L'CHAYIM!

JEWISH WIT AND HUMOR GATHERED AND EDITED

BY

IMMANUEL OLSVANGER

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This volume completes the publication of Immanuel Olsvanger's collection of classic Yiddish wit and humor.

Most of the stories in this book were originally published by the author, with a different transliteration, in *Rosinkes mit Mandlen,* Verlag der Schweizerischen Gesellschaft für Volkskunde, Basle, 1921 (2nd ed., 1931), and in *Reyte Pomeranzen,* Schocken Verlag, Berlin, 1935. In the present publication, the author has added new material to his original collection.

In the Epilogue the author makes a brief analysis of Jewish humor.

Footnotes, a Glossary and Notes are provided for the convenience of the reader.

1. DER RICHTIGER SIMEN[1]

A yung vaybl, a hayntike[2], mit frantsöyz un mit pyane[3], iz gelegn in kimpet[4]. Take geven dos ershte kind. Iz geveyntlach di mame fun der vaybl geven shtark tsutrogn. Hot men gebracht dem dokter, an altn yideshn dokter, er zol zayn darbay. Iz der dokter mit di shtubike mentshn zanen gezessn in eyn tsimer, un di kimpetorn[5] iz gelegn in an andern. Plutsim hert men fun yenem tsimer a zifts: "Ach, mein Got!" Zogt di mame tsum dokter: "Geyt arayn, panye dokter, hert nor vi zi shrayt." Macht der dokter: "Keyn beyz nit, s'iz noch tsayt!" In a vaylinke arum shrayt di kimpetorn vayter: "O bozhe moy[6]!" Di mame zogt vayter: "Dokter geshvint, hert vi zi shrayt nebach!" Ober der dokter halt zach ba dos zaynike: "Keyn beyz nit, s'iz noch tsayt!" A por minutn arum hert men vayter: "Oh, mon Dieu, mon Dieu!" Di mame tsushpringt, ober der dokter taynet[7] als: "S'iz noch tsayt!" Un mit a mol hert men a vildn geshrey: "Oy, maminkes!" T'itster iz der dokter ufgeshtanen un hot gezogt: "O! az zi shrayt shöyn af idesh, iz shöyn di richtige tsayt!"

2. DER NAYER DOKTER

In a kleyn shtetl iz geven a dokter, vos hot keyn idesh nit gevelt reydn. Meynt ir, er iz keyn id nit geven? Noch vossara id! Nor es hot em nit gepasst reydn idesh. Vi kumt a dokter reydn idesh? A dokter! Hobn di idn fun em gehat aussgerissene yorn. Nit andersh, er ret tsu zey russesh. Er fregt zey

1. [1] proof, sign. [2] modern. [3] piano. [4] childbed. [5] woman in childbed. [6] Russian for "O Lord!" [7] says again and again.

beydim, un zey entfern em politse! Az zey farshteyen nit keyn russesh. Nor er — idesh? Cholile! Fe! Vos heysst idesh? Russesh! Iz eyn sheynem tog, iz ongekumen in shtetl a nayer dokter, öych a id, ober gor an ander sort. Take a id, vi a id badarf zayn! Un geret hot er idesh, az es iz geven a m'chaye tsu hern. Meynt ir, er hot keyn russesh nit gekent? Er hot avade gekent, nor mit idn hot er geret idesh. Vi den? Viazöy es badarf tsu zayn! Yener dokter hot gezen, az der anderer ret idesh, un az di idn fun shtetl geyen ot tsu dem andern, hot er nebach aropgelozn fun zayn koved un hot öych ongehöybn reydn idesh. Hot eyn mol a id gezogt tsum nayem dokter: "Ir hot doch gor gevirkt nissim! Der alter dokter ret doch shöyn idesh." Macht der nayer dokter: "Vos art aych! Noch a bissl tsayt, un er vet noch ba mir reydn loshn-köydesh[1] öych."

3. DEM FURMANS SHREK

A furman iz amol geforn mit a rov. Af'n veg zanen zey farbaygeform far a sheyne lonke[1]. Un af'n lonke iz gelegn ongeleygt assach hey[2]. Inmitn forn shtelt der furman op di fur, un der rov zet, vi der furman geyt aruf af'n lonke, kukt zach arum in ale zaytn un nemt af'n pleytse[3] a bareme[4] hey. Vi er hot arufgeleygt di hey af'n pleytse, shrayt tsun em der rov: "Berke, me zet!" Der furman hot darhert "me zet," hot er aropgevorfn di bareme hey un hot genumen kukn in ale zaytn. Er kukt un kukt un zet arum un arum keyn eyn mentshn nit. Er horcht zach tsu: es iz shtil, vi in an öyer[5]. Hot er vayter arufgenumen di bareme hey un iz af geshvint tsugelofn tsu zayn vogn, arufgevorfn di hey af'n vogn un genumen yogn di ferd, vi er hot nor gekent. Er hot geshmissn di ferdlach, az zey zanen nebach geshprungen vi sheydim[6]. Opgeyogt azöy a por vyorst, hot der furman shöyn mer keyn

2. [1] holy language, Hebrew.

3. [1] meadow. [2] hay. [3] shoulder. [4] sheaf, armful of. [5] ear. [6] devils.

köyches[7] nit gehat, hot er vayter genumen forn pamelach[8]. Fregt der furman dem rov: "Rebe, ver hot dos dortn gezen?" Machr der rov: "Vos heysst, ver hot gezen? Got!" Git der furman a shpay: "Tyfu . . . Ale beyze chalöymes[9]! Ich hob gemeynt a pauer[10] . . ."

4. GESHEFTN UM SHABES

A rov fun a kleyn shtetl iz amol gekumen in Varshe. Geyt er zach azöy shabes noch'n davenen af'n gas. Geyt er farbay far a gröyssn gesheft. Un dos iz geven a idesher gesheft, mer nit af'n balabos' tsure[1] iz geven shver tsu darkenen, öyb er iz a id, öyber a goy: nit geven der tselem elöyhim[2] af'n ponim[3]. Vi der rov geyt farbay far'n gesheft, shrayt der id fun tir: "Kumt arayn, ba mir iz haynt bilig, ir krigt haynt an ontsug far helft gelt." Der rov hot darhert, az der söycher[4], vos farköyft um shabes, iz a id, iz er gevorn a darshrokener. Löyft er tsu tsum idn un zogt em: "Vos tut zich mit aych? M'chalel shabes b'farhessye[5]! Haynt macht ir gesheftn? Um shabes?" Macht der id: "M'shteyns gezogt, gesheftn[6]! Az ich gib aych avek an ontsug far helft gelt, ruft ir dos gesheftn? Tayere gesheftn!"

5. TSEN KLOGN

Shabes noch mitog geyt men shpatsirn. Avu geyen idn shpatsirn? Geyt men af'n ban, zen, ver es kumt, un ver es fort avek. Eyn sheynem shabes iz zich gegangen a idene tsum ban. Zi kumt af'n ban, zet zi, vi es geyt araus fun a vagon a id un röychert a papiros[1]. Vert zi a darshrokene: vos heysst, a id fort um shabes? Brecht zi di hent un shrayt: "Oy, a broch tsu mir, a klog tsu mir: a id fort." Der id zet, vi zi brecht di

7 strength. 8 slowly. 9 dreams. 10 farmer.

4. 1 face. 2 the image of God. 3 face. 4 merchant. 5 public desecration of the Sabbath! 6 "You call that business!" (ironical).

5. 1 cigarette.

hent, ruft er zi tsu: "Kumt aher, kumt aher." Di idene hot möyre[2] gehat tsu tsugeyn, ershtns, vayl me tor nit reydn un nit kukn af an apiköyres, un tsveytns ken me nit vissn, ver der id iz, – tomer[3] iz er a gröysser gvir[4]! Ober er hot noch amol gerufn, iz zi tsugegangen. Macht der id tsun ir: "Idene, noch tsen klogn tsu aych, in vagon forn noch tsen idn."

6. MEN SHMAYSST FORT

Eyner an apiköyres iz krank gevorn, un es iz take geven zeyer a sakonedike[1] krenk. Der apiköyres hot gezen, az es halt mit em shmol, hot er geheyssn zaynem a gutn fraynt, vos iz gezessen nebn zayn betl: "Gey ruf dem dayen[2], ich shtarb; ich vil zogn viduy[3]." Zogt der fraynt zayner: "Vos heysst, vi kumt dos tsu dir – er hot gevusst, az er iz an apiköyres, a goy gomur[4]: – vos iz dir epes ayngefaln zogn viduy?" Zogt der apiköyres: "Ich bin dargangen in der letster sho[5] mit'n seychl[6], az me shmaysst fort[7] af yener velt." Meyle, a kranker mentsh, a göysses[8] bet zach[9] zogn viduy, – hot genumen der id un iz gegangen rufn dem dayen. Vi er hot ongehöybn geyn, shtelt em der apiköyres op: "Neyn, neyn, me darf nit; ich hob zich arumgezen, az es ken nit zayn, me shmaysst nit, vorem, az me volt geshmissn, volt me doch geleygt in keyver[10] mit'n ponim[11] arop[12], un me leygt gor mit'n ponim aruf." Iz nit. Ersht, in a vayle arum zogt er: "Neyn, fundesstvegn gey ruf dem dayen, vorem me shmaysst fort. Ay vos? Me leygt doch mit'n ponim aruf? Iz keyn terets[13] nisht: kumt der malach hadöyme[14] un kert iber[15]." Hot der id vayter gevelt geyn rufn dem dayen. Shtelt em der apiköyres vayter op: "Neyn, neyn, me darf nit, es ken nit zayn, der malach hadöyme zol iberkern, vayle es iz tsu eng, der

2 fear. 3 perhaps even. 4 rich man.

6. 1 dangerous. 2 judge of the congregation. 3 deathbed confession of sins. 4 real, thorough. 5 hour. 6 reason. 7 nevertheless. 8 in the throes of death. 9 begs. 10 tomb. 11 face. 12 downward. 13 subterfuge. 14 angel of the dead (not of death). 15 turns over.

keyver iz doch tsu eng." Iz vayter nisht. Es geyt ariber a por minut, zogt der apiköyres vayter: "Neyn, gey ruf dem dayen. Me shmaysst! Ay vos? Me ligt doch mit'n ponim aruf, un der malach hadöyme kert doch nit iber, vayle es iz doch tsu eng? Iz a poshete zach: me shmaysst fun untn, fun Amerikezayt."

7. ES VET ZAN[1]

An oremer id, a melamed[2], iz amol gekumen tsun rebn: "Heyliker rebe, ratevetst[3]!" "Vos iz?" "Ay, rebe, es iz shlecht, in a chöydesh arum[4] iz peyssach[5], un ich hob nit, mit vos tsu köyfn matse." Zogt der rebe tsum idn: "Hob keyn dages[6] nit un gay ahaym — es vet zan matses." Meyle, az der rebe zogt, es vet zan, vet doch zan. Iz der melamed avek. In tsvey vochn arum, er zet, az keyn gelt iz noch als nito, löyft er vayter tsun rebn: "Heyliker rebe, zet, helft, in tsvey vochn arum iz peyssach, un ich hob noch als nit af matses." Zogt der rebe: "Vos haysst? Yach[7] hob doch gezugt, es vet zan, vet misstume[8] zan!" Iz der melamed a tsushrokener gevorn far'n rebns kas[9] un iz avek: az der rebe zogt, es vet zan, vet doch gevis zan. Es iz avek noch a voch, di vayb veynt, zi hot keyn matses nit, hot der melamed nit gevusst, vos tsu ton. Geyn noch amol tsum rebn? hot er shöyn möyre[10] gehat. Ober vos zol men ton? Iz er vayter gegangen tsun rebn: "Heyliker rebe, tate darbaremdiker! Vos zol ich onhöybn tsu ton? Es iz nito af peyssach keyn matses!" Vert der rebe shtark in kas un zogt: "Apiköyres ayner! Yach hob doch gezugt, es vet zan! Gay ahaym in za rihig: es vet zan!" Iz der melamed avek. Tsvey teg far peyssach, er zet, es iz nito un nito, nemt er zayne laychter un zayn kideshbecher[11] un farköyft, un köyft matses. Gekumen peysach in shul, fregt em der rebe: "Ni? Hosst matses?" Dartseylt em der melamed di maysse. Zogt der rebe: "A, vus? Yach hob gezugt, es vet zan?"

7. [1] it will be. [2] teacher. [3] save (vulgar form of "ratevet"). [4] a month from now. [5] Passover. [6] anxiety. [7] I (Polish pronunciation; the rebe speaks the Polish-Yiddish dialect). [8] certainly. [9] anger. [10] fear. [11] wine cup used for the sanctification of the Sabbath and the festivals.

8. DI TSVEY CHAZONIM[1]

A yunger chazn iz nor vos[2] ongekumen in a shtetl. Hot er zach a mol baklogt far an eltern chazn, az er hot a bissele eymosso d'tsiburo[3], vayl er iz noch nit in gantsn genit[4] in chazones[5]. Hot der alter em gezogt: "Zay gants ruig, ich vel dir helfn; ven du vesst epes vos nit vissn, zolsstu kumen tsu mir, vel ich dir zogn." In etlache teg arum iz der yunger gekumen tsum altn un hot em gefregt: "Zet, ich volt aych gevelt betn: zogt mir, far vos halt a chazn dem finger ban haldz?" Macht der alter: "Zesstu, dos iz shöyn a chutspe[6]! Ich bin a chazn shöyn ariber fertsig yor, un ich veys nit, un du vilsst dos glaych vissn!"

9. DER NAYER CHAZN[1]

A chazn iz a mol gekumen tsum rov un hot em gezogt: "Rebe, ich hob aych gevolt betn a töyve[2]! in Shnipishek zucht men a nayem chazn; iz efsher[3] volt ir azöy gut zayn mir gebn a shtikele kssav[4], az ich zol dortn onkumen." Der rov hot zach a bissele faranandergeret mit'n chazn, un tsum sof[5] hot er em gegebn a kssav. Un geshribn hot er af em nor eyn shure[6]: "Ilu hoyo b'döyröy shel Elisho, löy hoyo hashemen pöyssek[7]." Der chazn iz avekgeforn, un vi di Shnipishker idn hobn durchgeleyent dem kssav, hobn zey getracht, az misstome[8] iz doch der chazn gor a gröysser mentsh: ven nit, volt doch der rov af em nit geshribn aza zach. Hot men em ongenumen far a chazn in Shnipishek. Es iz avek a por teg, lozt zach aus[9], az der chazn iz a nar, a shöyte[10], an amorets[11], a gornit! Meyle, arayngefaln! Nor fardrossn hot di idn af'n rov. Iz a

8. [1] cantors. [2] just now. [3] stage fright. [4] used for. [5] liturgical singing. [6] arrogance.

9. [1] cantor. [2] favor. [3] perhaps. [4] letter (of recommendation). [5] end. [6] line. [7] "If he had lived at Elisha's time, the oil would not have gone out." See II Kings 4:6: "And it came to pass, when the vessels were full, that she said unto her son: 'Bring me yet a vessel.' And he said unto her: 'There is not a vessel more.' And the oil stayed." [8] certainly. [9] it becomes apparent. [10] fool. [11] ignoramus.

mol eyner fun di gaboim[12] geven in der shtetl, vu der chazn iz frier geven. Iz er gegangen tsum rov un hot em gezogt: "S'taytsh, rebe? Vi git ir dos aza kssav dem chazn? Er iz doch an opgerissener nar!" Macht der rov: "Vos hob ich den geshribn? Ir gedenkt di maysse[13] mit Elisho hanovi[14]? Far vos hot der eyl ufgehert tsu geyn? Vayl es iz keyn leydige keyle[15] nit geblibn! Az er volt dortn geven, volt geven noch a leydige keyle, volt der eyl noch gegangen un gegangen!"

10. DER CHAZN UN DI K'HILE[1]

In a shtetl hot gedarft onkumen a nayer chazn. Iz er tsuzamengekumen mit di gaboim[2] fun der k'hile un hot zey gezogt azöy: "Ich vel ba aych davenen ale shabes un yontev[3] shachris[4], mussaf[5] un mayriv[6]. Viln vil ich, ir zolt mir batsoln finefhundert rubl a yor. Un dos darft ir mir ausstsoln far dray yor in foraus." Zogn di gaboim tsu-n-em: "Vu iz dos gehert gevorn, me zol tsoln a chazn azöy fil gelt? Un vayter: vos epes tsoln far dray yor in foraus? Tomer[7] shtarbt ir in a yor arum?" Macht der chazn: "Hert zach ayn! Bin ich aych tsu tayer, tu zucht zich an ander chazn! Un vos es batreft dem batsoln, — iz öyb ich vel shtarbn in a yor arum, iz nu! vet zayn mayn glik!"

11. DER VEG TSU ASHIRES[1]

In Kovne iz geven a id, a gröysser shlimazalnik[2]. Er hot keyn mol nit gekent kumen tsu a bissl gelt. Hot er vos gehat, flegt er glaych aussgebn af kol miney[3] tsdokes[4]. Un er flegt zach shtendig vundern, far vos es geyt em azöy shlecht. Un noch mer hot em fardrossn, far vos der amorets Chayim-Note iz azöy raych. Iz er a mol gegangen tsu dem nogid, un hot em

12 trustees. 13 story. 14 the prophet. 15 empty vessel.

10. 1 congregation. 2 trustees. 3 holiday. 4 morning prayer. 5 additional prayer for Sabbath and feasts. 6 evening prayer. 7 perhaps.

11. 1 wealth. 2 luckless fellow. 3 every kind of. 4 charity.

gefregt: "Reb Chayim-Note git mir tsu farshteyn, viazöy ir zayt azöy raych gevorn, un ich mit mayne gantse lomdes[5] bin geblibn a kabtsn[6]? Zogt der nogid: "Ir vet keyn mol keyn nogid nit zayn, vayl ir git avek ayer gelt af tsdoke. Az me vil raych vern, muz men di ershte tsen yor zayn a chazer[7]!" Fregt der kabtsn: "Nu, un darnoch?" Macht der nogid: "Darnoch blaybt men shöyn azöy!"

12. DER TATE[1] HEYSST

A id iz amol gezessn eyn sheynem donershtig mit zaynem a zun ban tish, un zey hobn zich gegessn onbayssn[2] un geshmuesst[3]. Ruft zach op der tate tsum zun: "Her mich aus, mayn zun! Haynt iz a y'rid[4], un reb Teyve, vos vöynt in dem haus af der ershter trep nemt haynt arayn assach[5] mit gelt. Iz du gey aruf shpeter a vayle tsu-n-em in haus, un kuk zach gut tsu, un vos es ligt af'n tish, chap[6] arop!" Macht der zun: "Tatinke, Got iz mit dir! vos redsstu? Vos heysst? Es shteyt doch: löy signöyv[7]!" Shrayt af em der tate: "Shöyte[8] eyner! vos shteyt, loz shteyn, un vos ligt, chap arop!"

13. DER CHÖYV[1]

Reb Dovid iz shuldig geven reb Yanklen a chöyv fun drayssig rubl. Dos iz doch epes a gantser farmegn! Un reb Yankl iz geven a id, nit keyn nogid[2], iz em dos take gegangen in lebn[3]. Hot er eyn mol geret mit reb Dovidn, un noch a mol, un a dritn mol, nor es hot keyn zach nit geholfn. Iz zich m'yashev geven[4] reb Yankl un hot gerufn reb Dovidn tsu a dintöyre[5]. Gekumen tsum rov, hot der rov geheyssen, un reb Yankl hot dartseylt di gantse maysse[6], viazöy reb Dovid iz

[5] scholarship. [6] poor man. [7] pig.

12. [1] father. [2] breakfast. [3] talked. [4] fair. [5] a lot. [6] seize, grab. [7] thou shalt not steal. [8] fool.

13. [1] debt. [2] rich man. [3] he was pressed hard. [4] thought it over. [5] litigation before the rabbi. [6] matter.

em shuldig geblibn di gelt. Un reydndik, hot zich em shtark farklemt dos harts, un er hot nebach fargossn bitere trern. Fregt der rov: "Nu vos vet ir taynen[7], reb Dovid?" Macht reb Dovid: "Ze nor, ze nor! vossara köyles[8] er macht! Vi er hot zich do tsuchniket[9]! Punkt vi ich volt ba-n-em tsugenumen öylom-habe[10]!"

14. BITL HAYESH[1]

Eyn mol a shabes hot der rebe geret far zayne ch'sidim m'köyach[2] bitl hayesh. Eyn chossid hot zich gut ayngehert, un dem rebns verter hobn em shtark mashpia[3] geven. Ba der nacht, kumendik aheym, iz er zich arumgegangen iber'n shtub, un getracht vegn dem rebns verter: "Take an emes[4]! Es iz keyn zach nito! Nito keyn himl, nito keyn erd; nito keyn chöyshech[5], nito keyn licht! A pusster cholem[6]! Es iz nito!" Trachtndik azöy, un geyendik azöy iber'n finsstern shtub, hot er zich ongeshlogn mit'n kop ba der ribe[7] un hot zich gegebn a gezuntn klap. Macht er: "Vayzt aus[8], az a ribe iz a ponim[9] ye do."

15. ER VEYNT

A id iz amol gezessen in an achssanye[1] un hot gebetn, me zol em gebn epes tsu essn. Hot der balabos[2] em tsugetrogn a teler mit a kleyn shtikele fleysh. Der id hot a kuk geton af dem maychl[3], hot er ongehöybn veynen mit bitere trern. Der balabos hot gezen, az der id veynt, iz er tsugegangen tsu-n-em un hot em gefregt: "Reb id, vos felt aych? Vos ken ich ton far aych? Far vos veynt ir?" Macht der id: "Ich veyn, az tsulib aza kleyn pitsele[4] fleysh hot ir geköylet[5] a gantsn oks!"

7 answer. 8 wailing. 9 cried. 10 the world to come.

14. 1 disaffirmance of reality. 2 about. 3 influenced. 4 really true. 5 darkness. 6 empty dream, vain dream. 7 stove. 8 it appears. 9 probably.

15. 1 tavern. 2 innkeeper. 3 food, plate. 4 small piece. 5 slaughtered.

16. A BERDL[1]

In a kleyn litvesh shtetl iz geven a id, vos er hot geheyssen Pinches Gros. Er iz zich geven a gants fayner id. Nit fun di gröysse lomdim[2], ober nit, cholile[3], keyn amorets[4]. Nit keyn nogid[5] ober keyn oreman[6] öych nit. Azöy zich: a b'koveder balabos[7]. Nor a litvak iz er doch geven, hot er zich getrogn a tsugeshpitst berdele. Un azöy flegt men em rufn: "Gros mit der berdele." Hot zach getrofen a maysse, un der Gros hot gevunen dem gröyssen gevins[8]. Iz er doch gevorn an öysher[9], — eyner af hunderter shtetlach. Iz er ba zich gröys gevorn, hot zich genumen onton af'n daytshishn shteyger[10], un hot zich in gantsn opgegolt[11] di berdl, glat ot azöy vi a shtik ayz. Eyn mol geyt er azöy af'n gas, kumt em antkegen Leyzer der m'lamed[12]. Macht der m'lamed: "A gutn morgn, panye[13] Gras!" Zogt er: "Me ruft mich nit Gras, me ruft mich Gros!" Ruft zach op der m'lamed: "Ich veys nit! Mich hot men gelernt kindervayz, az mit a berdl iz a komets, on a berdl iz a passach[14]!"

17. DER SICHSSUCH[1]

In a kleyn shtetl iz eyn mol gevorn a sichssuch in shul, ver es zol davenen[2] far'n omed[3] tsu shachris[4]. Eyner a id hot geshrien: "Ich hob haynt yortsayt[5], un ich muz davenen!" Ruft zach op an anderer: "Meyle[6] yortsayt! Ober ba mir iz haynt shlöyshim[7], bin ich bilcher[8], muz ich davenen!" Zogt a driter: "Ba mir iz noch keyn tsvey vochn nit ariber, vi mayn tate iz geshtorbn, muz ich davenen!" Inmitn geyt tsu tsum omed a höycher id, shpart alemen on a zayt mit di hent, un zogt: "Avek! Ich bin der mes[9] aleyn, ich muz davenen!"

16. [1] little beard. [2] scholars. [3] God forbid! [4] ignorant. [5] rich man. [6] poor man. [7] respectable householder. [8] the prize. [9] rich man. [10] German (European) ways. [11] shaved. [12] teacher of children. [13] Mr. [14] the Hebrew letter *kamets* (o) looks like a *patach* (a) with a little beard.

17. [1] argument. [2] pray. [3] pulpit. [4] morning prayer. [5] "yortsayt," anniversary of the death of a near relative. [6] now, well. [7] the thirtieth day of mourning. [8] more entitled. [9] dead body.

18. APIKORSSIM[1]

Tsvey yunge balabatim[2] in a galitsish shtetl zaynen araus l'tarbus ro'o[3]. Ongehöybn geyn in kurtse reklach, un geton kol dovor ossur[4]. Eyn sheynem shabes zaynen zey zich araus hintern shtot un hobn geröychert papirossn[5]. Geyendik azöy, zanen zey farbaygegangen farbay a pulverlager. Der zelner[6], vos iz geshtanen un hot gehit dem lager, hot zey opgeshtelt und hot aussgerufn: "Rauchen verboten!" Lachn zey un zogn: "Mir zanen shöyn[7] fraydenker[8]!"

19. DER KORTNSHPILER

Tsvey zhulikes[1] kortnshpiler zanen gezessn in an achssanye[2] nebn a tishl un hobn gegessn. Opgegessn, hobn zey gevart, zey zoln kenen gefinen imetsn tsu shpiln kortn. Zeen zey nebn an ander tishl zitst an elterer id. Geyen zey tsu tsu-n-em un zogn: "Reb id! Ir vet efsher[3] nit umgebn, shpiln in kortn?" Macht yener: "A? Vos zogt ir?" Zogn zey a bissele hecher[4]: "Ir vet efsher shpiln kortn?" Böygt zich der id ayn nenter[5] tsu zey un fregt vider: "A? Vos?" Shrayen zey shöyn af'n kol[6]: "Tomer[7] volt ir shpiln kortn?" Macht der id: "Kortn? Vart a vayle, ich vel frier davenen minche[8]." Un der id hot ongeheybn davenen, un hot zich pamelach opgedavent. Fregn zey em vayter: "Nu, itster vet ir efsher shpiln?" Fregt er: "A? Vos zogt ir?" Shrayen zey: "Itster kent ir doch shöyn shpiln!" Macht er: A! Dos? Ot a veylinke, ich vel nor epes farbayssn." Un der id hot zich geheyssn gebn epes tsum essn. Er hot opgegessn, opgebentsht[9], fregn di tsvey zhulikes: "Nu, reb id! Vos iz mit a kertl?" Macht er: "A? Vos?" Shrayen zey vayter: "Lomir itster shpiln." Zogt er: "Gut, lomir shpiln!" Hobn zey zich avekgezetst shpiln. Zey hobn gezen, zey hobn

18. [1] freethinker. [2] citizens. [3] on the evil way. [4] every forbidden thing. [5] cigarettes. [6] soldier. [7] already. [8] freethinker (Jews must not smoke on the Sabbath).

19. [1] swindlers. [2] inn. [3] perhaps. [4] louder. [5] nearer. [6] very loud. [7] perhaps. [8] afternoon prayer. [9] said grace after meals.

tsu ton mit a töybn, hobn zey ongeheybn reydn tsvishn zich, velche kortn zey hobn un viazöy yederer zol shpiln. Nor der id hot nochanand gevunen. Opgeshpilt a sho[10] tsayt, shrayt eyner fun zey tsu dem idn: "Ir shpilt doch gor vi a goen[11]!" Macht der id: "Es ken zayn; ober vos shrayt ir azöy? Vos bin ich? A töyber?"

20. A GEFERLACHER GAZLEN[1]

A id a kabtsn[2] iz zich amol m'yashev geven[3] un bashlossn vern a gazlen. Hot er ayngepakt zayne tales un tfilin[4] un iz araus in grinem vald arayn. Dortn hot er zich avekgeshtelt davenen[5] un hot gekukt in ale zaytn, zen tsi es kumt ver es iz nit on. Plutsim[6] aha! Es geyt a gantse chevre[7] mentshn. Di mentshn zanen ongekumen a bissele nenter[8], hot er a geshrey greton: "Ruki verch[9]!" Hobn ale ufgeheybn di hent un zanen geblibn shteyn. Nor der gazlen hot gezen, vi eyn idene iz geshtanen mit aropgelozene hent. Iz er tsugegangen tsu ir un hot aussgeshrien mit a beyzn kol[10], az di böymer hobn azh[11] getsitert: "Ruki verch!" Macht di idene tsu-n-em: "Gazlen-lebn, zoln mir beyde azöy gezunt zayn, vi ich ken nit, di hent tuen mir vey." Der gazlen hot dos darhert, macht er: "Oy vey! Di hent tuen aych vey? Vey iz mir! Shmirt aus mit a bissele yod!"

21. DER TIKN[1]

Tsvey idn ch'sidim zanen nichshl gevorn[2] in an aveyre[3]. Vos di aveyre iz geven, volt ich aych dartseylt, nor es passt nit ausstsuzogn. Hobn zey zich dos genumen shtark tsum hartsn, un zey zanen gegangen tsum rebn un gebetn, der rebe zol zey

10 hour. 11 genius.

20. 1 robber. 2 poor man. 3 made up his mind. 4 prayer shawl and phylacteries. 5 to pray. 6 suddenly. 7 group. 8 a little nearer. 9 "stick 'em up!" 10 voice. 11 even.

21. 1 correction. 2 were led into. 3 sin.

gebn a tikn. Der rebe hot zey aussgehert, un hot zey gezogt: "Di aveyre iz gor a gröysse, nor az ir vet ton, vos ich vel aych zogn, vet Hashemyissborach[4] zach darbaremen un vet aych möychl zayn[5]! Un heyssn heys ich aych, az ir zolt araynshitn in ayere shich[6] arbes[7] un a voch tsayt zolt ir azöy geyn in di shich." Di idn zanen avek fun rebn aheym, un yeder hot geton, vos der rebe hot geheyssn. In etlache teg arum trefn zach di beyde idn af'n gas. Eyner hot nebach kam gekent geyn un hot gekrechtst fun veytog[8], ober der anderer iz gegangen, azöy vi es volt keyn zach nit geven. Fregt eyner dem andern: "Hosstu nit gefolgt dem rebn? epes vayzt mir aus, az dir tut gor nit vey! Hosstu arayngeleygt arbes in di shich?" Macht yener: "Vi heysst? avade[9]! Nor ich hob zey frier ausgekocht!"

22. DEM ROVS EYTSE[1]

A id a kabtsn[2] iz a mol gegangen tsum rebn, betn an eytse. Hot er dartseylt dem rebn, vi shlecht es geyt em, un az er ken dos shöyn mer nit aribertrogn. Hot zach der rebe fartracht un hot gezogt: "Zuninke[3], mayn eytse far dir iz, az du zolsst onhöybn handlen mit mel un mit laynvand. Es iz doch a poshete[4] zach: di vos lebn, darfn[5] bröyt, veln zey köyfn mel, un far di vos shtarbn darf men tachrichim[6], vet men köyfn laynvand!" Der kabtsn iz avek un hot gefolgt dem rebn. Er hot ongehöybn handlen mit mel un mit laynvand. Ober es iz em gegangen als erger un erger. Es iz em gevorn azöy shlecht, az chotsh nem un leyg zach in der erd! Iz er vayter gelofn tsum rebn: "Heyliker rebe, ich hob gefolgt ayer eytse, ober es iz noch erger vi frier!" Hot zach der rebe shtark fartracht, un hot gezogt: "Zuninke, es vayzt aus, az di velt, — nit zi lebt, nit zi shtarbt: Zi matert zach[7]!"

[4] the Name, blessed be he. [5] forgive. [6] shoes. [7] peas. [8] pains. [9] certainly!
22. [1] the rabbi's advice. [2] poor man. [3] little son. [4] simple. [5] need. [6] shrouds. [7] labors.

23. DOKTER KOVATSH

A chossid fun a kleyn ungarish shtetl Marmaresh iz a mol geforn fun Budapesst tsu zich aheym. Gelt hot er gehat genug, iz er geforn same[1] tsveyte klas. Un antkegn em iz zich gezessn noch a id, shöyn a hayntveltiger[2], mit a tsigar in maul. Un b'shas[3] der kondukter iz arayn nemen di biletn, zet der chossid, az der tsveyter fort öych keyn Marmaresh. Iz der chossid shtark tshekave[4] gevorn: Ver ken zayn der id, un tsuvos fort er keyn Marmaresh? Hot er ongehöybn tsu dreyen di bord un hot zich getracht tsu zich aleyn: "A hayntveltiger id, fayn ongeton, mit a tsigar in maul, mit a goyisher tsaytung in hant, ken a mol gemolt[5] zayn, er zol forn tsum dokters chassene[6]. A? Vos? Tsum dokters chassene! Ober sha! dem dokters chassene iz ersht in tsvey vochn arum, — vozhe[7] vet er zach arumdreyen tsvey vochn in Marmaresh? Glat azöy gayssenen[8] tsayt? Es ken nit zayn! Vozhe den fort er keyn Marmaresh? Misstome[9] a shidach[10]! Mit vem zhe ken men em reydn a shidach in Marmaresh? Vart a vayle, mir veln bald zen! A mol ken zayn Möyshe Goldamns tochter Esterke. Ye, es ken graylach[11] zayn! . . . Nor neyn! es ken nit zayn! Zi iz tsu alt far em! Er vet zi nit nemen! B'shum öyfn v'inyen[12] nit! Neyn! . . . Ver zhe den? A mol Chayke Vasserföygl? . . . Fe, neyn! Zi iz a miesskayt[13], er vet zi nit nemen! . . . Iz ver zhe fort? Zol dos zayn Leyke dem protsentniks? N-neyn, es iz nit keyn passiger shidach far em! Vi kumt dos? Aza fayner mentsh vet zach nit mis'shadech zayn[14] mit'n protsentnik! . . . A tshekave[15] zach! Dacht zach, mer keyn meydlach zanen in Marmaresh nito! A? Neyn, take nito! . . . Heysst es, az vegn keyn shidach fort er nit. Tsulib vozhe ken aza man forn keyn Marmaresh? . . . Sha, ich hob shöyn! Unzer gvir Motl Kon hot ongezetst, fort er dos misstome[16] in di inyonim[17]

23. [1] really. [2] modern. [3] while. [4] curious. [5] possible. [6] wedding. [7] "vos-zhe," why then? [8] to waste. [9] probably. [10] match. [11] most certainly. [12] by no means. [13] plain-looking. [14] become related by marriage. [15] strange, intriguing. [16] probably. [17] affair.

fun dem bankrot. Avade[18], dos iz dos! Vartzhe! Vos ken er hobn tsu ton mit Motl Kons bankrot? Zol ich zogn, er zol zayn eyner fun di bal-chöyves[19]? Iz ober, er zitst zich azöy ruig, un leyent dem blat[20], un shmeychlt[21] zich tsu, — vayzt nit aus, er zol zayn fardayget[22]! Ken nit zayn! . . . Ober tsum bankrot fort er doch af gevis! Vozhe hot er tsu ton mit'n bankrot? A tshekave zach! . . . Nor sha! Halt! Ich veys shöyn! Azöy vi Motl Kon hot ongezetst, hot er zich aussgeshribn fun Budapesst an advokatn! O, ot dos iz dos! Avade! Itster, lomir a kler ton: ver ken er dos zayn? Glat ot azöy a fremdn advokatn vet der zhulik[23], der ganev[24] Motl zayne gesheftn nit onfartrauen, vorem er hot azöy ongedreyt un ongeshvindlt a velt, az er vet möyre[25] hobn far a fremdn mentshn. Muz es doch zayn eyner fun der mishpoche[26]. Ver zhe ken er zayn? Zol dos a mol nit zayn zayn shvesster Shprintses a zun? A? Noch a mol! Neyn, es ken nit zayn! Zayn shvesster Shprintse hot chassene gehat akurat mit zeks un tsvantsig yor tsurik, tsvey teg in Oder[27]; di chassene iz geven in grinem bessmedresh[28], un reb Tanchum-Zeligl, olev hasholem[29], iz m'sader kidushin geven[30]; ich gedenk dos vi haynt! Un er vayzt aus a yor finefundrayssig! A tshekave zach! Ver ken er fort zayn? . . . Sha! tipesh[31] du eyner! Shöyte[32]-ben-pik'holts! Es iz doch klor vi der liber tog! Dos iz a zun fun zayn bruder Chayimke! Chayimke hot chassene gehat mit zibnundrayssig yor tsurik, fuftsn teg in Cheshvn[33] in Hachnossas-orchim-klaus[34]! Ot iz dos! Heysst es, az dos iz an advokat Kon fun Budapesst! Vider a mol, an advokat Kon fun Budapesst iz doch avade a dokter! Dokter Kon fun Budapesst, — ot iz di gantse maysse! Nor neyn! An advokat, a dokter in Budapesst vet nit heyssn Kon. A nar vet er zayn? Avade hot er ibergemacht dem nomen af ungarish! Vi zhe hot er gekent machn fun Kon? Kovatsh!

18 certainly. 19 creditor. 20 paper. 21 smiles. 22 distressed. 23 swindler. 24 thief. 25 fear. 26 family. 27 month of Adar. 28 house of worship. 29 peace be with him! 30 officiated at the wedding. 31 fool. 32 fool. 33 month of Heshvan. 34 name of a prayer house.

Avade Kovatsh! Heysst es, az dos iz Dokter Kovatsh fun Budapesst!"

Der chossid hot doch gevelt onhöybn a shmues[35] mit dem idn, macht er tsu-n-em: "Hot keyn faribl nit, pani[36] Dokter Kovatsh, meg men a bissl tsu-efenen[37] dem fensster?" Macht yener: "Mit'n gresstn fargenign, nor fun vanent veysst ir, az me ruft mich Dokter Kovatsh?" Entfert der chossid mit a shmeychl: "Zet ir? Ich hob zich mir dos tsuzamengerechnt!?"

24. REB TANCHUM

In a shtetl iz geven a shusster. Geheyssn hot er Tanchum, un gerufn hot men em Reb Tanchum. Un der Tanchum iz geven dem rovs a guter-bruder[1], vorem inglachvayz[2] flegn zey geyn in eyn cheyder[3]. Un geveyntlach iz er geven a geshvolener oreman[4]. Eyn sheynem frimorgn zitst zich azöy Tanchum ba der arbet. Vi er klapt azöy mitn hamerl, git zich a tu efn di tir, un es geyt arayn a höcher fonye[5], un tsit zich aus in der gantser leng, un nemt araus a papir fun buzimkeshene[6] un shrayt aus: "Po ukazu yevo imperatorskavo velitshestva[7], muz Tanchum Fefershteyn batsoln a rubl podatkes[8]". Tanchum iz a tsutsiterter gevoren, vorem[9] ershtns hot er glat möyre[10] gehat far fonyes[11], un bifrat[12] noch far a fonye, vos farlangt gelt. Nor dem rubl hot er batsolt. Vi den? Der id iz doch in goles[13]. Az der fonye iz araus, un Tanchum iz a bissele gekumen tsu zich, iz er af geshvint avekgelofn tsum rov, zol gezunt zayn: "Rebe, aza un aza maysse hot zach ba mir getrofn, bin ich aych gekumen fregn dray harbe[14] kashes[15]. Reyshis-kol dovor[16], fun vanent veys der keysser, az me ruft mich Tanchum Fefershteyn? V'hasheynis[17], tsu vos darf der keysser mayn rubl? Er iz doch epes a keysser! Er macht doch

35 conversation. 36 Mr. 37 to open a little.

24. 1 a friend of. 2 when boys, in their youth. 3 school. 4 poor man. 5 Russian soldier. 6 breast pocket. 7 by order of his Imperial Majesty. 8 tax. 9 because. 10 fear. 11 soldiers. 12 especially. 13 galuth, exile. 14 difficult. 15 questions. 16 first of all. 17 and secondly.

dos take aleyn di gelt; iz mimoneshach[18], — vilsst a rubl, mach a rubl! Un tsum dritn, shikn a fonye fun Peterburg keyn Kovne kosst doch mer vi a rubl, — viazöy-zhe löynt zich dos dem keysser tsu shikn a fonye ayntsumonen a rubl?" Der rov, zol gezunt zayn, hot zich a vayle fartracht, un darnoch hot er geentfert azöy tsum zogn: "Ich'l dir farentfern ale dayne kashes. Vos du fregsst, fun vanent der keysser veys, vi men ruft dich, iz a poshete maysse[19]. Mit a yor drayssig tsurik zanen in Kovne geven tsarski manevres[20], un der keysser b'atsmöy uvichvöydöy[21] iz gekumen kukn af zayne soldatn. Di gassn zanen geven shvarts fun mentshn. Un du bisst geshtanen in öylom un hosst zach tsugekukt. Bin ich tsugegangen stu dir, un ich hob dich darlangt a tsi ban arbl, un hob dir gezogt: 'Tanchum Fefershteyn, gey aheym!' Un der keysser hot dos darhert; un a keyssershe kop hot er doch, hot er dos gedenkt[22]. Iz dos iz klor! Vayter, tsu vos darf der keysser dayn rubl? vel ich dir öych gebn tsu farshteyn. Lomir[23] nemen a moshl[24] fun Riböynöy-shel-öylom[25]. Der Riböynöy-shel-öylom iz doch di kdushe[26] aleyn! Tsu vozhe darf er hobn, az du, Tanchum der shusster, zolsst em shpringen kodesh[27]? Der terets[28] iz: darfn darf er es nit, nor glat azöy zich, er hot anoe[29] derfun! Azöy iz der keysser, l'havdl![30] Darfn darf er take dayn rubl misstome[31] avade[32] nit, nor glat azöy zich, er hot anoe fun dayn rubl! Un vider amol, viazöy löynt zich dem keysser tsu shikn a fonye keyn Kovne azh[33] fun Peterburg, iz her zach ayn mit kop: Der fonye iz take a Kovner; nor er hot gedint dem keysser in Peterburg. Opgedint zayne finef yor, iz er gegangen tsum keysser, zach gezegenen[34]. Gehert, ver er iz, fun vanent er kumt, vuahin er fort, hot em der keysser gezogt: A, du forsst keyn Kovne? For zich l'chaim ul-sholem[35]!

18 very well then. 19 simple thing. 20 Imperial maneuvers. 21 in person. 22 he remembered it. 23 let us. 24 example. 25 Master of the universe, God. 26 holiness, the essence of holiness. 27 to jump "holy"; it is customary to make little jumping motions when reciting the prayer: "Holy, holy, holy is the Lord of hosts." 28 answer. 29 pleasure, joy. 30 if the comparison were possible. 31 certainly. 32 surely. 33 even. 34 to take his leave. 35 to life and peace! i.e., bon voyage!

Nor dortn in Kovne ken ich eynem a Tanchum Fefershteyn, un der Fefershteyn iz mir shuldig a rubl. Zay zhe azöy gut, un gib mir dem rubl, un du vesst dortn ba-n-em opnemen." Un Tanchum hot zich badankt, un iz avek aheym un hot vayter gekent ruig arbetn.

25. NAPOLEON UN DER SHNAYDER

B'shas[1] der keysser Napoleon iz antlofn fun Russland, iz em aussgekumen löyfn durch a yidishe shtetl. Er löyft löyfndig, un di fonyes[2] tuz[3] noch! Vi er hot gezen, es löyft em noch a machne fonyes[4], iz er af geshvint arayngelofn in a kleyn hayzl, vu es hot grod gevöynt[5] a shnayder, un hot gezogt mit a tsiterdikn kol[6]: "Farbalt[7] mich af geshvint, vorem[8] me vil mich hargenen[9]." Der shnayder hot nit gevusst, ver er iz; nor a mentsh bet, me zol em rateven[10] darf men em rateven. Macht er tsum keysser: "Du zay dich matriach[11] un krich arayn in bet unter der perene[12], un lig, un rir zach nit!" Un der keysser iz arayn in bet, un der shnayder hot em tsugedekt mit eyn perene un mit noch eyner, un mit a driter un mit a ferter öych. Es hot nit gedirt[13] keyn rege[14], tut zich an efn uf di tir, un es varfn zich arayn tsvey fonyes mit pikes[15]: "Iz do keyner tsu dir nit arayn, zach farbaltn?" Macht der id: "Neyn! Ver vet kumen tsu mir zach farbaltn?" Di fonyes zuchn do un dortn, un tsum sof[16] hobn zey a por mol durchgeshtochn di perenes fun bet – keyner nito. Zanen zey zich avek fun vanent zey zanen gekumen. Az zey zanen shöyn geven fun yener zayt tir, iz der keysser araussgekrochn fun unter di perenes, a bleycher vi di vant. Macht er tsum idn: "Du darfsst vissn zayn, az ich bin der keysser Napoleon. Un vayl du hosst mich geratevet fun a zichern töyt, kensst du ba mir aussbetn dray zachn. Vossara[17] dray zachn es zoln nit zayn, vel ich dir gebn!" Git zich der oremer shnayderl a tracht un

25. 1 when. 2 Russians. 3 immediately. 4 body of soldiers. 5 lived. 6 voice. 7 hide. 8 for. 9 kill. 10 save. 11 take pains. 12 featherbed. 13 lasted. 14 second. 15 spear. 16 end. 17 whatsoever.

zogt: "Zesstu, keysser-lebn, ba mir iz shöyn di tsvey yor, vi es kapet[18] durch'n dach. Tomer[19] volsstu heyssn farichtn dem dach?" Kukt em der keysser on un zogt: "Shöyte-ben-pik'-holts[20]! Dos vel ich avade[21] ton! Nor azelche zachn betsstu ba mir? Bet aus apes rechts! Ober gedenk-zhe, itster kensstu betn noch tsvey zachn!" Git der shnayderl zich a tracht-iber in kop: vos ken er zich epes aussbetn rechts? Tracht er un tracht, un l'bessof[22] zogt er: "Do af der zelbiker gas vöynt noch a shnayder, iz nemt er mir tsu mayne kundn. Chay[23] volsstu zen heyssn yenem shnayder er zol zich ariberpeklen[24] andershvu!" Git der keysser a mach mit'n hant un zogt: "Ti-pesh[25] eyner! Terach![26] Gut, ich vel heyssn yenem shnayder geyn in ale shvartse yorn! Ober keyn gressere zach hosstu shöyn nit gekent ausstrachtn? Gedenk-zhe! Noch eyn eyntsige zach!" Der id hot darhert azelche diburim[27] fun keysser, hot er genumen shtark trachtn; darnoch hot er a shmeychl geton[28] un gefregt: "Ich volt veln, du zolsst mir zogn, vi azöy du hosst zach gefilt, ligndik in bet, b'shas di fonyes hobn geshtochn mit di pikes durch di perenes?" Der keysser hot dos darhert, iz er gevorn an ongetsundener[29]: "Vos iz dos far a chutspe[30], vos? Vi darvegsstu[31] zach, mich fregn azelchene kashes[32]? Far aza min[33] azes[34] vel ich dich heyssn shissn, du azöyner un azöyner!" Un er hot glaych arayngerufn dray fun zayne zelner[35], un me hot dem idn geshmit in keytn, un me hot em avekgefirt. Ir kent zich aussmoln, viazöy dem idn hot getsitert dos harts in buzim[36], bifrat[37] noch az me hot em gezogt: "Morgn far tog vet men dich shissn." Der shnayder hot shöyn di nacht misstome[38] nit geshlofn! Vi farshteyt ir? Er hot nebach geveynt un getsitert, getsitert un geveynt, un gezogt viduy[39]! Af morgn in der fri hot men dem idn tsugebundn tsu-n-a böym, un dray zelner hobn zach avekgeshtelt

18 leaks. 19 perhaps. 20 fool. 21 certainly. 22 eventually. 23 if only. 24 move. 25 fool. 26 Terah, Abraham's father, is looked upon as a fool. 27 words. 28 smiled. 29 angry. 30 arrogance. 31 how dare you. 32 questions. 33 kind of. 34 impudence. 35 soldiers. 36 bosom. 37 especially. 38 certainly. 39 confession.

mit aussgetsöygene bikssn punkt antkegn em. Un a ferter zelner iz geshtanen fun der zayt, mit a zeyger in hant un hot gekukt af'n zeyger biz di minut fun shissn vet kumen. Darnoch hot er ufgehöybn di hant un hot genumen aussrufn: "Eyns! Tsvey! Dr . . ." Er hot nit uspyeyet[40] aussrufn "dray", – az es kumt dos ongeritn a general af a ferd, shrayt aus: "Halt, shisst nit!" un geyt tsu tsu dem idn un zogt em: "Der keysser iz dir möychl[41], un er shikt dir durch mir ota dem brivl." Der id hot tsugenumen dem brivl, hot opgeziftst[42] un hot em genumen leyenen[43]. Un in dem brivl iz geshtanen: "Ich hob zich demolt[44] gefilt punkt azöy vi du hosst zich itster gefilt." Dem brivl halt der shnayder ba zich ad hayöym haze[45].

26. DI SGULES[1]

Ba a idn a yeshuvnik[2] hot zach amol getrofn an unglik: a mageyfe[3] af gendz! Di gendz zanen em, nebach, geshtorbn vi di flign. Vos tut men in aza tsore? Me fort tsum rebn, zol gezunt zayn! Gekumen tsum rebn, zogt der yeshuvnik: "Heyliker rebe, azöy un azöy iz di maysse, mayne gendz peygern[4], ratevets[5]!" Zogt der rebe tsu-n-em: "Got vet helfn! Ich'l dir gebn a sgule un es vet, mirtsishem[6], zayn gut! Trikn aus gehakte leberlach un gib es di gendz tsu fressn, un farges nit zogn a por kapitlach tilim[7]! Un for l'chayim ul-sholem[8]!" Der yeshuvnik hot zach fayn badankt, geforn aheym un geton punkt vi der rebe hot em geheyssn. Ober, tsi di leberlach zaynen nit geven gut gehakt, tsi di gendz hobn dem tilim nit gehert, nor es hot nit geholfn! Fort der id vayter tsum rebn: "Heyliker rebe! Ich hob als geton, nor mayne gendz haltn in eyn peygern! Vos zol ich ton?" Macht der rebe: "Hob keyn tsar nit[9], zuninke[10], ich vel dir gebn an ander sgule! Gib dayne gendz gedarte[11] kez tsum pikn un zog shtilinkerheyt:

40 he had hardly. 41 forgives you. 42 sighed with relief. 43 to read. 44 then. 45 until this day.

26. 1 talismans. 2 farmer. 3 plague. 4 are dying. 5 help! 6 God willing. 7 a few psalms. 8 "for life and peace." 9 don't worry. 10 my son. 11 dried.

'Vateyotsar hamageyfo[12]!' un es vet zayn gut!" Der id hot vayter geton vi der rebe hot gebotn, ober es hot vayter nit geholfn. Vayter geforn tsum rebn a dritn mol, un a fertn mol, un der rebe git em yedn mol a naye sgule, un es helft ot vi a töytn bankes[13]! Fort er tsum fineftn mol tsum rebn: "Heyliker rebe! Hot rachmones, ratevets! Efsher hot ir epes an ander sgule?" Zogt em der rebe mit assach libshaft in zayne lichtige öygn: "Zuninke, ba mir sgules veln avade nit feln[14], nor tsi ba dir veln stayen gendz?"

27. A SHNAYDERSHER VERTL

Amol zanen gezessn rabonim[1] un hobn geret töyre. Di ale rabonim zanen geven gröysse m'yuchossim[2], rabonim bney rabonim[3], take pimperl hagefen[4]. Nor eyner fun zey iz geven a shnayders a zun. Ale rabonim hobn dartseylt geöynishe[5] verter fun zeyere tates[6]: "Mayn tate hot gezogt azöy" un "mayn tate hot gezogt dos" un "mayn tate hot gezogt yens." Un dem shnayders zun hot nit gehat vos ibertsuzogn fun zayn tatn. Az ale rabonim hobn shöyn opgezogt di geöynishe verter fun zeyere tates di rabonim, macht dem shnayders zun: "Mayn tate hot gezogt, az a genitsevete[7] shtikl arbet zol men in hant nit araynnemen."

28. FUN HUNGER SHTARBT MEN NIT

In a kleyn shtetl iz geven a kluger rov, ober take vos men ruft a kluger, nit keyn nar.

Amol iz men gekumen tsu em, un me hot em dartseylt, az der un der id iz geshtorbn fun hunger. "Vos heysst, er iz geshtorbn fun hunger?" hot gefregt der rov, "Er hot doch gekent geyn hakn shteyner, oder kern di gassn, oder trogn

12 ". . . and the plague was stayed" (II Sam. 24:25). 13 just as cupping (helps) a dead body. 14 *I* won't lack for talismans.

27. 1 rabbis. 2 of noble descent. 3 sons of rabbis. 4 a fine crop of grapes. 5 genius, of wisdom. 6 fathers. 7 turned inside out (to renovate the garment).

vasser." Hot men em gezogt, az er iz geven a id, a balabos[1], es hot em nit gepasst ton a miesse arbet. "Öyb azöy — hot geentfert der rov — iz er doch geshtorbn fun gayve[2], nit fun hunger. Fun hunger shtarbt men nit."

29. REB ABE

An alter rov, vos hot geheyssn Abe, hot gehat zaynem a gevezenem talmid[1], a id a nogid. Eynmol is der rov geven eng in gelt, iz er geforn tsum gvir, betn hilf. Der gvir hot em zeyer fayn ufgenumen, un hot em gezogt, az er vet em avade helfn, vifil er ken. Un er hot em gezogt, az er vet em gebn l'eys ato[2] azöy fil rubl, vifl zayn nomen Abe batreft[3]. Un er hot genumen un gegebn dem rov fir rubl. Der rov hot genumen dos gelt un hot gezogt mit a gröyssn zifts[4]: "Oy, keyn dank vel ich aych nit zogn[5]." Macht der gvir: "Rebe, vos ziftst ir azöy? Efsher[6] iz aych veynig, vel ich aych gebn noch!" Entfert der rov: "Neyn, nit dos! Ich zifts nor, far vos me ruft mich Abe. Es volt geven assach glaycher[7], az me volt mich rufn Artachshassto[8]."

30. A NAYE CHEVRE[1]

Eyner a id iz amol gegangen farnacht af'n gas, un er hot getrofn af'n veg a idn, an altn, a kleynitshkn, nit zogndik keyn guzme[2] vi a tal-umotor[3] in a kleyn siderl[4]! Un der altitshker iz gegangen an ayngeböygener, un gehusst, azöy kh, kh, kh. Un ale vaylinke flegt er zach muzn opshteln, zach aussruhen, vayl es iz em kentik[5] zeyer shver ongekumen der geyn[6] un der husstn. Geyt tsu der id tsum altitshkn un fregt

28. [1] respectable citizen. [2] pride.

29. [1] pupil. [2] for the time being. [3] the numerical value of "Abe" is four. [4] sigh. [5] It is not customary to thank the benefactor, as that would diminish the merit of the giving. [6] perhaps. [7] better. [8] the numerical value of "Artachshassto" is 1,370.

30. [1] society, organization. [2] exaggeration. [3] "Dew and Rain," name of a short prayer printed in miniscule letters. [4] prayer book. [5] apparently. [6] walking.

em: "Fun vanen kumt ir dos, reb id?" Entfert er, kam vos er ret: "Oy, vey! Ich kum . . . kh, kh, kh . . . fun shul, oy, kum ich . . . fun an assife[7]; oy, vey . . . kh, kh, kh . . . zey hobn gemacht . . . a chevre, hobn zey gemacht . . . oy, vey, vey . . . kh, kh, kh . . . hob ich zach öych . . . ayngeshribn . . . kh, kh . . . in di chevre arayn . . . oy!" Fregt em der id: "Vos iz dos far a chevre? Vi heysst zi?" Macht der altitshker: "Di chevre? . . . oy, . . . vi zi heysst? oy, oy . . . zi heysst . . . kh, kh, kh, . . . Giböyrey Yissroel[8]!"

31. DERECH ERETS[1] UN TÖYRE

A id an oreman, vos iz amol geven a melamed, iz amol arayngegangen tsu eynem a gvir, zaynem take a gevezenem talmid[2], betn a nedove[3]. Der melamed iz arayn, un der gvir hot af em a kuk gegebn, azöy vi er volt em gor keyn mol nit gezen, un fregt em: "Ver zayt ir dos, reb id? Fun vanen kumt ir?" Entfert der melamed: "Zolt ir gezunt zayn! ir darkent mir gornisht? Ir hot zach doch gelernt ba mir in cheyder[4]." Macht der gvir: "Nu to nu? Tu voszhe vilt ir? Ir zolt vissn zayn, az di töyre, vos ich hob ba aych gelernt, hob ich shöyn lang fargessn." Zogt der melamed: "Itster iz mir gevorn recht, far vos ir darkent mich nit. Di gemore zogt: 'Derech erets köydmo l'töyro[5].' Haynt vi bald az di töyre hot ir shöyn fargessn, hot ir doch derech erets avadė[6] fargessn."

32. TONU RABONON[1]

Tsu eynem a rov a goen[2] iz amol gekumen a id betn smiche[3] af rabones[4]. Dem goen iz der id epes nit gefeln geven. Heysst er em zitsn, un nemt araus a gemore, efnt zi un lozt dem idn

[7] meeting. [8] "Heroes of Israel," name of an organization for the study of the Talmud.

31. [1] manners. [2] pupil. [3] alms. [4] children's school. [5] "Good manners come before the study of the Torah." [6] the more so.

32. [1] the rabbis taught. [2] Gaon, genius. [3] authorization. [4] the office of a rabbi.

zogn. Höybt der id on tsu zogn: "Tonu rabonon, hobn di rabonim gelernt." Macht der goen: "Shlecht, ich ken aych keyn smiche nit gebn." Fregt der id: "Rebe, far vos un viazöy? Ir hot doch gornit gehert fun mir, ich hob doch richtig fartaytsht." Zogt der goen: "Neyn, es iz nit richtig, es iz shlecht: 'Tonu rabonon, hobn di rabonim gelernt?' S'taytsh, vi zogt men dos azöy? Es heysst: tonu, es hobn gelernt, rabonon, di rabonim; es hobn gelernt di rabonim, ober nit di rabonim hobn gelernt. Frier darf men lernen, darnoch ken men zayn rabonim."

33. A NAKETER SEYFER[1]

Eyner a mechaber[2] iz gekumen amol tsu a gröyssn rov betn a hasskome[3] af zayn seyfer. Der rov hot genumen dem chiber[4], hot arayngekukt in em, hot a shmeychl geton un gezogt: "Zol ayer seyfer azöy keyn naketer nit zayn, vi er vet nit zayn keyn hungeriker." Der mechaber hot nebach nit farshtanen, vos der rov meynt mit dermit. Zogt er tsum rov: "Rebe, ich farshtey nit ayer remez[5]." Macht der rov: "Vos farshteyt ir do nit? Es iz gor a posheter inyen[6]; me vet in em gevis aynpakn hering un puter un kez, vet er hobn vos tsu essn, ober aynbindn, er zol keyn naketer nit zayn, vet em keyn mentsh nit."

34. M'GALE CHIDUSHIM[1]

Ir zayt a Grayever? Fun Grayeve veys ich a fayne maysse. Ir hot doch misstome gehert fun unzer Dvinssker rov, dem Rogatshover, zol gezunt zayn? Iz dartseylt men, az tsun em iz gekumen a id mit a chiber[2], vos iz geven gedrukt in Grayeve, un hot gebetn dem Rogatshover a hasskome. Leyent der Rogatshover in seyfer a vaylinke, ober ir muzt vissn, az ven der Rogatshover leyent eyn minut, iz dos punkt azöy, vi l'moshl[3] ir zolt leyenen a sho mit noch a sho. Zogt der Rogatshover:

33. [1] book. [2] author. [3] approval, letter of recommendation. [4] work. [5] hint. [6] matter.

34. [1] discoverer of new ideas. [2] work. [3] for example.

"Dos iz a tayerer seyfer, ir zayt do m'gale chidushim, ober keyn hasskome ken ich aych nit gebn." Hot der id ongehöybn betn: "Zolt ir gezunt un shtark zayn, rebe! Vos art[4] aych? Az vibald az der seyfer gefelt aych, far vos vilt ir mir keyn hasskome nit gebn?" Zogt der Rogatshover vayter: "Es iz umzisst[5], vos ir ret azöy fil. Ich vel aych keyn hasskome nit gebn, ober vos emes[6], iz emes: ir zayt m'gale chidushim." Meyle, der id hot shtark gevolt vissn, vos er iz do m'gale geven[7] dem Rogatshover? Fregt er: "Rebe, öyb ir vilt mir keyn hasskome nit gebn, meyle iz nit; ober zogt mir chotshbe[8], vos fara chidushim[9] ich bin aych do m'gale?" Macht der Rogatshover: "Biz itst hob ich gor nit gevusst, az in Grayeve iz faran a druk."

35. DI HASSKOME

A mechaber[1] iz amol gekumen tsun a rov un gebetn a hasskome af zaynem a seyfer. Hot der rov genumen dem seyfer, hot em durchgebletert un hot gezogt dem mechaber: "Reb id, nemt zich avek ayer sayfer, ich ken aych keyn hasskome nit gebn." Zogt der id: "S'taytsh rebe, loz der seyfer ban aych a por teg lign, vet ir zen." Macht der rov: "Neyn, neyn, cholile[2]! Es iz doch itster farnacht, un ir tort aleyn nit geyn, ir muzt hobn dem seyfer mit zich." Farshteyt der id nit, vos der rov meynt. Zogt em der rov: "Vos? Ir farshteyt nit? Di gemore zogt doch: 'Talmid chochom bal yeytsey y'chidi balaylo mipney hamazikim[3].' " Kukt em der id on: "Vos hot dos far a shayches[4]?" Macht der rov: "Vos? Ir farshteyt take b'emes[5] nit? Vos farshteyt ir do nit? Ir vet vayzn di mazikim[6] dem syefer, veln zey zen, az ir zayt keyn talmid-chochem[7] nit, veln zey aych nit tshepen[8]."

4 what does it matter. 5 in vain. 6 true. 7 discovered. 8 at least. 9 new ideas, news, novelty.

35. 1 author. 2 God forbid! 3 "A scholar is not to venture out alone at night because of the evil spirits." 4 connection, bearing. 5 really. 6 evil spirits. 7 scholar. 8 bother.

36. KÖYHELES UN IYÖYV[1]

A m'chaber iz a mol gekumen tsum rov un hot em gebetn a hasskome af'n seyfer, vos er hot geshribn. Geven iz dos a peyresh af Köyheles. Der rov hot genumen bletern in seyfer, hot er gezen, az er iz ful mit shtus. Zogt er tsum m'chaber: "Eyn zach ken ich nit farshteyn; far vos hot ir geshribn af Köyheles? Eygntlach hot ir gedarft shraybn a peyresh af Iyöyv!" Fregt der m'chaber: "Far vos epes grod af Iyöyv?" Entfert zich der rov: "Farshteyt ir mich? Iyöyv hot gehat azöy fil yissurim[2] un tsores, az es volt em nit aussgemacht noch eyne, nor vos hot ir nebach gehat tsun oremen Shlöyme-hameylach[3]?"

37. DER ROV UN DER M'CHABER[1]

Tsu a rov in a kleyn shtetl iz gekumen a id, a m'chaber. Der rov hot em gants fayn ufgenumen un hot mit em geret töyre, un redndik a por minutn, hot er glaych gezen, az der id iz nebach a gröysser amorets. Der id hot em gevizn a nayem seyfer, vos er hot geshribn, un hot gebetn dem rov, er zol em ufvayzn a por balabatim, vos zoln ba em köyfn dem seyfer. Der rov hot genumen dem seyfer, un leyenendik a por bleter, hot er gezen, az dos iz poshet opgeshribn fun etlache sforim fun andere m'chabrim. In a vayle arum hot der rov gezogt: "Ir farshteyt, di idn do in shtot zanen nit azöy lohut[2] noch azelche sforim; nor eyner iz do, vos ich glöyb, az er darf dem seyfer köyfn; geyt ariber tsu Shmerke Yankls un zogt em, az ich hob aych tsu em geshikt." Der id hot zach badankt un iz avek. Af'n gas hot er zach nochgefregt noch dem Shmerken un iz tsun em gegangen. Shmerke hot darzen a idn, azöy nibito[3] a choshevn[4], git er em a freg: "Vos vet ir zogn guts? Vos vilt ir?" Macht der id: "Der rov zol gezunt zayn, hot mich geshikt tsu aych, ir zolt ba mir köyfn ota dem seyfer," un er vil em gebn dem seyfer in hant. Macht Shmerke: "Lozt mich

36. [1] Ecclesiastes and Job. [2] sufferings. [3] King Solomon.
37. [1] author. [2] they do not care much. [3] apparently. [4] fine, honorable.

op! Ale beyze ruches[5] in aych mit'n rov tsuzamen! Vos darf ich a seyfer, vos? Ich ken afile keyn os[6] nit leyenen." Der id iz nebach avek mit gornit. Nor faribl hot er gehat af'n rov. Un az er hot getrofn dem rov, hot er zach gor nit geshemt, un hot em gefregt: "Rebe, vos hot ir glat opgeshtelt chöyzik fun mir un mich geshikt tsu a idn, vos hot bichlal[7] keyn shayches[8] nit tsu keyn sforim?" Entfert em der rov: "Ich hob gerechnt, az er vet köyfn dem seyfer, vorem ich vel aych zogn dem emes: der Shmerke iz der eyntsiger id do ba unz in shtetl, vos me zogt af em, az er handlt mit geganvete s'chöyre[9]."

38. MACHZIR ATORO L'YÖYSHNO

A mol iz gekumen tsun a gröyssn rov a rebl[1] fun a kleyn shtetl mit zaynem a chiber, un hot gebetn dem rov, er zol em gebn a hasskome af'n seyfer. Der rov hot genumen dem seyfer un hot durchgeleyent a por bleter. Darnoch zogt er tsum m'chaber: "Es iz hafley vofele[2]! A geöynisher chiber[3]! Ir zayt do machzir atoro l'yöyshno[4]." Der m'chaber hot darhert aza vort fun gröyssn rov, iz er gevorn darfreyt un hot genumen shmeychlen, un fregt in a shemevdikn kol[5] dem rov: "Rebe, vos gefelt aych do azöy shtark in mayn chiber?" Macht der rov: "Ich hob aych doch gezogt, az ir zayt do machzir atoro l'yöyshno. Es iz a y'due-zach[6], az papir macht men fun shmates[7], ober ir hot genumen papir un hot gemacht fun dem papir karik[8] shmates."

39. FAYTL TROTSKI

Men dartseylt di maysse fun Motke Chabad[1]. Tsu zayne tsaytn iz gevorn eyner a id, vos me hot em gerufn Faytl Trot-

[5] all the evil spirits. [6] letter of the alphabet. [7] altogether. [8] to do with. [9] stolen goods.

38. [1] rabbi of little importance. [2] wonder upon wonder. [3] ingenious book. [4] literally: restoring the crown to its original condition; giving back to the crown its former splendor — i.e., explaining clearly an obscure passage. [5] voice. [6] something well known. [7] rags. [8] again.

39. [1] name of a famous wit.

ski, a shtot-gabe[2] in Vilne. Der Faytl iz geven a id, nit gor keyn fayner. Geveynt hot er in a shtub, vos arum der shtub iz geven a gröysse blote[3]. Iz eyn mol hot Faytl Trotski gefregt Motken: "Her zach ayn, Motke! Kensstu mir nit gebn tsu farshteyn, far vos iz arum mayn shtub aza gröysse blote?" Zogt tsun em Motke: "Ich vel aych gebn tsu farshteyn. Ir veysst doch gevis, az der Böyre-borchu[4] hot gevizn[5] Odom-horishenen[6] döyr döyr v'döyrshov[7] biz tsum sof fun ale döyres[8]. Hot em Got gezogt, az in dem un dem yor vet in Vilne zayn der shtot-gabe Faytl Trotski. Vi Odom-horishn hot dos darhert, hot er gezogt: 'Tyfu[9]! der id a shtot-gabe!' Un ota der shpay fun Odom-horishn iz gefaln nebn ayer shtub un hot dortn gemacht a blote. Haynt darft ir farshteyn, az a shpay, vos iz gefaln fineftauznt yor hot gegebn a gezuntn[10] klap un hot gemacht aza blote, vos me ken zi nit ausstrikenen."

40. DEM GABAYS PSSAK[1]

In a shtot iz amol gekumen a ufgekumener[2] id fun Amerike. Dortn, in Amerike, iz er geven a gabay in a shul. Men hot em in shtot nit lib gehat. Iz eynmol hot er zach durchgevertlt mit a idn a balabos un iz em nöygeya b'koved geven[3]. Der balabos hot nit gevelt machn keyn rash[4] vegn zich, hot er gezogt tsum gabay: "Hert zach ayn, ich vel aych dartseyln a maysse, vet ir hern. Es iz amol gekumen tsum Reböyne-shel-öylom[5] zach klogn Oleynu[6] un Shaleshudes[7] un a mamzer[8]. Oleynu hot getaynet: "Gevalt, far vos kumt mir aza mazl[9]? Ich bin doch a gants fayne tfile[10], un tomid[11] az me zogt mich,

2 president of a congregation. 3 mud. 4 the Creator. 5 shown. 6 "Adam, the first man." 7 all the generations and their leaders. 8 until the end of all the generations. 9 ugh! 10 powerful.

40. 1 the punishment of the president of the congregation. 2 upstart. 3 insulted. 4 fuss. 5 Master of the world. 6 name of a prayer; at one place in the prayer, when idolatry is mentioned, the common people would spit. 7 third short meal on the Sabbath afternoon; during Purim, however, the chief meal. 8 illegitimate child. 9 luck. 10 prayer. 11 always.

shpayt men." Dos iz geven Oleynus klogn. Shaleshudes hot geret: "Vos iz di maysse, vos ale sudes esst men gute zachn, fleysh mit fish mit tsholnt, un Shaleshudes patert men op[12] mit a shtikl hering tsi vos[13]?" Azöy hot geklogt Shaleshudes. Un der mamzer hot gezogt: "Ich farshtey nit, Gotenyu[14], far vos iz men mich azöy m'vaze[15]? Bin ich den shuldig, az ich bin a mamzer? Iz doch mayn mame un mayn tate shuldig, far vozhe iz men m'vaze mich, nit zey?" Azöy hot zich yederer gehat vos tsu klogn. Hot der Reböyne-shel-öylom geentfert azöy: "Ye, emes, men tut aych take alemen on avles[16]. Ober es vet kumen di tsayt, vet ir ale hobn ayer s'char[17]: dich, Oleynu, vet men machn far di shensste tfile um Roshhashone[18], me vet dich zingen mit dem shensstn nign[19], un me vet zach bukn far dir, men vet faln köyrim[20]; dich, Shaleshudes, vet men darheybn um Purim un me vet machn fun dir a sude k'yad hamelech[21]; un dich, mamzer, vel ich zen ariberfirn kin Amerike, un dortn vesstu vern gabay."

41. DER SHTOTMAGID[1] UN DI GABOIM[2]

Ir darft vissn zayn, az in Vilne iz nito keyn rov. Di Vilner kehile[3] nemt keyn rov nit. Vet ir doch fregn, far vos? Iz azöy. Zint dem Vilner goen[4], vil men nit onton keyn idn dem koved[5], er zol zach rufn Vilner rov. Nor vi iz fort a shtot on a rov? Iz faran gaboim, un es iz faran a shtotmagid. Eynmol iz gekumen in Vilne a nayer shtotmagid. Hot dos di gaboim shtark fardrossn, zey hobn getaynet: "Mir hobn aleyn kam af tsum lebn, un itster kumt noch a shtotmagid." Macht tsu zey der shtotmagid: "Ich vel aych gebn a moshl[6]. Es iz amol geven ba a balabosste hiner. Hot zi gehaltn di hiner in kotuk[7], un

12 got rid of. 13 or some such thing. 14 dear God. 15 detests. 16 wrong. 17 reward. 18 New Year. 19 tune. 20 kneeling (done only on the New Year and the Day of Atonement during the Oleynu prayer). 21 royal.

41. 1 city preacher. 2 trustees. 3 congregation. 4 the Gaon Elijah of Vilna. 5 honor. 6 example. 7 chicken house.

es iz avek teg un nochamol teg, un zi hot zich fargessn on ire hiner un hot zey nit gegebn tsum essn. Eyn sheynem tog hot di balabosste geköyft a hon[8] un hot em öych arayngelozn in kotuk. Un a hon iz doch nit keyn hun. Vi er hot gevelt essn, hot er genumen kreyen, az er hot fardult[9] der balabosste di kop. Di balabosste hot gehert dem hon kreyen, hot zi zach darmont on em un on di hiner un hot zey alemen gegebn essn. Punkt azöy vet zayn mit mir. Kolzman[10] ir zayt geven aleyn in shtot, hot keyner on aych nit getracht. Ober itster az ich vel zayn, vel ich onhöybn tsu kreyen droshes[11], az me vet zach darmonen on mir un on aych, un mir veln lebn a gutn tog."

42. DER MAGID[1] UN DER SHLISSL

In a shtetl iz amol gekumen a magid. Shabes noch minche[2] hot er gehaltn a droshe[3] in bessmedresh. Es hobn zach tsunöyfgeklibn[4] assach öylom[5] hern dem magid. Un der magid iz aruf af'n bime un hot ongehöybn redn. Di lomdim[6] zanen gezessn af'n mizrach[7] un hobn zach gants fayn ayngehert. Ober der magid hot azöy shlecht gedarshnt[8], az bisslachvayz hobn di lomdim genumen araussgeyn fun shul. Tsu ersht iz araus der rov, zol gezunt zayn. Darnoch iz zich m'yashev geven der shöychet[9] un iz öych araus. Darnoch hobn ongehöybn arausstsugeyn di sheyne balabatim. Tsum sof hobn di amoratsim[10] gezen, az di lomdim geyen araus, zanen zey öych bisslachvayz avekgegangen. In shul zanen geblibn a por batlonim[11] un der shames. Ober dem shames iz öych mies[12] gevorn tsu hern. Geyt er tsu tsum magid af der bime un zogt em: "Rebe, ot hot ir aych dem shlissl fun bessmedresh; ich vel aych betn, az ir vet kontshen[13] di droshe un ir vet avekgeyn, vet ir azöy gut zayn farshlissn di tir."

8 rooster. 9 drove crazy. 10 so long as. 11 sermons.

42. 1 itinerant preacher. 2 afternoon service. 3 sermon. 4 came together. 5 crowd. 6 scholars. 7 eastern wall of the prayer house. 8 preached. 9 ritual slaughterer. 10 people of no learning. 11 loafers. 12 fed up. 13 finish.

43. A GUTE DROSHE

In a shtetl iz gekumen a magid. Shabes noch minche hot er gehaltn a droshe. Er hot geret gute tsvey sho, un hot geret assach töyre, mit pilpul[1], mit charifes[2], mit vos ir vilt. Di shul iz geven ful, az men iz geshtanen af di kep. Un der gantser öylom hot zach ayngehert. In shul iz geven eyner a id, a shtikl apiköyres[3], vos er hot nit gehat aza gröysse anoe[4] fun magides[5]: er hot bichlal[6] faynt gehat magides, nor az di gantse shtetl geyt, geyt er öych. Af morgn noch der droshe, treft der magid dem apiköyres af'n gas. Shtelt er zach op reydn mit em, fregt er em: "Nu, iz aych epes gefeln gevorn mayn droshe?" Macht der id: "Vos heysst? Vos ret ir? Ich zog aych, az noch ayer droshe hob ich di gantse nacht nit gekent shlofn." Fregt em der magid: "Aza gröyssn röyshem[7] hot af aych gemacht mayn droshe?" Macht der id: "Neyn, rebe, nit dos meyn ich; ich hob nit gekent shlofn, vayl ich hob aza teve: az ich shlof ba tog, ken ich ba nacht nit shlofn."

44. DER MAGID UN DER BOK[1]

A mol iz in a shtetl gekumen a magid. Tsu der droshe[2] zanen gekumen assach mentshn un es iz geven a lange droshe. Tsvishn ale idn, vos zanen geven in shul, hot der magid gezen, vi eyner an elterer id shteyt un kukt af em un macht mit'n kop: eynmol az er iz masskim[3], mit vos der magid darshet[4], un eynmol az er iz nit masskim. Ogeret[5] di droshe, iz der magid tsugegangen tsu dem idn un hot em gefregt: "Vi gefelt aych epes mayn droshe? Ich hob gezen, ir hot di gantse tsayt gekukt af mir un gemacht mit'n kop, — volt ich aych gebetn, ir zolt mir zogn, mit velche verter zayt ir masskim geven un mit velche nit?" Macht der id: "Rebe, ich vel aych zogn dem emes. Ich bin a id, vos ich hob nit gelernt, un ich

43. [1] acutely reasoned point of law. [2] acumen. [3] freethinker. [4] joy. [5] preaching. [6] generally. [7] impression.

44. [1] buck, he-goat. [2] sermon. [3] in agreement. [4] preaches. [5] having concluded.

hob ayer droshe nit farshtanen. Vet ir mich doch fregn, far vos ich hob gemacht mit'n kop, eynmol af ye un vider a tsveytn mol af neyn? Vel ich aych dartseyln. Ich vöyn[6] af'n dorf. Mit a voch tsurik iz ba mir farfaln[7] gevorn a bok. Un a bok ba hayntike tsaytn iz vert assach mit gelt. Iz gevorn a getuml in shtub, me hot gezucht dem bok af ale höyfn un in ale derfer, un me hot dem bok maynem nit gefunen. Bin ich mir m'yashev geven, un hob mir gelozt geyn iber di shtetlach, tomer[8] vel ich ergets-vu[9] gefinen mayn bok. Hob ich mir getracht: ich veys? Efsher iz der bok arayngeshprungen in shul arayn, — a kashe[10] af a bok! Iz vi ir zayt aruf af'n bime, un ich hob darzen ayer berdl[11], hob ich zich getracht: "Dos iz mayn bok," hob ich gemacht mit'n kop af ye. Darnoch, ir hot ongehöybn reydn, tracht ich mir: "Neyn, dos iz nit mayn bok," hob ich gemacht mit'n kop af neyn. Darnoch hot ir ongehöybn briken mit di hent[12], punkt vi mayn bok, iz doch vayter ye. Un azöy bin ich geven in sofek[13], — eynmol hot zach mir aussgeducht, az dos iz *mayn* bok, un an ander mol vider, az dos iz *nit* mayn bok. Iz darfar hob ich gemacht mit'n kop."

45. KVÖYD CHAVERCHO[1]

Di ch'sidim hobn amol gefregt reb Shmelken[2] shabes noch'n davenen[3]: "Vos meynt der peyrek[4] mit'n maymer[5]: 'Y'hi kvöyd chavercho choviv olecho k'sheloch[6]?' " Zogt der rebe: "Ch'l[7] aych bald zogn." Reb Shmelke iz gegangen aheym, un di ch'sidim geveyntlach mit em. Arayngegangen in shtub, macht der rebe: "A gut shabes aych, reb Shmelke!" Meyle gor nit. Darnoch macht der rebe: "Reb Shmelke, zetst zach, zayt möychl[8]!" Meyle di ch'sidim kukn em on un farshteyen doch misstome nit: vos iz dos? Un der rebe macht

6 live. 7 lost. 8 perhaps. 9 somewhere. 10 question. 11 little beard. 12 to gesticulate. 13 doubt.

45. 1 the honor of thy neighbor. 2 famous hasidic rabbi. 3 prayer. 4 passage in the Sayings of the Fathers. 5 sentence. 6 "Let the honor of thy neighbor be as dear to thee as thine own." 7 I will. 8 please.

vayter: "Reb Shmelke, ir vet efsher machn kidesh[9]? Reb Shmelke, geyt vasht zach[10]! Reb Shmelke, nemt a shtikl hering!" Bekitser[11], di ch'sidim höybn nit on tsu vissn, vos tsu zogn. Ersht noch'n essn macht der rebe: "Nu, hot ir farshtanen dem maymer? Ot dos meynt take der peyrek. Hot dos epes a ponim[12], az me git zich op koved[13] un me zogt tsu zich aleyn: 'Gutn morgn, reb Shmelke! Zetst zach, reb Shmelke?' Zogt der peyrek: 'Y'hi kvöyd chavercho choviv olecho k'sheloch,' – punkt azöy vi der koved, vos du aleyn gisst zich op, zol ba dir zayn choshev[14] der koved, vos andere gebn dir op."

46. DER KAYSSN[1]

Ba unz iz geven a id a ferdhendler, a gevaltiker kayssn. Dos iz geven a kleyn, dik idl, mit a breytn, röytn ponim[2] un mit a röyter tsupudlter bord. Vemen er flegt trefn af'n gas, flegt er zidlen in tatn arayn. B'kitser[3], a id a pere-odom[4]. Eynmol iz er gelofn af'n gas a farssapeter[5] un hot gemacht mit'n fausst in der luft un hot geshrien: "A ruach[6] in zayn tatn arayn! A ruach in zayn tatns tatn arayn!" Fregt men em: "Vemen shilt ir? In vemens tatn arayn?" Macht er: "Ich'l zen shpeter, ich veys noch nit!"

47. TSAPICHIS

Der rebe lernt mit a ingele fun a yor acht. Der ingele leyent un fartaytsht dem possik: "Vayikru bney Yisroel es shmöy mon, v'hu k'zera gad lovon, v'taamöy k'tsapichis bidvash[1]." Iz ale verter hot er gants richtig fartaytsht[2], mer nit 'tsapi-

9 sanctification. 10 the customary washing before the meal (polite invitation to share the meal). 11 in short. 12 appearance, value. 13 honor. 14 dear.

46. 1 irascible man. 2 face. 3 in short. 4 wild man. 5 out of breath. 6 may a demon possess his father!

47. 1 Exod. 16:31: "And the house of Israel called the name thereof Manna; and it was like coriander seed, white; and the taste of it was like wafers [tsapichis] made with honey." The meaning of the word "tsapichis," usually translated "wafer, cake," is unknown. 2 translated.

chis' hot er nit gevusst vi tsu fartaytshn. Fregt er dem rebn: "Rebe, vos iz der taytsh 'tsapichis?' " Git zich der rebe a krats af'n kop un zogt: "Farshteysstu mich, mayn kind? B'shas di idn zanen gegangen durch'n midbor[3], hobn zey doch nit gehat vos tsu essn. Hot zey der Riböynöy-shel-öylom[4] aropgeshikt dem mon. Du veysst doch vos der mon iz? Iz der mon hot gehat dem tam[5] 'k'tsapichis bidvash,' vi a tsapichis in honig. Azöy zis vi honig." Macht der ingele : "Ye, rebe, ober vos heysst 'tsapichis?' " Hot shoyn der rebe nebach a husst geton un hot ongehöybn zogn: "Bisst doch a kluger ingl! Vos farshteysst du do nit? Du veysst doch, mir hobn doch gelernt, vi di idn hobn gelebt in Mitsrayim[6], vi shlecht es iz zey dortn geven. Du veysst doch, az Parey[7] hot zey geplogt un gematert, az es iz nit geven tsu darhaltn. Iz ufgeshtanen Möyshe-rabeynu[8], un er hot araussgefirt di idn fun Mitsrayim. Un di idn zanen araus birchush godl[9], mit assach farmegn. Nor eyder[10] zey zanen gekumen in Erets Yissroel[11], hobn zey gedarft geyn fertsig yor durch'n midbor. Du veysst vos a midbor iz? Dos iz aza min[12] land vos dortn iz nito keyn vasser, nit keyn böymer, nit keyn chayes[13], anor zamd mit shteyner. Hobn di idn nebach nit gehat vos tsu essn, vorem zamd mit shteyner ken men doch nit essn. Hobn zey genumen veynen un klogn tsu Got, hot Got zey aropgeshikt fun himl dem mon, un der mon hot gehat dem tam fun a 'tsapichis bidvash,' azöy vi a tsapichis in honig; farshteysstu? Es iz geven punkt azöy geshmak, ot vi honig. Az honig iz zis, veysstu doch. Nu, taytsh vayter."

Un der ingele kukt mit zayne koshere[14] öygelach dem rebn in tsure[15] arayn un fregt: "Rebe, vos iz der taytsh 'k'tsapichis'?" Hot der rebe shöyn aribergeleygt eyn fus iber der anderer, un hot arayngeleygt di hent tsvishn di fis, un hot zach genumen shoklen un hot gezogt: "Kum, ich'l dir gebn tsu

[3] desert. [4] Master of the universe, God. [5] taste. [6] Egypt. [7] Pharaoh. [8] our master Moses. [9] "with great substance" (Gen. 15:14). [10] before. [11] Land of Israel. [12] kind of. [13] animals. [14] good, simple. [15] face.

farshteyn. Du veysst doch, az Yits'chok-ovinu[16] hot gehat tsvey zin, Eyssevn mit Yanköyvn. Iz fun eyssevn zanen araussgekumen di umöys-hoöylom[17], un fun Yanköyvn zanen araussgekumen di idn. Dos heysst eygntlach nit fun Yanköyvn aleyn, nor fun zayne zin. Vorem du veysst doch, az Yanköyv-ovinu hot gehat tsvelf zin, un ale zanen geven tsadikim[18]. Nor eyner fun zayne zin, vos hot geheyssn Yöyssef, iz dem hot Yanköyv holt gehat[19] mer fun ale. Er iz geven a sheyn ingele un a kluger ingele, ot azöy vi du, iz hot em der tate holt gehat. Af'n gas flegt er zich shpiln mit tsatskelach[20], un flegt zich shpiln af a fayfke, tsi af a bromeyzer[21], un in shtub flegt er lernen mit'n tatn. Un du hosst doch gelernt, az der tate hot em gemacht a sheyn kleydele. Un vayter hosstu gelernt, vossara chalöymes[22] es hot zach em gecholemt, un vi di brider zanen em mekane geven[23] far di chalöymes, un vi zey hobn em farköyft in Mitsrayim. Un du gedenksst doch vi er iz gevorn a gröysser har[24] in Mitsrayim, a sheyni-l'melech[25], un vi men iz gekumen fun der gantser velt tsu Yöyssefn in Mitsrayim, af tsu nemen bröyt. Un di brider zayne zanen öych gekumen. Un tsum sof iz Yanköyv-ovinu öych aribergeforn in Mitsrayim. Un Parey hot shtark lib gehat Yöyssefn un zayne brider un zayn tatn, un ale idn. Un di idn in Mitsrayim iz geven vöyl[26] vi di velt. Nor shpeter, b'shas 'Vayokom Paröy chodosh,' es iz gekumen a nayer Parey, vos er hot nit gekent Yöyssefn, hot er ongehöybn zach tsu tshepen[27] tsu di idn, un hot geheyssn, az me zol hargenen[28] ale inglach, vos vern geborn, men zol zey dartrinken in taych. Un demolt iz geven zeyer shlecht. Iz ufgeshtanen Möyshe-rabeynu, Möyshe-ben-Amrom, un hot araussgefirt di idn fun Mitsrayim. Vayter veysstu doch shöyn, az er hot zey gefirt fertsig yor durch'n midbor, durch aza land, vu es iz nito nit keyn vasser un nit keyn böymer un nit keyn chayes. Un di idn hobn nit gehat

16 the patriarch Isaac. 17 nations of the world. 18 righteous. 19 was fond of. 20 toys. 21 Jew's harp (piece of paper laid across the teeth of a comb and made to vibrate by being blown upon). 22 dreams. 23 were jealous, envied. 24 lord. 25 viceroy. 26 comfortable. 27 to persecute. 28 to kill.

vos tsu essn, hot zey Got, boruch-hu[29], geshikt dem mon, vos der mon hot gehat dem tam azöy vi in possik[30] shteyt, 'k'tsapichis bidvash,' azöy vi a tsapichis in honig. Iz dos geven zis un geshmak, azöy vi honig. Du hosst doch öych lib honig, a?" Macht der ingele vayter: "Ye, rebe! Ober vos iz der taytsh 'tsapichis'?"

Git shöyn der rebe a gröyssn zifts un zogt vayter: "Bisst doch azöy gor nit keyn naresher ingele, — far vos farshteysstu nit, vos men ret tsu dir? Her zach ayn mit kop! Mir hobn gelernt, az Nöyach[31] iz geven a tsadik; vegn em zogt der possik: 'Im hoelöyhim yis'halech Nöyach' Nöyach flegt arumgeyn mit Got. Du darfsst farshteyn, az dos meynt men nit, Nöyach flegt arumgeyn mit Got, vorem keyn mentsh ken Got afile[32] nit zen, achuts[33] Möyshe-rabeynu, vos er aleyn hot gezen Got ponim-leponim[34]. Nor vos den? Men meynt dos, az Nöyach flegt arumgeyn mit Got in hartsn, er hot zach ufgefirt azöy, vi Got hot gevelt. Un achuts Nöyachn zanen di mentshn demolt geven shlechte. Hot Got gevelt dartrinken di gantse velt, di mentshn mit di chayes, vayle di chayes zanen öych geven shlechte. Ober Got hot doch nit gevelt, di velt zol chorev[35] vern, un az Nöyach zol dartrunken vern hot er öych nit gevelt, vayle er hot Nöyachn holt gehat. Hot er geheyssn Nöyachn, er zol machn a teyve[36], aza gröyssn kasstn, un er zol nemen in kasstn arayn zayn mishpoche[37], un fun yeder chaye a por, un fun yeder föygl a por. Un er hot aropgeshikt a mabl[38], a gröyssn fleyts-regn, az alsding af der erd iz dartrunken gevorn, achuts Nöyachn mit di, vos zanen geven in zayn teyve, in dem gröyssn kasstn. Un ot fun di mentshn, vos Nöyach hot mitgenumen in kasstn, un vos zanen geratevet[39] gevorn fun mabl, iz araussgekumen Avrohom-ovinu. Un vayter veysstu doch shöyn, az Avrohom hot gehat a zun, hot er geheyssn Yitschok. Un Got hot geheyssn Avromen, er zol geyn un bringen Yitschokn a korbn[40] far Got. Der medresh[41]

29 blessed be he. 30 Bible verse. 31 Noah. 32 even. 33 except for. 34 face to face. 35 waste. 36 ark. 37 family. 38 deluge. 39 saved. 40 sacrifice. 41 Midrash (exegesis of the Scriptures).

zogt, az Yits'chok iz demolt alt geven fertsig yor. Meyle, vi es zol nit zayn, veysstu, viazöy Yitschok iz geratevet gevorn, un viazöy er hot gehat tsvey zin, Eyssevn mit Yanköyvn, un az Yanköyv hot gehat tsvelef zin, vos fun zey hot er mer vi alemen holt gehat Yöyssefn. Un vos es iz geven mit Yöyssefn, hob ich dir doch dartseylt. Un vayter hob ich dir dartseylt, vi di idn in Mitsrayim iz frier gegangen gut, darnoch iz zey gevorn biter shlecht, biz es iz ufgeshtanen Möyshe-rabeynu. Er hot araussgefirt di idn fun Mitsrayim. Di Mitsrim hobn gehat di gröysse makes, un di idn zanen araus birchush godl, mit a gröys farmegn. Nor zey hobn gedarft geyn fertsig yor durch'n midbor, durch aza land, vos dortn iz nito nit keyn vasser, un nit keyn böymer, un nit keyn chayes. Hobn zey nit gehat vos tsu essn. Hobn zey geveynt un geklogt, hot Got zey aropgeshikt dem mon, k'dey zey zoln hobn vos tsu essn, zey zoln cholile[42] nit shtarbn far hunger. Un der mon hot gehat a tayern tam[43]. Der medresh zogt, az yeder hot in em gefunen dem tam fun di maycholim[44], vos er hot holt gehat. Lemoshl, az du hosst holt, lomir zogn, lekach[45], volsstu gefunen in dem mon dem tam fun lekach. Un der mon iz nit geven, cholile, biter, nor aderabe[46], er iz geven, vi in possik shteyt, 'k'tsapichis bidvash,' azöy vi a tsapichis in honig, azöy zis vi honig. Un du darfsst vissn, az di honig fun dortn iz noch assach zisser fun unzere honig, haynt kensstu shöyn zen, vi zis der mon iz geven. Un az der mon flegt um shabes nit faln, veysstu doch. Haynt, vozhe farshteysstu do nit?" Macht der ingle: "Rebe, ich farshtey nit, vos iz der taytsh 'tsapichis'?" Git der rebe a mach mit di hent: "Vos zol ich mit dir onhöybn, az du hersst zach nit ayn, vos me ret tsu dir? Az Got hot bashafn di velt, iz nit geven keyn zach nit, nit af'n himl un nit af der erd. Hot Got bashafn dem himl un di erd, un ale böymer, un ale chayes, un dem mentshn. Un der ershter mentsh hot geheyssn Odom, vos mir rufn em haynt on Odom-horishn. Un di vayb zayne hot geheyssn Chave. Un gelebt hobn zey in

42 God forbid! 43 taste. 44 dishes. 45 gingerbread. 46 on the contrary.

gan-eydn[47], un es hot zey nit gefelt keyn zach nit. Dos als veysstu doch. Un du hosst doch avade nit fargessn, vi azöy Got hot zey araussgetribn fun gan-eydn vegn dem nochosh-ho'orum[48], vos hot zey ongereytst tsu essn fun dem eyts-hadaas[49]. Un vayter ale maysses mit Kayin un Hevel hosstu doch avade nit fargessn. Un fun Nöyachn mit'n mabl hob ich okorsht dartseylt. Es iz geven a gröysser mabl . . . un di teyve, un di taub, vos Nöyach hot araussgelozn fun kasstn . . . un Avrohom-ovinu mit Yitschokn . . . Un Yoyssef in Mitsrayim. Un di idn in Mitsrayim iz gegangen gants gut. Nor shpeter iz 'Vayokom Paröy chodosh[50],' iz di idn gevorn shlecht un finsster un biter (oy, gevalt! Riböynöy-shel-öylom!). Iz ufgeshtanen Möyshe un hot araussgefirt di idn fun Mitsrayim, hot er zey gefirt durch'n midbor fertsig yor. Hobn zey nit gehat vos tsu essn. Hobn zey geveynt. Vos farshteysst du nit? Far vos zey hobn geveynt? Un vi iz, az du vilsst essn, veynsstu nit? Un azöy vi dayn tate git dir vos tsu essn, azöy hot Got, vos er iz an av-rachmim, a darbaremdiker tate fun ale mentshn, gegebn di idn tsu essn in midbor, un hot zey aropgeshikt dem mon. Un er hot zey geshikt dafke[51] a geshmakn mon, a zissn mon, a mon, vos er hot gehat dem tam fun 'tsapichis bidvash,' fun a tsapichis in honig, dos heysst azöy zis, ot vi honig. Hosstu den keyn mol keyn honig nit gegessn, vos du farshteysst nit, vos men ret tsu dir?" Un der ingele veynt nebach un zogt: "Ye, rebe, ober vos iz der taytsh 'tsapichis'?" Vert der rebe shöyn in kas: "Du sheygets[52] eyner, du grobe kop! Vos es iz geven far brias-hoöylom[53], veysst keyner nit. Taytsh vayter!"

48. ODOM U-B'HEYMO

A yeshuvnik iz gekumen af yomim nöyroim[1] in shtot. Erev

47 Paradise. 48 the subtle serpent. 49 tree of knowledge. 50 there arose a new king. 51 absolutely. 52 good-for-nothing. 53 creation of the world.
48. 1 "Days of Awe," the New Year and the Day of Atonement.

roshhashone[2] iz er tsugegangen tsum shames, hot em darlangt a rubl un gebetn: "Zayt azöy gut un git mir di besste shtot[3] in mizrach[4]." Der shames hot genumen dem rubl, un hot ongevizn dem yeshuvnik a shtot nebn rov. Beyde teg roshhashone iz der yeshuvnik geshtanen shtil un nit aussgeret a nit eyn vort mit'n rov. Ober es hot zach em shtark gevelt gefinen epes a gelegnayt tsu redn mit'n rov. Un Got hot geholfn. B'shas er hot gezogt "Odom u-b'heymo töyshia adöynoy[5]," fregt er dem rov: "Ich hob aych gevelt fregn, rebe: Vos iz dos far an aynfal, avektsushteln di beheyme nebn dem odom?" Macht der rov: "Ich bin nit shuldig, der shames iz shuldig!"

49. DER ONOV[1]

In a kleyn shtetl iz amol gekumen a fremder id. Geveyntlach, az a id kumt, geyt er arayn in beys-medresh. Iz der id gegangen in beys-medresh un hot zach avekgezetst gants hintn af a bank. A por teg nochanand flegt er kumen aropnemen a seyfer[2] un flegt zach avekzetsn af a hintershte bank lernen. Amol, az balabatim flegn reydn töyre, flegt er öych araynvarfn a vertl, un es hot zach araussgevizn, az er iz gor a gröysser lamdn, mamesh[3] a goen[4]. Ober az me hot em gebetn zach zetsn af'n mizrach[5], hot er b'shum öyfn[6] nit gevolt, nor er flegt shtendig zitsn in a vinkl. Meyle gornit: an onov. Eynmol iz gekumen der rov in beys-medresh. Geyt er arayn un zogt: "Ich hob gehert, az ba aych davnt a fremder id, aza gröysser onov. Ich volt em gevolt zen." Shteyt der id uf un zogt: "Rebe, ir zucht dem onov? Ich bin dos!"

2 on the eve of the New Year. 3 seat. 4 east; the seats along the eastern wall of the synagogue are reserved for members of the congregation held in especial honor. 5 "Man and beast thou savest, O Lord"; passage in the Sabbath afternoon service.

49. 1 modest man. 2 book. 3 literally. 4 genius. 5 east; the bench of honor at the eastern wall. 6 by no means.

50. ANIVES[1]

In a shtetl iz geven a id, a gröysser lamdn, an öysher[2] a baltöyve[3] mit ale mayles[4]. Un nit kukndik af ale zayne mayles, iz er geven a gröysser onov. Un me hot em in shtetl take emes lib gehat. Hot zach getrofn a maysse, un der id darf krank vern. Es iz geven a shvere krenk, un di doktöyrim hobn em opgezogt dem lebn. Vi er iz azöy gelegn in bet, in gröys hits un fiber, un hot shöyn gor nit gevusst, vos es tut zach mit em, nit gehert un nit gezen un nit darkent keyn mentshn, zanen gezessn arum zayn bet di choshevsste balabatim fun shtot. Tsvey fun di balabatim hobn geret vos far a gröysser shodn es iz far der shtot, az der id shtarbt: "Aza fayner mentsh, a chochem, a bal-tsdoke, a lamdn, a machnis-öyrach[5], a guter vi a malach[6]!" Der id, vos iz gelegn in shtarbn, hot liche'ore[7] darhert di shvochim[8]. Hot er zich tsuzamengenumen mit di letste köyches, un hot zich shver ufgehöybn a bissele fun zayn geleger un hot gezogt mit a kol, vos me hot kam gekent hern: "Oy, mayne anives, mayne anives zolt ir nit fargessn."

51. ZAYT FRUM

Ay gevalt, raböyssay[1], raböyssay gevalt! Ot, raböyssay, tsi veysst ir, vos far a tog mir hobn haynt? Ay, raboyssay! Haynt iz nit zuntig, un haynt iz nit montig, oy-oy-oy-oy-oy! un haynt iz nit dinsstig un nit mitvoch un nit donershtig, oy! un haynt iz nit fraytig un nit shabes! Ay, vey raböyssay! Vet ir doch fregn: az haynt iz nit zuntig un nit montig un nit dinsstig, un nit mitvoch un nit donershtig un nit fraytig un nit der heyliger shabes, — tu vos iz haynt? Ay, roböyssay, gevalt raböyssay, tayere brider mayne! Haynt iz rosh[2]. Ay, vet ir doch meynen: rosh a kop? Neyn, nit keyn kop. Un az ir vet meynen rosh an oreman? Neyn, iz dos nit keyn oreman. Haynt iz rosh-hashone[3]! Un ir veysst doch, raböyssay, az rosh-hashone

50. [1] modesty. [2] rich man. [3] obliging man. [4] virtues. [5] hospitable. [6] angel. [7] apparently. [8] praise.

51. [1] gentlemen. [2] "rosh" can mean either head, or beggar, or beginning. [3] the New Year.

darf men ton t'shuve[4]! Ay, vey, gevalt, raböyssay, brider mayne tayere! T'shuve ton iz a gröysse zach, ay, ale muzn mir t'shuve ton! Oy, oy, oy, oy! Ot vel ich aych dartseyln, vos es hot zach getrofn ba unz in shtetl mit eynem an apiköyres[5], ay, vey, gevalt: vet ir zen, vos dos heysst t'shuve ton un frum zayn. Nor ich vel aych betn, raböyssay, ir zolt zach gut aynhorchn, vos ich vel redn, vorem es iz a tifer inyen[6]. Ay, ba unz in shtetl iz gevem a id an apiköyres, a goy gomur[7]. Oy, er hot, nit far aych gedacht, geshribn um shabes, un, nit far keyn idn gedacht, gegessn tarfes[8] un geton kol miney aveyres[9] oy, oy, oy, oy! Ay, vey, gevalt, iz ober gekumen di sho, un ota der apiköyres hot genumen un iz geshtorbn. Un az a id shtarbt, darf men em doch bagrobn. Oy, hot men genumen dem idn un me hot em bagrobn. Iz vos meynt ir, raböyssay, iz geven? Af'n andern tog, hot di erd araussgevorfn dem apiköyres! Di erd, gevalt! hot nit gevelt tsunemen aza poshe-yissroel[10]. Iz men gelofn tsum rebn[11]: "Heyliger rebe, azöy un azöy iz di maysse, vos zol men ton?" Hot der rebe, zol gezunt zayn, gezogt: "Nemt dem apiköyres un varft em arayn in fayer." Oy, hot men genumen dem apiköyres un me hot em gevorfn in fayer, oy, oy, oy, oy! Ober der fayer hot em nit gevelt brenen. Ay, iz men doch vayter gelofn tsum rebn: "Heyliger rebe, tate derbaremdiker! vos tut men?" Hot der rebe, zol gezunt zayn, gezogt: "Varft em avek far di hint[12]." Oy, vey, hot men genumen dem apiköyres un me hot em avekgevorfn far hint. Ober di klovim[13] hobm em nit gevelt fressn. Ay, raböyssay, brider mayne tayere! Haynt zet ir aleyn, vos dos iz, az men tut keyn t'shuve nit un az me iz nit frum. Oy, az ir vet ton azelche aveyres vi yener apiköyres, vet ir doch hobn dem zelbikn sof. Ober az ir vet zayn frum, un az ir vet ton t'shuve, vet aych zayn gut, vet aych di erd nemen, un der fayer vet aych brenen oy, oy, oy, oy! un di hint veln aych fressn.

4 penitence. 5 freethinker. 6 subject. 7 a real heathen. 8 forbidden food. 9 every kind of sin. 10 sinner in Israel. 11 hasidic rabbi. 12 dogs. 13 dogs.

52. DI PADLOGE[1]

Di maysse hot zach getrofn in a kleyn shtetl. In gantsn shtetl zanen geven karge[2] fineftauzнt idn, keyn yirbu[3]. Iz in der shtetl geven a shul, azöy gor nit keyn miesse shulchl, nor zi hot nit gehat keyn padloge. Iz geven mies far Got un far laytn. Bichlal[4] a shtub on a padloge iz nit sheyn, bifrat[5] noch a shul! Iz di yunge balabatim flegn avekleygn köyches[6], redndik mit di alte balabatim, az me darf machn a padloge. Un di alte flegn darfun nisspoel vern[7], vi a fonye[8] fun sliches[9]. Es hot zey nit geart[10]! Flegn zey zogn tsu di yunge: "Ir vilt a padloge? Git gelt un macht a padloge!" Ober di yunge hobn keyn gelt nit gehat. Iz zey take geven biter, vi a badchn[11] on a gram[12]! Treft zach a mol a geshichte, un es kumt tsuforn in shtetl a magid: nit keyn shabes, nit keyn yontev, glat arayngefaln, vi a yovn[13] in suke[14]. Zanen di yunge balabatim gegangen tsum magid un hobn em gebetn, az ven er vet reydn in shul, zol er azöy gut zayn epes araynzogn dem öylom[15] m'köyach der padloge. Gut, m'heycheteysse[16]. Gekumen in shul, iz di shul geven gepakt mipe-l'pe[17]. Un der magid hot geret. Un redndik, iz em gefelig geven tsu zogn azöy: "Ir darft vissn zayn, raböyssay, az moshiach ken kumen yedn tog. Er ken kumen morgn, er ken kumen haynt. Meyle, haynt vet er shöyn misstome[18] nit kumen, ober morgn ken graylach[19] zayn, az er zol ye kumen. Un dos veysst ir, ven moshiach vet kumen, veln ale idn, töyte un lebedike, geyn kin Erets Yissroel. Vi vet men geyn? Meyle, di töyte, veyssn mir doch, veln zach kayklen unter der erd un veln onkumen in Erets Yissroel, un dortn veln zey ufshteyn tchias hameyssim[20]. Ober di lebedike? Fuftsn milyonen idn, vi veln zey ale geyn? Veysst

52. [1] floor. [2] hardly. [3] may their number increase. [4] in general, as a rule. [5] especially. [6] do their best. [7] to be affected, moved. [8] Russian soldier. [9] prayers for forgiveness. [10] worried, paid heed. [11] jester who recites rhymes at weddings and festivities. [12] rhyme. [13] soldier. [14] tabernacle ("like a soldier in a tabernacle," unexpectedly, out of place). [15] public. [16] with pleasure! no objection! [17] "from mouth to mouth," from door to door. [18] probably. [19] quite possible. [20] resurrection of the dead.

ir doch, az me vet tsuzamenkumen in di botey-midroshim[21], un in di shuln, un me vet flien! Vizhe vet men flien? Veln kumen tsugeyn der malach R'foel mit'n malach Gavriel, un zey veln durchshtechn shtangen durch di vent fun shul, un di ekn fun di shtangen veln arausskukn af'n gas, eyne fun der rechter vant, un eine fun der linker vant. Vet der malach R'foel nemen eyn por ekn af zayne tsvey pleytses[22], un der malach Gavriel vet nemen di andere ekn af zayne pleytses, un zey veln ufheybn di shul mit ale mentshn un zey veln flien. Iz dos is geret, az es iz faran a padloge. Vi iz ober az es iz in shul keyn padloge nit faran? Vet doch di shul avekflien, un ir vet blaybn shteyn af draussn!"

53. GENEM UN GAN-EYDN[1]

In a shtetl, vu es hobn gelebt ch'sidim[2] un missnagdim, hobn di ch'sidim gehat aussgerissene yorn fun missnagdishn rov. Er hot zey nochanand gezidlt, un gezogt, az zeyere rabonim un rabeyim zanen amoratsim, un az nor di missnagdishe rabonim kenen lernen. Iz a mol gekumen in shtetl a ch'sidisher magid. Hobn em di ch'sidim dartseylt di maysse. Hot er zey tsugezogt, az er vet zach shöyn oprechenen mit'n missnagdishn rov. Vi es iz gekumen shabes, hot er gehaltn a droshe. Un gekumen zanen tsu der droshe take assach missnagdim öych. Un in der droshe hot er zey dartseylt aza maysse.

Es iz geven a id a nogid, un geheyssn hot er reb Hershele-Tsvi. Er hot gefirt di gröysse gesheftn, un zayn haus iz geven fun di shensste un gresste in shtot. Vos heysst fun di shensste un fun di gresste? Take b'pöyel mamesh[3] di shensste un di gresste. Di gesheftn zayne zanen gegangen azöy, az zey hobn zach gefirt fun aleyn, un er hot gehat genug tsayt af tsum

21 houses of prayer. 22 shoulders.

53. 1 hell and paradise. 2 Hasidim; the leader of the Hasidim is the "rebbe" (plural, "rabbeyim"); the Mithnagdim do not regard the rabbeyim, or rabbis, of the hasidic congregations as great scholars; the Hasidim in turn have a small opinion of the piety of the Mithnagdim. 3 literally.

farbringen[4]. Iz eyn sheynem frimorgn hot er gerufn zayn balagole un hot em gezogt: "Elkonke, shpan ayn di gröysse ofene karete mit'n faynsstn shiml un dem shensstn kashtan[5] un mir'ln[6] forn." Avu forn, vos forn? Iz epes dem balagoles dayge? Der balabos heysst shpanen, darf men folgn un shpanen. In a vayle arum iz Elkonke tsugeforn far'n paradnem ayngang. Un reb Hershl iz zich breytlach araus fun shtub, hot zach avekgezetst in der karete, un hot gezogt: "For Elkonke." Fregt Elkonke: "Reb Hershl, avu vet ir heyssn forn?" Macht er: "Du for araus fun shtot, un dortn veln mir zen." Hot Elkonke a tsi geton di leytshes, a shmits geton di loshakes[7], un me fort af vos di velt shteyt! Opgeforn etlache sho af'n shassey[8], kert zach Elkonke um un zogt: Reb Hershele, epes di veg iz mir nit bakent; tomer voltn mir forn af karik?" Zogt reb Hershele: "For! Vayter!" Zanen zey geforn vayter. Plutsim kumen zey tsun a tsverchveg[9], un der shassey lozt zach aus in tsvey zaytn: eyne af rechts, un eyne af links. Un es shteyt a klots mit tsvey breter, vos af eynem shteyt ongeshribn: "Pöy haderech l'genem[10]," un af'n andern shteyt: "Pöy haderech l'gan-eydn[11]." Kukt Elkonke af reb Hershlen, un reb Hershl kukt af Elkonken un fregt em: "Nu, Elkonke? Vos rechnsstu? Vu zoln mir forn? in genem, oder in gan-eydn?" Macht Elkonke: "Ich veys? Vu ir vet heyssn, vet men forn! Avade besser in gan-eydn! Zoln di goyim forn in genem!" Ganeydn – iz gan-eydn! Farkirevet di ferdlach a bissele af rechts, un me fort vayter! Un vi fort men! Vossara veg! Nit Elkonke, nit reb Hershele-Tsvi hobn af zeyer lebn nit gezen aza veg! Breyt, tsichtig[12]! Fayn ausgebrukirt[13]! Fun beyde zaytn baflantst mit shmekedike böymer! A m'chaye[14]! Di karete iz gegangen vi af a glatn tish, azöy vi es git zach ayn a mol, an opgepolirter, a glantsediker tish. Keyn shteyndl af'n veg nit gelegn, keyn simen fun a rod nit geven tsu darkenen, ot azöy vi er volt ersht gemacht gevorn. Un achuts[15]

[4] to enjoy himself. [5] brown horse. [6] we will. [7] colts. [8] highway. [9] crossroads. [10] this is the way to Hell. [11] this is the way to Paradise. [12] clean. [13] paved. [14] dainty. [15] except for.

zey, iz keyner dortn nit geforn. Opgeforn noch a sho tsvey, zanen zey gekumen far a gröyssn töyer[16], vos hot farnumen di gantse breyt fun shassey. Un ir hot gedarft zen dem töyer! In gantsn fun pure marmor, take even-shayish-tohöyr[17]. Ausgeputst un aussgeshnitn mit ale miney tsirungen, un bahongen mit dimentn. Oy, a töyer! Ver veysst, tsi es vet aych ausskumen, ven es iz nit[18] zen aza töyer! Un höych iz der töyer geven, az es hot azh vey geton der nakn kukndik! Un öybn af'n töyer iz geshtanen aussgeshribn in dimentene öyssyes[19]: "Ze hashaar ladöynöy, tsadikim yovöyu böy[20]." Nor der töyer iz geven farmacht. Vos zol men do ton? Hot zach Elkonke aropgechapt[21] fun di kozles un hot aleyn faranandergeshpart dem töyer, un zey hobn gelozn shteyn di karete af draussn un zanen arayn in gan-eydn. Zey gibn a kuk: Piley-ploim[22]! A breyte shtub, gröys, lichtig, di vent giveyntlach fun same gold mit zilber, farhongen mit poröychessn[23]! Di padloges[24] blishtshen[25], azöy vi keyn fus volt af zey keyn mol nit getrotn. Keyn mentshn hobn zey dortn nit gezen. Zanen zey geshtanen un gekukt. Vi zey shteyen dortn azöy un kukn, efnt zach a tir, un fun an ander tsimer kumt araus an altitshker, an ayngeböygener idele, mit lange grauitshke peyes, un mit a langer kapote mit a gartl, un kumt tsu tsu Hershlen mit Elkonken un git zey op sholem-aleychem un zogt: "Oy, shöyn lang keyn naye mentshn nit gezen! Fun vanen kumt ir? Ver zayt ir? Vos vilt ir?" Dartseylt em Hershl di gantse maysse un zogt em, az er volt gevelt zen dem gan-eydn. Hot der altitshker gezogt, az er vet zey firn. Hot er zey gefirt fun eyn tsimer in andern, als tsimern vi ban keysser in palats, fayn un leydik[26]. Tsum sof zanen zey tsugekumen tsu a tir, hot zach der altitshker opgeshtelt un hot gezogt: "Do vel ich nor efenen a bissele di tir, vorem arayngeyn tort ir nit ahin: do zitsn itst ale tsadikim, un Möyshe Rabeynu[27]

[16] gate. [17] pure marble. [18] at some time. [19] letters. [20] "This is the gate of the Lord; the righteous shall enter therein." [21] jumped down. [22] wonder upon wonder. [23] curtains of the Holy Ark. [24] floors. [25] shine. [26] empty. [27] our teacher Moses.

zogt far zey töyre: far darfar zanen ale andere tsimern leydik." Un der altitshker hot geefnt di tir, un zey hobn darlangt a ze[28] a tsimer: Gotenyu[29]! Un in tsimer hobn zey gezen etlache minyonim[30] idelach, vos hobn zach tsugehert tsu der töyre fun Möyshe Rabeynu. Un der altitshker hot vider farmacht di tir, un hot zey gezogt: "Nu, t'itster[31] hot ir shöyn gezen alsding." Fregt reb Hershl: "Vos heysst alsding? Dos zanen dos ale? Un vu zanen di andere tsadikim? Zanen zey cholile[32] krank?" Lacht der altitshker: "Do iz men nit krank; nor mer keyn mentshn zanen aher in ganeydn nit ongekumen." Iz reb Hershl mit Elkonken tsurikgegangen durch di ale tsimern, un araus fun ganeydn. Vi zey zanen vider gezessn in karete, Hershele ineveynig, un Elkonke af di kozles, macht reb Hershl: "Nu, Elkonke, itst farkireve un lomir forn in genem arayn!" Zanen zey tsurik geforn dem sheynem shassey, un vi zey zanen vayter gekumen tsum tsverchveg, iz Elkonke arufgeforn af'n veg tsum genem. A veg! Reböyne-shel-öylom! Af ale sone-Yissroel[33] gezogt! Ful mit lecher, mit blote! Un di karete hot gehaltn in eyn shpringen iber shteyner un beyner! An alte, aussgeforene veg fun meylech-abetske's yorn[34]! Haynt vifl furn dortn zanen geforn! Di tauzntер! Ongepakt mit alerhand mentshn, idn, goyim, toters, tsigayner, mikol maaminim shehu[35]! Opgeforn a sho dray, zanen zey ongekumen, farmaterte, mit tsubrochene beyner, az afile di ferd nebach hobn kam gekent otemen, öych far a töyer. Ober a töyer! A tyfu! Mies, tsubrochn, tsushtochn! Opgeshtelt dem vogn mit di ferd, zanen zey arayn in genem arayn. A shtub, ful mit mentshn, a geruder, a gepilder, a tararam! Un do iz zey keyner nit gekumen antkegn, nor zey zanen aleyn gegangen fun eyn tsimer in andern. Do hobn zey gezen, in eyn tsimer zitsn idn un shpiln kortn, in an andern ligt men af der erd, vi di chazeyrim, un me trinkt un

[28] glanced. [29] dear God. [30] quorums of ten persons each. [31] "ot itster," but now. [32] God forbid! [33] Israel's enemies. [34] since the days of King (Jan) Sabieski. [35] "kol maaminim shehu" (all believe that He . . .), beginning of a hymn.

me shnoshket[36], a velt! Un bocherim tantsn mit nakete meydlach, az es iz geven a chaloshes[37] tsu kukn. Zey hobn zich do ongezen miley-milyassn[38] bashefenishn. Az ich zol veln iberdartseyln, vos zey hobn dortn gezen, volt ir mir gevis nit geglöybt. Iz zol mayns ibergeyn! Ir vet mirtseshem[39] darlebn, vet ir aleyn zen! Nor vi lang blaybt men in genem? Zanen zey araus tsurik, arayn in karete un genumen forn hashiveynu-nazad[40]! Vi zey forn op a shtikl veg, zeen zey, vi es geyt der altitshker, vos zey hobn ongetrofn in ganeydn. Shteln zey op di karete un rufn em tsu. Zeen zey, az er trogt epes, fardekt mit a tichl[41]. Fregt em reb Hershl: "Vu geyt ir dos do in genem? un vos trogt ir do in hant?" Macht der altitshker: "Dos trog ich a geköylete hindl, vos es hot zach gemacht a shayle af ir, un ich gey dos in genem arayn, take fregn a shayle[42]." Vundert zach reb Hershl: "Vos heysst, af tsu fregn a shayle darft ir kumen in genem? Ir hot doch ba zich Möyshe Rabeynu aleyn! Un vayter hot ir doch gekent fregn eynem fun di ch'sidishe rabeyim, oder ch'sidishe rabonim, oder eynem fun di missnagdishe rabonim." Shmeychlt zich der altitshker un zogt: "Farshteyt ir mich, geyn dreyen a kop Möyshe Rabeynu mit a hindl, hob ich nit gevolt; hob ich doch gedarft fregn, vi ir zogt, a rebn, oder a ch'sidishn, oder a missnagdishn rov; iz azöy: di ch'sidishe rabeyim un rabonim zanen nit fun di gröysse lomdim[43], un keyn missnagdishe rabonim zanen in ganeydn nito, zey zanen in genem!" Macht reb Hershl: "Rabonim in genem! S'taytsh? Zey veyssn doch, vos me meg un vos me tor nit, iz vizhe[44] kumt dos?" Entfert der altitshker: "Ver shmuesst[45], tsi zey veyssn? Veyssn veyssn zey, ot far darfar gey ich doch take tsu zey fregn a shayle!" Un der altitshker iz avek. Un Elkonke mit reb Hershlen zanen geforn zeyer veg un b'sholem ongekumen aheym.

36 drinks to excess. 37 horror. 38 millions. 39 "im yirtsé hashém," please God. 40 "hashivenu" (let us return), beginning of a prayer; "nazad" is Russian for "back." 41 piece of cloth. 42 ritual question. 43 scholars. 44 how? 45 talks, denies.

54. A MOSHL MIT A FERD

Raböyssay! Shlöyme-hameylach zogt in Shir-hashirim: "L'sussossi b'richvey Paröy dimissich, rayossi, — tsu a ferdele in Paröy's vogn hob ich dich tsugeglichn, mayn vaybele." 'Rayossi' meynt er doch di knesses-Yissroel[1]. Far vos iz ober di knesses-Yissroel geglichn tsun a ferdele? Ich vel aych gebn a moshl[2], vet ir farshteyn. Es iz faran tsadikim gmurim[3], un es iz faran beyninim[4] un es iz faran gor goyim[5]. Nor k'dey[6] ir zolt dos gut farshteyn, vel ich aych gebn a moshl. Es iz faran af der velt dray sortn ferd. Es iz faran a ferd, vos der balogole[7] darf em gor nit shmayssn un darf em gor nit yogn, vorem er löyft aleyn, — dos iz gor a guter ferd. Un es iz faran a ferdl, vos aleyn aylt er zach nit tsu löyfn, nor az der balagole git em a shmits, löyft er, — dos iz noch öych a gut shtikl ferd. Ay, ober es iz faran a ferd, vos vifil der balagole zol em nit shmayssn un yogn, geyt er nit fun ort, — dos iz shöyn gor keyn ferd nit. Itster, raböyssay, vet ir farshteyn mayne rayöynes[8]. Es iz faran a tsadik gomur, vos vi es kumt in der fri, chapt er zach[9] un geyt in shul arayn davenen, — ay, dos iz gor a guter ferd. Un es iz faran a beynini, vos aleyn chapt er zach nit uf, ober az di vayb darmont em, az men darf geyn in shul arayn davenen, nemt er dem tales un tfilin un geyt, — dos iz noch öych nishkoshe[10] fun a ferd. Ober es iz faran gor a goy, vos vifil men zol em nit darmonen, vil er nit geyn davenen, — ay, dos iz shöyn gor keyn ferd nit[11]!

55. A POSSIK IN TILIM[1]

Möyray v'raböyssay[2]! es iz faran a possik in tilim: "Ish ba'ar löy yeyda ukssil löy yovin es zöys[3]," a posheter mentsh

54. [1] the community of Israel. [2] example. [3] perfectly righteous. [4] average. [5] heathens. [6] in order that. [7] coachman. [8] thoughts. [9] he wakes up. [10] not bad. [11] the horse is proverbially regarded as stupid; "Er iz a guter ferd," he is very stupid; "Er iz gor keyn ferd nit," he is not at all stupid.

55. [1] a verse of the Psalms. [2] my teachers and masters (preacher's customary opening words). [3] "A brutish man knoweth not, neither doth a fool understand this" (Ps. 92:7).

veys nit, un a nar farshteyt dos nit. Vos iz dos fara verter? Dos hot doch gor keyn tam un keyn ram[4] nit. Ober men darf zach aynkukn tifer: es iz gor a gröysser gedanken. Lomir[5] a kuk ton dem davenen[6]. Es shteyt in n'saneteykef[7]: "Ut'shuvo ut'filo uts'doko maavirin es röya hagzeyro[8]," t'shuve un t'file un ts'doke zanen maavir di röye fun der gzeyre! Un vos iz dos fara verter? Dos hot doch keyn tam nit. Elo[9] vos den? Es iz a tifer gedanken. Git a kuk in sider[10], vet ir zen, az iber'n vort "t'shuvo" shteyt ufgeshribn mit kleyne öyssyelach[11] "tsöym[12]," un iber "t'filo" shteyt ufgeshribn "köyl[13]," un iber "ts'doko" shteyt ufgeshribn "momöyn[14]," gelt. Dos heysst, az t'shuve ton meynt men fasstn, un t'file ton meynt men t'files zogn, un ts'doke ton meynt men gelt gebn. Ober, raböyssay, ich bet aych hert zach ayn mit kop, vorem es iz a tifer gedanken. Git a kuk af di dray verterlach tsöym, köyl un momöyn! Vos macht aus tsöym[15]? Tsöym macht doch aus hundert zeks un drayssig. Un vos macht aus koyl? Öych hundert zeks un drayssig! Un momöyn macht öych hundert zeks un drayssig. Dos heysst, raböyssay, az ale fun di dray zaynen glayche mitsves[16], vos shteyen far dem kisseyhakoved[17] af eyn madreyge[18]. Ot itster az mir hobn dos farshtanen, veln mir farshteyn, vos Dovid-hameylach[19] hot gemeynt in heylikn tilim mit'n possik: "Ish ba'ar löy yeyda uksil löy yovin es zöys." Ish — zogt er — a man, stam[20] a man, ba'ar löy yeyda, veys nit ba'ar. Vos heysst ba'ar? Ba'ar macht aus tsveyhundert tsvey un zibetsig, dos heysst tsvey mol hundert zeks un drayssig. Heysst dos, az a man, stam a man, a id fun a gants yor[21], veys nit tsvey mol hundert seks un drayssig: ober eyn mol hundert zeks un draysig veys er. Veys er nit tsöym un köyl, iz veys er momöyn; veys er nit momöyn un koyl, iz

[4] sense; literally, taste and rhyme. [5] let us. [6] the prayers. [7] prayer on the Day of Atonement. [8] repentance, prayer, and charity avert the harsh decree. [9] but. [10] prayer book. [11] letters. [12] fast. [13] voice. [14] money. [15] "What is the numerical value of the letters of the word 'tsöym'?"; each letter of the Hebrew alphabet has a numerical value. [16] righteous deeds. [17] God's throne. [18] level. [19] King David. [20] a regular man. [21] an average Jew.

veys er tsöym. Tut er nit keyn t'shuve un t'file, tut er ts'doke; tut er nit keyn ts'doke un t'file, iz tut er t'shuve. Ober vi iz a kssil, a nar? Zogt Dovid-hameylach: "Kssil löy yovin es zöys," a nar farshteyt nit "zöys." Vos heysst zöys? Zöys macht doch aus firhundert acht, iz dray mol hundert zeks un drayssig. Heysst dos, az a nar, a shöyte[22], tut gor nit, nit keyn tsöym, nit keyn köyl, nit keyn momöyn, nit keyn t'shuve, un nit keyn t'file, nit keyn ts'doke. Itster farshteyen mir vos Dovid-hameylach hot gemeynt mit zayne heylike verter. Iz darfar zol men ton t'shuve un t'file un ts'doke, uvo l'Tsiyöyn göyel[23].

56. A MAGID A BAL-BECHI[1]

Punkt azöy vi es iz faran farsheydene sortn chazonim, azöy iz faran farsheydene sortn magidim. Faran a bal-kol[2], a bal-nign[3], a bal-bechi, un noch andere. Iz ba unz in shtetl, iz geven a magid, a gröysser bal-bechi. Az er flegt darshenen, flegn mamesh[4] zach gissn trern azh fun di vent. Er flegt aleyn veynen un zayn gresster nitsochn[5] flegt zayn tsu machn di shul veynen. Iz eyn mol, ich veys nit, tsi es iz an emesse maysse, tsi me dartseyltos[6] mer nit af a katoves[7], hot er gehaltn a droshe, vos di shtot hot fun ir gerudert. Er hot geret, vi vöyl[8] es iz tsu zayn gut un frum, un vi shlecht es iz der sof fun roshe[9]: "Es iz geven — hot er dartseylt — a mol a id a shnayder, a gezunter, a shtarker, a sheyner! Gehat hot er a vayb mit zibn kinderlach, un er hot zey m'farnes geven[10] mit zayn shverer arbet. Un az es hot em ongehöybn tsu geyn gutlach[11], iz er avek in di shlechte drochim[12]. Er hot ongehöybn tsu röychern um shabes, un tsu essn tarfes, nit far keyn idn gedacht. Hot zach getrofn a maysse, un er hot zich

22 fool. 23 "and a redeemer shall come to Zion" (customary concluding sentence of every sermon); the arithmetic of the letters mentioned here is, in fact, correct.

56. 1 master of weeping. 2 master of speaking. 3 master of melodies. 4 simply, literally. 5 victory, ambition. 6 tells it. 7 joke. 8 good. 9 rascal. 10 provided for. 11 good enough. 12 ways.

ayngeshtochn a finger. Zanen farssamt[13] gevorn zayne blutn, un me hot em gemuzt aropshnaydn di hant." Un vi der magid hot dos gezogt, hobn di vayber geveynt, az di shul hot getsitert. Un er hot vayter geret: "Oy, ir idn, nor er iz nit frumer gevorn! Iz avek a por vochn, un er iz krank gevorn af der tsveyter hant, hot men em gemuzt aropshnaydn di tsveyte hant öych. Iz er nebach geblibn on hent!" Do iz shöyn di y'lole[14] in shul geven nit aribertsutrogn. Un der magid hot aleyn geveynt, az di fensster hobn getsitert, un hot vayter geret: "Nor besser iz er als nit gevorn! Er hot shöyn keyn gelt nit gehat un keyn parnosse nit gehat, un men hot gemuzt far em klaybn in shtot. Un frumer iz er als nit gevorn. Treft zach vayter an unglik, un es iz em krank gevorn di rechte fus. Oy vey, gevalt! Hot men em gemuzt aropshnaydn di fus." Di shul hot gechlipet[15], az es hobn zach gegossn emers mit trern. Un vos mer di vayber hobn geveynt, als mer iz der magid tsuhitst gevorn. Un er hot vayter dartseylt, vi men hot dem shnayder aropgeshnitn di linke fus öych, un darnoch hot men em gemuzt araussnemen eyn öyg, un darnoch di tsveyte öyg öych. "Un azöy iz er geblibn a kalike[16], on hent un on fis un on öygn! Nor besser un frumer iz er als nit gevorn! Oy, veynt, idn, veynt, vorem der tsar[17] iz nit aribertsutrogn. Un molt zach aus, idn, vi gröys der unglik fun dem shnayder iz geven, az es iz gekumen af em gor der gresster broch, un men hot em geunmen in soldatn, hot men em genumen." Men dartseylt, az noch ad-hayöym-haze[18] veynen di idn, az zey darmonen zich on der droshe.

57. KLUG UN FRUM

A yeshuvnik[1] hot gehat a tochter, vos er hot ir gedarft chassene machn. Hot er geshikt rufn a shadchn un hot em gezogt azöy: "Ich hob a tochter, un ich bin, boruch hashem[2]

13 poisoned. 14 wailing. 15 sobbed. 16 cripple. 17 misery. 18 until this day.
57. 1 countryman. 2 thank God.

a id a gvir[3], volt ich gevelt krign far ir a gutn man. Vos heysst a guter man? Er muz zayn klug un frum, a y'rey elöyhim[4], ober a hayntiker[5]." Iz der shadchn avek. In a por teg arum hot der shadchn gebracht tsum yeshuvnik a sheynem yungenman, un hot em gelöybt[6] in himl arayn. Nemt der yeshuvnik un shtelt avek dem yungenman aza kashe[7]: "Zog akorsht, yungerman: az ir vet geyn shabes af'n gas un ir vet gefinen tauznt karbn, vet ir zey ufheybn?" Zogt der yungerman: "Chas vecholile[8]! um shabes!?" Zogt der yeshuvnik tsum shadchn: "Hert zich ayn, dem yungenman darf ich nit; er iz gor keyn mentsh nit; ret azöy kay-un-shpay[9]!" Iz der shadchn mit'n yungenman avek. In a por teg arum hot er em gebracht an ander yungenman, öych a faynem; ober shöyn mit a tsugeshpitst berdl[10]. Un der yeshuvnik hot em vayter gefregt, vos er vet ton, ven er vet gefinen shabes af'n gas tauznt rubl. Zogt der yungerman: "Vos heysst, vos ich vel ton? Ich vel ufheybn di tauznt rubl." Macht der yeshuvnik tsum shadchn: "Dem yungenman darf ich öych nit." Iz der shadchn vider avek un hot nit farshtanen vos dos iz far a maysse, a frumen darf er nit, an apiköyres öych nit. Meyle er hot em gebracht a dritn yungenman, a faynem, a klugn. Fregt em der yeshuvnik: "Vi iz az mir veln geyn shabes af'n gas, un mir veln gefinen tauznt rubl, vesstu ufheybn di tauznt rubl oder nit?" Macht der yungerman: "Ay, reb id! Lozn[11] mir frier gefinen, darnoch veln mir shöyn vissn, vos tsu ton." Hot der yeshuvnik gezogt: "Ot aza chossn[12] hob ich gezucht far mayn tochter."

58. DER PAPIRENER BRIK[1]

Eyner an alter id iz gelegn af'n töytnbet. Er hot gezen, az er darf shtarbn, hot er tsugerufn zayn ben-yochid[2] un hot em

[3] rich. [4] God-fearing. [5] modern. [6] praised. [7] question. [8] God forbid! (on the Sabbath, one must not handle money). [9] chew and spit! — i.e., meaningless words. [10] pointed beard (trimming the beard is looked on as a mark of ungodliness). [11] let us. [12] fiancé.

58. [1] bridge. [2] only son.

gezogt azöy: "Ich veys, tayerer zun mayner, az ich vel in gichn[3] shtarbn. Idn zanen nebach in goles[4], un ver ken vissn, ven di ge'ule[5] vet kumen? Ober mir idn glöybn, az Moshiach[6] ken kumen ale tog, azöy vi in ani-maymin[7] shteyt. Es ken zayn, az noch hayntiks yor vet kumen Moshiach. Du veysst doch, tayerer zun mayner, az ven Moshiach vet kumen, veln di goyim geyn af an ayzerner brik, un di brik vet aynfaln; ober di idn veln geyn af a papirener brik, un di brik vet blaybn gants. Azöy zogt men ba unz idn, un dos iz avade emes[8]. Bet ich dich, mayn zun, az ven Moshiach vet kumen, zolsstu fundesstvegn geyn af'n ayzernem brik un zolsst zach nit farlozn af nissim."

59. GOYISHE AMTSOES[1] UN IDESHE AMTSOES

A ideshe kop iz a ideshe kop. Megn di goyim redn vos zey viln, iber a ideshe kop iz nito af der velt. Ot lomir akorsht a kuk ton af di goyishe amtsoes, vos di gute goyishe kep hobn aussgetracht. Ot hobn zey aussgetracht a ban. A ban iz avade a gute zach: ershtns geyt dos geshvint, un tsveytns kosst dos keyn gelt nit[2]. Ober, az men nemt araus a shraybl[3] fun di shines oder fun vagon, iz aus ban, aus kondukter, aus als. Oder lomir nemen a telegraf. A telegraf iz doch öych a fayne zach, in eyn minut ken men onzogn yenem, vos me darf. Ober az men shnayt durch eyn dretl, iz aus lektre[4], un aus telegraf. Nit keyn idesher seychl[5]. Ober git a kuk a ideshe amtsoe: tishebov[6]. Tishebov tor men nit essn, machmas churbn-habayis[7]. Vi iz ober, az eynem an apiköyres vet aynfaln tsu geyn un essn um tishebov? Hobn di chachomin[8] unzere gemacht, az tishebov leygt men tfilin[9] ersht tsu

[3] soon. [4] exile. [5] redemption. [6] Messiah. [7] the Thirteen Articles of Faith as formulated by Maimonides. [8] certainly true.

59. [1] inventions. [2] the conductor is bribed with a tip. [3] screw. [4] electricity. [5] idea. [6] Ninth of Av (commemorating the destruction of the Temple). [7] because of the destruction of the Temple. [8] wise men. [9] phylacteries.

minche[10], – haynt gey es, az du hosst noch nit geleygt keyn tfilin!"

60. GEGESSN UM TISHEBOV

A yungerman iz amol gekumen in a kleyn shtetl um tishebov. Un vi er iz arop fun vogn, iz er arayn in an achssanye[1] un hot genumen essn. Hot men dos dartseylt dem rov. Hot der rov geheyssn dem shames, er zol geyn rufn dem yungenman. Der yungerman hot zach nit gelozt betn un iz gekumen. Zogt tsu em der rov: "Vos iz dos far a maysse, bocher? Vi hot men dos aza chutspe[2], tishebov tsu essn?" Macht der yungerman: "Rebe, ershtns muz ich aych zogn, az ich bin aleyn a ben-töyre[3], un veys aleyn öych dem din[4]. Vi iz l'moshl[5], az ich bin krank? meg ich essn?" Entfert der rov: "Öyb, cholile[6], krank, iz an ander maysse. Vent zach[7] ober, vos far a min[8] krenk ir hot?" Zogt der yungerman: "Vi iz, az ich bin zeyer shtark krank? a chöyle m'sukn[9]?" Macht der rov: "Öyb a chöyle m'sukn, iz gor andere verter, ober azöy vi ich ze aych, zayt ir gor nit keyn chöyle m'sukn." Vert der yungerman in kas un zogt: "Iz essn meg ich: elo[10] vo den? es iz aych nit recht, vos ich bin gezunt? Vos art aych, az a idesher yungerman iz, boruch hashem, gezunt?"

61. GEHOLFN AN OREM MEYDL

Men hot amol gezen, vi eyner a id esst a shtik of[1] um Yomkiper[2]. Hot men dos dartseylt dem rov. Der rov hot darnoch gezen dem idn, hot er em gezogt: "Af vem, af vem, – ober af aych, reb Yudl, volt ich zach nit gericht tsu hern azelche zachn! vos heysst essn um Yomkiper? vi esst men dos um

10 the phylacteries are donned for the morning prayer; on the ninth of Av, however, they are donned only for the afternoon prayer (Mincha); before donning the phylacteries, no food can be eaten.

60. 1 inn. 2 impertinence. 3 scholar. 4 law. 5 for example. 6 God forbid! 7 is dependent on. 8 kind. 9 dangerously ill. 10 but.

61. 1 fowl. 2 Day of Atonement.

Yomkiper of?" Macht der id: "Ir veysst nit vi, rebe? A bis bröyt un a bis of!" Taynet der rov vayter: "Leytsones[3] vel'n mir akorsht lozn af an andersh mol; vos heysst, vi kent ir haynt essn in aza yöym-hadin[4]?" Zogt der id: "Farshteyt ir mich, rebe? Essn um Yomkiper iz take a gröysse avle[5], ober az durch dem helf ich a ideshe meydl, iz doch dos bilcher[6] eyder fasstn!" Zogt der rov: "Helfn a idesh meydl iz avade a gröysse mitsve[7], ober vos hot eyns tsum tsveytn? Vos far a shayches[8] hot der essn um Yomkiper mit dem helfn a idesh meydl?" Entfert der id: "Farshteyt ir mich, rebe? Ich vel aych dartseyln, vet ir aleyn zen. Ich bin gegangen af'n gas, her ich vi tsvey ideshe techter redn; eyne zogt: — Haynt iz aza shreklacher tog, az altshinke[9] idn muzn haynt fasstn! Un di andere hot gezogt: — Gey, narele! zol ich hobn azöy fil tauznter, vifl idn es veln haynt essn! — Haynt zogt aleyn, rebe! An oreme ideshe tochter, — vos art mich, az zi vet hobn noch a tauznter?"

62. FAYNE YUNGELAYT

In a shtub zanen gezessn tate-mame, un di kinder, un gesst un di alte bobe. Me hot geret m'köyach[1] di yungelayt fun haynt un di yungelayt fun amol[2]. Di eltere mentshn hobn gelöybt di yungelayt fun fartsaytns[3] in himl arayn un hobn gemacht fun hayntike yungelayt k'afrod'aro[4]. Ruft zach op di bobe, a idene fun a yor achtsig: "Ich veys nit, vos ir ret! Glöybt mir, az hayntike yungvark[5] zaynen assach fayner un hobn in zich assach bessere nitn[6] vi fartsaytns. Ich gedenk, amol, ven ich fleg geyn meydlvayz[7] iber'n gas, flegn di yungelayt lokern[8] un mich nit lozn durchgeyn di gas, ober hayntike yungelayt lozn mich in ru un tshepen[9] mich nit."

3 mockery. 4 Day of Judgment. 5 wrong. 6 more important. 7 good deed. 8 connection. 9 all.

62. 1 about. 2 of former days. 3 before. 4 "like the dust of the earth." 5 youth. 6 manners. 7 as a girl. 8 to lie in wait. 9 molest.

63. A GER[1]

In a shtetl iz a mol gekumen a ger, un hot gebetn nedoves[2]. Ale idn hobn em sheyn ufgenumen un em gegebn gelt, vifl es iz in em arayn. A kleynikayt, – a ger[3]. Hot zach getrofn, az eyn id hot zach darvusst, az er iz gor keyn ger nit, – a id vi ale idn. Hot men ongehöybn in shtetl tsu gevaldeven, men zol em mer keyn kopike nit gebn: a ramay[4], a ligner tor[5] men keyn nedoves nit gebn. Un me hot gezogt dem idn: "Hert zach ayn, reb id, mir veyssn, az ir zayt keyn ger nit, un az ir vilt unz narn; zolt ir vissn zayn, az mer vet ir fun unz keyn kopike nit krign, un trogt zach avek, fun vanen ir zayt gekumen, vorem az nit, vet ir krign bitere klep." Zogt zey der id: "Ich farchtey aych nit. Az mayn tate volt geven a goy[6], volt aych gut geven? Vos art aych, az mayn tate iz öych geven a id?"

64. ASHER NOSSAN LONU

Men hot amol ufgerufn a idn tsu der töyre[1]. Iz er aruf af der bime, hot arufgeleygt dem tales af'n seyfer[2] un hot a kush geton dem tales un hot gemacht di broche[3]. Noch'n leyenen[4] hot er vayter a kush geton dem tales, vi es badarf tsu zayn, un hot vayter gemacht di broche, un b'shas er hot gezogt: "Asher nossan lonu töyras emes[5]," hot er shtark gekvetsht[6] dem *lonu*[7]. Az er iz arop fun der bime, hot men em gefregt: "Vos iz di maysse, reb Yankl, vos ir hot azöy shtark gekvetsht dem *lonu?*" Macht der id: "Vos den? Mir darfn danken Got, vos er hot gegebn di toyre take *lonu,* unz, un nit di goyim[8]. Ot shtelt zach for, az di töyre volt gekrogn fonye[9]. Volt er unz doch geshtroft far yede klenste aveyre[10], azöy vi di töyre heysst, voltn mir doch gehat tsores. Darfar danken mir Got,

63. [1] proselyte. [2] alms. [3] assisting proselytes is accounted highly meritorious. [4] cheat. [5] must. [6] Gentile.

64. [1] called up to read the Torah. [2] scroll. [3] benediction recited before and after reading the Torah. [4] reading. [5] who hast given us the Law of truth. [6] emphasized. [7] us. [8] to the Gentiles. [9] the Russian. [10] misdemeanor.

vos er hot nit gegebn di töyre far di umöys-hoöylom[11], nor lonu! Mir idn veln shöyn durchkumen."

65. VOS BIN ICH?

Men hot amol gezen a idn, vi er esst um tishebov an of[1] mit puter. Aza treyfnyak[2]! Iz men gelofn tsum rov, un der rov hot geheyssn rufn dem idn tsu zich. Der id iz arayn tsum rov, hot der rov farmacht di öygn, – er hot gor nit gevelt kukn af em, vorem ossur l'hisstakel bifney odom rosho[3]. Un der rov hot ongehöybn tsu zogn musser[4] dem idn, un hot em gezidlt[5]: "Apiköyres eyner, goy, mamzer[6]." Der id hot ausgehert dem rov, fregt er em: "Rebe, vos bin ich?" Zogt der rov: "Vos heysst, vos du bisst? An apiköyres, a poshe-Yissroel[7]." Macht der id: "Ye, rebe, dos hob ich doch shöyn gehert, ober fundesstvegn: vos bin ich?" Un der rov shteyt als mit farmachte öygn un zogt: "Vos du bisst? Es iz dir veynig? Bisst an öycher-Yissroel[8], a treyfnyak, a kolböynik[9]." Macht der id: "Ye, gut, rebe, dos veys ich, ober ich hob aych gevelt fregn, vos ich bin: Fleyshik[10] oder milchik?"

66. DER REBE UN DER HERING

Eyner a chossid hot dartseylt aza maysse fun zayn rebn: "Amol zanen mir gezessn ban rebn. Es iz gekumen di tsayt fun minche[1], un me hot zach gedarft shteln davenen. Ober mir zanen geven ingantsn acht mentshn, achuts[2] dem rebn, zol gezunt zayn. In eynem[3] zanen mir geven nayn mentshn. Vos zol men ton? Men darf doch hobn a minyen[4]. Hot men gevart, imitser vet efsher arayngeyn, ober keyner iz nit gekumen. Hot men geshikt zen, efsher iz do der un der id in der

11 the nations of the world.

65. 1 fowl. 2 one who eats forbidden food. 3 it is forbidden to look at evildoers. 4 admonition, reproof. 5 scolded. 6 illegitimate child. 7 sinner in Israel. 8 renegade of Israel. 9 good-for-nothing (literally, "all is in him"). 10 after having eaten meat, one is "fleyshik" and must not eat dairy foods.

66. 1 afternoon prayer. 2 besides. 3 together. 4 quorum of ten men.

heym? Ober der id iz nit geven. Der rebe hot gezen, az keyner kumt nit, un az es felt noch eyn mentsh tsum minyen, hot er ongehöybn löyfn iber'n shtub un zuchn unter di shtil. Er git a kuk, untern shafe[5] ligt a hering in a shtik papir. Git er a shtup dem hering mit'n fus un zogt: "Hering, hering, shtey uf davenen minche." Un vi er hot araussgeret di verter mit zayn heylign maul[6], iz der hering ufgeshtanen un hot ongehöybn davenen. Fregt eyn id dem chossid, vos hot dartseylt di maysse: "Vi ken dos zayn?" Macht yener: "Ot zesstu doch[7]!"

67. DER REBE FORT IBER'N YAM[1]

— Der rebe hot amol gedarft forn iber'n yam, ober es iz nit geven keyn shif. Hot der rebe aussgeshpreyt[2] zayn fatsheyle[3] un iz ariber tsufus iber'n yam af der fatsheyle,

— S'taytsh, vi ken dos zayn?

— Ot zesstu doch!

68. DEM REBNS NES

Es zanen amol gezessn a chevre[1] ch'sidim un hobn zich dartseylt nissim[2] fun rebn: Der hot dartseylt fun Vassilkover rebn, un yener fun Kotsker, un yener fun Tomashpoler. Es iz geven vos tsu hern; nissim, vos nissim heysst! Tsvishn di ch'sidim iz gezessn eyner a missnaged[3]. Zogt er tsu di ch'sidim: "Öyb ir vilt, vel ich aych dartseyln a nes fun Tshernobyler rebn, a nes, vos b'eynay roissi[4]." Zogn di ch'sidim: "Avade, dartseylt: az a missnaged iz shöyn möyde[5], az es iz a nes, muz es doch take zayn gor a gröysser nes." Zogt der missnaged: "Hert zach ayn. Ich bin amol geven ban Tshernobyler rebn. Vi mir redn azöy, kumt arayn a id on fis, mamesh[6] on fis, af tsvey hiltserne kulyes[7], un heybt on veynen far'n rebn, un

[5] closet. [6] mouth. [7] there, you see it.

67. [1] sea, ocean. [2] spread, unfolded. [3] kerchief.

68. [1] group. [2] miracles. [3] mithnaged, opponent of Hasidism. [4] I saw it with my own eyes. [5] admits. [6] literally. [7] crutches.

bet, der rebe zol machn, az er zol hobn tsvey gezunte fis. Hot der rebe shtark rachmones[8] gehat mit'n oremen idn. Un der rebe hot gezogt tsum idn: 'Gut, du vesst krign tsvey gezunte fis. Tu als, vos ich vel dir heyssn. Varf avek di rechte kulye!' Hot der id avekgevorfn di rechte kulye. Zogt der rebe: 'Varf avek di linke kulye!' Hot der id avekgevorfn di linke kulye." Zanen di ch'sidim shtark nishtöymen[9] gevorn un hobn darlangt a shray: "Nu, nu! un vos iz gevorn?" Zogt der missnaged: "Hot er darlangt a fal! . . ."

69. DEM REBNS NES (DI SREYFE)

Der Vassilkover rebe iz amol gekumen in a shtetl. Ir darft vissn, az der Vassilkover iz geven a gröysser bal-nes[1]. Machn fun lebedike töyt un fun töyte lebedik iz ba em geven fun di kleynikaytn. Er hot geret mit'n Reböyne-shel-öylom[2] punkt azöy, vi ich reyd mit aych. Iz az er iz gekumen in shtetl, hot er doch gedarft shlofn. Iz er gegangen in kretshme[3] un hot gezogt, me zol em gebn an ort af tsum shlofn. Zogt em der balabos, az er hot far em keyn ort af tsum shlofn nit. "Vos heysst, du hosst nit? Az der rebe heysst?" Macht der balabos: "Zolt ir gezunt zayn, rebe! Vos ken ich ton, az es iz nito keyn ort?" Vert der rebe in kas un zogt: "Farbrent zol vern dayn kretshme, un di gantse shtetl!" Iz gevorn a mehume[4] in shtetl! Vorem ir darft vissn, az der rebe zogt, es zol farbrent vern, vet farbrent vern! A gevalt, vos zol men ton, vos zoln ton di oreme opgebrente idn? Ale hobn genumen tsuzamenpakn zeyer bissl zachn, rateven[5] vos men ken fun der sreyfe[6]. A por idn hobn ober gehat rachmones[7], un hobn gevelt geyn betn dem rebn, er zol zach merachem zayn[8] af der shtetl un zol betn Got, es zol nit zayn keyn sreyfe. Zey hobn afile[9] shtark sofek[10] gehat, öyb der rebe vet dos ton, ober zey zanen gegangen un hobn dem rebn gebetn. Der rebe hot zey auss-

[8] pity. [9] astonished.

69. [1] miracle man. [2] God. [3] inn. [4] panic. [5] to save. [6] fire. [7] pity. [8] to take pity. [9] to be sure. [10] doubt.

gehert un hot gezogt: "Der Sar-hassreyfo[11] iz shöyn afile araussgeshikt gevorn. Ober gut! Di shtetl zol nit opgebrent vern!" Un di shtetl iz take nit opgebrent gevorn, un di kretshme shteyt noch biz hayntign tog. Aza gröyssn nes hot gekent machn nor der gröysser Vassilkover rebe.

70. ALEYN GEZEN

Es zanen amol gezessn ch'sidim un hobn dartseylt nissim[1] fun zeyere rabeyim. Tsvishn zey iz gezessn eyner a missnaged, vos hot in hartsn gelacht fun di rabeyim mit zeyere nissim. Zogt er tsu zey: "Hert nor aus! Ir dartseylt doch als nissim, vos me hot aych dartseylt; ich vel aych ober dartseyln a zach, vos ich hob aleyn gezen." Lachn di ch'sidim: "Bisst doch a missnaged, glöybsst den in rebn?" Zogt er: "Tsi ich glöyb, tsi ich glöyb nit! Ober a zach, vos ich hob aleyn gezen, b'eynay roissi[2], muz ich aych iberdartseyln." Un er hot ongehöybn dartseyln, un di ch'sidim hobn zach tsugehert mit gröys kavone[3]. Dartseylt hot er azöy: "Ich bin geven ban Sadagorer rebn[4]; hob ich gezen, vi men hot arayngebracht a töytn kind; ir farshteyt, vos ich zog aych? Dos iz nit keyn aussgetrachte maysse, dos iz, vos b'eynay roissi, take b'didi havo uvde[5]; un a idene iz gefaln dem rebn tsu di fis: 'Heyliker rebe! hot rachmones! Macht mir lebedik mayn kind!' . . . Hert ir, az ich volt nit geven ba darbay, volt ich dos nit geglöybt; nor az ich hob dos aleyn mit mayne eygene öygn gezen, b'eynay roissi! Un der rebe hot arufgeleygt di hant af'n kinds kop . . . aleyn gezen . . . un hot gezogt: 'Shtey uf un leb' . . . Ir hert? Dos hob ich aleyn gezen, b'eynay roissi, mit mayne eygene öygn!" Di ch'sidim zanen geblibn on an otem un hobn gefregt: "Azöy, nu, nu? Iz take dos kind ufgeshtanen." Macht der missnaged: "Vos macht dos aus? Er iz nit ufgeshtanen!

11 the Lord of the fire.

70. 1 miracles. 2 I saw it with my own eyes. 3 attention. 4 famous rabbi of Sadagora, Bukovina. 5 it happened to me personally.

Nor b'eynay roissi, ich hob dos aleyn gezen, mit mayne eygene öygn!"

71. DER LACHASH[1]

Ver es hot nit gehert di nissim fun unzer rebn, veys nit vos nissim zanen! Ot aderabe, hert tsu mit kop! Unzer rebe, zol lebn, iz amol gegangen in vald arayn: nit azöy poshet tsu chapn luft, nor geyendik in tife machshoves iz er farblondzhet in tifn vald. Plutsim zanen em bafaln tsvelef gazlonim, eyner gresser fun dem tsveytn. Ir kent zach moln, vos es heysst? Tsvelef gazlonim in vald, un der rebe eyner aleyn. Ober er iz doch epes der gröysser bal-nes un take der gröysser m'kubl, hot er zey gezogt af geshvint a lachashl, un zey zanen ale tsushotn gevorn tsu ash! Ot aza nes hot bavizn unzer rebe, az di gantse m'dine hot darfun gerudert! Mer nit, eyner fun yene tsvelef gazlonim iz geven töyb, hot er dem lachash nit gehert, un hot tsushlogn dem rebn grin un blau!

72. DEM REBNS A NES

Amol iz in a shtetl gekumen a rebe. Gekumen a rebe, hot er badarft aynshteyn in an achssanye. Hot er geshikt zayn shames, er zol geyn zogn dem bal-achssanye[1], az der rebe vet kumen, er zol zen machn far em an ort af tsum shlofn. Der shames iz gekumen tsum bal-achssanye, zogt em der bal-achssanye, az er hot in gantsn eyn tsimer, un az in dem tsimer shloft a porets[2], un dem porets ken er nit avekshikn. Vos heysst, ir kent nit? Az der rebe heysst, iz doch nit shayich[3] ir vilt nit." Der balabos hot nebach nit gevusst, vos er zol machn: az der rebe heysst, iz doch take nit shayich, — iz er doch a rebe, ober vayter andersh, iz doch der porets, farbrent zol er vern, a porets. Iz er gegangen tsum porets, un hot em gegebn tsu farshteyn aza un aza maysse, er zol azöy möychl[4] zayn optretn dem tsimer far'n rebn. Ir darft farshteyn, vossara po-

71. [1] magic spell.

72. [1] innkeeper. [2] landowner. [3] you cannot say. [4] kindly.

nim[5] es hot ba a chazershn porets[6] der rebe, zol gezunt zayn. Hot er doch misstome araussgevorfn dem idn un hot zach geleygt pofn[7]. Der shames iz gekumen tsum rebn, hot em dartseylt di maysse. Hot der rebe geheyssn dem shames, er zol geyn noch a mol tsum idn, un er zol em onzogn, az er vet nit machn an ort far'n rebn, un take dafke[8] dem tsimer, vu der porets shloft, vet er hobn fun em gröysse tsores un yissurim[9]. Der shames iz vider amol gekumen tsum bal-achssanye, zogt em yener, az b'shum öyfn ve'inyen[10] vet er nit geyn noch amol betn dem porets: vos heysst, es iz doch epes a porets, y'mach shmöy[11]! Ober es hot nit geholfn keyn taynes un maynes[12], der id hot gemuzt vayter geyn tsum porets betn. Der porets iz vayter in kas gevorn un hot geheyssn dem idn, er zol geyn in ale tayvolim[13], un er zol zach nit darvegn, noch a mol kumen em betn azelche zachn. Der rebe hot dos darhert fun shames, hot er genumen dem shames un iz mit em tsuzamen gegangen tsum bal-achssanye, un er hot gezogt dem bal-achssanye, az er vil aleyn arufgeyn tsum porets un em heyssn avekgeyn, vorem az der rebe heysst, helft keyn porets un keyn keysser nit. Vi der rebe mit'n shames un mit'n bal-achssanye zanen arufgegangen tsum porets in tsimer, un der rebe hot zach genumen leygn, — iz der porets ufgeshtanen un hot gevolt gebn dem rebn in bak. Ober vi er hot ufgehöybn di hant, iz em di hant opgeshtorbn, az er hot zi nit gekent a rir ton. Der porets hot dos darzen, hot er gekrogn pachad[14] far'n rebn, un hot zach genumen betn rachmim[15], der rebe zol em gezunt machn di hant. Hot der rebe epes a zog geton, un der porets iz gezunt gevorn. Mimeyle[16] iz der porets shöyn araus fun tsimer, un der rebe mit'n shames hobn gehat avu tsu shlofn. Der nes fun rebn hot gemacht a rash[17] in shtetl, — a kleynikayt, aza nes! aza rebe! Hot men genumen geyn tsum rebn, me hot em getrogn pidyöynes[18], vi vasser. Gekumen shabes,

5 respect. 6 swinish landowner. 7 snoring. 8 by all means. 9 sufferings. 10 by no means. 11 may his name be blotted out! 12 objections. 13 devils. 14 terror. 15 mercy, pity. 16 of course. 17 sensation. 18 gifts.

iz men gekumen tsum rebn af shalashudes[19]. Vi me zitst azöy un esst, git zach der rebe a chap, un shrayt: "Gevalt, idn, ratevet: dortn in vald shteyt a id, un vargt zach mit a beyn[20]." Vi gefelt aych a kuk fun rebn? Der vald iz efsher geven dray vyorsst[21] fun shtetl. Zanen di idn ufgeshtanen, un me iz gelofn in vald, rateven dem idn. Un kachabe[22], punkt dortn, vu der rebe hot gezogt, iz geshtanen a id un hot zach gevargt mit a beyn. A me volt gekumen mit eyn minut shpeter, volt er, chas vesholem[23], geshtorbn. Iz doch gevorn a gantser tararam in shtetl, — a kleynikayt aza rebe, aza bal-nes! Pidyöynes zanen geflöygn, vi gornit.

Hot ir shöyn amol gehert fun aza rebn?

Hot keyn yissurim[24] nit: in a voch arum iz der rebe, mit'n porets, mit'n shames, mit'n idn, vos hot zach gevargt in vald, ale fir gezessn in turme[25].

73. GUT BATSOLT

A yungerman, a gegolter[1], iz a mol gekumen tsum rov. Der rov iz geven a pikeyach[2] a id. Hot men geret, gelacht. Far'n avekgeyn zogt der yungerman: "Rebe, ich vil aych gebn an eytse! In hunderttsvantsig yor arum[3] zolt ir nit fargessn mitnemen a bissl zalts." Zogt der rov: "Nu, nu! vilsst doch vos zogn darmit, zog!" Zogt der yungerman: "Ir farshteyt, rebe, in hunderttsvantsig yor arum vet ir doch gevis kumen in gan-eydn[4], vet ir doch dortn krign a fete sltikl shöyr-habor un a fete shtikl livyossn[5]; iz on zalts, vet dos keyn ideshn tam[6] nit hobn." Zogt der rov: "Nu, a chochme, ah? A sheynem dank dir far der eytse[7]. Un ich vel dir öych gebn an eytse: in hunderttsvantsig yor arum zolsstu nit fargessn mitnemen a

19 third Sabbath meal. 20 bone. 21 verst. 22 really. 23 God forbid! 24 pains ("don't worry"). 25 jail.

73. 1 person who shaves his beard. 2 very wise. 3 euphemism for "when you die." 4 Paradise. 5 the Fatted Ox and the Leviathan provide the food for the righteous in Paradise. 6 taste, flavor. 7 suggestion.

bissele chine[8]." Vundert zach der giluach[9]: "Chine? Vos epes chine?" Macht der rov: "Vayl du vesst krign kadoches[10]!"

74. DER ID UN DER HUNT

Tsvey idn, Reb Mordche un Reb Dovid, zanen gegangen af'n gas un geshmuesst[1]. Inmitn iz fun der vaytns gelofn a hunt. Reb Dovid iz geven b'teve[2] a tsiterdiker[3]. Er hot gezen, der hunt kumt nenter[4], hot er gemacht mit'n hant a fayg, arayngeleygt di hant in der höyznkeshene[5], azöy vi cheyderinglach[6] hobn a sgule[7] kegn hint, un hot zich gezogt shtilinkerheyt: "Hunt, hunt! Halt dayn mund! Ich bin Yankövv, du bisst Eyssov! Az du vesst mich veln bayssn, veln kumen velf un dich tsurayssn!" Tsi[8] der hunt hot dos gehert, tsi nit gehert, veys ich nit. Ober reb Mordche hot dos graylach[9] gehert. Iz vi der hunt iz geven farbaygelofn, fregt reb Mordche reb Dovidn: "Vi shemt zach aza gröysser id nit, möyre[10] hobn far eyn eyntsign hunt?" Macht reb Dovid: "Far eyn hunt hob ich take keyn möyre nit. Nor az er heybt on biln[11], löyft zach geveyntlach tsuzamen a gröysse mishpoche[12] zayne!"

75. DÖYR SHEKULÖY ZAKAY[1]

Um Tishebov[2] iz a ingl amol gegangen mit zayn tatn af'n beys-öylom[3]. Zanen zey zich gegangen tsvishn di kvorim[4], un der ingl hot geleyent vos es shteyt ufgeshribn af di matseyves[5]. Der beys-öylom iz geven an alter, efsher[6] hunderter yorn alt, zanen dortn geven matseyves di tauznter. Leyent der ingl af eyn matseyve: ho'ish hatsadik[7] der un der; af an ander

8 quinine. 9 person who shaves his beard. 10 malaria; "kadoches krign" is a vulgar expression for "to get nothing."

74. 1 talked. 2 by nature. 3 easily frightened. 4 nearer. 5 pants pockets. 6 school children. 7 magic spell. 8 "tsi . . . tsi," whether . . . or. 9 very well. 10 fear. 11 to bark. 12 relatives.

75. 1 a generation absolutely without blemish — one of the characterizations of the messianic age. 2 fast of the Ninth of Av, when it is customary to visit the cemeteries. 3 cemetery. 4 graves. 5 tombstones. 6 perhaps. 7 the righteous man.

shteyn: ho'ish hechossid[8] der un der; vayter: ho'ish y'rey hoelöyhim[9] azöy. Un azöy af yeder matseyve: oder a tsadik, oder a chossid, oder a tom-v'yoshor[10]. Durchgeleyent a por tsendlik[11] matseyves, alte un naye, fregt der ingl dem tatn: "Tatenyu, ganovim[12] shtarbn gor keyn mol nit?"

76. A HÖYSSOFE[1]

A id a balabos[2] hot a mol genumen an eydim[3]. Hot er em tsugezogt eybige kesst[4]. Un achuts[5] dem hot er em tsugezogt, az ven er vet zayn gor a fayner mentsh, vet er em tsuleygn noch dray yor.

77. BETN Z'CHUS[1]

In a shtub iz geshtorbn a kleyn kind. Geveyntlach[2] iz geven a y'lole[3], a geveyn. Un es zanen zach tsuzamengelofn assach[4] vayber, un zey hobn geveynt un geyomert, un geshrien, az dos kind zol hobn dem z'chus tsu kumen far'n kissey hakovöyd[5] un betn y'shues un n'chomes[6] far kol Yissroel[7]. Iz dortn geshtanen eyner a id, hert er vi di vayber shrayen azöy, macht er: "Nareshe idenes! Mit aza zach farlozt men zach af a kind? Me geyt aleyn un me bet!"

78. DER KABREN[1]

Geven a mol a kabren. Un gehat hot er nochanand tsores[2] mit makes[3]. Hot er zach eyn mol baklogt far'n rosh-hakohol[4], az es geyt em zeyer shlecht. Macht der rosh-hakohol tsu-n-em: "Ich farshtey nit, far vos es zol aych azöy shlecht geyn? Ir krigt doch a por rubl yedn chöydesh[5], un achuts[6] dem krigt

[8] the pious man. [9] the God-fearing man. [10] without blemish and just. [11] some twenty or thirty (literally, "a few tens"). [12] thieves.

76. [1] addition, raise. [2] householder. [3] son-in-law. [4] board for a lifetime. [5] besides.

77. [1] intercession, merit. [2] naturally. [3] wailing. [4] many. [5] before the throne of (God's) Glory. [6] help and comfort. [7] the whole of Israel.

78. [1] gravedigger. [2] trouble. [3] misery. [4] president of the congregation. [5] month. [6] besides.

ir doch far yeder l'vaye[7] öych epes." Entfert der kabren: "Gezunt un shtark zolt ir mir zayn! Ven di gantse k'hile[8] idn zol aus'shtarbn, vel ich derfun öych nit kenen lebn!"

79. MAYNE UN DAYNE

A id iz amol geven shuldig an andern zibetsig rubl. Hot men zach gekrigt un gerissn, un me iz gegangen tsum rov, zol gezunt zayn, af a dintöyre[1]. Fregt der rov dem ershtn idn, vos un ven un viazöy; entfert er: "Rebe, ich farshtey nit vos er kaasst[2] zach azöy af mir! Vos iz do der gevalt, vos? Er hot mir geborgt hundert shmarbovantses[3]; drayssig gantse karbn hob ich obgetsolt bimzumonim[4], zanen geblibn noch in gantsn zibetsig kerblach, — iz ma raash[5]!?"

80. FARSHRIBN

Eyn sheynem vintertog iz arayn in an achssanye[1] a id in a faynem fukssenem pelts, un hot zach avekgezetst nebn a tishl un hot zich geheyssn darlangen tsum essn. Er hot gegessn mikol tuv[2] un getrunken a glezele vayn öych. Opgegessn, ruft er tsu di balabosste[3] un zogt ir: "Macht mir dem cheshbn[4] un farshraybt zich[5], vorem ich hob ba zich keyn gelt nit; ich vel kumen dem ander mol, vel ich aych batsoln." Tracht zich di balabosste: Vos zol zi do ton? A fremder id: nit zi ken em, nit zi veys em! Glat azöy trauen hot zi nit gevelt, un farlangen a mashkn[6] hot ir nit gepasst. Zogt zi: "Gants fayn! Nor keyn bicher fir ich nit; vel ic farshraybn ayer nomen mit'n cheshbn af der vant." Zogt der id: "Vos heysst? Af der vant? Yederer vet arayngeyn un leyenen[7], vel ich doch farshemen mayn nomen!" Macht di idene: "Nu, öyber az[8] es passt aych nit, kent ir farhengen dem cheshbn mit'n pelts!"

[7] funeral. [8] congregation.

79. [1] rabbinic court. [2] is angry. [3] contemptuous for "karbn," rouble. [4] in cash. [5] why the excitement?

80. [1] inn. [2] "of all the good things." [3] innkeeper. [4] bill. [5] make a note. [6] security. [7] read. [8] if.

81. KRÖYVISHAFT[1]

Ban gvir[2] fun shtetl iz geven a chassene[3]. Aussgegebn hot er dem mol di mizinke[4] zayne. Iz farshteyt ir doch, az af aza simche[5] hot zach geklibn[6] geyn di gantse shtetl: anoshim, noshim v'taf[7]. Nor di kale[8] iz take[9] geven di mizinke, un der gvir iz take geven der gröysser nogid[10], nor ufnemen ba zich af der simche di gantse shtetl idn, hot er nit gevelt, un efsher take nit gekent, — ver veys zey, di gvirim? Hot er ongezogt dem sarver[11], az er zol araynlozn nor azelche mentshn, vos hobn a shayches[12] tsu der chassene, un geveyntlach kröyvim[13] fun di beyde mishpoches[14].

Hot men avekgeshtelt ban tir tsvey yatn[15], zey zoln hitn dem seyder[16]. Kumen on idn noch idn, un di yatn fregn zach noch, ver zey zanen. Zogt eyner: "Ich bin der kales feters[17] bobes[18] a shvoger!" — "Arayn!" — "Ich bin dem chossns[19] a shvessterkind!" "Och! Avade, arayn!" — "Ich bin der monshtöysser[20]!" — "Der monshtöysser? Arayn!" — "Mayn elterzeydes[21] m'chutn[22] iz geven sandek[23] af'n bris[24] fun chossns[25] eltermumes[26] feters a zun." — "M'cheteysse[27], arayn!" — "Ich bin der fefershtöysser!" — Lozt arayn dem fefershtöysser!" Dan hot zach genumen shtöyssn epes kentig[28] gor a fremder id." Fregt men em: "Ver zayt ir?" Entfert er: "Lozt mich arayn! Ich bin dem fefershtöyssers an eydim." — "Öych arayn!"

82. ÖYB AZÖY, IZ ANDERSH

Ba eyner a idene in haus iz gevakssn a ingl a yossem[1], epes irer a shvessters a zun. Vay'hi hayöym[2], eyn sheynem frimorgn

81. [1] family relation. [2] rich man. [3] wedding. [4] youngest daughter. [5] joyous occasion. [6] prepared. [7] men, women, and children. [8] bride. [9] to be sure. [10] rich man. [11] a kind of headwaiter at such festivities ("server"). [12] connection. [13] relatives. [14] families. [15] fellows (Japanese "yats"); this word became current during the Russo-Japanese war. [16] order. [17] uncle's. [18] grandmother's. [19] bridegroom's. [20] poppy-crusher. [21] great-grandfather's. [22] parents of the bridal pair. [23] office of honor at the ceremony of circumcision. [24] circumcision. [25] bridegroom's. [26] grandaunt's. [27] please! [28] conspicuously.

82. [1] orphan. [2] one day.

hot di idene avekgeshtelt a tepl flaumentsimes[3]. Di idene iz araus in gas arayn, un der tepl hot zich gekocht, vi Got hot gebotn. Di idene kumt tsurik aheym, zi git a kuk in tepl, — a broch tsu mir! Es feln flaumen! A blinder volt gekent zen, az es feln flaumen! Hot zi farshtanen, az der ingl, der yossem, hot ufgegessn a sheyn bissl flaumen. Hot zi genumen dem ingl, un hot em geshlogn, geharget[4], az di köyles[5] un di gevaltn hobn zich gehert azh[6] af der zibeter gas. Af'n geshrey zanen zich tsuzamengelofn di sh'cheynim[7], hobn genumen fregn, vos un ven, un hobn geshrien af der idene: "Gevalt, vi shlogt men dos azöy an oremen yossem? Un vos hot er den geton? Hot er ufgegessn etlache flaumen, nu! Iz dariber darf men em azöy meymessn[8]?" Macht di idene tsu zey: "Tsi ir meynt, az mich art, vos er hot ufgegessn etlache flaumen? Cholile[9]! Ober in tepl vert doch veyniger!"

83. ZAYN KRENK

Eyner a id iz amol gegangen tsun a dokter un hot em gezogt azöy tsum zogn: "Dokter-lebn, ich hob a zeyer shlechte krenk, vos ich layd fun ir Iyöyvs tsores[1]: ich red tsu zich aleyn." Zogt der dokter tsu-n-em: "Meyle[2], es iz nit aza shreklache krenk; ot vi ir zet mich, red ich öych amol tsu zich aleyn! Ma rash[3]?" Macht der id: "Ye, dokter! Ober ir veysst nit, vossara nudnik[4] ich bin!"

84. DEM GANEVS TFILE[1]

Roshishone[2] zanen tsuzamengekumen in shul[3] di gantse shtot idn. Un tsvishn zey iz gekumen Chayimke der ganev öych. Gerufn hot men em Chayimke ganev, vayl er iz take geven a ganev. An amorets[4] iz er tsu dertsu öych geven. Hot zach der öylom[5] gevundert, vos ken der Chayimke davenen[6]?

[8] a plum dish. [4] licked. [5] crying. [6] even. [7] neighbors. [8] beat to death. [9] God forbid!

83. [1] Job's sufferings. [2] well . . . [3] why the excitement? [4] bore.

84. [1] the thief's prayer. [2] New Year. [3] synagogue. [4] ignorant. [5] public. [6] pray.

Az in machzer[7] ken er nit leyenen[8]! Iz eyner a balabos tsugegangen un hot zach ayngehert, vossara tfiles[9] er zogt. Hot er gehert, vi Chayimke zogt azöy: "Riböynöy-shel-öylom[10]! Hit op[11] mich un kol Yissroel[12] fun alm beyz! Nor öyber du hosst shöyn[13] ye geyzer geven[14] ganeyves[15] af unzer shtetl, lozn zey chotsh[16] durchgeyn durch mayne hent!"

85. ZACH IBERGEBETN[1]

In a shtetl zanen zich geven tsvey idenes. Eyne hot geheyssn Sore, un di tsveyte Leye. Es hot zach getrofen a sibe[2], un di beyde idenes hobn zach tsukrigt[3]. Ober tsukrigt, vi es badarf tsu zayn! Mamesh[4] af messers! Azöy vi idenes kenen. Hot eyne af der anderer geret far eygene mentshn un far fremde. Un me hot eyne di andere gezidlt un gesholtn mit töyte kloles[5]. Azöy iz ariber kimat[6] a gantser yor. Biz es iz ongekumen yomim-nöyroim[7]. Erev-yomkiper[8] hot zach Sore m'yashev geven[9]: es iz aza shreklacher tog, az fish in vasser tsitern, me darf geyn zach iberbetn! Iz zi gegangen tsu Leyen, un zi hot geveynt un geyomert. Un Leye hot öych geveynt, un zey hobn zach beyde tsukusht[10], un fartig—ibergebetn. Un beyde idenes zanen mit a laychtn hartsn gegangen in shul. Opgefasst[11] a gantsn tog, zanen zey araus fun shul. Ba nacht, noch'n essn, iz Leye araus af'n gas, iz tsugegangen tsu Sores haus, un hot ongeklapt in fensster un hot gezogt: "Sore, Sore! Zol blaybn baym altn!"

86. DI DOVERENOSST[1]

Eyner a söycher[2] fun a kleyn shtetl in Pöyln hot gefirt di gröysse gesheftn mit an ander söycher fun Vilne. Un der

[7] prayer book. [8] read. [9] prayers. [10] Master of the universe. [11] guard. [12] the whole of Israel. [13] but if you already. [14] decreed. [15] theft. [16] at least.

85. [1] made peace. [2] reason. [3] estranged, fallen out. [4] literally. [5] curses. [6] almost. [7] the "Days of Awe," the New Year and the Day of Atonement. [8] on the eve of the Day of Atonement. [9] thought it over. [10] kissed. [11] fasted.

86. [1] authorization. [2] merchant.

Vilner iz em shuldig geven a matnye[3] mit gelt, ariber di fineftauznt rubl. Hot der id geshikt zaynem a mentshn[4] keyn Vilne, er zol dortn aynmonen dem chöyv[5]. Der mentsh iz gekumen in Vilne tsum söycher, macht er tsu-n-em: "Reb Todres, azöy un azöy shteyt ayer cheshbn[6], un mayn balabos[7] vil nit andersh, az ir zolt glaych batsoln." Macht reb Todres: "Der cheshbn shtimt akurat! Nor zogt mir akorsht[8] hot ir a doverenosst fun ayer balabos?" Zogt er: "Vos epes plutsim[9] a doverenosst? Ir kent mich den nit? es iz doch nit dem ershtn mol, vos ir zet mich!" Taynet[10] reb Todres: "Take[11] in der emessn[12], ich ken aych take, ober fundesstvegn: ver ken vissn, tsi ir zayt noch itster ba ayer balabos? Es iz doch epes nit keyn shpilchl: ariber finef tauznter! Ich muz zen a doverenosst! Az ich vel zen a doverenosst, vel ich mit aych shmuessn[13]!" Meyle[14], gey red tsu der vant! Hot der mentsh gemuzt avekshraybn a briv tsu zayn balabos un vartn af a t'shuve. Un er iz gezessn in Vilne in a hotel, assach[15] teg, un a por mol hot er noch gemuzt klapn dapeshn, — a kitser[16], der vartn hot em opgekosst a sheyn bissl gelt. In a por vochn arum, az di doverenosst iz shöyn ongekumen, iz er vayter gegangen tsu Todressn. Der Todres hot genumen fun em di doverenosst, hot ongeton di shpakuln[17], un hot zich b'harchove[18] un pamelach[19] geleyent dem gantsn papir. Darnoch hot er aussgeton di shpakuln, hot tsuzamengeleygt dem papir, un hot gezogt tsu dem mentshn: "Gut! Itster, az ich hob geleyent di doverenosst, veys ich, az vos ir zogt, shtimt! Iz zayt azöy gut, un kushts[20] in hintn[21]!" Ir hert epes diburim[22] fun a vilner söycher? Macht der mentsh: "Ich farshtey nit, reb Todres! Dos iz als, vos ir hot mir tsu zogn? Iz tsulib dem hot ir mich badarft haltn in Vilne tsvey vochn?" Macht reb Todres: "Kukt af em! Vos meynt ir: mayn hintn iz hefker[23]? yeder eyntsiger ken kumen un kushn? Ich muz doch vissn, ver un vos!"

3 fortune, large sum of money. 4 employee. 5 debt. 6 account. 7 employer, boss. 8 first. 9 suddenly. 10 argues. 11 really. 12 truth. 13 talk. 14 well. 15 many. 16 in short. 17 spectacles. 18 without haste. 19 slowly. 20 kiss. 21 behind. 22 words. 23 unclaimed property.

87. DER ID IN DER ACHSSANYE[1]

A id iz arayn in an achssanye un hot zich geheyssn gebn epes tsum essn. Hot men em darlangt tsum tish a min fleyshikn maychl[2]. Hot er genumen essn, un hot zich ongehöybn krimen. Geyt tsu-n-em tsu der balabos[3] un fregt em: "Reb id, vos krimt ir zach? Gefelt aych der maychl nit?" Entfert der id: "Ershtns iz es tinef[4], un tsveytns tsu veynig!"

88. A FREYLACHER CHOSSID

A chossid iz a mol arumgegangen ba zich in tsimer un hot zich gezungen mit a freylachn nign[1], knakndik mit di finger un tsushpringendik: "Odom y'söydöy meyofor v'söyfoy leyofor[2]." Kumt arayn zayner a bakenter un fregt em: "Vos iz dos far a simche[3] af dir? Dacht zach, di verter zanen nit azöy freylach?" Macht der chossid: "Far vos nit azöy freylach? Volt geven der onheyb[4] gold un der sof[5] shtöyb, volt take[6] geven biter shlecht, ober vibald az der onheyb iz shtöyb un der sof iz öych-et shtöyb, un mitn darinen iz faran a bissl bronfn[7], iz doch vöyl[8] vi di velt!"

89. AN ASSIFE[1] IN CHELM

Di velt zogt, az Chelm iz a shtot fun naronim[2]. Hot zach getrofn a maysse, un di chelmer idn hobn bashlossn bauen a bod. Hot men gemacht an assife af tsu baredn dem inyen[3]: avu di bod zol shteyn, vi höych zi zol zayn, vi breyt zi zol zayn un kadöyme[4]. Un als iz gegangen b'sholem[5], biz me iz gekumen tsu der shayle[6] viazöy me zol machn di padloge[7]. Eyn tsad[8] hot farlangt, me zol machn di padloge fun gehoblevete breter. "Vorem[9] — hobn zey gezogt: — ven di breter zoln zayn nit keyn gehoblevete, ken men zich, cholile[10], farshtechn di

87. [1] inn. [2] food. [3] innkeeper. [4] filth.

88. [1] melody. [2] "Man — he is from the dust and unto dust will he return." [3] joy. [4] beginning. [5] end. [6] really. [7] brandy. [8] good.

89. [1] meeting. [2] fools. [3] matter. [4] the like. [5] peacefully, fine. [6] question. [7] floor. [8] side, party. [9] because. [10] God forbid!

fis, un ven es geyt arayn a dorn in fus un me tut darnoch on dem zok[11], ken zich noch tsurayssn di zok öych!" A richtige tayne[12]! Kumt ober tsugeyn der ander tsad un zogt, az vos iz? az ven di breter veln zayn gehoblevete, un az me vet aussgissn vasser af zey, ken men zach, cholile, aussglitshn un tsubrechn ruk[13] un hent. Vayter a mol a richtige tayne! Vozhe zol men do ton? Hot men bashlossn rufn dem rov, az er zol passkenen[14] azöy, az beyde tsdodim[15] zoln zayn tsufridn. Der rov iz gekumen, hot aussgehert beyde tsdodim, un hot gepassknt azöy tsum zogn: "Di breter zol men take hobleven, ober me zol zey leygn farkert, mit der gehobleveter zayt noch untn!"

90. DER ROV[1] UN DER SHNAYDER

A rov hot a mol bashtelt ba a shnayder a nayem malbush[2]. Hot er ongezogt dem shnayder, az er muz dem malbush hobn in eyn voch tsayt. Hot em der shnayder tsugezogt. Der rov hot em ober nit shtark geglöybt. Hot er em etlache mol ibergefregt: "Es vet gevis fartig vern tsu der tsayt?" Der shnayder hot yeder mol tsugezogt, az es vet on keyn shum sofek[3] fartig vern. Nor az der rov hot gefregt efsher[4] tsum tsentn mol, hot der shnayder geentfert: "Rebe! az ich zog, iz gezogt! Ich bin nit fun di rabonim[5]! Ba di rabonim iz azöy: Di gemore zogt, un Rashi macht, un der medresh bringt[6]. Ober ba mir iz: Ich zog, ich mach, ich bring!"

91. A SHVERE KRENK

A raycher id, vos hot geheyssn reb Getsy, iz, nit far keyn mentshn gedacht, shtark krank gevorn. Er iz take geven shtark raych, ober, vi der shteyger[1] iz, a gröysser dovor-acher[2].

11 stocking. 12 objection. 13 back. 14 decide. 15 parties.

90. 1 rabbi. 2 suit. 3 beyond doubt. 4 perhaps. 5 rabbis. 6 customary ways of introducing quotations from rabbinical books: "The Gemara (Talmud) says," "Rashi (author of a famous commentary) 'makes,'" "the Midrash 'brings.'"

91. 1 the way of the world. 2 another thing, i.e., pig.

Di gaboim[3] fun shtetl hobn zach darvusst fun zayn krenk, hobn zey zich getracht, az itster ken men efsher[4] fun em arausskrign a shtikl n'dove[5]. Zanen zey gekumen tsu-n-em, m'vaker chöyle zayn[6] un agev[7] betn ba em af öylomes[8]. Der nogid[9] hot zey aussgehert un gezogt, kam vos er hot geret fun shvachkayt: "Gut, ich vel aych gebn fuftsig rubl af tsorchey tsibur[10]." Un es hot zach getrofn a nes[11], un der reb Getsl iz gezunt gevorn. Az er iz shöyn geven in gantsn vider gezunt, zanen di gaboim vider gegangen tsu-n-em, hobn em opgegebn mazltov, un gezogt: "Nu, reb Getsl, Got hot aych matsil[12] geven, iz b'cheyn[13] git-zhe unz di fuftsig rubl, vi ir hot tsugezogt." Shrayt der nogid tsu der vayb zayner: "Chaye, Chaye! Ich hob gor nit gevusst, vi shtark krank ich bin geven! Hersst, vossara höyche hits[14] ich hob gehat: gantse fuftsig rubl hob ich zey tsugezogt!"

92. DER ALMEN[1] AF YENER VELT

Es iz a mol geven a id, vos es iz em nit gegangen in vayber. In gesheftn iz em dafke[2] gut gegangen, ober in vayber nit. Mit vifl vayber er hot chassene[3] gehat, zanen zey em ale geshtorbn. A mazl[4] aza! In gantsn hot er ibergehat zeks vayber. Az di zeksste iz em öych geshtorbn, hot er shöyn keyn zibete nit genumen. Fartig, geblibn, nebach, an almen. In a tsayt arum iz er aleyn geshtorbn. Gekumen af yener velt, hot men em gezogt: "Her zach ayn! In lebn hosstu doch gehat umglik mit vayber; iz itster, af der emesser velt[5], kensstu zich ausszuchn eyne fun di zeks vayber, vos du hosst gehat, un mit ir chassene hobn. Zuch zich aus di besste!" Zogt er, az er vil di ershte. Fregt men em, far vos? Macht er: "Farshteyt ir mich?

[3] officers, administrators. [4] perhaps. [5] alms. [6] to visit the sick. [7] by the way. [8] literally, "eternities" — i.e., charity, to become worthy of recovery, or of eternal life. [9] rich man. [10] congregational purposes. [11] miracle. [12] saved. [13] therefore. [14] what a high temperature.

92. [1] widower. [2] certainly. [3] wedding. [4] luck. [5] true world.

Mit a idene[6] iz azöy: vos mer zi ligt in der erd, als besser[7] iz zi."

93. TSVEY RABONIM[1]

In Mosskve zanen geven tsvey rabonim. Eyner iz take geven a richtiker rov un hot geheyssn Mordche Rapaport, un der anderer iz geven a kazyonner[2] rov, un geheyssn hot er Vassili Yaroslavsski. Iz af'n tir fun reb Mordches haus iz geven ongeshlogn a kartke af loshn-köydesh[3], vi es bedarf tsu zayn. Ober af'n tir fun Yaroslavsskis haus iz shöyn geven a kartke af russesh. Beyde rabonim hobn gehat vayber klipes[4]. Hot zach getrofn a maysse, un di vayb fun Yaroslavssken hot genumen un iz geshtorbn. Noch shive[5] hot er gedarft epes redn mit reb Mordchen, iz er gegangen tsu-n-em in haus arayn. Er geyt aruf af'n trep, er git a kuk: af reb Mordches tir hengt shöyn nit keyn loshn-köydeshdike, nor a russeshe kartke. Hot er em gefregt: "Reb Mordche, vos iz epes di maysse, vos ir hot ufgehongen a russishe kartke?" Macht reb Mordche: "Ich veys? Es vayzt aus, az der malach-hamoves[6] farshteyt nor russesh."

94. DER NOGID[1] UN DER KABTSN[2]

In a shtetl hot men zich gericht[3] af a pogrom. Iz gevorn a möyre[4] un a mehume[5] in shtetl, — ir kent zach moln[6]. Un der nogid fun shtetl hot genumen grobn ba zich in gortn a tife grub un hot ahin bahaltn zayn gold mit zayn zilber, mit aldos guts vos er hot gehat. Er git a kuk af der ander zayt gas, zet er, az der shames[7], der kabtsn, grobt öych a grub. Fregt er em: "Her zach ayn, Dovidke! Meyle[8] ich grob, vayl ich vil bahaltn mayn farmegn, ober vos grobsst du?" Entfert der kabtsn: "Ir zolt vissn zayn, reb Shimshn, az punkt azöy vi ba

[6] woman, Jewess. [7] "vos mer . . . als besser," the more . . . the better.

93. [1] rabbis. [2] "crown rabbi," rabbi appointed by the government. [3] Hebrew, holy tongue. [4] shrews. [5] the first seven days of mourning. [6] angel of death.

94. [1] rich man. [2] poor man. [3] expected, prepared. [4] fear. [5] panic. [6] imagine. [7] sexton of the synagogue. [8] surely, well.

aych iz tayer ayer gold un ayer zilber, iz ba mir tayer mayn vayb!"

95. DI MITSVES[1]

A magid[2] hot gehaltn a droshe[3]. Un geret hot er vegn dem, vi gröys es zanen di mitsves[4] fun tsdoke, bikur-chöylim un halvoyas-hames[5]. Dos, hot er gezogt, zanen di gresste mitsves, un ver es iz m'kayem[6] di mitsves, vet af gevis hobn öylom-habe[7]. In öylom[8] iz geven eyner a id, vos di droshe hot em shtark genumen ban hartsn[9]. Hot er zich shtark fartracht[10] vegn der zach. Geyendik aheym, zet er vi es zitst af'n gas an oremer blinder betler un zingt: "Lomo li chayim? Lomo li zöys? Iveyr eynayim choshuv k'meys[11]! Oy, git a n'dove[12] a hungerikn blindn!" Der id iz glaych tsugegangen tsum betler, hot em genumen ba der hant, hot em gebracht tsu zich in der heym, un hot em gegebn essn un trinken vifl er hot nor gehat in shtub. Un der id iz shtark tsufridn geven, vos er hot shöyn m'kayem geven eyn mitsve. Iz ober der betler fun tsu fil essn krank gevorn. Hot der id em avekgeleygt in bet, un hot em genumen gebn r'fues[13]: ritsn-eyl[14] hot er em gegebn, un kompressn hot er em gemacht, un bankes[15] hot er em geshtelt, un vu er hot nor gehat in shtub a fleshl mit r'fues, hot er em dos als gegebn. Un er iz shtark tsufridn geven, vos er hot m'kayem geven di tsveyte mitsve öych. Iz ober fun di ale r'fues dem betler noch erger gevorn, un er iz, nit far keyn mentshn gedacht, geshtorbn. Hot der id zach mit em miss-assek[16] geven un hot em gefirt tsu keyver-Yissroel[17], un er iz shtark tsufridn geven, vos er hot m'kayem geven ale dray mitsves.

95. [1] commandments. [2] preacher. [3] sermon. [4] commandments. [5] charity, visiting the sick, and burying the dead. [6] fulfils. [7] world to come. [8] public. [9] touched, influenced. [10] considered. [11] "What is life to me, what's all this to me? A blind man is like one dead!" (I heard this little Hebrew folk song from Chaim Nachman Bialik, who had heard it sung by a blind beggar in the Ukraine. But it must have originated in Lithuania, for the rhyme fits only the Lithuanian pronunciation.) [12] alms. [13] medicines. [14] castor oil. [15] cupping glasses. [16] busy. [17] consecrated (Jewish) grave.

96. REB ICH

A id iz a mol gekumen in a shtetl, vu er hot badarft redn mit eynem a Yankl Opnheym. Geyt er zich azöy af'n gas, zach dervissn[1], vu der Yankl Opnheym vöynt. Yener iz dafke[2] geven a id an öysher[3], un a lamdn[4] un a sheyner balabos[5], hot men em in shtetl gekent. Zet der id, vi es geyt af'n gas an elterer mentsh mit a langer grauer bord, mit a faynem sametenem rok. Geyt er tsu tsu-n-em un fregt em: "Reb id, hot keyn faribl nit, efsher kent ir mir zogn, vu do vöynt 'Yankl Opnheym'?" Nemt yener zich gletn di bord, un zogt: "Yankl Opnheym? Yankl Opnheym? NNNeyn, ich ken aych nit zogn, ich veys nit!" Geyt der id avek. Ruft em yener tsurik: "Ir meynt efsher Reb[6] Yankl Opnheym?" Zogt der id: "Ye, nu Reb Yankl Opnheym." Macht yener: "A! Dos bin ich!"

97. DI AYNLADUNG

Ba unz in shtetl iz geven a m'lamed[1], geheyssn hot er reb Todres. Er iz geven an oni v'evyöyn[2], a geshvolener oreman, un dartsu a batlen[3] un a shlimazalnik[4] m'eyn komöyhu[5]. Eyn mol hot der gvir[6] fun shtetl chassene[7] gemacht zayn mizinke[8]. Hot men zach gericht[9] af gor a gröysser chassene. Un der m'lamed hot zicher gerechnt, az der gvir vet em öych farbetn[10]. In tog fun der chassene iz er ufgeshtanen baginen in der fri, hot zach fayn arumgevashn, aussgetsvogt di bord, ongeton di shensste malbushim[11], velche er hot farmogt, un er iz gezessn un gevart, me zol em kumen rufn. Un azöy vi er hot gerechnt, az di chassene vet zayn a chassene k'yad hamelech[12], un me vet dortn gebn fun di besste maycholim[13], hot er dem gantsn tog nit gegessn nit keyn shtikele bröyt. Er hot gevolt zayn take shtark hungerik, k'dey[14] az er zol af der chassene

96. [1] to find out. [2] certainly. [3] rich man. [4] talmudic scholar. [5] respectable householder. [6] Mr.

97. [1] school teacher. [2] very poor. [3] impractical person. [4] unlucky fellow. [5] unparalleled. [6] rich man. [7] married off. [8] youngest daughter. [9] expected. [10] invite. [11] clothes. [12] royal. [13] dishes, food. [14] in order that.

kenen essn mit gröys cheyshik[15]. Un es iz avek shachris[16], un es iz avek minche[17], – ni sluchu, ni duchu[18]! Me kumt nit! Er iz shöyn geven azöy hungerik, az er hot shöyn nit gekent mer auss'haltn, nor er hot zich getracht: "Vi ken dos gemolt zayn, az der nogid zol on mich fargessn? Zayne inglach hobn zich doch gelernt ba mir in cheyder[19]! Es ken af der velt nit zayn! Ich vel vartn biz noch mayriv[20]!" Un es iz ariber mayriv, un a sho tsvey[21] noch mayriv, – eyn köyl v'eyn öyne[22]! Me kumt nit! Es hot em take nebach shtark fardrossn. Ober farfaln! Nit iz nit! Iz er arayn in kich, hot genumen a lebl[23] shvartse bröyt mit retach un shmalts, un er hot zich gut ongegessn un zach avekgeleygt shlofn. Ersht, az er ligt shöyn in bet, hert er, me klapt in fensster. Tracht er zich: "Fort[24] a fayner mentsh der nogid! In der letster minut fort zach darmont on mir!" Iz er af geshvint ufgeshtanen, zach af geshvint vider ongeton, un iz gelofn efenen di tir. Ober eyder er hot geefnt, hot er zach darmont, az er vet doch af der chassene krign essn di fete, fayne maycholim. Hot er arayngeshtekt dem finger tif in haldz arayn un hot aussgebrochn als vos er hot gehat gegessn, un gegangen efenen di tir. Er efnt di tir, shteyt far'n tir Shmuel der shames[25] un zogt em: "A gutn ovnt aych, reb Todres! Ez iz aza sheyne levone[26] – nacht! Kumt araus, mir veln m'chadesh zayn di levone[27]!"

98. DER RICHTIGER TOG

A shadchn[1] iz a mol gekumen tsu a yungenman a kabtsn[2] redn a shidach[3]. Fregt der yungerman: "Ver iz di meydl?" Macht der shadchn: "Vos art[4] aych, ver di meydl iz? Ich vel aych besser zogn, ver der tate[5] iz!" Un er dartseylt em, az der tate iz eyner fun di gresste ashirim[6] in shtot un tsu dertsu a

15 relish. 16 morning prayer. 17 early evening prayer. 18 "neither sound nor spirit!" nothing (Russian). 19 school. 20 late evening prayer. 21 about two hours. 22 neither voice nor answer. 23 loaf. 24 but. 25 sexton. 26 moon. 27 the new moon is blessed at an outdoor ceremony.

98. 1 matchmaker. 2 poor fellow. 3 to suggest a match. 4 what do you care. 5 father. 6 rich people.

gröysser m'yuches[7] öych. Hot zach der yungerman gevundert: Aza nogid un m'yuches vet nemen an eydim a kabtsn? Dartseylt em der shadchn, az vos iz? az di meydl hot a kleynem chessorn[8]: Tsvey mol a yor vert zi af eyn eyntsign tog meshuge[9]. Tracht zich der yungerman: tsvey mol a yor tsu eyn eyntsign tog, – macht nit aus, dos ken men aribertrogn. Un er zogt tsum shadchn: "Gut, ich bin masskim[10]! Lomir[11] geyn zen di kale[12]!" Macht der shadchn: "Aylt zach nit, mir muzn vartn noch a por chadoshim[13] biz der richtiger tog vet kumen, ven zi vet zayn m'shuge, vet zi aych veln nemen!"

99. DER KLUGER INGL[1]

In a shtub zanen geven tsvey brider. Der elterer iz geven a zeyer kluger, flegt shtendig zogn glaychvertlach[2] un hot gemacht lachn a velt mit mentshn. Der yingerer iz geven, löy aleychem[3], a shöyte[4]. Er hot nit gekent di maul efenen, epes a mol tsu zogn a klug vort, a vits, a maysse[5]. Hot di mame darfun gehat gröys tsar[6]. Hot zi amol gezogt tsum eltern bruder: "Her zach ayn, Berele! Ze, hob rachmones[7] af unzer Möyshlen, un lern em aus epes a glaychvertl, er zol öych kenen dartseyln, un me zol em nit haltn far aza shöyte!" Zogt Berele: "Gut." Un er hot gerufn zayn bruder un hot em gezogt azöy: "Kum aher, Möyshele, ich vel dich ausslernen a glaychvertl. Du gey arayn tsum shochn[8] in shtub, un freg em: 'Treft[9] vos bin ich.' Vet er dir doch zogen, az du bisst a shöyte, a tipesh[10], a m'shugener[11]. Vesst du zogn: 'Neyn, nit getrofn.' Vet er dir zogn: 'Nu zog shöyn, zog shöyn: vos bisstu?' Vesstu zogn: 'Ich bin hungerik.' Gut, a glaychvertl! Der Möyshele hot zich dos ayngelernt, un iz gegangen tsum shochn. Dortn iz grod geven a fule shtub mit mentshn. Fregt Möyshele: "Treft vos bin ich" Hobn ale in eyn kol[12] geentfert: "Bisst a

7 an excellent family. 8 defect. 9 out of her mind. 10 I consent. 11 let us. 12 fiancée. 13 months.

99. 1 little boy. 2 jokes, sayings. 3 it should not happen to you. 4 fool. 5 story. 6 sorrow. 7 pity. 8 neighbor. 9 guess. 10 dunce. 11 insane, crazy. 12 unanimously.

nar, a chamer[13], a ferd!" Zogt er: "Neyn, nit getrofn!" Fregn zey em: "Nn, nu, aderabe[14]! Zog, vos bisstu?" Entfert er: "Ich vil essn!"

100. DER HUT MIT DI HENTSHKES[1]

A id hot a mol geleyent dem blat[2]. Hot er gezen af'n blat epes a meydoe[3] fun a kleydergesheft. Un af der meydoe iz geven aussgemolt a man mit a shtröyenem hut af'n kop un mit hentshkes af di hent. Hot er gefregt zaynem a chaver[4]: "Ich farshtey dos nit. Mimoneshach[5]! Iz dos vinter, vozhe trogt der man a shtröyenem hut? Iz dos zumer, tsu vos darf er hentshkes?" Git der chaver a tracht[6] un zogt: "Take[7] a shvere kashe[8]! Nor ich vel dir zogn: izn[9] iz es take zumer! Ay vos? Tsu vos darf er hentshkes? A poshete[10] zach: af tsu rayssn kropeve[11]!"

101. VILNE UN MINSSK

Eyner a id fun Kovne iz gekumen keyn Vilne. Er hot gehat ba zich a hunderter[1], un hot em gevolt tsubaytn[2]. Iz er gegangen fun eyn krom[3] in der anderer, un keyner hot nit gehat em tsu gebn keyn kleyngelt. Iz der id araus fun letstn krom un gezogt tsu eynem a mentshn af'n gas: "Epes a modne[4] shtot Vilne: az me darf tsubaytn a hunderter, iz nito avu!" Macht yener tsu-n-em: "Noch als besser vi Minssk! Vorem[5] ba unz in Minssk, az me darf tsubaytn a hunderter, iz nito der hunderter!"

102. DER LANGER FISH

A id in a kapote[1] iz amol gegangen in Vilne iber'n mark, aynköyfn alerhantike zachn. Iz er tsugegangen tsu a tishl mit

[13] ass. [14] well, please.

100. [1] gloves. [2] newspaper. [3] advertisement. [4] friend. [5] one of the two. [6] thinks. [7] really. [8] question. [9] "to be" (it certainly is). [10] simple. [11] stinging nettle.

101. [1] hundred rouble note. [2] to change. [3] store. [4] strange. [5] because, for.

102. [1] long coat.

fish, a kuk ton, vossara fish dos zanen. Eyn fish iz em gefeln gevorn. Ober er hot zach gefault[2] fregn, vos der fish kosst; hot er zich dem fish shtilinkerheyt tsugeganvet[3] un em farbaltn hinter der kapote. Iz ober der fish geven, keyn anore[4], a langer, hot men araussgezen dem ek[5] fun unter der kapote. Der fisher hot dos darzen, macht er tsum idn: "Reb id, oder tut on a lengere kapote, oder ganvet a kirtsern fish!"

103. DI KOSSE[1]

Ba unz di pauerim kumen fun di derfer in shtot af'n y'rid[2] tsu köyfn alerhantike s'chöyres[3]. Vi zhe köyft a pauer a kosse? A kosse iz doch epes a vichtiger inyen[4], köyft er zi nit azöy poshet[5], nor er prubirt zi aus. Ershtns prubirt er a shlayder ton di kosse on der erd, tsu hern, tsi zi hot a gutn klang. Dan prubirt er arufotemen af ir, tsu zen, tsi zi hot a gutn glants. Vayter prubirt er zi af zayne hor, tsu zen, tsi zi shnayt gut. Un l'besof[6] prubirt er zi ganvenen.

104. DER FELTSHER

Eyner a id hot a mol um tishebov[1] noch'n tones[2] zach gut ongegessn, un es iz em nit gut gevorn. Hot men geshikt rufn dem feltsher. Der feltsher hot em aussgefregt, viazöy un ven un vos? Darnoch hot er gezogt: "Es vet, im yirtse Hashem[3], aribergeyn b'sholem[4]. Nor ir zolt hobn a klal[5]: noch a tones tor[6] men nit glaych nemen essn, me muz vartn l'chol-hapoches[7] tsen minutn!"

105. DEM SHADCHN'S AYLENESH[1]

Sholem der shadchn, hot zich a mol durchgeshmuesst[2] mit der vayb zayner. Zi iz em dargangen di yorn[3], farvos er lozt

2 was too lazy. 3 stole. 4 "knock on wood." 5 tail.

103. 1 scythe. 2 fair, market. 3 goods, merchandise. 4 matter. 5 simply. 6 eventually.

104. 1 Fast of the Ninth of Av. 2 day of fast. 3 please God. 4 all right. 5 rule. 6 must. 7 at least.

105. 1 the matchmaker's haste. 2 talked it over. 3 embittered his life.

zayn eygene tochter farzitsn: "A gantse velt mit meydlach farzorgsstu mit chassanim[4], nor unzer eygene Chayenke blaybt an alte moyd!" Avade an avle[5]. Nor vos zol er ton, az hayntige yungelayt viln ale a gröyssn nadn[6]. Un vu zol er dos nemen? Nor an erlacher id iz er doch geven, hot er gerechnt: "Got vet helfn!" Eyn sheynem tog iz er gegangen tsum nogid[7] fun shtetl, redn a shidach zayner a tochter. Macht der nogid tsu-n-em: "Gezunt zolt ir zayn, reb Sholem! Mayn meydl hot noch assach[8] tsayt, zi iz noch in gantsn fuftsn yor alt!" Macht der shadchn: "Gezunt zolt ir zayn, reb Yechiel! Ober mayn tochter hot keyn tsayt nit! Zi iz shöyn ariber shlöyshim[9]!"

106. DI RAYCHE ALMONE[1]

Es iz amol geshtorbn a raycher id. Geven take zeyer raych, ober fort[2] geshtorbn! Iz geblibn an almone. Zi iz geven noch a yunge vaybl, un a sheyne iz zi öych geven, un raych doch avade[3] hot men ir ongehöybn redn shiduchim[4]. Ober zi hot gor nit gevelt hern. A tsveytn — zogt zi — vi der ershter iz geven, vet zi nit krign, un zi vil nit, un fartig! Mentshn, kröyvim[5] un gute fraynt hobn ir tsugeret, ober zi hot nit gevelt hern. Vos vet zi geyn hern pusste diburim[6] fun layt? Hot zach getrofn a maysse[7], un in eyn sheyner nacht iz ir gekumen in cholem[8] ir geshtorbener man, un hot ir ongezogt, az er vil nit andersh, az zi zol chassene hobn. Un gezogt hot er ir, zi zol forn in yene un yene shtot, un zol dortn ufzuchn an oremen idn, Zanvl b'reb Zorach, un zi zol mit em chassene hobn. Do hot zich di vaybl shöyn nit gekent helfn. A cholem iz doch an ander zach, nit keyn pusste diburim! Az der man irer hot zich matriach geven[9] tsu kumen fun öylom-hoemes[10] tsu ir in cholem, hot zi shöyn gemuzt folgn. Iz zi geforn in yene shtot, vos der man hot ir ongerufn, un hot zich dortn

[4] fiancés. [5] certainly not the right thing. [6] dowry. [7] rich man. [8] plenty. [9] thirty years (allusion to the thirty days of mourning).

106. [1] widow. [2] yet. [3] certainly. [4] to propose matches. [5] relatives. [6] empty words. [7] event. [8] dream. [9] took the trouble. [10] the true world, the hereafter.

gut aussgefregt, biz zi hot gefunen dem Zanvl b'reb Zorach. Hot zach gedarft trefn, az der Zanvl iz grod geven a id a betler, vos iz gegangen iber di hayzer. Zi hot take shtark nit gevelt mit em chassene hobn, ober der man iz ir doch gekumen tsu cholem! Hot zi, nebach, gemuzt folgn! Hot zi dartseylt dem idn di maysse. Zogt der id: "Gut, ich vel mit dir chassene hobn. Ober eyn tnay[11] muz ich mit dir aussnemen: eyn gantsn yor noch der chassene muztu mit mir geyn iber di hayzer, darnoch veln mir ufhern!" Zi hot genumen taynen[12], redn, az s'taytsh[13]? Vi passt dos far ir? Men kent zi doch in der gantser gegnt! Zogt er: "Gut, mir veln avekforn in a vaytere gegnt, vu me ken dich nit!" Vos zol zi ton? Hot zi gemuzt nochgebn dem betler. Af morgn noch der chupe[14] zanen zey araussgeforn in a vayte shtot, un zey hobn zich gelozn geyn iber di hayzer. Azöy zanen zey zich opgegangen a gantsn yor. Grod dem tog noch der chassene zogt der man tsu der vayb: "Haynt tsvelef a zeyger[15] vert akurat a yor noch unzer chassene!" Zi hert un shvaygt. Geyen zey azöy ibern gas. Der shtotzeyger hot aussgeklungen tsvelef, zogt der man: "Nu, mayn vayb, t'itster iz genug! Der yor iz ariber, un du darfsst mer iber di hayzer nit geyn!" Macht zi: "Ot bald, bald! Mir veln nor noch durchgeyn di dray letste hayzer!"

107. DER KOLBÖYNIK[1]

Eyner a id, an apiköyres, a kolböynik iz gekumen tsum rov: "Rebe, ich hob shöyn geton ale aveyres[2] fun der velt, gegessn chazer[3], geröychert[4] um shabes, — vos ir kent zach nor forshteln, ober ich veys nit, di letste aveyre ken ich nit ton." Fregt em der rov: "Vos iz dos far an aveyre?" Zogt der kolböynik: "Maabid atsmöy lodaas[5]." Macht tsu-n-em der rov: "Dos zolt ir nit ton, vorem az ir tut dos, vet ir doch m'kayem

11 condition. 12 to object, argue. 13 what does that mean? 14 wedding. 15 o'clock.

107. 1 good-for-nothing. 2 trespasses. 3 pork. 4 smoked. 5 to commit suicide.

zayn a mitsve[6], un ir vilt doch ton aveyres." Fregt der kolböynik: "Vos far a mitsve bin ich do m'kayem?" Macht der rov: "Uviarto horo mikirbecho[7]."

108. A FALSHE VELT

Tsu eynem a idn iz amol gekumen a m'shulach betn a n'dove far a naye yeshive[1], tsi far epes andersh. Der id hot dem m'shulach zeyer fayn ufgenumen, hot zach avekgezetst mit em redn, shmuessn. Af'n tish ban idn iz gelegn assach assignatsyes, — a id a söycher, hot er shtendig gelt ba zich. Der id hot epes gedarft avekgeyn af a por minut, zogt er tsum m'shulach: "Zayt azöy gut, ich darf af a vaylinke avekgeyn, git achtung af di gelt, tomer kumt imitser arayn." Far vos zol men a idn nit ton a töyve[2]? Iz der m'shulach geblibn hitn di gelt. Az der id iz avekgegangen, iz zach der m'shulach m'yashev un nemt arop fun tish a drayrubldike un farbalt[3] zi in shtivl. In a tsayt arum kumt der id karik. Zogt em der m'shulach, az keyner iz nit geven. Der id vet doch nit geyn chöyshed zayn[4] a m'shulach. . . . Iz gornit! Zey hobn noch geret a por verter, anochdem iz der m'shulach avekgegangen. Er geyt op a shtik veg fun haus fun dem idn, er nemt araus di assignatsye fun shtivl, er git a kuk — es iz a falshe assignatsye. Git der m'shulach a zifts un zogt: "Ay, ay, iz dos a falshe velt!" A m'shulach ken b'teve[5] nit fartrogn keyn falshkaytn.

109. YIRAS SHOMAYIM[1]

Di velt fregt a kashe[2], far vos zogt men epes ban rosh-chöydesh-bentshn[3]: "Chayim sheyeysh bohem yiras shomayim[4]"? Tsu vos noch der "bohem[5]"? Far vos zogt men nit: "Chayim

[6] to fulfil a commandment. [7] "So shalt thou put away the evil from the midst of thee" (Deut. 13:6).

108. [1] talmudic academy. [2] favor, kindness. [3] hides. [4] to suspect. [5] by nature.

109. [1] fear of the Lord. [2] question. [3] consecration of the New Moon. [4] a life marked by fear of the Lord. "Chayim," life, is plural in Hebrew; the prayer for the New Moon is: "Lord, send to us a life of blessing, a life of sustenance, a life marked by fear of the Lord." [5] in them (i.e., in life).

sheyeysh bohem brocho," oder "Sheyeysh bohem parnosso[6]"? un nor ba yiras shomayim zogt men "Sheyeysh bohem"? Ober der terets[7] iz gor a posheter un a klorer. Broche[8] un parnosse[9] bet yederer far zich, zogt men "Chayim shel brocho[10]" un "Chayim shel parnosso[11]." Ober yiras shomayim iz yederer möychl[12] dem andern, dos bet men far yenem, nit far zich, dariber zogt men: "Chayim, sheyeysh bohem, — hayne[13], ba di andere — yiras shomayim." Geveyntlach iz yedern besser, ven der anderer iz a y'rey-shomayim[14].

110. TSVEY TAYTSHN

Amol iz geforn in a vagon a rov mit tsvey shamossim zayne. Antkegn rov zanen gezessn af'n bank tsvey taytshn. Geveyntlach ideshe taytshn, mit kragns, mit shnipssn[1], mit vaysse hartsn[2], mit noch azelche shtus[3]. Keyn bord[4] hobn zey misstome nit gehat, vorem vos darf a taytsh a bord? Hobn di taytshn gekukt af'n rov un af di shamossim, un eyner fun zey hot genumen opshpetn chöyzik[5] fun rov, zol gezunt zayn. Er hot aussgelacht dem rovs bord un dem rovs peyes[6]. Un der rov iz gezessn un hot geshvign. Es hot em gor nit geart[7], vos zey redn, di treyfnyakes. Ober di shamossim hot dos shtark fardrossn: S'taytsh? Taytshlach, amoratsim[8] lachn aus dem rov, zol gezunt zayn! Hobn zey gefregt dem rov: "Rebe, vos iz di maysse, vos ir lozt zey redn? Vos entfert ir zey gor nit? Zogt der rov: "Vos zol ich zey zogn? Ir veysst doch, az avu es iz faran ba Rashen[9] tsvey taytshn, iz eyner shtendig a dovor acher[10]."

[6] in which there is sustenance, or in which there is blessing. [7] explanation, answer. [8] blessing. [9] sustenance. [10] a life of blessing. [11] a life of sustenance. [12] cedes, yields. [13] that means. [14] God-fearing.

110. [1] neckties. [2] shirt front. [3] trifles. [4] beard. [5] to mock. [6] earlocks. [7] he didn't care. [8] ignoramuses. [9] Rashi, author of a famous commentary on the Bible. [10] When Rashi thinks that he has not understood a verse of the Bible completely, he gives several explanations. The second explanation will begin with "dovor acher" ("another thing," according to another opinion). The pun is that "taytash" means "German," as well as "explanation," and "dovor acher" is also a euphemism for "pig."

111. TEMPERENTS

Reb Ayzl-Motl iz geven a id a chochem, a lamdn un a gvir adir[1]. Hot di shtot fun em gehaltn an öylom umlöyöy[2]. Un nit nor idn, nor goyim hobn öych far em shtark derech-erets[3] gehat, chotsh[4] er hot fun di goyim gor nisht fil gehaltn. Un vos nor es hot zach getrofn in shtot, iz men glaych gelofn tsu Ayzl-Motlen. Iz eyn mol, iz gekumen tsun em a deputatsye fun finef goyim, em betn, er zol zich farshraybn in "Temperentsfareyn." Epes a meshunedik[5] vort! Fregt er zey, vos dos iz azöyns; zogn zey em, az dos iz a chevre, vos hit op, az mentshen zoln nit trinken tsu fil vayn un bir un shnaps un kadeyme[6]. Zogt Ayzl-Motl: "A fayne zach! Emes zeyer a fayne zach! Nor zogt mir, iz dos shöyn an alte chevre?" Zogn zey: "Di chevre iz shöyn alt an erech[7] a fuftsig yor!" Zogt er: "Azöy? Nu, hot ir doch shöyn a m'söyre[8]! Zeyer fayn! Nu, un vifl zayt ir mentshn in der chevre?" Machn zey: "In gantsn iz faran af der velt arum a milyon." Shpringt er uf: "A milyon! Zeyer fayn! Dos iz doch a gantse machne[9]! Nu, un der iker[10]? vos kosst dos?" Zogn zey: "A kleynikayt: dray rubl a yor!" Zogt Ayzl-Motl: "Zeyer fayn! Dos iz doch gor keyn gelt nit! Hert zach zhe ayn, ayer chevre gefelt mir zeyer shtark, nor aynshraybn vel ich zach nit." Vundern zach di goyim: dacht zach, es gefelt em, farvos zhe vil er zach nit aynshraybn? Git zey Ayzl-Motl tsu farshteyn: "Di zach iz azöy: ich geher tsu a chevre Temperentsler, vos hot a fuftsn milyon mitglider, un iz shöyn alt arum di fir tauznt yor, un es kosst mich keyn kopike gelt nit! Löynt mir der gesheft nit!"

112. KLUGE FISH

A goy hot amol gefregt a idn: "Far vos iz dos, az idn zanen azöy klug?" Macht der id: "Shayich zogn klug? Es iz faran kluge goyim öych." Entfert der goy: "Take emes! nor idn,

111. [1] very rich. [2] "a world and its abundance," i.e., a great deal. [3] respect. [4] though. [5] strange. [6] and the like. [7] about. [8] tradition. [9] crowd, army. [10] the main thing.

nit keyn kluge, hob ich noch nit gezen; volt ich veln vissn, viazöy zanen di idn azöy klug?" Zogt em der id: "Ich vel dir ausszogn dem sod[1]; mir idn hobn aussgefunen tsvishn ale fish eynem, vos er iz b'teve[2] zeyer a kluger; un dem fish essn mir, un take fun dem maychl[3] nemen mir zach on seychl." Hot der goy genumen betn dem idn, er zol em zogn, vos dos iz far a fish, nor red tsu der vant! Der id hot afile nit gevelt hern fun dem. Nor tsum sof hot er em gezogt azöy: "Farshteysst doch, az aza sod ken ich dir nit ausszogn, vorem du vesst doch ausszogn andere goyim, un es vet vern a sof tsu unzer idesher chochme. Nor eyn zach ken ich dir ye ton: kum tsu mir morgn tsu mitog, vel ich dir gebn essn a shtik fun yenem fish, vesstu öych klug vern; nor umzisst ken ich dos nit ton, du vesst muzn batsoln far darfar a rubl mit fuftsig kopikes." Der goy hot zach afile a bissl a krats geton hintern kragn, nor er iz masskim geven: es iz doch vert tsu vern azöy klug vi a id! Af morgn iz er tsu der richtiger tsayt gekumen tsum idn. Er hot zach gezetst ban tish, un der id hot em darlangt a shtikl gefilte fish. Der goy hot batsolt dos gelt un hot gegessn mit gröys tayve[4] un mit gröys kavone[5]. Az er hot shöyn gehat opgegessn, fregt em der id, viazöy es gefelt em der fish? Zogt der goy: "Di shtikl fish is emes gut, nor fundesstvegn a rubl fuftsig kopikes iz a bissl tsu tayer far aza shtikl." Macht der id: "Aha! Du zesst: es virkt shöyn."

113. DER KLUGER HUNT

A id hot a mol gehat a hunt, a miessn, a geln, un aza, vos bilt mit a komets[1]. Er hot shöyn lang gevelt poter vern[2] fun dem kelev, nor vu er flegt em nit avekfirn, flegt er als kumen karik, vi di teve fun klovim iz. Iz er eyn mol gefaln af a seychel[3]. Er hot getrofn zaynem a bakentn goy un hot em gefregt, öyb er vil opköyfn zayn hunt. Zogt der goy, az aza miessn

112. [1] secret. [2] by nature. [3] food, dish. [4] pleasure, passion. [5] zeal.

113. [1] a dog whose bark sounds like "boh-woh," not like "bow-wow." [2] to get rid of. [3] idea.

kelev vil er nit. Macht der id tsu-n-em: "Du kuk nit, vos er iz mies; er iz ober far darfar klug, vi a m'shumed[4]. Er farshteyt zibn l'shöynes[5]; heys em vos bringen af idesh, vet er farshteyn; heys em bringen af daytsh, vet er farshteyn; haynt russesh un pöylesh iz doch opgeret! Un litvesh un frantsöyz un englesh farshteyt er öych." Aza zach iz dem goy arayn in noz: Aza hunt! Az er vet em vayzn zayne pritsim[6], veln zey doch tsupenket vern[7] fun kine[8]. Fregt er: "Nu, vifl vilsstu far'n hunt?" Tracht zich der id: "He! az du redsst shöyn azöy, darf men dir shöyn richtig onfayfn," un er git zich a zog: "Az du vesst mir zogn, az du vesst em hitn vi di öyg in kop, vel ich dir em avekgebn far fuftsig rubl!" Der goy hot zach genumen dingen, ober der id – nit fun ort! Fuftsig rubl un fartig; s'taytsh! a hunt, vos farshteyt zibn l'shöynes! Tracht zich der goy: "Take a hunt, vos farshteyt zibn l'shöynes," un er iz masskim geven[9]. Un ot git er em di gelt, un ot nemt er dem hunt af di hent, un a sof. Un der goy hot tsuzamengerufn zayne pritsim; azöy un azöy iz di maysse. Di pritsim zanen gekumen, un men hot dos arayngefirt dem bal-simche[10], dem hunt heysst es. Hot eyn goy geheyssn dem hunt af pöylesh, er zol bringen dem shtekn, ober der hunt – red tsu em, red tsu der vant! An anderer hot geret tsum hunt frantsöyz, – es iz löy dubim v'löy yaar[11]! Kurts men hot aussprubirt ale zibn l'shöynes, un der hunt rirt zach nit fun ort. Meyle, zol dos onkumen tsu ale goyim, vos zey hobn dortn ongevunshn dem hunt un dem idn. Af'n andern tog treft der goy dem idn, un falt af em on: "Du azöyner! Shvindler, ligner! Vos hosstu mich opgenart?" Macht der id: "Opgenart? Ich veys nit, vos du vilsst?" Zogt der goy: "Vos heysst, du veysst nit, vos ich vil? Hosst doch mir gezogt, az der hunt dayner farshteyt zibn l'shöynes! Mir hobn em geheyssn af eyn loshn noch'n andern, er zol bringen a shtekn, un er hot keyn mol nit gefolgt! Zolsst vissn zayn, az ich . . ." Macht der id zich azöy gelassn: "Pani porets lebn,

[4] baptized Jew. [5] languages. [6] Gentile landowners. [7] burst. [8] envy. [9] agreed. [10] one who celebrates. [11] "neither bears nor wood," i.e., nothing of the kind! a talmudic expression.

ich shlog dir iber di reyd (mir zoln lebn in naches[12] un in freyd). Du zogsst, er hot nit gefolgt? Hob ich dir den gezogt, az er folgt? ich hob dir gezogt, az er farshteyt! Du gey akorsht un gefin aus, öyb er hot nit farshtanen, vesstu mich demolt kenen rufn ligner."

114. DER KEYSSER UN DER ID

Der keysser Fridrich der gröysser iz a mol geritn mit tsvey genereler iber pöyleshe velder un felder. Es iz geven a frosstiger vintertog, kalt az zol zach eyn Got darbaremen. Raytndik azöy, hobn zey darzen fun der vaytns a pöyleshn idl, an opgerissenem, an opgeshlissenem, ot azöy mir nit dir af'n mitn feld. Iz der keysser tsugeritn tsun em, un di genereler geveyntlach mit. Un der keysser hot zach opgeshtelt nebn dem idn un hot em gefregt: "Zog mir, id, far vos hosstu nit ongegreyt[1] in di finef af di zibn?" Hot der id geentfert: "Adöyni[2] hakeysser! Mayne tsen zanen nit genug far mayne tsveyundraysig." Fregt der keysser vayter: "Hosstu shöyn gebrent?" Macht der id: "Ich hob shöyn gebrent tsvey mol, un ich klayb zach[3] brenen noch a dritn mol." Zogt der keysser: "Gut, ich'l dir shikn tsvey hener, vesstu zey flikn." Entfert zich der idl: "Mayesstet! Ich'l zey nit flikn eyn mol, ich vel zey flikn tsvey mol."

Der keysser hot zich a shmeychl geton unter di vonsses[4] un hot farkirevet dos ferdl un iz avekgeritn. Un di tsvey genereler geveyntlach mit. Un di genereler hobn zach gekukt eyner dem tsveytn in di öygn: "Vos hot do der keysser geret mit'n idl?" Hobn zey zich ongeton a harts[5] un hobn gefregt dem keysser. Iz der keysser gevorn inkaslach[6]: "S'taytsh? ot der opgerissener pöylesher idl hot mich farshtanen, un ir, mayne genereler, mayne eytse-geber[7], nit? In eyn missles[8] muzt ir

12 pleasures, contentment; a usual phrase when interrupting somebody's talk.

114. 1 prepared. 2 milord. 3 I intend. 4 smiled under his moustache. 5 summoned up courage. 6 a little angry. 7 counsellors, advisers. 8 day, twenty-four hours.

mir aussgefinen, vos ich hob geret mit'n idl, un tomer az nit[9], zolt ir vissn zayn, az ich vel aych avekshikn tsu alde ruches[10]!" Azöy vi a keysser badarf tsu redn! Zanen di genereler tsutsiterte gevorn, un zey zanen glaych avekgeritn un genumen nochyogn dem idl. Zey zanen opgeritn a sheyn bissl veg, un zey hobn em daryogt. Hobn zey em opgeshtelt: "Gut'n morgn, idl!" "A gut'n morgn, a gut yor!" "Zog unz akorsht, idele, vos hot dos unzer keysser mit dir geret?" Macht der id: "Vos art[11] es aych? Vos heysst, vos er hot mit mir geret? A privatzach!" Hobn di genereler em ongehöybn shtark betn, er zol rachmones hobn mit zey, vorem azöy un azöy iz di maysse. Hot der id gezogt: "Gut, öyb ir vet mir gebn tauznt mark, vel ich aych ausszogn." Meyle, vos hobn zich di genereler gekent helfn? Un vider, vos far a verde[12] hot ban a general tauznt mark? Zanen zey masskim[13] geven un hobn em aussgetsolt mezumene[14] gelt. Der id hot zich arayngeleygt di tauznt mark in di hoyznkeshenes un hot gezogt: "Der keysser hot mich gefregt, far vos ich hob nit ongegreyt in di finef vareme chadoshim af di zibn kalte; hob ich geentfert, az mayne tsen finger zanen nit genug af tsum fitern mayne tsveyundraysig tseyner. Hot mir der keysser vayter gefregt, öyb ich hob shöyn gebrent, dos heysst, öyb ich hob shöyn chassene gemacht a tochter, vorem ir darft vissn, az men macht chassene a tochter, vert men opgebrent, vayle men darf gebn assach nadan[15]; a ponim[16] az der keysser ayerer hot shöyn a mol öych chassene gemacht a tochter; hob ich em gezogt, az tsvey techter hob ich shöyn aussgegebn, un a drite darf ich noch chassene machn." Fregn di genereler: "Nu, un vayter?" Macht der id: "Vos vayter? Dos iz als!" Fregn di genereler vayter: "Vos heysst als? Un vos iz mit di hener?" Macht der id: "A, dos? Dos iz af dem sort loshn[17] zogt men azöy 'zayt gezunt[18]'." Hobn zich di genereler fayn badankt un zanen avekgeritn karik onyogn dem keysser.

9 but if not. 10 evil spirits. 11 what do you care. 12 value. 13 they agreed. 14 in cash. 15 dowry. 16 as it seems. 17 language. 18 farewell.

Gekumen far'n keysser, hobn zey em gezogt, vos zey hobn gevusst. Macht der keysser: "Gants gut un richtig, biz af di hener; un ich gib aych noch eyn missles ausstsugefinen dem inyen fun di hener; un tomer az ir vet dos nit aussgefinen, vel ich aych gebn kolanem v dupye marsh[19]." Vi den? Azöy vi a keysser badarf tsu redn! Zanen di tsvey genereler, nebach farmaterte un farshvitste, vider avekgeritn un hobn vider ongeyogt dem idl. Vi der id hot zey darzen, fregt er zey: "Nu, vos vet ir dartseyln guts?" Zogn zey: "Guts haynt, guts morgn! Du zog unz besser, vos hot der keysser mit dir geret vegn di hener?" Macht der id: "Hert zach ayn, ich muz aych zogn dem gantsn emes, az dos iz geven a gröysser sod, vos der keysser hot mir onfartraut, un dos tor ich keynem nit ausszogn." Hobn di genereler genumen veynen un zach betn, vorem azöy un azöy iz di maysse. Hot der id shtark rachmones gehat af zey un hot gezogt: "Meyle, zol mayns ibergeyn! Git mir noch a tauznter, vel ich aych zogn." Hobn zey genumen a tauznter un hobn gegebn dem idn. Der id hot arayngeleygt di gelt in keshene un hot gezogt b'ze haloshn[20]: "Vos farshteyt ir nit? Di tsvey hener zayt ir, un ich hob aych nit geflikt eyn mol, ich hob aych geflikt tsvey mol." Zanen di genereler avekgeritn mit aropgelozene nezer[21].

115. LEBN EYBIK[1]

A goy, a söyne-Yissroel[2], hot a mol gezogt tsu a idn: "Ich hob gehert zogn, az ven a goy shtarbt, geyt ba-n-em di n'shome[3] araus durch'n noz, un az a id shtarbt, geyt ba-n-em di n'shome araus durch'n hintn." Un er hot gemeynt, az er hot do dem idn midöye[4] vi gut arayngezogt[5]. Ober der id iz geblibn gants ruig un hot geentfert: "Nu meyle[6], du bisstoch[7] a gelernter mentsh, misstome[8] az du zogsst, veysstu

19 "the knee in the behind" (Polish) away with you! 20 "in this language," i.e., as follows. 21 noses.

115. 1 eternally. 2 enemy of Israel, anti-Semite. 3 soul. 4 "who knows," i.e., God knows how. 5 hurt, given him one. 6 now, well. 7 you are. 8 probably.

doch; un es iz doch noch alemen a naturzach, – efsher[9] iz dos azöy, vi du zogsst; nor öyber[10] az es iz take azöy, hob ich far dir an eytse[11], az mir zoln beyde lebn eybik." Fregt der goy: "Viazöy?" Macht der id: "Ruk arayn *dayn* noz in *mayn* dos[12], veln unzere beyde n'shomes nit kenen araussgeyn."

116. R'SHOIM[1]

A idene hot geleyent in taytsh-chumesh[2], un in buch hobn gefelt etlache zaytlach, iz zi farkrochn fun Odom-horishns rip[3] in Nöyachs kasstn[4] arayn, un zi hot geleyent azöy:

"Un Got hot genumen a rip fun Odomen un hot gemacht fun ir a vayb. Un Odom hot a nomen gegebn der vayb Chave . . . un er hot ir aussgeshmirt mit pech fun ineveynig un mit pech fun aussn . . ." "Oy vey, vossara r'shoim zey zanen demolsst geven."

117. DER KRANKER ROV

In a shtetl iz geven a rov. Es iz geven an oreme shtetl, mit oreme s'chires[1], mit an oremen rov. Iz eynmol der rov krank gevorn. Iz gekumen tsugeyn der dokter, un az er hot darzen dem darn guf[2] fun rov, hot er em gefregt, vossara lebn er firt, vifl s'chires er krigt, un öyb er ken mit dem ausskumen. Hot em der rov gezogt: "Mayne s'chires! Mayn eyntsiker glik iz, vos ich fasst ale montig un donershtig, az nit volt ich shöyn lang geshtorbn fun hunger." Hot der dokter a shmeychl geton, hot dem rov gut aussgehert, un hot em gezogt: "Ir muzt trinken assach milch, un ir muzt geyn assach shpatsirn." Hot men zach darvusst fun dem in shtetl, un me hot gemacht an assife[3], un me hot bashlossn azöy tsum zogn: "Zol der rov darvayle geyn shpatsirn, un m'köyach[4] milch trinken vet men zen machn an ander assife."

9 perhaps. 10 if. 11 advice. 12 "that," euphemism for behind.

116. 1 villains. 2 Yiddish translation of the Bible. 3 Adam's rib. 4 Noah's Ark.

117. 1 salary. 2 thin body. 3 meeting of the congregation. 4 as for.

118. A KARGER[1] ROV

Di balabatim fun shtot hobn zach tsuzamengeret shikn dem rov a matone[2] af sukes[3], vayn! Hot men genumen a leydike fas, un men hot zi arufgekatshet af a fur, un me hot geshikt di fur mit'n fas fun haus tsu haus, k'dey[4] az yeder balabos zol arayngissn a flash vayn. Hobn a finef-zeks balabatim gegossn tsu flashn vayn. Un fun ale andere hot zich yederer getracht: "Fun azöy fil vayn macht nit aus, ven ich vel arayngissn a flash vasser! Ver vet dos darkenen? Es vet botl-b'shishim[5] vern!" Az di fas iz ful gevorn, hot men zi opgegebn ban rov in shtub. B'shas[6] men iz gekumen yontef[7] tsum rov, un me hot farzucht fun dem vayn, hobn di orchim[8] getaynet[9]: "Nit sheyn fun rov! Vi iz men dos azöy karg, un vi git men dos azelche shlechte vayn?!"

119. DEM GALACHS KASHES[1]

A galach hot amol geret mit a rov. Zogt der galach tsum rov: "Ich farshtey nit? Far vos ban aych darmont men azöy fil Dovidn[2], un me zogt nochanand 'Elöyhey Avrohom, Elöyhey Yits'chok ve'Elöyhey Yanköyv[3],' un 'Elöyhey Möyshe[4]' zogt men nit: Möyshe hot aych doch gegebn di töyre, hot ir doch em gedarft darmonen mer fun alemen. Tsveytns gib a kuk: goyim zanen ale raych, un idn zanen oreme layt. Far vos? Misstome dayget[5] ayer Got nit far aych. Un vayter farshtey ich nit, far vos iz ban aych a tochter fun zechtsn yor, macht ir zi chassene[6]? Vos aylt ir zach? Ot ba unz iz gut: az a meydl vert alt a yor tsvantsig, macht men zi ersht demolt chassene?" Macht der rov: "Ich'l dir entfern af yeder kashe bazunder. Vos mir darmonen Dovidn un Avromen un Yits'-

118. [1] stingy. [2] present. [3] Feast of Tabernacles. [4] in order that. [5] "like one among sixty" (technical ritual term), i.e., unnoticed. [6] when. [7] holiday. [8] guests. [9] complained.

119. [1] questions. [2] remembers David (during the prayer). [3] God of Abraham, Isaac, and Jacob. [4] God of Moses. [5] looks after. [6] marry off.

chokn un Yanköyvn, un Möyshen nit, iz a gants poshete zach: Möyshe iz ba unz a kleyner yachssn[7], — er hot gehat a galach a shver[8]. Un vos mir zanen orem, un ir zayt raych, iz öych a poshete zach: ayer Got iz doch geshtorbn, hot ir gehat vemen tsu yarshenen[9], ober unzer Got lebt noch, hobn mir keyn y'rushe[10] nit gekrogn. Un vos du zogsst, az mir machn chassene yung unzere techter, vel ich dir zogn a poshetn tam[11]: es iz ba unz amol geven an alte moyd[12], hobn mir fun ir tsores[13] biz tsum hayntign tog."

120. GOYISHE KASHES

A goy hot amol gefregt a idn: "Her zach ayn! Vos iz di maysse[1], vos ban aych in shul iz shtendig azöy blotig[2] un shmutsig, un ba unz in klöysster iz reyn, tsichtig, fayn? Un vayter: vos shrayt men ban aych in shul, b'shas me davnt, un ba unz davnt men shtil, ruig, on köyles[3]? Un noch amol: vos iz ayere a levaye[4] azöy umetig[5], azöy trauerig, un ba unz a levaye iz sheyn, me zingt, me geyt mit lompn un mit fonen?" Zogt em der id "Öyb du vilsst, vel ich dir farentfern ale dayne kashes. Ban aych in klöysster iz take reyn, un ba unz in shul iz take blotig, emes! Ober der tam[6] iz a gants posheter[7]: ir hot a balabosste[8], vos ramt aych[9] uf dem klöysster, ober unzer Got hot keyn vayb nit, ver zhe zol geyn ramen di shul? Un vos ba unz shrayt men, b'shas me davnt, un ba aych iz me ruig, iz öych poshet: unzer Got, darfsstu vissn, iz an altitshker, hert shöyn nit azöy gut, muzn mir shrayen. Ober ayer Got iz noch gor a yunger, kent ir redn in der shtil. Un vos du zogsst, az ba unz iz a levaye umetig un ba aych freylach, bisst du gerecht: ich hob take mer anoe[10] fun a goyisher levaye, eyder[11] fun a idesher."

[7] of noble descent. [8] father-in-law (Moses' father-in-law was the Midianite priest Jethro). [9] to inherit. [10] inheritance. [11] reason. [12] old maid. [13] trouble.

120. [1] reason. [2] dirty. [3] noise. [4] funeral. [5] sad. [6] reason. [7] simple. [8] mistress of the house. [9] cleans. [10] pleasure. [11] than.

121. DER MISHEBEYRACH-MACHER

A goyisher kremer[1] hot amol gezen, az nebn zayn haus dreyt zach nochanand arum epes eyner a id. Hot em geart a kashe[2], vos tut aza id gantsene teg, un fun vanen lebt er. Eynmol shtelt er op dem idn un fregt em: "Her zach ayn, zolsst af mir keyn faribl nit hobn, vos iz dayn m'loche[3]?" Zogt em der id: "Mayn m'loche? Ich bin a mishebeyrach-macher." Veysst nebach der goy nit, vos dos iz far a verter, fregt er em: "Vos heysst dos a mishebeyrach-macher?" Zogt em der id: "Ich mach mishebeyrachs[4], dos heysst, az ich bentsh[5] layt, mener un vayber." Hot zach der goy darfreyt: "Öyb azöy, kensst du efsher bentshn mayn tatn?" Macht der id: "Och, far vos nit? Öyb du vesst mir zogn zayn nomen un zayn tatns nomen un mir gebn a drayrubldike, vel ich bentshn dayn tatn." — "Tomer[6] volsstu bentshn mayn mamen öych?" — "Far a rubl vel ich dir bentshn vemen du vilsst." Git der goy a kuk af'n idn un fregt em: "Her zach ayn, efsher vesstu bentshn in mayn nomen Yezus Kristus'n öych?" Git der id a tracht un zogt: "Dem? . . . Neyn! Farshteysstu mich, ich darf vissn, vi me hot gerufn dem tatn."

122. DER TACHLES

A id hot a mol gefregt a goy: "Her zach ayn: vos matersst[1] du dayn zun, un lozt em geyn nochanand in gumilazye[2]? Vos iz der tachles[3]?" Macht der goy: "Vos heysst? Er vet geyn in universsitet, vet er vern a dokter."

— Nu iz vos? mir hobn shöyn gezen doktöyrim.

— Oder er ken geyn in seminarye, vet er vern a galach.

— A tayere m'tsie[4]! A galach!

— Shpeter ken er vern a bisskup[5].

121. [1] storekeeper. [2] the question interested him. [3] profession, trade. [4] a prayer that goes as follows: "May he who blessed Abraham, Isaac, and Jacob, bless . . . the son (or daughter) of . . . [5] bless. [6] perhaps.

122. [1] torture. [2] high school. [3] purpose. [4] find, bargain. [5] bishop.

— Psh . . . Bisskup — shmisskup! Knap bisskupes zanen do?

— Darnoch ken er vern an archibisskup[6].

— A gevalt! Iz vos iz? An archibisskup!

— Az es vet zayn gor gut, ken er doch vern a pöypsst[7].

— Vos du redsst? Azöy? Nu iz nu? Iz vos iz der gevalt?

— Ich farshtey nit? Vos vilsst du? Er zol vern a Got aleyn?

— Sha, shrek zach nit: eyner fun unzere idelach hot shöyn gemacht aza karyere öych . . .

123. GERATEVET[1] A IDESHE NESHOME[2]

Amol iz geven in a shtetl a id. Er iz geven an erlacher id, hot cholile keyn aveyres[3] keyn mol nit geton, a id a tsadik; mer nit, amol flegt er unterganvenen[4]. Epes amol hot zach getrofn, az der id hot geton a gröysse-n-aveyre. Cholile nit gegessn keyn tarfes[5], un nit m'chalel shabes geven[6], cholile! nor veys zey der shvartsyor di goyim, vos ba zey heysst an aveyre[7]. A kitser[8], vos zol ich aych do duln lang di kop? Me hot dartseylt di zach dem keysser, un der keysser hot zach gor nit lang m'yashev[9] geven un hot farmishpet[10] dem idn tsum töyt. Iz men nebach gekumen tsum idn in turme un men hot gezogt, az morgn vet men em ufhengen. Af morgn hobn zach tsuzamengeklibn assach öylom[11], avade goyim, vorem idn . . . iz doch idn. Me hot gebracht tsu firn dem idn, un eyner a galach hot em gezogt, az bald vet men em hengen, un az ven er hot a bakoshe[12] far'n töyt, zol er zi zogn, vet men zi m'kayem zayn[13]. Der id hot a tracht geton un hot gezogt, az er hot nor eyn eyntsike bakoshe: er vil, az me zol em shmadn[14]. Di goyim hobn darhert azelche verter, zanen zey mole[15] simche[16] gevorn. A kleynikayt, — geratevet a ideshe neshome! Geveyntlach hot zach merer fun alemen gefreyt

[6] archbishop. [7] pope.

123. [1] saved. [2] soul. [3] sins. [4] to steal occasionally. [5] forbidden food. [6] desecrated the Sabbath. [7] sin. [8] in short. [9] thought it over. [10] sentenced. [11] public. [12] request. [13] fulfil. [14] baptize. [15] full of. [16] joy.

der galach, vorem shmadn a idn iz ba zey aza simche, vi cholile[17], hargenen[18] a idn. Fregt der galach ban idn: "Zog zhe bruderl, far vos vilsstu zach epes shmadn far'n töyt?" Zogt em der id: "Vos farshteysstu nit? Öyb shöyn ye hengen, tu zol shöyn besser hengen a goy!"

124. SUBOTNIKES[1]

In Vilne iz geven a mishpoche subotnikes: goyim azelche vos haltn shabes un nit zuntig. Zey zanen geven sochrim[2], hobn gehandlt mit idn un hobn geret idesh mit ale pitshevkes[3]. Eyn sheynem tog zanen zey gekumen tsum seychl az di emesse emune[4] iz di ideshe, un zey hobn bashlossn vern in gantsn idn. Un ale zanen masskim[5] geven: der tate un di mame un di zibn kinder un di alte bobe öych. Hobn zey aussgeklibn dem eltstn zun, er zol geyn un redn mit der idesher k'hile[6], ven un viazöy dos ken gemacht vern. Der zun iz gegangen, gekumen tsurik un gezogt, az er hot opgemacht mit der k'hile az kumendikn dinsstig zoln zey ale geyn un vern idn, un demolt veln zey farrechnt vern far idn ba Got in di öygn. Hobn zach ale gefreyt, nor di alte bobe hot gezogt: "Gut, kinderlach, ir geyt kumendikn dinsstig, ober ich vel noch vartn a dray vochn." Fregt men zi: "Far vos, bobenyu? Tsi glöybsstu nit az di ideshe emune iz der eyntsiker un heyliger emes?" Macht zi: "Avade[7]! Nor di ideshe emune, vos iz gegebn gevorn af'n barg Sinay[8], iz emes un heylig! Nor ich muz noch vartn a dray vochn, vorem ich hob noch a gantse fessl chazer-fet's in keler!"

125. DER CHOSSID UN DER SHPIGL

In a kleyn shtetl iz amol geshtorbn an alter chossid. Di gantse shtetl hot noch em geveynt un geklogt un tsum meysstn hot geveynt zayn eyntsiger zun. Nor vi zogt di velt? Der

17 God forbid! 18 to kill.

124. 1 Gentiles who observe the Jewish Sabbath. 2 merchants. 3 details. 4 true faith. 5 agreed. 6 community. 7 of course! 8 Mount Sinai.

malach-hamoves shecht[1] un blaybt gerecht! Aribergegangen shive[2], aribergegangen shlöyshim[3], hot zach der chossid pamelach baruyigt. Eyn sheynem tog iz er avekgeforn in zayne gesheftn keyn Kroke[4]. Ongekumen in Kroke, geyt er azöy arum afn gas un darzet in a fensster fun a gesheft a shpigl. Un ir darft vissn zayn az in yene tsaytn iz a shpigl noch geven a y'kar-hamtsies[5], un der chossid hot afn lebn keyn shpigl noch nit gehat gezen. Iz vi er hot a kuk geton in shpigl, iz er geblibn shteyn a darshrokener un hot a geshrey geton: "Oy, dos iz doch mayn taten olov-hasholem's[6] bild!" Iz er arayn un hot geköyft dem shpigl. Ongekumen aheym, hot er ufgehengt dem shpigl ba zich in tsimer, un flegt zach oft aynshlissn ausstsuredn zayn harts far zayn tatn!

Di vayb zayne hot noch öych keyn mol keyn shpigl nit gezen. Tsu dertsu hot zi gehat a kurtse rie[7]. Un zi hot gehert vi ir man ret epes tsu imetsn in zayn tsimer. Hot zi a kuk geton durch'n shpalt fun tir un hot gezen, vi der man shteyt ba der vant un vi dortn shteyt noch imetser un ret. Zi hot nit farshtanen az der man ret mit zich aleyn in shpigl, hot zi gemeynt az er ret dos, cholile[8], mit a fremder ishe[9]! Iz zi gevorn an ongetsundene. Un az der man iz araus fun shtub, iz zi arayn tsu zen, ver dos iz di y'fey-fie[10] zayne. Zi iz tsugegangen tsum shpigl, hot zi dortn darzen di ishe, zich aleyn heysst es, un hot aussgerufn: "A tyfu! aza passkudsstvo[11] fargin ich[12] em!"

126. A GUTE EYTSE[1]

A id iz amol geforn in a vagon tsveyte klas. In zelbikn vagon iz geforn a general mit epes noch a goy. Dem general iz shtark nit gefeln gevorn, az nebn em iz gezessn a id. Take in der emessn[2]: vi kumsst du, id, forn tsveyte klas? Zogt der

125. [1] the angel of death kills. [2] seven days of deep mourning. [3] thirty days: second period of mourning. [4] Cracow. [5] rarity. [6] peace be with him. [7] was shortsighted. [8] God forbid! [9] woman. [10] beauty. [11] ugliness. [12] I don't envy.

126. [1] advice. [2] really, in fact.

general tsum goy: "A modne[3] zach! vu men zeyt[4] zey nit, dortn vakssn zey! Ich volt geven gegebn tauznt rubl far an ort, avu es iz nit faran keyn idn!" Zogt der id tsum general: "Vashe prevos'choditelsstvo[5]! Ich ken aych ufvayzn aza ort! Ober git mir frier di tauznt rubl!" Meyle, der general vil doch keyn ligner nit blaybn, zogt er: "Ich vel aynleygn di tauznt rubl ba dem mentshn, un öyb du vesst mir take zogn aza ort, vu es iz gevis nito keyn idn, vet er dir gebn di tauznt rubl." Hot der general gegebn dem goy tauznt rubl un fregt dem idn: "Nu, vu iz dos der ort, avu es iz nito keyn eyn id?" Zogt der id: "Ot vu men zeyt zey nit! Af'n goyishn beys-öylom[6]!" Un er hot gekrogn dem tauznter.

127. DER M'SHUMED[1] UN DER POSST[2]

Eyner a id hot zach amol m'yashev geven, er vil zach shmadn[3]. Iz er gegangen tsum galach[4] un hot em gebetn, er zol em shmadn. Zogt der galach: "Gut, ich vel dich shmadn. Ober du muzt mir gebn dayn vort, az du vesst zayn a frumer katolik. Mir hobn far unzer peyssach[5] zibn vochn posst, vos in der tsayt tor men keyn fleysh nit essn. Zolsstu gedenken! Ich vel amol kumen tsu dir un zen, öyb du haltsst take dem posst." Hot der id gezogt, az er vet ton als, vos an erlacher goy darf ton, un der galach hot em bashpritst mit der shvyenta voda[6], un fartig. Epes eynmol far zeyer peyssach iz der galach arayn tsu dem m'shumed in shtub un zet, vi er zitst un esst a hun. Zogt em der galach: "S'taytsh? Es iz doch haynt posst, far vos esstu hun?" Macht der m'shumed: "Es iz nit keyn hun, es iz a fish." Shrayt der galach: "Vos machsstu zach naresh? dos iz doch a hun, dos zet doch yeder mentsh!" Zogt der m'shumed: "Galach-lebn! Du gedenksst, vi du hosst mich geshmadt? Ich bin gekumen tsu dir a id. Hosstu mich bashpritst mit a bissl vasser un hosst gezogt: 'Bisst nit keyn id, bisst a katolik! Bisst nit keyn id, bisst a katolik!' Un ich

[3] queer, strange. [4] sows. [5] Your Excellency. [6] cemetery.

127. [1] renegade. [2] Lent. [3] baptize. [4] minister. [5] Easter. [6] consecrated water.

bin gevorn a katolik. Azöy hob ich genumen di hun, un hob ir bashpritst mit a bissl vasser, un hob ir gezogt: 'Bisst nit keyn hun, bisst a fish! Bisst nit keyn hun, bisst a fish!' — Un zi iz gevorn a fish."

128. NOCH ODER SHÖYN?

A id hot amol gereshet[1], az er darf zach shmadn[2]: tsi tsulib parnosse, tsi tsulib pravozhitelsstvo[3], tsi tsulib a shiksse, veys em der guter yor! Iz er gegangen tsum galach[4]: "Azöy un azöy iz di maysse, shmad mich op!" Der galach hot em gefirt in klöysster, hot em opgeshpritst[5] vi es darf tsu zayn, un der id, heysst es, iz gevorn a goy. Darnoch hot em der galach farbetn tsu zich aheym, tsu machn a köysse[6] af der simche. Gekumen tsum galach aheym, hot der galach avekgeshtelt afn tish a flash vayn un tsvey glezer, un hot gezogt tsum m'shumed[7]: "Ich gey af a vayle araus, zay azöy gut un vart biz ich'l kumen!" Vi der galach iz araus, hot der id, dos heysst der goy, dos heysst der m'shumed, aussgetrunken di gantse fleshl vayn. Ven der galach iz tsurikgekumen, un hot darzen di leydike fleshl, hot er gezogt: "Ich veys nit, tsi iz dos *noch* ideshe chutspe oder iz dos *shöyn* goyishe shikres[8]?"

129. DER TSETL

A id hot amol geköyft a tsetl in loteri. Un er hot gevelt durchaus gevinen. Iz er gegangen in shul un hot gegebn a neyder[1], az ven er vet gevinen dem gröyssn gevins, vet er m'nadev zayn[2] a nayem poröyches af'n orn-köydesh[3]. Es iz avek a por vochn, un der id iz gevor gevorn, az er hot farshpilt dem tsetl. Gornit. Hot er gezogt: "Unzer Got iz keyn Got nit: men zetoch[4]. Ich vel akorsht geyn tsum goyishn

128. [1] decided. [2] baptize. [3] right to establish residence. [4] priest. [5] sprinkled. [6] drink. [7] baptized Jew. [8] drunkenness.

129. [1] vow. [2] make a present of. [3] curtain on the Ark of the Torah. [4] as we see.

Got." Un er iz gegangen in tifle[5] un hot gegebn a neyder, az ven er vet dem mol gevinen dem gröyssn gevins, vet er ausbauen a nayem klöysster[6]. Un in a por vochn arum hot der id take gevunen dem gröyssn gevins. Iz er gegangen in shul un hot gezogt: "Itster ze ich, vos far a gröyssn Got mir hobn. Du, Got, hosst gevusst, az ich vel nit haltn vort, un yener shöyte[7] hot gemeynt, az ich vel take löyfn bauen a klöysster."

130. DER ID UN DER GAZLEN[1]

A id iz amol geforn durch'n vald. Falt af em aruf a gazlen mit a biks un zogt: "Gib aher dayn gelt, oder ich vel dich shissn." Macht der id: "Avade vel ich dir avekgebn di gelt, mer nit, ich bet ba dir eyn töyve[2]. Az ich vel kumen aheym, vet mir doch mayn vayb nit glöybn, az es iz mir bafaln a gazlen, un zi vet zogn, az ich hob dos gelt fartrunken, tsi vos. Bet ich dich, du zolsst mir ton a töyve, un zolsst mir durchshissn di kapote[3], vet di vayb hobn a simen[4], az ich zog dem emes." Meyle, aza töyve hot em der gazlen geton. Az der gazlen hot shöyn geshossn, zogt der id: "Zay azöy gut, un shis shöyn durch noch amol, vet zi zicherer glöybn." Der gazlen hot geshossn noch a mol. Macht der id: "Öyb du bisst shöyn ye aza guter, shis zhe durch dem arbl[5] öych, vet zi avade glöybn." Hot der gazlen durchgeshossn dem arbl öych; un dem andern arbl öych. Zogt der id: "Noch eyn zach vel ich dich betn: shis mir durch dem kapelush[6] öych." Zogt der gazlen. "Ich volt dos dir mit'n gresstn fargnign geton, ober glöyb mir, az ich hob keyn kauln[7] nit mer." Macht der id: "Nu, az du hosst keyn kauln nit, hob ich doch far dir keyn möyre[8] nit, vel ich dir take di gelt nit gebn." Iz der gazlen in kas gevorn, hot aussgeshpign[9] un gezogt: "Tyfu, zhid[10] moshenik[11]!"

5 church. 6 cathedral. 7 fool.

130. 1 robber. 2 kindness. 3 coat. 4 sign. 5 sleeve. 6 hat. 7 bullets. 8 fear. 9 spit. 10 Jew. 11 scoundrel.

131. DER GANEV

A id iz amol arayn in a gröyssn gesheft köyfn farsheydene zachn. Hintern bank iz geshtanen a meydl, a shvarts-cheynevdike[1] un hot em darlangt, vos er hot gebetn, un hot zich ufgeshribn af a tsetl yedveder zach, vos er hot geköyft, zi zol dos shpeter tsuzamentseyln un machn dem cheshbn. Dan zogt der id tsu ir: "Efsher ken ich ba aych krign a pekele papir, azöy a tsvantsig böygn?" Zogt zi: "Ye, far vos nit? Vart a vaylinke, vayl dos hobn mir af an ander tish." Un zi iz gegangen etlache tishn vayter. Vi zi iz avek, hot der id af geshvint araussgegavet fun tishl, lebn velchn er iz geshtanen, a sheyne gilderne keytele, un hot zi k'heref-ayin[2] arayngeleygt in vesstl-keshene. Di meydl iz tsurikgekumen mit di papir, hot em darlangt, un hot em gegebn dem cheshbn[3]. Der id git a kuk un zet, az af'n cheshbn shteyt ufgeshribn di gilderne keytele öych. Macht er tsu der meydl: "Vos iz dos do far a keytl? ich hob doch keyn keytl gor nit farlangt." Zogt di meydl: "Hot keyn faribl nit, ir hot misstome fargessn; do iz gelegn a keytele, vos iz aych zeyer gefeln gevorn, un ir zayt geven azöy frayntlach, mich nit matriach tsu zayn[4], un zi aleyn tsu nemen." Hot der id a kvetsh geton mit'n öyg un hot gezogt: "Oy, iz dos a ganevte[5]!"

132. ÖYCH A GOT

Ba eyner a idene iz krank gevorn a tochter. Men hot gerufn a dokter, ober der dokter hot gezogt, az er veys nit, vos der meydl felt, un az zi iz shtark krank. Di idene hot nebach geklogt un geveynt. Ober veynen aleyn helft doch nit. Hot zi genumen a licht un hot avekgetrogn in shul un hot gebetn dem shames[1], az me zol machn a mishebeyrach[2] far ir tochter. Darnoch hot zi genumen noch a licht un hot avekgetrogn in

131. [1] beautiful brunette. [2] in a moment. [3] bill. [4] take the trouble. [5] thief, pilferer.

132. [1] sexton. [2] prayer for the sick: "May he who blessed our fathers Abraham, Isaac, and Jacob, bless (name)"; the prayer is said after the reading from the Torah.

tserkve[3] un hot gebetn, men zol in tserkve misspalel zayn[4] far ir tochter. Hobn ir di vayber gefregt: "S'taytsh, Rochl, vos tut ir? In tserkve?" Macht di idene: "Ich veys? Vos ken dos shatn[5]? Tomer[6] iz dos öych a Got?"

133. DER GOYISHER GENEM[1] UN DER IDESHER GENEM.

Es iz geshtorbn a id. Iz er gekumen af yener velt, hot er gebetn, me zol em vayzn dem genem. Er vil zen dem genem. Ir muzt vissn, az dortn iz faran eyn genem far goyim un eyner far idn. Far vos dos iz, veys ich nit, ober azöy iz dos. Efsher[2] iz dos darfar, vayl avu goyim ze'en, vi idn mutshen zach[3], iz dos far zey a gan-eydn[4]. Meyle, vi dos iz, azöy iz dos. Hot men gefirt dem idn tsuersht in goyishn genem. Zet er, az zey hobn dortn aza öynesh[5]: Yeder shteyt far a kessl mit fleysh un hot in hant a gevaltig lange gopl, azöy az er ken mit der gopl nemen a shtikl fleysh, ober er ken di fleysh nit arayn nemen in maul, machmas[6] der gopl iz tsu lang; un zey hobn a shtarkn hunger. Un di goyim in dem genem zanen grob un dik un fet. Darnoch hot men em gevizn dem ideshn genem, un er hot gezen, az der öynesh iz dortn punkt darzelbiker vos in goyishn genem, mer nit di goyim zanen dik un fet, un di idn zanen darinke[7], mogere vi shpendlach. Fregt er doch: "Vos iz di maysse? Far vos zanen di goyim fet, un di idn dar? Zey hobn doch dem zelbn öynesh?" Entfert men em, az es iz a poshete zach: Goyim zorgn eyner far'n andern un gibn essn eyner dem andern, ober a id vil als far zich, un yenem vil er keyn zach nit gebn.

134. GOYIM UN IDN

Git a kuk di nafkemine[1] fun a goy biz a idn. A goy chapt zach uf in der fri fun bet, varft er zach arayn in zayne höyzn,

[3] Russian church. [4] pray. [5] harm. [6] perhaps.

133. [1] hell. [2] perhaps. [3] suffer. [4] Paradise. [5] punishment. [6] because. [7] lean, thin.

134. [1] difference.

plyushet[2] zach op mit vasser un varft zach anider af di kni un balabetshet[3] zayne tfiles[4]. Darnoch nemt er un zetst zach avek un zauft a gloz bronfn, fresst a shtik bröyt, un geyt af'n gas un handlt. Darnoch kumt er karik in zayn chate[5] arayn, zetst zach avek mit zayne mamzeyrim[6] un mit zayn goye[7] un fresst zach on un zauft zach on, vi a chazer[8] un löyft vayter opnarn di velt. Farnacht geyt er in tifle[9] arayn, tseylimt[10] zach vi a chamer[11] un kumt in zayn chate, fresst zach vayter on un leygt zach anider pofn[12]. Ober a id! In der fri shteyt er zich uf fun bet, tut zich on di malbushim[13], vasht zich arum un shtelt zach davenen shachris[14]. Darnoch nemt er zich a glezele mashke[15], a shtikele bröyt un geyt zich araus: gesheftn, mis'cher[16] . . . Darnoch kumt er zich aheym, zetst zach nebn tish mit der vayb un mit di kinderlach, zoln gezunt zayn, macht a broche[17], esst, bentsht op[18], un geyt zich vayter af'n gas, in zayne gesheftn. Farnacht geyt er zich in minyen[19] un davnt zich minche[20], un kumt aheym, nemt epes essn tsu vetshere[21], davnt zich mayriv[22] un leygt zach tsu shlofn. Azöy zhapet[23] der goy op zayne por yor un peygert[24] avek, un me varft em arayn in grub arayn. Ober der id lebt zich shtilinkerheyt vifl er darf, darnoch, az er vert nifter[25], iz men em mekaber[26], un me bringt em tsu keyver-Yissroel[27].

135. TSHAPKA[1]

B'shas es iz geven di pöyleshe povsstanye[2], hobn kozakn zach eynmol nochgeyogt noch a pöyleshn porets[3]. Der porets iz gelofn un iz arayngelofn ba eynem a ideshn beker, un hot gebetn rachmin[4], der id zol em bahaltn. Der id hot gezen, vi der polyak bet zach, hot er af em rachmones[5] gehat, un

2 pours over. 3 stammers. 4 prayers. 5 cottage. 6 bastards. 7 peasant woman. 8 pig. 9 church. 10 crosses himself. 11 ass. 12 to snore. 13 garments. 14 morning prayer. 15 drink. 16 business. 17 benediction. 18 says grace after meals. 19 house of worship. 20 afternoon prayer. 21 dinner. 22 evening prayer. 23 goes through. 24 dies. 25 departs this life. 26 they bury him. 27 Jewish cemetery.

135. 1 cap. 2 Polish insurrection. 3 landowner. 4 mercy. 5 pity.

hot em bahaltn in baköyvn[6]. Un der polyak iz geven zicher. Af'n gas hot men gehert, vi di kozakn shrayen un hulyen[7]. Un der polyak hot gekukt fun öyvn in shtub arayn un hot gezen, vi der beker shteyt far'n öyvn mit a hitl af'n kop. Iz er gevorn an ongetsundener: vi kumt a id shteyn far'n porets mit a hitl af'n kop? Un er hot aussgeshrien fun öyvn tsum idn: "Zhydzhe, tshapka[8]!" Di kozakn hobn gehert a pöylesh vort in idns shtub, zanen zey arayn, hobn genumen zuchn, un zey hobn gefunen dem polyak in öyvn, un vayter darf ich aych doch nit dartseyln[9].

136. IDN UN ANTISSEMITN

Di velt shrayt: antissemitn, antissemitn! Take in der emessn: antissemitn! Ober lomir a kuk ton, vos iz azöyns di nafkemine[1] fun an antissemit biz unzern a idele. Yedveder goy iz b'teve[2] an antissemit. Az ir zolt fregn a goy: "Hert zach ayn, vos halt ir epes fun idn?" Vet er aych entfern: "Idn? A passkudne[3] folk, shvindlares, ganovim[4]."

— Nu, un vos halt ir epes fun Todressn?

— A, Todres? Todres iz a fayner mentsh, er hot far mir geköyft hey, hot er mit mir zeyer fayn gehandlt.

— Nu, un vi gefelt aych epes Shmuel?

— Shmuel? Der faynsster mentsh, vos ich hob nor gekent. Er hot far mir gemeklert a höyf[5], hot er gehandlt take vi a malach[6].

Un azöy vet aych der goy zogn fun yedn bazundern idn di shensste verter. Ober pruft fregn a idn: "Vos tracht ir zich epes vegn idn?" Vet er aych entfern: "Vos heysst idn? Idn, dos iz doch an am-hamivchor[7], di faynsste ume[8], an am-chochom-v'novöyn[9]."

— Nu, un vos zogt ir tsu Berlen?

— Vos? Der hunt? Aza miessn[10] mentshn hot noch di velt

[6] oven. [7] are merry. [8] "Jew, off with your cap!" [9] I do not have to tell you.
136. [1] difference. [2] by nature. [3] detestable. [4] thieves. [5] farm. [6] angel. [7] chosen people. [8] nation. [9] a wise and intelligent nation. [10] ugly.

nit getrogn. Er hot ba mir geköyft tvue[11] far'n porets[12], hot er mich opgenart fun kop biz di fis.
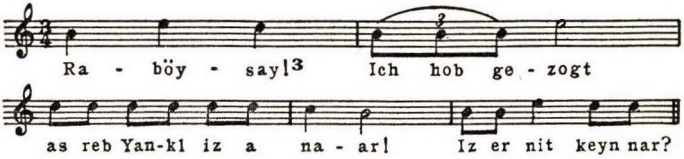
— Nu, un vi gefelt aych epes Yits'chok?

— Der hultay[13], der treyfener beyn[14]?

Un azöy vet er aych entfern vegn Shmueln, un vegn Todressn un vegn itlachn[15] reb Yissroel[16].

137. DER NIGN[1]

Der chazn fun shtetl hot amol baleydigt a sheynem balabos. In beys-medresh hot er zach af em faranandergeshrien un hot em gezogt: "Reb Yankl, ir zayt a gröysser nar!" Der rov hot zach shtark ongenumen far'n balabos un hot geheyssn dem chazn, er zol nemen zayne verter tsurik, un nit nor glat azöy, nor shabes, noch krias-töyre[2], zol er arufgeyn af'n bime un erklern, az er nemt zayne verter tsurik. Es iz gekumen der shabes, iz noch krias-töyre, iz der chazn aruf af'n bime un hot gezogt:



Heysst dos, az dem nign[4] hot men gekent farshteyn vi a kashe[5]. Hot men ongehöybn fun öylom tsu shrayen: "Vos heysst, reb chazn! Dos iz doch a kashe! Vos iz dos far a nign?" Macht der chazn: "Dem nign lozt mir, — af daruf bin ich a chazn!"

138. DER PORTYER
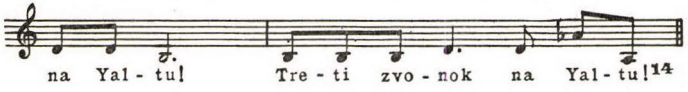
Es zanen amol geven tsvey idn chaveyrim[1]. Eyner dem andern flegt helfn, amol mit gelt, amol mit eytses[2].

11 grain. 12 landowner. 13 immoral. 14 "pig bone" (abusive). 15 every. 16 Mr. Israel (any Jew).

137. 1 melody. 2 reading of the Torah. 3 Gentlemen! 4 melody. 5 question.

138. 1 friends. 2 suggestions, advice.

• Vayhi hayöym[3], hot zach getrofn a maysse, az eyner fun zey, lomir em onrufn Dovid, hot zach geshmadt[4], un iz gevorn a gröysser ya-tebe-dam[5], a gantser natshalnik stantsyi[6]. Eynmol, shteyendik azöy af'n stantsye, zet er, vi es geyt durch zayn amoliger chaver, Avreml, a darinker[7], an ayngeböygener, kam vos er lebt. Hot er em opgerufn on a zayt, un hot zich mit em durchgeret. Un yener nebach hot zach geklogt, az es geyt em zeyer shlecht. Er iz geven a shames in a kleyn shtetl un hot kam fardint af tsum lebn. Hot em der natshalnik gezogt: "Narisher id, vos du bisst! Vos darfsstu zach mutshen[8] mit dayne shamosses[9]. Gey ariber tsun pop un loz zach opshpritsn, un ich vel dich machn far a portyer af mayn stantsye." Zey hobn noch lang geret un hobn zach darret tsu a tolk[10]. Kurts, Avreml hot em gefolgt, hot zach öych geshmadt un iz gevorn a portyer. Zayn meloche[11] iz geven, ausstsurufn dem opgang fun yeder poyezd[12]. Dem ershtn tog iz er araus mit zayn glok af'n peron un hot aussgerufn b'ze hanign[13], vi er iz ayngevöynt geven tsu farköyfn aliyes.



139. EYL N'KOMÖYS[1]

Unzer rov, zol gezunt zayn, iz a id a chochem, a pikeyach[2]. Fun em dartseylt men aza maysse. Er flegt zeyer oft redn mit'n galach fun unzer shtetl. Der galach iz geven dafke a gants orentlacher mentsh un, cholile, keyn söyne-Yissroel[3] nit. Eyn mol hot der galach gezogt tsum rov: "Du veysst doch, az ich

[3] one day. [4] baptized. [5] "I'll give you!" i.e., an important person. [6] stationmaster. [7] skinny fellow. [8] toil. [9] position of sexton. [10] decision. [11] job. [12] train. [13] in the following tune. [14] "First bell for Yalta, second bell for Yalta, third bell for Yalta!"

139. [1] God of vengeance. [2] very wise. [3] enemy of the Jews.

bin nit fun di antissemitn. Ich hob di idn gants holt. Ober eyn zach farshtey ich nit. Far vos glöybn di idn in a Got fun n'kome? Iz unzer religye doch shöyn assach shener, — unzer Got iz a Got fun libe." Macht der rov: "Ich vil zach mit dir gornit krign. Du bisst gants gerecht. Unzer Got iz take a Got fun n'kome, un ayerer iz a Got fun libe. Ober vos heysst: Got fun n'kome, un vos heysst: Got fun libe? Unzer Got iz a Got fun n'kome, — dos heysst, az di n'kome lozn mir iber em[4], un ba unz blaybt di libe, di ahavas-reya[5], un öyber[6] ban aych iz dos punkt[7] farkert, iz zanen mir nit shuldik."

140. DER KLIGSSTER MENTSH

Ir vilt vissn, ver der kligsster mentsh iz? Vel ich aych zogn. Di kligsste folk fun ale felker zanen di idn. Dos iz doch a y'due-zach[1]. Un di kligsste idn zanen doch gevis di tsionisstn, — dos iz doch öych on a sofek[2]. Un vayter di kligsste tsionisstn zanen di russeshe tsionisstn, ver den? Un fun di russeshe tsionisstn di kligsste zanen doch gevis di fun tsentralkomitet, vorem az zey voltn nit geven di kligsste, volt men zey doch nit geklibn in tsentralkomitet. Un vider farshteyt men doch, az der kligsster fun tsentralkomitet iz der prezident. Un der, — hert ir? — iz aza[3] shöyte[4], eyner in der velt.

141. ANIM ZMIRÖYS[1]

Tsun a gvir iz amol gekumen an oreman betn a nedove. Yener iz ober geven fun dem sort gvirn, vos gebn keyn nedoves nit. Der oreman hot gezen, az er ken do ba dem idn gor nit machn, zogt er em azöy: "Hert zach ayn, reb id! Az ir vet mir gebn a nedove, vel ich aych zogn a faynem taytsh af 'Anim zmiröys!' " Af aza zach iz der nogid fundesstvegn tshekave[2] geven, hot er em gegebn epes a kleynikayt, un hot

[4] leave it to him. [5] love of one's neighbor. [6] if. [7] just.

140. [1] well-known fact. [2] doubt. [3] such a. [4] fool.

141. [1] "Anim zemiroth veshirim eerog," a famous Sabbath song — "I will sing beautiful hymns and compose songs." [2] curious.

gebetn dem oreman, er zol em zogn dem taytsh. Macht der oreman: "Es iz a gants posheter taytsh: Anim zmiröys, – oremelayt zoln zingen; veashirim yehereygu, – un di rayche zoln geharget vern." "Nu, – fregt der gvir – un vi vayter?" Macht der oreman: "Azöy k'seyder, azöy k'seyder[3]."

142. HUNDERT VELF

A id hot amol dartseylt, vi er iz geforn durch'n vald, un vi es hobn em nochgeyogt hundert velf.

– Hundert velf?

– Ot vi ich zog aych! Hundert velf.

– Vos ret ir? Vi ken dos zayn hundert velf mit a mol?

– Haynt hundert! Es ret zach azöy hundert! Un fuftsig iz aych veynig?

– Fuftsig volt öych geven genug. Ober fuftsig velf? Ir hot take getseylt fuftsig velf?

– Tseyln vel ich zey? Fuftsig heysst tsvantsig! Iz aych nit genug tsvantsig?

– Geyt, geyt, vos ret ir? Es iz misstome[1] geven veyniger vi tsvantsig?

– Vos dingt[2] ir zach mit mir? Far tsen velf hot men doch öych möyre[3] un afile[4] far finef un far dray öych! Un eyn volf, az er löyft noch, iz epes geshmak?

– Hot ir take gezen dem volf? Iz dos take geven an emesser[5] volf?

– Tu ver den hot dortn geburtshet[6]?

143. RELATIVITET

A por idn zanen gezessn in ayznban un hobn geshmuesst. Macht eyner: "Epes hob ich geleyent yenem tog af'n blat, az Einstein fort keyn Yapan. Tsu vos eygntlach fort er dos azöy vayt?" Macht der anderer: "Vos heysst tsu vos? Ir veysst den

[3] and so on, and so on.

142. [1] probably. [2] bargain. [3] fear. [4] even. [5] real. [6] growled.

nit, az er fort ahin take vegn der relativitet?" Zogt der ershter: "Ich hob zich take azöy getracht, nor ich vel aych zogn dem emes, ich veys nit, vos iz dos azöyns, di relativitet?" Ruft zach op der tsveyter: "A vunder af aych, ir zolt nit farshteyn. Dos iz doch a klorer inyen. Relativitet ruft men on tsvey zachn, vos af'n ershtn kuk vayzn zey aus punkt dos zelbike, nor in emessn zanen zey nit dos zelbike. L'moshl, shtelt zich for, az ir zolt zitsn mit a naketn hintn af a heyssn öyvn. Vet zach aych aussvayzn yede minut vi a gantse sho[1]. Vi iz ober az a meydl zol zach avekzetsn mit a naketn hintn ba aych af'n shöys? Vet aych ausskumen a gantse sho vi eyn minut. Ot dos iz 'relativitet.' Hot ir farshtanen?" Macht vider der ershter: "Dem iker inyen[2] hob ich farshtanen, nor iz tsulib azelche shmontses[3] fort dos Einstein keyn Yapan?"

144. RELATIVITET FUN AN ANDER ZAYT

A id a chossid[1] iz a mol gezessn nebn a glezl tey un hot geleyent dem blat[2]. Git er a vorf[3] dem blat un zogt: "Zol ich azöy vissn fun tsar[4] un fun tsores[5] un fun grine verem[6], vi ich farshtey a vort, vos der blat shraybto[7] vegn Einstein'en mit zayn relativitet." Macht tsu-n-em an ander id, a gegolter[8]: "Es iz a shverer inyen[9], nor mir veln zach a mol faranandershmuessn[10] vegn dem, vorem[11] mit eyn mol ken men dos nit massig zayn[12]." Zogt der chossid: "Men ret nit vegn farshteyn, ich volt nor gevelt dershmekn dem tam[13] fun dem, un vayter vel ich zich shöyn aleyn farananderklaybn[14]." Macht der gegolter: "Öyb ir vilt nit mer vi dershmekn dem tam, vi ir zogt, vel ich aych dos gebn tsu farshteyn. Lomir zogn, ir zet tsvey zachn, vos in flug[15] vayzn zey zach aych aus eyne punkt azöy vi di andere. Vet ir doch zogn, az es iz di zelbike zach; vel ich aych ober darvayzn, az dos iz gornit di zelbike zach." Hot

143. [1] hour. [2] the principle of it, essentially. [3] follies.

144. [1] hasid. [2] newspaper. [3] throw. [4] misery. [5] trouble. [6] green vermin. [7] writes there. [8] person who shaves his beard. [9] matter. [10] talk it over thoroughly. [11] because. [12] understand. [13] "to smell the taste," to get an inkling. [14] find it out. [15] at first sight.

zach der chossid shtark fartracht un hot gefregt: "L'moshl[16]?" Macht yener azöy: "Zayt zach, l'moshl, m'shayer[17], az ir zolt nemen ayer noz" . . . "Nu?" . . . "Un ir zolt ayer noz . . . araynrukn . . . ba . . . mir . . . in hintn[18] arayn" . . . "Nu nu nu?" . . . "Vet ausskumen, az es iz doch di zelbike zach: ir vet hobn a noz in hintn, un ich vel hobn a noz in hintn, — nor es iz fundesstvegn a chilik[19]."

145. RELATIVITET

Tsu a idn in krom[1] arayn iz a mol arayngegangen zayner a guter fraynt, a bal-seychl[2], köyfn a pekl papirossn[3], un er hot gezen, vi der kremer iz epes shtark fartracht. Fregt er em: "Vos iz dos mit aych di maysse[4]? Vos tracht ir?" Macht der kremer: "Ot a nareshkayt! Ich ken nit farshteyn, vos iz dos azöyns 'relativitet.' Ich her di gantse velt, di yungvark[5], ret fun dem un fun eynem a Einstein, vos hot aussgetracht ota dem kunts[6]." Macht der id tsu-n-em: "Es iz, farshteyt ir mir, a shverer inyen[7], nor ich vel aych dos m'karev zayn el ha-seychl[8]. Relativitet, dos iz azelche tsvey zachn, vos liche'ure[9] zanen zey di zelbike zach nor fundesstvegn iz dos nit dos zelbike. Hayne l'moshl[10], lomir zogn, az a meydl[11] kumt tsum rebn[12]; iz vos iz? Iz di meydl a meydl, un der rebe a rebe; vi iz ober az der rebe geyt tsu a meydl? iz di meydl keyn meydl nit, un der rebe iz keyn rebe nit. Ot[13] dos ruft men 'relativitet.' "

146. RELATIVITET

Es zanen a mol araus a gezeml[1] idn fun bessmedresh[2], azöy beyn minche l'mayriv[3], un hobn zach avekgeshtelt af'n gas shmuessn. M'köyach[4] vos shmuesst men hayntike tsaytn?

16 for example. 17 imagine. 18 behind. 19 difference.

145. 1 store. 2 "master of the intellect," a clever man. 3 cigarettes. 4 story ("What is the matter with you?") 5 young people. 6 trick. 7 matter. 8 bring it nearer to your understanding. 9 apparently. 10 for example. 11 girl. 12 rabbi. 13 just.

146. 1 a number of. 2 house of worship. 3 between the afternoon prayer and the evening prayer. 4 about, of.

M'köyach relativitet. Eyner hot dartseylt, az af'n blat[5] iz geshtanen, az vos iz? az men hot darvizn mit öyssyes umöyfssim[6], az Einstein iz take[7] gerecht mit zayn relativitet. Macht an anderer id: "Ich vel aych zogn dem reynsstn emes[8], — nit ich veys, vos dos iz azöyns 'relativitet,' nit ich farshtey, vos er vil dortn, der Einstein." Zogt vider an anderer: "Vos heysst, ir farshteyt nit? 'Relativitet,' dos iz azelche miney[9] tsvey zachn, vos zey zanen di zelbike un fundesstvegn nit di zelbike. L'moshl[10], nemt take Einstein'en gufe[11]. Vorem[12], tsi[13] er hot ye recht, tsi er hot nit recht, — iz er doch der zelbiker Einstein, a? Fundesstvegn, az es hot zach araussgevizn, az er hot recht, iz er ba di Daytshn farrechnt far a Daytshn, un ba di Frantsöyzn far a idn. Vi volt ober geven, az es volt zach cholile[14] araussgevizn, az er hot nit recht? voltn di Daytshn gezogt, az er iz a id, un di Frantsöyzn voltn gezogt, az er iz a Daytsh[15]."

147. RELATIVITET

Purim tsu der sude zanen zich gezessn idn un hobn geret, eyner fun eyn zach, an anderer fun an ander zach. Inmitn darinen macht eyn id: "Hert zach ayn, raböyssay[1], tomer[2] ken mir imetser[3] gebn tsu farshteyn, vos iz dos azöyns 'relativitet.' " Macht an anderer: "Ich farshtey nit, vos men tsubrecht zich azöy fil di kop fun der 'relativitet.' Es iz doch a poshete[4] zach: tsvey inyonim[5], vos es iz dos zelbike un fundesstvegn nit dos zelbike. L'moshl[6] fun Varshe keyn Lodz fort men, lomir zogn, tsvey sho[7]; iz vi lang fort men fun Lodz keyn Varshe? Öych tsvey sho! Ober fun Purim biz Peyssach iz eyn chöydesh[8]; to[9] vifl darf zayn fun Peyssach biz Purim? Volt doch gedarft zayn eyn chöydesh, a? Iz böydim[10]! Es iz gor elef chadoshim[11].

5 newspaper. 6 "with signs and proofs," beyond any doubt. 7 really. 8 truth. 9 kinds, the like. 10 for example. 11 himself. 12 for. 13 if . . . or. 14 God forbid! 15 This joke is supposed to have been made by Einstein himself.

147. 1 gentlemen. 2 perhaps. 3 somebody. 4 simple. 5 things. 6 for example. 7 hours. 8 month. 9 so. 10 attic, i.e., "very far from it." 11 eleven months.

148. RELATIVITET

Beyn minche l'mayriv[1] zanen gezessn a por idn in bess-medresh un hobn gelernt. Un gelernt hobn zey dafke a shvere shtikl gemore. Macht eyner: "K'mat[2] azöy shver tsu farshteyn, vi di maysse mit relativitet." Giveyntlach, a gelechter! Macht an andered: "Der emes iz, az 'relativitet' iz gor nit azöy shver. Men darf es nor banemen mit kop. Ot vel ich aych gebn tsu farshteyn dem inyen mit a moshl. Relativitet heysst, az di zelbike zach vayzt zich aus tsvey mentshn andersh, — eynem *azöy* un dem andern vider *azöy*. Iz k'dey tsu farshteyn gut an inyen, darf men kukn af em nit azöy vi men zet aleyn, nor azöy vi der anderer zet. Moshl-l'mo-ha-dovor-döyme[3]? Tsu dray idn, vos zanen arayn in a tsimer, vu es iz nit geven keyner nit un keyn zach nit, afile nit[4] keyn shpigl. Un yeder fun di dray idn hot gehat a flek af'n shtern. Iz vi zey hobn a kuk geton eyner af'n tsveytn, hobn ale dray genumen lachn. Yeder hot gelacht fun di flekn, vos er hot gezen af di shterns fun di andere tsvey. Iz al pi[5] 'relativitet' hot der kluger fun zey gedarft farshteyn, az er gufe[6] hot a flek af zayn eygenem shtern. Far vozhe? To hert zach ayn! Ober mit kop! Lomir onrufn di dray idn Berl, Shmerl un Chaykl. Un lomir zogn, az Chakyl iz der chochem. Hot Chakyl gedarft trachtn azöy: Meyle ich, Chaykl, lach, vayle Berl un Shmerl hobn flekn af di shterns; ich ken farshteyn, far vos Berl lacht, vorem Berl lacht fun dem flek af Shmerls shtern; punkt azöy farshtey ich, az Shmerl lacht fun Berlen; vayter ken ich bagrayfn, viazöy Berl farshteyt, vos ich, Chakyl, lach, vorem Berl tracht zich, az ich lach fun Shmerlen; ober lomir akorsht zen, viazöy farshteyt Berl dem gelechted fun Shmerlen? In flug[7] hotoch Berl zach gedarft vundern un fregn Shmerlen, far vos er lacht? Heyöys ober[8], az Berl — nit er vundert zach, nit er

148. [1] between the afternoon and the evening prayer. [2] almost. [3] customary introduction to the citing of an analogy in the Talmud; literally, "An example, what is this to be compared to?" [4] not even. [5] according to the principles of. [6] himself. [7] at first sight. [8] but since.

fregt, shmamine[9], — minhasstam[10] zet Berl a flek af mayn shtern, un Berl tracht zich, az Shmerl lacht fun mayn flek."

149. GRÖYSSE EPL

Ir hot doch shöyn misstome amol gezen gröysse epl? Zog ich aych, az azelche gröysse epl, vi ich hob gezen, hot ir avade nit gezen. Vos heysst gröysse? Az es iz gor löy y'umon ki yessupor[1]! Ich bin amol geforn af'n veg, hob ich gezen böymer[2]. Ober böymer! Yeder böym iz geven höych vi a barg. Dem shpits fun böym hot men nit gekent zen mit'n öyg, azöy hoych zanen geven di böymer. Un af'n böym zanen gevakssn epl. Un yeder epl iz geven gröys, vi a trochetazhne haus[3]. Hob ich opgerissn assach epl, ich hob ongeshtopt fule keshenes[4] mit di epl, un es hot mir gesstayet[5] tsum essn af dray yor.

150. ASSACH SHNEY

Eynmol zanen mir geforn vinter af a shlitn. Es iz geven a kleyn shlitele, un eyn ferdl hot em geshlept. Forndik, hobn mir gedarft arufforn af a gröyssn barg. Geven iz dos ba tog, un b'shas mir zanen ongekumen öybn af'n bergl, hobn mir zach gevelt a bissl aussruen. Hobn mir aussgeshpant dem ferdl, un hobn em ongebundn on a shtik holts, vos hot araussgekukt fun unter'n shney. Darnoch hobn mir ibergekert dem shlitn, un hobn zach tsugeleygt a bissl shlofn. Der himl iz geven klor, un di zun hot unz a bissl ongevaremt, iz unz nit geven azöy kalt. Mir hobn opgeshlofn a sheyn bissl tsayt. B'shas mir hobn zach ufgechapt[1], iz der shney shöyn geven tsugangen. Mir hobn gezen, az mir lign in grine groz, un nebn unz iz gelegn der shlitn. Mir hobn gevelt forn vayter, iz nito der ferdl. Mir höybn on zuchn ahin un aher, darze'en mir, az unzer ferdl hengt nebach tsugebundn af'n shpits fun

9 from that we conclude. 10 apparently.

149. 1 (*sic*!) unbelievable when told. 2 trees. 3 three-story house. 4 pockets. 5 lasted.

150. 1 woke up.

klöysster[2]. Ir farshteyt a maysse: der shney iz geven ongefaln biz tsum shpits klöysster. Un mir hobn gedarft arufforn punkt af aza höychn barg shney.

151. A NES MIT A PAPIROS[1]

Ich hob fargessn, vi men hot em gerufn, dem bavusstn ideshn ligner. Ober es iz doch keyn nafkemine[2] nit. Er hot amol dartseylt aza maysse: "Ich bin amol geforn af a shifl zumer iber'n taych. Forndik hob ich geröychert a papiros. Az ich hob em gehat opgeröychert, hob ich em arayngevorfn a brenendikn in vasser arayn. Geven iz di maysse azöy arum onhöyb zumer. Ich bin gekumen karik aheym, es iz avek der zumer, es iz avek yeshen[3], un es iz avek a sheyn bissl tsayt in vinter arayn. Eynmol, es iz geven a biterer frosst, hob ich mir genumen a shlitn, un bin mir a bissl geforn iber'n taych. Ich for arayn in mitn taych, ze ich, vi af'n ayz ligt mayn papiros[4], vos ich hob demolt avekgevorfn, un brent noch, punkt azöy vi demolt, b'shas ich hob em arayngevorfn in vasser."

152. DI PRAGER SHUL

Di Prager shul iz zeyer gröys. Men dartseylt fun ir azelche zachn, vos me ken dos kam[1] glöybn. Ot hert zach ayn. Di shul in Prag iz azöy gröys, az ven der shames[2] darf imetsn ufrufn tsu der töyre, ken er nit ufrufn fun bime, vayle nit ale veln dos kenen hern. Iz vos tut men? Zitst der shames af a ferd, un er rayt fun eyn ek shul in andern un ruft uf.

Un vayter hot eyner dartseylt, az ven er iz gekumen amol chanuke[3] in shul in Prag, hot men noch gehaltn ba di hakofes[4].

Un vider amol dartseylt men, az in Prager shul iz faran a

[2] church.

151. [1] cigarette. [2] difference. [3] autumn. [4] cigarette.

152. [1] hardly. [2] sexton. [3] Hanukkah, Feast of the Maccabees. [4] procession carrying the scrolls of the Torah at the Feast of Rejoicing of the Law.

gröysser lomp fun burshtin[5]. Dos iz aza min shteyn tsi vos, vos es tsit tsu shtröy[6]. Iz amol geven in shul a chupe[7]. Es zanen gekumen assach mentshn, men hot geshtelt a sheyne chupe. Un vi der chossn[8] hot gevelt onton der kale[9] dem ring, iz nit gevorn[10] di kale. Men hot genumen zuchn, — nito[11] un nito un nito. Darvayl git imetser a kuk, zet er, vi di kale hengt on lomp. Di kale hot gehat a shtröyene hut, hot der burshtin dos tsugetsöygn tsuzamen mit der kale.

153. A NES[1] MIT A BORD[2]

Hert ir? Öyb ir vilt vissn, vos a nes heysst, vel ich aych dartseyln. Ich bin amol gegangen ausser shtot shpatsirn. Bin ich mir farbaygegangen farbay a taych[3]. Der taych iz geven ayngefröyrn, es iz geven a shtarker frosst, a brenendiker. Vi ich gey azöy af'n taychl, iz der ayz ayngebrochn gevorn un ich bin arayngefaln bisskl[4] haldz. Hob ich ongehöybn shrayen, machn gevaldn: "Ratevets[5]!" Nebn taychl iz geven a feld. Un es iz geven ba tog, di zun hot zich azöy fayn gebrent, zanen af'n feld geshtanen goyim un hobn gekoshet hey[6]. Zey hobn darhert, ich shray, zanen zey tsugelofn un hobn mich araussgenumen fun vasser un hobn mich aufgetrogn af'n breg[7]. Es iz mir geven kalt, di bord iz mir geven tsuzamengefröyrn, vi a shtik ayz. Ich hob genumen geyn zuchn a shtub, ich zol zach kenen onvaremen. Ich gey azöy, ze ich a shtub. Gey ich arayn in shtub: a ideshe shtub, es zitsn assach[8] idn, un es iz grod geven ban balabos[9] a bris-mile[10]. Der balabos iz geven shtark tsutrogn[11], un ich hob getsitert fun kelt. Freg ich dem balabos, fun vos er iz azöy tsutrogn? Zogt er mir, az ban em iz do a bris-mile, un er hot keyn fish nit, er hot gezucht in gants shtot un nit gekent

[5] amber. [6] straw. [7] marriage ceremony. [8] bridegroom. [9] bride. [10] had disappeared. [11] not there.

153. [1] miracle. [2] beard. [3] river. [4] up to the. [5] save, help. [6] made hay. [7] banks. [8] many. [9] master of the house. [10] ceremony of circumcision. [11] excited.

gefinen. Zog ich em, er zol nit zayn azöy tsutrogn, es vet zayn a sheyner bris on fish öych. Vi mir shteyen azöy un reydn, darvayl hot zich mayn bord ongevaremt, hot men mir untergeshtelt a fas unter'n bord, hot zach ongegossn a gantse fas vasser, un tsum sof[12] iz araussgefaln fun mayn bord a gröysser fish un hot ongehöybn shpringen iber'n tsimer. Iz mir geven varem, un der balabos hot gehat fish.

154. A SHREKLACHE MAYSSE

Vos dos heysst zach ibershrekn, vel ich aych dartseyln a maysse, vos hot zach mit mir getrofn mit a yor dray tsurik. Az eyner hert dos nor, shteln zach em di hor kapöyr[1]. Haynt shtelt zach for, vi mir iz geven, az ich hob dos gedarft iberlebn af mayn eygener shkure[2]. Di maysse iz geven aza min[3] maysse. Eyn sheynem lichtikn tog bin ich mir gegangen in feld arayn chapn[4] frishe luft. Ich gey azöy un gey, ze ich a kleyn veldl. Vi geyt men nit arayn in veldl? Bin ich mir arayn in veldl un zach anidergeleygt lebn[5] a böym[6] un lig. Inmitn ze ich a por trit fun mir a volf. Ober take pshito k'mashmoe[7] a volf. Bin ich gevorn a darshrokener: Der volf vet mich uffressn, blaybt a vayb mit y'söymim[8], zoln lebn, un vayter[9] aleyn vilt zach öych nit shtarbn. Vos tut men do? Hobn mir doch a gröyssn Got af der velt: Bin ich ufgeshtanen un genumen löyfn. Ober Got git doch di chayes[10] öych seychl[11]. Vos tut der volf? Nemt er un höybt on mir nochtsulöyfn. Ich hob geshrign vi a meshugener. Ober shray haynt, shray morgn: azöy vi a goy hot rachmones[12], azöy hot a volf rachmones. Es iz geven 'bou mayim ad nofesh[13].' Hobn mir doch ober a gröyssn Got af der velt: Ze ich, in veldl shteyt a kupe hey[14]. Hob ich zach geshvint arufgechapt af der kupe hey un gezessn. Un ich bin shöyn geven zicher un gevizn dem volf a lange noz. Ober Got git doch di chayes öych seychl. Nemt der volf un höybt on

[12] at last.

154. [1] on end. [2] skin. [3] kind. [4] to get. [5] by. [6] tree. [7] as I said. [8] orphans. [9] on the other hand. [10] the animals. [11] brains. [12] mercy. [13] "The waters are come in even unto the soul" (Ps. 69:2). [14] haystack.

untertsugrobn di kupe hey fun untn azöy lang, biz di kupe iz gevorn als kirster un kirtser. Un ich zits nebach un tsiter. Un der volf hot untergegrobn di gantse kupe, un ich bin aropgefaln af der erd, un der volf hot genumen rayssn mayne kleyder, un ot-ot[15] fresst er mich uf. Hobn mir doch ober a gröyssn Got af der velt: Iz a nes, az di gantse maysse iz a lign, vorem az nit volt ich, chas v'sholem[16], geshtorbn af'n ort.

155. A MAYSSE MIT A LEYB[1]

Hert ir idn? Az men hot köyach[2], iz gut. Dos heysst besser iz avade seychl[3]. Ober es treft zach, az seychl helft nit. Di teve[4] fun a idn iz, az er macht alsding mit seychl, nit azöy vi der goy, vos tut nor mit'n grobn köyach. D'hayne[5], a goy, az er fort un darf arufforn af a bergl[6], un dos ferdl ken nit geyn: kricht der goy arop fun vogn, un shtelt zach hinter dem vogn, un mit zayn pauershn[7] köyach shtupt er un shtupt dem vogn fun hintn un helft di ferd shlepn dem vogn. Ober a id? A id, az es treft zach em aza sibe[8], git er zach a chap arop fun vogn un git a shpar-unter un a shtup-unter[9] dem vogn, un di ferdlach löyfn vyo! . . . Iz dos hob ich aych gezogt m'köyach[10] seychl. Ober köyach darf men öych hobn. Ot hot zach mit mir getrofn aza maysse. Ich bin gegangen in vald, tref ich on a leyb, un der leyb brumt un falt af mir aruf, un es iz biter. Vos zol ich do machn? Hot mir ober Got gegebn köyach. Nem ich un ruk arayn di hant in maul fun leyb, un shtech em durch mit'n hant dem gantsn bauch zaynem un chap on zayn ek[11] un tsi durch dem ek karik durch'n bauch, un shlep araus dem ek durch'n maul, un heyb uf dem leyb far'n ek, un bring em tsufirn aheym. Bin ich poter[12] gevorn fun a sakone[13] un hob noch gehat a futer[14] far mir un far mayn vayb, zol gezunt zayn.

[15] any moment. [16] God forbid!

155. [1] lion. [2] strength. [3] brains. [4] nature. [5] for example. [6] hill. [7] peasant. [8] event, accident. [9] push. [10] in the matter of. [11] tail. [12] rid. [13] danger. [14] fur.

156. HÖYCHE BERG

Men dartseylt fun di vayte lender, az dortn zanen do zeyer höyche berg. Iz doch dos nit mer, vi dartseylt. Vel ich aych ober dartseyln a maysse, vos ich hob aleyn gezen, vet ir farshteyn, vos far a höyche berg es zanen faranen af der velt. Ich bin a id a söycher[1], un mayn gesheft iz gendz[2]. Iz amol hob ich gefirt a vogn mit gendz. Ich hob gedarft ariberfirn di gendz iber a barg. Meyle, hob ich genumen yogn di gendz mayne af'n barg aruf. Biz mir zanen gekumen af'n shpits barg hot dos gedirt[3] nit vintsiger un nit merer fun tsvey mit a halbn yor. Ot vi ich zog aych! Un az mir zanen gekumen af'n shpits barg, hobn doch mayne gendz gevelt essn. Iz vos meynt ir hobn zey gepikt? Hober tsi veytsn? Cholile[4]! Zey hobn ausgetsöygn di heldzlach un zach geshtelt af di fisslach un gepikt di shterns fun himl. Ot vi ich zog aych.

157. DER LIGNER

Es iz amol geven a yungerman, a gröysser ligner. Eynmol hot er zach gedarft geyn zen mit a kale. Geveyntlach iz er nit gegangen aleyn, nor der shadchn iz mitgegangen. Un der shadchn hot doch gevusst di teve[1] fun chossn, hot er em azöy gezogt: "Her zach ayn! Ich veys doch, az du hosst a teve tsu zogn ligns, vesstu doch avade dartseyln maysses, vos nit geshtöygn un nit geflöygn[2]. Iz az ich vel zen, az du höybst on tsu zogn gor di gröysse ligunim[3], vel ich dir gebn a tsi far'n arbl[4], vesstu vissn, az du darfsst zach ophaltn." Gut, hobn zey azöy opgeret. Zey zanen gekumen tsu der kale in shtub, zanen dortn shöyn gezessn assach mentshn, gesst un gute fraynt. Dem chossn hot men ufgenumen b'koved godl[5]. Un me hot zich geshmuesst. Der chossn hot dartseylt a por glaychvert-

156. [1] merchant. [2] geese. [3] lasted. [4] God forbid!

157. [1] nature. [2] i.e., something that isn't true. [3] lies; by analogy with the Hebrew *niggen* (melody), *niggunim*. [4] sleeve. [5] with great honor.

lach[6], un es iz geven gor nishkoshe[7]. Der shadchn hot zach tsugehert mit beyde öyern, vos der yungerman ret. Inmitn hert er, vi der chossn zogt: "Ich hob gehat a feter, a gröyssn gvir, hot er gehat in shtub a tsimer, vos iz geven a vyorsst[8] di leng. . . ." Iz dem shadchn gevorn finsster in di öygn, hot er af geshvint gegebn dem chossn a tsi far'n arbl, azöy vi er hot mit em opgeret. Hot zach der chossn gechapt[9] un hot a zog geton: ". . . un a vershok[10] di breyt."

158. A PLAUDER-MAYSSE

Es iz amol geven a bezdetnik[1] mit a bezdetnitse[2]. Hobn zey gehat drayuntsvantsig techter mit a bas-yechide[3]. Az men hot gedarft forn af'n bris[4], hot men ayngeshpant dem ferd in vogn, un me hot zach arayngezetst in shlitn un geforn dray mayl af a shif tsufus. Raytndik af'n yam[5], zanen zey arayngeforn in a gedichtn vald, vos fun eyn böym tsum andern iz geven dray mayl. Af eyn böym hot zach gekayklt[6] a shlayen, vos hot zach geshpoltn in drayen, un fun em iz arausgegangen Kayin. Fregn zey em: "Kayin, vos tusstu do?" Entfert er: "Ich bin gezessn peyssach[7] in suke[8], zanen gekumen tsugeyn di purimshpiler[9] mit di shöyfres[10] un farloshn di chanukelichter[11]." Fregn zey em: "Kayin, tu vos tusstu fort do?" Entfert er: "Azoy vi es iz aropgefaln a funk in shtot, hot zach ongetsundn der shney un gebrent fun esstertones[12] biz purim." — "Tu vos tusstu do?'" Entfert er: "Azöy vi es brent, un keyn vasser iz shöyn bald nito, hot men mich geshikt köyfn shtrik, af tsu bindn dem fayer. Un der besster shusster fun ale shnayders iz Chayim-Yankl der mulyar[13]: er macht a hentshke[14] azöy vi an öyvn[15], af'n fus.

6 jokes. 7 not bad. 8 verst. 9 became aware of it. 10 about an inch.

158. 1 childless man. 2 childless woman. 3 single daughter. 4 ceremony of circumcision. 5 sea, ocean. 6 rocked. 7 Passover. 8 tabernacle. 9 masquers who entertain people at Purim (month before Passover). 10 ram's horns blown during the New Year service. 11 Hanukkah lights, lighted at the Feast of the Maccabees. 12 Fast of Esther, a day before Purim. 13 bricklayer. 14 glove. 15 stove.

159. A MAYSSE MIT AN EK[1]

In a shtetl zanen geven assach kinder; geveyntlach, a ideshe shtetl. Pusstopashnikes[2], leydigeyers[3]; dem gantsn tog flegn zey shtifn[4] af'n gas. Hobn zach di foters arumgezen, az es iz far di kinder keyn tachles[5] nit, – gornit, stam[6] shtifn! Hot men gemacht an assife[7], un me hot bashlossn, machn a talmudtöyre[8]. Me hot gemacht a talmudtöyre k'din uch'das[9], hot men shöyn mimeyle[10] gemacht a minyen[11], zanen di kinder gegangen in talmudtöyre, hobn zey nit gedarft shtifn. Iz ober geven a tsore[12], di balabatim[13] flegn nit vissn, ven zey muzn ufshteyn tsu geyn davenen. Mimeyle[14] zanen di kinder öych shpet ufgeshtanen, mimeyle flegn zey shöyn nit geyn in talmudtöyre. Iz doch a tsore! Hot men gemacht an assife, un me hot bashlossn tsu dingen a shames, vos zol geyn in der fri un rufn "in shul arayn!" Az es iz geven a shames, hot er gerufn in shul arayn, zanen di balabatim ufgeshtanen fri, mimeyle di kinder öych, flegn zey geyn in talmudtöyre, hobn zey nit gedarft shtifn. Iz ober gekumen der vinter, iz dem shames gevorn kalt tsu geyn af'n gas, hot er ufgehert tsu rufn in shul arayn, hobn di balabatim nit gevusst, ven uftsushteyn, zanen di kinder nit gegangen in talmudtöyre, hobn zey vayter genumen shtifn. Iz doch shlecht, – hot men gemacht an assife, un me hot gereshet[15], tsu köyfn far'n shames a pelts, vet em doch nit zayn kalt, vet er geyn rufn in shul arayn, veln di balabatim ufshteyn fri, mimeyle di kinder öych, veln zey geyn in talmudtöyre, veln zey nit darfn shtifn. Iz doch vayter gut, ha? Darf zach trefn a maysse, az der shames geyt af'n gas, rufn in shul arayn, falt af em aruf a hunt un git em a bis un tsuraysst em dem mantl. Hot der shames möyre[16] gehat tsu geyn af'n gas, hot er nit gerufn in shul arayn, hobn di balabatim nit gevusst ven uftsushteyn, mimeyle di kinder öych nit, flegn zey nit geyn in talmudtöyre, hobn zey vayter genumen shtifn.

159. [1] tail, end. [2–3] loafer. [4] to run wild. [5] purpose. [6] just. [7] assembly of the congregation. [8] Hebrew school. [9] according to law and custom. [10] consequently. [11] house of worship. [12] misfortune. [13] householders. [14] of course. [15] decided. [16] fear.

Iz doch shlecht. Hot men gemacht an assife, un me hot bashlossn, az me zol köyfn dem shames a ferd, un der shames zol raytn af'n ferd: vet em doch der hunt nit kenen bayssn, vet er doch nit hobn keyn möyre, vet er rufn in shul arayn, veln di balabatim ufshteyn tsu der tsayt, veln di kinder geyn in talmudtöyre, veln zey nit darfn shtifn. Iz doch gut. Hot ober der shames nit gevusst, vu er zol shteln dem ferd, hot men gemacht an assife, un me hot bashlossn arayntsushteln dem ferd in minyen[17]. Hot der shames gehat a ferd, flegt er rufn in shul arayn, flegn di balabatim ufshteyn, flegn di kinder geyn in talmudtöyre, hobn zey nit gedarft shtifn. Iz doch gut. Hobn di balabatim gezogt, az der ferd lozt zey nit davenen, un zey hobn ufgehert tsu geyn in minyen. Az di balabatim zanen nit gegangen in minyen, flegn zey ufshteyn shpet, mimeyle di kinder öych, flegn zey nit geyn in talmudtöyre, hobn zey vayter genumen shtifn. Iz doch shlecht. Hot men gemacht an assife, un me hot gereshet, az me zol avekshteln dem ferd hinter dem chazn[18]. Hot doch der ferd nit getshepet[19] di balabatim, flegn zey doch vayter geyn in minyen, flegn zey doch ufshteyn fri, mimeyle di kinder öych, flegn zey geyn in talmudtöyre, hobn zey nit gedarft shtifn. Iz doch gut. Iz ober der ferd geven a meniye[20] farn chazn optsugeyn shmöyne-essre[21]. Hot der chazn ufgehert tsu davenen, flegn di balabatim nit veln geyn in shul, zanen zey ufgeshtanen shpet, mimeyle di kinder öych, flegn zey nit geyn in talmudtöyre, hobn zey vayter genumen shtifn. Iz doch shlecht. Vos tut men? Hot men gemacht an assife, un me hot bashlossn, az der chazn zol zitsn af'n ferd, vet em doch der ferd fun hintn nit zayn keyn meniye, vet er doch kenen geyn davenen etc., veln di kinder nit darfn shtifn. Iz doch gut. Iz ober vayter a tsore, – der ferd hot zach nit gerirt fun ort, az der chazn flegt veln opgeyn shmöyne-essre. Hot er nit gevelt geyn davenen etc., hobn di kinder vayter genumen shtifn. Hot men gemacht an assife,

[17] house of worship. [18] cantor. [19] disturbed. [20] hindrance. [21] The cantor retreats a few steps after the conclusion of the Eighteen Benedictions.

un me hot bashlossn, az me zol avekshteln hinter dem chazn a shames, un az der chazn vet darfn opgeyn shmöyne-essre, vet der shames a tsi ton dem ferd far'n ek. Ot hot ir a maysse mit an ek.

160. EFRAIM GRAYDINGER[1]

Fun Efraim Graydinger hot ir doch avade gehert? Velcher id ken dos nit Efraim Graydinger? Un efsher[2] hot ir take nit gehert? Men dartseylt fun em assach maysse-shehoyes[3]. Er iz geven a söycher. Amol flegt er handlen mit kokurudz, un amol mit leder, un amol gor mit vaks. Iz hot zach getrofn eyn mol, er hot gehat zeyer assach vaks un hot dos nit gekent farköyfn. Es iz geven azöy arum shvues-tsayt[4], a teg dray[5] noch yontev[6]. Iz em ayngefaln a plan. Er iz avekgeforn mit di vaks kin Chelm. Me zogt, az Chelmer zanen naronim[7]. Meyle, iz er azöy gekumen kin Chelm, shtelt er zach af'n mark un shteyt. Darvayl kumen on a por idn. Fregt er zey, ven me geyt tsu sliches[8] ba zey? Kukn zey em on, vi a meshugenem: "Vos heysst sliches? Vos ret ir?" Macht er: "Vos heysst? Ir veysst nit, az ibermorgn iz yomkiper[9]?" Di idn hobn dos darhert, zanen zey gevorn tsushrokene: S'taytsh, aza zach! Zey hobn gor fargessn on yomkiper, hobn nit gevusst, ven rosheshone[10] iz geven! Aza zach! Zogn zey tsun em: "Vos zoln mir itster ton? Mir hobn gor keyn licht nit, mir hobn gor nit." Macht Efraim: "Es iz keyn beyz nit, ich hob do a bissl vaks, ken ich aych dos farköyfn, vet ir lozn machn licht." Di idn hobn em genumen danken un hobn opgeköyft ban em di gantse vaks. Darnoch zogn zey em: "Es iz ober tsores, vos veln mir machn mit a bal-tfile[11]? Mir hobn doch keyn chazn[12] nit af kolnidrey!" Macht Efraim: "Es iz keyn beyz nit; ich vel ba aych zayn a bal-tfile." Hobn zey zach badungen, azöy fil un azöy fil veln zey em gebn far di tfiles. Af ibermorgn iz, heysst es, geven

160. [1] well-known jester. [2] perhaps. [3] actually happened. [4] Feast of Weeks. [5] about three days. [6] the holiday. [7] fools. [8] penitential prayers. [9] Day of Atonement. [10] New Year. [11] reader of prayers. [12] cantor.

erev-yomkiper[13]. Der öylom iz gekumen mit kind un keyt[14] in shul. Di vayber hobn genumen veynen, vi es firt zach, un Efraim hot genumen davenen far'n omed[15]. Darf zach trefn, az in dem tog iz ongekumen kin Chelm an ander id fun Efraims shtetl. Er kumt arayn in Chelm, zet er di shtot iz sogur um'sugor[16], keyn id iz nito af'n gas. Farshteyt er nit, vos dos ken zayn. Geyt er avek in shul. Er kumt arayn in shul, zet er Efraim Graydinger shteyt un davnt kol-nidrey. Chapt er zach tsu tsun em un zogt em in der shtil: "Reb Efraim, vos tut zach mit aych?" Un Efraim hot grod gehaltn inmitn tsiklen[17] zach, macht er:

Bossi l'kan
V'roissi sheheym kulom burim,
V'omarti lohem,
Shehayöym yöym hakipurim,
Kodöysh[18]!

Macht der id: "Reb Efraim, öyb ir vilt, ich zol nit ausszogn, muzt ir mir batsoln." Zingt Efraim vayter:

"Assoro rubl nossnu li,
Kol hakohol naronim hi,
Chotsi sheli vechotsi sheloch,
Hayöym bekan umochor vayivroch[19],
Kodöysh."

161. VI CHELM MACHT LICHTIG DI NACHT

Di Chelmer idn hobn gehat tsores fun der nacht. Zey flegn faln, brechn hent un fis. Eynmol hobn zey gehert fun a Vilner idn, az dortn in Vilne iz ba nacht öych lichtig. Hobn zey gemacht an assife, vi me zol machn lichtig di nacht. Zey hobn

[13] eve of the Day of Atonement. [14] kith and kin. [15] pulpit. [16] empty, closed. [17] to sing in a quavering voice. [18] "I come, I see the fools, and say: / It is today Atonement's Day! / Holy!" [19] "They've given me ten roubles dear! / But fools are all the people here; / The money we'll divide, we two! / Today we're here, next day adieu! / Holy!"

zach m'yashev geven[1] un hobn gefunen a fayne eytse[2]. Ot, vos zey hobn gemacht: zey hobn gevart biz di nacht vet zayn balaycht fun der levone[3]. Un eyn mol iz ongekumen a nacht sheb'nachtn[4]! Di levone hot gelaycht, az zi hot zach azh gebetn, me zol zi m'chadesh zayn[5]! Hobn zey zi m'chadesh geven, vi es badarf tsu zayn. Nochdem hobn zey genumen a fas mit vasser un hobn gezen, vi di levone iz gelegn in fas. Hobn zey af geshvint arufgevorfn af'n fas a bret un hobn farklapt dem fas mit tshvekes[6]. Es iz gekumen rosh-chöydesh[7], iz doch vayter gevorn finsster. Hobn zey geefnt dem fas un hobn gevelt araussnemen di levone; zey gibn a kuk, di levone iz nito in fas. Hobn zey genumen shrayen: "A broch[8], me hot geganvet di levone!"

162. VI CHELM IZ OGEBRENT GEVORN

In Chelm iz geven assach mayz[1]. Hobn di Chelmer idn nit gevusst, vi poter[2] tsu vern fun di mayz. Zey hobn shöyn ausprubirt ale miney samim[3], ale miney passkudsstvo[4], — a nechtiger tog[5]! Mayz zanen do, vi di hint. Epes eyn mol iz geven in shtetl a taytsh, fun Ginshprig[6], oder veys em der shvarts yor[7] fun vanen. Hot er gezogt di idn, az er hot a kats, vos zi vet zey ufessn ale mayz. Hobn zach di idn darfreyt un hobn geköyft ban taytsh di kats. Farnacht hot der taytsh gedarft avekforn mit'n ban. Di idn hobn ober gevelt vissn: az di kats vet ufessn ale mayz, vos vet zi shpeter essn. Iz men gelofn af geshvint tsum ban, fregn dem tayth. Der taytsh iz shöyn geshtanen in vagon un hot gekukt in fensster, vi a hon in "bney odom[8]." Di idn zanen tsugelofn af geshvint tsum vagon un

161. [1] took counsel, talked it over. [2] solution. [3] moon. [4] a night of nights, a beautiful night. [5] to say the prayer of the New Moon. [6] nails. [7] New Moon. [8] oh! oh!

162. [1] mice. [2] to get rid. [3] poisons. [4] all sorts of nasty things. [5] lost labor ("yesterday's day"). [6] Königsberg. [7] the devil alone knows ("black year"). [8] "bney odom" is a penitential prayer said on the eve of the Day of Atonement, while a fowl is held over one's head.

hobn gefregt dem taytsh, take af russesh, vos di kats vet essn, ven zi vet hobn ufgegessn ale mayz. Der taytsh hot nit derhert, tsi er hot nit farshtanen, der beheyme[9], hot er gefregt: "Was?" Di idn hobn derhert "Vas[10]," hobn zey gemeynt, az der taytsh entfert zey af russesh. Hobn zey möyre gekrogn: S'taytsh, di kats vet nemen essn idn! Vos zol men do machn? Hot men tsuzamengerufn an assife, un me hot gepassknt[11], az men muz di kats derhargenen[12]. Ober vi harget men a kats? Hot men gereshet[13] azöy: me zol onbindn di kats on shames, un me zol aropvarfn dem shames mit der kats fun dach fun shul. Hot men ongebundn di kats on shames, un me hot em arufgetrogn af'n dach fun shul un aropgevorfn af der erd. Iz der shames derharget[14] gevorn, un di kats hot zach araussgedreyt un iz antlofn. Hot men ongehöybn löyfn, zi tsu chapn[15], un me hot zi take gechapt. Vos tut men vayter? Meyle, dem shames hot men mekaber[16] geven: gefaln a korbn[17] far klal-Yissroel[18]. Ober vi vert men poter fun der kats? Hot men gemacht an assife, un me hot gepassknt, az me darf di kats farbrenen. Ober vi farbrent men a kats? Hot men gereshet, az me zol di kats aynshlissn in shul, un me zol untertsindn di shul. Di shul iz take ogebrent gevorn, vi a shtröy, ober di kats iz araussgeshprungen durch a fensster, oder durch'n köymen[19], — vos art aych[20], zi hot shöyn gevusst, vi tsu shpringen. Hobn di idn ongehöybn tsu yogn di kats, iz zi arayngeshprungen in a haus[21]. Hot men genumen un untergetsundn di haus. Vos den zol men ton? Me darf doch farbrenen di kats! Az nit, vet zi doch cholile ufessn di idn. Misstome[22] iz di haus ogebrent gevorn, un di kats iz araussgeshprungen fun fensster un arayn in an ander haus. Hot men ongetsundn di andere haus un di drite un di ferte, biz me hot ongetsundn ale Chelmer hayzer. Azöy iz ogebrent gevorn Chelm, un di kats lebt biz tsum hayntikn tog.

9 cattle, ass. 10 "vas" is "you" in Russian. 11 decided. 12 to kill. 13 decided. 14 killed. 15 catch. 16 buried. 17 sacrifice. 18 the community of Israel. 19 chimney. 20 what do you care. 21 house. 22 of course.

163. DER TREFER

Amol iz gekumen in a shtetl a trefer, vos er flegt kenen trefn[1], vos der tsveyter tracht[2]. Men hot dartseylt fun dem trefer nissim v'niflöyes[3]. Dos heysst, keyn trefer iz er nit geven, mer nit durch aza min köyach[4] hot er farshtanen yenems rayöynes[5] ot af'n vunk. A finger, a vunk mit'n öyg iz far em geven genug. In zelbn shtetl iz geven a shnayder, a blinder af eyn öyg. Hot der shnayder gezogt, az er ken öych trefn punkt azöy, vi der goy. Der goy hot dos darhert, hot er gezogt, az er iz masskim[6] tsu batsoln dem shnayder hundert kerblach, az er vet kenen trefn vos er vet zogn. Zanen tsuzamengekumen assach mentshn ban goy, un der goy hot genumen redn tsum shnayder shtumloshn[7]. Köydemkol[8] hot em der goy gevizn eyn finger, hot der shnayder em gevizn tsvey; vayzt em der goy dray finger, vayzt em der shnayder a fausst. Nemt der goy araus a buch un höybt nibito[9] on leyenen; nemt der shnayder araus fun keshene[10] a tsibele. Meyle, der goy iz gevorn nishtöymem[11]. Er hot gemuzt möyde zayn[12], az zint er lebt af der velt, hot er noch nit gezen a mentshn, er zol azöy gut farshteyn zayn shtumloshn, vi der shnayder. Fregt men dem goy: "Vos hot ir geret?" Zogt der goy: "Der shnayder iz poshet a goen[13]. Ich hob em gevizn eyn finger, dos heysst, az es iz do eyn Got; hot der shnayder gevizn tsvey, dos heysst: Boh-otyets i Boh-syn[14]; hob ich em gevizn dray finger, dos heysst: Boh-otyets i Boh-syn i Boh-duch svyatoy[15]; hot er mir gevizn a fausst, dos heysst, az di ale dray zanen doch eyn Got. Hob ich em gevizn a buch, dos heysst, az di kultur iz di vichtigsste zach in lebn; hot er mir gevizn a tsibele, dos heysst, az der mentsh volt nit gedarft essn, volt keyn kultur nit geven." Darnoch hot men gefregt dem shnayder: "Nu, vos haltsst du epes fun trefer?" Macht er: "A shöyte[16] eyner in der velt un a chotsef[17] un a

163. [1] to guess. [2] thinks. [3] wonder upon wonder. [4] power. [5] thoughts. [6] agrees. [7] sign language. [8] first of all. [9] as if, so to speak. [10] pocket. [11] surprised. [12] to concede, to admit. [13] simply a genius. [14] God the Father and God the Son. [15] God the Father, the Son, and the Holy Ghost. [16] fool. [17] arrogant fellow.

grober yung! Er vayzt mir, az ich hob in gantsn eyn öygl; hob ich em gevizn, az mayn eyne iz azöy gut vi zayne tsvey. Vayzt er mir vayter, az mir hobn tsuzamen dray öygn; hob ich em gevizn, az er vet nit ufhern tsu redn, vet er krign mit'n fausst in di tseyner. Nemt er un vayzt mir a bichl, klöymer[18] az er iz a gebulbeter[19] un ich nit; hob ich em geentfert: Vos ruksst du zach mit dayne bulbes? Un a shtikl tsibele iz dir veynig?"

164. DI TSVEY MAGIDIM[1]

Amol hot zach getrofn aza maysse. Tsvey magidim zanen gekumen in eyn shtetl in eyn sheynem fraytig. Gekumen zanen zey zich fun tsvey bazundere kantn[2], un eyner hot fun tsveytn nit ongehöybn tsu vissn. Gornit! eyner iz gekumen, un der anderer iz öych gekumen. Eyner hot geheyssn, lomir rechenen[3], Boruch, un der anderer, lomir zogn, Zorach. Arum mitogtsayt hot genumen Boruch un iz gegangen tsum gabay[4] fun bessmedresh[5] un hot em gezogt, az er vil morgn haltn a droshe[6]. Zogt der gabay: "Och! a droshe! m'heychiteysse[7]! Morgn hobn mir dem heylikn shabes, iz ba tog, arum dray a zeyger[8], kent ir kumen un haltn a droshe." Iz Boruch der magid avek. Un vos meynt ir, hot geton Zorach? Ir darft vissn, az in yeder bessmedresh zanen do tsvey gaboim. Iz Zorach gegangen tsum ander gabay un hot gezogt, az er iz a magid, un az er vil haltn a droshe. Zogt der gabay: "Aderabe, far vos nit? A droshe iz a gute zach! Morgn, a zeyger dray vet ir kumen in bessmedresh un haltn a droshe." Azöy vi di magidim hobn eyner fun andern nit gevusst, azöy hobn di gaboim eyner fun tsveytn nit gevusst.

In shtetl iz geven in gantsn eyn achssanye[9]. Zanen di beyde magidim geveyntlach ayngeshtanen in der zelbiker achssanye. Zey hobn zach avekgezetst ba eyn tish un hobn gegessn.

[18] that means. [19] an educated man; a folk etymology, from "bulbe," potato.

164. [1] itinerant preachers. [2] parts of the country. [3] let us suppose. [4] trustee. [5] house of worship. [6] sermon. [7] with pleasure. [8] o'clock. [9] inn.

Keynem fun zey iz nit ayngefaln, az der tsveyter iz öych a magid: knap idn zanen do af der velt? Noch vetshere[10] iz itlacher[11] fun zey gegangen in zayn kamer shlofn. Hot zach gedarft trefn, az zeyere kamern zanen geven eyner ban tsveytn, un tsvishn di kamern iz geven a dine hiltserne ventl. Meyle, di idn hobn zach geleygt shlofn: Boruch in eyn kamer, un Zorach in der anderer. A zeyger tsvey ba der nacht hert Boruch, vi Zorach, vos iz geshlofn iber'n vant, heybt zach uf fun bet, un tut zach on un vasht zach, un höybt on zogn a droshe. Er hot nit farshtanen, vos falt plutsim[12] a idn ayn in mitn nacht tsu zogn a droshe? Ober az er ret, darf men doch hern, vos er ret. Un Zorach hot zach genumen tsutsugreytn tsu der droshe, vos er darf morgn zogn. Hot er zich gezogt zayn droshe nit in der höych[13], ober azöy, az Boruch hot gekent hern yedn vort mit ale tnues[14] un havayes[15], vayle er hot gezogt di droshe punkt azöy, vi er volt shteyn un darshenen[16] far an öylom[17] mentshn in bessmedresh. Di droshe hot gedauert a gute sho. Un az er hot gekontshet[18] di droshe, hot er zich a vayle opgerut, un darnoch hot er gezogt a tsveytn mol, un a dritn un a fertn, un shtendig mit'n zelbikn nign[19] un mit di zelbike havayes. Un Boruch hot zich gut tsugehert un hot aussgelernt di gantse droshe fun Alef bis Tof[20]. Shabes ba tog, arum dray a zeyger, zanen beyde magidim gekumen in bessmedresh, un es iz geven assach öylom. Di gaboim hobn darzen tsvey magidim, hobn zey gefregt eyner dem andern: "S'taytsh[21]?" Hot zach ersht itster araussgeshtelt, az es iz do tsvey magidim, un az beyde hobn gekrogn dem r'shus[22] tsu zogn haynt dray a zeyger. Vos zol men machn? Meyle, hot men gereshet[23], az beyde zoln redn. Vos macht es aus, az me hert tsvey droshes? Zol redn tsuersht Boruch, vayle er iz doch elter, un darnoch vet redn Zorach. Boruch hot doch gekent aussveynig Zorach's droshe. Iz er aruf af'n bime un hot ogezogt di gantse fayne droshe, vos er hot gehert fun Zorach'n. Di gantse tsayt vos er

10 dinner. 11 each. 12 suddenly. 13 loud. 14 gestures. 15 mimicry. 16 preach. 17 crowd. 18 finished. 19 melody. 20 from beginning to end. 21 "What does that mean?" 22 permission. 23 decided.

hot geret, hot dos Zorach'n gehöybn in der luft; er hot glat nit gekent farshteyn, viazöy un fun vanen der id iz gekumen af di zelbike rayöynes[24] un di zelbike tnues, vi er hot zich m'sader geven[25] zayn droshe. Meyle, er hot gebissn di finger un geshvign. Boruch hot zich ogeret zayn droshe un iz arop. Der öylom iz fun der droshe geven tsufridn. Ober Zorach'n iz gevorn finsster in di öygn. Vos zol er do ton? Vos zol er redn? Redn fun heler haut[26], zach nit tsugreytndik, ken er nit. Iz er zach m'yashev un geyt aruf af der bime un zogt op di zelbike droshe, vos Boruch hot gezogt. Der öylom iz shtark nisspoel[27] gevorn, men hot gekukt eyner af dem tsveytn. Nor az er hot gekontshet, iz gevorn a rash[28] in bessmedresh: "Aza goen, aza iluy[29]! Mit eyn mol hern zol men in gantsn azöy akurat iberzogn aza lange droshe!"

165. DER CHELMER ÖYVN[1]

Chelmer balabatim[2] hobn amol bashlossn arayntsushteln an öyvn in beys-medresh[3]. Hot men geret viazöy me zol shteln dem öyvn un fun vos me zol em machn. Eyn sheynem tog, beyn-minche-l'mayriv[4], hot men gemacht an assife[5], take in beys-medresh, k'dey men zol kumen tsu-n-a tolk[6]. Tsuzamengekumen af der assife, un eyner iz dortn geven a fremder, nit keyn Chelmer, heysst es. Iz eyner fun di balabatim ufgeshtanen un hot gezogt, az men darf machn an öyvn fun ayzn[7], an anderer hot getaynet, az besser iz tsu machn an öyvn fun kachles[8]. Men hot geret ahin un aher, un men hot zach darret, az i ayzn i kachles zanen tsu tayer, un az men vet azöy fil gelt nit kenen krign. Iz doch shlecht! Iz ober ufgeshtanen Berke der y'shuvnik[9] un hot gezogt: "Raböyssay[10], ich vel aych helfn; boruch-hashem[11], ba mir afn yishuv zanen faran assach beheymes[12], un ich hob milch un puter[13] mer veder ich ken

24 ideas. 25 prepared. 26 to extemporize. 27 astonished. 28 commotion. 29 genius.

165. 1 stove. 2 householders. 3 synagogue. 4 between the afternoon and the evening prayers. 5 meeting. 6 agreement. 7 iron. 8 tile. 9 farmer. 10 Gentlemen. 11 thank God. 12 animals. 13 butter.

farköyfn, al-keyn dariber bin ich m'nadev[14] puter af tsu machn an öyvn in beys-medresh!" Di balabatim hobn dos darhert, hobn zey em ale gelöybt un gedankt un men hot gereshet tsu machn an öyvn fun puter! Ober der fremder id vos iz dortn geven hot gezogt: "Zayt ir m'shuge tsi chosserdeye[15]? Puter vet doch tsugeyn fun fayer!" Zanen di balabatim af em arufgefalen mit köyles un zilzulim[16]: "Tipesh[17] eyner! shöyte ben pik'holts! Vozhe vilsstu? Zoln mir farfröyrn vern? Ayzn hobn mir nit, kachles hobn mir nit, un an öyvn muz men hobn, un puter aleyn iz af deruf do: muz men doch machn an öyvn fun puter!" Un azöy iz geblibn: an öyvn fun puter. Iz ober ufgeshtanen der rov, öych take a Chelmer, un hot gezogt: "Raböyssay, halt! Men tor keyn öyvn fun puter nit machn vorm eyner ken noch nich'shl vern[18] in an aveyre[19] un araynshteln in em dem tsholnt[20]! Un aus assife, aus puter un aus öyvn!

166. DEM MALACH-HAMOVES' ZUN[1]

Amol iz der malach-hamoves aropgekumen af der erd un hot chassene gehat[2] mit epes a idene. Er hot ogelebt mit ir a sheyn bissl yorn, un zi hot gehat fun em a zun. Az der zun iz alt gevorn di fuftsn yor, iz dem malach-hamoves di vayb daressn[3] gevorn. Er hot fun ir nit gekent darhaltn, vorem zi iz take geven a marshas[4], a kolböynitse[5], vi a idene ken nor zayn. Ir kent zach moln, vos far a klipe[6] zi iz geven, az afile der malach-hamoves hot fun ir nit gekent darhaltn. Hot er shöyn besser gevelt geyn karik in genem, abi poter[7] tsu vern fun der vayb. Ober mit'n zun hot er gehat rachmones: chotshe[8] a malach-hamoves, ober fort[9] a tate! Hot er em gezogt azöy: "Du zolsst vern a dokter. Ich'l dir gebn an eytse[10], vi du vesst kenen raych vern. Az du vesst kumen tsu a krankn, iz az

14 donate. 15 insane. 16 abuse. 17 fool. 18 be tempted. 19 sin. 20 Sabbath dish made of meat (must not be mixed with dairy food such as butter).

166. 1 the son of the angel of death. 2 married. 3 tired of. 4 shrew. 5 frivolous woman. 6 shrew. 7 rid. 8 although. 9 but yet. 10 advice.

der kranker vet zayn azöy krank, az er vet nit kenen gezunt vern, vel ich shteyn tsu kopns fun krankn. Vesstu zen: ven ich vel nit shteyn ban krankn, iz a simen[11], az er vet gezunt vern, vesstu em farshraybn a bissl lakrits mit kabebe, tsi a bissl vasser, tsi vos du vesst nor veln; un az ich vel shteyn ban krankn, vesstu vissn, az es iz a nechtiger tog[12], un vesst zogn, az es iz nito keyn hofenung." Azöy hot der malach-hamoves ongezogt dem zun un iz avek karik in genem.

Epes a tsayt arum, der zun iz shöyn geven a gröysser un iz shöyn geven a dokter, vi der tate hot em ongezogt, iz amol krank gevorn der keysser. Keyn dokter hot em nit gekent helfn. Professorn, un ale shvartsyorn hobn em ogezogt dem lebn. A keysser iz doch öych a mentsh, un az es kumt di tsayt tsu shtarbn, iz farfaln. Ober velcher keysser vil dos azöy laycht shtarbn? Geveyntlach, es iz besser tsu lebn in naches[13], eyder tsu shtarbn in tsar[14]. Hot der keysser geshikt rufn dem malach-hamoves' zun. Dem malach-hamoves aleyn volt er misstome nit gerufn, ober dem gröyssn dokter hot er gerufn, bifrat[15], az er hot gornit gevusst, az es iz dem malach-hamoves' a zun. Gerufn dem dokter un hot em gezogt, az ven er vet em nit gezunt machn, vet men em hargenen[16]. Der dokter hot genumen dem döyfek[17] fun keysser, tsi er hot gevusst vos es klapt zach dortn, tsi nit, — azöy gut, vi ale doktöyrim, hot er avade gevusst. Er git a kuk, — der tate shteyt tsu kopns ban keysser. Iz em doch misstome gevorn finsster in di öygn. Ruft er araus dem tatn un nemt zach betn ban em rachmim[18], er zol avekgeyn, er zol lozn dem keysser gezunt vern. Zogt em der malach-hamoves, az neyn, er vil nit, der keysser muz shtarbn. Der zun hot darhert, az der tate vil nit avekgeyn, macht er tsun em: "Du geysst avek? az nit, ruf ich di mamen!" Vi der malach-hamoves hot gehert, az er vil rufn di mamen, hot er genumen machn fis[19]. Azöy iz der keysser gezunt gevorn, un der zun fun malach-hamoves iz gevorn raych.

11 sign. 12 lost labor. 13 wealth. 14 misery. 15 especially. 16 kill. 17 pulse. 18 mercy. 19 ran as fast as he could.

167. DEM MALACH-HAMOVES' SHVOGER

A idene iz amol gezessn eyne aleyn in shtub. Der man iz geven avekgegangen in minyen[1] tsi in di gesheftn, es iz doch keyn nafkemine[2] nit. Zi zitst zich azöy aleyn in shtub, geyt arayn an oremer id un bet a nedove. Macht di idene: "Mayn man iz grod nito in der heym, ich hob aych nit keyn kleyngelt tsu gebn!" Zogt der id: "Hot keyn faribl nit, idene! Ir darft vissn, az ich bin nit keyn posheter[3] id, un ir muzt mir epes gebn." Fregt di idene: "Ver zayt ir dos?" Zogt der id: "Ich bin dem malach-hamoves' a shvoger." Iz di idene gevorn a bissl a darshrokene. Zogt der id: "Hot keyn möyre[4] nit, ich vel aych keyn zach nit ton, ober ir muzt mir gebn a nedove[5]." Macht di idene: "Öyb ir zayt dem malach-hamoves' a shvoger, muzt ir doch kumen fun yener velt, hot ir doch avade gezen mayn tatn un mamen? Vu zanen zey un vos machn zey?" Macht der id: "Avade[6] hob ich zey gezen. Ot nechtn[7] hob ich mit zey geret. Zey zanen in genem[8], un es iz zey nebach zeyer shlecht: zey hobn nit vos tsu essn un geyen arum naket, hobn nit vos ontsuton." Hot di idene genumen veynen un betn dem idn, er zol mitnemen far ir tate-mamen kleyder un essnvarg. Hot der id gezogt, az gut, az er vet nemen, nor er farlangt darfar fuftsig rubl. Meyle, di idene hot em gegebn a fuftsiker, un hot em gegebn dem mans shabessdike kapote[9], un ir shensste kleyd un hot gebetn, az er zol dos miman-hashem[10] avekgebn ir tate-mamen. Der id hot alsding tsugenumen un iz avekgegangen. In a sho arum iz gekumen der man aheym. Dartseylt em di vayb, az azöy un azöy iz geven di maysse, ba ir iz geven dem malach-hamoves' shvoger, un zi hot em gegebn malbushim[11] far ir tate-mamen in genem un hot em batsolt far der tirche[12] fuftsig rubl. Vert der man in kas: "S'taytsh? Meshuge bisstu tsi chosser-deye?[13] Tsi vos? Vos heysst dem malach-hamoves' shvoger? Der malach-hamoves

167. [1] house of worship. [2] difference. [3] simple. [4] fear. [5] alms. [6] certainly. [7] yesterday. [8] Hell. [9] Sabbath coat. [10] for God's sake. [11] clothes. [12] trouble. [13] insane.

hot a shvoger? Nareshe idene vos du bisst!" Hot er af geshvint tsugebissn a bissl smetene[14] mit kez, un iz avek nochlöyfn dem idn. Genumen a furl[15] un geforn. In a halbe sho arum zet er, es geyt a id mit a pekl, punkt azöy vi zayn vayb hot em ausgemolt dem malach-hamoves' shvoger. Shtelt er op di fur un geyt tsu tsum idn, chapt em on farn arbl un höybt on shrayen: "Gazlen, ganev![16] Gib aher di gelt, az nit gey ich mit dir in politsey! A idene kensstu duln[17] a kop, ober nit mir!" Zogt der id: "Sha, sha, vos machsstu azelche köyles[18]; meynsst, az men esst smetene mit kez tor men shöyn zayn aza chotsef[19] far'n malach-hamoves' shvoger?" Iz der id gevorn a tsutumlter: "Es vayzt aus, az er iz take a malach[20]: fun vanen veys er, vos ich hob gegessn?" Un er iz gevorn farshtumt un hot ongehöybn tsu tsitern, vi a blat. Zogt tsu em der id: "Hob keyn möyre nit, ich bin take dem malach-hamoves' shvoger, ober ich vel dir gornit ton, az du vesst mir gebn a fuftsiker." Nemt der id araus a fuftsiker un git dem malach-hamoves' shvoger un löyft aheym. Er kumt arayn in shtub, kam vos er lebt, un zogt tsu der vayb: "Ye, mayn vayb, bisst gerecht, es iz take geven dem malach-hamoves' shvoger." Zogt di vayb: "Nn, sha, sha! Ze, vi tsutumlt du bisst gevorn; hosst afile[21] keyn tsayt nit gehat optsuvishn di smetene mit di kez fun bord!"

168. DI DRAY PLACHN[1]

Dray plachn zanen amol gekumen in a dorf. Geyendik af'n gas hobn zey gefunen assach gelt. Zanen zey gekumen in dorf arayn mit assach gelt. In dorf hobn zey gevelt geyn in bod. Hobn zey möyre gehat mittsunemen di gelt mit zich, vayle in bod zanen doch do assach mentshn, vet men zey efsher ganvenen[2] zeyer gelt. Zanen zey arayn ale dray tsu eynem a mentshn, vos zayn haus iz geshtanen nit vayt fun bod, un zey hobn em gegebn di gelt, ober zey hobn em onge-

14 cream. 15 small carriage. 16 robber, thief. 17 deceive. 18 noise. 19 arrogant. 20 angel. 21 even.

168. 1 peasants. 2 steal.

zogt, er zol avekgebn di gelt nor ven ale dray veln kumen tsuzamen, vayle dos iz shutfessdike[3] gelt. Un zey hobn gelozn di gelt ba dem mentshn, un aleyn zanen zey gegangen in bod. Gekumen in bod, zeen zey, az zey hobn keyn zeyf[4] nit. Vos zol men do ton? Ruft zach op eyner fun zey: "Ir veysst vos? Yener mentsh, vos mir hobn ba em gelozn di gelt, vöynt doch nit vayt, vel ich geyn tsun em, un ich vel ba em nemen a shtikl zeyf." Zanen tsvey geblibn in bod, un yener iz gegangen nemen zeyf. Er kumt tsu yenem mentshn, zogt er em: "Mayne chaveyrim[5] hobn mich geshikt nemen di gelt, gib aher." Macht yener: "Men hot mir doch geheyssn, ich zol avekgebn di gelt nor ven ale dray veln kumen, vi zol ich gebn dir aleyn?" Zogt em der plach: "Ot shteyen mayne tsvey chaveyrim nebn bod. Gey araus un freg zey, tsi du zolsst mir gebn, vos ich farlang fun dir, tsi nit." Geyt er araus af'n höyf un shrayt mit a höychn kol[6]: "Zol ich gebn ayer chaver vos er bet ba mir?" Entfern em yene: "Ye, gib!" Nemt der mentsh un git op dem plach di gantse gelt. Der plach hot genumen di gelt un hot gemacht vayivrach[7]. Yene tsvey plachn hobn gevart un gevart; zey zeen, az der driter kumt nit, hobn zey nit farshtanen, vos do iz mit em gevorn. Zanen zey gegangen tsu yenem mentshn un hobn em gefregt, tsi er veysst nit, vu es iz geblibn zeyer chaver mit di zeyf? "Vossara zeyf?" hot gefregt der mentsh. Zogn zey: "Ot take di zeyf, vos er hot ba dir genumen; du hosst unz doch aleyn gefregt, tsi du zolsst em gebn zeyf?" Höybt er on tsu lachn un zogt: "Vos zeyf? Ven zeyf? Er hot farlangt, ich zol em gebn di gelt, hob ich aych gefregt un hob em gegebn." Zanen di tsvey plachn gevorn mole kas[8] un hobn geshrien, un hobn gezogt, az er muz zey avekgebn di gelt, un az er hot yenem nit getort gebn." Iz nebach der mentsh gevorn tsutrogn un hot nit gevusst, vos er zol ton? Azöy fil gelt hot er nit gehat, er zol zey kenen batsoln fun zayn keshene[9]. Hot er geveynt un geklogt. Darvayle hot zayn tochterl gehert, vi er veynt, iz zi arayngelofn un hot

[3] joint property. [4] soap. [5] friends. [6] voice. [7] run away. [8] angry. [9] pocket.

gefregt, far vos er veynt? Hot er ir dartseylt di maysse. Zogt di tochter tsum tatn: "Veyn nit!" Un tsu di plachn hot zi gezogt: "Ir hot doch geheyssn, men zol avekgebn di gelt ale dray tsuzamen, — iz zayt zach matriach[10] un geyt bringt ayer dritn chaver, vayle aych tsveyen on yenem veln mir di gelt nit gebn." Hobn di plachn gezen, az zey veln do gornit ausstirn, un zanen avek.

169. MARIYA FEODOROVNA[1]

Der keysser aleyn iz a gants guter mentsh. A klavte[2] iz nor zayn mame, di erd zol zi nit trogn, Mariya. Afile[3] di vayb zayne, Alekssandra, iz öych nit keyn shlechte. Mer nit[4] di mame Mariya. Un azöy iz zi öych efsher nit keyn shlechte. Ober zi hot a tson af idn, noch fun ire yunge yorn hot zi an alte rechenung mit idn. Du veysst gor di maysse nit? Vel ich dir dartseyln. Mariya iz di tochter fun altn Denemark[5]. Un b'shas zi iz geven a yunge meydl, hot men ir geret a shidach[6] mit Alekssander dem dritn, brotn zol er zach af'n fayer. Un zi iz geven nit gor keyn sheyne, un Alekssander hot ir nit shtark gevelt nemen. Ober der alter Denemark hot em tsugezogt assach nadan[7], epes a por milyonen. Demolt iz geven der finantsminisster in Denemark a id, ich hob afile gevusst zayn nomen, ober ich hob fargessn. Gekumen di tsayt, men hot badarft gebn di gelt Alekssandern, hot der alter Denemark gezen, az er hot dos in zayn gvul[8] nit. Iz er gelofn tsum minisster, un hot em geheyssn gebn fun der gossudarsstvener kasse[9] di gelt. Hot em der minisster kurts geentfert: "Di gelt fun gossudarsstvene kasse iz do nit af chassene tsu machn dayne techter, ich vel dir nit araussgebn keyn kopike nit." Un es iz geven mies[10] far der gantser velt, vos der alter Denemark hot arayngenart Alekssandern zayn tochter un nit gehaltn

10 take the trouble.

169. 1 the mother of Nicholas II. 2 bitch. 3 even. 4 only. 5 Christian IX of Denmark. 6 proposed a match. 7 dowry. 8 boundaries. 9 treasury. 10 a shame.

vort vegn dem nadan. Az Mariya hot zach darvusst fun der maysse, hot zi gegebn a neyder[11], az ven zi vet vern keysserini, vet zi nekome[12] nemen on ale idn. Un du darfsst vissn, az a keyssers a tochter halt vort.

170. CHAYE-BEYLE DI LICHTIKE

Ergets in a shtetl in der Lite iz geven an oreme idene, vos flegt geyn iber di hayzer. Nor zi iz geven azöy sheyn, az me hot ir gerufn Chaye-Beyle di lichtike. In der zelbiker shtetl hot gevöynt a raycher id, a gvir-adir, a nogid[1]. Er hot epes amol darzen di oreme Chaye-Beyle, iz er gevorn a tsutsaplter: nit andersh, er vil mit ir chassene hobn. "S'taytsh, a betlerke, on yiches[2], on gelt, on koved[3]!" S'taytsh haynt, s'taytsh morgn — er vil zi nemen. Un er hot gezogt Chaye-Beylen, az er vil zi nemen, un az ven zi iz masskim[4], zol zi kumen tsun em. Far vos zol zi nit veln? Aderabe[5]. Nor eyn zach: zi hot em gebetn, er zol ir lozn mitnemen mit zich ire opgerissene kleyder: stam azöy a zikorn[6]. Gut, nem! Es iz avek a por chadoshim[7], zey hobn gelebt in öysher[8] un in koved. Eynmol kumt der nogid aheym, hert er, epes imitser zidlt zach[9] un shrayt miesse verter, punkt vi a mark-idene[10]. Meyle hot er gemeynt, az di vayb hot an eyssek[11] mit a betlerke, vos vil zich fun ir nit optshepen[12]. In a por teg arum kumt er aheym fun gas, un hert vayter azelchene zilzulim[13]. Er efnt pavoli[14] di tir fun tsimer, er git a kuk: di vayb shteyt far'n shpigl, ongeton in ire alte betlerkleyder, un zidlt zach vi a markidene. Gevalt, Chayele, bisst meshuge, tsi chosser-deye[15], tsi vos?" "Neyn, mayn man, hob keyn möyre nit — zogt zi — ich bin nit meshuge. Ich hob beynkenesh[16] noch di amolike tsaytn; dariber iz az du bisst nito in der heym, tu ich on mayne alte betlerkleyder un shtel

11 vow. 12 vengeance.

170. 1 very rich. 2 nobility. 3 honor. 4 agreeing. 5 on the contrary. 6 remembrance. 7 months. 8 wealthy. 9 scolds. 10 market woman. 11 argument. 12 go away. 13 abuse. 14 carefully. 15 half-witted. 16 longing.

mich avek far'n shpigl un zidl zach, k'dey[17] ich zol zach darmonen on amolike tsaytn."

171. ZALTS IN VETSHERE[1]

Amol iz geven a keysser hot er gehat dray techter. Eynmol hot er gevolt vissn, öyb di techter hobn em lib. Hot er zey gelozt kumen tsu zich un hot zey geheyssn, zey zoln em zogn, vi azöy zey hobn em lib. Hobn tsvey techter em geentfert, az zey hobn em lib azöy vi Got, un azöy vi ale dimentn fun der velt. Un di drite tochter hot em gezogt: "Ich hob dich lib azöy vi zalts in vetshere." Iz der keysser in kas gevorn af der tochter un hot ir araussgetribn fun zayn shtub. Iz zi gegangen un gegangen un iz gekumen in a finsstern vald. Zi hot zeyer möyre gehat far vilde chayes[2] un hot geveynt. Inmitn zet zi fun der vaytn a licht, iz zi nochgegangen noch'n licht un iz gekumen far a kleyne shtibele. Hot zi zach avekgeshtelt nebn der shtibele un hot gehert, vi in shtibele macht imetser kidesh[3]. Es iz geven fraytig-tsunachts. Un vi zi hot gehert, az me hot opgezogt kidesh, hot zi geentfert mit a höychn kol[4]: "Omeyn[5]!" Hot zi gehert, vi men zogt fun shtibele: "Ver iz dortn? Öyb dos iz a hunt, zol er avekgeyn, un öyb dos iz a mentsh, zol er arayngeyn." Iz zi arayngegangen un hot gezen, az in der shtibl vöynt a rov[6]. Der rov hot ir ufgenumen beahava[7], men hot ir gegebn gut tsu essn, un me hot ir gemacht a sheynem ort af tsum shlofn. Af morgn hot men zi genumen fregn, un zi hot dartseylt, ver zi iz, un vi azöy zi iz gekumen in dem vald. Der rov un di rebetsn[8] hobn ir bahandlt azöy vi an eygn kind. Un der rov hot gehat a zun, a klugn un a gutn un a sheynem. Un az di bassmalke[9] iz ogeven a por vochn ban rov in shtub, hot ir der rov gefregt, tsi zi vil nit chassene hobn mit zayn zun? Hot zi gezogt, az zi vil. Un me hot ongehöybn zach tsu richtn af der chassene. Un di chassene iz geven zeyer a sheyne, un assach gröysse rabonim zanen gekumen af

[17] in order that.

171. [1] dinner. [2] animals. [3] benediction over the Sabbath wine. [4] voice. [5] amen. [6] rabbi. [7] kindly. [8] wife of the rabbi. [9] princess.

der chassene, un assach gröysse mentshn fun der gantser velt, un yener keysser iz öych gekumen. Di kale[10] hot gezen, az der keysser iz gekumen, hot zi geheyssn, me zol em nit dartseyln, az zi iz zayn tochter. Un zi hot gemacht tsu essn fayne yauch[11]. Un far yeder gasst hot zi avekgeshtelt gute geshmake yauch, ober far'n keysser hot zi avekgeshtelt a teler yauch on zalts. Hot der keysser nit gekent essn di yauch, hot er ir gefregt: "Far vos hosstu mir gegebn yauch on zalts?" Zogt zi tsun em: "Vos, es töyg nit on zalts? Zesstu shöyn, az zalts in vetshere iz a tayere zach? Far vos hosstu mich avekgetribn, az ich hob dir gezogt, az ich hob dich lib azöy vi zalts in vetshere?" Der keysser hot dos gehert, hot er ir darkent un iz ir arufgefaln af'n haldz un hot ir gebetn m'chile[12]. Un dem man irn, dem rovs zun, hot er gemacht far a sheyni-l'melech[13], — un shöyn un gepatert[14].

172. SKOTSL KUMT[1]

Ir vilt vissn, fun vanen es nemt zach der vort "Skotsl kumt?" Vel ich aych dartseyln a maysse, vet ir vissn.

Amol hobn di vayber gemacht a bunt[2], vos alsding af der velt hobn di mener: Ale mitsves muzn m'kayem zayn[3] di mener, aliyes[4] krign di mener, alsding mener. Un di vayber iz gornit, me kukt gor nit af zey. Hobn zey zach tsuzamengeklibn, un zey hobn gevelt zach klogn far'n Reböyne-shelöylom[5]. Iz vi tut men? Hobn zey gepassknt[6], zey zoln zach shteln eyne af der anderer, azöy höych biz di öybershte zol dargreychn in himl arayn. Hot men gemacht a grub in der erd, un me hot genumen a höykerdike[7] idene, un me hot ir arayngeleygt mit dem höyker in grub. Un di andere vayber hot men arufgeleygt eyne af der anderer. Tsuöybersht iz arufgegangen eyne a idene, vos hot geheyssn Skotsl (a nomen

10 bride. 11 soup. 12 forgiveness. 13 crown prince, heir-apparent. 14 the end.

172. 1 a caustic greeting used in reference to women. 2 plot. 3 they have to fulfil all commandments. 4 to be called up in the synagogue to read the Torah. 5 God, Master of the universe. 6 decided. 7 hunchback.

aza!). Vayle zi hot gekent gut redn un iz geven a kluge idene, hot men gevelt, zi zol geyn redn mit Got. Kolzman[8] di vayber zanen gekrochn eyne af der anderer, iz gegangen gut. Un vi Skotsl hot zach arufgechapt af'n shpits, hot di höykerte zach darlangt a drey, un vifl es iz geven vayber eyne af der anderer, zanen zey ale aropgefaln. Iz doch gevorn a rash[9], men hot genumen zuchn eyne di tsveyte. Ober Skotsl iz farfaln gevorn, un me hot zi nit gekent gefinen. Iz keyner nit geven, ver es zol kenen redn mit Got, zanen di vayber geblibn azöy vi zey zanen geven, un als iz geblibn ba di mener. Ober di vayber hobn noch di hofenung nit farlorn, un yeder mol, ven es kumt arayn a idene in shtub, freyt men zach, vayl me meynt, az dos iz efsher Skotsl. Dariber zogt men: "Skotsl kumt!"

173. NISHT GESHTÖYGN, NISHT GEFLÖYGN[1]

A id hot zach amol geampert mit a galach. Yederer hot gevelt darvayzn, az zayn emune iz di richtike. Der id hot gehaltn in eyn redn fun Möyshen, un vi azöy er iz arufgeshtign af'n barg Sinay, un der galach hot geret fun Yezussn, un vi azöy er iz arayngeflöygn in himl arayn. Un zey hobn zach shtark tsuvertlt. Der id hot geshrien: "Nit emes, Yezus iz nit geflöygn," un der galach hot geshrien: "Öyb azöy, iz Möyshe nisht geshtign." A driter id, vos hot zach tsugehert, hot af deruf gezogt: "Vos darft ir zach krign? Nit der iz geshtöygn, nit yener iz geflöygn!" Fun danen nemt zach dos vertl: "Nit geshtöygn, nit geflöygn."

174. AVROM OVINU[1] UN DER HUNT

An alter id iz amol gegangen hinter'n shtot, hot er getrofn an ander altn idn. Hot em der alter id gezogt, az er iz Avrom

[8] so long as. [9] confusion.

173. [1] This anecdote, like the preceding one, originated in the explanation of an expression the meaning of which had been forgotten. The past participle of "shtaygn," rise, is, correctly, "geshtign," has risen. Here, however, the onlooking Jew changes it to "geshtöygn" to make a witty rhyme with "geflöygn."

174. [1] the patriarch Abraham.

ovinu, er zol em zogn, vos er vil, vet er em ton. Hot em der id gebetn, er zol em ausslernen di shprach fun di chayes[2]. Hot em Avrom ovinu aussgelernt di shprach fun ale chayes, un der id hot gekent farshteyn, vos di hint redn, un vos di ki un di föyglach redn, un afile vos di flign redn. Eynmol hot er gehert, vi zayne hint biln. Hot er zach ayngehert, vi zey zogn: "Haynt veln mir hobn gut tsu essn, vayl haynt vet dem balabos'[3] ku peygern[4]." Hot der id genumen di ku un hot zi avekgefirt af'n mark un hot zi farköyft a plach[5]. Af morgn hert er, vi di hint zogn: "Haynt veln mir hobn gut tsu essn, vayl haynt vet ogebrent vern dem balabos' shtub, vet der balabos unz nit kenen ophitn, veln mir ufessn, vos es vet zach gefinen in shtub un in keler." Der id hot dos gehert, iz er gegangen un hot farköyft zayn shtub, un hot araussgetrogn alsding, vos es gefint zach in shtub un in keler. Af'n dritn tog hot er gehert, vi di hint auken in der höych[6]. Hot er zach genumen aynhern, hot er gehert, vi di hint zogn: "Haynt vet zach trefn a gröysser umglik ba unzer balabos, di balabosste vet shtarbn." Hot der id genumen shtark veynen un hot nebach nit gevusst, vos tsu ton. Iz er gegangen tsum rov un hot em dartseylt di gantse maysse, vi Avrom ovinu hot em aussgelernt di shprach fun di chayes, un vi er hot farshtanen, vos di hint hobn gebilt, un vi er hot farköyft di ku un di shtub, un az er hot gehert fun di hint, az zayn vayb vet haynt shtarbn, — vos zol er ton, vi zol er rateven[7] di vayb? Hot em der rov gezogt: "Bisst a naresher id! Avrom ovinu hot gemeynt dayn töyve[8], un du hosst dos nit farshtanen. Di ku un di shtub dayne hobn gedarft geyn a kapore[9] far dayn vayb, dayn vayb volt aussgeleyzt gevorn fun der ku un fun der shtub. Ober du hosst dos nit darlozn mit dem, vos du hosst farköyft dayn ku un dayn shtub. Itster ken dayn vayb nit aussgeleyzt vern, un zi muz shtarbn. Az Avrom ovinu hot dir gezogt, az er vil dir gebn, vos du vilsst, hot er dos gemeynt dayn töyve, ober du hosst shlecht gebetn."

[2] animals. [3] of the master of the house. [4] die. [5] to a farmer. [6] bark loudly. [7] save. [8] do you a favor. [9] as an atonement in place of your wife.

175. HAKODÖYSH-BORCHU M'ZAVEG ZIVUGIM[1]

Di malkas-Shvo[2] hot amol gezogt tsu Shlöymen[3], az zi glöybt in alsding, vos zi hot gehert fun ideshn Got, mer nit eyn zach glöybt zi nit: "Hakodöysh-borchu m'zaveg zivugim." Hot ir Shlöyme-hameylach gezogt, az er vet ir vayzn, vet zi zen, vi dos iz emes[4]. Un Shlöyme hot geheyssn, men zol ganvenen af'n gas a meydl, un me zol zi avekfirn af an inzl un ir lozn dortn in vald. Dortn in vald hot ir Shlöyme aussgehakt in a böym a shtibele, un er hot gemacht in shtibele a fenssterl, vos durch'n fenssterl hot men gekent darlangen in shtibele tsu essn, ober zi fun dortn hot nit gekent araussgeyn. Un ver hot ir getrogn essn? Shlöyme hameylach hot gehat a auerhon[5]; hot er geheyssn dem auerhon, er zol ale tog hitn di meydl, un er zol ir bringen tsu essn, vifil zi darf un kleyder un alsding. Er hot doch farshtanen di shprach fun ale chayes[6] un öyfes[7], hot er gekent redn mit'n auerhon. Azöy iz avek assach yorn, un di meydl iz dortn gevakssn eyne aleyn in vald. Eynmol hot zach getrofn, az a shif iz geforn iber'n yam[8], un der zun fun kapitan hot gebetn dem foter, er zol em lozn firn di shif. Hot der kapitan ibergegebn dem zun di firung fun shif. Inmitn iz gevorn a gröysse fartune[9]. Di shif hot ongehöybn zach tsu varfn, un der kapitan hot aleyn nit gevusst, avu di shif geyt. Un di fartune iz gevorn als shtarker un shtarker, un assach mentshn zanen dartrunken gevorn. Tsvishn di mentshn, vos zanen nebach arayngefaln in vasser, iz geven dem kapitans zun öych. Darnoch, az di fartune iz shtiler gevorn, hot di shif vayter[10] gefunen dem richtign veg un iz gekumen b'sholem[11] mit'n kapitan aheym. Un der kapitan iz gekumen aheym un hot baveynt dem zun, vayle er hot aleyn gezen, vi der zun iz dartrunken gevorn in yam. Ober der zun iz take arayngefaln in vasser, ober dartrunken iz er nit gevorn, vayle er hot gekent shvimen. Un er iz geshvumen

175. [1] "The holy one, blessed be He, joins couples" (decrees who shall marry whom), a talmudic saying. [2] Queen of Sheba. [3] King Solomon. [4] true. [5] woodcock. [6] animals. [7] birds. [8] sea. [9] gale. [10] again. [11] safely.

a gantsn tog, biz er iz ongekumen af a vayter inzl. Es iz shöyn geven farnacht, hot er zach avekgeleygt unter a böym shlofn. Af morgn in der fri iz er ufgeshtanen un hot ongehöybn zuchn, vos er vet gefinen tsu essn. In keshene[12] hot er gehat mitgenumen fun shif a shpigele mit a messer mit a sherele. Iz az er hot gefunen peyres[13] af a böym, iz er arufgekrochn un hot opgeshnitn peyres un hot gegessn. Geyendik azöy af'n inzl, zet er a böym un in böym a shtibele, un in shtibele zitst a chaye[14] mit vilde hor. Ober dos iz nit geven keyn chaye, nor es iz geven yene meydl, vos Shlöyme-hameylach hot geheyssn avekfirn af der inzl. Un der zun fun kapitan hot gezen, vi yedn tog flit tsu an auerhon un bringt far der chaye essn. Un ale tog flegt der zun fun kapitan kumen un kukn af der chaye. Un eynmol hot er zach gut ayngekukt af der chayele, hot er gezen, az dos iz a mentsh. Hot er ongehöybn mit ir tsu redn, un zey hobn zach tsugevöynt[15] eyner tsum andern. Un mit'n messer, vos er hot gehat, hot er araussgeshnitn in böym a gröysse tirele[16] un hot aussgeshnitn di shtibele, zi zol vern breyter, un er iz arayn vöynen[17] in der zelbiker shtibele in böym. Az der auerhon hot dos darzen, hot er alsding dartseylt Shlöymen, un Shlöyme hot doch gekent redn mit em, vayl er hot doch farshtanen di shprach fun ale chayes, hot er geheyssn dem auerhon, er zol trogn essn far beyde fun di besste maycholim[18] fun keyssers tish. Un der zun fun kapitan hot zeyer lib gehat di meydl, vos hot gevöynt in böym. Eynmol hot er ir gevizn dem shpigele, vos er hot gehat mitgenumen fun shif, un vi zi hot darzen in shpigele di chaye, hot zi ongehöybn tsu shrayen. Hot ir der zun fun kapitan gegebn tsu farshteyn, az dos zet zi zich aleyn in shpigl un az öyb zi vil, ken er machn, zi zol vern shener. Un er hot genumen mit der sherl un hot ir opgeshnitn di lange vilde hor un di lange dike negl fun di finger. Un di meydl iz gevorn sheyn un hot gelacht[19] vi a bassmalke[20]. Zey hobn azöy gevöynt tsuzamen

12 pocket. 13 fruit. 14 animal. 15 got accustomed. 16 small door. 17 to dwell. 18 food, dishes. 19 laughed. 20 princess.

etlache vochn, hot er ir gezogt, az er vil mit ir chassene hobn[21]. Un zi hot em öych lib gehat, un zey hobn beyde chassene gehat un hobn farbetn af der chassene ale chayes un ale föygelach fun vald. Un di föygelach hobn zey gezungen, un di chayes hobn getantst, un es iz geven a sheyne chassene[22]. Un es iz avek a yor, un der auerhon hot shtendig gebracht far zey beyde tsu essn un kleyder un shich. In a yor arum hot di vaybl gehat a kind, un in finef yor hot zi gehat fir kinder. Un der auerhon flegt shtendig als dartseyln Shlöymen, un Shlöyme hot em geheyssn, er zol trogn essn far ale seks. Eynmol iz geven ba Shlöyme-hameylachs zun chassene. Tsu der chassene zanen geven farbetn ale keyssorim un ale malkes[23] un di malkas-Shvo iz öych geven af der chassene. Un achuts[24] dem hot Shlöyme geheyssn dem auerhon er zol farbetn af der chassene ale chayes un ale föygelach. Iz der auerhon geflöygn af yenem inzl un hot aussgerufn, az ale chayes un ale föygelach zoln kumen tsum keysser af der chassene. Un di föygelach zanen ale avekgeflöygn, ober far di chayes hot Shlöyme geshikt a gröysse shif, un der auerhon hot gefirt di shif. Un di yunge por fun shtibele fun böym zanen öych mitgeforn af'n shif. Vi zey zanen gekumen in land, zanen ale aropgekrochn fun shif un hobn genumen geyn noch'n auerhon. Af'n veg hot der man gezen, az nebn yeder brunen in land shteyt a bild fun a yungn mentshn, nebn yedn brunen der zelbiker bild. Hot er gefregt dem auerhon, vos dos iz far a bild, öyb dos iz der got, vos di mentshn fun dem land bukn[25] zach far em. Hot em der auerhon gezogt: "Neyn, dos tor[26] men nit zogn: do iz Erets-Yissroel[27], un di mentshn fun der land hobn möyre far Got aleyn. Un der bild, vos du zesst do far yeder brunen, vel ich dir dartseyln, far vos dos iz. Mit assach yorn tsurik, iz ba eynem a kapitan dartrunken gevorn a zun. Un er hot zeyer geveynt un geklogt af zayn zun. Ober mentshn hobn em getreysst un hobn em gezogt, er zol nit

21 marry. 22 wedding. 23 queens. 24 besides. 25 kneel. 26 must. 27 Land of Israel.

veynen, Got vet rachmones[28] hobn af zayn zun un vet em rateven[29]. Hot der kapitan gelozt avekshteln ba yeder brunen dem bild fun zayn zun, – tomer[30] vet em imetser zen, zol er vissn, avu em optsubringen." Un vi der man hot dos gehert, hot er genumen shtark veynen, un hot gezogt dem auerhon, az dos iz er, der zun fun kapitan, vos iz demolsst arayngefaln in vasser. Redndik azöy, zanen zey gekumen far'n palats fun Shlöyme-hameylach'n. Un Shlöyme hot gezen, vi der man veynt, hot er gefregt, un der man hot em dartseylt di gantse maysse. Hot men geshikt, un me hot gebracht dem kapitan, un der foter fun der vaybl iz öych geven ban keysser af der chassene. Un zey hobn zach ale gefreyt, un der keysser Shlöyme-hameylach hot dartseylt di gantse maysse, un vi er hot dos geton nor tsu vayzn der malkas-Shvo, az "Hakodöysh-borchu m'zaveg zivugim." Un di malkas-Shvo hot gezen, az unzer Got iz m'zaveg zivugim, un er hot rachmones mit mentshn k'racheym ov al bonim[31]. Un ale hobn geglöybt in Shlöyme-hameylachs chochme[32].

176. A CHOSSN[1] MIT GILDERNE HOR

Ba rayche eltern iz amol geven a tochter, a bas-yechide[2]. Zi iz geven zeyer a sheyne, un di eltern hobn ir lib gehat mer vi zeyer lebn. Zey hobn gehaltn far ir a bazunder frau, vos di frau flegt far ir zorgn, flegt mit ir geyn shpatsirn, un flegt ir dartseyln alerantike[3] sheyne geshichtn. Di frau hot gekent aussleygn kortn. Eynmol hot zi aussgeleygt der yunger meydl kortn, un hot ir gezogt, az zi vet krign a chossn mit gilderne hor. Di meydl hot zach zeyer gefreyt un hot keyn mol nit gekent fargessn, vos di frau hot ir gezogt. Az zi iz a bissl elter gevorn, hot men ir geret a shidach[4], un zi iz gevorn a kale[5] mit eynem a raychn chossn fun Stambul. Far der chupe[6] hot

28 mercy. 29 save. 30 perhaps. 31 as a father is merciful to his sons. 32 wisdom.

176. 1 groom. 2 single daughter. 3 all sorts of. 4 proposed a match. 5 bride. 6 marriage ceremony.

zi doch dem chossn nit getort zen[7], hot zi gevart, biz der tog fun der chupe vet kumen, zi zol kenen zen dem chossn mit di gilderne hor. Un az der tog fun der chupe iz gekumen, zanen tsunöyfgekumen assach gesst, sheyne mentshn, ale fraynt un bakente fun ire eltern. Un vi der chossn iz arayn in shtub, un di kale hot em darzen, hot zi gezogt, az zi vet em nit nemen, vayl er hot nit keyn gilderne hor, un zi veys, az ir chossn muz hobn gilderne hor. Un vifl me hot tsu ir nit geret, hot es gornit geholfn. Zi vil nit un fartig! Iz der chossn nebach mit gröys tsar[8] tsurikgeforn in Stambul, un di meydl iz geblibn a meydl. Di eltern fun der meydl zanen in a kurtser tsayt fun tsar geshtorbn. Un der yungerman in Stambul hot zach shtark opgegessn di harts, vos er hot nit gekrign di meydl, vayl zi iz em zeyer gefeln gevorn. Iz er gegangen tsum a goldshmid un hot em geheyssn machn a paruk fun gilderne hor. Gelt hot er gehat assach, iz dos far em nit geven keyn gröysse zach. Er hot gekrogn dem gildernem paruk, un iz gegangen tsu der meydl un hot zach ongeton vi eyner, vos farköyft zachn af'n gas. Di meydl hot gehert, vi eyner ruft aus far ir fensster alte zachn, hot zi ufgemacht dem fensster. Un vi zi hot darzen, az es shteyt a man mit gilderne hor, hot zi zach zeyer shtark darfreyt un hot em gebetn, er zol arayngeyn in shtub. Un az er iz arayn, hot zi em gefregt, ver er iz, un fun vanen er iz, un vos zayn gesheft iz? Hot er ir dartseylt, az er iz an oremer söycher[9] fun Stambul, un az zayn gesheft iz farköyfn af'n gas alte zachn. Hot zi em gefregt, öyb er vil zi nemen far a vayb? Fregt er ir: "Du lachsst fun mir? Vos töyg dir azan oremer man vi ich?" Zogt zi: "Neyn, ich kuk nit af raychkayt, ober ich darf krign a man mit gilderne hor, un ich vil, du zolsst mich nemen." Hot er mit ir chassene gehat un iz geforn mit ir in Stambul. In Stambul hobn em ale mentshn gekent, vayl er iz geven eyner fun di gresste sochrim[10], un hot gevöynt in a sheynem gröyssn palats. Ober er

[7] Bride and groom were not allowed to see each other before the marriage ceremony. [8] sorrow. [9] merchant. [10] merchants.

hot nit arayngefirt zayn vayb in dem palats, nor er hot gedungen a kleyne miesse[11] hayzele fun tsvey tsimern, un dortn hot er gelebt mit der vayb. Ale in der fri flegt er zach onton in zayne oreme kleyder un flegt zogn der vayb, az er geyt farköyfn alte zachn. Ober in der emessn[12] iz er gegangen in gröyssn gesheft, vos er hot gehat, un hot gefirt gröysse misschorim[13]. Farnacht flegt er vayter onton zayne oreme kleyder mit'n gildernem paruk un flegt geyn aheym in yene kleyne hayzl. Ober di vayb hot nit geart[14], vos zi iz nit raych, abi zi hot a man mit gilderne hor. In a yor arum hot zi gehat[15] a ingl. Hot er genumen dem ingl un hot em opgegebn a guter frau, vos hot gevöynt nebn zeyer kleyner hayzl. Un az er iz gekumen aheym, löyft er arayn tsu der vayb un shrayt: "Gevalt, avu iz dos kind? Men hot ba unz geganvet[16] dem kind!" Un zi hot ongehöybn tsu veynen, un er hot geshrien af ir. Ober zi hot zach bald baruigt, zi iz tsufridn geven mit alsding, abi[17] zi hot a man mit gilderne hor. Un zi hot yeder yor gehat a kind, un shtendig flegt er machn di zelbike zach un flegt avekgebn dem kind yener guter frau un flegt kumen shrayen: "Gevalt, me hot geganvet unzer kind." Azöy hot er gemacht mit ale fir kinder, vos zi hot gehat. Ober zi iz mit alsding geven tsufridn, abi zi hot a man mit gilderne hor. Nor b'shas[18] zi flegt zach darmonen on ire fir kinderlach, flegt zi nebach shtark veynen. Un der man flegt ir nochanand zidlen[19], far vos zi hot nit achtung gegebn af ire kinder, vi azöy zi hot gelozt ganvenen ale fir kinder. Assach yorn zanen azöy avekgegangen, ober zi hot als gelitn mit a ruiger harts, — abi zi hot a man mit gilderne hor. Es iz gekumen di tsayt, vu der eltster zun hot gedarft chassene hobn, hot der foter geheyssn yener guter frau, zi zol ongereytn a sheyne chassene, un zi zol lozn neyen far der kale sheyne kleyder, un di shtof far di kleyder hot er ir gegebn fun zayn gröyssn gesheft, vos er hot gehat, un dimentn un perlen hot er ir öych geshikt.

11 ugly. 12 actually. 13 business. 14 did not care. 15 gave birth to. 16 stolen. 17 if only. 18 when. 19 to abuse.

Un tsu der vayb zayner hot er gezogt: "Ba unzer shochnte[20] iz haynt a gröysse chassene, un ich hob gezen, vi me trogt ahin perlen, – gey ahin un ganve a por perlen, veln mir kenen lebn ruiger; un ven du vesst dos nit ton, vel ich dich getn." Zi hot afile nit gevelt geyn ganvenen, ober tsum sof iz zi doch gegangen, – vorem vos volt zi nit gekent ton, abi tsu hobn a man mit gilderne hor? Iz zi gegangen un hot geganvet a por perlen. Di frau hot gezen, vi zi kumt arayn un nemt perlen, hot zi ongehöybn af ir tsu shrayen un hot ir geshlogn. Zi hot gevusst, ver zi iz, ober der man hot ir azöy geheyssn ton. Darnoch hot der man geheyssn, men zol ir gebn neyen di kleyder far der kale. Zi hot genumen di tuch mit di gold mit di zaydns un hot genumen neyen. Un neyendik hot zi geveynt, vos zi darf neyen kleyder far a fremde chassene, un zi hot zach darmont, az ir ershter zun volt itster shöyn öych gekent geyn tsu der chupe, un zi hot nebach ayngenetst ir kleyd mit ire trern[21]. Af'n andern tog iz geven di chassene. Hot der man tsu ir gezogt: "Tu zach on reyn, un mir veln geyn tsu der chassene, vayl di shochnte hot unz farbetn." Zi hot zeyer nit gevelt geyn af der chassene, ober az der man mit gilderne hor heysst, iz zi gegangen. Un zi hot gezen, vi ale mentshn freyen zach, un zi hot zach darmont on ire kinderlach, un di trern zanen ir geshtanen in haldz. Un az me hot zach gezetst ban tish, hot di yunge vaybl gedarft geyn kushn di hent der shviger[22]. Hot zi nit gevusst, ver di shviger iz. Hot di frau ir tsugefirt tsu der muter fun chossn, un zi hot ir gekusht di hent. Un zi hot nit farshtanen, vos do tut zach. Iz tsugegangen tsu ir der man un hot aropgenumen dem gildernem paruk un hot ir dartseylt di gantse maysse fun onhöyb biz tsum sof. Hot zi far simche[23] shtark geveynt un hot arumgenumen[24] dem zun mit der shnur[25] un hot zey gekusht. Darnoch hot men ir tsugefirt ale ire kinder, un ale hobn zach gefreyt, un es iz geven a sheyne chassene. Un fun

[20] neighbor. [21] tears. [22] It is a custom among the Spanish Jews for the bride to kiss the mother-in-law's hand at the wedding ceremony. [23] joy. [24] embraced. [25] daughter-in-law.

demolsst on hobn zey gevöynt in zayn gröyssn palats un zanen geven gliklach un raych un gezunt[26].

177. MAYSSES FUN MOSHIACHN

Af'n mokeym mikdosh[1] shteyt itster a terkisher beys-haknesses[2]. Keyn anderer vi a terk tor dortn nit arayngeyn. Ober fundesstvegn zanen andere arayngegangen un gezen. Iz dortn hengt in der luftn der even-hashessio[3] fun beys-hamikdosh[4]. Ongebundn iz er nit, nor er hengt in der luftn in mitn haus. Un ale tog lozt zach der shteyn arop als nideriker tsu der erd. Un az der shteyn vet zach aroplozn biz tsu der erd, vet kumen Moshiach[5]. Di terkn veyssn dos öych. Ober zey viln doch nit laydn, Moshiach zol kumen, — iz vos tuen zey? Shtupn zey ale tog dem shteyn tsurik in der höych. Ober fundesstvegn[6] helft dos nit, un der shteyn vert fort mit yedn tog nideriker. Me zogt, az er hengt shöyn gor niderik.

Moshiach darf kumen fraytig farnacht durch'n Yaffer töyer[7] in Yerusholayim. Iz vos tuen di terkn? Ale fraytig noch halbn tog farmachn zey dem Yaffer töyer. Ober biz Moshiach vet kumen, vet der töyer vern azöy opgeribn, az er vet zach nit kenen gut farmachn.

178. RETENESHN

1. Vos iz dos?
   A höycher tate,
   A breyte mame,
   A blinde tochter,
   A meshugener eydim?
   — Got, di velt, di nacht un der vint[1]
2. Far vos entfert a id shtendig mit a kashe[2]?

[26] cf. *Decameron* X, 10.

177. [1] place of the Temple. [2] house of worship (a reference to the Mosque of Omar). [3] cornerstone. [4] Temple. [5] Messiah. [6] nevertheless. [7] gate.

178. [1] God, the universe, the night, and the wind. [2] question.

— Far vos zol er nit entfern mit a kashe?

3. Vos iz dos? Es shteyt af'n dach, macht kukireku un iz nit keyn hon?
   — A meshugener[3].
4. Vi macht men a beygl[4]?
   — Me nemt a loch, un me leygt em arum mit teyg.
5. Far vos köyft a galach a shtekn mit a zilberne kop?
   — Far gelt.
6. Far vos shteyt, az arum Shlöyme-hameylachs mite[5] zanen geshtanen zechtsig giböyrim[6]? Iz den eyner nit genug?
   — Vayl es shteyt "migiböyrey Yissroel[7]." A goyisher giber volt geven genug eyner, ober migiböyrey Yissroel hot men gedarft hobn zechtsig.
7. Far vos iz a kugltop[8] fun öybn breyt un fun untn shmol? Far vos iz er nit farkert: fun untn shmol un fun öybn breyt?
8. Vos iz dos? Ba der nacht shloft men af dem, un ba tog esst men mit dermit?
   — A kishn mit a lefl.
9. Fun vanen iz gedrungen, az Avrom-ovinu[9] hot getrogn a yarmolke[10]?
   — Shöyn-zhe[11] iz er gegangen on a yarmolke?
10. Fun vanen veys men, az Avimelech hot gehat a lange bord?
    — S'taytsh? A-vi-me-lech! . . .
11. Es shvimt af'n vasser epes a min of[12], un men veys nit, tsi iz dos a gandz, tsi iz dos a goner, — vi ken men darkenen?
    — Men varft in vasser a shtikl bröyt un men zet: chapt[13] er — iz dos a goner, chapt zi — iz dos a gandz.
12. Far vos iz a sherer der gresster chotsef[14]?

[3] lunatic. [4] shaped like doughnut. [5] Solomon's litter. [6] mighty men (Song of Songs 3:7). [7] of the mighty men of Israel. [8] pan in which to bake the Sabbath cake. [9] the patriarch Abraham. [10] skullcap. [11] could he? [12] a kind of bird. [13] catches. [14] impertinent fellow.

— Zayn gantser lebn hengt af a hor, un er kricht noch yenem af'n kop.

13. Ver kumt tsum ershtn[15] in klaus[16]?
— Der tsveyter.

14. Tsu farichtn a halbn dach darf men hobn drayssig shindlen — vifl darf men hobn tsu farichtn a gantsn dach?
— Gornit, vayl a gantsn dach darf men nit farichtn.

15. Far vos farmacht a hon di öygn b'shas[17] er kreyt?
— Vayl er ken aussveynig.

16. Far vos esst men dinsstig tsimes[18]? far vos nit an ander tog in voch?
— Zuntig esst men keyn tsimes nit, vayl men hot doch shabes gegessn; montig esst men keyn tsimes nit, vayl men vet doch dinsstig essn; mitvoch nit, vayl men hot doch ersht nechtn gegessn; donershtig nit, vayl fraytig-tsu-nachts vet men essn un shabes vet men essn. Iz blaybt keyn anderer tog in voch nit, vi dinsstig.

17. Vi vaksst a mentsh? fun öybn noch untn, oder fun untn noch öybn?
— a) Fun untn noch öybn. Vorem git a kuk af a shure[19] zelner: untn zanen zey ale glaych, un öybn iz eyner gresser un eyner klener.
— b) Fun öybn noch untn: vorem git a kuk, — men köyft a mantl far a kleyn kind; in a yor arum az der kind tut on dem mantl, iz der mantl af di pleytses[20] gut, un untn iz er shöyn tsu kleyn.

18. Vos zol men ton, az men vil nit shtarbn?
— Men zol zach shmadn[21], vet men peygern[22].

19. Far vos hot Odom-horishn[23] azöy lang gelebt?
— Vayl er hot nit gehat keyn shviger[24].

20. Fa vos esst men sh'vues[25] nor milchigs un nit keyn fleysh?

15 first (literally, "to the first" [one]). 16 house of worship. 17 when. 18 Sabbath dish, in some regions also eaten on Tuesdays. 19 line. 20 shoulders. 21 baptize. 22 die (abusive). 23 Adam, the first man. 24 mother-in-law. 25 Feast of Weeks, commemorating the Revelation on Mount Sinai.

— Vayl di behyemes[26] zanen gegangen nemen di töyre.

21. Fun vanen iz gedrungen, az Chave[27] hot nit gehat keyn tseyn?
— Vayl zi hot geheyssn ir zun kayen[28].

22. Fun vanen iz gedrungen, az Odom-horishn hot getrogn a lange kapote[29]?
— Vayl men hot em araussgetribn fun gortn[30].

23. Far vos hot Yaponye gevunen di milchome[31]?
— Vayl Yaponye hot gehat a meylach[32] mit an oke[33], un Russland hot gehat tsvey malkes[34] mit a nishtl[35].

24. Far vos geyt es a meshumed[36] shtendig gut, un a ger[37] shtendig shlecht?
— Vayl a meshumed hot a ideshe kop mit a goyishn mazl[38], un a ger hot a goyishe kop mit a ideshn mazl.

25. Vos iz der untersheyd fun a zekssyorign neger biz a zibnyorign neger?
— A yor? Neyn! A shvarts-yor!

26 cattle (fools). 27 Eve. 28 to chew (a pun: "kayen" also means "Cain"). 29 cloak worn by pious Jews. 30 Jews in their long cloaks were not admitted to the Saxon Gardens in Warsaw. 31 war. 32 king. 33 a good hand in the game of oko, a game that resembles poker; allusion to the Japanese General Oku. 34 queens. 35 the seven which is not counted and which is therefore called "nishtel"; here refers to the former emperor Nicholas. 36 baptized Jew. 37 Gentile converted to Judaism. 38 good luck.

No. 42 (Der magid un der shlissl). Cf. A. H. Engelbach, Anecdotes of Pulpit and Parish, London 1914, p. 14.

No. 44 (Der magid un der bok). Cf. Poggio Bracciolini, Facezie, Milan 1924, tale 229.

No. 56 (A magid a bal-bechi). The word *katoves* is erroneously derived from the Hebrew *katav,* to write, or from the Polish *kat,* hangman (grim humor). Actually the word is derived from Cato. So is "Catone" in Italian: "un uomo di costumi severi e di cuore fermamente libero, e anche ironicamente chi affetta severità di costumi e incontaminato affeto alla libertà, i più de'quali *Catones simulant et bacchanalis vivunt"* (G. Rigutini e P. Fanfani, Vocabolario della lingua parlata, Florence 1883). In French: "Aussi appelloit communement, par manière et de mocquerie, ceulx que l'on voyait graves et severes en paroles et en faict desordonnez et vicieux" (Amyot, quoted in E. Littré, Dictionnaire de la langue française, Paris 1877). The word "Catonian" is used in English, and also "Catonism" and "Catoism." The Yiddish form *katoves* comes therefore from the Latin via the Portuguese *Catões.* In Ukrainian Yiddish this word is actually pronounced *katoes!*

No. 115 (Lebn eybik). Cf. Monier-Williams, Brahmanism and Hinduism, London 1891, p. 291.

No. 116 (R'shoim). Cf. Engelbach, *op. cit.,* p. 182.

No. 118 (A karger rov). Cf. Engelbach, *op. cit.,* p. 185.

No. 125 (Der chossid un der shpigl). The first half of this story I heard in Galicia, the second half in Lithuania! Cf. the famous Japanese folktale, "The Mirror of Matsuyama," where a young girl finds solace in talking to her own reflection in the mirror, believing it to be the face of her late beloved mother; cf. I. Olsvanger, Mukashi-banashi, translated from the Japanese into Hebrew, Jerusalem 1943, pp. 28 ff.

No. 127 (Der m'shumed un der posst). Cf. Poggio Bracciolini, *op. cit.,* tale 215, and Olsvanger, *op. cit.,* pp. 61 ff., where a Buddhist

priest fries an eel (in violation of the vegetarian vow of these priests) and, being questioned by his pupil, says: "This is razor"; later on, walking with the priest along the river, the pupil says: "Look at the many razors in this river!"

No. 148 (Relativitet). Cf. Dante, Purgatorio (translated by Longfellow) XII, 127–129:

> Then did I even as they do who are going
> With something on the head to them unknown,
> Unless the signs of others make them doubt.

No. 160 (Efraim Graydinger). A similar verse occurs in the Memoirs of Glückel von Hameln (1645–1719), Frankfurt a.M. 1896, p. 35. The Hebrew author S. J. Agnon has given me a Galician version of this verse that runs: "Sholem aleychem, reb Chayim! Ani omarti lohem: Yöym hakipurim hayöym, V'heym nossnu li elef shekl umossayim, Chotsi sheli w'chotsi sheloch, B'yöym mochor vayivrach, kodöysh!" Kehimkar relates a very similar story, evidently of Bagdad Jewish origin, where the verse in question reads: "Ani lo raiti shiwa-assar b'tamuz kipurim kipurim! Hechacham, shtok shtok ki kulam chamorim chamorim! Chatsi sheli v'chatsi shelach measher nathnu li z'huvim! El melech yoshev al kisse rachamim!" (Kehimkar, The History of the Beni-Israel of India, Tel Aviv 1937, p. 48).

Nos. 149–157 (Gröysse epl – Der ligner) remind one of the talmudic stories of Raba bar bar Chana and, of course, of the famous adventures of Baron von Münchhausen!

No. 161 (Vi Chelm macht lichtig di nacht). Cf. "The Questions of King Melinda" (Satapatha Brahmana, Sacred Books of the East, Vol. XXXVI, pp. 127–128): "Would a man be able . . . to seize the moon and the sun . . . keeping them in a basket . . . to use them, deprived of their lights, as plates?"

No. 163 (Der trefer). Cf. "The Dumb Shepherd," C. H. Bompas, Santal Paraganas, London 1901, pp. 192 ff., and S. Stevenson, The Kalpa Sutra, London 1848, pp. 66 ff.

No. 166 (Dem malach-hamoves' zun). Cf. Macchiavelli's only and famous novel "Belfagor."

No. 168 (Di dray plachn). Cf. Gesta Romanorum, p. 118.

No. 172 (Skotsl kumt). Cf. Satapatha Brahmana, *op. cit.*, II, Kanda I, 2, 7, and the Odyssey XI, 305, 325.

No. 173 (Nisht geshtöygen, nisht geflöygen). This expression corresponds to the German *nicht gestoben, nicht geflogen.* Cf. Reuter, Abenteur des Entspekter Braesig, Collected Works, Wismar 1902, p. 226; "Lieber Onkel, was haben Sie mich for ein Elend gemacht . . . nicht zu wissen, wo Sie sind *gestoben und geflogen.*" Cf. the phrases *"stiebend und fliegend Wildpret," "was da fliegt und stiebt"* in Moritz Heyne, Deutsches Wörterbuch, 1895. Cf. also D. Sanders, Deutscher Sprachschatz, 1875, where the phrase is mentioned: "Sagen was nicht geflogen und nicht gestoben (gestogen) ist."

No. 176 (A chossn mit gilderne hor). Cf. the last story in Boccaccio, *op. cit.,* and C. H. Bompas, *op. cit.,* pp. 74 ff., "How the Cowherd Found a Bride," and C. F. Coxwell, Siberian and Other Folktales, London, p. 217, "The Story of the Maiden Suvarnadhari," and further, A. N. Afanassyev, Narodnyie russkie skaski i rasskasy, Berlin 1922, II, pp. 244–246.

Sources are indicated by the following symbols: gp. = German-Polish, h. = Hebrew, hg. = Hebrew-German, it. = Italian, lat. = Latin, p. = Polish, r. = Russian.

abi, p. if only
achrayes, h. responsibility
achssanye, h. hotel, inn
achùts, h. besides
achve, h. brotherly affection
àderabe, h. on the contrary, please, with pleasure
ad hayöym hazè, h. to this very day
adir, h. mighty, powerful, great
afile, h. even, though; *afile nit,* not even
afkemine, see *nafkemine*
agev, h. by the way
agode, h. tale
akègn, against, opposite
akorsht, just now
àldes ("all that's"), everything
alef, h. first letter of the Hebrew alphabet
aliye, h. ascent, ascent to the pulpit to participate when the Scroll of the Torah is read
al kol ponim, h. at any rate, by all means
almen, h. widower
almone, h. widow
àltshinkes, everything, all; see "Schweizer Archiv für Volkskunde," 21, p. 71, line 6 from the bottom
amèr, eventually
amorets, pl. *amoratsim,* h. ignorant, rude, illiterate person
àmpern, to argue, to quarrel
amtsoe, h. invention, idea
ani-maymin, h. ("I believe") credo; originally the Thirteen Articles of Faith, as formulated by Maimonides
anoe, h. see *anoye*
anore, see *aynore*
anoye, h. pleasure
antik, rarity, excellent
apiköyres ("Epicurean"), h. free-thinker
apipyur, h. Pope
arbetorer, workman
arbl, sleeve
ariberklaybn zach, to drop in (for a short visit)
arn, to concern oneself
arùm, around, about
ashires, h. riches, wealth
ashirim, h. pl. of *öysher,* rich man
assàch, h. much, many
assern, to forbid (in the ritual sense)
assife, h. meeting
asskome, see *hasskome*
ato beato, h. ("you and you") on familiar terms
atsùnd, now
ausskläybn, to choose
aùssköylenen, to lick, to beat
aùsslozn zach, to result, to turn out
aussmeken, to erase
ausstsvogn, to wash one's hair
avàde, h. surely, certainly, the more so
aveyre, h. sin
avle, h. wrong
dynbinder, bookbinder
dynchazern, h. to study, to learn by rote
aynore, h. evil eye, *kein aynore,*

"knock on wood"
az, when, that, as
azes, h. impudence
azh, p. even
azöy, so, thus

badchn, h. buffoon, jester (at weddings)
bahavnt, skilled in, well-versed (from German *behauen,* old German *behouwen,* parallel form to modern German *beschlagen,* well-versed)
bakoshe, h. request, petition
balabetshn, to talk nonsense, to mumble, to babble
balabos, pl. *balabatim,* h. householder, head of a family, respectable Jew
bal-achssanye, h. innkeeper
balagole, h. driver, waggoner, teamster
bal-avèyrenik, h. sinner
bal-meloche, h. working-man, mechanic
bal-nes, h. miracle-worker
balones, h. idea, fancy
bal-tefile, h. occasional reader of prayers
bal-tsdoke, h. benefactor, philanthropist
b'lutik, bloody
bankes, r. cupping glasses
barabanshtshik, r. drummer
bàreme, r. sheaf
barg, mountain; *vi a barg,* large as a mountain
bàrmenon, h. dead body
barne, pear
bassmalke, h. princess
bas yechide, h. only daughter
batlen, h. incompetent person, idler
baydl, tent, cottage, covered wagon
baytn, to change
b'chayim, h. alive
b'chen, h. therefore, so
b'deye, h. with a mind to, with the intention of
b'eynay ro-issi, h. I saw it with my own eyes
beged, h. garment
beheyme, h. animal, beast, fool
ben yochid, h. only son
benken, to long for
bènkenesh, longing
benmelech, h. prince
ben töyre, h. student of the Law, scholar
bentshen (Italian *benedicare,* "to bless"), to say grace after meals
bessmedresh, see *beys medresh*
bessprovolotshne, r. wireless
beydim, attic
beys hamikdosh, h. the Holy Temple
beys medresh, h. academy, synagogue
beyssöylom, h. cemetery
beyzern zach, to be angry
b'farhessye, h. publicly
b'feyresh, h. expressly
b'gemàtriye, h. (Greek "grammateia") according to the numerical value of the letters determined by their position in the alphabet, e.g., the word "ben" is *b'gematriye* 52, because n = 50 and b = 2.
b'godim, see *beged*
bichlàl, h. in general, altogether
bideèved, h. post factum, after the fact
bifràt, h. in particular, especially
bikur chöylim, h. sick visit
bilcher, more deserving, preferable
bime, h. pulpit
bimzumonim, h. in cash
bisskl, until

bisskup, p. Bishop; *archibiskup,* Archbishop
biz'chùs, h. because of the merit of
bizoyen, h. shame, disgrace
b'koved, h. honorable
b'li kets, h. unending, endlessly
blintse, rp. stuffed omelet
blishtshen, p. to shine
blote, p. mud, dirt; *es iz blote,* that's nothing, that's worthless
blotig, dirty, muddy
b'nemones, h. my word of honor
bobe, p. grandmother
bocher, h. young man, bachelor
boruch hashèm, h. thank God
borves, barefoot
böym pl. *böymer,* tree
böyml, olive-oil
breg, p. shore, bank
breyre, h. choice, free choice
bris, h. covenant, circumcision ceremony
broche, h. benediction, blessing
bromèyzer, Jew's harp
bronfn, whiskey, brandy
b'shainperlach, evident, obvious
b'shas, h. when, while, *b'shas maysse,* meanwhile
b'sholem, h. peacefully, in peace
b'shum öyfen, h. *b'shum öyfen ve'inyen,* under no circumstances, absolutely not
bssure, h. (good) news
b'teve, h. naturally, by nature
bulbes, p. potatoes
bulke, p. bread roll
bulves, see *bulbes*
bunt, r. rebellion
bur, h. ignorant
burlantn, p. amber
burtshen, r. to grumble, to mutter
bushe, h. shame, disgrace
bùzemkèshene, gp. breastpocket
chachatlulen, to laugh aloud
chachomim, see *chochem*
chadoshim, see *chöydesh*
chale, h. fine white bread, Sabbath bread
chàleshen, h. to faint
chalokim, see *cheylik*
chaloshes, h. weakness, nausea, faintness
chalöymes, see *cholem*
chamer, h. ass, blockhead
chanife, h. flattery
chànuke, h. Hanukkah, Feast of the Maccabees
chap, p. snatch; *a chap,* with a start, quickly
chapn, p. to catch, to snatch; *zach chapn,* to remember suddenly; *chapnit,* take it easy
charif (uboki), h. acute, brilliant scholar
charifes, h. acumen, sagacity
charpe, h. disgrace
chassanim, h. pl. of *chossn*
chàssene, h. wedding; *chassene hobn,* to marry; *chassene machn,* to marry off
chas v'sholem, h. God forbid!
chate, p. peasant cottage
chaver, h. comrade, colleague
chàverte, h. girl friend, woman comrade
chaye, h. animal
chazn, h. cantor, see *bal-tefile*
chazer (pl. *chazerim*), h. pig
cheshbn, pl., *cheshböynes,* h. account, bill
chessorn, h. defect
chevre, h. company, society, association
chevre-kadishe, h. burial society
cheyder, h. elementary Hebrew school
cheylev, h. fat, suet
cheylik, h. part, portion

cheyshek, h. pleasure, joy
chibur, h. composition, book
chilul, h. profanation; *chilul haköydesh,* sacrilege; *chilul hashèm,* blasphemy
chiyune, h. living, line of business, livelihood
chlipen, p. to sob, to whimper
chniken, r. to sob, to whimper
chochem pl., *chachomim,* h. smart, wise man
chochme, h. wisdom, joke
cholem, pl., *chalöymes,* h. dream, imagination; *ale chalöymes,* an imprecation
cholile, h. God forbid!
chorev, h. laid waste, destroyed
chossn, h. bridegroom; *chossnkale,* bridal pair
chosser deye, h. crazy, insane, nitwit
choshev, h. esteemed, well-respected
chossid, h. pious man, Hasid
chotsef, h. arrogant man
chotshbe, p. at least, though
chotshe, p. at least, though
chöydesh, pl., *chadoshim,* h. month
chöyle messuken, h. a dangerously ill person
chöyshech, h. darkness, dark
chöyshed zayn, h. to suspect
chöyv, h. debt
chöyzik, h. mockery, fun; *chöyzik mach'n,* to ridicule, to make fun of
chropen, p. to snore
chruz, h. proclamation
chssidim, h. pl. of *chossid*
chumesh, h. Pentateuch, Five Books of Moses
chupe, h. bridal canopy, marriage ceremony
churbn (*-habaysis*), h. destruction of the Holy Temple, havoc
chutspe, h. arrogance, brazenness
chvalye, p. wave
chvat, p. daring person, brave and clever young man

dafke, h. absolutely; for spite
daressn, to weary, to make tired
darfn, to need, to want
darhaltn, to bear, to endure
dàrinke, lean, thin
darmonen, to remind, to exhort
dàrshenen, h. to preach, to lecture
darvegn, to have the impudence
darzèn, to see
dàvenen, h. to pray (perhaps from Hebrew "daf," leaf, page, with double infinitive suffix: "to turn the page in the prayer book." Possibly, however, from Middle Low German "daven, doven," to be noisy, the chirping of birds; cf. Schiller-Luebben, *Mittelniederdeutsches Wörterbuch,* Bremen 1875).
davke, see *dafke*
dayen pl. *dayónim,* h. judge (under the authority of the Jewish law), associate of a Rabbi
dayge, h. care, worry
daygen, h. to care, to worry
dèmolsst, at that time
derech erets, h. good manners, politeness
derech hateve, h. natural way, course of nature
derech hayoshor, h. the righteous way
derlozn, to admit, to permit
dervayzn, to prove, to show
deye, h. opinion; *a breyte deye hobn,* to do all the talking
d'hayne, h. for example, such as
dibek (*dibukim*), h. wandering evil spirit of which a person is

supposed to be possessed
diburim, h. words, talk
din, h. law, rule
dingen, to bargain, hire
dintöyre, h. a legal suit that is tried before a rabbinic court
dire, h. apartment, house
doktöyrim, pl. of *dokter,* doctor
dor, h. see *döyr*
doszelbe (read *dos-zelbe*), the self-same
dovor acher, h. ("another thing"), another explanation; also, euphemistically, pig
döyfek, h. pulse
döyr, h. generation
dreydl, teetotum, spinning top
drochim, pl. of *derech,* h. ways, manners
droshe, h. sermon, lecture; *droshe-geshenk,* present given in place of a sermon to be delivered by bridegroom on his wedding day
durchvertlen zach, to have an argument
duren, r. to distort, confuse
dùshenyu ("little soul"), p. sweetheart
echer, higher, louder
echern, to outbid, to overcharge
echt, real, genuine, pure
efsher, h. perhaps, maybe
ek, corner, tail
eksslach, small oxen
elo, h. but
emes, h. truth; *in der emessn,* truly, really
eppes, something, any
erev, h. the eve of a holiday
erets Yisroel ("Land of Israel"), h. Palestine
ergets, somewhere
ergetsig, somewhere
evyöyn, h. poor man, needy man
eytse, h. advice
eyver, h. limb
eyder, before, ere
eydim, son-in-law
eyer, ear
eyssik, h. business affair, matter, concern
eyernechtn, day before yesterday

faràn, existing
farbàltn, to hide
farbetn, to invite
farblondzhen, p. to lose one's way
farbrakiren, to declare unfit, to reject
fardayget, gh. distressed, worried, full of care, anxiety
farhàn, farhànen, see *faràn*
farhèrn, to examine
farkatshen, r. to fold
farklert, absorbed
farlaten, p. to patch
farmishpetn, h. to sentence
farnacht, in the evening
farssamen, h. to poison
farshmayet, busy, confused
farstrachiren, r. to insure
fartach, apron
fartaytshn, to translate
farvoglt, homeless, far from a Jewish community
farzamen, to miss
fatsheyle, it. cloth
faynt hobn, to hate, dislike
feld, field, cemetery
feldmesstn, the measuring of graves with a string which is later used as a candlewick in the synagogue service
feter, uncle
filn, to fill; to feel, to perceive
fonfevàte, talking through the nose
foni (also *fonye*), r. soldier
fort, nevertheless, all the same
frassk, p. box on the cheek

fraynd, friend, relative
fule, a, much, plenty
futer, fur

gabay (pl. *gaboim*), h. treasurer, trustee, fiscal head of a synagogue
gadkes, p. undershorts
galach, h. priest, minister
gan eyden, h. paradise
ganev (pl. *ganovim*), h. thief
gang, course, conduct
gànvenen, h. to steal
gatkes, see *gadkes*
gazlen (pl. *gazlonim*), h. robber
gdöylim, pl. of *godl*
gdud, h. regiment, army
gedenken, to remember, to think of something
gedirn, to last
gemore, h. Gemara, Talmud
genem, h. hell
genitsevet, r. altered, turned (as a coat)
geöynish, h. like a genius
ger, h. proselyte to Judaism
get, h. divorce
getn, h. to divorce
ge'ule, h. redemption (of the Jews from the dispersion)
gevén, been, was
gezeml, crowd, gathering, collection
gezèn, seen
giber, h. here
gich, quick
giluy aroyes, incest
Ginshprik, Koenigsberg
glat, without a special purpose; *glat azöy,* just so
glaych, just, even, good
gtaychvertl, joke, anecdote
gmilas chessed, h. charitable loan (without interest)
gmurim, pl. of *gomur*
godl, h. great, big, important
goen, h. Gaon (honorable title), a genius; *goen öylom,* world-famed genius
goles, h. Galut, exile, banishment
gomur, h. complete
göy, h. gentile, ignorant Jew, free-thinking Jew
göyml, prayer of thanks after escaping from danger
göyrl, h. lot
göysses, h. dying, in agony, death-struggle
göyver zayn, h. to win, to overcome
graylach, most certainly, with pleasure; from German, *gar eilig,* very eagerly
griblen, to bore into, to brood
gring, light (weight), easy
grushe, h. divorced woman
guf, h. body
gufe, h. oneself, itself, alone
gumilàzye (vulgar), gymnasium, high school
guter-bruder, friend
guzme, h. exaggeration
gvir, h. rich man
gvirshaft, h. riches
gvul, h. boundary, boundaries, realm
gvure, h. strength, heroic exploit
gzeyre, h. unfavorable decree

háfley voféle, h. miracle upon miracle
hakern, to search eagerly for something
hakofe, h. procession in the synagogue in which the Scrolls of the Torah are carried around the pulpit at the Feast of the Rejoicing of the Law
halvoe, h. loan
hamtsoe, h. invention, idea

har, master, owner
hàrgenen, h. to murder, to kill
harts, heart, shirt front
hashpoe, h. influence
hasskome, h. approval, testimonial, expert opinion
havtoche, h. promise
hayln, to hurry
haynt, today
hayntig, hayntveltig, modern, this-worldly
hecher, see *echer*
hechern, see *echern*
hentshkes, gloves
hern zach, to smell bad
hets, joke
heytsoe, h. expense
hezik, h. loss
hipech, h. contrary
hits, heat, fever
hobn, to have, to give birth
hodeven, to feed, to bring up
holt, dear
horb, p. hunch
höych, high, loud
höyker, hump
höykerdik, hunchbacked
hultay, debauchee, person of loose morals

i . . . i, r. both . . . and
iberik, superfluous, left over
iberiplen, to skip, to let through
iberton, to change (dress)
iberyor, leap year
iker, h. principle
ikevàte, r. stammerer
iluy, h. genius, gifted person
imits, somebody
impet ("impetus"), hurry, haste
imyenye, r. estate
im yirtse hashèm, h. if it please God
indik, r. turkey
in kas, h. angry, annoyed
inyen, h. matter, subject
ir habiro, h. capital city
itlacher, everybody
itster, now
izmennik, r. traitor

kabtsn, h. pauper, beggar
kachabe, h. actually, exactly
kadesh, h. (kaddish) prayer for the dead, recited by the sons of the deceased
kadoches, h. fever, malaria; *er hot kadoches,* he has nothing
kalamutne, p. uncomfortable, gloomy
kale, h. fiancée, bride
kam, hardly
kamo shonim, h. (for) how many years
kamtsn, h. miser
kant, county
kàpelush, p. hat
kapen, p. to drip, to trickle, to drop
kàpetshke, p. a drop, a little
kapitske, see *kàpetshke*
kapores, h. atonement; *töyg af kapores,* good for nothing
kapote, r. coat
kapöyr, upside down, on end
karbn, r. rouble
karète, r. coach, carriage
karik, back
kashe, h. difficult question
kas, h. anger
katoves, jest, fun
katshke, p. duck
kayklen, to roll
kàylachdik, round, globular
k'dey, h. in order that
k'döyme, h. similarly, and so on
k'dushe, h. holiness
kehile, h. congregation
kelev, h. dog
kentig, noticeable, apparently
kerbl, rouble
kèshene, p. pocket

kesst, food, board
keyver, h. grave; *keyver Yisroel,* a Jewish grave
keyver ovöys, h. visit to the graves of relatives prior to the Days of Awe
keyle, h. vessel, tool
keyn, towards
keyt, chain
kibud av, h. the honoring of one's father (according to the Commandment)
kidesh, h. benediction at the commencement of the Sabbath and holidays
kile, rp. rupture, hernia
kimen, to come (Polish-Jewish pronunciation of *kumen*)
kin, see *keyn*
kind un keyt, young and old
kishef, h. magic; *kishef-macher,* magician
kissey hamelucho, h. throne
kit, r. whale
kitayets, r. Chinese
kitser, h. brevity; *a kitser,* in short
kladke, r. footbridge
klal, h. community, public; principle; *klal Yisroel,* the community of Israel, the Jews as a whole
klamke, p. door latch
klaus, a small house of worship
klavte, hr. bitch; shrew
klaybn, to gather, to pick
klekn, to suffice, to be sufficient
kletke, r. cage
kley-köydesh ("holy vessels"), h. officers of the congregation
kley-zayin, h. weapons
klezmer (pl. *klezmorim*), musician
klipe, h. demon, shrew
klöymer, h. so to speak
klöysster, church
knel, lesson
kneln, to teach
kokuruts, r. Indian corn
kol, h. voice
kolböynik, hr. a rascally know-it-all
kolböynitse, h. feminine of *kolböynik*
kol miney, h. all kinds
kol nidrey, h. solemn prayer chanted on the eve of the Day of Atonement
kolzmàn, h. as long as
kontshen, r. to finish
korbn (pl. *korbones*), h. sacrifice
korev, h. relative
köyrim faln, to kneel (during the service of New Year and the Day of Atonement)
koshek, p. basket
koshen, r. to mow
kotinke, r. kitten
kotùk, r. chicken coop
koved, h. honor
köyach, h. strength
köyches, h. pl. of *köyach*
köydem kol, h. first of all
köyhanim, pl. of *köyhen*
köyhen, h. priest, of Aaronite descent
koyl, sphere, ball, bullet
köylen, köylenen, to slaughter
köyles, h. lamentations, pl. of *kol*
köymenkerer, chimney sweep
köymen, chimney
köyne, h. buyer, customer
koze, r. scythe
krassavitse, r. beautiful woman
kretshme, p. inn, tavern
krom, store
krópeve, p. stinging nettle
kröynele ("my little crown"), sweetheart
kröyvim, pl. of *korev*
kugl, pudding eaten on the Sabbath

kulye, p. crutch
kunelemel, naive, clumsy, awkward
kupe, r. heap
kvorim, pl. of *keyver*
k'yad hamelech, h. in royal abundance, plentiful

lamdn, h. learned man, talmudic scholar
lape, r. paw, claw
lasske, p. kindness
layehudim ("the Jews had . . ."), h. merry, joyful; (see Esther 8:16: "The Jews had light and gladness, and joy and honor")
laylach, sheet
l'chayim ("for life"), h. a toast
l'chatchile, h. at first, at the beginning
l'cheure, h. it seems, apparently
l'chol hapoches, h. at least
lebn, alongside
lempert, leopard
lets, h. joker, jester, mocker
letsones, h. mockery, derision
levaye, h. funeral procession
levone, h. moon
leyb, lion
leydig, empty
lèydigeyer, loafer
lèyenen, to read, reading of the Torah; originally *aleynen* (German: *allein*), to read without the teacher's assistance
leykenen, to deny
leyvi, h. Levite
leyzn, to take in (money)
l'fi erech, h. about, at an estimate
l'havdl, h. if such a comparison were possible
lichtarnye, p. lamp
litvak, Lithuanian Jew
livyossn, h. leviathan
l'koved, h. in honor of
l'moshl, h. for example
lodn, shutter
lohut, h. greedy
lokern, to lurk, to watch
lokshn, r. noodles
lomdim, h. pl. of *lamdn*
lomir, let's
lonke, p. meadow
loshn, h. language; *loshn köydesh,* Holy Tongue, Hebrew
löyt, according to
l'viim, pl. of leyvi
l'zeycher, h. in memory of

maabid ats möy lodaas, h. one who commits suicide
macher, an agent with access to the authorities who for a fee procures favors for his Jewish clients
machmas, h. because of
machnissorchim, h. hospitable
ma doch, if even, since even; when
màgeyfe, h. plague, epidemic
magid, h. itinerant preacher, orator
make, h. plague, wound, boil; *er hot a make,* he has nothing at all
makriv zayn, h. to sacrifice
malach, h. angel; *malach hadöyme,* angel of the death; *malach hamoves,* angel of death
malbush, h. garment
maln, h. to circumcise
malke, h. queen (of chess, of cards)
manesh, h. actually, really, literally
mamzer, h. bastard; superlatively clever
man, Polish-Jewish pronunciation of *mayn,* my
mark, market; *mark-idene,* market woman
marshàs, h. shrew

massern, h. to betray, to be an informer
mashke, h. beverage, liquor
mashmoes, h. probably
mashpia zayn, h. to influence
masskim, h. consenting, agreeing
masslines, r. olives
matbeye, h. coin
matern, to toil, to labour
matnye, p. large amount of money
matone, h. gift
mato umato ("lower and lower"), poorer and poorer
matriach zayn, h. to take pains, to take trouble
matsev, h. situation, condition
matseyve, h. tombstone, monument
matsliach zayn, h. to be lucky, to succeed
mavdl zayn, h. to separate, to distinguish
maychl (pl. *maycholim*), h. food, delicacy, pleasure
maydim, h. expert
maymer, h. saying, article
maynes, h. see *taynes vmaynes*
mayriv, h. evening prayer
maysse, h. event, story, reason, matter
mazl, h. luck
m'chabed zayn, h. to honor
m'chadesh zayn ("to renew"), to bless (the New Moon)
m'chalel zayn, h. to desecrate
m'chashef, h. magician
m'chaye, h. delightful
m'chile, h. forgiveness
me, one
mechaber, h. author
mechutn pl. *mechutonim,* h. in-law, parents of bride and groom
medine, h. country, province
megn, to have permission, may
mehume, h. disturbance, tumult, alarm
mekach, h. price
melamedke, wife of a *m'lamed*
meloche, h. work, trade, workmanship
mern, carrots
mes, (pl. *mesim*), h. dead, corpse
m'uberes, h. pregnant
meylach, h. king
meyle, h. well . . ., what is there to do about it, as to . . .
m'gazem zayn, h. to exaggerate
m'halach, h. distance
mide, h. habit, manner; measure
mideye (contraction of *mi yodea*), h. who knows? God knows how
mies, h. ugly; *mies un moes,* shame and disgrace
miesskayt, ugly person
mikve, h. pool, ritual bath
milchome, h. war
mile, h. circumcision
mile milyassen, multitude, countless people
miman hashèm, h. for God's sake
mimeyle, h. self-explanatory
mimoneshach, h. one of the two
minasstàm, see *misstome*
minche, h. afternoon prayer
minheg pl. *minhogim,* h. custom, usage
min, mini, h. kinds, species
minyen, h. quorum of ten worshippers; small house of worship
mirtsishem, h. God willing
miss'cher, h. business
misse, h. death; *onton a misse,* to commit suicide
mishebèyrach, h. prayer for health; cursing *à la Russe*
mishnayes, h. the Books of the Mishnah
mishne, h. Mishnah, passage of the Mishnah

mishpet, h. judgment
mishpetn, h. to judge, to sentence
mishpoche, h. family, relatives
misslès, h. twenty-four hours
missnaged, h. opponent of the Hasidim
misspalel zayn, h. to pray
misstome, h. probably
missvakeyach zayn, h. to debate, to argue
mite, h. bier
mitsve, h. commandment; a good deed
mizinke ("little finger"), r. youngest daughter
mizrach ("East"), the Eastern wall, front row in the synagogue, row of pews where the foremost members of the congregation sit
m'kaber zayn, h. to bury
m'kalel zayn, h. to curse
m'kane zayn, h. to envy, to be jealous
m'kayem zayn, h. to fulfil
m'köyach, h. because of
m'lamed, h. teacher
m'lochim, pl. of *meylach*
m'luche, h. kingdom
m'mune, h. appointee, meant for
m'nadev zayn, h. to contribute (money)
m'natseach zayn, h. to be the winner, to defeat
m'nie, h. obstacle
m'nöyre, h. menorah, eight-branched candelabrum
modne ("modern"), r. odd, strange, queer
mole, h. full
moln, to paint, to imagine; *es ken gemolt zayn,* it is conceivable, imaginable
moly, r. moths
monen, to demand, to ask for
morde, rp. chin, snout
more shchoyre, h. melancholy (literally, as in Greek "black bile")
mosser, h. informer, spy
moshl, h. example, comparison
moshénik, r. scoundrel
Meshiach, h. Messiah
möyach, h. brains, head
möychl zayn, h. to renounce, to forgive
möycher, h. seller
möyd, unmarried woman
möyde zayn, h. to admit, to acknowledge
möydia zayn, h. to notify
möyre, h. fear
möyredik, h. fearful
möyshev zkeynim, h. home for the aged
m'rachem zayn, h. to have pity
m'ssader kdushin, h. officiator at marriage ceremonies
m'shaer zayn, h. to suppose, to imagine
m'shulach, h. messenger
m'shumed, h. baptized Jew, renegade, apostate
m'shores, h. servant, errand boy
m'ssukn, h. dangerous
m'tsie, h. find (in sense of bargain, rarity)
mushve vern, h. to agree, to come to terms
mussaf, h. additional morning prayer recited on the Sabbath and holidays
musser, h. morality, example, sermon of reproof
mutshen, r. to torment
m'vaker chöylim zayn, h. formal sick visit
m'vayesh zayn, h. to put to shame
m'vaze zayn, h. to despise
m'yashev zayn, h. to ponder
m'yuches, h. of good family

naches, h. pleasure
nadàn, nàdn, h. dowry
nafkemine, h. difference
nar (pl. *naronim*), fool
narvèysh, nervous
nebach, the poor one! (from Middle High German, *ne bi üch,* not with you, i.e., may it not happen to you)
nedove, h. gift, alms
nefesh, h. soul, life
negen, h. to pester
nekome, h. revenge
nelem vern, h. to disappear
nemen, to take, to get, to marry
nes, h. miracle
nessie, h. journey, voyage
neyder, h. oath, vow
n'fashes, pl. of *nefesh*
n'gides, h. riches
n'gidim, h. pl. of *nogid*
nibito, p. apparently, as if
nichshel vern, h. to be tempted into
nifter, h. deceased, dead
nign (pl. *nigunim*), h. tune, melody
nishkoshe, hg. tolerably well, pretty well; never mind
nishtöymem, h. surprised, amazed
nishtel, playing card with less than nine spots
nissim, h. pl. of *nes*
nissim, venifloes, h. God's miracles, miracle upon miracle
nisspoel, h. surprised, speechless
nogid, h. rich man
novi, h. prophet
novine, r. novelty, rarity; *a mol a novine,* as an exception
novobranyets, r. recruit
nöyeg zayn, h. to behave, to act habitually
nöygeya b'koved zayn, h. to insult
nöykem zayn, h. to take revenge
nöyt, want, need
n'shome, h. soul
n'ssiye, see *nessie*
n'viim, pl. of *novi*

ober, but; oats
obtshepen, gp. to let go, to go away, to get rid of
ocher (vulgar), hind quarters, behind
odom horishn ("the first man"), h. Adam
of, h. poultry
okorsht, at this moment (lat. *hac hora*)
olov hasholem, h. peace be upon him, of blessed memory
omed, h. pulpit
omen, h. Amen
onbayssn, to eat something, breakfast
ongebissn, see *onbayssen*
ongeshtöyssn, offended, sulky
ongevorn, squandered, spent, lost
oni v'evyöyn, h. poor and needy person
onov, h. modest
onshikern, h. to get drunk
ontsuhèrenesh, warning, hint
onzetsn, to fail, to suspend payment
opnemen, to become numb
oppraven, r. to prepare, arrange (as a feast)
orbate, r. hunchbacked
orchim, h. pl. of *öyrach*
oremàn, without means, pauper
oreven, to work hard
orn, h. ark, hearse; *orn köydesh,* the Holy Ark (where the Scrolls of the Torah are kept)
os (pl. *öysies*), h. letter of the alphabet
otadèr, this (man) here
otayener, that (man) there

otshered, r. sequence, succession
oves, h. fathers, patriarchs
ovinu, h. our father, our patriarch
öybershter, God
öycher Yissroel, h. heretic, apostate
öyer, ear
öyfelach, pl. of *of;* ("birdies") pet name for little children
öyfn, h. manner, way
öylom, h. world, crowd, public; *öylem haze,* this world; *öylem habo,* world to come
öynesh, h. punishment
öyrach, h. guest
öysher, h. riches, rich man
oyssies, h. letters

pachad, h. fear, terror
padloge, see *podloge*
pamèlach, p. slowly
pani, panye, p. lord, sir
papiros, r. cigarette
parch, p. scurf, scab
parnosse, h. livelihood, profession, trade
parshöyn, person, handsome man
pàsskenen, h. to give a decision, to decide a question of the ritual law
passkudne, p. bad, unpleasant
passkudstve, p. feminine form of *passkudne*
patsh (pl. *petsh*), box on the ear
pauer, peasant, farmer; *pauerte,* feminine form of *pauer*
pavoli, pavolinkes, p. by and by; slowly
pene, it. pen
perednye, r. anteroom, lobby
peyes, h. earlocks
peygern, h. to die (of animals, disdainful)
peyre, h. fruit
peyrek, h. section, chapter, volume, sometimes in reference to *Sayings of the Fathers*
peyresh, h. commentary
peyssach, h. Passover
pidyöyn, h. gift for the Rebbe
pikuach nefesh ("saving of life"), h. an extreme case in which religious laws may be suspended
pimperl hagefen, excellent (*gefen,* h. vine; *pimperl,* name of a demon, as in pumpernickel)
pintelach ("little points"), dots, details
pitsimóninke, tiny
plemyenik, nephew
pleytse, p. shoulder
plutsim, suddenly
plyuchen, p. to pour, to stream
podlóge, p. floor
pofn (vulgar), to sleep
polk, r. regiment
polkovnik, r. colonel
pomyeshtshik, r. landowner
ponim, h. face, appearance; *a ponim,* maybe, probably
porets (pl. *pritsim*), h. owner of an estate, rich Gentile
poröyches, h. curtain before the Holy Ark
por-folk, married couple
portugal (Palestinian), orange
poshe, h. sinner; *poshe Yissroel,* treacherous Jew, faithless Jew, renegade, heretic
poshet, h. simple
possik, h. Bible verse
posst, p. Lent
poter, h. free, free from obligation, exempt
poyezd, r. train, railroad
pöylish, Polish
poymene, r. children who in Czarist days were kidnapped by government agents and pressed into the army

pratse, p. toil
praves, r. rights
pravozhitelstvo, r. the right to establish residence
prikàz, r. order, command, decree
prisstav, r. commissioner of police
prosst, p. simple, coarse
pssak, h. decision, punishment, portion
pshat, h. literal sense, meaning
pssukim, pl. of *possik*
pulap, p. ceiling
pupek, p. navel, chicken-stomach
pushke, p. box
pusst, p. hollow, empty; *pusst un passt,* idle; *pustopashnik,* loafer, idler

raböyssay, h. Gentlemen!
rachmim, h. mercy
rachmones, h. quality of mercy
ramay, h. cheater
ramen, to clear away, to straighten up
raptem, lat. with full force
rash, h. tumult, sensation
Rashi, name of a renowned commentator on the Bible and Talmud, as well as the title of his commentary
rasskopkes, r. excavations
ràteven, p. to save, rescue
raye, h. proof, evidence
raynish, Galician (originally Rhinish) guilder
rayöyn, h. idea
reb, h. Mr.
Rebe, h. (from Rabbi) hasidic Rabbi, teacher, lord
Rèbetsn, h. (from Aramaic *rab'than,* our mistress) wife of the Rabbi
rèdele, dance
refue, h. remedy, recovery; *refue shleme,* cure
règele, little rain, a moment
remez, h. hint, allusion
rendl, gold coin
reshen, r. to decide
reshùs, h. power, jurisdiction
rètenesh, riddle
Riböynöy-shel-öylom, h. Master of the universe, God
richtn, to prepare; *zach richtn,* to prepare oneself, to expect
rirn, to move; *a rir ton,* to touch
roe, h. bad, an evil thing
roshashone, h. Jewish New Year (*Rosh ha-Shanah*)
rosh chöydesh, h. feast of the New Moon
roshe, h. wicked, bad, evil person
roshishone, h. see *roshashone*
rotsn, h. will, desire
röyfe, h. doctor
röyshem, h. impression
rozinke, raisin
r'shoim, pl. of *roshe*
r'shus, h. power, authority, right
ruach, h. demon, evil spirit
ruk un hend, mere skin and bone
rukn, back

saar, h. gale, storm
sach, h. see *assach*
sakone, h. danger; *sakonedik,* dangerous
sakones nefoshes, h. mortal danger
sam, h. poison
samooborone, r. self-defense
saydn, unless
say vi say, be that as it may, anyhow, at any rate
s'char, h. reward, salary
s'chires, h. reward, salary
s'chöyre, h. merchandise, cloth, textile
sendzke, p. judge

seychl, h. intelligence, idea
seyder, h. order, Seder (Passover service)
seyfer, h. Scroll of the Torah, book (especially talmudic or rabbinical)
sforim, pl. of *seyfer*
sgule, h. medicine, talisman
sha, shat, hush! be still!
shachris, h. morning prayer
shadchn, h. marriage-broker
shafe, p. closet
shalashudes, h. the third Sabbath meal
shames (pl. *shamosim*), h. sexton, caretaker of a synagogue
shayich, h. appertaining, making no difference
shayches, h. connection, state of affairs
shayle, h. ritual question
sh'chöynim, h. pl. of *shochn*
shed, (pl. *shedim*), h. devil, spectre
shem, h. name, reputation
sheni lmelech, h. successor to the crown
sherer, barber
sheygets, h. gentile boy, any wild boy
sheyn, beautiful
sh'fichas domim, h. bloodshed, wrong-doing
shidach, h. match, marriage
shiker, drunkard
shiksse, h. gentile girl or woman
shkole, p. school
shkure, p. skin
shmadn, h. to baptize
shma Yissroel ("Hear, O Israel"), h. Jewish credo
shmate, p. rag
shmayssn, to whip, to lash
shmeychlen, to smile
shmontses, trifles, folly
shmues, h. chat
shmuessn, h. to chat
shnips, tie
sho, h. hour
shochn, h. neighbor
shochnte, h. neighbor (feminine)
shoklen, to shake, to rock
sholem gebn, to welcome by shaking hands
shöychet, h. slaughterer
shöyfet, h. judge
shöyn, already, finished
shöyr habor, h. mythological bull of Paradise, whose flesh is a delicacy
shöyte, h. fool
shpakuln, spectacles
shparn zach, to dispute, to contend
shpendlach, chips of wood
shpoglnay, brand-new
shpreyen, to blow
shtéchavkes, stinging nettle
shteyger, suppose; way of life
shtifn, to play, to roam about
shtopn, to stuff, to feed poultry; prohibited by the Jewish law as a cruelty to animals
shtot, pew; city
shtoydriyohu (vulgar), tall
shtraf, shtrof, r. fine, punishment
shtrayml, fur hat, worn by East-European Jews
shtuke, rp. trick
shtúkeven, to patch
shtus, h. foolishness, nonsense
shul, synagogue
shure, h. line, row
shutef, h. partner, associate
shútfessdik, hg. in partnership
shver, father-in-law
shvessterkind, cousin
shviger, mother-in-law
shvue, h. oath

shvues, h. Feast of Weeks, Pentacost
sibe, h. cause, reason, accident
sichssuch, h. quarrel
sider, h. prayer book
simche, h. joy, celebration
simen (pl. *simonim*), h. sign
skotsl kumt, a caustic greeting used in reference to women
sliche, h. penitential prayer
sliches, penitential prayers recited in the morning
smates, p. rags
smétane, p. cream
smiche, h. authorization, rabbi's license
smoktshen, to suck
sochrim, h. pl. of *söycher*
sod, h. secret
sof, h. end; *sof kol sof,* eventually
sofek, h. doubt
sossn, h. joy
sotn, h. Satan
söycher, h. merchant
söyfer, h. scribe, one who writes the Scrolls of the Law
söyne, h. enemy
söyne Yissroel, h. anti-Semite
spodek, p. cap; saucer
sreyfe, h. fire
stam, h. simply, without (stated) reason, not explicitly stated
stayen, p. to be sufficient
s'taytsh, how is that? what do you mean? how is this possible?
stolyar, p. carpenter
strazhnik, p. police officer
sud, r. court of justice
sude, h. feast, meal

tachles, h. purpose, practical goal
tachrichim, h. shroud
take, r. really
talmid, h. student; *talmid chochom,* Jewish scholar
talmudtöyre, h. Talmud Torah, elementary school
tam, h. taste, sense, reason
tamavate, hr. naive, simple-minded, feeble-minded
tanebar, sonny
tap, gebn a, to touch
tararàm, tumult, noise
tarfes, h. forbidden food
tate, father; *tate-mame,* parents
taymim, pl. of *tam*
tayne, h. plea, claim, controversy; *taynes umaynes,* claims, pleas
taynen, h. to make objections
taytsh, a ("German") meaning
tayvl, devil
tayvolim, pl. of *tayvl*
teg, pl. of *tog; essn teg, Yeshivabochers* would arrange to be fed by various householders on a daily basis
tel, h. heap; *vern a tel,* to be ruined
terets, h. excuse, subterfuge, reply to a difficult question
teve, h. habit, nature
teykef, h. immediately
tfile, h. prayer
tfilin, h. phylacteries
tfisse, h. prison
tifle, h. church
tik'n, h. atonement, correction, penance
tilim, h. Psalms
tipesh, h. fool, dolt
tirutsim, h. pl. of *terets*
tishebov, h. Fast of the Ninth of Av (in commemoration of the destruction of the Holy Temple)
titun, p. tobacco
tnay, h. condition
tnoim, h. pl. of *tnay,* legal conditions enumerated in the marriage contract

toes, h. error; *a toes hobn,* to be mistaken
tog, day
tolk, r. sense, agreement, result, understanding
tomer, h. if, perhaps
tomid, h. always, ever
tones, h. fast day
torn, to be allowed
toter, Tartar, quack
töyre, h. Torah, Pentateuch
töyve, h. favor, service, advantage
töyvlen, h. to dip
trachtn, to think, to consider
trefn, to guess, to hit upon
trer, tear
treyf, forbidden food
treyfnyak, hp. one who eats *treyf*
treysslen, r. to shake, to shudder
trochetàzhne, r. three-storey
trogn, to carry, to bear
trube, r. tube
tsad, h. side; party
tsadik, h. pious, hasidic Rabbi (see *Rebe*)
tsanken, to grow dim, to fade
tsap, he-goat
tsar, h. trouble, misery, sorrow
tsatske, p. ornament, toy
tsavoe, h. bequest, will
tsdodim, pl. of *tsad*
tsdoke, h. charity, alms
tsener ("a tenner"), five copeks (ten Russian groshen)
tserkve, r. church
tseylem, cross, crucifix
tseylimen, h. to make the sign of the cross
tshekáve, p. curious
tshepen, p. to touch, to plague, to bother
tshest, r. military salute
tshinovnik, r. official
tsholnt, Sabbath dish cooked over fire lit before the Sabbath begins, to conform to the Sabbath ban on fire, (*shalet, calidus,* Old French *chauld,* meaning hot)
t'shuve, h. answer, response, penitence
tshvekes, pl. of *tshvok*
tshvok, p. nail
tsi, p. if, or; *tsi . . . tsi,* whether . . . or
tsi, breath, gasp, draught
tsibele, p. onion
tsiklen zach, the cantor's ecstatic repetition of a musical phrase
tsimes, vegetable stew
tsitskes, p. udder, teats
tsore, h. trouble, misery
tsure, h. face
tsurínen, melted away, vanished
tsutreysselt, shaken up
tsutrogn, beside oneself
tsutumlt, confused
tsverchveg, crossroad
tu, p. so, well
turme, r. jail
tuts, dozen
tvue, h. produce, grain

úfchapn zach, to wake
úfkumen, to rise, to prosper
úftuachts, trick, prank
ultay, see *hultay*
ume, h. nation; *umöys hoöylom,* nations of the world, Gentiles
úmetig, sad
umishne, p. on purpose
umzisst, in vain, for nothing
úntergánvenen, to steal from time to time
únterlöyfn, to run to
usspyeyen, r. to be in time, to have enough time for
utshasstok, r. police station
utshenik, r. student, highschooler
uv'chéyn, h. and therefore

varone, r. raven
vayhi hayöym, h. one day, it came to pass
vayivrach, h. first word of Gen. 31:21: "And he (Jacob) fled"; *machen vayivrach* or *machen vayivrach Yanköyv,* to flee, to escape
vdylinke, a little while
vemes, whose
vetshere, p. supper
veynen, to cry
veytog, pains, suffering
viduy, h. deathbed confession
vifl, as much as
vifil, how much
vikuach, h. discussion, disputation
vokzal, r. railway station (from English "Vauxhall")
volvl, cheap
vórem, because of; worm; *yeder vórem hat zayn dórem,* ("every worm has its intestines"), there's a reason for everything
voron, r. raven
vossara, what a, what . . .
vöyl, well, good
vöynen, to dwell, to live
vozhe, vos-zhe, why, what then, what for
yachssn, h. man of distinguished lineage, highly connected person, privileged character
yam, h. sea, ocean; *yam suf,* Red Sea
yàrshenen, h. to inherit
yauch, soup; *gilderne yauch,* a special nuptial dish
y'due, h. generally known
yerid, h. fair
yeshen, p. fall
yeshive, h. talmudical academy, Yeshivah; *yeshive-bocher,* Yeshivah student
yeshuvnik, h. farmer
yetsias mitsrayim, h. Exodus from Egypt
yiches, h. pedigree
yisser, h. remnants
yishuv, h. colonization, settlement
yissurim, h. sufferings, pains; *hob keyn yissurim nit,* don't worry
y'lole, h. crying, wailing, moaning
yomim nöyroim, h. Days of Awe, New Year and Day of Atonement
yomtöyvim, pl. of *yontev*
yontev, h. holiday
yontevdig, festive
yossem, h. orphan
yovn, Russian, soldier; *ale y'vonim hobn eyn ponim,* all soldiers look alike
yöym hadin, h. day of judgment, Day of Atonement
yöysher, h. justice, fairness, integrity
y'rey elöyhim, h. God-fearing
y'rey shomayim, h. God-fearing
y'rid, see *yerid*
y'rushe, h. inheritance
y'ssurim, see *yissurim*
yungàtsh, street-urchin, scamp
y'vonim, h. pl. of *yovn*

zakon, r. law
zdleven, p. to give reluctantly, to miss
zamen zach, to saunter, to return late, to stay behind
z'chus, h. merit, praise, good work
zelner, soldier
zeneft, mustard
zeycher l'churbn, h. memorial of the destruction of the Temple
zeyde, grandfather
zeyger, watch, clock
zhapen, to snap
zhe, r. then, now, well
zhid, rp. Jew
zhulik, p. good-for-nothing

zidlen, to scold
zifts, sigh
zikorn, h. memory, remembrance
zilzul, h. abuse
zman, h. time, period, semester
zokn, h. old man
zöyche zayn, h. to merit, to deserve

EPILOGUE

For the benefit of those who missed reading RÖYTE POMERANTSEN, we reprint here Immanuel Olsvanger's letter to his friend (a real person, not an imaginary one) which appeared as the Introduction to that volume.

Dear friend:

Allow me to present you with this edition of Yiddish folk tales, that I took down just as they were told to me by the Jews of Eastern Europe themselves.

The horrible events of the last years make this book stand as a grim monument over the mass grave of a world that is no more. It is therefore a sad duty to rescue from oblivion the popular treasures of that folk whom both of us knew so well, loved so dearly, and esteemed so highly. We shall never forget them, those apostles of morality who bore the image of God in their eyes, God's word and God's commandments on the tablets of their heart, the torch of Sinai in their hand, and the vision of Zion in their dreaming souls.

It would be desirable, I know, to have this collection preceded by an informative essay such as you saw in my *Rosinkes mit Mandlen,* introducing the reader to the milieu of Eastern European Jewry. But there is not enough room for that, and the stories themselves must perform that function.

You will find nothing stated here *about* the people; rather is it the people themselves that speak directly to the reader, without pretense and without concealment. They by no means exaggerate their own virtues. The fact is that they severely criticize their faults. They mock at foolishness, hypocritical piety, ignorance, and indifference to knowledge. At the same time they try to relieve their sufferings and heal their wounds with laughter. This folk laughter has a double
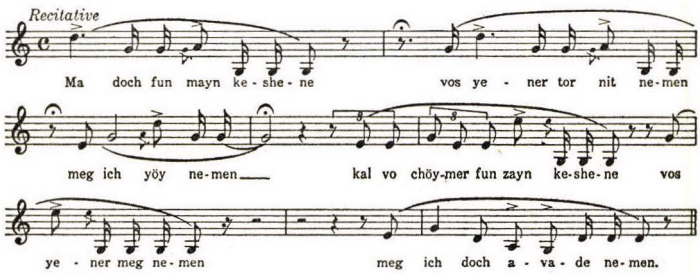
nature, fittingly expressed in two Jewish proverbs: "Tate, du lachsst? Az och un vey tsu dayn gelechter!" ("Laughing, father? Woe to your laughter!"); and again: "Dos harts tut dir vey? Lach zich aus derfun!" ("Does your heart ache? Laugh it off!")

I have tried as far as possible in this edition to make the transliteration of the Yiddish into the Roman alphabet accurately reflect the sounds of Yiddish as the English ear hears it. Accustomed as you are to mathematical precision in such matters, you will perhaps find some fault with the system of transliteration. It may not seem adequately to express the multiplicity of the sounds of the living Yiddish language. But I was anxious to avoid a cumbersome apparatus of scholarship – the resulting book would have made tiresome reading for the general public. After all, no transliteration of a living language, however exact, can do justice to the wealth of its sounds, particularly to the musical variety of the vowels, which depends on the surrounding consonants and their relative positions in the word and in the sentence. Often the written symbol of a sound must be understood somewhat like the mathematical $\sqrt{x}$, which has either a positive or a negative value. Above all, there is one aspect of a language that no transliteration can convey to one not brought up in it. I refer to the specific cadence, the intonation or melody inherent in every language. It is greatly to be regretted that a satisfactory method of musical notation has not as yet been devised to enable one to read a sentence in a foreign language in the melody with which it is spoken by natives. The importance of this aspect of linguistics cannot be overestimated. I even believe that, prior to the expression of a thought, we mentally construct the rhythm and the melody of that expression. This "rhythmic preconstruction of expression" varies from land to land and region to region: I venture to suggest that inability to preconstruct rhythmically is in some cases the reason why stammerers show no sign of

their defect when the rhythm of speech is prescribed by a poem they are asked to recite or a song they are asked to sing. Rhythm and melody are the very soul of a language. Without them words lack their essential animation. They are like peasants waiting to dance, fully garbed in their native costumes, but motionless and wooden.

What, for instance, does one hear when one sees in print: " 'k you!" (thank you), if one does not know the characteristic intonation with which this phrase is uttered, and which distinguishes it from the word "cue," for example, as intonation in the Chinese language indicates different meanings of like-sounding words.

Let me illustrate my point by a Yiddish example, the well-known justification for pocket-picking. It goes as follows: "If I have the right to take money out of my pocket, from which the other man has no right to take money, then is not my right all the greater to take money from *his* pocket, from which even he has the right to take money?" This sentence loses its life and force if it is not read more or less according to the following melodic intervals:



(Please bear in mind that the intervals are not accomplished by strictly musical leaps, but are rather connected by a kind of rapid glissando peculiar to ordinary speech. Reiterated notes are in effect sequences of closely similar notes whose variations are determined by the preceding interval.) Before the last phrase the teller pauses to gesticulate with his fingers

or hands (according to his temperament!), as it were, to the rhythm of the listener's thought-process.

The melody of living speech is of so much importance to me because I think that the simple, primitive folk song is no more than ordinary speaking of the words of that particular song, except that the ordinary melody of speech receives an abnormal stress. I believe that the variations of one and the same folk song over different sections of the same linguistic map correspond to the variations in the melody of the ordinary speech of those sections.

This and something more: an immigrant newly arrived in a country soon catches the speech melody of his new surroundings and quickly begins to preconstruct the expression of his thought according to the new rhythm, but in the familiar words of his mother tongue; wherever the old words do not fit the new rhythm, he substitutes words of the new language. In the light of this it would be instructive to observe which English words the Yiddish-speaking newcomer soonest introduces into his Yiddish.

The inner rhythm of thought dictates the form in which a story is told. It is the way in which a story is told that makes it typical of a people, not so much the subject of the story, for a very large if not the largest number of folk tales is international in subject matter. One can discover striking correspondences in these stories with the literature of other peoples; stories that seem typically Jewish at first glance are found with slight modifications in England, India, China and Japan. Perhaps the Jews in the course of their centuries of wanderings, played some part in the dissemination of these stories.

But not all international stories are necessarily the result of a process of diffusion. The same humorous happening can have taken place at two widely separated points in time and space, and thus have led to the creation of two identical stories. I myself know a remarkable example of this.

I was in Johannesburg, South Africa, at the house of one of my friends. Upon retiring I was in the habit of leaving my clothes on the chair near the open window of my room, which led to the garden. One morning I awoke to find my coat gone. The native servant of the house, a Zulu, whom I called in to tell about my difficulty, reproached me for having put my clothes so near the open window, past which different servants went in the early morning hours. "Do you think it was a Zulu boy who stole the coat?" I asked. "No," he replied, adding in explanation: "Zulu boy take trousers too."

Some years later I was reading the always delightful *Facezie* of Poggio Bracciolini (1380–1459), and you can imagine my astonishment when I came across the following story (Milano ed., 1924, XVIII, p. 45): A gentleman complained to Captain Facino Cane that one of the captain's soldiers had robbed him of his overcoat. When the captain observed the beautiful coat that the gentleman was wearing, he asked him whether he had worn the same coat on the day of the robbery, and when he received an affirmative reply, he said: "Off with you! The robber could not have been one of my men for none of them would have left this coat on your back." Here, then, are two instances of an identical incident, one happening in the fifteenth century in Florence, and the other half a millenium later in South Africa!

Even jokes of obviously recent origin are met with internationally, jokes about telegraphy, for instance, too recent to have had time to become diffused. And yet there is one such joke that I know in three versions. First, an Arab version, told to me by a Syrian friend: Someone was asked to explain the secret of telegraphy and used the following simile: "Imagine a huge dog having its head in Beirut and its tail in Damascus. Pull the dog's tail in Damascus and the bark will be heard in Beirut, and that's that!" Now listen to the Russian version, known to me since my school days, and based on the Russian proverb: "Pinch the horse on its nose

and it will wag its tail." Says a Russian to his inquisitive friend: "Imagine a horse, its head in Moscow and its tail in Tula. Pinch the horse's nose in Moscow and it will wag its tail in Tula. And so it is with telegraphy. Do you understand now?" "Yes," replied the friend, "but how do they telegraph from Tula to Moscow?" And lastly, the Lithuanian-Jewish version: "Imagine, instead of the wire, a dog, head in Kovno, tail in Vilna. Pull the tail in Vilna and the bark will be heard in Kovno!" "I see," said the questioner, "but how does wireless telegraphy work?" The reply is: "The very same way, but without the dog!"

The significance of the Jewish version lies in the "superclimax" that renders the original conclusion of the story a mere "pseudo-climax." I regard such "pseudo-climaxes" and "superclimaxes" as typical of the Jewish way of storytelling. The teller enjoys teasing his audience, and when it laughs at the pseudo-climax he is at his happiest, and is able to say: "Fools, why the laughter? The real joke is yet to come!" Then those who laughed feel like those who applaud a musical performer before he has played his piece to its end. I know the feeling!

A famous example of the interplay between pseudo-climax and superclimax you know from the parable of the three rings, which symbolize the three monotheistic religions, as told in Lessing's *Nathan the Wise.* The original version is found in Boccaccio's *Decameron* (I, 3). There the story ends with the assertion that two of the three rings are imitations made upon the order of the possessor of the genuine ring, who sought some means to divide it equally among his three beloved sons; and now no one can tell which is the original. Lessing adds that all three are forgeries! the real ring was lost ages before. I wonder whether Lessing did not get this superclimax from his Jewish friend Moses Mendelssohn.

Allow me to illustrate the role of the superclimax by recalling to your mind the story of a religious disputation between

Jews and Christians ordered by the governor of a town on condition that representatives of both religions ask one another, *coram publico,* the meaning of Hebrew words, and that the first to confess his ignorance pay on the spot with his head. An ignorant Jewish drayman offers to represent the Jews; his opponent is a Christian priest. When the disputation starts, the Jew asks the priest: "What does 'eyneni yodea' mean?" The priest correctly replies, "I don't know." The executioner, ready at hand, takes these words of the priest as a confession of ignorance, and without further ado cuts off the latter's head. The Jews, thus saved from the severe punishment that would have befallen them if their representative had lost the disputation, gather in the synagogue to fête their deliverer, and ask him how such a clever question had entered his head. He replies: "As a child I once asked my rabbi what 'eyneni yodea' means, and he said: 'I don't know'; and what my learned rabbi did not know, how on earth could that Christian priest know?"

I have no wish to enter into the controversy as to what constitutes the essence of wit and humor, competing with Bergson, Freud and the others, or with our good friend Felix Weltsch, to whose spirited essay, *Das Rätsel des Lachens,* I should like to draw your attention – all of whom try to find a common denominator in the huge variety of humor. But it is worth while to analyze a little further this last joke I have quoted. We laugh at the pseudo-climax (the triumph of the Jew) because we identify ourselves with the drayman; his victory is ours and we rejoice with him. (An anti-Semite would hardly laugh, he would merely sneer.) But at the superclimax (the drayman's explanation) our laughter is much heartier, and for a very good reason. At the pseudo-climax there was mixed with our joy a certain amount of envy. This ignorant man hit upon a ruse we should never have thought of and so he is cleverer than we are, something we never care to admit! But at the superclimax it becomes

evident that it was not at all the drayman's cleverness that won him his victory, and we sigh with relief: we are the cleverer ones after all!

There is of course an additional reason for the renewed and heartier hilarity the superclimax provokes, and that is the utter unexpectedness of the finale. A skilful storyteller will always make the point of his story as unexpectedly as possible; when he addresses his audience with such usual precautionary questions as: "Have you heard the story of so and so?" he will be careful not to betray the substance of his anecdote. Similarly, in publishing a collection of stories the author has to be careful (as I think I have been) not to let the reader anticipate the climax from the title.

You know the old talmudic saying: "By three things can a man be known: by his purse, by his drinking cup, and by his temper; and some say: even by his laughter." This dictum holds true for the single individual, and for the entire nation as well. What provokes a people's laughter and the way in which a people laughs at its own misfortunes and weaknesses afford us a glimpse into its inner character.

The Jew finds his humor in all his surroundings: man, nature, and even God himself; he can hardly conduct any conversation without telling a joke or two. Even the teacher in school or the preacher in the pulpit will try to liven his talk with a few humorous parables (cf., the medieval *Gesta Romanorum*). It always pains the Jew to repress a story that has just occurred to him. "Eyzehu giber? Haköyvesh a glaychvertl!" ("Who is a hero? He who represses a joke!") says the Jew, parodying the talmudic saying: "Eyzehu gibbor? Hakovesh et yitsro!" ("Who is a hero? He who represses his passion!"). One can hear stories being told in private houses, in synagogues, and on all possible occasions; a "good one" is always appreciated and rewarded with laughter.

There are, however, some factors that will bring the laughter of the listeners abruptly to an end – for example,

if someone in the audience should say: "You made up that story yourself," or any such remark of the type of *"Si non é vero é ben trovato."* If the story is taken as coming from an anonymous source, then "the anonymity of the story legitimizes it as the creation of the whole national group," to quote the words of my friend, Dr. Abraham Sonne. The listener, identifying himself with the national group, delights to discover in the story the wisdom of the nation – that is, his own wisdom, insofar as he is a member of the nation, and this pleases him. But if the story is a creation of a single, known individual, the listener has no claim on its wisdom, and is rather filled with dismay at being confronted with a man wiser than he, who for this reason is the center of attraction and the admiration of the company. The reaction of the audience to the story will further depend on the personal attitude of any listener to the narrator. If there should be someone in the audience who for some reason dislikes or has a grudge against the narrator, he will never laugh; he will turn his head to the side, looking at everyone in the audience as if to say: "What amusement do you find in such nonsensical stories?"; he simply will not laugh, be the story ever so good; he might be bursting inwardly, but not the trace of a smile will show on his dour visage – like the man in the Jewish proverb who, being cross with the cantor, will not respond "Amen" to the latter's entreaties. Such a listener will constantly interrupt the narrator, will try to discredit him and his stories, and to divert the audience's attention from the narrator to himself.

I know, dear friend, that if you should ever undertake to tell my stories, no such calamity will befall you, for who that knows you can fail to love and respect you?

With these remarks I now take my leave of you with the most sincere and affectionate greetings.

Immanuel Olsvanger

PRONUNCIATION GUIDE

VOWELS

SOUND	EXAMPLE IN TEXT	ENGLISH EQUIVALENT
a	abi	hot
au	ausstellen	rowed
ay	achrayes	lion
e	tefile	waver
è	hazè	set
ey	aveyre	way
' (Mute e)	b'lutik	didn't
i	magid	fill
o	agode	saw
öy	hayöym	between the oy in boy and the ur in hurt
u	arum	room (British)
ye	achssanye	how-are-yuh? (street American)

When two vowels meet, read them separately, such as: tsien, read tsi-en; except for the diphthongs ay, au, ey, öy.

CONSONANTS

ch	chala	loch (Scotch)
g	göy	gay
s*	stolyar	slow
ss†	achssanye	pass
ts	achuts	parts
tsh	balabetshn	chair
zh	azh	seizure

* at beginning and end of word † in middle of word

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