



# קלעדנייעס KlezNews

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Photos: Robert Blacksberg, Les Schwartz

*Fifth Annual  
Loyf Tsuncyf Run*

נזר פינפטאר יולזכאר אויבנזוניץ

# אַ נאַטור-שפּאַציר אויף יודיש **A Nature Walk In Yiddish**

פֿון איציק גאַלדענבערג *by Itzik Goldenberg*

ס'איז שווער צו גלייבן אז אויף יידיש זענען פֿאַראַן טויזנטער נעמען פֿון פֿאַרשידענע געוויקסן, חיות, פֿייגל א"א"וו. פֿראַפֿ. מרדכי שעכטער ז"ל האָט אין דעם לעצטן בוך וואָס ער האָט געשריבן פֿאַר זיין פֿטירה, *Plant Names in Yiddish*, פֿאַרגעשטעלט אַ סך נעמען פֿון געוויקסן, נעמען וואָס מע נוצט אין כלערליי פֿלעצער.

דאָנערשטיק, 7:30 אַזייגער אין דער פֿרי, האָט איציק גאַטעסמאַן, ד"ר שעכטערס אַ פֿלימעניק, געפֿירט אַ שפּאַציר אין וואַלד, צו באַווייזן, אידענטיפֿיצירן און אינפֿאַרמירן די נאַטור-ליבהאַבער וואָס שפּאַצירן מיט אים, די נעמען פֿון די געוויקסן און אַנדערע אינטערעסאַנטע זאַכן וועגן זיי. אַט איז אַ רשימה פֿון ייִדישע ווערטער וואָס מיר האָבן געלערנט.

It's difficult to believe that there are thousands of Yiddish names for various plants, animals, birds, etc. Prof. Mortkhe Shaechter, z"l, in the last book that he wrote before his death *Plant Names In Yiddish*, presented many names of plants, names that are used in various locales.

On Thursday, at 7:30AM, Itzik Gottesman, Dr. Shaechter's nephew, led a stroll in the woods, to point out, identify, and inform the nature-lovers who walked with him, the names of the plants, and other interesting things about them.

Here is a list of the Yiddish terms that we learned:

pine	סאַסנע	daisy	מאַרגאַריטקעלע	wild flower	פעלדבלום
trunk	שטאַם	cedar	צעדערבוים	vetch	וויקע
bark	קאָרע	sumac	סומאַק	meadow	לאַנגקע
needles	נאָדלען	bean	פֿאַסאַליע	valley	טאָל
branch	צווייג	tomato	פֿאַמידאָר, פֿאַראַדז	pole	סלופ
cone	שישקע, שלאָף-עפעלע, שלאָף-קעפעלע	cabbage	קרויט	bud	קנאַספ
spruce	טענענבוים	lettuce	שאַלאַטן	fern	פֿעדערבלאַט
grass	דאָס גראַז	zucchini	האַרביזיקל	to plant	פֿאַרזעצן
goldenrod	גינגאַלדעלע	winter squash	הונדערט-פֿונטיקע דיניע	raspberry	מאַלינעס
maple	קליאַן, נעזבוים	black-eyed susan	שוואַרץ-חנדעלע	strawberry, berry	יאַגדעס
birch	בערעזע, שבֿועות-בוים	thorn	דאָרן	blackberry	אַזשענעס
fir	סכאַך-בוים	rose	רויז	blueberry	אַפֿענעס
clover	קלעווער			plantain	וועג-בלאַט

***The next Yiddish nature walk will be held Saturday morning at 7:30AM. Meet at the flagpole in front of the dining hall.***



Photo: Bob Smolkin



# פֿון מאַנטרעאַל ביז מאַלדאָווע

דער ייִדישער בית-עולם. אַ דענקמאָל איז אויפֿגעשטעלט געוואָרן מיט אַ פּאַר יאָר צוריק פֿון אַ ייִדישע אָרגאַניזאַציע פֿון אויסלאַנד. אויף העברעיִש און וויסרוסיש איז דאָרט אַ באַשריבניג פֿון דער קהילה, איר געשיכטע און איר בית-עולם. כאָטש דער בית-עולם איז איצט אינעם צענטער פֿונעם שטעטל, קען מען זען אַז דאָס שטעטל האָט זיך ביסלעכווייז באַוועגט (אַ בית-עולם וואָלט געוויינטלעך געווען חוץ פֿונעם שטעטל) ביז עס האָט זיך געפֿינען אינים צענטער. די תּושבֿים פֿונעם שטעטל האָבן שטענדיק געוויסט אַז די לאַנקע איז געווען אַ ייִדישער בית-עולם און עס איז אלעמאָל געבליבן אומבאַרירט ווי אַ שטילע דערמאָנונג פֿון וואָס איז מער ניטאָ. כאָטש דער דענקמאָל זאָגט באַזוכערס וואָס איז אַמאָל געווען, האָט די סאַמע געאַגראַפֿיע פֿונעם

המשך אויף זייט 6

וויסרוסלאַנד האָט סעב זיך געלערנט וועגן דעם ייִדישן לעבן פּונקט אַזוי פֿיל ווי ער האָט געלערנט אַנדערע. למשל, האָט ער געהאַלפֿן אַלטע מענטשן צו געדענקען אַלטע ייִדישע לידער און דער בײַ געגעבן צו די יונגע דורות אין דער קהילה. בשעת מעשה האָט ער פֿאַרגרעסערט זײַן שוין אימפּאַזאַנט קענטעניש פֿון דער ייִדישער שפּראַך אוו קולטור.

סעבס אַרבעט האָט פֿאַר אים געהאַט אַ פּערזענלעכן באַטײַט אויכעט. ווען ער איז געווען אין וויסרוסלאַנד האָט ער געהאַט אַ מעגלעכקייט צו פֿאַרן צו דעם שטעטל וווּ זײַן עלטער-באָבע איז געבוירן געוואָרן. הײַנט-צו טאָג זײַנען ניטאָ קיין ייִדן אינעם שטעטל. סעב האָט דאָרט יאָ געזען אַ קאַלכאַז, אַ מאַדנע סטאַטוע פֿון לענין אין מיטן טאַנץ און-די סאַמע רירעוודיקע-אַ סימן פֿונעם געוועזענעם ייִדישן לעבן אינעם שטעטל-אַ גרויסע פֿאַרצאַמטע גרינע לאַנקע וואָס איז אַמאָל געווען

פֿון רחל קאַפּריסען

סעבאַסטיאַן (זכּריה) שילמאַן האָט גראַדוירט פֿון מקגיל אוניווערסיטעט אין 2006 מיט אַ דיפּלאָם אין געשיכטע און ייִדישע שטודיעס. ער האָט אָנגערויגן זיך צו לערנען ייִדיש אין דער נאַציאָנאַלער ייִדישער ביכער צענטראַלע. ער איז צוריקגעקומען קיין צקגיל און איז ווײַטער געגאַנגען מיט ייִדישע שטודיעס מיט אויגן אַרעממשיין און חנה גאַנשאָר. נאָך דעם וואָס ער האָט גראַדוירט פֿון מקגיל, האָט "סעב" (אַזוי הייסט ער בײַ די חבֿרים) געפֿונען אַן אַרבעט בײַ דער ייִדישער וויסנשאַפֿטלעכער אינסטיטוט (יװאָ). ער איז נאָך דעם געוואָרן אַ סטיפּענדיאַנט בײַם "דנשוײַט דיסטריביושן קאָמיטי". דער "דזשוײַט" איז דער אויסלענדער־ישער טייל פֿון דער צפֿון-אַמעריקאַנער ייִדישער קהילה וואָס אַרבעט כּדי צו אַנטוויקלען און פֿאַרבעסערן דעם

ייִדישן לעבן איבער דער גאַרער וועלט. דער "דזשוײַט" איז אומפּאַליטיש-זיי העלפֿן ייִדן צו זײַן "ייִדיש" אַזוי ווי די ייִדן אַליין ווילן זײַן "ייִדיש". די פֿילאַסאָפֿיע פֿון דזשוײַט האָט סעב זייער געפֿעלן ווייל ער איז געווען זייער פֿאַראַינטערעסירט אינעם ייִדישן לעבן אינעם געוועזענעם ראַטן-פֿאַרבאַנד און האָט געוואָלט אַרבעטן אין די דאָרטיקע ייִדישע קהילות. מיטן דזשוײַט האָט ער געאַרבערט אין די ייִדישע קהילות פֿון קעשענעוו, מאַלדאָווע און מינסק, וויסרוסלאַנד.

בשעת דעם יאָר אין מאַלדאָווע און



Jeff Warschauer receives the KlezKanada "Distinguished Service" award as he steps down as Artistic Director to begin his cantorial studies this coming year at JTS. Photo: Les. Schwartz.

# Dancing with One Tush at Two Simultaneous Yiddish Festivals

by Binyumin Schaechter

Wherever I go, here at Klezkanada, I am invariably asked the same two questions: Have I been to Klezkanada before?, and Are my children here as well? Both appropriate questions. But a simple “no” and “no” doesn’t paint the whole picture; it’s far more complex. So I’m taking out my canvas and watercolors, and sketching for you the dilemma of trying to dance with one tush at two simultaneous Yiddish-related festivals.

There is an annual event, sponsored by *Yugntruf Youth for Yiddish*, called “Di Yidish-vokh”, the Yiddish Week. Some 160–170 Yiddish-lovers from around the world come together for a week in this “Yiddish-land”, where everything happens in Yiddish. They play softball, basketball and volleyball in Yiddish, the singing and dancing is in Yiddish, the workshops, lectures and discussions are in Yiddish, the concerts, comedy event, masquerade ball, TV Game shows, talent show, everything is in Yiddish. Even the children’s program is run entirely in Yiddish. (Some participants have expressed that it’s worth the price of admission just to see the kids playing with each other in Yiddish.) This event has been going on for some 30 years, in New York state (about an hour southeast of Albany). And when does it occur? In order to have maximal attendance of the younger generation, it’s been scheduled (since the mid 1990s) at a time when kids are back from their summer camps, but haven’t yet started school, and when (most) college students haven’t yet started their semester. And when is that perfect time that it’s been scheduled for all these years? The last week of August. Aye, there’s the rub.

There are the Yiddish-music lovers at the *Yidish-vokh* who bemoan the fact that they can’t attend *Klezkanada*

as well, and ask why the date of *Klezkanada* can’t be changed. Then there are the Yiddish-lovers at *KlezKanada* who want to attend the *Yidish-vokh* who wish that the date of the latter be changed. It’s true, that if one or the other were moved a week later or earlier, then there are those who would be able to attend both. But just how many? Before either event were to take the big step of shifting their date on the calendar, a poll would need to be taken of the participants of both festivals, as to just how many people would indeed have the two consecutive weeks free at the end of the summer, that would be willing to commit to attending both festivals each year. Without some kind of commitment in numbers, it may just be that the numbers that would be lost from those who can’t attend because of the later or earlier date would outweigh the numbers that would be gained from making the shift to accommodate the other festival.

So we get back to the question as to why I haven’t been on staff at *KlezKanada* before this summer. The quick answer—I’ve been at the *Yidish-vokh* all these years. But why? I’m a composer, conductor and pianist of Yiddish music. Isn’t *KlezKanada* the logical place for one of that ilk? How true. But at the same time, I come from a family in which my parents spoke only in Yiddish with my 3 sisters and myself, and the 4 of us speak only in Yiddish with all of our children, giving our parents 16 grandchildren who speak Yiddish fluently, *kinehora*. So it would make sense that we’d attend a major annual Yiddish-only event. Additionally, my late father, Dr. Mordkhe Schaechter, was one of the founders of the *Yidish-vokh*. Also, my sisters and their children, as well as my parents, have attended the *Yidish-vokh* from time immemorial. Finally, I myself was the Coordinator

of the *Yidish-vokh* from 1993 to 2005, so I was needed there every minute of every day. Then, someone was able to take over the reins from me for 2006, so I could move on to other projects; but my wife and I still attended with our kids for 2 summers. Finally, last year, my wife and I sent our 3 children, then age 17, 13 and 8, to the *Yidish-vokh* without us, and we had our first vacation alone in 18 years. Also last year, I let Jeff know, that I’m now a free agent, and no longer committed to attending the *Yidish-vokh*, so that if he was interested in my being on the *KlezKanada* staff, I’d be interested in discussing the possibilities. And, lo and behold, I’m here this year, conducting the PM 3 four-part *KlezKanada* Yiddish Chorus, leading the pre-concert Yiddish sing-along with Daniel Kahn, and teaching the children Yiddish songs (with choreography). And loving it.

But why aren’t our 3 children here with us? Another good question. They’ve been attending the same “Yiddish camp” ever since they were born, developed close friendships there with other Yiddish-speaking kids from around the country whom they don’t usually get to see all year, and see the *Yidish-vokh* as a home away from home. As much as they would enjoy *KlezKanada*—especially my daughters, who are both performers, known together as “*Di Shekhter-tekhter*” - they wouldn’t think of missing the *Yidish-vokh*.

So, it may well be that the dilemma of dancing with one tush at two simultaneous Yiddish-related events will continue. And if so, rather than spending our time wishing we could attend both events at once, we should rather talk up both events, inviting friends and relatives to both, so that halevay both can be as full as possible every year. Both *KlezKanada* and the *Yidish-vokh* are events worth continuing and supporting *biz a hundert-un-tsvantsik*. And then some!



# INTERVIEW WITH FREYDI BROCKI

By: Sabu Wex, Mira Netsky and Michelle Wolzinger

## **Do you hang out with a lot of wallabies?**

Yes, we have wallabies. They're everywhere. But we actually use kangaroos as shopping carts. We put everything into their pouches. We're very eco friendly. But then of course there's the sharks. And the crocodiles. And the snakes.

## **So they're kind of just in your yard?**

Yes. They actually say that Australia has the highest percentage of venomous and poisonous spiders, insects, etc, etc. And did you know that Mr "Crikey" (Crocodile Hunter) got killed by a sting ray.

## **Enlighten us: tell us about your band.**

Well, it's called Klezmania and we've been together for 16 years. And I often say that we're the Australian franchise because we performed before the age of internet and didn't realize that there were other things called Klezmania out there. We've put out 3 albums, thus far: Oystrelia, Black Cat and Shmoozin'.

## **The cover art for *Shmoozin'* is quite unique. Please do explain where you found such an artist to paint this lovely picture.**

The band's tradition has always been to get a prominent Australian artist to make our album cover for us. But for *Shmoozin'*, it was really exciting because I found the artist because of a fridge!

## **Gasp! Do explain this unusual circumstance.**

Well I saw the fridge when I was on holiday in Queensland. I happened to be walking through a department store where I saw this amazingly painted fridge. It had a view of the Sydney Harbour. And I was so excited! So I saw the artist's name on the fridge and I researched her on the 'net. It turned out that she was born in Amsterdam before

the war and had been a hidden child. So I contacted her and asked her to do the cover for us and she said it would be an honour and didn't even charge us.

## **That's a great story! But we were wondering how you ended up in Australia.**

Well my father was born in Poland before the war, but came to Australia as a young boy. And my mother was born a year before the war. She spent the war years in the USSR, Siberia, Kazakhstan and other places. They wandered around.

And after the war they went back to Poland to see if they could find any family or friends, but they found no one. Her family couldn't stay in Poland, but they couldn't go either. So they went to Sweden and lived there for a few years and waited to get papers to go to America or Canada. Every month my grandfather would come down to the big city to try and get papers for him, my grandmother and my mother. And he did this for a few years and every month they would say the same thing to him, "Mr. Common we don't have papers for three." But one month he came down and they said, "Mr. Common! We have papers for three to America!" By that time, my grandmother had had another baby, so he told them that he needed papers for a family of 4 now. And they didn't

have papers for 4 to go to America, but they did have papers for 4 to go to Australia. My grandfather didn't know where Australia was. He had never even heard of it! So they showed him a map and he saw that Australia was very far from Europe. And he accepted the papers to go to Australia. But I love Australia! I come from Melbourne. The Melbourne Jewish community is pretty wild. The only problem with Australia is that it's too far to come to Klezkanada!



## **(Laughs) We're quite interested in your family right now, do tell.**

I'm a wicked step mother to 2 boys and I have my own son and daughter, as well. My daughter is very important because she is the first girl born on my husband's side in 95 years! And I'm gonna be a bubbe next year!

