hundred years, or four thousand years.....

**EXCERPT**

Yes! The smoke from the crematoria darkened the skies and that terrifying flame did not reach the nations of the world, who supposedly were fighting for justice and righteousness. In the face of that frightening death-rattle of the Jewish people, the ears of the rulers of the ‘cultured’ world remained stopped up, and did nothing for them. We did not have our own land, and therefore were not thought of as a nation by them, but rather as a people cursed by history, tolerated guests in foreign lands, dispersed and spread out among foreign peoples.

We hope that the country of Israel will have the authority and the power, in the future, to guard our brothers and sisters, in all the lands of the Diaspora, that no such decrees and murders will ever be repeated. And we will do this, not with the power of those foreign to us, to whom we will have to bow and plead, but with our own troops, which will be brought up in the spirit of heroism, and of guarding one’s own honor, and with the authority that comes from an independent nation, which will demand its rights on the international stage.

Our struggle for the State of Israel is a struggle for the existence of the Jewish people, so that there never again can be a Majdanek, or Oswiecim. In the battle against the Arab predators, the future of the Jewish people must end with our victory.

**Photos of Gora Kalwaria (Ger) in 2014**

*Courtesy of Justyna Kamińska*
Mame, vi azoy makht men sholem?
by Philip “Fishl” Kutner

Vi a kind, gedenk ikh eynmol ven ikh hob gefregt baym tatzn, “Vi azoy makht men sholem?” Hot er mir geentfert, “Gey freg der mamen.”

Mame, efsher hostu lang fargesn dayn entfer, ober er iz in mayn zikorn azoy vi ikh volt im gehert haynt baytog. Du host gezogt, “Nor Got veyst.”

Mame, ikh ken Im nicht fregn ist, oder du kenst.

Ikh ze kleyne kinder kri gnidik iber kleynikaytn. Ikh ze mener un vyayer kri gnidik.


Mame, ven ikh bin ersht gekumen keyn kalifornye, hob ikh gezukhi vi azoy aroystshulfen un zayn a guten birger (citizen). Hob ikh oysgufenen az s’iz do an organizatsye vos heyst PCRC (Peninsula Conflict Resolution Center). Ikh hob gemeynt az dos iz gut, un efsher vel ikh kenen zikoyslerneni vi tsu helfn menshn vos kri gn zikh eyner mitn andern.

Ershtns hob ikh oysgufenen az zey nutsche farmitlung (mediation) un nisht arbitrazh (arbitration). Farmitlung meyn iz di tsvey zaytn darfn nisht kumen tsu a bashlus vos iz zey beydn ayngenem.

Zurikgeredt, in arbitrazh ken der boyer (arbitrator) makhn a bashlus vos vet nit tsufrdnsheln nit dem un nit yenem.

Mame, efsher baym tsveytn mol (the next time) ven du rest mit Im, freg Im vi azoy men ken makhn sholem do afn erd. Farvos darf men hohn azoy fil milkhomes? Farvos kenen menshn nisht lebn b’sholem?

Mayn Serke (mayn vayb fun 67 yor) zogt az es iz derfar vay! Odem un Khave hohn gegezun dem epl fun dem beym, un Got hot gezogt az zey torn dos nisht. Mame, iz es emes az di fareynikte lender (United Nations) veln keynmol nisht kenen makhn sholem?

Mame, land, luft, un vaser?
by Philip “Fis hl” Kutner

Mame—vu du bist, lebstu azoy vi do, vu me hot land, luft, un vaser, oder shvebstu (float in the air)? Ikh farshtey az oyb du lebst azoy vi do, afn solid erd, kenstuen esn bay a tish un zitsn af a benkl, ober az du shvebst arum, vi azoy kenen esn fun a teler?

Es volt geven zeyer interessant tsu dervisn farvos di malokhim hohn fliglekh. Iz dos nor kedey tsu kumen tsu undz, oder iz dos der normal fun ale “mentshn” in himl?

Az s’iz nishto vaser, vi azoy kenen di fish blaybn lebedik? Ale yidn veysn az yidn darfn esn gefilte fish, un az di beste fish zenen karp, vaysfish, un hekht (pike), ober ikh hob gehert az andere yidn nutsche loks (salmon), snapper, oder dorsh (cod).

Az s’iz nishto keyn erd, vi azoy kenen di khayes lebn? S’iz do khayes vos esn groz un andere vos esn di khayes vos esn groz, ober az s’iz nishto keyn land, fun vanen kenen di khayes esn?

Af der erd otemen ale khayes luft vos hot zoyershtof (oxygen). Az s’voln nisht geven luft mit zoyershtof, volsn khayes nisht gekent blaybn khay (alive). Efsher zenen ale malokhim vegetari (vegetarians). Grisn (plants) darfn nisht keyn zoyershtof tsu lebn.

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Published Since January 1991

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