



# ידיעות פֿון שיקאגא ייִדן

## NEWS FROM CHICAGO YIVO

*Thank You for Attending our Summer & Fall Events!*

### Sarah Lazarus Memorial Concert

On Sunday afternoon, July 10, in the Goodman Auditorium of the Illinois Holocaust Museum & Education Center in Skokie, the Chicago YIVO Society presented the Sarah Lazarus Memorial Concert, generously underwritten by her son, Dr. Jeremy Lazarus and his wife Debbie.

A capacity crowd enjoyed “*Mayses un Klängen—Stories and Sounds*,” with texts based on Jewish folklore and music by Daniel Galay.

The performers were Stewart Figa, actor, vocalist, and cantor at West Suburban Temple Har Zion; Racheli Galay, cello; and Ilya Levinson, piano. Cantor Figa provided a sing-along interlude of Yiddish songs, and the musicians concluded the afternoon with a medley of “Mazel Tov Melodies.”

**S**arah Rose Lazarus (1911-2000) was born in Warsaw, Poland. After immigrating to Chicago with her parents she attended Roosevelt High School and received her degree in music from DePaul University. Early in her teaching career, she taught thousands of children the joys of Yiddish music in *folkshuln* and later at Hebrew day schools. Sarah’s happy personality and nurturing attitude made her beloved to her students.

**Continued on page 10**



Jan Lisa Huttner

From left: Performing artists Ilya Levinson, Stewart Figa, and Racheli Galay; Sarah Lazarus Memorial Concert sponsors Debbie Lazarus and Dr. Jeremy Lazarus; and Chicago YIVO President Jake Morowitz.

### 2011 Summer Festival of Yiddish Culture

Thanks to Festival *forzitsern* Frieda Landau, Film Curator Tzivi Huttner, and the program directors at our co-sponsoring venues: the public libraries of Chicago, Evanston, Northbrook, Skokie, Wheeling and Wilmette, for a splendid season of programs.

**Read more on pages 4 and 7**

### All Ages Klezmer & Pizza Party

**Read a report on page 11**



Jan Lisa Huttner

Maxwell Street Klezmer Band vocalists (from left): Sonya Koffman and Kimber Leigh Nussbaum.

**Beata Kasiaz**

## **My Yiddish Summer**



*Beata Kasiaz received a Chicago YIVO Society stipend to help defray her expenses at the 2011 Uriel Weinreich Summer Program in Yiddish Language, Literature & Culture in New York City.*

*A native of Poland, Ms. Kasiaz lives in Chicago, and she has graduated from Loyola University Chicago with a BA in International Studies and Music.*

It is difficult for me to pinpoint a single defining moment or event that piqued my interest in the Yiddish language and then elevated it from a simple curiosity to a full-fledged passion; however, my personal and academic interest in foreign languages, Eastern European history, poetry, as well as the art of translation seem to have rendered this course of study inevitable for me.

On the most basic level, Yiddish appealed to my visual and aural senses. The sharp Germanic sounds and the comforting and familiar Slavic influences coupled with Hebrew expressions and terms, communicated by the beautiful Hebrew alphabet captivated both my linguistic and aesthetic aspirations.

Exploring the Yiddish section at the Harold Washington Library, I was able to locate textbooks and dictionaries to help me learn the basics of the language. As I was not yet able to read the alphabet, I checked out bilingual editions of poetic works by Rukhl Fishman and Avrom Sutzkever to familiarize myself with some Yiddish literature. From that point on, those books rarely left my side.

Once I attained a firm grasp of the basics of reading and writing, I decided it would be beneficial to attend the Chicago YIVO *Leyenkrayz* and experience real “live” Yiddish to supplement my own immersion via individual study. The readings were challenging, diverse, and enjoyable and the diverse backgrounds of the members led to many informative and sometimes heated discussions about dialects and nuances. The leader of the *Leyenkrayz* at the time, Alan Todres, encouraged my Yiddish academic pursuit and with his support I was able to confidently apply to the rigorous Uriel Weinreich Summer Program.

Upon arrival at the *Yidish-hoyz* dormitory, I was warmly greeted by the program director and handed, alongside keys and information packets, a large, old Yiddish public health announcement poster. Before unpacking, I put the poster up on my bedroom wall and knew that from that point forward, the Yiddish immersion would only intensify in nature and this only increased my excitement.

Feeling fairly confident in the basics of the language, I signed up for the intermediate level grammar, literature, and conversation courses. I knew it would be a great challenge because classroom participation demands active interaction i.e., speaking. This was the area in which I felt least confident, and I hoped that by the end of the program I would feel comfortable speaking and conversing with others, even if it meant making some mistakes along the way.

Additionally, I signed up for a survey course in Eastern European Jewish History taught in English at the YIVO Institute in the Center for Jewish History. This course honed my existing historical and cultural knowledge of Eastern European Jewry. It also provided new

insights and understanding about the development of the language and the varying roles it has played in society throughout its long history.

**W**e began every morning with a hearty dose of Yiddish grammar and the question: *Vos hert zikh epes naves?* This was a bit of a dreaded question in the beginning for me as I was at the nadir of my comfort and conversational level at that time. This served as one of the many markers for my progress, as by the end of the program I found myself answering with complex and detailed answers. Pearl Teitelbaum, our instructor, made sure to always squeeze in a Yiddish song or anecdote to counterbalance all the grammatical drills and concepts.

After a short break, we delved into the literature course, taught by Sheva Zucker. This course covered poetry, short stories and folk songs, as well as authentic documents and letters. Reading, analyzing and interpreting Yiddish poetry was particularly enthralling for me because I hope to pursue future academic research in the field of 20th century Yiddish poetry. The laid back atmosphere of the conversation class inspired many lively and memorable discussions. On particularly sunny days, we would spend the afternoon *shmues* course in the beautiful courtyard of the Jewish Theological Seminary.

During the course of the program I was able to participate in a wide array of activities and events outside of the classroom. The manuscript workshop was an eye opening experience, illuminating how the printed word could significantly vary from the written word and even look cryptic to the untrained eye. It was interesting to see that a person's linguistic background and the status of the recipient of the letter affected the Yiddish

vocabulary and spelling used in a particular document. The folk singing workshops were engaging recreationally and served as significant lessons in the common practice of the manipulation of dialects for artistic purposes.

One of the great things about living in *Yidish-hoyz* was the opportunity for the students to connect with each other outside of the classroom. It was a new experience for me to be surrounded by so many people with the same academic passions, and I made sure to make the most of it. We spent many evenings and late nights working on compositions and reading Sholem Aleichem's biting and humorous stories out loud.

The study sessions were bolstered by the fact that everyone could contribute something from his/her own linguistic background—whether it was Hebrew, German, or a Slavic language. At times we would forego our trusty Weinreich dictionaries (which accompanied us everywhere we went) and instead would rely on each other for simple inquiries regarding unfamiliar vocabulary or idiomatic expressions.

**O**ne of the most memorable experiences of the program was the visit to the Sholem Aleichem Cultural Center, where we were able to enjoy a brilliant and entertaining performance by the Folksbiene Theater group. Following the performance, we were kindly invited to the home of the Yiddish poet Beyle Schaechter Gottesman for an evening of song. The evening was unforgettable—there were tables festively decorated, with ample food and drink, all against the backdrop of a beautiful summer night sky.

**Continued on page 4**

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## My Yiddish Summer

*Continued from page 3*

Sitting in the back yard, dimly lit by candles and a few faint stars in the sky, I joined in singing folk songs with a chorus of others that created an ethereal beauty difficult to describe.

**A**fter six weeks of challenging tasks, hard work and exams, we were ready to attend and celebrate the culmination of our studies—graduation. The festive and bittersweet occasion allowed us all to put into perspective our time at the program. Besides a significant improvement in reading, writing and speaking skills, I knew that the friends I had made and the people I had the privilege of meeting played an equally important role in my overall educational experience. I bonded with students who were equally excited by Yiddish grammar

and understood just how important it was to never leave the house without a Uriel Weinreich dictionary in hand.

Like all great and enriching experiences, the program had to reach its end. Luckily, the study and love of the language is something that cannot be stifled or terminated and I look forward to future Yiddish endeavors in my personal and academic ambitions. ●

### **2012 Program Dates to be Announced**

### **The Uriel Weinreich Summer Program in Yiddish Language, Literature & Culture**

*Bard-YIVO Institute for Eastern European Jewish History and Culture*

**<http://yivo.bard.edu/summer/>**

When you are enrolled in the Program and wish to apply for a Chicago YIVO stipend, please e-mail your CV to [usa-jmo@msn.com](mailto:usa-jmo@msn.com)

## *A Highlight of Our 2011 Summer Festival of Yiddish Culture*

Soon after the end of World War II, Dr. David P. Boder (1886-1961), a psychology professor at the Illinois Institute of Technology, traveled to sites in Western Europe to record oral history interviews with Holocaust survivors. His medium was the



*Dr. David P. Boder with Armour wire recorder, Europe, 1946. Courtesy Paul V. Galvin Library. IIT.*

wire recorder invented by Marvin Camras of IIT, whose pioneering research led to developments that underlie many modern recording and communication techniques.

IIT has created the “Voices of the Holocaust” website, on which the restored recordings can be accessed by the public.

On Wednesday evening, June 22, a rapt Chicago YIVO audience in the Multi-Purpose Room of the Harold Washington Library Center learned about the history of the Boder project and listened to two survivors’ recorded testimonies in Yiddish.

The program presenters were two of the website’s developers, Dr. M. Ellen Mitchell, Dean of IIT’s College of Psychology; and Dr. Ralph Pugh, IIT’s Assistant University Archivist.

Visit the website: **<http://voices.iit.edu>**



**Rivka Schiller**

## The Significance of a Newspaper Article

*Rivka Schiller is a Chicago native and a member of the Chicago YIVO Society Executive Board. Ms. Schiller now resides in New York City where she is an archivist at the YIVO*

*Institute for Jewish Research, a multilingual writer, and a Yiddish translator.*

**E**arly this summer I was contacted at the YIVO Institute, where I work as an archivist, by a man in Toronto named George Saltzberg. He wanted to locate an article that had appeared in a Yiddish newspaper in New York, shortly after the end of World War II. The article, according to George, made reference to his father, then Wacek Zalberg, a child survivor of the Holocaust from Warsaw, Poland, who at the time was living in an orphanage in Otwock, just outside of Warsaw.

A query like this probably would not have yielded much of a response. But as luck would have it, I was actually familiar with the Otwock orphanage, one of several “children’s homes” run by the Central Committee of Jews in Poland (CKZP) in the postwar years to care for Jewish child survivors of the Holocaust. My own grandmother, a Holocaust survivor born in Warsaw in 1921, worked in this very orphanage shortly following her liberation in early May of 1945.

Serendipity also played a role here: A few months earlier, in the course of my work, I had, by chance, come across an article dated January 24, 1946, about the Otwock orphanage in the Yiddish *Forverts*.

When I saw the article’s title, “*Tsvishn di geratevete kinder in Otwock*”

(Among the rescued children in Otwock), I grew hopeful that it might contain some information about my grandmother, and I immediately made a point of printing a copy for myself. I greedily read the lengthy text, took it home, and safeguarded it between the pages of one of my Yiddish books. Although the article made no mention of my grandmother, I felt—even at the time—that this article might perhaps prove important to somebody, since it contained information about child survivors of the Holocaust.

After receiving George Saltzberg’s query, I went home and re-read the article. Much to my delight, it did indeed contain an entire profile of George’s father, who was a fourteen-year-old at the time of the article’s publication. Following is a brief overview of what happened to Wacek Zalberg, as based on that text:

**D**uring World War II Wacek Zalberg found himself in a “hole in the ground” in the sewers near the Warsaw Ghetto. He was hidden in this space for six months, together with other Jews, several of whom wanted to kill him. His leg was injured, and his constant moaning put all of them at great risk of being caught by the encroaching Germans. Fortunately, there was at least one individual there who looked out for him and would not permit anything bad to happen to him.

In the war’s aftermath, Wacek was left crippled because his bones had grown the wrong way during his time in hiding. He somehow made his way to the Otwock orphanage and was operated on by a Swedish surgeon.

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## Newspaper Article

*Continued from page 5*

Unfortunately, the operation did not significantly improve his condition, so at the time the article appeared, the goal was to take Wacek to Stockholm for a follow-up operation. On a more optimistic note, the article further remarked that “Wacek is a good student, good natured and hopeful about the future.”

Upon my “discovery” of this article, some sixty-five years after its publication, I promptly contacted George Saltzberg with the *bashert* news. Within the next few days, I had sent him a scan of the article and began to gain a deeper understanding of the article’s significance, as well as the details surrounding what had befallen his father—now Walter Saltzberg.

At the time of the article’s publication, a family friend of the Zalberg family named Meyer Shwartzapel was walking along the streets of New York with a friend who gave him his just-read latest copy of the *Forverts*. Meyer did not normally read the *Forverts*, but he graciously accepted it and began reading. Much to his astonishment, he spotted Wacek’s name in the article about the Jewish orphanage in Otwock. Until then, he had assumed that the entire Zalberg family had perished. Thanks to this life-altering article, in 1947 Meyer was able to arrange for Wacek to immigrate to Winnipeg, where he had distant relatives.

As for the article, it was fairly accurate. However, it left out some of the key details of how Wacek Zalberg had been rescued several times over—first, by a Polish doctor named Dr. Kazimierz Wieckowski, who hid Wacek and several other Jews in his apartment; and second, by a Polish Jew who was then posing as a Pole named Piotr Jabłonski.

It was ultimately Piotr who helped smuggle food into the hiding place, tended to Wacek’s wounds, protected him, and brought him to the Otwock children’s home after the war. It was also Piotr—who later went by the name Peter Jablonski—who would, in due time, become an integral part of both Walter and George Saltzberg’s lives, acting as the grandfather George had never known.

Sad to say, Peter Jablonski (born Nachman Fryszberg in Lublin, Poland, in 1921) passed away this summer at the age of ninety, shortly after reading the Yiddish article about the boy he had risked his life to help save so many years before. It is only fitting that my article be dedicated to the memory of this heroic man.

My account of this multi-layered saga first appeared in the August 19, 2011 issue of the *Forward* (“Newspaper Article Transforms Lives of Holocaust Survivors, Not Once But Twice”).

Following the publication, I was contacted by representatives of the Jewish Historical Institute in Warsaw, known colloquially in Polish as “ZIH.” They informed me that they had information pertaining both to Wacek Zalberg and my grandmother, then Tola Pszenica. I later learned that ZIH had documentation about, and a photo of, Wacek from the time when he was in the Otwock orphanage.

Apparently, had the original *Forverts* article not been brought to light by Meyer Shwartzapel, it was quite likely that Wacek would have ended up being adopted by somebody in New Zealand.

The most meaningful document that ZIH has from my grandmother is a statement that she composed in July 1945, only two months after Liberation. In her neat and highly-readable Polish penman-

ship she made a plea to the “Jewish Committee” to aid her in securing a job, since she was literally without a roof over her head and without any means of supporting herself. It was as a result of this appeal that my grandmother found herself working with the children in the Otwock orphanage. Reading my grandmother’s emotion-laden words from that bleak period gave me an even greater appreciation for all the hardships she had

overcome throughout her life.

Upon reading those words—the earliest recorded ones I have from my grandmother—I could not help but wish that I could share with her what she had written decades before. (She passed away in 1999.) Finally, I also wished that I could bring greater closure to this saga by asking her more about her experiences working in the orphanage, and putting her on the phone with Walter Saltzberg. ●

## Screenings at Our 2011 Summer Festival of Yiddish Culture

We scheduled an ambitious film calendar—four matinees in Skokie and three after-work evening screenings at HWLC. We regret that the titles we advertised for August and September had to be replaced—but Tzivi was able to provide outstanding substitutions.

**A Letter to Mother** (*A Brivele der Mamen*) This classic tearjerker resonates with everyone who has a Jewish family history in Eastern Europe. Although the sentimentality may be over the top, the milieu is authentic. Released in 1939, two weeks after the German blitzkreig over Poland, the film opened to packed audiences in New York City.

**My Mexican Shiva** (*Morirse está en Hebreo*) An Ashkenazic family in Mexico City celebrates *shiva* for its patriarch, along with friends and lovers. Side-splitting stories, conflicts, and rivalries are catalogued over the seven-day mourning period, while the rituals are properly observed. (2007).

**Two Shorts by Jorge Gurvich** (Substitution) Two short narrative features provide an Israeli filmmaker’s poignant reflections on generational change as grandparents reveal themselves after decades of silence: *So We Said Goodbye* is about an elderly man thinking back on 1937 when he left Poland and emigrated to Argentina, leaving his mother and siblings behind. *Pesya’s Necklace* is about an elderly woman who accompanies her granddaughter on a Heritage Tour, returning to Poland for the first time since she emigrated to Israel after the Holocaust.

**Chava Alberstein** (Substitution) Tzivi chose a music video featuring the great interpreter of Yiddish songs.

**Coming in March 2012: a film screening to celebrate International Women’s Day**

### Chicago YIVO Society

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*Editor/Designer* Bev Chubat

phone (312) 408-9493 fax (312) 922-2465

e-mail: usa-jmo@msn.com

**www.ChicagoYivo.org**  
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Alan Todres

## The Fourteenth Annual Symposium for Yiddish Studies in Germany, 2011



*Alan Todres is a member of the Chicago YIVO Society Executive Board. He was born in Cape Town, South Africa to Lithuanian-Jewish immigrants. Brought up and educated there, he emigrated to the United States with his wife and son*

*in 1978. His daughter was born in Atlanta, GA in 1980, and the family settled in Chicagoland in 1983. Alan is a civil engineering consultant in private practice. He is a serious Yiddish bibliophile and student, and is an active participant in Yiddish cultural activities. He is an avid bicyclist, and a lover of chamber music.*

**T**he Symposium for Yiddish Studies in Germany alternates annually between the University of Trier and the Heinrich Heine University in Düsseldorf.

I attended for the first time in 2005. My son, Russell, was then working in

Freiburg, so we bicycled along the Rhine from Bingen to Koblenz, and then along the Mosel to Trier.

There I discovered a remarkable three-day event that brought together an international contingent of committed Yiddish scholars (ranging from well-established professors to graduate students) and devoted amateurs who made presentations on all aspects of Yiddish language and culture. They also exchanged ideas, and generally enjoyed meeting and forming friendships with congenial fellow-enthusiasts. I have attended several times since, and am always impressed by the quality of the presentations, many by leaders in their fields.

The Symposium is conducted in two official languages, Yiddish and German, which has led me to pursue studies in German, the better to follow the presentations and discussions not conducted in Yiddish.

This year I was on the program for the first time, and combined my participation in the Symposium with a visit to Russell, now working in Aachen. We decided, for tradition's sake, to bike to Trier, this time through the magnificently scenic Eifel region, but its hills ultimately defeated me, so we took a train for the final segment (*nu, iz nisht gefidlt*).

Following is an approximate fifty percent selection of the program to demonstrate the breadth and depth of the Symposium in terms of its material and the presenters' backgrounds. I have translated the titles, sometimes abbreviated, into English, and have added notes as appropriate. The language of presentation is identified with a Y or G.

**Juliane Lensch** (Justus-Liebig University, Giessen): *The Intersection of Klezmer and Swing – East European Jewish Immigrants in Search of a New Identity*. (G). Illustrated with sound clips.

**Erika Timm** (University of Trier) and **Elisabeth Hollender** (Ruhr University, Bochum): *The Cologne Slate Tablets of 1349*. (G). Two connected papers concerning the background to, and analysis of, Yiddish inscriptions on several thousand slate tablets found in the ongoing archaeological excavations of the Cologne Synagogue, burned down in the

pogrom of 1349. The writing was presumably done as school exercises (with the inevitable doodling for good measure), and scratched into the slate, so it is possible to read after cleaning.

**Nati Cohen** (Bar-Ilan University, Ramat Gan): *Features of the History of Yiddish Crime Fiction (up to the First World War)*. (Y). A popular genre of the times.

**Jits van Straten** (Microbiologist, Bennekom, Netherlands): *The Spread of Yiddish in Eastern Europe*. (G).



Ongoing archaeological excavations of the Cologne Synagogue, burned down in the pogrom of 1349. Photograph by Russell Todres.

**Malgorzata Kozyra** (Jagiellonian University, Krakow): *Aspect, Temporality, and Modality in Modern Yiddish*. (G). For hard-core linguists!

**Stefan Krogh** (University of Aarhus): *Plagiarism or Rework? Linguistic Observations on Literary Fiction of Ultra-Orthodox Jews in New York*. (G).

**Alan Todres** (Engineering Consultant, Skokie): *Ostensibly Yiddish*. (Y). A look at the influence of English on Yiddish, based on letters brought to my attention.

**Satoko Kamoshida** (Scholar, Tokyo): *Yiddish in Israel – From Taboo to Revival*. (Y). Meet Satoko on the *Forward* website: <http://www.forward.com/articles/12723/>

**Lillian Türk** (University of Leipzig): *Aba Gordin's Work on Yiddishkayt and Anarchism*. (Y). Concerning a rare case of a religious anarchist.

**Augusta Radosav** (Babes-Bolyai University, Romania): *Unknown Traces. The First Yiddish Journals in Romania*. (Y).

**Ute Müller** (Goethe University, Frankfurt): *Judaica Europeana: Rare Sources Concerning Yiddish Theater – Towards an Online Resource*. (G). Demonstrating the use of a remarkable website: <http://www.judaica-europeana.eu/>

**Akvile Grigoraviciute** (Paris): *Yiddish Literature in the Lithuanian Republic (1918 – 1940)*. (Y).

**Claudia Rosenzweig** (Bar-Ilan University, Ramat Gan): *Yiddish Letters From Verona*. (Y). A trove of 16th century Yiddish letters sent from Verona, with the language much influenced by Veronese dialect. Being Italian, Claudia is ideally suited to this work.

**Jürg Fleischer** (Philipps University, Marburg): *19th Century Printed and Written Sources of Western Yiddish*. (G).

All in all it was a most successful event with the bonus of camaraderie with fellow-enthusiasts. And making or renewing acquaintance with established, up-and-coming, and aspiring scholars, and interacting with them, was the usual delight. ●

1960-1961 GRADUATING CLASS

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פון ומנעם ראדזשערס פארק שלום עליכם שול



First Row (from left): Judith Epstein, Marilyn Shulman, Sarah Ebner, Phyllis Silverman, Lois Landzbaum.

Second Row (teachers): Fayga Melamed, Isaac Melamed, Sheldon Kirshner, Sarah Lazarus.

Third Row: Steven Schnayer, Gerald Weiss, Martin Ressler, Jeffrey Feinblatt, Barry Silver.

עירשטע ריי פון רעכטס: לאה לאנדבוים, פעסע סילווערמאן, שרה עבנער, מרים שולסאן יהודית עפשטיין.

צווייטע ריי (לערער): שרה לאזארס, ש. קירזשנער, יצחק מעלאסדאוויטש און פייגל מעלאסדאוויטש.

דריטע ריי: ברוך סילווער, יודל פיינבלאט, נדליה ריסלער. נדליה ווייס. שלום שנייטער.

Special Collections, Spertus Institute of Jewish Studies

**Sarah Lazarus** *continued from front page*

For years she orchestrated memorable Third Seders with her students. While maintaining her busy teaching schedule, she was also a soloist and choir member in synagogues and was a featured entertainer at hundreds of events around the city. After retiring from her work in Chicago, Sarah joined her son Jerry and his family in Denver, where she continued as a teacher and choir consultant. ●

**The Chicago YIVO Leyenkrayz (Yiddish Reading Circle)**

*Selections from Yiddish literature are read and discussed*

**Second Thursday of the Month  
12:00 Noon to 1:25 p.m.**

**Northtown Branch  
Chicago Public Library  
6435 North California Avenue**

## All Ages Klezmer & Pizza Party

What fun! The Chicago YIVO Society welcomed pre-schoolers, gen-X, gen-Y, boomers, bubbes, and zaydes to an All Ages Klezmer & Pizza Party on Sunday, October 2 at the popular music venue, Evanston SPACE, 1245 Chicago Avenue.



Photo by Jan Lisa Huttner

At noon, after opening remarks by Chicago YIVO President Jake Morowitz, a quintet from the Maxwell Street Klezmer Band launched into lively music. Vocalist and emcee Kimber Leigh Nussbaum urged the audience to sing along (the Society provided sheets with transliterations and

translations of the Yiddish songs). The musicians were Alex Koffman, violin; Don Jacobs, clarinet; Gail Mangurten, piano; and Jim Cox, bass. A talented young singer, Sonya Koffman (Alex's daughter),

joined Kimber in a few selections. Chicago YIVO Executive Board Member Fran Dvorkin expertly organized the event. She was assisted at the scene by her husband Dan and other Board members.

Delicious pies were purveyed by EJ's Pizzeria. Thanks to Craig Golden for providing such a friendly SPACE!



### Poetry Reading

On Tuesday evening, October 18, Chicago YIVO sponsored Zackary Sholem Berger reading from his new book *Not in the Same Breath*

(poems in both English and Yiddish) in the seventh floor Authors' Room of the Harold Washington Library Center. Dr. Berger was in Chicago for a medical convention. (Those of you who regularly read the *Forverts* and/or *The Forward* may have enjoyed his dispatches from medical school and then during his residency in internal medicine.) Dr. Berger is known for his Yiddish translations of two Dr. Seuss books (*One Fish, Two Fish* and *The Cat in the Hat*), which he produced in collaboration with his wife Celeste, a book designer.

### Screening at the Chicago Festival of Israeli Cinema



On Sunday afternoon, November 6, a capacity crowd at the AMC Northbrook Court enjoyed a screening of the Israeli film "Gei Oni" (Valley of Fortitude), sponsored by Chicago YIVO. The film is set

in Palestine in the 1880s and includes much Yiddish dialogue. "Gei Oni" features an unforgettable screen debut by Tamar Alkan as "Fania." The director, Dan Wolman, was present for Q&A after the screening. He then joined Chicago YIVO film maven Tzivi Huttner and a number of audience members for dinner and discussion at La Pescara Restaurant.



# Chicago YIVO Society

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*See Announcements of Chicago YIVO Activities Online!*  
*Our e-Maven Jan Lisa (Tzivi) Huttner posts information about our events*  
*as well as other Yiddish doings in Chicagoland on our Blog*

**ChicagoYivoBlog.com**

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*at our 2012 Summer Festival Flyer (coming soon) on our Website*

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*The voices on the CD-ROM are (from left): Jan Schwarz, Ph.D., currently Senior Lecturer in Yiddish, Lund University, Sweden; Rabbi Rebecca Lillian (husband and wife Jan and Rebecca wrote the text); native Yiddish speakers Yentl Morowitz, Feygele Kovarski, Chaim Levin, and (not pictured) Ben Wolpe.*

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Chicago, IL 60604-3116

If this is a gift, we will be glad to enclose your personal message:

From \_\_\_\_\_