

## 700,000 New Yorkers List Yiddish As Mother Tongue in Federal Census

The 1970 United States Census results show that nearly three-quarters of a million State residents consider Yiddish to be their mother tongue. Of this number, 543,000 are New York City dwellers, of which 354,000 are American born and 189,000 from other countries. It is an interesting footnote that of the Yiddish speakers, 600 are Blacks and 55 Puerto Ricans.

Yiddish places third among foreign languages spoken in the City. First is Spanish—1,150,000; second Italian—650,000, followed by Yiddish with 543,000. Other foreign tongues with sizable numbers are, in descending order: German, Polish, French, and Russian.

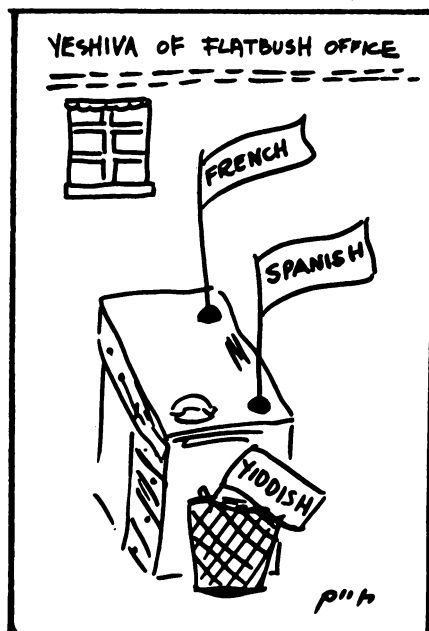
An in-depth analysis published in the Jewish Daily Forward last August 7, compared the present statistics with those revealed in previous counts. The Census usually inquires into residents' mother tongues only if they are foreign born. The only time prior to 1970 when the language question was posed to native Americans as well as foreigners was over thirty years ago. In the 1940 Census, 443,000 American-born State residents and 523,000 others listed Yiddish in reply to the mother-tongue query. The contrast indicates a sharp drop in foreign Yiddish speakers (300,000) from 1940 to 1970, and a relatively small (41,000) gain in numbers of Yiddish speakers among American-born State residents.

In the 1960 Census, results of language-adherence questions posed to foreigners indicated that 275,000 foreign State residents spoke Yiddish, 254,000 of them from New York City.

The results indicate that of Jewish New Yorkers, one-fourth are Yiddish-speaking statewide, while approximately 30 per cent of the City's Jews deem their mother tongue to be Yiddish.

The Student Committee for Yiddish has hailed the Census results as conclusively disproving the notion that "Yiddish is a dead language." A statement issued called the doom-for-Yiddish predictions "a contemptible disgrace to the Jewish people... indicative of a deliberate desire on the part of various segments of Jewish 'leadership' to commit

'psychological genocide of Yiddish resulting in youth disinterest and prejudice... a major sign of degeneration of spirit of American Jewry which must immediately be corrected..."



## Yiddish Protest Stirs Wide Reaction

The student protest on behalf of Yiddish at the Yeshiva of Flatbush has literally been spread around the world with the coverage given the suppression of Yiddish by Flatbush Yeshiva and the students' demands for reversal of the school's policy, in numerous newspapers and magazines. Among the publications which have thus far covered the cultural revolt at Flatbush are the Jewish Daily Forward, New York Post, Letste Naves (Israel), Jewish Press, Algemeiner Journal, Oifn Shvel (Mexico & New York), Jewish Week & American Examiner, Jewish Post and Opinion, Call, Yugntruf, Bnai Yiddish, and the Jewish Journal. Also, several radio

## Yiddish is 'Regents' Language

In a statement issued to the Student Committee for Yiddish last September 15, Ted T. Grenda, Director of the Division of General Education of the State Education Department declared that students who take Yiddish instead of French or Spanish in any school which decides to teach Yiddish, would receive equal Regents credit from the State of New York.

The Board of Education, in its statement on the Yiddish question, indicated that no statewide Regents examination is in existence for Yiddish because of a State policy requiring a minimum of several thousand officially enrolled students before such an exam can be devised. Credit, however, does not depend upon the administering of a statewide Regents examination.

The establishment of a Yiddish program in any school—public or private—is contingent upon the school. The State's role is only to approve the proposal. Mr. Grenda's statement makes it clear that "it is entirely possible for interested pupils to complete a minimum of three levels of study...and receive suitable Regents credit for the same."

A special Board of Regents report sent to "Teachers of Foreign Languages, Guidance Counselors, and Administrators," dated November 17, 1970, outlines the procedure for in-

(Continued on Page 7)

stations have broadcast information relating to the Yiddish protest at Flatbush Yeshiva.

The school has allowed a single 15-student class in the graduating year. The Student Committee for Yiddish calls this a "mockery of Yiddish" and a method by which the Administration can "stifle the protest by saying 'We teach Yiddish' while not allowing any student to seriously learn the language." The course is administered three periods a week on the Senior level and is one of fifteen electives for the graduating year.

Letters of support have steadily been flooding in at SCY offices. Among notable statements of support were those issued

(Continued on Page 7)

# Key Linguist Charges 'Linguicide'

A noted linguist who has recently held the prestigious position of Director of the Cross-Cultural Communications Institute at Long Island University, Stanley H. Barkan, has conducted an interview with the Principal of the Yeshiva of Flatbush. Barkan, a member of the Modern Language Association and the International Committee for Breaking the Language Barrier, asked the principal about his views on the Yiddish controversy at Flatbush Yeshiva.

The principal denied he was against Yiddish. He agreed with Barkan that the present senior Yiddish class was nearly worthless, but said he would be willing to allow Yiddish to be taught in other classes as well if he received "a letter from the State Board of Education that Yiddish is a language." (See page 1.)

The principal repeatedly asserted that he was not theoretically opposed to teaching Yiddish, but that "Yeshiva of

Flatbush is a Hebrew school, not a Yiddish school." The principal said that Arabic would be more relevant to Jewish youth than Yiddish.

Asked about the charges of intimidation and harassment, the Principal would not comment but said that "The Student Committee for Yiddish is only interested in defaming Yeshiva of Flatbush."

Barkan then inquired as to the SCY assertion that entrance applications of pro-Yiddish students were being used for derogatory purposes. The entrance application for Flatbush Yeshiva contains questions pertaining to the personal religious philosophy of parents of applicants, and it is in violation of State law for such information not to be held confidential. It is alleged that a member of the faculty had used information found on personal entrance applications to defame the Student Committee for

Yiddish. The Principal said that this defamation had taken place verbally, and that "speaking and writing are not the same thing" (referring to the first issue of ALEICHEM SHOLEM). The discussion then shifted to other topics.

Afterwards, Barkan wrote a letter to the Forward (Sept. 22) expressing dismay that a "Yiddish tree was trying to grow in Brooklyn" and that its opposition did not entail Puerto Ricans who want to learn more about their culture, or "Blacks seeking a touchstone of their African past in Swahili," but none other than the Principal of the Yeshiva of Flatbush.

Barkan says he is concerned with linguicide, the killing of the Yiddish language, at Flatbush Yeshiva. "The very idea to kill this language is," says Barkan, "helping to finish the job that more potent forces tried and failed to do before them."

## Yiddish in Flatbush

By Paul Small

I can remember back in my early days as a youngster, in fact a pre-teener, when my father along with many other Jewish fathers had to wield the rod and several other things to convince us kids that we had better go to cheider, to learn some Jewish history, some Hebrew, and—Yiddish. In fact, it was the tenor of those times for the mature adults in the Jewish community to feel very strongly about the need for a thorough Jewish education, while it was the nature of the children to do everything they could to try to avoid it.

My, how times have changed!

I understand that there is a group of young people in Brooklyn who are having a very difficult time, indeed, trying to convince people claiming to be Jewish educators—to give them a subject known as the Yiddish language, and meeting up with more stupid excuses than some girl who is trying to avoid a fellow she dislikes.

For several hundred years here in America, there have been Jewish newspapers in Yiddish, Jewish stage productions in Yiddish—books, magazines, and films in Yiddish. The literary greats, such as Sholem Aleichem, Peretz, and Avroham Reisen, wrote their works in Yiddish.

Temple University in Philadelphia, Columbia University in New York, and quite a few others now have regular classes in elementary, intermediate, and advanced Yiddish, as well as programs for colloquium, literature, and folklore—

## SCY Asks Yugntruf to 'Hold Off' on Demonstration

Yugntruf, Youth-for-Yiddish, held its first meeting of the year on Sunday, September 24. At the meeting, an SCY member represented the Student Committee for Yiddish, and the question of Yiddish at Yeshiva of Flatbush was raised and discussed.

A resolution to call a rally or mass picket line at Flatbush Yeshiva High School, 1609 Avenue J in Brooklyn, was not accepted, at the request of the Student Committee for Yiddish. However, a letter of warning was sent to the Principal of Flatbush Yeshiva to the effect that Yugntruf would not tolerate either suppression of Yiddish in a Jewish school or harassment of pro-Yiddish students.

The official reason given by SCY for refusing Yugntruf's offer to picket the school was that it would be "disparaging

to the yeshiva." The Student Committee for Yiddish is hopeful that the Administration of the Yeshiva of Flatbush will reverse its policy without the public degradation of a picket line. However, the question remains how long Yugntruf and numerous other organizations and individuals will be able to tolerate the Yeshiva's controversial policy.

Yugntruf is a non-politically affiliated international youth organization which believes that "Yiddish is one of the Jewish languages" which must be preserved in Judaism. The group holds an annual convention every December at Atran House in Manhattan and publishes Yugntruf, a Yiddish student quarterly. For a subscription, \$3.00 per year (\$1.50 for youth), write: Yugntruf, 3328 Bainbridge Avenue, Bronx, N.Y. 10467.

all in Yiddish. None of these, incidentally, claims to be a Jewish educational facility.

Leave it to the Yeshiva of Flatbush High School, of all places, to say that Yiddish is not relevant, and that, if it is, students should learn it by listening to a Yiddish radio station or maybe by following around a few Yiddish and listening to their conversation; perhaps, also, by reading something by Philip Roth which may have a few dirty Yiddish words they can learn.

Leave it to the Yeshiva elders to not recognize the fact that while they are teaching Spanish, the language of the Inquisitors who tortured and butchered and burned at the stake and jailed and expelled hundreds of thousands of our ancestors, they have the ultimate gall to maintain that Yiddish is not relevant as a language to Jewish youth who are studying their culture, their heritage, and their history.

With friends like this type of educator, the Jew hardly needs other enemies.

# Eban

By ROBERT ST. JOHN.  
DOUBLEDAY & COMPANY.

Early in his life, although the Jew in England at the time was comparatively at ease, Aubrey Solomon Eban (Abba in 1949) empathized with the precarious situation of a people bereft of a homeland. Destined to become the "Voice of Israel," he was invested with "a sharp intellectual capacity, polished and honed by the best that British humanist education could provide and by the Hebrew dimension his grandfather added."

He evinced an early fervor for Zionism and was active with Nathan Goldberg, a prominent Zionist leader in Great Britain, in a new Zionist society called Avodah. At the age of twenty-four, in 1939, he wrote a detailed forward and afterward to Jacob Leob Pinsker's treatise, *Auto-Emancipation*, originally published in 1882.

St. John sees as the turning point in Eban's life his choosing to join the staff of the Jewish Agency in London in 1946. Eban refused an opportunity for membership in the House of Commons and a chair at a British University for a sedate and financially less-remunerative career in the Jewish Agency, an organization destined to become the government of a state in which he would achieve distinction as a spokesman and policy maker.

After the birth of Israel, on May 20, 1948, at age 33, Aubrey Solomon Eban became the youngest diplomat to the U.N. as representative of the Provisional Government of the State of Israel.

He induced Jews of all forms of political religious persuasion to support Israel both economically and ideologically. On October 29, 1956, speaking from only hastily written notes, he defended Israel's retaliation in the Sinai Peninsula as the "exercise of our country's inherent right of self-defense." He then proceeded to castigate the Egyptian belligerency and aggression, leaving even the Arab and Soviet delegates transfixed with his compelling eloquence and gaining the support of public opinion in the United States and elsewhere in the world, where previously pro-Israeli sentiment was lacking.

St. John portrays Eban as being ill at ease socially but able to develop a harmonious relationship with American Jews with whom he does not share an Eastern European background or a facility for Yiddish, the second language of most American Jews.

Because of his Cambridge education and lofty lexicon, he was admonished by the Israeli press as being incongruous and incomprehensible to the Hebrew immigrants he addressed when pursuing



a political career with Ben-Gurion's Mapai. In addition, they criticized him for never having toiled for the land. Nevertheless, his campaign was successful, and Mapai received the largest vote in its history.

The author depicts Eban as an enigmatic figure often too sensitive to attack and vain (noting his savoring of international encomiums for a UN speech he delivered on June 5, 1967. Eban often manifests egotism through his use of clever dictums and epigrams, but his refined, profoundly compassionate, and complex aspects are also conveyed. He is praised as a Biblical scholar who understands and is cognizant of Yiddish lore and humor.

Perhaps the best capsule descriptions for Eban were the ones used by William F. Buckley in introducing Eban, a guest on *Firing Line* on September 28, 1970, as "probably the best known citizen of Israel in America" and "the forensic hero of the year."

Eban is a thorough work supported by extensive interviews with politicians and associates of Eban in Israel, England and the United States, and with Eban himself. It is an illuminating account of a diplomat who often defended actions which at times seemed lacking in circumspection and who has become Israel's Foreign Minister, an architect of policy for a country which he helped nurture with erudition and vigor through its birth pains and maturation.

Stephen Liebb

## HELP!

ALEICHEM SHOLEM is published solely with the funds of the Student Committee for Yiddish. Needless to say, the financial resources of high school students cannot be ample. We are a completely independent group of high school students working for Yiddish and Yiddishkeit. To continue publishing, ALEICHEM SHOLEM must receive financial aid from individuals and/or organizations. We thank you for your generosity.

While in Russia, our group met with groups of young and older Jews, mostly in the synagogues, where Jews openly congregate.

## The Importance Of Yiddish In Soviet Russia

By Stuart Adler

During the summer, I had the unique privilege of visiting the Soviet Union. I went on a trip with some sixty other young Jews. I had never before thought much about Yiddish—good or bad—and it was only while living in Russia that I began to realize the tremendous importance of knowing Yiddish, and of what I had been deprived.

Before leaving the United States, the members of the youth-tour group received brief Yiddish lessons in fundamental sentence structures and the like. Also, there were optional additional Yiddish classes offered which I attended. We all immensely enjoyed studying Yiddish, but we did not really feel the magnitude of speaking it until we were in Russia.

Had I not known the little Yiddish which our group learned, I would not have been able to communicate with the great majority of Jews whom we met in Russia. In the Moscow Synagogue, it was an experience to understand the long story of a family's struggles, as related to me by an elderly Jew praying there.

Were it not for my slight knowledge of Yiddish, I could not have told the curious traditionally-minded that I went to a yeshiva in America, thus stirring a twinkle of happiness in otherwise glum eyes.

It was these superficial conversations that gave me the flame of desire to learn Yiddish. I saw, that to be in touch with Jews all over the world, it was vital to know Yiddish. Indeed, among the oppressed Jews in Russia—Yiddish is alive and well.

# Aleichem Sholem

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Dovid Katz

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Patrons Welcome!

## THE YIDDISH CLASS AT FLATBUSH

In the forty-sixth year of its existence, the Yeshiva of Flatbush has instituted a Yiddish course on the Senior level at Joel Braverman High School.

We applaud this beginning and hope that the course is a success.

However, this has little if anything to do with the "Yiddish controversy"; more than anything, this course makes a joke of the Yiddish language.

Let's look at the facts. In a high school of over 600 students, 15 are being permitted to study Yiddish. The course is taught three times a week and only in the Senior year, when the 18-year-old students are completing their high school careers and are about to graduate.

The course is placed on the elective sheet as one of many elective courses from which the graduating student must choose at least two. The list reads: "Advanced Placement European History, Advanced Placement Biology, Calculus, Physics, Math 12, French, Spanish, Economic Problems, Problems of American Democracy, World Classics, Physiology, Psychology, Yiddish."

Every Flatbush Yeshiva student is forced by the administration to learn either French or Spanish which are taught intensively five times a week and for four years.

And no student at Flatbush Yeshiva can study Yiddish unless he is completing his high school requirements; then, he or she can either sacrifice a Senior elective to study Yiddish or enroll in the class as an added burden to the already loaded work schedule. In addition to the intimidation and harassment against the Student Committee for Yiddish, this makes the course add up to little above nothing.

As Rabbi Aharon Ben-Zion Shurin has written, it is a disgrace that Jewish students in a yeshiva should have to fight for recognition of Yiddish as a "foreign language" like Spanish or French.

Furthermore, the State Board of Education does not call for mandatory Spanish or French; the three-years Hebrew Regents examination fulfills State foreign language requirements, and the Board, as reported in this issue of ALEICHEM SHOLEM, IS PREPARED TO GRANT CREDIT FOR Yiddish equal to that offered for the study of any other language in the State system. If Yeshiva of Flatbush would ignore Yiddish entirely it would be less of a travesty.

## IS IT WRONG TO PROTEST A YESHIVA?

It is unfortunate that in the Yiddish controversy at the Yeshiva of Flatbush, Jews are fighting fellow Jews. Some question the justice of our policy of protesting the anti-Yiddish policy of Flatbush Yeshiva. Others say it is wrong to damage a yeshiva's name.

The fact is, however, that when Jewish leadership becomes ethically bankrupt and void of the principles which sustain and perpetuate Judaism, it is not our right, but more correctly our responsibility to speak out against such leaders. A perfect example can be found in the *balebatim* of Flatbush Yeshiva who are committing genocide of the Yiddish language.

Any person familiar with our Bible is well aware that the holy writings of the Jewish people are not the works, for the most part, of administrations, kingships, or governments; but the voices of righteous protest, of genuine anger at Jews who work against Judaism. The prophet Isaiah called Jerusalem the holy city "a harlot," because of her corrupt practices. Jeremiah said of the King of Judea that "He shall be buried with the burial of an ass." Ezekiel spoke of the people of Israel, saying in the name of God, "I will make you a ruin and a reproach...in the sight of all that pass by."

The prophets were despised and persecuted by the Jewish "leaders" of their day; God warned Ezekiel that he "dwells among scorpions"; Jeremiah was thrown into a pit by the "authorities," and Amos was ejected from Beth-el.

Certainly, the prophets were not bad Jews. Jeremiah dared to ask even of God why there is injustice in the world. And certainly, the Principal of Yeshiva Flatbush is not holier than Jerusalem, higher than the King of Judea or above the people of Israel. Is the Principal over God, that we may not criticize "Him"?

Interestingly, the giants of Jewish history felt no compunction at attacking their own people, because their attacks were not borne of hate but of love, rooted in a desire to better their people.

From time immemorial, abandonment of tradition has been justification for the most outspoken and straightforward attacks. Jeremiah brought people of the Rechabite tribe to the Temple of God to show the Jews that the members of this group would not drink wine, because it was the tradition of their forefathers. Tradition, all its components, were then and are now our bone and sinew, the key to our perpetuation.

At the Yeshiva of Flatbush, Yiddish is suppressed and her adherents intimidated. This situation is scandalous, an affront to Jews everywhere and to humanity in general as well.

The Yeshiva of Flatbush is one of the world's outstanding institutions of Jewish learning. It is sad that her good name has been defamed. However, the only ones who can be held responsible for this defamation are the administrators who oppose Yiddish and one faculty member who repeatedly harassed pro-Yiddish students at the Yeshiva.

We call upon the leadership of the Yeshiva of Flatbush to display courage and permit the teaching of Yiddish on all levels. The Jewish mother tongue has survived every enemy from the Crusades to Stalin, from the pogroms to the Nazis.

Why should, of all places, an orthodox and an outstanding Yeshiva make it necessary for Yiddish to struggle for survival?

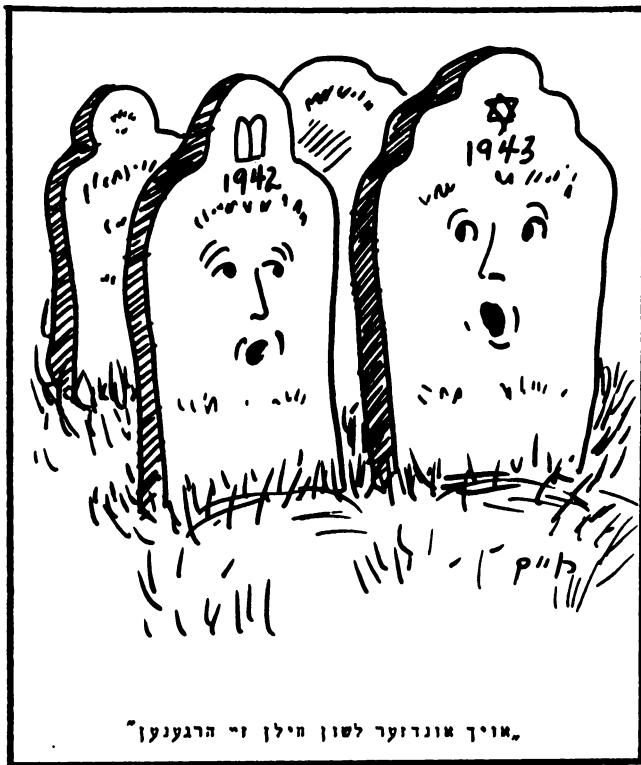
## To The Yeshiva Of Flatbush:

The Administration's Tokenism For

Yiddish Will NOT Still The Anger

Of The Jewish People!

Yiddishkeit Lives!



THE STUDENT COMMITTEE FOR YIDDISH IS GRATEFUL TO THE FOLLOWING, WHO ARE AMONG THE MANY WHO HAVE THUS FAR HELPED US IN OUR STRUGGLE FOR YIDDISH:

Bernard Bard  
Stanley H. Barkan  
Henry Bergman  
David Botwinik  
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Wolf Younin

This list includes persons who have been of significant help to the Student Committee for Yiddish either spiritually or financially. Omissions are the result of insufficient information at the time of printing.

## LETTERBOX

To ALEICHEM SHOLEM:

I am an alumnus of the Yeshiva of Flatbush High School and have long had a special interest in its affairs. Ethnic studies contribute immeasurably to making a very well-rounded program; however, I believe it is not my role as a United States Legislator to interfere with any academic curriculum.

There has been an ethnic-studies program established by Congress in the past year, and \$15 million has been set aside for its operation. I have contacted the Department of Health Education and Welfare to convince them that Yiddish culture is indeed a very valid culture, and funding under this Act should be made available for academic pursuit.

BERTRAM L. PODELL  
Member of Congress

To ALEICHEM SHOLEM:

The Principal and Assistant Principal of the Yeshiva of Flatbush are in the tiniest of minorities on the subject of Yiddish. Public high schools, colleges, even private preparatory schools have Yiddish courses in their curricula.

But I need not tell you about this issue. Your committee will certainly continue the good fight; but I don't think you should lose any sleep over it. You are bound to win!

JESS PERLMAN, Northport, N.Y.

To ALEICHEM SHOLEM:

God bless you for your fight to revive our language of the Martyrs, Yiddish—*mameh loshn*. It is a great sin of "rabbis" who are taking the position of "Goliath" the enemy of the Jews... People like these "rabbis" are a disgrace to the Jewish community and Jewish life. They are committing the greatest crime against the Six Million Jewish Martyrs, five and a half million including my family who died with their last outcry in Yiddish.

Those "rabbis" are pushing our young people into the hands of the "Jesus freaks" and assimilationists. They are discriminating against Jewish culture and only help the Communist in Soviet Russia who are also denying Jewish culture to our enslaved brethren in that country.

I can understand your feeling. I'm fighting against discrimination of Yiddish in the so-called "Jewish schools" for 19 years. I like your spirit of little David who defeated the giant and anti-semit Goliath.

Shalom. Zayt gezunt un groys hatslocheh in ayer vunderlicher arbet far undzer tayer mameh loshn—Yiddish.

YAAKOV RIZ, Philadelphia  
Educational Director of the Jewish Identity League

## SPECIAL THANKS...

to BERNARD BARD, Education Editor of the New York Post for his great service to the cause of Yiddish revival by bringing the Yiddish struggle to the attention of the people, and to SIMON WEBER and WILLIAM STERN who have consistently borne with us in the Yiddish movement.

READ A YIDDISH NEWSPAPER  
EVERY DAY!

# YIDDISH LESSON 2

ENGLISH	TRANSLITERATION	YIDDISH
Good morning.	Gut morgn.	גוט מאָרגן.
My name is...	Ich heys...	איך הייס. . .
I speak very little Yiddish.	Ich reydn nor a bissel Yiddish.	איך רייד נאָר אַ ביסל ייִדיש.
Please speak slowly.	Zait azoy gut, ret pamelech.	זייט אזוי גוט, רעדט פאמעלעך.
Slow down!	Pamelech!	פאמעלעד!
This is a picture of my friend.	Dos iz a bild fun mayn chaver.	דאָס איז אַ בילד פון מיין חבר.
I want that.	Ich vil dos.	איך וויל דאָס.
Very interesting.	Zeyer interesant.	זייער אינטערעסאנט.
Sit down, please.	Zetst zich avek, zait azoy gut.	זעצט זיך אַוועק, זייט אזוי גוט.
Here is my address.	Dos iz main adres.	דאָס איז מיין אַדרעס.
What is your address?	Vos iz aiyer adres?	וואָס איז אייער אַדרעס?
A pest.	Nudnik.	נודניק.
Excuse me.	Antshuldikt mir.	אַנטשולדיקט מיר.
I am sorry.	Es fardrist mich.	עס פאַרדריסט מיך.
I can't.	Ich ken nit.	איך קען ניט.
This is for you.	Dos iz far aich.	דאָס איז פאַר אייך.
I am hungry.	Ich bin hungerik.	איך בין הונגעריק.
I am thirsty.	Ich bin dursthtik.	איך בין דורשטיק.
I am sick.	Ich bin krank.	איך בין קראַנק.
I don't know.	Ich veys nit.	איך ווייס ניט.
I know.	Ich veys.	איך ווייס.
It was very good.	Es iz geven zeyer gut.	עס איז געווען זייער גוט.
It's too much.	Es iz tsufil.	עס איז צופיל.
Look out!	Hit zich!	הייט זיך!
Make yourself comfortable.	Macht zich bakvem.	מאַכט זיך באַקוועם.
That's enough.	Shoynd genug.	שוין גענוג.
A mean person.	Paskudnyak.	פאַסקודניאַק.

Note: ey as in they — al, ay as i in fine.



# Some Thoughts On Yiddish

By Yaakov Riz

Before the Second World War, over eleven million Jews, the majority of the Jewish people, spoke Yiddish. Six Million were forever silenced.

Leaders who discriminate against Yiddish inspire Jewish self-hatred, not only against the Six Million, but against the Jewish people today as well. As was once said by Chaim Weitzman, the first president of Israel, "Hebrew is the holy language and Yiddish the language of the holy that must not be forgotten."

Yiddish was born a thousand years ago, in the province of Linz in the Rhineland. At the time, the event can be viewed as a historical miracle, as this event was of the greatest consequence in guaranteeing perpetuation of the Jews. It seems that those who founded the tongue saw that for Judaism to exist, there had to be a common international language that would give to the Jews an independent culture in all lands. Also, Yiddish incorporated a high percentage of Hebrew and Aramaic words, and to no negligible extent, was it—thanks to Yiddish—that Hebrew could be revived. For so much Hebrew had been preserved through Yiddish that Hebrew had simply to "borrow back" words and phrases, though often with different connotations from their Biblical meanings.

Yiddish is also responsible for the Yiddishkeit of Jewish womanhood over the centuries: women, before the rise of Yiddish, had almost no part in religious and cultural aspects of Jewish life; they didn't learn or pray. They did not know Hebrew. In this sense, Yiddish was the first "Women's Lib" in granting equal religious and spiritual rights to women. Soon there was a Yiddish translation of the Chumash, the Teltch-Chumesh, and of the siddur, the Tchine.

As can be seen, Yiddish was an invaluable vehicle in maintaining and enriching spiritual Jewish life; the language forged a bond between Jew and fellow Jew all over the world.

Early Yiddish literature was largely musser (works dictating codes of ethics and morality) and story books (mayseh bichlech). Later, of course, the great Yiddish literature dawned with the appearance on the international literary scene of such giants as Mendeleyev Mocher Sforim, Leivick, et al. Works of these authors, like those of Sholem Aleichem, Peretz, and Avrohom Reisen, have been translated into virtually every language on earth.

Those who are against Yiddish fail to realize that Jewish identity begins with language, with such simple things as a

name. How, for example, does one recognize a Russian? Ivan Ivanovitch is a name we associate with one whose language and heritage are Russian, whose beloved literary works are those of Tolstoy, Pushkin, Dostoevsky. And so it holds true for all peoples. But American Jews are often ashamed of names like Berel, Soreh, or Lazar, and most adhere to Anglo-Saxon appellations, such as Marvin, Henry, etc. This is a simplistic and acute form of assimilation. Certainly, language assimilation is assimilation.

It is therefore an event of much historical significance that the students of Flatbush Yeshiva have revolted against the Hellenists who run this yeshiva and who, after so many years, have "in all their graciousness" permitted one Yiddish class 3 times a week for 15 students. The Administration of Flatbush Yeshiva thinks it more significant to know the language of those who have killed Jews or who now sell airplanes and ship arms to the Arabs to kill Jewish people in Israel than to know Yiddish.

The time is now ripe for a determined and organized effort to fight for Yiddish against those who wish to bury her and our tradition together.

"We Can't Teach Yiddish Because The Schedule Is Already Prepared."

—The Principal

DATELINE 4 B.C.E.

The Emperor, his grace the Principal, has decreed that the schedule of Yeshiva of Flatbush shall not be changed until the true Messiah cometh. Until then, Yiddish may not be introduced as a subject. Nor shall any other change ever be made in the schedule of the Yeshiva of Flatbush for it is holy unto the People of Israel until the end of days.

(Continued from Page 1)

## Protest. . .

by the American Jewish Congress, the Canadian Jewish Congress, the Jewish Identity League (Philadelphia), and Yugntruf (Youth for Yiddish).

Despite the heavy pressure, the Administration of the Yeshiva of Flatbush has refused to alter its fundamental anti-Yiddish stand. The Student Committee for Yiddish has vowed not to give up the fight for Yiddish until Yiddish is included in the curriculum of Yeshiva of Flatbush on a four-year basis, at least on a level as intensive as that offered for French and Spanish curricula.

## Moishe Kibbetzer

By M. Weinstein

Dear Editor:

I agree wholeheartedly with the assistant principal. I think the students of Yeshiva Flatbush should learn Yiddish from radio station WEVD. In fact, I'd like to carry it one step further. I propose that the students of Flatbush Yeshiva be issued transistor radios so they can also learn Hebrew, English, Current Events, Music and other related subjects from

**Regents. . .**

(Continued from Page 1)  
stituting courses such as Yiddish in any school:

"The principal of a school which for cogent reasons wishes to offer for Regents credit a special locally prepared course of study instead of a given Regents course of study procures from the Bureau of Secondary Curriculum Development four copies of a form entitled 'Application for Approval of Courses for State Diploma Credit,' accomplishes the form with the help of the Foreign Languages department chairman or teacher affected, and sends out three copies to the Bureau of Secondary Curriculum Development, retaining the fourth copy for his own files. Accompanying the application, which is made out according to printed directions on both

the radio. This would eliminate the need for many teachers, and would lessen the Administration's many burdens. Implementation of this proposal would be a great first in the annals of American Jewish education, and it is fitting for an educator like the Principal of Yeshiva of Flatbush to be the first to use this new concept in modern education.

Sincerely,  
Berel Berelson

sides of the form, are two copies of the proposed course of study in detail, plus a description of the materials, equipment, and techniques to be used."

Mr. Grenda, in his statement, also addresses himself specifically to the question of the Yiddish language: "There is no doubt Yiddish has an importance very often unrecognized by foreign language departments and linguists throughout the United States." Mr. Grenda goes on to make it clear that full Regents credit would be granted to any student who chooses to study Yiddish.

Persons interested in establishing Yiddish programs on the high school level should contact the Student Committee for Yiddish for State application forms: SCY, 1321 55 Street, Brooklyn, N.Y. 11219.

# עליבם שלום

יאָר 1; נומער 2

ברוקלין ניו-יאָרק

ווינטער חשל"ג

דער קאמף האלט אָן!

סיר, די תלמידים פון דער פלעטבוש ישיבה הייסקול לאָזן וויסן אז אונדזער קאמף קעגן די אונטערדריקער פון יידישעס אָנ-האלטן ביז סיר וועלן געווינען גלייכבארעכטיקונג פאר אונדזער מאסע-לשון.

ווי שוין דערמאָנט, אין אלגעמיין איז אונדזער ישיבה דפלעטבוש איינע פון די בעסטע, נאָר די באלעבאטיס פון דער ישיבה דער-נידעריקן אונדזער ישיבה דורך דעם וואָס זיי ווילן באַגראָבן יידיש לעבעדיקערהייט, זיי ווילן אז נישט יידיש, נאָר פראנצייזיש און שפאניש זאָלן די ישיבה בחורים לערנען.

אונדזער קאמף איז נישט נאָר א קוריקולום פראַבלעם, ס'איז די שאלה פונעם קיום פון יידישן לשון. סיר טאָרן נישט דערלאָזן קיין שטילע שחיטה פון יידיש אין יידישע אינסטיטוציעס. יידיש סוז איינגעפירט ווערן אומסטום וואו ס'לעבט יידישע דערציונג. אויב ס'ט ג-טס הילף וועלן סיר אויסקעספן יידיש אין דער פלעטבוש ישיבה הייסקול וועלן הונדערטער יידישע קינדער לער-נען יידיש יאָר אין, יאָר אויס. ס'וואָלט געווען א היסטאָרישער אָנהייב, ס'וואָלט אויפגעלעבט יידיש ביים נייעם דור פון יונגע יידן אין אמעריקע. פארשטייט זיך, אויב סיר וועלן אויסקעספן יידיש אין אונדזער פלעטבוש ישיבה, וועט זיין א סך גרינגער צו פועלן אז אויך אנדערע ישיבות זאָלן לערנען יידיש.

דער גורל פון יידיש, ווי פון דעם יידישן פאָלק איז אין אונדזערע הענט. אויב סיר וועלן זאָגן: „נואשנו“, נישטאָ קיין האַפענונג, וועט יידיש שטארבן; נאָר דורך אַ פארייניקטן קאמף קעגן די שונאים פון יידיש, קענען סיר, וועלן סיר זיגן. וויפל סאָל אין אונדזער אוראלטער יידישער געשיכטע האָבן סיר אויפגעלעבט יחזקאלס טרוקענע בינער? דאָס סוז זיין אונדזער ציל היינט צו טאָג.

יידיש סינט - יידישקייט, יידיש סינט הונדערטער יאָרן ירושה פון אונדזער פאָלק; יידיש סינט: אונדזערע באַבעס געבויגן איבער פארוויינטע חתונות. יידיש סינט: די קללה קעגן אלע המנס חעלכע האָבן געגארט צו דערווערגן אלץ וואָס איז אונדז ליב און טייער. יידיש סינט, די לידן און פריידן פון דעם דריטל פון אונדזער פאָלק וואָס די דייטשן און זייערע בלוטיקע ארדסהעלפער יסח שטם וזכרם, האָבן דערשטיקט אין די גאז-קאמערן.

סיר אפּעלירן צו אלע יידן וועלכע ווילן אז יידיש און יידישקייט זאָלן לעבן, צו העלפן אונדז אין דעם שווערן קאמף פאר יידיש וואָס דער „סטודענטן קאָמיטעט פאר יידיש“ פירט אָן אין דער פלעטבוש ישיבה הייסקול. צוזאמען וועלן סיר זיגן.

לאָסיר געדענקען: דער קאמף פאר יידיש האלט אָן!