

Yiddish Alive!!! - IAYC Conference Number XIV
by Jerry Yankl Gerger

Make new friends and greet old friends, all who have a love of Yiddish.

SAVE THE DATE

Open to all, knowledge of Yiddish not a prerequisite, you'll love it!!!
Begins Friday, August the 26th, 2011 at 2:00 pm and runs to the 29th after lunch. (AND MORE)
Price of the entire conference is \$350.00 and partial attendance is also available with accommodations at the Sheraton Detroit Novi, Novi, Michigan are \$89.00 +tax). We have made arrangements for this special low conference room rate for up to three days before the conference as well up to three days afterwards.

Here is what is included in the registration fee:

- All meals (glatt kosher dinners available at slight additional cost).
- Plenary sessions with internationally known Yiddish and English speakers.
- Shop at Vendor tables (contracts available).
- See what is new in the world of Yiddish at the Exhibitors tables (contracts available).
- Relax and schmooze in our very spacious Hospitality Room (Yiddish un Eynglish).
- Enjoy a variety of Yiddish movies (oldies and newbies) and specialty DVDs.
- Over 40 presenters in daily plenary and break-out sessions where you will be: Entertained, Enlightened, Excited and Educated by the best. (Some in Yiddish and some in English)
- ENTERTAINMENT, ENTERTAINMENT, ENTERTAINMENT, (bay tog un bay nakht)

The best of klezmerim, singers, storytellers, tumblers and all that great Yiddish stuff!

- Souvenir Journal ads for Memorials or Honorariums (contracts available).
- Post conference trips available to visit Jewish Detroit including a tour of the Holocaust Memorial Center—first in the United States.

And best of all.....

Schmooze to your hearts delight mit yidn mit yidishe neshomes from the world over.

For information on registration, journal advertising, scholarships or vendor/exhibitor tables please contact:
Jerry Gerger at 248-681-8881

Or write to

IAYC, Post Office Box 252314
West Bloomfield, MI 48323

Editor's note: *Der Bay* is proud to be a part of the IAYC conferences from the very first one. Each month we carry a copy of the conference registration on page 15 and this first page covers a key phase of this constantly, ever-improving event.

Fishl again will run the popular opening orientation session. It will be a special time to make new acquaintances and again renew long-time friendships.

The Yiddish Club of the Future, and the Role of IAYC

by Philip "Fishl" Kutner

JCC stands for Jewish Community Center. In the future we shall have the YCC, Yiddish Community Center. It will not be a building, have a swimming pool, sauna, spa, hot tub, showers, weights or exercise equipment. It will not have a large paid staff headed by an executive director and supervised by a Board of Trustees.

Our YCCs will be the home away from home where *mame-loshn* is spoken the *old-fashioned way*, but where the tools of the Internet technology are utilized in learning and communication.

Each member will receive his/her P.A. System, not public address, but rather *Personalized Attention*. This likewise will be true of all member YCCs. Our IAYC, (International Association of Yiddish Clubs) will have a fully implemented supportive plan for each YCC.

For this futuristic approach to occur, a series of steps needs to be undertaken to categorize the list of needs for each YCC. A needs assessment will have to be developed covering all possible areas such as size, meeting location, programming, funding, membership (acquisition, indoctrination and retention), entertainment, refreshments, special events, community outreach, education and publicity.

Requirements of Future IAYC Trustees

IAYC trustees will be selected so as to play a dual role.

- First, they will have a specialty area so that they could be called in as a consultant in at least one of the areas listed in the questionnaire discussed above.
- Second, each member YCC will have its own personal trustee as a representative to and for them.

Role of Future IAYC Trustees

- They must be available on a consulting basis to all YCCs on very special situations. With the use of modern teleconferencing this is not a major problem.
- Trustees will be responsible to attend and speak at each YCC under their responsibility.

- Trustees will be responsible for no more than ten YCCs. As much as possible they should be located relatively nearby. In major metropolitan areas such as Southeast Florida and Israel this will not be difficult.
- Trustees will submit an annual report on the status of each YCC in their area, and if needed, with any recommendations for development.

Associate Membership (AM)

- As we move into areas where no YCC is nearby and until enough members can be recruited to start a new one, AMs will be needed.
- This type of membership needs to be addressed in a completely different way, for each individual is unique.
- A needs assessment must be done to ascertain the individual's; strengths, weaknesses and interests. An individualized plan will have to be developed to maximize the AMs possible contribution to the furthering of Yiddish.

Implementation of the YCC Approach

- As the reservoir of native-born Yiddish speakers continues to diminish, the need increases to replenish the cadre of trained teachers, entertainers, writers and speakers.
- YCCs of the future will be small, no more than 20 so that each member plays a role and has a plan of self-improvement in his/her area of interest.
- Use of telecommunication and online learning modules will be utilized to make advancement affordable.
- Smaller regional IAYC conferences (a single day only) will be held annually so as to make them more affordable and have a greater coverage. It will be done by cutting the cost of travel and avoiding the need for hotel accommodations.
- We are getting accustomed to rapid changes. In the last century the idea of a YCC would have seemed far-fetched. Today this approach is not only doable, but will be necessary for our beloved *mame-loshn* to remain vibrant.

Yiddish Periodicals in the United States - 31

The 1919 American Jewish Year Book

The archives of the American Jewish History Committee are a rich source of data in many fields. Yearbooks date back to 1899. Among the lists are:

- Jewish National Organizations,
- Jewish Federated Charities,
- Jewish Population,
- Jewish Immigration,
- Jewish Periodicals
- United States and Foreign Events

Some of the Jewish periodicals are listed as being published in Yiddish. These are the ones so listed with the city, when first published, frequency of publication and often the organization with which it was affiliated.

Der Amerikaner. NYC. Weekly. Est. 1905

Boston Jewish American. Boston, MA. Weekly. Est. 1908

Brooklyn Brownsville Post. Brooklyn, NY. Weekly. Est. 1910

Butchers' Journal & Poultry Magazine. NYC. Weekly. Est. 1915

The Daily Jewish Call. Chicago, IL. Daily. Est. 1900 as Der Taglicher

Daily World. Chicago, IL. Daily. Est. 1917. Est. 1907 as Jewish Labor World

Fortschritt. NYC. Weekly. Est. 1915. Organ of Amalgamated Clothing Workers of America

Freie Arbeter Stimme. NYC. Weekly. Est. 1899

Grosse Kundes. (The Great Prankster) NYC. Weekly. Est. 1908

The Jewish Farmer. NYC. Monthly. Est. 1908. Jewish Agricultural & Industrial Aid Soc.

The Jewish Morning Journal (Der Morgen Journal). NYC. Daily. Est. 1902

Jewish Workers' Voice. NYC. Monthly. Est. 1914. Organ of Jewish National Workers' Alliance

The Jewish World. Cleveland, O. Daily. Est. 1908. Absorbs Jewish Daily Press, 1914

The Jewish World. Philadelphia, Pa. Daily. Est. 1914

Judische Gazetten. NYC. Weekly. Est. 1874. Weekly edition of "Jiidisches Tageblatt."

Judisches Tageblatt. NYC. Daily. Est. 1885 See also Judische Gazetten

Milwaukee Wochenblatt. Milwaukee, Wis. Weekly. Est. 1914

Naye Welt. NYC. Weekly. Est. 1913 as Jewish Socialist; name changed 1915

Dos NAYE WORT. Boston, MA. Monthly. Est. 1914. Published by Independent W.C. America, Inc.

Philadelphia Jewish Morning Journal. Phila., PA. Daily. Est. 1901 as "Philadelphia Abend-Post"; name changed June 1, 1907

Dos Natsionale Lebn (Rational Living). NYC. Monthly. Est. 1910

Der Sonntag Courier. Chicago, IL. Weekly. Est. 1887. Sunday edition of Der Taglicher Jiidischer Courier

The Sunday Jewish Voice. Chicago, IL. Weekly. Est. 1900 as "Der Sonntag Kol." Sunday edition of the Daily Jewish Call

Der Taglicher Judischer Courier. Chicago, IL. Daily. Est. 1887, English title "The Daily Jewish Courier." See Der Sonntag Courier

Der Tog. NYC. Daily. Est. 1914

Unser Wort. NYC. Monthly. Est. 1915, in Chicago. Organ of Jewish Socialist-Territorialist Labor Party in America.

Der Volksfreund. Pittsburgh, Pa. **YIDDISH** and Hebrew. Weekly. Est. 1889

Forverts (Jewish Daily Forward). NYC. Daily. Est. 1897

Dos Yiddishe Folk. NYC. Weekly. Est. 1909. **YIDDISH** organ of the Federation of American Zionists

Der Yiddisher Kemfer. NYC. Weekly. Est. 1916

Der Yiddisher Record. Chicago, IL. Weekly. Est. 1910

Di Zukunft. NYC. Monthly. Est. 1892

Yiddish Lectures

By Baila Miller – Venice, Florida

<http://bailamillerprograms.com/>

These Multi-media lectures taught in Yiddish and English explore European Jewish Life as it adapts to the world philosophies of The Enlightenment to Romanticism and, finally, to the Modern Era. For centuries, Yiddish culture has inspired humor, music, language, politics, and art.

These programs range from 60-120 minutes in length. All of the information is conveyed in English translation; knowledge of Yiddish is not required.)

Course Choices

1. History of the Yiddish Language

Yiddish is a Middle High German language of Ashkenazi Jewish origin that is spoken throughout the world. It developed as a fusion of German dialects with Hebrew, Aramaic, Slavic languages and traces of Romance languages. It is written in the Hebrew alphabet. The language originated in the 10th century in the Rhineland and then spread to Central and Eastern Europe and eventually to other continents.

2. Life in the Shtetl

The shtetls—the small, impoverished towns in Eastern Europe—shaped the lives of millions of Jewish People for centuries. Here they created a unique language called Yiddish, produced world-class literature, developed a system of welfare that was compassionate, and promoted educational institutions.

3. Yiddish Literature

Yiddish Literature began in the Dark Ages with stories of knights and damsels in distress. This course follows the roots of this literary experience from its inception to the winning of Isaac Bashevis Singer's Nobel Prize for Literature in the twentieth century.

4. Politics in the Pale of Settlement

The tribulations of life in the Pale of Settlement created dire political and social consequences for Jewish people. During the late 19th century, Yiddish played a key role in developing modern Jewish political movements, promoting a wide array of political ideas— Zionism, Socialism, Communism, and Anarchism — to masses of Jews living in Eastern Europe.

5. Yiddish in Hollywood

Yiddish-speaking Jews pioneered the creation of a modern American culture that celebrates the history and creativity of Jews separate from religious life. Secular Yiddish culture created “The American Dream” in Movies, on Broadway, in Music, and in Dance.

6. Klezmer and Jewish Music History

Jewish music is quite diverse and dates back thousands of years. Sometimes it is religious in nature, other times it is not. Around the 15th century, a tradition of secular Jewish music was developed by itinerant musicians called klezmerim. Klezmerim traveled throughout Eastern Europe and played with musicians from The Ukraine, Hungary, Poland, and Rumania. They incorporated these influences and created a unique klezmer sound.

7. Yiddish Theatre and Movies

Yiddish theater also includes Purim plays, which have been performed for centuries, in addition to a wide repertoire of modern dramas, comedies, and musicals. In early twentieth-century Europe, Yiddish theater artists were among the most innovative performers on the European continent. In America, Yiddish theater played a vital role in Jewish immigrant life. For a brief period of time, filmmakers captured the performances of some of the greatest stars of the Yiddish stage on film.

8. The Jewish Radio Project

All that survives from the "golden age" of Yiddish radio that existed in the 1930s to '50s are a few hundred fragile discs, rescued from storerooms, attics, and even dumpsters. The Yiddish Radio Project is a celebration of these recordings and of the forgotten geniuses and dreamers who created them. We will listen to rare Yiddish radio clips, see archival photographs, and remember the stories of a forgotten radio universe.

Editor's note: This is an example of carefully planned merchandising and a marketing plan that carefully fits the programs.

Your editor has not heard any of the programs but uses this as an example of how it should be done. If you have attended any of the above programs, please let our readers know your opinion.

Erik Grunberg Writes

Owing Mills, MD - nadav343@hotmail.com

I was born in L'viv, Ukraine on July 3, 1972. Although, as a young child, it was very difficult to practice Judaism and Yiddishkayt while in Ukraine, I never got harassed or teased. When I went to a Ukrainian/Russian school and of course Russian/Ukrainian are the dominant languages there, so I spoke in those languages outside the house, but in the house, we spoke only in Yiddish.

In 1980, when I was 8 years old, my parents and grandparents immigrated to the USA. From then on forward, my parents and grandparents spoke to me and raised me in Yiddish. They did this with one goal: to instill a love of Yiddishkayt and culture so that I can pass this on to future children.

I am 38 years old and looking forward to helping young people see a love for Yiddish and Yiddishkayt and instill what my grandparents and parents gave to me. While my grammar isn't great, I speak Yiddish well to the point of showing the younger generations that we are the HEIRS to carry on this 1000 year-old culture and heritage for the future. My goal is to see that Yiddish will survive many years to come and have plenty of secular speakers.

I welcome anyone Jewish/non-Jewish to explore this 1000 year old heritage rich with a culture that goes beyond anything the eye can see. Can we speak Yiddish and still be assimilated into the American society? There is no stopping the Hispanics from speaking Spanish and assimilating, I believe we can do the same for Yiddish.

I am an optimist and believe that Yiddish has a bright future. It may not be the same as it was before WWII. Yiddish is a separate language and is not some dialect of Modern German, but it's our Germanic language and we need to be proud of it.

Therefore, my goals are as follows:

To see a revival of Yiddish in the Baltimore, area, which includes Jewish day schools to carry Yiddish teaching programs. I wish to see awareness from every Jew to have a love for Yiddish culture and Jewishness by having Yiddish via Klezmer and rock/ techno music on Facebook.

We can secure a secular revived culture of Jews carrying on the Yiddish name. Yiddish has not said its last word. It is just beginning to say its words to its children and grandchildren of the 21st century.

The Internatsional

by Prof. Robert A. Rothstein

Appeared in the June 1992 issue

The Song is from a collection co-edited by the poet Itzik Fefer, the same Itzik Fefer whom Stalin caused to be murdered a few years later.

As with most anthems—and the "Internatsional" was the Soviet national anthem until the "Groyse foterlendishe milkhome"—people tend to know the first stanza and the chorus. Here is the full Yiddish text, as printed in Beregovski and Fefer's Yidishe folks-lider: Kiev 1938

Shteyt oyf, ir ale ver vi shklafn
In hunger lebn muz un noyt!
Der gayst, er kokht, er ruft tsum vafn,
In shlakht undz firn iz er greyt.

Di velt fun gvaldhaytn un leydn
Tseshtern veln mir, un dan—
Fun frayhayt, glaykhhayt a ganeydn
Bashafn vet der arbets-man.

Dos iz shoyn undzer letster
Un antsheydener shtrayt.
Mit der international
Shteyt oyf, ir arbetslayt.

Neyn, kinder, vet undz nit bafrayen—
Nit Got aleyn un nit keyn held,
Mit undzer eygenem kleyzayen
A retung brengen mir der velt.

Arop der yokh! Genug gelitn!
Genug fargosn blut un shveys!
Tseblozt dos fayer, lomir shmidn,
Kolzman dos ayzn iz nokh heys!

Dos iz shoyn...

Der arbets-man vet zayn memshole
Farshpreytn af der gantser erd,
Un parazitn di mapole
Bakumen veln fun zayn shverd.

Di groyse shturem-teg—zey veln
Nor far tiranen shreklekh zayn,
Zey konen ober nit farshteln
Far undz di hele zunen-shayn.

Dos iz shoyn...

[My transliteration reproduces some peculiarities of Soviet orthography and punctuation.]

Shayles un Tshuves in "Hilkhes Libe" - Fun der khaznte Khane Sleik

"Forverts" – 9/3-9/2010 - (Questions and Answers in the Matter of Love)

[transliterated and annotated by Goldie Adler Gold]

Tayere khaznte,

Nokh in di kinder yorn bin ikh un mayn fraynd geven noente khaveyrim [*close friends*]. Mir zenen geven in eyn klas tsuzamen funem kinder-gortn biz haynt. Kenen mir zikh, heyst es, kimat a gants lebn. Mir viln blaybn fraynd un nisht vern gelibte – poshet [*simply*], gute-fraynd.

Dem zumer hot er ongehoyn zikh trefn mit a khaverte oyf an ernstn oyfn [*serious manner*] un, mit a mol, hot undzer batsiung zikh gebitn [*relationship changed*]. Zayn khaverte halt nisht az bokherim un meydlekh kenem zayn bloyz fraynd, un zi lozt im nisht farbrengen [*spend time*] mit mir, afile nisht redn mit mir oyfn telefon, ven zi iz derbay.

In a vokh arum for ikh keyn Yisroel tsu lernen zikh dortn dos drite yor in universitet. Mayn yugnt-khaver [*childhood...*] un ikh hobn planirt tsu farbrengen dem letstn sof-vokh [*weekend*] tsuzamen, ober in der letster minut, hot er zikh opgezogt derfun, vayl zayn khaverte iz zeyer in kas [*angry*] gevorn.

Es zet mir oys az ikh hob farloyn mayn khaver oyf eybik [*forever*]. S'iz mir oykh troyerik [*sad*] oyfn hartsn, vayl er hot zi oysgeklibn [*chose her*] un nit mikh. Vi zol ikh reagirn [*react*] oyf dem farlust [*loss*] fun mayn khaver?

Fartroyert [*saddened*]

Tayere Fartroyert,

Khotsh ir zent umetik tsulib dem vi ayer khaver firt zikh oyf [*behaves*] mit aykh, meyn ikh, az dos vet lang nisht doyn [*not last*]. Zayn khaverte shtitst nisht [*doesn't support*] ayer frayndshaft mit im, ober dos iz nisht der iker [*principle*]. Oyb ayer khaver volt aroysgevizn a bisl mer zelvstzikerkeyt [*self-assurance*], volt er mer gekemft [*fought*] far ayer frayndshaft. Itst lozt er di naye khaverte bashlisen [*decide*] zayn lebn.

Ikh veys az se toyg nisht, az ir zolt avekflien punkt itst [*just now*], ven di batsiungen mitn khaver zenen in aza matsev [*state*], ober mir dakht, az ir darft zikh tsuriktsien [*pull back*] oyf a vayle fun der frayndshaft. Fort keyn Yisroel, farbrengt gut, un mistame vet ayer fraynd aykh klingen un aykh zogn, az er benkt [*longs*] nokh aykh un ayer khavershaft. Ven er klingt aykh vegn dem, lozt im visn vegn ayere gefiln. Vi er nemt oyf [*reacts*] ayere verter vet bashtimen [*determine*] di tsukunft [*future*] fun ayer batsiung [*relationship*].

Tayere khaznte,

Mir zenen mitglider [*members*] in a shil in Boston shoyt 16 yor, fun der tsayt ven undzer eltste tokhter iz geven gor kleyn. Mayn yingere tokhter hot gepravet ir basmitsve farayorn [*last year*]. Itst, az beyde tekhter hobn farendikt di zuntik-shul, freg ikh zikh, vos hob ikh fun der shil? Di fraynd vos ikh hob bakumen durkh der shil, veln dokh blaybn mayne fraynd. Mir kenem dokh kumen in shil un davnen, oder hano hobn fun andere programen in der shil, on mitglidershaft. Mir farbrengen di yontoyvim mit mayne mekhutonim [*relatives by marriage*], darfn mir nisht koyfn keyn bilet fun der shil. Mir dakht az der prayz fun mitglidershaft tsolt zikh nisht oys. Kent ir mikh ibertsaygn [*convince*], az nisht gekukt oyf mayne taynes [*complaints*], iz yo keday [*worth*] tsu blaybn a mitglied in der shil?

Mitglied

Tayerer mitglied,

Ikh bin tsufridn vos ir hot es gefregt. Yo ikh ken aykh iberredn vegn dem inyen [*matter*]: mitglidershaft in a shil iz andersh vi mitglidershaft in a golf-klub, tsi in a profesyoneler organizatsye. Do handelt zikh vegn a kehile [*community*]. Oyb ir hot gefunen a yidishe kehile vu ir zent tsufridn un gliklekh, vu ir hot khaveyrim, vu ir kent davnen, vu ayere kinder hobn bakumen a gute yidishe dertsung [*education*], darft ir shtitsn [*support*] di kehile vi vayt meglekh. Nomadn nitsn oys dos land un geyen vayter. Farmer arbetn oyfn land un dos land blit [*blooms*]. Hot lib ayer shil, un bashlist vi ir kent ir aroyshefn, zi zol blaybn vayter.

=====

Tayere khaznte,

Oyb ikh vel zikh tsegeyn [*separate*] mit mayn khaverte, zol ikh dos ton itst, oder vartn biz der zumer endikt zikh? Ikh vil zikh nisht bodn aleyn baym yam bemeshekh [*during*] fun di letste vokhn funem zumer.

Khaver

Tayerer khaver,

Ir vilt blaybn mit ayer meydli kedey [*so that*] es zol aykh nisht zayn elnt [*lonesome*] oyf der plazshe? Tut ir a toyve; tsegeyt zikh vos gikher.

Teaching Yiddish in a Yeshiva High School

by Perl Teitelbaum

March, 1994 Issue

Since September 1993 I have been teaching Yiddish at Shevach High School in Queens, New York. How did I, a product of a secular Yiddish-speaking home wind up in a Yeshiva High School for Girls? It was by accident. The school needed a Yiddish teacher, and I was ready to return to work part-time after my younger daughter turned two.

Yugntruf was the shadkhn, and since the pay was acceptable, and I appeared acceptable to the principal, the job was mine. After discussing the usual details, I asked if I would have to cover my head. She told me that since I was teaching a secular subject, the decision was up to me, and in fact, there were some Orthodox women teachers of English and math who did not cover their hair. Not wanting to appear more Orthodox than the Orthodox, I stayed with my bareheaded look.

The Yiddish course was initiated by the principal as an elective. The students take Hebrew as a requirement, but are encouraged to study Spanish or French for enrichment, and now Yiddish, too, fits into that category. I teach Yiddish four days a week for 45 minutes each time. On my first day of class, I had 12 students. I was told that the girls who had been doing well in second year Spanish were likely to continue studying Spanish in their third year, so I should expect to get the ones who were not doing well.

Having had over 15 years of language teaching experience in various languages, including English, I wasn't frightened. To my surprise, I found twenty students in my class on the second day and twenty-two on the third. After a while, I was able to tell that, contrary to the warning I received, more than 75% were very capable and achievement-oriented young women. Some of them had terrible writing skills in English, but were quite capable of doing what I had asked them to do in Yiddish.

I never ask my students why they want to study Yiddish because I might not get to start teaching. I ask them to write their expectations of the course, the teacher, their classmates, and themselves. I was surprised to learn that some had grandparents and family friends who still speak Yiddish, that they visit people in nursing homes where the residents speak Yiddish, that one of them is interested in passing Yiddish down to her future children, and that some of them have the feeling they do.

I did not know that it is now popular in the Orthodox community to record songs in Hebrew with one verse in Yiddish. My students brought in one such cassette with a big, energetic beat and blasting brass section. The Yiddish verse was this: KUM SHOYN SHNEL ARAYN / FREYLEKH ZOL MEN ZAYN / IN BEYS HAMIKDOSH GEYN / IM MOSHIYAKH HA TSADKEYNU - AHA EYM! The girls all knew the Yiddish verse and sang it very enthusiastically without knowing what it meant. After I explained it to them, they were thrilled. Of course, they did not realize at all that I had absolutely no idea what the rest of the song meant.

How are these students different from those I've met in adult education classes, at the YIVO institute, Columbia University Summer Yiddish Program, or at KlezKamp? They don't know Yiddish, but they have a lot of knowledge one needs in order to learn Yiddish. Dr. Joshua Fishman calls it "Yiddish readiness". For example, I was trying to explain to the class that the reason they hear their families pronounce the numbers 1,2,3 as AYNS, TSVAY, DRAY in contrast to my EYNS, TSVEY, DRAY is that we speak different dialects.

When I mentioned Litvish Yiddish, one of the girls said, "You mean, you're going to teach us Litvish Yiddish and not Hasiddish Yiddish?!" I recalled that in the very recent past someone told me about the dichotomy between Litvish Yeshivas and Hassidish Yeshivas. As I understood it, Litvish in that context meant strictly rational, stick-to-the-book type approach to learning, while the Hasiddish Yeshivas focused on ethical and life-style issues. I had to emphasize that I was talking about dialects that originated in specific geographic areas and had absolutely nothing to do with philosophy, ideology or anything like it.

I gave a few examples which included: KUM, GUT and TOG vs. KIM, GIT and TUG. I knew they had grasped the distinction when one of them said, "Oh, it's like when some people daven, they say ELOKEYNU, and others say ELOKAYNI." It did not occur to me that the different pronunciations appear not only in our daily spoken Yiddish, but in addition in LOSHN KOYDESH, the language of prayer, as well. I knew at that point that they understood and it was time to stop explaining and start giving them language to work with.

My most amusing incident happened when we were doing a unit on family. I told them about mine, and they had to prepare to talk about theirs. One of the things they needed were specific occupations vocabulary, so that they could talk about what their parents did for a living. One of the girls asked how to say accountant, another wanted to know what the word for jeweler was in Yiddish, and a third told me her mother was a nurse. Finally, a girl asked "What do you call a SHEYTL MAKHER in Yiddish?" I answered, "A SHEYTL MAKHER." "Just like in English?" she asked surprised.

My students' Yiddish readiness comes not just from their direct contact with Yiddish and their familiarity with Jewish traditional life, but also from the English they hear and speak. The way they throw their "maybe" and their "already" around, and the way they use prepositional phrases at the start of sentences strongly recalls Yiddish syntax. In addition, they use a lot of Yiddish terms in their English, as the SHAYTL MAKHER incident proves, without being aware of it, and such Yiddish attitude words as NEBEKH and KHOLILE sprinkle the English they hear.

How does a person with my background and with my limited experience with the Orthodox world manage to teach in such an environment? Very carefully. I self-censor my topics and materials. I focus on the family, ordinary life, holidays, and I avoid love songs, theater songs, even holiday songs which focus too bluntly on the secular aspect of a particular holiday. We sing mostly children songs and lullabies. The students are enthusiastic and genuinely interested, which does not prevent them from frequently acting like normal high school students and misbehaving.

When students misbehave, they remember to give a full apology, which does not stop them from repeating the undesirable behavior. In one instance, I caught a girl cheating on a test I was giving. I silently confiscated the evidence and expected the usual excuses, which I heard, but not until the girl first thanked me for not embarrassing her. I was very impressed by that, and it definitely affected the way that particular situation played itself out.

I have spent most of my teaching career teaching adults, and I am not fond of nor good at enforcing discipline. However, when teaching high school, I have to deal with discipline issues. Given my back-ground I do feel a bit out of place at Shevach High School, but definitely not unwelcome.

"Gilgulim" Reincarnations

KlezKamp 26 - December 26-31, 2010/5771
Hudson Valley Resort and Spa, Kerhonkson, NY

This year's theme, Gilgulim ("Reincarnations"), is meaningful to us in Yiddishland. Yiddish culture itself has benefited from an ongoing series of gilgulim—geographic, linguistic, musical—whose many inter-influences have created the richly textured Yiddish culture we celebrate at KlezKamp.

In addition to our music, language, folklore, dance workshops and KlezKids program—this year's gilgul theme is explored through new offerings by Michael Wex, Miriam Isaacs, Jeff Warschauer, Adrienne Cooper, Sherry Mayrent, Eve Jochowitz and Jill Gellerman. Also new this year are Forverts correspondent Rukhl Schaechter's all-in-Yiddish classes that will explore her illustrious family and Yiddish journalism. We welcome back KK teachers Ken Maltz and Joanne Borts, and our fabulous fancy-shmency dress up night, Di Hoo-Ha!

As part of our opening-night orientation, we shall present filmmaker Michl Goldman for a 25th anniversary screening of her 1986 documentary, *A Jumpin' Night in the Garden of Eden*, much of which was filmed at the first KlezKamp in 1985!

In honor of the Library of Congress's acquisition of my Yiddish radio archives, I will again lead a sonic guided tour of the lost treasures of American Jewish broadcasting (Hear, O Israel/ AM1).

This year's "transmigration" theme is keenly felt here at Living Traditions—the organization running KlezKamp for most of its life—as we are undergoing our own gilgul. In the spring of 2011, Living Traditions will transform into the Mayrent Institute for Yiddish Culture at the University of Wisconsin, Madison. This association with one of the nation's great universities underscores our decades of creating and maintaining a dynamic ongoing Yiddish culture within a viable and sustainable community. (You'll be hearing more about our exciting plans for the Mayrent Institute, including a July 10-16, 2011 Madison KlezKamp to complement our ongoing winter Catskills event!)

Our winter home continues to be the Hudson Valley Resort and Spa, a modern hotel in the Catskill tradition, with its world-class kitchen.

Henry "Hank" Sapoznik
Founder and Director, KlezKamp
<http://livingtraditions.org/> Ph: 212-532-8202

The End and The Start

This issue marks the end of 20 years of *Der Bay*. The January 2011 issue will mark the beginning of its third decade of publication. It will be a special issue befitting the occasion. We continue our policy of no paid ads—only no strings attached contributions.

It will have highlights of the last 20 years of key figures in the Yiddish community, organizations, and important articles that were a part of a series.

Because of the cost, only a limited edition will be printed for recent or substantial contributors and five copies saved for the archives.

In 1991 there were four Yiddish club newsletters in North America, Sunny Landsman's Circle of Yiddish Clubs, Barry Shockett's *Dos Bletl*, Yiddish of Greater Washington, and *Der Bay*. Only the last continues to be published on a monthly basis. It is a treasure house of what has happened to Yiddish in the last two decades. There is now an abbreviated edition, free online, and a table of contents for the entire 20 years.

Der Bay

Editor: Philip "Fishl" Kutner

Published Since January 1991

Web site: <http://www.derbay.org>

E-mail FISHL@derbay.org Ph: 650-349-6946

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

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

Send a note to honor a dear one or send him or her a subscription to *Der Bay*.

Send a notice of vinkl meetings, DVD release, klezmer gigs, lectures, book publication, classes, conferences, institutes, or stage performances.