THEME AND TOPICS

Yiddish Communities and the Changing World:
Literature and Press - Newspapers

OUTCOMES AND ASSESSMENT TASKS

**Outcome 1:** Analyse and use information and respond to specific questions, from written texts

**Assessment Task 1:** Messages or instructions, extracting and using information requested

**Marks:** 10* (*School-assessed coursework for Unit 3 contributes 25% to the study score)

LEARNING MATERIALS AND CONTENTS

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GRAMMAR AND LINGUISTIC ELEMENTS

Revising the Past Tenses and Past Perfect.
Terms of Persuasion and Conviction.
Speaking Exercise 4.1

The Oral Topics 1-5 are necessary preparation for the Oral Exam and will continue throughout the year. Ensure that you have the correct answers to all the questions from Units 1-2 and that they are correctly entered in the Oral Practice booklet.

Listening Exercise 4.1

“The Miracle of Yiddish Literature”

*Also see and hear: SBS Yiddish Radio:

“The Miracle of Yiddish Literature” by Prof Y H Bilecki (3’12”)

Listen carefully to the recording twice and then answer the questions in Yiddish. All answers must be based on the text and written in full sentences. You may take notes at any time. These notes will also be useful for the preparation of Outcome 3, Assessment Task 3 later.

VOCABULARY

<table>
<thead>
<tr>
<th>English</th>
<th>Yiddish</th>
</tr>
</thead>
<tbody>
<tr>
<td>literary, truly</td>
<td>מומש</td>
</tr>
<tr>
<td>exiled, expelled</td>
<td>פארטריבן</td>
</tr>
<tr>
<td>“full”, complete</td>
<td>פּאלטער (אנצּנער)</td>
</tr>
<tr>
<td>story, tale, account, narrative</td>
<td>סטראשיילנ (דער)</td>
</tr>
<tr>
<td>advice, counsel</td>
<td>עצה (דער)</td>
</tr>
<tr>
<td>“Barmitzvah boys”</td>
<td>בר-מיצわずקעט</td>
</tr>
<tr>
<td>detail(s), part(s)</td>
<td>פּארט (ם)</td>
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<tr>
<td>summary, précis, abstract</td>
<td>אַ קיצור (דער)</td>
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<td>list, roll</td>
<td>רֶיסומֶה (ד [])</td>
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<tr>
<td>source, spring</td>
<td>קואַל (דער)</td>
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<tr>
<td>question</td>
<td>שאַלק (דאמר)</td>
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<td>work hard, toil</td>
<td>שאָפּן</td>
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<td>the people, nation</td>
<td>יאָשכּויטש</td>
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<td>Ashkenazi</td>
<td>דערגרייכונג (דער)</td>
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<td>achievement, accomplishment</td>
<td>יכטער (דער)</td>
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<td>poet</td>
<td>מַפּעדאָגאָג (דער)</td>
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<tr>
<td>pedagogue, educator</td>
<td>ציקל (דער)</td>
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<tr>
<td>cycle, series</td>
<td>טיקל (דער)</td>
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<td>charm</td>
<td>ייוניס (דער)</td>
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<td>pedigree, status, descent</td>
<td>אַ קינעַן (דער)</td>
</tr>
<tr>
<td>excerpt, extract</td>
<td>ראַpettoיאַר (דער)</td>
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<td>lecture, paper</td>
<td>איינַהיט (דער)</td>
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<td>inheritance, heritage</td>
<td>וּרְשֵׁש (דער)</td>
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<td>miracle</td>
<td>שאָפּן</td>
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<tr>
<td>to create</td>
<td>וּדּראַפּאל (דער)</td>
</tr>
</tbody>
</table>
1. וואָס איז געווען איינע פֿון די וואונדערבאַרסטע דערגרייכונגען פֿון דעם אַשכּניזן ייִדנטום און ווען?

2. פֿאַרוואָס זאָגט פּראָפֿ בילעצקי איז "אַ נס געשען ייִדיש"?

3. אין וועלכע שפּראַכן האָבן די באַוואוסטע ייִדישע שרייבער אָנגעהויבן צו שרייבן?

4. פֿאַרוואָס האָבן די אַנדערע אויסגערעכנטע שרייבער אָנגעהויבן צו שאַפֿן אין יידיש?

Reading Exercise 4.1a-c

TEXT TYPE: BIOGRAPHICAL EXTRACT

Three Yiddish Classicists

ידע דרייך יידיש קלאָסיקערס

See: www.cwrl.utexas.edu/~bump/E388M/Jan/yidback.htm

(*Read the short biographies of the three “Classicists” of modern Yiddish literature, The Grandfather - Mendele Moykher-Sforim, The Father - Yitshok Leybush Peretz, and The Grandson - Sholem Aleikhem and then read the short excerpts from their stories and poetry. Answer the questions following each one.)
Reading Exercise 4.1a

mpzundvelEIF Mitkher SFAPIM

Shalom Yekl Abrahavitz, Bavirnem Mes
beyskhleif mishpatoudamevim ve"mpzundvel
mitkher SFAPIM," Av velbukh un annor veim
1-8 Einayim 1837 un veishtam
shtesvets kamele, mentsker un geburten.

A demek vitn vechsim leitzaprists
upurk, Av dek avshankem unthonen veim
trekster yidisher klei美术ker au SFAPIM-
mentshek, AV niyis am un ak tobirn.
yim hoshpate akh der.Seekomtikutik yiderush
shinburtse av veit he a roshse ane
upurts zoltek ome zuropf" ome yiduk po
ome yiduv leitzaprists.

gil. Furit avnei ayn niysh hodesh unegnun
ome yun, Av un helkel yse av unegnun
mpzundvel mitkher SFAPIM, atem veim
heitswootung

greuote, Av mpzundvel melik veim deim mea un
akom ase yiduv desperin dy ze read.

VOCABULARY

<table>
<thead>
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<th>English</th>
<th>Yiddish</th>
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</thead>
<tbody>
<tr>
<td>influence</td>
<td>הביאטש (די)</td>
</tr>
<tr>
<td>follow on</td>
<td>באַרימט (די)</td>
</tr>
<tr>
<td>always</td>
<td>תּימד</td>
</tr>
<tr>
<td>nevertheless</td>
<td>פּון דעספּואטניען</td>
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<td>invent(ed)</td>
<td>אַנְכק độפּאַר (די)</td>
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<tr>
<td>wheel, circle</td>
<td>באַוועגונג (די)</td>
</tr>
<tr>
<td>the movement</td>
<td>שפּعوا (די)</td>
</tr>
</tbody>
</table>

famous, well known              בארימט (די) "مجער ספֿרים" (די)
book peddler/seller             "מענדועלע" מוכֿר ספֿרים
pseudonym, pen name             "מענדועלע" מוכֿר ספֿרים
Byelorussian                   מומסיטש (די)
district (Russian)              באַוועגונג (די)
recognised as                  מומסיטש (די)
master                        מומסיטש (די)
FRAGEN

1. איך איך געווין דער ליטעראַרישער פּסעודאָנים פון שלום יעקב אבראָמאָויטש און זאָה מיטן טען?

2. פּאַראָס איז ער לוֹסיק פאַר דער יידישער און מעברעישער ליטעראַטער?

3. פּאַראָס איז ער געגעבן זיך אַזאַ פּסעודאָנים פֿאַרוואָס טראַכסטו איט ער געגעבן זיך אַזאַ פּסעודאָנים?

4. פּאַראָס ווערט ער גערופן "דער זיידע פֿון דער יידישער ליטעראַטער?"

Reading Exercise 4.1ai

AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS
VOCABULARY

<table>
<thead>
<tr>
<th>Yiddish</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>smeared over</td>
<td>wishing ring</td>
</tr>
<tr>
<td>all over the place</td>
<td>door to door peddler</td>
</tr>
<tr>
<td>in every corner</td>
<td>the material, goods for sale</td>
</tr>
<tr>
<td>covered</td>
<td>crooked, twisted</td>
</tr>
<tr>
<td>brass metal</td>
<td>bent</td>
</tr>
<tr>
<td>scrubbed</td>
<td>pale</td>
</tr>
<tr>
<td>candlesticks</td>
<td>creased, wrinkled</td>
</tr>
<tr>
<td>Sabbath blessing candles</td>
<td>woes, problems, troubles</td>
</tr>
<tr>
<td>round Chala</td>
<td>having run around</td>
</tr>
<tr>
<td>from afar</td>
<td>bare</td>
</tr>
<tr>
<td>egg yolk</td>
<td>earning</td>
</tr>
<tr>
<td>reigns</td>
<td>pocket</td>
</tr>
<tr>
<td>peace, serenity</td>
<td>murdered</td>
</tr>
<tr>
<td>smell, scent</td>
<td>limb</td>
</tr>
<tr>
<td>moist</td>
<td>alas, as if</td>
</tr>
<tr>
<td>foods</td>
<td>risen from the dead</td>
</tr>
<tr>
<td>fireplace, mantle</td>
<td>chase about</td>
</tr>
</tbody>
</table>

QUESTIONS

1. ווי אַזוי באַשרײַבט מענדעלע מוכר-ספֿרים וואָס שמואליק טוט אַ גאַנצן טאָג און אַ גאַנצע וואָך?

2. ווי אַזוי באַשרײַבט ער זײַן אויסזען?
? וואָס טוט שמואליק ווען ער קומט אַהיים

? ווי אַזוי ענדערט זיך זײַן היים פֿרײַטיק-צונאַכט

Reading Exercise 4.1b

ינוקליבוש פּרײַן אַן ייבייגן געװאָן אוֹא.
אַיז מסאָטש, פּילַנפּל, אוֹא דע 1852, אוֹא צצעטאָן
אַי מירשע, מַחוֹט 1915. אַיִם הַ闼ㄡט מערעד ייִיט
עִולַה אָיִם דאָן אָּלַרְפֵּר. דאָּרֵק ויט דע לוזב
ויטצײַן לְעַבּוֹט פּרײַטיקד. אָּסְקְס אָיִם טיצֿלַנאמ
רֶי.

ל. ל. פּדץ

יאָן טײַל אָּלַקְס מָאַּלְקְס לְײַן ולָּדָּן
ויידיש. דע טײַל אָּלַקְס אָּלַּא מירשע. דאָּיִם
יאָן גרײַנַךְ יאָט טָּגִּיטָךְ פּרײַטיקד. ייוֹדֶר גּיט
יבּעֶר.

ל. ל. פּדץ

יאָן טײַל אָּלַקְס מָאַּלְקְס לְײַן ולָּדָּן
ויידיש. דע טײַל אָּלַקְס אָּלַּא מירשע. דאָּיִם
יאָן גרײַנַךְ יאָט טָּגִּיטָךְ פּרײַטיקד. ייוֹדֶר Гּיט
יבּעֶר.

ל. ל. פּדצ

יאָן טײַל אָּלַקְס מָאַּלְקְס לְײַן ולָּדָּן
ויידיש. דע טײַל אָּלַקְס אָּלַּא מירשע. דאָּיִם
יאָן גרײַנַךְ יאָט טָּגִּיטָךְ פּרײַטיקד. ייוֹדֶר Гּיט
יבּעֶר.

ל. ל. פּדצ

יאָן טײַל אָּלַקְס מָאַּלְקְס לְײַן ולָּדָּן
ויידיש. דע טײַל אָּלַקְס אָּלַּא מירשע. דאָּיִם
יאָן גרײַנַךְ יאָט טָּגִּיטָךְ פּרײַטיקד. ייוֹדֶר Гּיט
יבּעֶר.

ל. ל. פּדצ

יאָן טײַל אָּלַקְס מָאַּלְקְס לְײַן ולָּדָּן
ויידיש. דע טײַל אָּלַקְס אָּלַּא מירשע. דאָּיִם
יאָן גרײַנַךְ יאָט טָּגִּיטָךְ פּרײַטיקד. ייוֹדֶר Гּיט
יבּעֶר.

ל. ל. פּדצ

יאָן טײַל אָּלַקְס מָאַּלְקְס לְײַן ולָּדָּן
ויידיש. דע טײַל אָּלַקְס אָּלַּא מירשע. דאָּיִם
יאָן גרײַנַךְ יאָט טָּגִּיטָךְ פּרײַטיקד. ייוֹדֶר Гּיט
יבּעֶר.

ל. ל. פּדצ

יאָן טײַל אָּלַקְס מָאַּלְקְס לְײַן ולָּדָּן
ויידיש. דע טײַל אָּלַקְס אָּלַּא מירשע. דאָּיִם
יאָן גרײַנַךְ יאָט טָּגִּיטָךְ פּרײַטיקד. ייוֹדֶר Гּיט
יבּעֶר.

ל. ל. פּדצ

יאָן טײַל אָּלַקְס מָאַּלְקְס לְײַן ולָּדָּן
ויידיש. דע טײַל אָּלַקְס אָּלַּא מירשע. דאָּיִם
יאָן גרײַנַךְ יאָט טָּגִּיטָךְ פּרײַטיקד. ייוֹדֶר Гּיט
יבּעֶר.
VOCABULARY  
| בורוכס | יהודית
| אידאיה | ארוחת
| בנון | רשת
| מסידש | בולענס
| פּאלקסטס מילאַטעכטן | פּאלקסטס מילאַטעכטן
| קאליעטן | קאליעטן
| קיט (די) | קיט (די)
| לב תעלת (חתון) | אוחלו-פארים
| בועז | פרת
| רוס | וייקרגן (די)
| אננסי (דיא) | קומונל, סוכיאלי
| יהודי | קומונל, סוכיאלי
| תמונא אימטעלשעלקן | תמונא אימטעלשעלקן

QUESTIONS

1. ואיז איז י.ל פּרץ באַגראָבן, און וואָס שטייא איבער זײַן קבֿר?

2. ווער זענען די מענטשן וואָס רוען לעבן פּרッツן און פֿארוואָס ליגן זיי דאָרטן?

3. ווער פּלעגט קומען אין פּרצעס הויז אין וואַרשע און וואָס האָבן זיי אים אָנגערופן?

4. פּראָגעס פּראָעס זי אָט געהאַט אַזאַ גרויסע ווירקונג אויפן יידישן געזעלשאַפֿטלעכן און קולטורעלן לעבן?

5. וועלכע זענען די וויכטיקסטע ווער וואָס י.ל. פּרץ האָט געשאַפֿן?
"אין ממטחש יינענ בריידער"

“אין ממטחש יינענ בריידער”

AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS

Reading Exercise 4.1bi

"אין ממטחש יינענ בריידער"

AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS

VOCABULARY

<table>
<thead>
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<th>אָגנראָט</th>
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<td>דאָגרים</td>
<td>דאָגרים</td>
<td>דאָגרים</td>
</tr>
<tr>
<td>דאָגרים</td>
<td>דאָגרים</td>
<td>דאָגרים</td>
<td>דאָגרים</td>
<td>דאָגרים</td>
<td>דאָגרים</td>
</tr>
</tbody>
</table>
| דאָגרים | דאָגרים | דאָגרים | דאָגרים | דאָגרים | דאָグル

.colour, dye, paint
dam (DEP)

nature, character
people, folk, nation
race
climates

AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS
grinds, gnashes

tooth

doubt, confusion

dread

scared, afraid

dead

deadly

stunned

colored

goblet, wine cup

poison, venom

wing(s)
eagle(s)
terrible, awful

thought up, fictional

Master of the World, God

too little, not enough

suffered

cover with earth/sand

abyss, precipice

lamb

skinner, butcher

knife

sprays, sprinkles

trembles, shivers

QUESTIONS

1. פֿאַרוואָס ווויל פּרץ אויסמישן די פֿאַרבן צוזאַמען און וואָס איז אַן אויסגעטראַכشع מעשׂה?

2. וואָס איז דאָס געבעט וואָס פּרץ דריקט אויס אין זײַן ליד "דאָס געבעט

3. האָט די פּאָעמע נאָך אַלץ אַ באַדײַט היינטצוטאָג? פֿאַרוואָס

4. הָטס די פּאָעמע נאָך אוַן אַ דארט ויינטשעָטן פּאָרוהואָס?
Shalomo-Albim

שלום-עליכם

שלום-עליכם (מסתדרות פאל שלום אביכנא)

81

לקריאה שרירות, או כיון בין גורם

邴עתם (ורסלבק) כדי מסך מאי 1859

בנטוביץ' (אוגוסט) כדי יוני 1316

שלום-עליכם או דער פאסולערסטער און בֶּן

לינגסטלט, ויזר שרייבר. זַי או יאנוודער

גורטסנר ועטשפרטע. דואג יעקפֶדנַן אַר

בוגר-געטשפֶּר אַתַכ וווער סכ שפֶּרֶיצַן. דא אַּס

בוגר-געטשפֶּר באַך טַקער-חלקן חטַכ ויזר

קַוֶּרַך. דא האַס ילַב צֶאַרְיַךְ צאַנֶּשקֵן

זַיְּן מַשְׂכֵּלן געטשפֶּר. דוּי מַשְׂכֵּלן צאַר

לַעֲפָן צאַר געטשפֶּר — קַאָּסָהּּוּ יִימוּן-לְקִיבָּר.

זַיְּן מַשְׂכֵּלן עכָּסָהּּוּ עָקָּבָּר: "קַלְּיַנָּה

מצַעְשַעֲלָּּּר מִסַּכְּלָּוָּּנְּרַה, מִּמּוֹבָּּר

דָּעָּמְהוֹנוּ, "פְּלַעְשְׂנִיָּו אַךְ דא קַעֲשָּפֶק צאַר געֲזָרְיַךְ געֲזָרְיַךְ."

שלום-עליכם והזַע סוּך געטשפֶּר באַך טַקער-חלקן קַאָּסָהּוּ יִימוּן-לְקִיבָּר: פְּלַעְשְׂנִיָּו

לַטַקער-חלקן. באַך מַעֲזָרְיַךְ מוכָּרְסַפַּרְכֶנֶר, זאַּךְ דא אַּס שלום אַךְ געֲזָרְיַךְ — דָעָּמְהוֹנוּ, "פְּלַעְשְׂנִיָּו

דָּעָּמְהוֹנוּ, "פְּלַעְשְׂנִיָּו אַנְּיִינְכֶנֶר. די דָעָּמְהוֹנוּ, "פְּלַעְשְׂנִיָּו

פְּלַעְשְׂנִיָּו, "פְּלַעְשְׂנִיָּו. פְּלַעְשְׂנִיָּו.

עַלְויָסְן.

VOCABULARY

<table>
<thead>
<tr>
<th>figures, characters</th>
<th>כששטאלטן</th>
</tr>
</thead>
<tbody>
<tr>
<td>motto</td>
<td>almost (as)</td>
</tr>
<tr>
<td>conception, idea</td>
<td>�פַּשַׁשְׂעָּּר</td>
</tr>
<tr>
<td>Cantor's</td>
<td>most popular</td>
</tr>
<tr>
<td>fair, market</td>
<td>בֶּאָלְבֶּסֶּר</td>
</tr>
<tr>
<td>windfall, winning</td>
<td>הוּמְרָאָטֶס (דער)</td>
</tr>
<tr>
<td></td>
<td>most loved, beloved</td>
</tr>
<tr>
<td></td>
<td>אָבָּּךְסַפֵּר</td>
</tr>
<tr>
<td></td>
<td>הוּמְרָאָטֶס (דער)</td>
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<td>אָבָּּּךְסַפֵּר</td>
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<tr>
<td></td>
<td>אָבָּּּךְסַפֵּר</td>
</tr>
<tr>
<td></td>
<td>אָבָּּּךְסַפֵּר</td>
</tr>
</tbody>
</table>

LITERATURE AND PRESS – NEWSPAPERS

UNIT 4 – WORKSET 1
1. וואָס איז געווען שלום-עליכמס אמיטער נאָמען און וואָס מיינט זײַן פּסעוודאָנים?

2. פֿאַרוואָס איז שלום-עליכם דער פּאָפּולערסטער יידישער שרײַבער ידישער שרייבער?

3. וואָס איז געווען שלום-עליכמס מאָטאָ און איז עס טאַקע ריכטיק? פֿאַרוואָס?

4. וועלכע זענען די וויכטיקסט ווערק וואָס שלום-עליכם האָט געשאַפֿן?

5. בײַ וועמען האָט שלום-עליכם זיך געלערנט און ווי אַזוי האָט ער אים אָנגערופֿן?

6. ווי אַזוי האָט מען אָנגערופן שלום-עליכם אַלײַן און פֿאָרוואָס?
Listen to how Sholem Aleichem's voice and his reading of one of his best known short stories was preserved on audio for eternity.

See and hear: http://yv.org/sholem.ram

Listen to how Sholem Aleichem's voice and his reading of one of his best known short stories was preserved on audio for eternity.

See and hear: http://yv.org/sholem.ram

of a cat/catty ........................................... קעצענום
cloth (dress) .......................... בורטנום
jacket ........................................... מ엑ק
rooms ........................................... חדרים
cellar ........................................... קעלער
attic ........................................... ב貸ט-בLCD-מכל
for/from/the whole .................. ה-
stake, peg ........................................... פלהק


crowded, narrow, tight ............ ענכ

here have it .......................... אצוי

shred, crumble .................. ברצק
teach, hold forth .................. טעצל

religious pupils .......................... תועין

let loose .......................... לעג

from "Kasrilevke" .................. מטאָלהוועקטער
demand one’s due .................. טרפאָ本基金

guess ........................................... מטעס

custom, rite ................. מונהק (דער)

always .......................... טעין

demand one’s due .......................... מטאָלהוועקטער
demand one’s due .......................... מטאָלהוועקטער

to some extent .................. פּאַרשפּאָרן
demand one’s due .......................... מטאָלהוועקטער
demand one’s due .......................... מטאָלהוועקטער

demand one’s due .......................... מטאָלהוועקטער

demand one’s due .......................... מטאָלהוועקטער

demand one’s due .......................... מטאָלהוועקטער

demand one’s due .......................... מטאָלהוועקטער

demand one’s due .......................... מטאָלהוועקטער

demand one’s due .......................... מטאָלהוועקטער

demand one’s due .......................... מטאָלהוועקטער

demand one’s due .......................... מטאָלהוועקטער

demand one’s due .......................... מטאָלהוועקטער

demand one’s due .......................... מטאָלהוועקטער

demand one’s due .......................... מטאָלהוועקטער

1. ווער איז געווען ראָטשילד?

2. ווער האָט זיך "צעלאָזט" און ווען האָטער עס געטאָן און וואָס מיינט דאָס

3. רעכן אױס די 5 זאָם והאָסער דא, אַזער האָלד געטאָן ווען ער איז ראָטשילד?
Writing Exercise 4.2

Yiddish Writers and Poets

Who are these Yiddish writers and poets?

See: www2.trincoll.edu/~mendele/bilder.htm and write their name in the box underneath.
*Outcome 3: Assessment Task 2

Analyse and use information from written texts. Respond to specific questions, messages or instructions, extracting and using the information requested. Look up and read any two of the contrasting poems/prose on Yiddish language, as exemplified by the writings of several well known Yiddish poets below. Using the information provided, and write an evaluative report comparing the viewpoints presented.

**Australian Yiddish Writers**

*TEXT TYPE: SUMMARY/REPORT*

See and read: www2.trincoll.edu/~mendele/poetryid.htm and/or www2.trincoll.edu/~mendele/poetryid.htm

Moishe Nadir
See and read: www2.trincoll.edu/~mendele/tmr/nadir.pdf and/or

Moishe Leyb Halpern
See and read: www2.trincoll.edu/~mendele/tmr/manileyb.pdf and/or

Rokhl Korn
See and read: www2.trincoll.edu/~mendele/tmr/korn.pdf and/or

Kehos Kliger
See and read: www2.trincoll.edu/~mendele/tmr/klier.pdf and/or

Dovid Hofshtein
See and read: www2.trincoll.edu/~mendele/tmr/hofstein.pdf and/or

Yankev Glatstein
See and read: www2.trincoll.edu/~mendele/tmr/glatstein.pdf and/or

Binem Heller
See and read: www2.trincoll.edu/~mendele/tmr/heler.pdf and/or

Avrom Sutskever
See and read: www2.trincoll.edu/~mendele/tmr/sutzkever.pdf and/or

Avrom Tabatshnik
See and read: www2.trincoll.edu/~mendele/tmr/tabatch.pdf

---

**Forum for Yiddish Literature and Yiddish Language**

AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS
Reading Exercise 4.2

TEXT TYPE: SUMMARY/REPORT*

Nobel Prize for Literature

*Outcome 2

Analyse and use information from written texts. Respond to specific questions, messages or instructions, extracting and using the information requested. Read contrasting articles on the quality of modern Yiddish literature as exemplified by the writings of a Nobel Prize Laureate. See and read: http://nobelprize.org/literature/laureates/1978/index.html

Writing Exercise 4.2a

Using the information provided write an evaluative report comparing the viewpoints presented.

Isaac Bashevis Singer

USA

born 1904 (in Radzymin, Poland) died 1991

The Nobel Prize in Literature 1978

“for his impassioned narrative art which, with roots in a Polish-Jewish cultural tradition, brings universal human conditions to life”

QUESTIONS

For research on the Internet

1. What sort of family and community was Isaac Bashevis Singer born into and grew up in?

2. How did his writing career develop and what are his most famous works?

3. What does he say about himself as a writer, other writers, the Jewish faith and ethos, his critics and Yiddish language and culture?

4. What did he say when asked why he wrote in Yiddish?

5. Who and what influenced Isaac Bashevis Singer's writing and what books have been written about him and his creations? e.g. see: www.kirjasto.sci.fi/ibsinger.htm

Listening Exercise 4.2

Nobel Prize for Literature

Listen to the recording of segments of Isaac Bashevis Singer's Nobel Prize ceremony and acceptance speech and his comments about Yiddish and himself. Take notes of what he is saying.
Speaking Exercise 4.2

TEXT TYPE: TABLE/NEWS ITEM/SCRIPT FOR A SPEECH

320 Years of Yiddish Newspapers

Use the information from the old Yiddish newspaper mastheads, front pages and Table 6 below, to prepare a script for a speech about the Yiddish press from 1680 to 1938-39.
The First Yiddish Newspaper

The first Yiddish newspaper: when, where, for whom, under what name(s), by whom, about what and how did it look?

1. The first Yiddish newspaper: when, where, for whom, under what name(s), by whom, about what and how did it look?
### Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Yiddish</th>
</tr>
</thead>
<tbody>
<tr>
<td>in the style of</td>
<td>מְנָשָׁה (ד&quot;ע)</td>
</tr>
<tr>
<td>era, epoch</td>
<td>חֵדֶפֶת (ד&quot;ע)</td>
</tr>
<tr>
<td>in the first place, initial</td>
<td>ראשית</td>
</tr>
<tr>
<td>blooming</td>
<td>אַאוֹפְּבָל (ד&quot;ע)</td>
</tr>
<tr>
<td>foreground</td>
<td>פּאָדוּרְגְּנָט (ד&quot;ע)</td>
</tr>
<tr>
<td>mirrored</td>
<td>אַמּוּסֶפְּפֶלֶט</td>
</tr>
<tr>
<td>according to most</td>
<td>על פּי רֶבֶר</td>
</tr>
<tr>
<td>situation, condition</td>
<td>מֵצַב (ד&quot;ע)</td>
</tr>
<tr>
<td>Jewish forced/pretend converts</td>
<td>ד&quot;אַ各省</td>
</tr>
<tr>
<td>religious laws</td>
<td>ד&quot;אַנֶס</td>
</tr>
<tr>
<td>to grant</td>
<td>שַׁעֹנֶק</td>
</tr>
<tr>
<td>provided that, on the condition</td>
<td>בתּוּמָא</td>
</tr>
<tr>
<td>God forbid!</td>
<td>תּוּשׁ שׁוֹלָם</td>
</tr>
<tr>
<td>denied</td>
<td>פּאַלָּקֶט</td>
</tr>
<tr>
<td>Jews (Hebrews)</td>
<td>יוֹדֵו</td>
</tr>
<tr>
<td>shuddering, shocking</td>
<td>אַוְּפְּזִיטוֹרְדִיק</td>
</tr>
<tr>
<td>unhappy</td>
<td>אַוְּפְּזוֹר</td>
</tr>
<tr>
<td>inquisition</td>
<td>אַוְּנְקָו אֲדוּנ</td>
</tr>
<tr>
<td>delve</td>
<td>אַרְיִיוֹר</td>
</tr>
<tr>
<td>judge</td>
<td>רֶבֶצֶר (ד&quot;ע)</td>
</tr>
<tr>
<td>innocent</td>
<td>אוֹמְשׁוֹלְדוּק</td>
</tr>
<tr>
<td>amen</td>
<td>סִלָּל</td>
</tr>
<tr>
<td>all sorts, all variety</td>
<td>לכלֶרֶלוֹוי</td>
</tr>
<tr>
<td>manifestations</td>
<td>דּוּרְשִׁיָּנְט</td>
</tr>
<tr>
<td>let it be known</td>
<td>לֶהַדְרֶד</td>
</tr>
<tr>
<td>homelessness</td>
<td>רִיּוֹמְלִירוֹווֹי</td>
</tr>
<tr>
<td>refugee(s)</td>
<td>מְלֵס (יו)</td>
</tr>
<tr>
<td>were able, enabled, demonstrated</td>
<td>בּאָווְו</td>
</tr>
<tr>
<td>slaughter(s), massacre(s)</td>
<td>שׁוֹטִיַּה (ו)</td>
</tr>
<tr>
<td>periodicals</td>
<td>יָפָטשׁוֹפֵר</td>
</tr>
<tr>
<td>raged, wreaked havoc</td>
<td>שׁוֹמ (ד&quot;ע)</td>
</tr>
<tr>
<td>protection, shelter</td>
<td>ד&quot;אַר</td>
</tr>
<tr>
<td>to appear, be published</td>
<td>ייִירוי (ת)</td>
</tr>
<tr>
<td>persecution(s), evil edicts</td>
<td>נוֹרי (ת)</td>
</tr>
<tr>
<td>craved, longed for</td>
<td>רָעְז</td>
</tr>
<tr>
<td>tasks, goal, assignment</td>
<td>אַנְס</td>
</tr>
<tr>
<td>news</td>
<td>ייִיר</td>
</tr>
<tr>
<td>consisted of</td>
<td>בּאָס</td>
</tr>
<tr>
<td>editor</td>
<td>רַעָו</td>
</tr>
<tr>
<td>assumption, supposition</td>
<td>מָשׁוּו</td>
</tr>
<tr>
<td>eagle</td>
<td>אוֹלְו (ד&quot;ע)</td>
</tr>
<tr>
<td>convert to Judaism</td>
<td>ג (ד&quot;ע)</td>
</tr>
<tr>
<td>destined</td>
<td>בּאָס</td>
</tr>
<tr>
<td>devoted, loyal</td>
<td>אַרְנְט</td>
</tr>
<tr>
<td>printing press/shop</td>
<td>גַּזְי</td>
</tr>
<tr>
<td>according to rumour</td>
<td>מָשׁו</td>
</tr>
<tr>
<td>namely</td>
<td>ד&quot;אַוני</td>
</tr>
<tr>
<td>with the help of God</td>
<td>ד&quot;אַנ</td>
</tr>
<tr>
<td>spelling</td>
<td>אַרְנְט</td>
</tr>
<tr>
<td>Rashi style script</td>
<td>לְשׁוֹפֵט</td>
</tr>
<tr>
<td>women’s translation</td>
<td>ויִוכָב</td>
</tr>
<tr>
<td>writing, script, text</td>
<td>רָעְז</td>
</tr>
<tr>
<td>Germanic</td>
<td>ייִיר</td>
</tr>
</tbody>
</table>

### التعریف

- **AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS**
- **UNIT 4 – WORKSET 1**
- **LITERATURE AND PRESS – NEWSPAPERS**
- **90**
The Yiddish Press: Past and Present

ליטָרָטָרָה טַאַשְטֶאָן אָפּוּרָטֶאָן אָט לוּטְנֶאָן

Listening Exercise 4.3

**TEXT TYPE: ARTICLE/REPORT**

Yiddish Press Since 1945

1945

Listen carefully to the recording twice and then **answer the questions in Yiddish**. All answers **must** be based on the text and written in full sentences. You may take notes at any time as they may be useful for the preparation of **Outcome 2, Assessment Task 2**.

**VOCABULARY**

<table>
<thead>
<tr>
<th>English</th>
<th>Yiddish</th>
</tr>
</thead>
<tbody>
<tr>
<td>month(ly)</td>
<td>מון</td>
</tr>
<tr>
<td>outside, beyond</td>
<td>מחוץ</td>
</tr>
<tr>
<td>ideologically</td>
<td>אידיוולוגית</td>
</tr>
<tr>
<td>eagle</td>
<td>אָדלער</td>
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<tr>
<td>less than</td>
<td>ניאו</td>
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<tr>
<td>destined</td>
<td>אַיוו</td>
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<td>one and only</td>
<td>וַאֵין-אֵין</td>
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<td>tale(s), account(s), story(s)</td>
<td>אַּมาตรฐาน(ן)</td>
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<td>longevity, long life/days</td>
<td>אַרְּבָּרוֹת-מיָּם</td>
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<td>listener(s)</td>
<td>צוּאַּרער</td>
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<td>may he/she rest in peace</td>
<td>ווּאָבָּט קַלְלַע挖掘机</td>
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<td>sounds, rings</td>
<td>קַלְלַע挖掘机</td>
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<td>ניאו</td>
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<td>periodicals</td>
<td>אָפּוּרָטֶאָן</td>
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<td>let-alone, self evident</td>
<td>אַפוּנֶען</td>
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<td>אַפּוּרָטֶאָן</td>
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<td>דַּרוּשֶה</td>
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<td>sum, total</td>
<td>סְך-הַכת</td>
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<td>printed</td>
<td>נוּדַרְדַק</td>
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<td>daily</td>
<td>טַאַּשְטֶאָן</td>
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<tr>
<td>weekly</td>
<td>יַקְקַמְלעבּאָנת</td>
</tr>
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</table>
1. Why is it ludicrous to even try to compare the Yiddish press before and after WWII?

2. How many Yiddish publications came out soon after WWII? How many were dailies?

3. Which major world cities had daily Yiddish newspapers in the 1950s?

4. What were some of the ideological divisions between the various Yiddish dailies?

5. How many Yiddish newspapers existed in Australia and what were their names?

6. What are some of the reasons for the decline of the Yiddish press since 1939?
Writing Exercise 4.3
TEXT TYPE: REPORT/ REVIEW/ DISCUSSION*
*Outcome 2:

**Yiddish Newspapers Today**

Respond critically to the contention that:
"The reasons for the decline of the Yiddish newspapers is typical of the decline of all newspapers in all languages."

Prepare a 250-300 word informative, persuasive or evaluative written response, for example, report, comparison or review.

Speaking Exercise 4.3
TEXT TYPE: INTERVIEW / PRESENTATION / SPEECH*
*Outcome 2:

**Yiddish Press Readers**

Conduct a three to four minute interview with a Yiddish speaker about the Yiddish press/newspapers they or their family used to read. Find out the reasons why they chose those newspapers. Find out if they still read any Yiddish publications today, and why or why not.

Prepare a verbal report on your interview.
QUESTIONS پרәמנען

Compose questions for the interview beginning with the words below.

Name of Interviewee: ................................................................. נאָמען פון פערזאָן אינטערוויואָרייט:

? 1.

? 2.

? 3.

? 4.
Unit 4 Workset 2

Detailed Study

Theme and Topics

Yiddish-Speaking Communities & the Changing World: Jewish Migration and Settlements in the C19th - C20th

Historical Perspectives: Migration, significant periods in modern Jewish history, influence of the past on the present and historical turning points.

Outcomes and Assessment Tasks

Outcome 2:
Respond critically to spoken and written texts which reflect aspects of the language and culture of the Yiddish speaking communities. Prepare a 250-300-word informative, persuasive or evaluative written response, for example a report, comparison or review and a three to four minute interview on an issue related to the texts studied.

Oral Examination Preparation: Section 2: Discussion (Approximately 8 minutes)
Following the conversation the student will indicate to the assessor(s) the sub-topic chosen for detailed study and in no more than one minute, briefly introduce the main focus of their sub-topic, alerting assessors to any objects brought to support the discussion. The focus of the discussion will be to explore aspects of the language and culture of Yiddish-speaking communities and the student will be expected to make reference to texts studied.

Learning Materials and Contents

Speaking Exercise 4.4: Oral Topics 1-5

Reading Exercise 4.4: Jewish Migration History

Writing Exercise 4.4: Jewish Migration Timeline

Speaking Exercise 4.5: Jewish Migration Timeline

Listening Exercise 4.5: Yiddish Songs of Migration

Reading Exercise 4.5: Yiddish Migration Stories

Writing Exercise 4.5: Jewish Migration History

Listening Exercise 4.6: Yiddish Migration Films

Reading Exercise 4.6: "Migration History"

Writing Exercise 4.6: Other Useful Resources

Speaking Exercise 4.6: Detailed Study Questions

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Unit 4 – Workset 2
Speaking Exercise 4.4

The Oral Topics 1-5 are necessary preparation for the Oral Exam and will continue throughout the year. Ensure that you have the corrected answers to all the questions from Units 1-2 and that they are correctly entered in the Oral Practice booklet.

Reading Exercise 4.4

TEXT TYPE: REPORT*/ARTICLE

Jewish Migration History

Read and study an account of the history of Jewish migration by Dr Gur Alroey.
See: http://mjmd.haifa.ac.il/index.php?link=history1
Take notes of the chronological developments and events, which led to migration and the consequences of migration in different times and in different places.

Writing Exercise 4.4

TEXT TYPE: REPORT*/ARTICLE

Jewish Migration Timeline

Read and study an account of the history of Jewish migration by Dr Gur Alroey.
See: http://mjmd.haifa.ac.il/index.php?link=history1
Take notes of the chronological developments and events, which led to migration and the consequences of migration in different times and in different places.

<table>
<thead>
<tr>
<th>1820-1870</th>
<th>1870-</th>
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<th>-2006</th>
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</table>
Speaking Exercise 4.5
TEXT TYPE: REPORT/REVIEW/DISCUSSION*

Jewish Migration Timeline
יידישע אימיגראַציע צײַטן

Present a report and lead a discussion about one or two of the periods of Jewish migration from your timeline on the previous page.

Listening Exercise 4.5
TEXT TYPE: ARTICLE/REPORT*

Yiddish Songs of Migration
דישע Liênער פון עמיגראַציע

Listen to and analyse the lyrics of the following songs about Jewish migration:

**SONG 1**

“**A Letter to Mother**” א בריוהטעל דער מאמט

By Solomon Shmulewitz

My child, my comfort, you're going away
Try to be a good son,
Begs with tears and fear,
Your dear, loving mother.
You're going away, my one and only child,
Across the distant seas;
Ob arrive there fresh and in good health
And don't forget your mother.
Yes! Go in health and come with good fortune
And be sure to send a letter each week
To revive your mother's heart.
A letter to your mother,
You should not delay it,
Write soon, my beloved child,
And give her solace.

Your mother will read your letter
And she will be comforted,
You’ll heal her pain, her aching heart
And revive her soul.

The eighth year, I am alone,
My child has sailed far away,
His child’s heart is hard as a stone,
(I’ve) not received a single letter.

How can he still have courage?
How has life treated him?
He must be very well off there
He doesn’t want to let me know.
I’ve sent him a hundred letters,
And he hasn’t the slightest notion,
That my pains are so deep.

(Chorus)

In New York City, a wealthy home
Full of hearts without feelings,
There lives her son, he lives in largess
With a happy family.
A beautiful wife and two children
With radiant faces.
And as he sits and beams with joy,
He received a letter.

Your mother is dead! It has happened,
In life you neglected her.
This was her last wish:
Say a little Kaddish for your mother,
You should not delay it,
Say it soon, my beloved child,
And give her solace.

Your mother will bear your little Kaddish,
Willingly in her grave.
(You’ll) Heal her pain and her bitter heart
And revive her soul.
A girl cousin arrived, a greenborn,
Beautiful as gold she was
Cheeks red as oranges
Tiny feet, just made for dancing.

Her hair was as a silk web
Her teeth as pearls on a string
Her eyes, blue as skies in spring
Her lips, just like twin cherries.

She did not walk, she leapt
She did not talk, she sang.
Her every feature joyful and gay—
Such a one was my cousin.

I went to my “next door” neighbour
Who has a “millinery store”;
Got a job for my cousin,
Long life to this Golden Land!

But, as the decades passed by
My cousin went downhill
From working hard week after week
Nothing remained but a wreck.

Under her blue pretty eyes
Black stripes have stretched,
The cheeks, the red oranges,
Have turned completely greenish.

Today, as I meet her in the street
And I ask: How’s everything, Greenborn?
She just sighs and I read in her eye:
To hell with Columbus’s land!

"Di Grine Kuzine"
Music: Abe Schwartz
Lyrics: Khayim Prizant and J. Leiserowitz

A girl cousin arrived, a greenborn,
שיך וטאל אל זאָל זי נאון
בשערעלparalleled ורטש פאלמטאַאנען
פּאָסערעלעך ואָס ברעס זיך טאמט.

ונאָסערעלעך ווועד-געלאָקעטש
צֿיךוכּעָסערעַך ועטשאָסערעַך
אַעטשעַך וואָט-בליע zeigen פּארלט
לפּאָסערעלעך וקאָקארטשעַך גאַוזלן.

גענשט פאָן-נאָקעטניען צוֵד צו מײַן קוזינע
גיײָן געטערעס האָפּ זי זאָר גאָטנואַן
לעבעדיק און פּאָסערעלעך אַוועט מינע –
אַט אָט גאָנואַן ציו מײַן קוזינע.

אָי דו אַרײַן צו מײַן "נעקסט-דארקע"
ואָס האָט "מילינער-סטאָרקט",
אַ דזשאַב געקראָגן האָב איך פֿאַר מײַן קוזינע,
אַז לעבן זאָל די גאָלדענע מדינה!

אָנואַן אַרײַן געטעיר ערײַן
פּוּן מײַן קוזינע אַי מױן נאָט-נעאַאנער
"פּיידעס" האָפּ וואָקנאנען נעלפּן
בי מױן אַי זאָר וײַן אָביוּן וט נעלפּן.

אָנדערטער אַירעמך בילעט שטענט צוֵד
שוואָצער פּאָסּן האָפּ וואָקנאנך
רײַ באָסערעַך וואָטשאָפּמך אַאנען
האָפּן וואָט שײַן אָסערעַך נאָן גאָנואַן.

נײַן מױן אײַך באָסערעַך מײַן קוזינע
אָנואַן אַרײַן פֿאַר אַי: ס’מאַכסטו עפּעס Грײַנברן?
יועטס זי זאָ, אָנואַן אַלײַן אַי מױן
ברענען אַלע קאַלאָמבֿעטס מירניאַן!
SONG 3

“Palestine”

by A. Halutz

O’where have you been? Where have you been?
My devoted daughter, my devoted daughter?
I was in Palestine, the golden land,
Mama, it was a delight…

O’where did you live? Where did you live?
My devoted daughter, my devoted daughter?
I was on a collective kibbutz, became a pioneer,
Mama, it was a delight…

O’what did you eat? What did you eat?
My devoted daughter, my devoted daughter?
I ate kasha, it was cooked by Masha,
Mama, it was a delight…

And what did you do? What did you do?
My devoted daughter, my devoted daughter?
I carried stones,
Shattered my bones,
Mama, it was a delight…

And where did you sleep? Where did you sleep?
My devoted daughter, my devoted daughter?
Up in an attic on hay, with pioneer boys two,
Mama, it was a delight…

And bow will it end? How will it end?
My devoted daughter, my devoted daughter?
There will come a new generation of pioneers all,
Mama, it will be a delight…
“A Friendly Hand”

by Meyer Zable

Among strangers, thousands of passers by,
A sudden joy came my way.
A warm hand reached out,
And an old friend asked, “How are you today?”

Among so many indifferent faces,
Shines a face so familiar, so light,
And a warm hand trembles
In your palm like a bird.

The city no longer seemed so strange
And the skies no longer so grey,
A friend brings back a mild blue sky
And the glow of youthful days...

I felt like a lost soul in this land.
A man without friends or language or will.
When suddenly, a friendly hand reached out,
And in that instance I felt at home.
Reading Exercise 4.5

TEXT TYPES: NARRATIVE ACCOUNT/STORY/REPORT/ARTICLE/SCRIPT FOR A PLAY/SUMMARY*

Yiddish Migration Stories

"פּאַלעסטינע פֿון – ליד פֿון" 3 פּאלעสนע - כּתרילעווקע אין ניו-יאָרק"

מאטשל פיסא דעם תונס - חתרילעווקע 앞 ני-יאָרק

舟山 שלום

AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS

UNIT 4 – WORKSET 2

JEWISH MIGRATION AND SETTLEMENTS IN THE C19TH-C20TH

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カテゴリーを選んでください。ה-LAST שלגא ציון ד"א שוורצמן, ש INST造血, היון ה-GTP, הבסיסון 4 ו GTP. המשנה. ה-IST造血, ה-3 עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3 עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3 עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3 עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3 עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3 עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3 עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3 עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3 עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, ה-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, H-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, H-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, H-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, H-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, H-3עצים" שלגא ציון ד"א שוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, H-3עצים" שלגא ציון ד"אשוורצמן, שבัสס on set 3 ו GTP. המשנה. ה-IST造血, H-3עצים" שלגא ציון ד"אشوורצמן, שבัสס on set 3 ו GTP. המשנה. H-3עצים" שלגא ציון ד"אشوורצמן, שבัสס on set 3 ו GTP. המשנה. H-3עצים" שלגא ציון ד"אشوורצמן, שבัสס on set 3 ו GTP. המשנה. H-3עצים" שלגא ציון ד"אشوורצמן, שבัสס on set 3 ו GTP. המשנה. H-3עצים" שלגא ציון ד"אشوורצמן, שבัสס on set 3 ו GTP. המשנה. H-3עצים" שלגא ציון ד"אשוורצמן, שבัสס on set 3 ו GTP. המשנה. H-3עצים" שלגא ציון ד"אشوורצמן, שבัสס on set 3 ו GTP. המשנה. H-3עצים" שלגא ציון ד"אشوורצמן, שבัสס on set 3 ו GTP. המשנה. H-3עצים" שלגא ציון ד"אشوורצמן, שבัสס on set 3 ו GTP. המשנה. H-3עצים" שלגא ציון ד"אشوורצמן, שבัสס on set 3 ו GTP. המשנה. H-3עצים" שלגא ציון ד"אشوורצמן, שבัสס on set 3 ו GTP. המשנה. H-3עצים" שלגא ציון ד"אشوורצמן, שבัสס on set 3 ו GTP. המשנה. H-3עצים" שלגא ציון ד"אشوורצמן, שבasuまでです。
# Vocabulary

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<th>Yiddish</th>
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<td>gentile boys, louts</td>
<td>שָכְפִּיס (לְבַע)</td>
</tr>
<tr>
<td>overcoat</td>
<td>אייבּוּרְזֶיאָג</td>
</tr>
</tbody>
</table>

before | אָפְּרִי |
recount, list | אָוָטִרְטָט |
acquaintances | בּאַמָּנַט |
gradually, little by little | בְּיֵימַלְעַס |
worked your way up | אָרְזֹפְּפִירְט |
it appears, it turns out | לָפַט וְיְהוָא |
no evil eye | קְיִיְיִ יַי |
packaged over, shifted | אַרְיֵנְטַר־טַפְּקֶט |
turmoil, consternation | בִּלְהָה |
a riot | מְתוֹמָה |
broke out | אָטָאנְטַבְרַק |
dreadful, frightening | בּוֹרַאְרִיר |
anti-Semitic attack, pogrom | פּאַרְגֶּאָק |
slaughter, mass killing | שָחְיַת |
fire, arson | שֶׁרֶּפְּה (דּוּ) |
worry, trouble | תֶּרֶּז (דּוּ) |
learn, find out | לֶאַנְטַרְגָּאָק |
Synagogue, house of prayer | בֵּית הַמֵּדֶר |
first of all, primarily | קוֹזִי -כּל |
asked about, inquired after | נַאָטְפִּירְט |
female neighbour | שְׁנַא |
pray | דֶּאָמָנְט |
אומנותה LoginComponent - אטרקטיבייז' (אריק-ישראלי)
פור. א. שפאליא

ומאצמך נכוסמיים תחובנ unt וואכז קאד אראיךשה. הונדערער ve זונענער, לאומס וואמח סאנסינ וואז קאמד אראיךשה. וואנדערער וואצלע, גאננגלאוענער מיט סעמ פאכז אוי פיטעמאפאנער. תאמג ווא רע נערז'ן צא רע וונער ברא-סאמטנער. מיט בראפאמנער סארס אוי מיט זונען וונער.

רי "וליאן" גאננגלאוענער אואבר די גגס פון שפאאמ. ומיטעערק מיטעמע שטוקן באנליזן די פוך פאראבאנער. — לעערער אוי קדיבס, הולנש פון דבר הבשה, "סומארל" אוי פלט. פולק קונדער. דע פיטעמעהמא-pillsער פאן Laden פאער ט_rent פשטנער איי נווען פון מיט באגנישער. ספייטען הםבק נווןימער, הולנש הא산업 פשטנער פון דא פאיירשע פטמעניך-גאסמעט יוגען, פאנקיעןpray פינשע גענעמעט, וואז האסן ויג פאן אנדינע.

קלאב בי דער פשטנער.

גרייזן דעם טווען און נڼסאמען 365 פלאנעביר די. מיטן קאפס קאנעטעשרער אואבר דער ברומע. מיט 8 פפייל אונסער דעם קי. פאן ער זוקס ניטשע פאראבאנער גוניגול, קאנעמעסער מיט צערער און הנעמונד. מיטוקרער. או די קאנעמעסער...

— קאנעטעשרער, פאסצטנער, חלצטנער! היוכם די פסן, חלצטנער! — אצן דער בילנער קעלמעער אוןולענערן אייל ווייז. פארנידער מיטן ברונג אואבר דיימו פשטנער פון פון ויג פוד — פאסן 86 די קיינן.

אפריזערלער מיט פאראבאנער אונזג...

נירן (אוליב) — אופנהאיימער. די נומס
אמאroat קאז אן שטראל
הוברער (הונשאכר) — זאנגראפונג פארא
ערראקטיבק ניטקאמעטש קאנעמעסער
אי נאך שטראל

שומאר — סקמעער. מיטקענטער פון קא
ארטימטיקע מיט רעמ הונשע. הופט הופט
זוכן אונדערמעטער. פון הוכז. די ויזער
יוניסכער און דער טרברער פ DeepCopy. צי
אי נאך שטראל

Envy, Jealousy — גלאה (קונע) —

גונסימ — מיילריאטס

JEWISH MIGRATION AND SETTLEMENTS IN THE C19TH-C20TH
UNIT 4 – WORKSET 2
105
AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS

UNIT 4 – WORKSET 2                     JEWISH MIGRATION AND SETTLEMENTS IN THE C19TH-C20TH

106

1954-1933:

יידישע פּליטים אין אויסטראַליע

דער ציינע אָס kon 7,000, יידישע פּליטים געקומען קיין אויסטראַליע 8,200, זענען 1945 או 1933 אומשטענדן. צווישן דער דעפּאַרטעמען פאַר אינערלעכע ענינים האָט באַהאַנדלט 1939 זענען אָנגעקומען פאַר סעפּטעמבער אַפּליקאַציעס צו קומען קיין אויסטראַליע לויט ראַסיסטיש באַשטימטע קריטעריעו וועלכע האָבן דיסקרימינירט קעגן נישט בריטישע אַפּליקאַנטן. די הויפּט שטערונג פאַר פּאָטענציעלע אימיגראַנטן איז געווען די סומע געלט וואָס אויסטראַליע האָט געפאָדערט פאַר לאַנדן דאָ. אַ סך יידן האָבן פאַרלאָזט אויף קרובים, פריינד און אפילו די בריאָטשע פון פרעמדע מענטשן, זיי זאָלן זיי אַרויסהעלפן, בשעת אַ קלענערע צאָל יידן זענען אָנגעקומען אַ דאַנק ראַטונגס פּלענער פון גרופּעס. אַזוי ווי מיט אַלע פּליטים אין אַלע צייטן, איז דאָס געפינען אַ מקום מיקלט געווען נאָר דער ערשטער שריט צו קענען איבערלעבן און שאַף אַ ניי לעבן. פּליטים האָבן באַדאַרפט צוגעוויינען זיך צו אַ נייער שפּראַך און קולטור און באַלד געפינען אַרבעט, ווייסנדיק בשעת דער גאַנצער צייט אַזייערע יידישע ברידער און שוועסטער אין אייראָפּע האָבן וقوان געליטן.
Shelter from the Storm
Jewish Refugees to Australia: 1933-1945

The United Nations’ definition of a refugee is a person who flees persecution due to race, religion, nationality or political opinion in their own country and seeks asylum elsewhere. The term “refugee” is often used more broadly, to refer to persons who have left their homes for reasons of economic collapse, political conflict, war or natural disaster.

The Jewish refugee crisis was caused by the rise to power of Hitler’s National Socialist regime in Germany in January 1933. Anti-semitism was also an increasing problem in other parts of Europe, particularly Eastern Europe. Many Jews looked to move away from Europe. Australia was often a destination of last resort, because so little was known of life here it was literally “the end of the world”. European Jews demonstrated a diverse range of religious observance, political affiliation and cultural practice, however once under Nazi rule all Jews were under severe duress.

Like all refugees, Jews did not flee out of choice, but through force of circumstance. Between 1933 and 1945, 8,200 Jewish refugees came to Australia, 7,000 arriving before September 1939. The Department of the Interior processed applications to enter Australia according to racially based criteria that discriminated against non-British applicants. The major hurdle for potential migrants was the landing money required by Australia. Some Jews were able to pay their landing fees in Australia. Many more relied upon relatives, friends or even kind strangers to sponsor them while smaller numbers came with group rescue schemes.

As with refugees through the ages, finding a place of haven was only the first step in surviving and creating a new life. Refugees had to adapt to a new language and culture and had to immediately set about obtaining work, all the while knowing that their Jewish brethren in Europe were continuing to suffer.
Drummond Street, a poor, working class street close to the centre of the prosperous, noisy city of Melbourne, absorbed many Jewish wanderers. The houses in Drummond Street are poor and old with rusty, tin roofs and peeling walls. From the open doors exudes the smell of sweaty bedding and the odour of poor cooking. The low windows, hung with cheap, old fashioned drapes and dark, tattered blinds look sadly and patiently out on to the silent sidewalks. All day long Drummond Street is empty and monotonous. Seldom does a passer-by appear. From the Police station which stands deeply inserted amongst half-shriveled trees, shuffles quietly out from time to time, a darkly clad policeman and disappears immediately like a secret shadow into a side street. Right opposite is a pub, whose wall is clad half-way in glossy, red tiles. From there carries a restrained, sleepy humming. From the covertly closed glass door emerges whenever a drunken guest. His clothing is crumpled, the cheeks sickly and inflamed and the eyes squirm from the blinding daylight. He looks around confused at the empty street, shakes his head drunkenly and takes himself off somewhere silently with wobbly steps, as if he was embarrassed by the surrounding quiet.

An elderly, sweaty woman sits on the doorstep of a low house and peels green peas from half-rotten pods into a bowl. Her face is swollen from liquor and her head is densely covered with scraps of newspaper around which are rolled her dirty grey hair. This primitive, home-made undulating hairdo makes her head look like a black and white pineapple.

“Drummond Street”
“דראמוןד סטריט”

By Pinkhas Goldhar
A hungry, obsequious cat rubs at her legs and every now and then sticks its moist nose into the bowl of peas. In the middle of the street sleeps a shaggy dog, belly-up, stretched out at ease and it seems that any minute the little houses will also lay down to sleep, exhausted from the scorching stillness of the long, tropical summer’s day. Before night fall Drummond Street becomes a bit livelier. People come home from work. Motorbikes clack, bicycles make soft swishing sounds in the half melted asphalt of the road. Housewives hurry with parcels in hand, to prepare a quick meal for their home coming husbands. Children with dirty, sweaty sweets in hand chase each other with a wild racket in the street. Italian ice-cream vendors on red painted carts with gold lettered signs fill the street with the ringing of their copper bells. From an open window scratches forth the sound of an old gramophone and the grating voices of an old waltz. In the pub the noise becomes louder and happier. From within carries the sound of loud laughter and unrestrained shouting. The glass door doesn't rest, people come and go and through the street drifts a heavy scent of beer. On the thresholds of houses sit tired, over-worked men, blow languidly on their pipes, chat and order their wives about and cool off in the evening breeze, half-undressed with bare, hairy chests and brown, muscular arms. A procession of the Salvation Army strides the street with a devout song, accompanied by a clatter of drums and vanishes into the nearby, small Salvation church. The electric street lamps light up and disperse the short tropical, as if pre-creation darkness. Outside the pub, which is now closed, young people begin to gather. They laugh, flirt and play mouth-organs. The girls with thickly powdered faces in light, short summer dresses glance about with their passionate, moist eyes into the darkness and sway their slim hips to the beat of the harmonica music.
The boys puff out their manly chests, mischievously puff on cigarettes and try out each others’ strength and shuffle nearer and closer to the girls. Soon they pair off and disappear into the darker nooks and crannies and the narrow passages between the houses and from there is heard, until the late/early hours a muffled, lusty whispering. The heavy tropical night envelopes Drummond Street in a deep, weary stillness and in a soft, velvety darkness. And so lived Drummond Street for many years, the monotone, hard life of work, beer and crude love-romances near the red-tiled pub. Once upon a time Drummond Street looked differently. Many years ago, in the time of the gold-fever, when to Australia streamed all kinds of adventurers from all ends of the world, Drummond Street was a Jewish street. The first Jewish migrants who settled there came mainly from England and Germany. Later on began coming partition Jews from Sfad and Jerusalem, Tsar Nicholas’ soldier-deserters and escapees from Siberian exile, who had wandered through Japan and China, Jews from Romania, Hungary, Poland and Galicia. Drummond Street became enveloped in all kinds of languages. Jewish tailors’ workshops, small factories and stores opened-up. The street came alive. The Jews hassled, traded, toiled day and night together with their wives and kids. They ate and slept little, saved a penny to a penny. Good times came and went and the workshops grew into factories, stores became packed warehouses, emporiums, Jewish wives stacked on more and more flesh and over their black, large eyes there appeared a dull mat-sheen of wellbeing and satisfaction. Drummond Street became crowded and the Jews began to spread out into the surrounding streets of the Carlton district and after that they started to shift to the more aristocratic, posh St Kilda, which had expanded with its neat villas along the seafront.

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The businesses and factories were moved to the City and Drummond Street gradually started to die off. The factory windows were boarded up and the large signs stuck onto them read “To Let”. In the abandoned houses gathered poor worker families, Syrian underwear makers and Indian hawkers. Of the whole rumbustious Jewish life there remained several poor Jewish market stall-holders and second-hand goods traders and next to a stable, which was refurbished from a factory, there remained orphaned a neglected small house with a dirty, smeared window on which could be seen an almost erased and forgotten inscription in English: “Hatchiya Zionist Organisation”.

And who knows, perhaps this almost erased and forgotten inscription drew to Drummond Street the new, post-war wave of Jewish immigrants. Drummond Street once again came alive. On this quiet, empty and impoverished street, afresh after long years began appearing people with tortured faces and sorrowful eyes – Jews. In small groups, dressed in new suits still bearing the creases of having just been unpacked from travel trunks and out of which emanated a smell of naphthalene, they looked around with lost, searching glances, roamed around Drummond Street, greeted each other with a “Sholem Aleichem”, looked searchingly into each others’ eyes, enquired about earning a living and joked about the golden land “Besraelie”. From behind the covered windows and half-open doors peered out suspicious glances at the newcomers and all over Drummond Street there drifted a quiet, buzzing whisper: “Jews!”...
**Writing Exercise 4.5**

**TEXT TYPE: REVIEW/REPORT**

**Jewish Migration History**

Write an informative and evaluative report of 250-300 words in Yiddish titled: “The reasons and motivations for the migration of Yiddish-speaking migrants”, to at least three different destinations, at different times, with reference to the texts studied.

**Listening Exercise 4.6**

**TEXT TYPE: FILM**

Watch and listen to samples of films about the Jewish migration and take note of the story presented. You may take notes at any time. These will be useful for the preparation of Outcome 2, Assessment Task 2 later.
Facing poverty and persecution, millions of Eastern European Jews poured into America in the early years of the 20th century. They settled in the crowded ghettos and quarters of the cities on the Eastern seaboard of America. *Hester Street* portrays the life of a Jewish community in transition, where immigrants must reexamine their identities as Jews in light of American opportunities and values. Jake, formerly Yankel, is a Jewish immigrant living in New York's Lower East Side at the turn of the century. Since arriving from Russia, he has shaved off his beard, found a job in a sweatshop and learned English, and he is enjoying his reputation as a ladies' man. Then a letter from home prompts Jake to send for his wife, Gitl, and son, Yossele. Their arrival reminds Jake of everything he has discarded and triggers a confrontation between Old and New World values. Gitl, too, faced with a changed husband and a foreign world, must decide what she is willing to give up in order to become an American.

**While you watch, consider and then answer:**

- How their arrival in America changes the Jewish immigrants’ perception of themselves.
- What role did Yiddish serve in the life of the migrants as portrayed in the film?
- How the attitude of the film toward Jewish culture and tradition differs from that of its characters.
When poverty and persecution compel his Polish landsmen to leave their shtetl, “Uncle” Moses, the crude and lusty former butcher, welcomes them to the promised land of his Lower East Side clothing factory. A master in the harsh new American system, with its fourteen-hour workday, Moses attempts to reconstruct the lost harmony of the shtetl community in the paternalistic order of his sweatshop...[This is] the first Yiddish talkie engaged directly [in] the progressive currents of the day, political and aesthetic.

Uncle Moses stands out as one of the finest examples of Yiddish cinema and is unique in its portrayal of a despotic Jewish factory boss who takes pleasure in seeing the “tables turned” by employing the former leaders and highly respected men of his shtetl as sweatshop tailors. Uncle Moses is a harsh man who uses his wealth and power to fight against unionization of his shop (by a young idealistic Jew) and who manipulates women, especially the daughters of his workers.
FILMS

Jewish Aliyah Immigration to Israel

AT MT SCOPUS LIBRARY

“The Dream”
(1914-1929) Video

SBS (1989)

FORMAT: Video recording

EXTENT: 60 minutes

CONTENTS: A history of Israel’s rebirth. After the Russian revolution, Eastern European Jews travel to Israel to develop a socialist Utopia

SBS 22/10/89

1917 Balfour Declaration, Russian Revolution - pogroms in Russia, Zionism illegal Prisoners of Zion

Third aliyah 1919-1923, draining of swamps in Jezreel Valley – co-operative village of Nahalal based on socialist utopian ideal

kibbutz, moshav

1929 creation of Trans-Jordan by Churchill

Development of society and culture in Tel Aviv, promotion of Hebrew language, opening of Hebrew University in Jerusalem

1929 Hebron massacre, Arab riots

SERIES: Pillar of Fire

Jewish studies - video recording
AT MAKOR LIBRARY

“Life of the Jews in Palestine”
Video (1913)

CALL NO: V1956.9403
RESPONSIBILITY: Noah Sokolovsky
PUBLISHER: Jerusalem: Israel: Israel Film Archive, 1913
EXTENT: 78 minutes
A rare look at the pioneers of the First and Second Aliyah, including footage of the agricultural communities, as well as Jewish urban life in Tel Aviv, Jerusalem, Hebron, Tiberias and Haifa. French, English and Hebrew sub-titles.
SUBJECT: First Aliyah; Second Aliyah; Zionism History
CATALOGUE: V0725

* * *

“The Illegals”
(1947) Video

CALL NO: V1956.9403
RESPONSIBILITY: Meyer Levin
PUBLISHER: Jerusalem: Israel: Steven Spielberg Jewish Film Archive: Hebrew University, 1947
EXTENT: 56 minutes – black and white
NOTES: Copy 2 in Hebrew. Meyer Levin joined the Haganah's European underground after World War II, and recorded on film the fantastic story of Aliyah Bet.
SUBJECT: Aliyah Bet; Israel-immigration and Emigration; World War, 1939-1945 Refugees; Haganah; Refugees, Jewish
CATALOGUE: V0741
AT MAKOR LIBRARY

“End of the Roads”
(1981) Video

CALL NO: VI 320.54095694 END

RESPONSIBILITY: Noah Sokolovsky

PUBLISHER: Israel: Israel Film Service, 1981

EXTENT: 50 minutes – colour

Video about the illegal immigration to Palestine: Aliyah Bet. Holocaust survivors talking about what happened to them personally immediately after liberation. British soldiers interviewed about their experiences with the Jewish refugees and the enforcement of the provisions of the British Mandate.

SUBJECT: Israel-History; Israel-Immigration and Emigration

CATALOGUE: V0019
"Bitter Herbs and Honey"

"ביטערע קרײַטעכצער אַנג אָנֶיק"
“Bitter Herbs and Honey”
ביטערע קרײַטעכצער און האָניק

*Bitter Herbs and Honey* tells a richly textured story of the making of multi-cultural Australia. Through the saga of the story of the Jewish migrants, mainly from Eastern Europe, who made their first home in Melbourne’s inner-city suburb of Carlton, the film explores issues at the heart of Australia’s development towards cultural diversity. The film builds a picture of poor immigrants who left Europe in the period of turmoil preceding, and in the wake of, the Second World War, having lost everything spiritually and materially. In a country most had never heard of, on the other side of the earth, they began to rebuild their lives. Refusing to join the cultural melting pot, the Carlton Jews chose instead to keep their own language, religion, culture and traditions alive, whilst integrating into their adopted country. There was conflict and struggle between the new Eastern European arrivals, with their visible Jewish identity, and the established German/Anglo-Jewish community that had lived in the affluent suburbs south of the Yarra for generations and saw itself primarily as British, then Australian, and lastly as Jewish. *Bitter Herbs and Honey* is a story of struggle between the old and the new, the powerful and the weak, identity and assimilation. This struggle continued until the sheer strength of numbers of the new arrivals broke down the barriers between the two groups and the inevitable process of integration occurred. “A gentle, Informative Documentary...beautifully handled...one that will entrance many with its tender dissection of traditions and lifestyles that seem to be slowly disappearing.”

**DAVID STRATTON**

*Variety*
One of the major and far-reaching changeovers in the life of the Jewish people which occurred between the first third of the 19th century and World War II was the phenomenon of emigration from Europe to overseas countries. The emigration of Jews was an integral part of the emigration of masses which included some 65 million people, of whom about 4 million were Jews. The peak years of Jewish emigration were 1870-1914. In the course of those 44 years nearly 2.5 million Jews crossed international borders, heading to the democratic and liberal countries in the West. Some 2 million immigrants reached the USA and the rest dispersed among: England, Argentina, Canada, Australia, South Africa and Palestine.

Notwithstanding the above, the 70s of the 19th century do not mark a new beginning or phenomenon in the history of Jewish emigration. Already in the 20s of that century a mass wave of emigration started moving from Europe to the USA. Most immigrants who arrived at the beginning of the 19th century to the USA came from Germany and Ireland. The emigrants from the German princedoms also included Jews. In the 70s of the 19th century East Europe formed the major emigration source. The rates of emigration from that area were higher than ever known before. The 44 years of massive emigration marked the beginning of the decline of East European Jewry and the beginning of the creation of new Jewish communities worldwide, the most prominent and important of which were those of the USA and the State of Israel. The Jewish emigrants left East Europe in four waves: the first wave started in the early 70s of the 19th century – from the area of Lithuania, and during its course – until 1881 – about 8,700 Jews immigrated to the USA. The second wave started in 1881/2; the third – in 1890/1; and the fourth wave in 1904.

The latter, being the largest among immigration waves, was the one generating – in a period of merely 10 years – one of the most significant turnovers in the life of the Jewish people. Among 1.7 million Jewish immigrants arriving in the USA between 1881 and 1914, 70 percent (1.2 million) came during the years 1904-1914. In just four years – from the beginning of the fourth wave until 1907 – more than 500,000 Jewish emigrants left the borders of Czarist Russia in the direction of the USA. In 1904 Jewish emigration crossed the annual 100,000 limit for the first time, and in 1906 – a peak year in Jewish emigration – more than 150,000 people left East Europe to the direction of the USA. As mentioned, an overwhelming majority of emigrants directed themselves towards the USA. Throughout the entire emigration period 300,000 Jewish immigrants came to England, 100,000 to Argentina, 80,000 to France, 60,000 to Canada and 50,000 to South Africa. According to an estimate, around 60,000 people arrived in Palestine during the years 1881-1914.
Among the motivations for this emigration – both Jewish and non-Jewish – one can count the fast demographic growth in East Europe and the economic hardships created as a result thereof. The demographic growth in Russia and Ireland was more evident than in other countries. The Irish population, which counted in the early 19th century 4.5 million people, nearly doubled itself in less than fifty years and exceeded 8 million. The severe famine which was created in the island during the second half of the 19th century resulted in the immigration of multitudes of Irishmen to the USA. In Czarist Russia the population grew from 67 million in mid-19th century to 171 million on the eve of World War I. The Jewish population in the world grew by rates that were even higher. From 2.5 million Jews in the early 19th century, their number reached on the eve of World War I to over 15 million. Such growth, of six times and more, had a tremendous impact on all spheres of Jewish life. In Russia itself the number of Jews increased five times: from one million in 1800 to more than five million in the beginning of the 20th century. The Galicia Jewry was also growing by considerable rates – from around 250,000 in the early 19th century to about 870,000 in 1910. The natural reproduction created surplus of populations which could not be absorbed in the economic structures of their home countries and forced masses to leave and seek sources of livelihood in other countries.

The deep poverty suffered by Jewish society formed another factor leading to the great Jewish emigration. However, it should be mentioned that poverty alone was not enough to cause the massive emigration process of 2.5 million Jews. Throughout the 19th century East European Jews also suffered from discrimination. But it is interesting that despite the harsh and intolerable situation in the East, the Jewish emigration in the early 19th century – similar to the general emigration – actually started in Western and Central Europe, areas which were undergoing an accelerated process of modernization and urbanization. The use of machinery and mass production methods uprooted many people from the sources of their traditional livelihood and in fact formed the major cause of immigration to overseas countries. Initially, an internal migration started from the village to the city, and when no work was to be found in cities, the phase of transfer to overseas countries started. A similar process occurred in the Jewish society as well. In East Europe the industrialization process started only in the early 70s of the 19th century – hence the "delay" in emigration compared to West Europe. Typical Jewish sources of income – peddling and craft – were not in much demand in the cities. The developing urban industry was unable to absorb the thousands of new labor seekers. Many found themselves seeking out a living. When hope ceased, the mass Jewish migration started.

Another motivation, one of great importance to mass migration – including the Jewish one, was the significant improvement in mass transportation means. Throughout the 19th century railways were being paved at an increasing rate, connecting small and remote towns with large cities. The new railway infrastructure which resembled huge spider webs spun across the entire European continent connected not only settlements but also countries.
As a result of that change emigrants were able to reach source-ports effortlessly and speedily. Another technological development was the gradual transition from sailboats to steamships. Until the mid-19th century immigrants crossed the ocean in sailboats. Such voyages, which lasted about forty days, were dangerous and in its course emigrants were, to a large extent, at the mercy of weather changes. From the second half of the 19th century steamships started being built, creating a real revolution in the field of naval transportation. Now emigrants could cross the ocean safely in about 12 days. Replacing the sailboats with steamships economized sailing time by 70 percent. Competition among shipping companies on the heart of emigrant-customers resulted in the building of faster and more improved ships as well as a significant lowering of prices. The cost of the voyage became reasonable and affordable. The story of the *Titanic* is the best known example of a ship epitomizing naval transportation progress. That ship transported in the first class during its first journey in 1912, which ended with the horrible sinking disaster, rich and famous people from all over the world, but also hundreds of immigrants who were overly crowded in the third class, most of whom drowned.

The ocean-crossing of millions of Europeans became a thriving financial business yielding an annual fortune to the countries dealing in transporting emigrants. The first country to realize the tremendous economic potential involved in mass migration was Germany. Between the years 1850 and 1934 some five million passengers immigrated through the port of Hamburg to overseas countries. 82 percent of them were heading to the USA. The shipping company “Hamburg American Line” owned by the German shipping tycoon Albert Balin (1857-1918) was one of the first to open regular transportation lines for handling all the emigrants’ travel arrangements. If the number of emigrants sailing from the port of Hamburg with a sailing ticket which in 1910 cost 150 mark is doubled, it will be found that in 84 years of emigration some 750 million mark entered the German treasury; and this amount does not include the expenses of such emigrants such as train tickets, border crossing, boarding, food, other expenses and waiting time at the port up to the actual sailing.

However, all the above factors put together could not have brought about the mass migration if there had not been someone willing to absorb the million of immigrants. Until World War I, destination countries did not make it especially difficult on immigrants and their gates were open to them. Unlike today, where an immigrant needs a passport and a visa to the destination country, at that time such documents were not required. The immigrant only had to prove proper health condition and possession of a sailing ticket and a minimum amount of money which had to be presented to the local immigration official. That rare combination between millions of emigrants wishing to leave their countries of origin and a transportation potential conveying them to the end of the world, and between faraway countries which were interested in absorbing immigrants, has never repeated itself in modern history. That window of opportunities between 1870 and 1914 was fully used by Jews.
Apart from the above reasons which influenced Jewish migration the most, pogroms, persecutions by the government, the Russia-Japan war and the 1905 revolution also had significance. However, the latter should be considered as merely accelerating and catalyzing factors for the migration process. When trying to look into migration patterns within the boundaries of the “Pale of Settlement” – the area from which most Jewish emigrants originated – it seems that the highest rate of Jewish migration was from the northwesterly part of the “Pale of Settlement”. That area hardly experienced any pogroms but economic distress was extremely severe there compared to other areas. On the other hand, in the southwesterly part of the “Pale of Settlement” the emigration rate was very low although it was a pogrom-stricken area. Moreover, in Galicia (within the boundaries of the Austrian Empire) there were no pogroms and Jews enjoyed full equality of rights. All professions – even governmental offices – were open to them. Despite that fact, the rate of Jews emigrating from that area was higher than their rate in the population. During the years 1901-1910 Galician Jews formed 11 percent of the entire population whereas the rate of Jewish migration out of the total migration from Galicia was estimated at 18 percent.

The Jewish migration, therefore, should be seen as an integral part of the wave of mass migration of that time, although it nevertheless had several distinct characteristics of its own. Firstly, the rate of emigrants among Jews was high both compared to their rate in the population and compared to the rate of emigrants in the general population. Among some 60 million emigrants emigrating from Europe during 1840-1946, four million were Jews: more than six percent of the entire emigration. However, the rate of Jews in the general population was one to two percent. In the early 20th century the rate of Jewish emigrants was even higher. The Jewish population then counted around 10.5 million worldwide. In 1900 one fifth of their number in Europe (20.6 percent) were heading to different destination countries. On the other hand, the rate of Italian emigration, one of the highest at that time, was estimated at only 11.3 percent out of a population of 32 million Italians. The family nature of the Jewish migration was yet another distinct characteristic. Among emigrants from European nations, the head of the family usually emigrated alone and after saving enough money, went back to the country of origin or brought his family to the immigration country. Jewish migration was of a different familial nature. In most cases the Jewish immigrant, in the first place, came with his wife and children; and even when immigrating alone, his wife and children joined him shortly thereafter. Hence the high rate of women and children among the population of Jewish migration.

The average rate of women in the Jewish migration reached 44 percent, and children under fourteen – 25 percent. For the sake of comparison: the rate of Italian women immigrating to the USA was estimated at 23 percent only, among Polish and Lithuanian it reached around 33 percent. The average rate of children among non-Jews immigrating to the USA was estimated at 9 percent only. These data prove that Jewish migration – unlike the general one – was for good, motivated by a genuine intention to settle in the new country.
A third characteristic relating to Jews was the small percent of those returning to the country of origin, which was significantly lower than that of immigrants from other nations. During the years 1908-1924 an average of 33.6 percent of all those entering the USA returned to their homelands, and among Jews – in the course of the fourth wave of migration (that of the early 20th century) – only 5.2 percent. The reason for the huge difference stems from the fact that Jewish immigrants, unlike others, belonged to a nation without a homeland and had nowhere to return to. Furthermore, most immigrants desired, through migration, to improve their economic situation, to make money and return home at the first possible opportunity. Jews, on the other hand, although desiring to improve their economic situation, aspired to settle in the new country permanently and become integrated in the surrounding society.

The joining of children and women turned the transitional phase of moving to a new country into a complex process involving many hazards. Indeed the significant improvement in transportation means mentioned above considerably reduced them, but the Jewish immigrant still had to handle many obstacles and hardships to arrive safely in the destination country: purchase sailing tickets, issue exit permits and, above all, make a journey of thousands of kilometers and crossing borders to get to the ports of origin. The lack of knowledge regarding bureaucratic processes resulted in heartbreaking family tragedies. Many families were delayed on the way because their money did not last enough to continue the planned route. Others got stuck in the ports of origin due to illness of one of the family members as a result of which the health officer would not allow them to board the ship. Consequently, many emigrants were forced to beg and require the support of Jewish philanthropist organizations. Emigrants’ poverty, despair and suffering were intolerable. The lack of money to finance the rest of the long planned journey resulted in many Jewish families getting stuck in West European cities without being able to help themselves. Dense and dirty quarters were formed in those cities, of Jewish emigrants who were stranded on their way to overseas countries. This way, for example, the Whitechapel quarter in London and the Plezle quarter in Paris were created.

Most difficult was the need to deal with crooks who disguised themselves as “travel agents”. They took advantage of emigrants’ dependency and lack of familiarity with emigration processes, and robbed them of their money. The human composition of those groups of crooks was quite shady. A mob of bums, unemployed, former merchants, wagon-drivers, beggars, and sometimes even criminals and professional smugglers, found an easy way of making a living out of emigration. The sale of forged sailing tickets and documents as well as robberies while illegally crossing borders, became common. Such bleak reality is genuinely expressed in the book of Sholem Aleikhem, the famous Yiddish author, called Motl Peyse Dem Khazns. This book tells the story of the entire Jewish migration on all its facets and complexities. The most dangerous of crooks were traders of women, who seduced innocent female-emigrants traveling alone, trapped them and sold them to whorehouses across the Atlantic Ocean.
Immigration to overseas countries upset the demographic balance between men and women both in the countries of origin and in the countries of destination and broke the family frame. The result was growing demand of immigrants in the destination countries – Jews and non Jews – for whores. From data published by “The Jewish Association for the Protecting Girl and Women” it appears that in 1904 the Society helped 1,233 Jewish girls who became victims of prostitute dealers; in 1905 it assisted 1,366 girls and in 1906 – 929. As these data testify only about the girls who had been saved by the Society and were able to unfold their sad story, it can be assumed that such phenomenon was of a much larger scale.

Despite all the hardships, about 2.5 million Jews immigrated to overseas countries. The most prominent and important among communities overseas that were created as a result of the mass migration was the Jewish community in the USA. An overwhelming majority of immigrants settled in New York, Philadelphia and Chicago. The number of Jews in New York grew at an extremely fast rate. In 1914, the eve of World War I, it was the largest and most crowded community in the world. In 1880 the number of Jews in New York was estimated by 60,000; in 1905 – by 672,000 and on the eve of WWI their number already reached 1,330,000. It was an astonishing growth of 2,117 percent in the number of Jews in that city over a period of merely 34 years.

The immigrants' suffering did not end on arriving in the USA. First they had to successfully pass the transitional camp in Ellis Island, which was called “The Island of Tears” because of the fear they might be found unfit and sent back to their country of origin. The economic reality and the living conditions at the Lower East side quarter of Manhattan Island were not necessarily better than those prevailing in the “Pale of Settlement”. Many of the Jewish immigrants found themselves working in dusty and dirty apartments, under extremely harsh conditions with no light or ventilation, bent over sewing machines for hours and hours day and night. In 1900 a survey was conducted in New York relating to working conditions of immigrants in Manhattan. The survey found that in an area of 80,000 square ft some 39 apartment buildings were built, mostly of six floors, containing 605 apartments. In those buildings more than 2,700 people were living, however they had only 264 toilets and one bathtub (generally out of order), and just forty apartments had running water. Many rooms were totally dark with no external light or air, and in other rooms air was coming in through narrow and dark ventilation spaces. The apartment area in those buildings was only about 30 square metres comprising two small rooms and a kitchen. Until 1905 most toilets and water faucets were located in the yard and some of the residents were forced to come down 5 to 7 floors to use them. Such conditions of density, crowdedness and dirt took a heavy toll and negatively affected the immigrants' health. Morbidity was high, diseases such as diphtheria, dysentery and tuberculosis developed as a result of poor sanitation, poor nutrition, congestion, and lack of fresh air and natural light.
Nevertheless, concurrently with said harsh working and living conditions, the USA made it possible for its immigrants to integrate in society and participate in its building. That was the advantage of the greatest immigration country of the world, and Jews made the most of such privilege. Yet, the successful integration of Jews in the American society did not only stem from the openness of the surrounding society. As of the end of the American Civil War (1861-1865), America was undergoing an accelerated process of industrialization and economic recovery. The newly added immigrants provided the main manpower for industrial plants in the developing cities east of the Mississippi River and north of the Ohio River. Jewish immigrants, on the other hand, settled in the east coast cities and joined the garment industry. Their professional structure suited the American market demands like a glove to a hand. As the agricultural background of Jewish immigrants was minimal and most of them were city people and artisans, Jews managed to become part of the New York urban jungle much easier and climb the social hierarchy.

Along with the millions of wretched Jewish immigrants who arrived in the USA came a small and non-representative group of idealist youth for whom America was a kind of social experiment lab. The most famous among those groups who perceived America as an easy action arena for healing the Jewish society and turning it into an agricultural nation was the “Am Olam” movement. In the early 80s of the 19th century its members, and groups influenced by it, started establishing agricultural settlements in Louisiana, South Dakota, Oregon and Michigan. Such settlements did not last very long and wound up soon. The reasons for their liquidation stemmed from accumulation of disappointment and bitterness in the hearts of their founders. Internal quarrels and boredom quickly quenched the ideological zest.

Another organizational initiative for settling Jews on US land was the “Galveston Plan”. It was the outcome of the joint interests of Israel Zangwill – President of the Jewish Territorial Organization (JTO) and the Jewish banker Jacob Schiff, who were worried about the large concentration of Jewish immigrants in New York. The “Galveston Plan” was to divert Jewish immigration from the dense cities of the East (New York, Philadelphia and Boston) where labor demand was low, to locations where demand for working hands was high. Between the years 1907 and 1914 some 5,000 immigrants were sent through the JTO to Galveston Port in Texas. However, it should be mentioned that the immigrants who took part in the “Galveston Plan” – similar to the “Am Olam” members – were a small and insignificant minority in the great stream of Jewish immigrants who arrived in the USA independently, not through any directing organization.

Another destination country where relatively large numbers of immigrants arrived was the Argentinean Republic. Immigration to this country differed from immigration to the USA
by two main aspects: first, the immigration process was initially motivated by international Jewish organizations. The second aspect related to the diversity of countries of origin. Apart from East European immigrants who arrived in Argentina, there was also immigration of Jews from Syria (mainly the districts of Chalab and Damascus), Turkey, Morocco and the Balkan nations.

Immigration of Jews to Argentina was made possible as a result of two independent processes which took place at two different ends of the globe. In 1881 the Argentinean Federal government completed the conquest of Indian territories. When the conquest was completed, the government had at its disposal extremely vast areas which entirely changed the shape and structure of the huge country. Populating the new and desolated territories became a central objective of Argentinean government. The urgent need for laborers and settlers resulted in the establishment of an immigration department the functions of which were to conduct propaganda in Europe for the sake of encouraging immigration to Argentina, and to see that immigrants are imported and assisted in absorption. Concurrently, as aforesaid, there was a process among East European Jews which accelerated immigration to overseas countries. These two processes of "supply and demand" which by chance took place at the same time in different locations, gave the Jewish philanthropist, Baron Maurice De Hirsch the idea of settling East European Jews in Argentina where, to his estimate, the greatest potential for the Jewish people was hidden.

For implementation of his idea he established in August 1891 the ‘Jewish Colonization Association’ (JCA) one of the central objectives of which was to bring hundreds of thousands of Jews from Russia and turn them into farmers. That act was meant to prove to the world that Jews are productive people. The capital invested by Baron Hirsch in such efforts was considerable. He bought land for millions of pounds, established colonies, built schools and infrastructures and hired clerks to teach Jewish settlers how to cultivate the land. The “first agricultural colony” in Argentina was Moisesville (the village of Moses) established with Baron Hirsch’s money in 1890, followed by the establishment of Mauricio (1891), Clara (1892), San Antonio (1892) and many others. In the early 20th century the number of Jewish farmers in Argentina reached 7,000 who were cultivating thousands of acres in the Antra-Rios of damp pampa area. Baron Hirsch’s agricultural colonization enterprise was not a great success, but it resulted in the settlement of growing numbers of Jews in South America in general and Argentina in particular. From the beginning of the 20th century until World War I broke out, some 85,000 Jews immigrated to Argentina. Their overwhelming majority lived in Buenos Aires. Such Jewish concentration which was created merely due to Baron Hirsch’s colonization initiative formed an infrastructure for the absorption of more than 120,000 Jews during the 1920s and 1930s.
Among all destination countries where Jewish immigrants reached during the mass migration period, Palestine was the only country the immigration to which was perceived in Jewish awareness as carried out for ideological reasons. Therefore, for many, immigration to Palestine seemed unique and unusual. To that contributed, inter alia, the fact that the difference in numbers between those heading for Palestine and those for other overseas countries, especially the USA, was so conspicuous that many assumed almost in advance that the immigration to Palestine was entirely ideological in nature rather than that motivated by factors which generally characterize immigration. However, it does not mean that all those Jews arriving in Palestine willingly chose to come to that poor country instead of going to America, the land of unlimited possibilities. The attempt to examine this assumption proves that despite the numerical differences, most of the immigrants to Palestine did so for various reasons, not all ideological, many of which were not so different from the reasons of those arriving in the USA and other immigration countries.

During 1881-1914, the “First Aliyah” and “Second Aliyah” years, some 60,000 Jews arrived in Palestine. Much like the immigration to the USA and Argentina, immigration to Palestine was of families who came to settle, even though the head of the family would come alone first, examine the conditions prevailing in Palestine and the chances of success and only after getting settled he would bring his wife and children along. The age composition of Jews entering Palestine prior to World War I was in some ways similar to that of Jewish immigrants arriving in the USA. One quarter of entries were children up to the age of 14, like their rate among entries to the USA. Half the entries to Palestine belonged to the 15-50 age-group which mainly comprised of small dealers and artisans. That group – similar to immigrants arriving in the USA and Argentina – chose to settle mainly in the major cities: Jaffa, Jerusalem, Hevron, and some even reached Haifa. Immigration to Palestine was distinct from immigration to the USA by two features. The first difference relates to the fact that one quarter of those entering Palestine belonged to an older population aged 50 and above, whereas only 6 percent of entries to the USA belonged to that age group. The second difference relates to the rate of those leaving Palestine. During the first immigration years some 20 percent of immigrants left the USA and only about 5 percent during later years.

The rate of “First Aliyah” immigrants who left Palestine in the early 20s was extremely high and estimated at 75 to 80 percent. In the years 1912-1914 it reduced and reached only 50 percent. The story of the uprooting of hundreds of thousands Jewish families – from the last third of the 19th century until World War I broke out – was one of the most urgent issues occupying the Jewish world at that time. Two central questions received public attention and were widely and thoroughly debated: the first, whether to immigrate to one of the faraway countries overseas, or stay in the country of origin despite all the hardships involved. The other, not less complicated, was where would it be worthwhile to immigrate? It could be
claimed without exaggeration that there was hardly any person in East European Jewish society living during the end-19th century and beginning-20th century who did not, one way or the other, confront one of these two dilemmas.

The historic decision made by hundreds of thousands of Jews to abandon their countries of origin and emigrate generated, in an interval of merely four decades, one of the quietest and most important revolutions in the life of the Jewish people. It was important since the consequences of the historic decision to emigrate resulted in a fundamental and extreme change in the entire life style of the Jewish people. It was quiet since its generator was the “ordinary” East European Jew whose subjective personal decision changed the destiny of the entire Jewish people. Furthermore, unlike the “classic” bloody revolutions which cost the life of many and were led by leaders who swept the mobs after them, this “quiet revolution” was led by the individual emigrant standing at the center of the great Jewish migration, and he is the one eventually generating the historic change.

The breaking out of World War I in the Summer of 1914 dramatically interrupted the immigration to overseas countries. Although immigration to the USA did not altogether cease in those years, it was significantly reduced. During the four years of World War I some 62,000 Jews arrived in the USA. At the end of the war the flow of immigration resumed and in 1921 alone some 120,000 Jews entered the New York port. However, immediately thereafter, a tendency started developing among American authorities and those of several West European countries for reducing the sizes of immigration. In 1921 and 1924, laws of limitation which were based on “national” quotas, i.e. a different quota per each country where immigrants were coming from – discriminating mainly against Jewish homelands – considerably reduced the number of entry permissions.

At that stage the star of Palestine as a country absorbing mass immigration started shining. Stimulation factors in origin countries of Jews became intensified in the 20s and 30s. At the end of World War I and throughout the civil war which broke out in Russia between the “Whites” and the “Reds” it is estimated that over 60,000 Jews were murdered in Ukraine. The government of W. Grabski in Poland took extreme measures in 1924-1925 to break inflation. One such measure was the abrupt increase of taxes imposed on the merchant class, most of which comprised of Jews. The Jewish merchants who were afraid of economic disaster started perceiving Palestine as a possible refuge and many of them immigrated there at that time. In the 30s Hitler's shadow started hovering over Europe, anti-Semitism became more intensified and persecution of Jews became common. Although the immigration to Palestine of pioneers wishing to settle in kibbutzim and moshavim never ceased, still the significant increase in immigration of Jews to Palestine was generated in those years – much more than by the contribution of Zionist propaganda – by the drive of European Jews to flee and save their souls.
Although Palestine was, to many of the immigrants of the 20s and 30s, a kind of default, immigration thereto completely changed the character of Jewish settlement. At the end of World War I, the Jewish population counted only about 60,000. In 1929 the number of Jews reached 180,000 and in 1939 nearly half a million. The presence of a large immigrant population in Palestine formed a good breeding ground for ideological activity. Ideological groups in Palestine created conviction about the importance of the idea about national revival in that land. That immigrant population was the one cultivating and eventually creating the demographic and economic infrastructure of the settlement, on the basis of which the leadership developed.

A hundred years of Jewish migration (1840-1940) resulted in a thorough change in the life of the Jewish people. Just as modernization in the countries of origin formed a central cause for mass Jewish migration to overseas countries, so was migration the first and foremost cause for modernization in Jewish society. Jewish emigrants left behind the old religious and economic elite of East Europe. As elite classes usually behave, only few of them were willing to give up their beneficial social status in order to seek their fortune elsewhere.

The shoemakers, the tailors and other artisans who were living at the edge of East European Jewish society became a powerful and influential social power in their new countries thanks to immigration and improvement of their economic status. Many Jewish immigrants abandoned the religious ways, changed their first and family names and conducted a lifestyle which was completely different from that of their homelands. In I.D. Berkowitz's story Karet the author unravels the story of an old mother who had arrived from a small Lithuanian town to New York to spend the rest of her life with her family in America. Her son, Reuvelli, became Mr Rabins and the small and intimate town synagogue was replaced by a modern building holding assemblies mainly on holidays. The gap between her “old world” and the “new world” where she couldn't find herself is, actually, the story of the entire Jewish nation and the changes it underwent following the great migration.

To many of the immigrants the first period of adaptation in the new country was difficult and paved with crises, but most of them managed to obtain – in a relatively short period of time – the desirable freedom, and their economic and social status improved unrecognizably. The successful integration of Jewish immigrants in destination countries and their absorbance in the surrounding society made the story of their immigration a dramatic and fascinating success story, though not entirely a perfect one. The mass Jewish migration from Europe to overseas countries and to Palestine during the years preceding the breaking out of World War II in 1939 was not large enough. Six million Jews who did not emigrate from Europe were murdered in the holocaust. Nevertheless, migration put the Jewish nation on a new road at the end of which it found itself stronger and of unprecedented status and influence.
Writing Exercise 4.6

Other Useful Resources

“America: The Golden Land”

“A Bintel Brief Vol I & II”
Edited by: Isaac Metzker & Harry Golden

“Arrival and Survival: Jews in Victoria”
By Dr Helen Light/Gabi Eisen and Sara Wein

“Bridging Two Worlds: Jews, Italians and Carlton”
By Arnold Zable, Ilma Martinuzzi O’Brien, Helen Light, Anna Malgorzewicz

Speaking Exercise 4.6 (also with tutor)

Detailed Study Questions

Prepare a text of the sub-topic chosen for detailed study and have it corrected. In no more than one minute, briefly introduce the main focus of the sub-topic, alerting the assessors to any objects brought to support the discussion. The focus of the discussion will be to explore aspects of the language and culture of Yiddish-speaking communities and the student will be expected to make reference to texts studied. The student may support the discussion with objects such as photographs, diagrams, and maps. Notes and cue cards are not permitted. Complete the selected oral questions for the detailed study below and have it corrected. Learn and practice answering these.
Oral Questions For Detailed Study Practice

1. Why did you choose this topic?

2. Which/what sources/texts types did you choose?

3. What is the main idea in the text?

4. What is the main idea in the text?

5. What interests you about this text?
Do you know anything about the author/writer/singer etc?

What can you say/do you know about the author/writer/singer etc?

What/who is the main theme/character in your text?

What did the writer mean in the sentence?

What impresses you in the sentence?
What is your opinion/do you think about the source/topic/words?

The text/film/song produces a dilemma. What is it in your opinion?

What is the meaning of the idea/notion?

How does the name of the source/text connect/relate to its content?

What is the content of the text/film/song etc.?
16. Why did you choose this text/film/song?

17. How does your topic connect/relate to the general topic?

18. What is the structure of the text/film/song?

19. Did the author/creator express his/her stance in it? How?

20. Do you think that the writer/author was part of the events?
21. In your opinion is what the author writes connected to his/her personal life?

22. In your opinion, is the author trying to document something?

23. What, in your opinion, is the author's aim in this text?

24. Do you remember a sentence/words/quote that describes the main idea in the text?

25. Is the text educating/teaching something to the readers? If so, to whom and what?
26. Do you think you know them and have visited them before you enter as an teenager? 

You are young and healthy and strong and far away from the places described in the text. Are you able to identify with the content? Why?

27. Can you identify with the hardships described? If yes, explain what these are?

28. Can you understand the hardships described by the writer? 

Are you able to understand the life/experiences that the writer expresses in the text/song/film?

29. Is the text/song/film optimistic or pessimistic in your opinion?
What feeling(s) does the text/song/film evoke for you?

What time/period does the text/song/film talk about?

Are you able to identify yourself with one of the heroes/main characters there? If so, with whom?

Does the author express a personal opinion in the text/song/film?
Did you enjoy learning about this topic? Why?

If you had to say something to the author, what would you say?

Have you read/heard/seen other texts/songs/films by this author on this theme? Which?
Yiddish VCE Oral Practice Exercises

There are five topics which you must prepare as part of the oral component of the VCE Units 1-4.

This booklet contains questions for these topics and sub-topics like those you may be asked as part of the oral examination.

1. The Individual
2. School
3. Free Time
4. Work/Future/Career
5. Jewish Life - Jewish Culture and Traditions

HINTS

• As you prepare each topic make sure you understand what each question means.
• Practice asking the questions in both the formal and informal form.
• When answering questions make sure you learn and repeat answers that have been checked and corrected.
• Writing your answers and having them corrected is essential.
## Record of Oral Practice

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*AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS*
TOPIC 1a: About Yourself

1. ווי אַלט ביסט? (ווי אַלט ויט אויד?)

2. וואָס איז די דאַטע פֿון דײַן ג проживаָן? (וואָס איז די דאַטע פֿון אײַער ג проживаָן)

3. וועל פֿאַלט אַויט דיַיָּן ג проживаָן? (וועל פֿאַלט אַויט אײַער ג проживаָן)

4. ווי אַזוי פֿײַערט מען דײַן ג проживаָן? (ווי אַזוי פֿײַערט מען אײַער ג проживаָן)

5. ווי אַזוי וועסטו פֿײַערן דײַן ג проживаָן? (ווי אַזוי וועט איר פֿײַערן אײַער ג проживаָן)

The Individual

The Individual

The Individual

The Individual

The Individual
8. ווי אַזוי קומסט אן אין שול אין דער פּרי?
(ווי שפּעט צו וועלכער צײַט שבת און זונטיק)

9. צו וועלכער צײַט ווען שטייסט אויף אין דער פּרי יעדן טאָג?
(צו וועלכער צײַט שבת און זונטיק)

7. נו, האָט איר שוין אַ שאָפער-ליצען?
(נו, האָסטו שוין אַ שאָפער-ליצען?)

6. וילסטו באַקומען צו דײַן געבורטסטאָג וואָס פֿאַראַ מתּנה וועסטו
(וילט איר באַקומען צו אײַער געבורטסטאָג וואָס פֿאַראַ מתּנה וועט איר)

AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS

YIDDISH VCE ORAL PRACTICE EXERCISES

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ORAL TOPIC 1

The Individual

TOPIC 1b: About Your Family

1. Beschreiben Sie Ihre Familie.

2. Ist Ihr Familienleben groß oder klein?

3. Beschreiben Sie Ihre Familienstandards und Ihr Erscheinungsbild von Ihnen.

(The Individual)
4. מיט ועמען אַנָּא דוּר מְשַׁפְּתָה קומּסְטָה אַוֶּס אֶא בּעֶסּטְאָּן בּעֶסְטְאָּן? פְּארָוָאָס?
(מיט ועמען אַנָּא דוּר מְשַׁפְּתָה קומּסְטָה אַוֶּס אֶא בּעֶסּטְאָּן בּעֶסְטְאָּן? פְּארָוָאָס?)

5. צי האָסטו באָבע-זידאָן?
(ציו האָט איר באָבע-זידאָן)

6. צי זעט צו אָפֿט?
(ציו זעט איר זײַ אָפֿט)

7. וואוינען צו לעבן דוּר?
(וואוינען ציו לעבן אַײַך)

8. באָשְרײַב די מױלֶאָן פױן דוּן פּאָטּאָר מױשטעָָאָר שװוּקֶסְטֵער-ברדעָָא.
(באָשְרײַיב די מױלֶאָן פוּן אײַיטר פּאָטּאָר מױשטעָָאָר שװוּקֶסְטֵער-ברדעָָא.)
ברודער
שוועסטער
מוטער

באשרײַב די חסרונות פון דײַן פאָטער (מושער/שווהעטער/ברודער)

באשרײַב די חסרונות פון אייער פאָטער (מושער/שווהעטער/ברודער)

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ORAL TOPIC 1

The Individual

TOPIC 1c: About Your Home

1. Describe your home. (Beyn hitfachot hay) 

2. Which room is always warm? (Vayn kah kah kah lechu alay el)

3. What is your favorite room? (Vizhkeb elbet hay)

4. What is your bedroom like? (Vayn hitfachot hay)

[Translation of the Yiddish text]

1. Became a home, a home to everyone in the home.

2. Which room in the house is always warm?

3. What is your favorite room?

4. What is your bedroom like?
Comments

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AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS

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YIDDISH VCE ORAL PRACTICE EXERCISES

ORAL TOPIC 2

School  יד שול

TOPIC 2a: The School

 quindi 2a: יד שול

? 1. איך שילער תענוג פאראַר או יאָר שויי? איך דינע קלאַס?

(ויפֿל שילער תענוג פאראַר או יאָר שויי? איך דינע קלאַס?)

? 2. וועלכער לימוד אַنفذער פֿאַר דײַן שול? אין דײַן קלאַס?

(וויפֿל לימודים שטודירסטו דעם יאָר? (נעמסטו זיך אונטער?)

? 3. וועלכער לימוד אַنفذער פֿאַר אַני קלאַס?

(וויפֿל לימודים שטודירט איר דעם יאָר? (נעמט איר זיך אונטער?)

? 4. וועלכער לימוד אַنفذער פֿאַר אַנער קלאַס?

(וויפֿל לימודים שטודירט איר דעם יאָר? (נטמע אַני קלאַס?)

? 5. וועלכער לימוד אַنفذער פֿאַר דײַן קלאַס?

(וויפֿל לימודים שטודירט איר דעם יאָר? (טמע אַני קלאַס?)

DIY SCHOOL 2
6. וואָס פֿאַר אַ זייגער ויי שפּעט באַדאַרפֿסטו זײַן אין שול יעדן פֿרימאָרגן?

7. וֹヴィ אַזוי פֿאָרסטו איר זײַן אין שול יעדן פֿרימאָרגן?

8. האָט אָט פֿרײַע צײַט אין שולètre דער וואָך?

9. וֹヴィ אַזוי נוצט איר אויס די פֿרײַע צײַט אין שול?

10. וֹヴィ אַ שילער פֿון 12 תון יאָר קלאַס אָט פֿרײַע צײַט אָט שול?

11. קלאַס האָסטו מער פֿרײַהײַט אין שול?

12. וֹヴィ אַ שילער פֿון 12 תון יאָר קלאַס אָט פֿרײַהײַט אָט שול?
Comments

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11 פארוזאָס הָאָּבָן דְּיַעַן עָלָּפָּרָּו אוֹסְטֶנֶּקָלָּבָּן די שוֹל פָּאָר זִידָּרָּו?
(פארוזאָס הָאָּבָן אֲיַיטַעְּרָו אוֹסְטֶנֶּקָלָּבָּן די שוֹל פָּאָר אַיטִּיָּרָּו?)

12 עַייָ עֲוֹכָּסֶק פָּאָר אֶיְּדֵישׁ צוּּלַרְעַנָּן זיך צוּ עְלַרְעַנָּן זוכּ אוֹ אֶיְּדֵישׁ שוֹלָּז?

13 אוֹלָלְסָא אוֹסְטֶנֶּקָלָּבָּן די וּלְבַן שוֹל פָּאָר דַּיִינָא קְווּדֵרָּו? פארוזאָס?
(オリָלְסָא אֲרָי אוֹסְטֶנֶּקָלָּבָּן די וּלְבַן שוֹל פָּאָר אַיְּטַעְּרָא קְווּדֵרָּו? פארוזאָס?)

14 דוּנָךְ דָא גאַמעָן פּוֹאָר דּיַיָּ שוֹל שֶּׂתַרְעַנָּג? בּארָעְפּוּסָק דּיַיְּ מֶטְעַפְּרָּה?
(דוּנָךְ דָא גאַמעָן פּוֹאָר דּיַיָּ שוֹל שֶּׂתַרְעַנָּג? בּארָעְפּוּסָק אֶיְּטַעְּרָא מֶטְעַפְּרָּה?)
15. ווי טעט איה דייַן צײַט-פלאן, איז עס פּול?
(ווי טעט איה איינען צײַט-פלאן, איז עס פּול?)

16. וואָס וואָלסטו געענדערט אין דײַן שול?
(וואָס וואָלט איר געענדערט אין אײַער שול)

(וואָס וואָלסטו געענדערט אין דײַן שול)
(וואָס וואָלט איר געענדערט אין אײַער שול)
Free Time

Topic 3a: Free Time

1. אָקס טואָס אַודָּן פֿרײַע צײַט? (אָקס טואָס אַודָּן פֿרײַע צײַט? )

2. אָקס פּאָראַ אַקְטיוויטעטן טואָס אַודָּן פֿרײַע צײַט? (אָקס פּאָראַ אַקְטיוויטעטן טואָס אַודָּן פֿרײַע צײַט? )

3. ווי אַזוי רוטסַן? (ווי אַזוי רוטסַן?)

4. ווי אַזוי רוט אַודָּן? (ווי אַזוי רוט אַודָּן?)
Comments

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Free Time פּרֵית צײַט

TOPIC 3b: Eating ב: עסן

1. וואָס פּאַר אַ רעסטאָנשען געפֿעלן דיר? (וואָס פּאַר אַ רעסטאָנשען געפֿעלן אײַך)

2. וועלכע עסנס צײַט? (וועלכע עסנס אײַך)

3. וועלכע טעסּנשע שפּײַזן געפֿעלן דיר? (וועלכע טעסּנשע שפּײַזן געפֿעלן אײַך)

ışıוען 3ב: עסן
فردיט צײַט

**Free Time**

**TOPIC 3c: Sport**

1. וױלכלן ספּאָרטן נגעטן דייר? (וױלכלן ספּאָרטן נגעטן אײַך?)

2. زي שפילט איר ספּאָרט? ווי אָפֿט שפּילט איר ספּאָרט? ( زي שפילט איר ספּאָרט? ווי אָפֿט שפּילט איר ספּאָרט?)

3. וואו שפּילטס? (וואו שפּילטס?)

4. האָסטו אַ באַליבטן ספּאָרטלער? (האָט איר אַ באַליבטן ספּאָרטלער?)
5. צי קאָסט אַ סך געלט צו שפּילן דײַן ספּאָרט?
(צײַ קאָסט אַ סך געלט צו שפּילן אײַער ספּאָרט?)

6. פֿאַרוואָס האַלטсто איז גוט צו שפּילן ספּאָרט?
(פֿאַרוואָס היִיל אנאָ יאָירות צו שפּילן ספּאָרט?)

7. קוקסטו ספּאָרט אויף דער טעלעוויזיע?
(קוקט אויף ספּאָרט אויף טעלעוויזיע?)

8. וועלכע איז דײַן באַליבסטע פֿוסבאַל מאַנשאַפֿט?
(וועלכע אויף באַליבסטע פֿוסבאַל מאַנשאַפֿט?)

9. פֿאַרוואָס שטייטס די מאַנשאַפֿט?
(פֿאַרוואָס שטייטס אויף די מאַנשאַפֿט?)
Comments

baumarkungen
Free Time

ORAL TOPIC 3

Topic 3d: Film

1. Do you like watching movies? And do your parents allow you to watch them?

2. Why do you watch films?

3. Do you watch films on your own or do you watch them with friends?

4. Do you like watching films in Yiddish? And do your parents allow you to watch films in Yiddish?
Free Time

TOPIC 3e: Friends

1. האָסטו אַ סך פֿרײַנד?
(האָט איר אַ סך פֿרײַנד?)

2. באַשרײַב דײַן נאָענסטן פֿרײַנד, זײַן פֿיזישן אויסזען און כאַראַקטער.
(באַשרײַב טאַער נאָענסטן פֿרײַנד, זײַן פֿיזישן אויסזען און כאַראַקטער.)

3. זאָס נוצטו עפֿטער צו קאָנטאַקטירן דײַנע פֿרײַנד?
(זאָס נוצט איר עפֿטער צו קאָנטאַקטירן אײַערע פֿרײַנד?)

4. וואָווינען דײַנע פֿרײַנד נאָענט צו דיר?
(וואָווינען אײַערע פֿרײַנד נאָענט צו אײַך)

5. טטע טמען-טמען וֹ זאָס נוצטו טמען צו קאָנטאַקטירן דײַנע פֿרײַנד?
(טטע טמען-טמען וֹ זאָס נוצט איר טמען צו קאָנטאַктירן אײַערע פֿרַײַנד?)

Free Time

TOPIC 3e: Friends

1. What is your friend's name?

2. Write an essay about your friend, his/her physical appearance and character.

3. What do you want to contact your friend?

4. What is your friend asking you?

5. Do you want to contact his/her friend as well?
Comments

בָּאָמֶרֶקַונֵט"
רַצִּים צוּטִיִּער צו מָזוּיק?

הָאָט אָיר צוּטִיִּער צו מָזוּיק?

וואָסערע סְטִיל(ן) מָזוּיק גּעפּוּלַט(ן) דָּיִג?

וואָס פּאַר אַ(?)

וואָסערע סְטִיל(ן) מָזוּיק גּעפּוּלַט(ן)

צָוֶּם בּעֵסטַן?

ט דָּיִג אַם

ס גּעפּוּלַט

ר זְיָנָגֶר

וּעַלכֶּע

צָוֶּם בּעֵסטַן

ן דָּיִג אַם

ס קָפּוּלֵע

גּעפּוּלַט

ר זְיָנָגֶר

(וּעַלכֶּע מּוּזִיקָלִישְעָ גְרְוַפּוּ)

צָוֶּם בּעֵסטַן

ן אַם

ס קָפּוּלֵע

גּעפּוּלַט

(וּעַלכֶּע מּוּזִיקָלִישְעָ גְרְוַפּוּ)

פּרְעַיְט צײַט

Free Time

TOPIC 3: Music

ステップ 3: モーデル

1. מְטֵסָה לְבָּך צוּטִיִּער צו מָזוּיק?

2. מְטֵסָה פּאַר אָיזָאָסָעַר סֵסֵיל (1) מָזוּיק גּעפּוּלַט (1) דָּיִג?

3. מְטֵסָה גּעפּוּלַט (1) מָזוּיק אַמָּלֹגָא הַגְּרְוָפּוּ?

4. מְטֵסָה גּעפּוּלַט (1) מּוּזִיקָלִישְעָ גְרְוָפּוּ?
5. הערטו צו צו יידיש מוזיק אָדער לידער?
(הערט אָר צו צו יידיש מוזיק אָדער לידער?)

6. וועלכע יידישע לידער געפֿעלן דיר?
(וועלכע יידישע לידער געפֿעלן אײַך?)

7. שפּילסטו אַ מוזיקאַלישן אינסטרומענט?
(שפּילט איר אַ מוזיקאַלישן אינסטרומענט?)

8. ווי לאַנג לערנסטו צו שפּילן דעם אינסטרומענט?
(וי לאַנג לערנט איר צו שפּילן דעם אינסטרומענט?)
AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS

Free Time

TOPIC 3: Holidays

1. Ваао פאַרברענגטס אין (אַאן) דע פֿעריען? (Ваао פאַרברענגטס אַאן (אַאן) דע פֿעריען)

2. Ваָס האָסטו געטאָן אין די לעצטע פֿעריען? (Ваָס האָט איר געטאָן אין די לעצטע פֿעריען)

3. Ваָס וועסטו פֿאָרן זײַן אין די קומענדיַע פֿעריען? (Ваָס וועט איר פֿאָרן זײַן די קומענדיַע פֿעריען)

4. מיט וועמען וועסטו פֿאָרן? (מיט וועטע אַין פֿאָרן)

5. אויף ווי לאַנג וועסטו פֿאָרן? (אויף ווי לאַנג וועט אַאן פֿאָרן)
Comments
6. טעלאי טרער\שטעט אין יאָסערען האַמסער שוי באָדער?

7. ביטס אָ מאָל שגאָטן אָי יואָאָג\אמעטיקט אַדער אנדערע םעלעטער?

8. וי לאָנָג ביטס דאָרט שגאָטן\האַמסער דאָרט פֿאַרבראָכט?

9. וואָס האָסטו געטאָנ יאָי יואָאָג\אמעטיקט אַדער אנדערע םעלעטער?
10. האָסטו באַזוכט מיטヶ月 אַנדערע אָדער פֿרײַנד אַנדערע לְענדער?

11. האָסטו באַזוכט אַנדערע לְענדער?

12. האָסטו גערעדט יידיש מיטヶ月 אַנדערע פֿרײַנד אַנדערע נואָרסלןד?

(האָט איר באַזוכט מיטヶ月 אַנדערע לְענדער? )
Comments

baumarkungn
Work/Future/Career

אַרבעט און טאַשן געלט:
1. ארביעטסטיַד צו פֿאַרדינען טאַשן-געלט?
(ארביעט איר צו פֿאַרדינען טאַשן-געלט)

 조금 שעה אַ וואָך אַרבעטסטו?
2. וואָס פֿאַראַ אַרבעט טוסטו?
(וואָס פֿאַראַ אַרבעט טוסט איר)

 how-pol she‘a אַ וואָך אַרבעטסטו?
3. ויפֿל שעה אַ וואָך אַרבעט איר
(ויפֿל שעה אַ וואָך אַרבעט)

怎么做事情时候待在餐厅?
4. וואָס טוסטו מיט דײַנע פֿאַרדינאַנשׂן
(וואָס טוט איר מיט אײַערע פֿאַרדינאַנשׂן)

 די צוקונפּט:
5. וואָס וואָלסטו געוואָלט טאָן נאָכן ענדיקן דעם ווי.סי.אי?
(וואָס וואָלט איר געוואָלט טאָן נאָכן ענדיקן)

 Work/Future/Career

ORAL TOPIC 4

 análטסאָן געואַלַס סמאַן נאָכן געיניק דעם ווי.סי.אי?
Comments באמערקנטן
6. וואָס פֿאַראַ פּלענער האָסמט פּאַר דער צוקונפֿט?

(וֽאָס פּאַרַּא פּלענער האָסמס פּאַר פּאַר דער צוקונפּט?

7. סראָבּאָסָט ווענג אַ קאַריערע?
(סּראָבּאָסָט ווענג אַ קאַריערע)

8. פּאָרָואָסָט האָסמס אָיסנָןְקְלֶנֶן אוֹ אָט קאַריערע?
(פּאָרָואָסָט האָסמס אָיֲסנָנְקְלֶנֶן אוֹ אָט קאַריערע)

9. יווּלטסָו שטָדְיוֹרָנ אוֹ אֲ发展中ְלְסָטָסָט?
(יִוּלטְסאָו שֶטְדוֹיוֹרָן אוֹ אֲ发展中ְלְסָטָסָט)

10. יֵעְלְבַּעֲן(ו) קורְס(ו) יֵוָלְטסָו שטָדְיוֹרָנ?
(יֵעְלְבַּעֲן(ו) קורְס(ו) יֵוָלְטָאָר שֶטְדוֹיוֹרָן)

11. פּאנָנְרֶסָט וּזְ פּּאָרָנְקָא קַײְן אוּסֶלָנְדָנְדָ? וואָס אוּנְנְעַנ דֵיְנִנְעַנ פּלעָנְעַנְעַנְעַ?
(פּאנָנְרֶסָט וּזְ פּּאָרָנְקָא קַײְן אוּסֶלָנְדָנְדָ? וואָס אוּנְנְעַנ דֵיְנִנְעַנ פּלעָנְעַנְעַנְעַ?)
Jewish Life - Jewish Culture and Traditions

1. Would you be willing to tell me what practices you observe on Yom Kippur and Purim?

2. Is there a tradition of telling the Passover story each year?

3. Are there Jewish traditions that are unique to your community?

4. How do you interpret the meaning of your religious duties and responsibilities?
Comments

baumarkonu
5. ווי אָזוי האָט לערנען זיך יידיש באַרײַכערט דיך אלס א ייד און מענטש?

6. וואָס טראַכט איר זײַנען די וויכטיקע זאַכן אין דער יידישער קולטוער?

(וווי אָזוי האָט לערנען זיך יידיש באַרײַכערט דיך אלס א ייד און מענטש?)

(וואָס טראַכט איר זײַנען די וויכטיקע זאַכן אין דער יידישער קולטוער?)
VCE Yiddish Unit 3

School-Assessed Coursework

Name:  

Date:  

Writing time:  

Materials:  
- Task booklet of two pages  
- Lined paper  
- Students may use an English-Yiddish/Yiddish-English dictionary and notes  

Please ensure that you write your name in the space provided on the first page of the booklet and all pages you hand in.  

**You must respond to the task completely in Yiddish.**

**GRADING CRITERIA**  

**Criterion 1 (5 marks):** Appropriateness of structure and sequence:  
- Introduction, body, conclusion as appropriate to the text type  
- Organisation and sequencing of ideas within and between paragraphs, cohesiveness of writing within and between paragraphs  

**Criterion 2 (5 marks):** Relevance, breadth and depth of content  
- Relevance of content in relation to task set  
- Comprehensiveness and sophistication of content  

**Criterion 3 (5 marks):** Accuracy of vocabulary and grammar  

**Criterion 4 (5 marks):** Range and appropriateness of vocabulary and grammar  
- Variety of vocabulary and grammatical structures  
- Appropriateness of vocabulary and grammar for the text type/audience, purpose, context of task.
You have read an announcement in a Yiddish newspaper from the World Council for Yiddish (WCY), offering scholarships of $3000 to students who wish to attend an intensive Yiddish summer course in Jerusalem, Paris, Vilnius or New York.

To qualify for the scholarship you have to write a letter in Yiddish to the honorary secretary of the WCY, briefly describing yourself, your family background, your views and opinions about life values and about Jewish identity today, as well as about your future aspirations for further Jewish/Yiddish studies. You decide to write the letter.

**TASK**

You have read an announcement in a Yiddish newspaper from the World Council for Yiddish (WCY), offering scholarships of $3000 to students who wish to attend an intensive Yiddish summer course in Jerusalem, Paris, Vilnius or New York.

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**THEME:** The Individual

**TOPICS:** Personal World - Personal Opinions and Values

**SUB-TOPICS:** Descent; Identity; Views and Values; Personal Priorities

LENGTH: Approximately 250 words

AUDIENCE: The Honorary Secretary (imaginary male) of the World Council for Yiddish

PURPOSE: To express ideas about yourself, your descent, identity and values, to state your priorities views, opinions and aspirations.

TEXT TYPE: Personal Letter
VCE Yiddish Unit 3
School-Assessed Coursework

SAC 2

Name: ____________________________________________

Date: ____________________________________________

Writing time: ______________________________________

Materials: • Task booklet of six pages
• Students may use an English-Yiddish/Yiddish-English dictionary

Please ensure that you write your name in the space provided on the first page of the booklet and all pages you hand in.

You must respond to the task completely in Yiddish.

GRADING CRITERIA

Criterion 1 (5 marks): Capacity to understand general and specific aspects of text

Criterion 2 (5 marks): Capacity to convey information accurately and appropriately
• Structure and sequencing of ideas
• Accuracy, variety and appropriateness of vocabulary and grammar
THEME: The Yiddish-Speaking Community

TOPICS: Cultural Diversity

SUB-TOPICS: Traditions and Customs

OUTCOMES AND ASSESSMENT TASKS

*Outcome 2: Analyse and use information from spoken texts.
Assessment Task 2: A response to specific questions, messages or instructions, extracting and using the information requested.
Marks: 10* (*School-assessed coursework for Unit 3 contributes 25% to the study score.)

There are two tasks.

TASK 1

Listening to text and questions and answers based on the task.

You should read all the questions on the following page before listening to the text so that you will know what to focus on. You will listen to a text twice with a short break in between the second playing. You will respond to all the questions in Yiddish. You may take notes anytime, but especially in between and during the second playing of the text.

You are to write your answers, including relevant or given information in full sentences. Your answers may extend beyond factual information to include, for example, the attitude/feeling/intention of the speaker. However, do not include your own feelings or opinions.
Listening Text

Listen to an excerpt describing “a shtetele”, a little village, then answer the following questions in full sentences in Yiddish.

VOCABULARY

<table>
<thead>
<tr>
<th>servile, humble, meek</th>
<th>straw, thatch</th>
</tr>
</thead>
<tbody>
<tr>
<td>is amazed</td>
<td>is amazed</td>
</tr>
<tr>
<td>middle aged</td>
<td>middle aged</td>
</tr>
<tr>
<td>fixed, mended</td>
<td>fixed, mended</td>
</tr>
<tr>
<td>cockeyed</td>
<td>cockeyed</td>
</tr>
<tr>
<td>overturned</td>
<td>overturned</td>
</tr>
<tr>
<td>hinge</td>
<td>hinge</td>
</tr>
</tbody>
</table>

QUESTIONS

1. Where, does this speaker say, is this “shtetele”?

2. Why are these homes/houses here, according to the speaker?

3. Why, does the speaker say, are the people here?

4. How is the atmosphere in this “shtetele” described?
יֵּדְוַי צֵו: דּוּר קאָמֵּן, דוּר טוּיֵר אָנָא דוּר שְׁאָפָא אָנָא וְיֵּדְוַי צֵו: דּוּר שְׁאָפָא אָנָא?

How do the three houses look and what do they represent? Justify your answer.

a. 

b. 

c. 

זאָווּן לינב: דוּר קאָמֵּן, דוּר טוּיֵר אָנָא דוּר שְׁאָפָא אָנָא וְזאָווּן אוּיזַי צֵו: דּוּר שְׁאָפָא אָנָא?

Where lay the chimney, the gate and the pot, and how do they look?

The chimney

The gate

The pot

זאָווּן ליינב: דוּר קאָמֵּן, דוּר טוּיֵר אָנָא דוּר שְׁאָפָא אָנָא וְזאָווּן אוּיזַי צֵו: "אַלְעָמענָס מאָם אָן אַלְעָמענָס היי?"

What does the speaker mean when he says: “everyone’s mother and everyone’s home”?

זאָווּן ליינב: דוּר קאָמֵּן, דוּר טוּיֵר אָנָא דוּר שְׁאָפָא אָנָא: "אַלְעָמענָס מאָם אָן אַלְעָמענָס היי?"

What does the speaker mean when he says: “one end” for all?
A friend writes you an email in Yiddish informing you that they had just heard a segment on radio about the rich cultural Yiddish life that existed before WWII and states that it’s a great pity that all that has gone now. You decide to inform them that this is not quite the case and you write back describing examples of contemporary Yiddish culture in different parts of the world.

LENGTH: Approximately 200-250 words

AUDIENCE: Another Yiddish speaker/listener

PURPOSE: A response to specific questions, messages or instructions, extracting and using the information requested.

TEXT TYPE: Script for a speech or report
VCE Yiddish Unit 3

School-Assessed Coursework

SAC 3

Name: _____________________________________________

Date: _____________________________________________

Writing time: _______________________________________

Materials: __________________________________________________________________________

Instructions: You will read and select one of the scenarios presented below. You will then prepare to take on the role of the protagonist in the scenario and present the task verbally without any notes or assistance for a total duration of three to four minutes.

You must respond to the task completely in Yiddish.

GRADING CRITERIA

Criterion 1 (4 marks): Capacity to maintain and advance the exchange appropriately and effectively:
  • Capacity to link with partner
  • Effectiveness of communication and repair strategies
  • Degree of support necessary to maintain the exchange

Criterion 2 (4 marks): Relevance, breadth and depth of information, opinions and ideas
  • Relevance of information/ideas
  • Range of information/ideas
  • Capacity to support/elaborate ideas/opinions with reasons/examples/evidence/new ideas
  • Effectiveness of communication and repair strategies
Criterion 3 (4 marks): Accuracy of vocabulary and grammar

Criterion 4 (4 marks): Range and appropriateness of vocabulary and grammar:
  • Variety of vocabulary and grammar
  • Appropriateness of vocabulary and grammar to the context, audience and purpose of the task

Criterion 5 (4 marks): Clarity of expression
  • Pronunciation, intonation, stress, tempo

OUTCOMES AND ASSESSMENT TASKS

*Outcome 3: Exchange information, opinions and experiences.
Assessment Task 1: A three to four minute role-play focusing on a resolution of an issue.
Marks: 20* (*School-assessed coursework for Unit 3 contributes 25% to the study score.)

Role-Play on Changing Traditions and Customs
Resolving an issue regarding bringing change to tradition(s) or custom(s).

SCENARIO 1

You are a son/daughter of Jewish parents who are strong believers in maintaining Jewish traditions and customs. You respect their views, but would like to suggest change(s) and/or adaptation(s) to the Passover Seder next year.
You are a student in a Jewish school which has strong beliefs in maintaining Jewish traditions and customs. You respect their views, but would like to suggest change(s) and/or adaptation(s) to the school’s Purim celebrations next year.

You are a son/daughter of Jewish parents who are strong believers in maintaining Jewish traditions and customs. You respect their views, but would like to suggest change(s) and/or adaptation(s) to the wedding ceremony, should you be involved in organising a family wedding in the future.

You approach your “father/mother/teacher” and ask for their permission to try out the change(s) and/or adaptations. State why and how you would make the change(s), why you believe they are important, how you intend to carry them out, reassuring them that it will improve things. You start the conversations and your “father/mother/teacher” will close the discussion.
VCE Yiddish Unit 4
School-Assessed Coursework

SAC 1

Name: ________________________________________________________________

Date: __________________________________________________________________

Reading time: __________________________________________________________________

Writing time: __________________________________________________________________

Materials:  • Task booklet of 2 pages
            • Lined paper – answer all questions on the lined paper
            • Students may use an English-Yiddish/Yiddish-English dictionary and notes from Worksets 3.3 and 4.1.

Please ensure that you write your name in the space provided on the first page of the booklet and all pages you hand in.

You must respond to the task completely in Yiddish.

LENGTH: Approximately 250 words

AUDIENCE: Writer and readers of Yiddish blog/web diary

PURPOSE: To analyse and express ideas about the effect of the Internet on Yiddish literature and culture

TEXT TYPE: Blog/Web Diary/Journal Entry
GRADING CRITERIA

Criterion 1 (5 marks): Capacity to understand and specify aspects of text(s)

Criterion 2 (5 marks): Capacity to convey information accurately and appropriately

- Structure and sequence of ideas within and between paragraphs
- Accuracy, variety and appropriateness of vocabulary and grammar, including punctuation and where relevant, script.
You have read an excerpt from a blog published by Sholem Berger, in which he responds to Prof. Shikl Fishman about “Yiddish” and “Literature” on the Internet, under the heading: “Windows of Opportunity”. Consider what Sholem Berger writes about Prof. Fishman’s opinion and his responses, and answer the questions below. Finally you decide to write a short commentary about Yiddish on the Internet using the opinions which they express and your own opinions about this topic.

**TASK 1**

Consider the excerpts from Sholem Berger's blog and answer these questions:

1. What does Sholem Berger mean when he writes “here lays the dog buried” and what does he mean by the term “windows of opportunity”?

2. What does Prof. Fishman say about Yiddish books and Yiddish Literature today, and does Sholem Berger agree with him?

3. What does Sholem Berger write is the “new literature, which you cannot probably read on the Sabbath day”, and why does he describe it that way?
4. What does he think about making comparisons between the traditional and new genres of Yiddish literature?

5. What sort of approach, writes Berger, should we take in regard to the question of traditional and new genres of Yiddish literature?

**TASK 2**

1. Write a short commentary for Sholem Berger's Internet blog, about Yiddish on the Internet, utilizing the opinions expressed here, as well as your own opinions about this topic.
VCE Yiddish Unit 4
School-Assessed Coursework

Name: ________________________________________________________________

Date: ____________________________

Reading time: ____________________________

Writing time: ____________________________

Materials:
• Task booklet of two pages
• Lined Paper – Answer all questions on the lined paper
• Students may use an English-Yiddish/Yiddish-English dictionary and notes from Worksets 4.1 and 4.2 - Detailed Study

Please ensure that you write your name in the space provided on the first page of the booklet and all pages you hand in.

You must respond to the task completely in Yiddish.

LENGTH: Approximately 250-300 words

AUDIENCE: Readers of Yiddish newspapers

PURPOSE: To respond critically to written texts, which reflect aspects of the language and culture of Yiddish-speaking communities.

TEXT TYPE: Response/Report/Review/Comparison
GRADING CRITERIA

Criterion 1 (5 marks): Appropriateness of structure and sequence.
- Introduction, body, conclusion as appropriate to the text type
- Organisation, sequencing of ideas within and between paragraphs, cohesiveness of writing within and between paragraphs

Criterion 2 (5 marks): Relevance, breadth and depth of content:
- Relevance of content in relation to task set
- Comprehensiveness and sophistication of content

Criterion 3 (5 marks): Accuracy of vocabulary and grammar (including scripts)

Criterion 4 (5 marks): Range and appropriateness of vocabulary and grammar
- Variety of vocabulary and grammatical structures
- Appropriateness of vocabulary and grammar for the text type/audience, purpose and context of the task

TOPIC
Effects of population changes and movement on Yiddish language and culture in the 20th century

TASK
Write an informative and evaluative piece on some of the effects of Jewish population changes and movements, on Yiddish-speaking communities in the 20th century, as reflected by the texts studied in VCE Yiddish Unit 4.
VCE Yiddish Unit 4
School-Assessed Coursework

SAC 2b

Name: 

Date: 

Interview time: 

Language: You must respond to the task completely in Yiddish.

TASK: An interview of 3-4 minutes

THEME: Migration of Yiddish-speaking Jews in the 19th and 20th centuries

TOPIC: Detailed study sub-topic of your choice

AUDIENCE: VCE Yiddish teacher

PARTNER: Interviewer (undertaken by VCE Yiddish teacher)

PURPOSE: To respond critically to spoken and/or written texts, which reflect aspects of the language, and culture of Yiddish-speaking communities.

PROCEDURE: The interview will start with a brief (half-minute) introductory segment. You will then discuss your sub-topic with the interviewer on issues related to it and the texts supplied

TEXT TYPE: Oral Response/Report/Review/Comparison
GRADING CRITERIA

Criterion 1 (4 marks): Capacity to maintain, and advance the exchange appropriately and effectively
  • Capacity to link with partner
  • Effectiveness of communication and repair strategies
  • Degree of support necessary to maintain the exchange

Criterion 2 (4 marks): Relevance, breadth and depth of information, opinions and ideas
  • Relevance of information/ideas
  • Range of information/ideas
  • Capacity to support/elaborate ideas/opinions with reasons/examples/evidence/new ideas

Criterion 3 (4 marks): Accuracy of vocabulary and grammar

Criterion 4 (4 marks): Range and appropriateness of vocabulary and grammar
  • Variety of vocabulary and grammar
  • Appropriateness of vocabulary and grammar for the context, audience and purpose of the task

Criterion 5 (4 marks): Clarity of expression
  • Pronunciation, intonation, stress, tempo
## VCE Yiddish Sample Exam

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SECTION 1: Listening and Responding – Part A

Text 1 (33 seconds)

The “Wednesday Club” at the “Kadimah” will meet once again this coming Wednesday the 20th July, as always from 12 o’clock to 2 o’clock in the afternoon. At the “Wednesday Club” at the “Kadimah” you will always meet up with old friends and perhaps make new friends, hear interesting speakers and also enjoy an entertaining artistic program with talented singers and musicians and enjoy a delicious light meal, “lunch”.

Come to the “Wednesday Club” at the “Kadimah”. Entry $6.00.

Text 1

Answer the following questions in English.

QUESTION 1

What is the purpose of this announcement?

.....................................................................................................

1 mark

QUESTION 2

Tick the correct response.

The next meeting of the “Wednesday Club” will take place on:

☐ 12 July  
☐ 20 July  
☐ 6 July  
☐ 2 July

.....................................................................................................

1 mark
QUESTION 3

Give three examples of how the announcement promotes this event.

• ...............................................................................................

• ...............................................................................................

• ...............................................................................................

3 marks

Text 2 (1 minute 10 seconds)

B.S: “You have reached Ben Sherman, but unfortunately I’m not available to answer your call at the moment. Please leave a message after the tone and I’ll get back to you as soon as possible. Thank you.” (Beep…)

S.F: “Yes, hello Mr Sherman. This is Sarah Freeman returning your call about the Yiddish Study Weekend in the Dandenong Mountains. I would like to talk to you about the details of the weekend personally, however I wanted you to know first of all, that there has been a change of dates. The new dates are Friday evening the 25th of November from 7:00pm onward, through to Sunday the 27th November 5:00pm. Also in answer to your question, just a quick description of the location and how to get there. The Study Weekend will be held at the Green Forest Guest House and Conference Centre, on the Callista-Belgrave Road in the Dandenong Mountains. It’s quite conveniently located for getting there by public transport, if you’re not coming by car. Take a train to Spencer Street station. There is a regular train which goes from Southern Cross station to Callista station. Once you’re outside the Callista station, you can catch the No.3 Belgrave bus, which leaves every half hour and stops outside the guest house. Please call me back during working hours and I will answer any more questions you may have and tell you about the program for the study weekend. Goodbye.”

(Click…)
Text 2

Answer the following questions in English.

QUESTION 4

Why is Sarah Freeman telephoning Ben Sherman?

• ...............................................................................................
• ...............................................................................................

2 marks

QUESTION 5

Why does she say the location is quite conveniently located?

....................................................................................................

1 mark
QUESTION 6

Explain how you can get to the location if you don't have a car?

....................................................................................................
....................................................................................................
....................................................................................................
....................................................................................................

3 marks

QUESTION 7

Why does Sarah Freeman want Ben Sherman to call her back?

• ...............................................................................................
• ...............................................................................................

2 marks

Text 3 (44 seconds)

Chana: “Adam, you have just come back from the opening ceremony of the 17th Maccabi Games in Tel Aviv, describe for us the atmosphere at the games.”

Adam: “Yes Chana, I’ve just returned from the opening of the 17th Maccabi Games and what a colourful ceremony it was. On a warm Monday night, seven thousand athletes from almost every corner of the world, marched in the parade into the Ramat-Gan stadium and were loudly applauded by the 40 thousand onlookers.

Chana: Which prominent personalities attended and greeted the athletes?

Adam: “The state President and Prime Minister as well as many other high ranking officials from the government and general community and foreign representatives and guests, were present on the dignitaries’ stage and greeted the sports delegations.”

Chana: “Adam, how important are the games for Israel and young Jews from around the world?”

Adam: “Even more than a sport competition the Maccabi Games provides an opportunity for thousands of young Jews from around the world, those who are even detached from Jewishness, from the Jewish people and the state of Israel, to come to Israel, get to know the land, get to know albeit ‘the tip of the ice-berg’ (‘tip of the knife’) of Jewish history, feel part of the Jewish people and get to know one another.”
Text 3 (44 seconds)

Answer the following questions in English.

QUESTION 8
What major event is Adam reporting about?

.................................................................

1 mark

QUESTION 9
Why can it be assumed that this event is a significant one?

• ..................................................................................................................

• ..................................................................................................................

• ..................................................................................................................

3 marks
QUESTION 10

Explain what Adam means when he says that this event is more than a sporting competition?

....................................................................................................................................
....................................................................................................................................
....................................................................................................................................
....................................................................................................................................

3 marks

TOTAL 20 marks
SECTION 1: Listening and Responding – Part B

Text 4 (1 minute 10 seconds)

“To end the news bulletin here is our weather forecast for the weekend. The summer season has truly arrived and the temperatures which are expected in most parts of the country will be high, although the northern regions, as you can see on our weather map, will experience partly cloudy conditions. In the north east part of the country temperatures will range between 17° minimum and as high as 37°C in Tiberias.

In the central coastal and highland regions, slight breezes will relieve the situation a little and in Tel Aviv the temperature will reach 27° and in Jerusalem 30°C. The south, as you can see however, will experience a scorcher, with 34° expected in Ber-Sheba and a sizzling 41°C in Eilat.

So, remember to ‘slip, slap and slop’ and drink plenty of water and goodnight.”

Text 4 (1 minute 10 seconds)

“צום סוף פון נײַעס בולעטין גיבן מיר איבער דאָס וועטער פֿאַרן סוף-וואָך. הַדער זומער איז אויף אַן אמת אָנגעקומען אָ/im ייָסמהָטערשָען תזועמס וועלכע ווערן ערוואַרט אים מיטקאנט

לאַנד וועלן זײַן הויכע, געגאנגען זײַן דאָס צפֿון מיזרח פֿון לאַנד. געגאנגען זײַן דאָס צפֿון מיזרחטי ד埭 טעמפּעראַטורן גרייכן צווישן 71 גראַד מינימום און 73 גראַדCelestes אים וברווע.

אין ראַיאָן בים באַשרײַב די וועטער באַדינגונגען אין די פֿאָלגנדיקע געגנטן

ואָקאנט לאַגאָס יען יאָם די בוען-טעל פֿיַיסַע ויטספלט SOUTHeam טעַמאנטעד דעמם מיטב. איַן
נהאָבך ועמ דיי שטעמספּאַרטער דערטן בי 72 זוָֹא יאָם ייָסמשלט ביז 30 זוָֹא ייָסמל. דער
דער דאָבך, יאָפּאָנָא דײָ-געגאנגען אַ ייָך. טעַמאנטעד פֿאָלבונגן 43 זוָֹא יאָמ דאָבך בוען אוּן
ברענעגנטקע 14 גראָד צעלסיוס ייָסמל. טאָ מענענטקע, געגאנגען ייָסמשלט תקע.

אָקאנט שטיוּקט אָ מײַן ומספּאָל. אָקאנט אָמעבש.

Text 4

Answer the following questions in Yiddish.

QUESTION 11

Describe the weather conditions of the following locations.

באָסַַרְסִיב ייָסמשלט באָלבונגן אוּן ייָסמשלט פֿאָלבונגן.
QUESTION 12
Where would you plan to spend the weekend if you did not like extremely hot weather?

1 mark

QUESTION 13
On which type of media is this announcement made? Justify your answer with evidence from the text.

1 mark
Text 5 (1 minute 30 seconds)

I.T: “Good evening listeners. For the listeners who have just joined us, our guest in the studio today is Rachel Goldwasser, the founder of the “Luftteater”. Good evening to you Rachel.”

R.G: “Good evening Itzhak, good evening listeners.”

I.T: “Rachel, maybe we could begin with a little bit of biography about yourself and how it came about that you settled in Strasbourg.”

R.G: “Strasbourg is only part of my biography. I was born in Argentina. My father was a Yiddish actor, in a very good theatre in Argentina, ‘The Argentine Yiddish Folk Theatre’.”

I.T: “Aha, so you followed in your father's footsteps.”

R.G: “Yes, so to speak. When I was sixteen years-old I travelled to Israel and there I studied theatre and I played in Habimah and in Okhel, a theatre that used to be there, and in Khan in Jerusalem.

I.T: “Did you also perform with any Yiddish theatres?”

R.G: “Mainly in the mainstream Hebrew theatre, but also a little in the Yiddish theatre, which today has become, the Yiddish theatre in Israel, that is the theatre of Atzmon, of Shmulik Atzmon, which at that time it was not yet called… “Yiddishpil”, I don't even remember what it was called then.”

I.T: “And when did you leave Israel and settle in Strasbourg?”

R.G: “I left Israel in 1990 and settled in Strasbourg in 1992. There I staged the first play in the framework of what these days is called the “Luftteater”. And that was the Megillah of Itzik Manger. It was in Yiddish and French, so the French speakers could understand.”
י.ט: אַהאַ, היי מיט אַז דו ביסט נאָכגעגאַנגען אין דײַן פֿאָטערס פֿוסטריט

ר.ג: יאָ, אַזוי צו זאָגן. ווען איך געווען זעכצן יאָר אַלט בין איך געפֿאָרן קײַן ישראל און דאָרטן
שטודירט טײַטער און געשפּילט אין דער “ה幣וא”, אָנ” אַבל, אָ טײַטער ואס אָ מײַל

גיינעטו דאָרטן, אָן אײַטש “תאָ”, אָן ייִרטל.

י.ט: איך נייִסס אַרויסגעטראָטן אָן אַגאָטער יָדוֹעטש טײַטערט?

ר.ג: מערסטנס אין די וויכטיקע לעברעַש טײַטערט, אָבער אויך אַ ביסל אינעם ייִדישן טײַטער
וועלכע אַ הניצָט געוווען דער יָדוֹעטש טײַטער אָן שירַאַל, דאָ אָ ייִדישן פֿאָטער
שומאָלט עַצומִיק, טײַטער ביי טײַטער צײַט gehנײַטט “דײַרַספּיל”, אָ טײַטער אַ פּיל

נייטש וו אָרוּי עַס続 הַאָמאָלט שײַטיעַס.

י.ט: אָן ווען האָב פֿאַרלאָזט ישראל אָן דאָרטן אָן סטראַסבורג?

ר.ג: איך האָב פֿאַרלאָזט ישראל אָן דאָרטן אָנ דאָר פּײַס אָ לעברעַש פֿאַרלאָזט ציטאָן וואָלט

דאָרעַס יאָב אָ גאַסינט אָן סטראַסבורג יאָר עראָס פֿיָסָט אָן דאָר פּײַס אָ לעברעַש פּײַס אָן דאָר פּײַס.

גאַסינט אָ “לופּטעאַטער”. אָנע פּײַס אָנע פּײַס אָ “מָלִיט”. אָנע פּײַס אָנע פּײַס אָנע פּײַס אָנע פּײַס אָנע פּײַס אָנע פּײַס.

עַס יאָגעַנוס אָנ יידיש אָן פּראַנצײַטRarely, רָעַס אָנ יָד פּײַס אָנע פּײַס אָנע פּײַס אָנע פּײַס אָנע פּײַס אָנע פּײַס אָנע פּײַס.

1 mark

QUESTION 15

What events led to Rachel Goldwasser becoming a Yiddish actor in Strasbourg?

מעלעָך געמענענט לַאָנכֵל אָנ דאָרטן נאָכעגאַנגען מיט צײַוכּלעט מיט כּוּפּער אָנע פּײַס.

4 marks

AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS

Text 5

Answer the following questions in Yiddish.

QUESTION 14

Explain why Rachel Goldwasser is an interesting person to talk to.

דערקלער פּאַרוואָס רחל גאָלדוואַסער איז אַן אינטערעסאַנטער מענטש מיט וועמען מען קײַט שײַטיעַס.

1 mark

QUESTION 15

What events led to Rachel Goldwasser becoming a Yiddish actor in Strasbourg?

מעלעָך געמענענט לַאָנכֵל אָנ דאָרטן נאָכעגאַנגען מיט צײַוכּלעט מיט כּוּפּער אָנע פּײַס.

4 marks
SECTION 2: Listening and Responding – Part A

Text 6

The tailor and the nobleman

In St. Petersburg, then the capital city of Tsarist Russia, there once lived a very well-known tailor; all garments made by him pleased his customers, because they were nice and well-cut, irrespective of the customers' age or body build...

One day, a nobleman sent for the tailor to come to his palace and ordered a formal suit. The tailor came on time to meet the nobleman. After taking his measurements, the tailor politely asked him: "Sir, please tell me your age."

The nobleman answered surprisingly: "What does that have to do with the making of my suit?"

The tailor replied respectfully: "There is a connection. A new nobleman thinks that he is important, so he often holds his head high and his chest out. When making robes for a new nobleman, I often cut the rear shorter than the front."

"And then, as the nobleman ages, I still cut the front longer and the rear shorter. After a while I would cut them both the same length. Finally, as the nobleman becomes aged and exhausted, I would finally cut the rear longer than the front." "As you see, if I do not know your age, it will be very difficult for me to make a suit that will suit you well."

Text 6

דער שנײַדער און דער אַדלמאַן

אין סאַנט פּעטערבורג, די היפט שטאָט פֿון צאַרישן רוסלאַנד, האָט אַמאָל געוווינט זייער א
באמאלן, אַלע קליידער וועלכע ער האָט געמאַכט זענען געפֿאָלן געוואָרן זײַנע קונים, ו玳

עפֿה יעיין גענעך שיעי אן גוו געשניטן. נייטש קוקּֽֿדער איך אָדער געמאַכט און פֿיִי

אָנואָל יאַד. דאָ אַ נײַער אַדלמאַן נײַיּшך נאָכּ שּײַניודער דע אוּלֿ קומען צו דײַן פֿיִי

דעם יאָט אַלע אוּלֿ קומען און דעם איַעַּנד ווערט דו צו יאָט דעם צו טאַפאר אַרּוד

ווען דער אַדלמאַן ווערט פֿאַרעלעטער אַז צײַט ווערט פֿאַלעטער אַז דעם

"מיַֽן מײַן הער, בעט צײַן מיץ אַניץ עִלְטֵר."

"ואָט אָט אָ דאָס אוּלּ צו טאַ פֿיִי דײַן אַנואָל יאַד?"
Text 6

Answer the following questions in English.

QUESTION 16
Why did the Russian nobility choose to have their clothes made by this particular tailor?

..........................................................................................................................................
..........................................................................................................................................

2 marks

QUESTION 17
Explain why the nobleman's age was a critical factor in the way the garment was designed.

..........................................................................................................................................
..........................................................................................................................................
..........................................................................................................................................
..........................................................................................................................................

4 marks

QUESTION 18
Apart from his tailoring skills, what other attributes did the tailor display?

..........................................................................................................................................
..........................................................................................................................................
..........................................................................................................................................
..........................................................................................................................................

3 marks

QUESTION 19
What message does this story hold for people in leadership positions?

..........................................................................................................................................
..........................................................................................................................................
..........................................................................................................................................

2 marks
Lovers of Yiddish films have a rare opportunity to obtain the just released DVD version of Maurice Schwartz's 1939 classic “Tevye”. The film has been restored with great care in richly textured black and white from an original nitrate print. Solomon Secunda's wonderful score also went through a digital clean-up. Schwartz's version is loosely-based on two of Sholem Aleichem's eight “Tevye the Dairyman” stories. Those coming to “Tevye” from stage or screen versions of “Fiddler On The Roof” will be very surprised that Hodel, Motel, Perchik, Yente, and other beloved characters are nowhere to be seen.

“Tevye” contains a whole new cast of characters, most of whom do not appear in Sholem Aleichem's original stories either. The focus of Schwartz's version is on Chava's marriage to Fyedka, and more than anything else, it captures the deep despair and foreboding occasioned by Krystallnacht. Therefore, key roles are played by Fyedka's non-Jewish parents, the despicable Galagans and the Russian Orthodox priest. But the darkness is balanced by the introduction of Tzeitel's two young children Shloimele and Perele.

Even though it is relatively primitive cinematically, “Tevye” is also extraordinary as a recorded play. Of particular note are a luminous Havdalah ceremony, the scene in which Tevye tenderly teaches Shloimele how to chant daily prayers, and the wordless but intensely emotional sequence in which Tevye packs his books after he's ordered to leave the village. These scenes are likely very similar to their original theatrical staging. In 1991, the Library of Congress added “Tevye” to the National Film Registry, thereby naming it one of the greatest American films of all time.
Text 7
Answer the following questions in English.

QUESTION 20
Give two reasons why this DVD version of the classic film “Tevye” will appeal to lovers of Yiddish films?

....................................................................................................
....................................................................................................

2 marks

QUESTION 21
Explain how this film differs from Sholem’s Aleichem’s other versions of “Tevye the Dairyman”.

....................................................................................................
....................................................................................................
....................................................................................................

2 marks

QUESTION 22
“The film is extraordinary even though it is relatively primitive cinematically”. Explain what the reviewer means by this statement.

....................................................................................................
....................................................................................................
....................................................................................................
....................................................................................................

4 marks

QUESTION 23
Why can it be said that “Tevye” is truly a film of distinction?

....................................................................................................

1 mark
SECTION 2: Listening and Responding – Part B

Text 8

Overseas Residential College at Victoria University.

Overseas Residential College provides a range of services to support overseas students.

- **Accommodation**
  - Halls of Residence
  - Private accommodation in a family setting
  - Share basis accommodation
  - Rooms and units
  - Long-term property leasing

- **Tutoring options in all subjects including ESL**
  - Group classes for private tuition

- **Medical and dental assistance**
  - Emergencies services
  - Hospital admissions
  - Pharmaceuticals
  - Dietary requirements

- **Financial planning**
  - Loans
  - Exchange for overseas students
  - Banking information - Credit Unions
  - Car hire and legal obligations

- **Tourism information in Victoria and Australia**
  - Provides travel agent services and ticketing facilities

- **Social club events**
  - On campus restaurants
  - Cafes
  - Bookshops
  - Fortnightly market on campus

- **Sports and entertainment facilities**
  - Health Club
  - Swimming and sauna
  - Tennis
- Football
- Hockey
- Badminton
- Gymnasium facilities Overseas Residential College

Victoria University
P.O. Box 844, Melbourne
Tel: 9667 8313
Fax: 9667 8317
Email: orc@melb.edu.au

Text 8

Deer Atlantic and Australian students, this is the unique opportunity for senior high school students to get a taste of Australian life.

- Various types of activities:
  - Private and group activities in the field of
  - Shared and group activities
  - Rooms and dormitories
  - Accommodation facilities overseas

- Educational arrangements for special English
  - Group classes or private arrangements

- Medical help
  - Hospital emergency
  - Doctor's office
  - Dentist's office
  - Medications
  - Treatment

- Financial planning
  - Loans - cover in case of
  - Finances and insurance for
  - Information and assistance for
  - Emergency and evacuation

- Information and assistance for
  - Accommodation and
  - Special assistance for
  - Students

AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS

VCE YIDDISH SAMPLE EXAM

235
AISV - YIDDISH FOR SENIOR HIGH SCHOOL STUDENTS

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V C E  Y I D D I S H  S A M P L E  E X A M

.qty

קלבלע רײַס אויב קאָמעטן
- קאָמעטן
- ביזעך קאָמעטן
- מאַריך יעווע צוויטע אָגג אויב קאָמעטן

• ספורארט אויב פֿאַרבעלונגס אײַנעריקנטען
  ספורארט קולב
  שויש בֿאַאָסיטן אויב שווכן באָד
  טנענע
  פֿסּבֿאָל
  תאַכּל
  באַדמינטאָן
  ספורארטסאָל – גימנאַסיק אַנַּיריקנטען

פאַרבעלונגער
אָויסלענדישער וווין קאָלעדזש
איזוועערפייטעס זיך באַדינונגען
ופּאָמס קעפּסעל
מּעלברון
טל: 9667 8313
פּאָמס: 9667 8317
orc@melb.ed.au
וועמול

QUESTION 24

As an overseas student you are commencing your university studies soon. Write the text of an email in 150-200 words in Yiddish to the manager of Overseas Residential College at the Victoria University, asking for information about 2 to 3 specific services advertised in their brochure.

אין קורצן הייבסטו אָן דײַנע אוניווערסיטעט לימודים, אַלס אַן אויסלענדישן סטודענט.  שרײַב אָן ווערטער אין ייִדיש צום פֿאַרוואַלטער פֿון דעם טעקסט פֿון אַ עמײַל בֿים אוניווערסיטעט וויקטאָריע, אין וועלכן דו פרעגסט זיך נאָר וועגן ספּ下面是小שע באַדינונגען וועלכע ווערן דערמאָנט אין זייער בראָשור.

TOTAL 10 marks
SECTION 3: Writing in Yiddish

QUESTION 25

Write the text of a speech to the members of an international association of Yiddish students.
Your task is to persuade them of the cultural richness of your local Yiddish-speaking community.

שרײַב אָן דעם טעקסט פֿון אַ רעפֿעראַט צו מיטגלידער פֿון אַן אינטערなぁָנאָלן פֿאַרבעאנד פֿון
סטארטערפּן פֿון ייִדיש. דײַן איצנטאָבֿען אָאָי אַי אייבערברעטינגען ווָּקן די קולטּוֹר אָטראַט פֿון דײַן
ייוּדיש
רעדןדיקעך קוהַלְה.

QUESTION 26

You have just found an old Chanukah Menorah (Chanukah Candelabra) in an antique shop.
Write an imaginative story about the possible history and travels of your find.

דו האָבס נאָר וואָס געפֿונען אַן אַלטע חנוכה מוהַָּר. דײַן וואָס געפֿונען פֿון אַלטואָנער. שראָ跬ֿען איַה אַ
מיטשא בוּגּֿן דער מעדעлюбֿער נטעַכטעס אוַּד רייִינטעס פֿון דיַד נעמֿט.

QUESTION 27

Write an evaluative report about your experiences in learning Yiddish offering advice to other
language learners in the junior school. (Evaluative writing report)

שראָ跬ֿען אוַד אָבֿריכטן אוַּד הּעַלְלֵטִן דאָל געפֿנֿט אָד דײַן וואָס אוַּד דײַן וואָס פֿון דוּכּן
סרפֿאָסינגען בײַם ערּעגֿנֿען ייִדיש
ואָד בּֿער טעטֿ זאַנדערטער שפֿארֿאָר סֵטּארטֿען אוַּד יַהַנְטִיען קלאָמֿאָפֿן.

QUESTION 28

You have just come back form a trip to one of your favorite places in Israel. Write an article
about your trip to be published in a magazine for young Yiddish speaking people.

דו באָס טעט שראָ跬ֿען אוָּרֿיַקנֿפֿווןֿן פֿון אוָּד רייִינֿע אוָּד רייִינֿע פֿון דוּכּן בּֿעַלְבֿעַסֿען טרֿעְשַר אוָּד יַשּאָרּל. שראָ跬ֿע
אָד אָבֿריכט פֿון דוּכּן דוּכּן פֿאָרֿאָר פֿאָר ייִדיש-רעדןדיקעך ווָגּֿנֿט.

TOTAL 15 marks
### VCE Yiddish

**Answer Key**

**Section 1. Listening and Responding - Part A**

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>CORRECT RESPONSE</th>
<th>MARK</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>To advertise and invite people to the meeting of the “Wednesday Club” at the “Kadimah”</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>20th July</td>
<td>1</td>
</tr>
</tbody>
</table>
| 3        | • Meet old friends and perhaps make new friends  
• Hear interesting speakers  
• See and hear an entertaining artistic program with fine singers and musicians  
• Enjoy delicious light meal, “lunch”                                                                                                              | 3    |
| 4        | • She’s returning his call  
• She wants to tell him about the change of dates and answer his questions about how to get to the location of the Yiddish study weekend                                                                 | 2    |
| 5        | It’s convenient to get to by public transport, train and bus                                                                                                                                                   | 1    |
| 6        | • Take a train from Southern Cross station to Callista station  
• Take a train from Spencer St. station to Callista station  
• There take a No.3 Belgrave bus to the guest house                                                                                                     | 3    |
| 7        | • She can answer any questions he may have  
• Tell him about the program for the study weekend                                                                                                                                                          | 2    |
| 8        | The 17th Maccabi Games sport competitions in Israel                                                                                                                                                            | 1    |
| 9        | • 7000 athletes from almost every corner of the world  
• 40,000 spectators are in attendance  
• The President and Prime Minister, high ranking officials and overseas representatives greeted the teams                                                                                              | 3    |
| 10       | • Participants coming to Israel get to know the land  
• They get to know Jewish history  
• They feel part of the Jewish people                                                                                                                                                                   | 3    |
### Section 1. Listening and Responding - Part B

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>CORRECT RESPONSE</th>
<th>MARK</th>
</tr>
</thead>
</table>
| 11       | • Northern region - partly cloudy conditions with temperatures between 17° and 37°C.  
  דער צפֿונדיקער ראַיאָן וועט האָבן טיילווייז פֿאַרוואָלקנטע  
  מפאַרמאָנסן, די טעמפּעראַטוער ברייכן צווישן 71 גראַד  
  מינימום אוּן ביָם אַ מפאַרמאָנסן פֿון 73 גראַד  
  • Coastal region - slight breezes with temperatures between 27° and 30°.  
  גראַד 71 באַדינגונגען, די טעמפּעראַטוער פֿון אַ מינמום פֿון 03 זרэ  
  • Southern region - a scorcher with temperatures between 34° and 41°C.  
  גראַד 14 אוּן 43 דער דרום, אַ היץ, מיט טעמפּעראַטוער צווישן | 3 |
| 12       | The North East region of the country  
  אין דעם צפֿון מיזרח ראַיאָן פֿון לאַנד אַרנה  
  | 1 |
| 13       | Television – “as you can see on our weather map”  
  אויף טעלעוויזיע – "וי איר קענט זען אויף אונדזער וועטער מאַפּע"  
  | 1 |
| 14       | She has an interesting family background and has lived, studied and played Yiddish theatre in different countries  
  זי האָט אַן אינטערעסאַנטע שפשיכטע אַ פאַרמאָנסן אַ פאַרמאָנסן אַ פאַרמאָנסן  
  שטשיטער אַנע נטעפּילט ייִדיש נטעפּילט אַ פאַרמאָנסן אַ פאַרמאָנסן  
  לוענער | 1 |
| 15       | 1. Followed in her actor father’s footsteps in Argentina  
  2. Studied acting in Israel  
  3. Acted in Hebrew and Yiddish theatres up to 1990  
  4. Staged her first play in Strasbourg in 1992 | 4 |
### Section 2. Listening and Responding - Part A

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>CORRECT RESPONSE</th>
<th>MARK</th>
</tr>
</thead>
</table>
| 16 (2 of 4) | • The tailor was well known in the capital city for the quality of his workmanship.  
• He pleased all his customers.  
• The garments made by him were well fitting regardless of age or body build. | 2 |
| 17 | The noblemen held different attitudes and demeanor depending on their age. For example, new noblemen often think that they are important and often carry themselves as important people do. Their heads are held high and their chest out so they need to have a garment with the front longer than the back. Noblemen who are more mature still have their garments cut longer from front than the rear. Their status and their social position means that they still hold their chest high and the heads high. As noblemen age, the tailor would cut the front and back lappets the same length possibly indicating that the noblemen have achieved a balance in their lives. As they age and become exhausted the tailor would cut the rear shorter than the front. | 4 |
| 18 | • Apart from his tailoring skills, the tailor demonstrated his ability to see through and understand his customers.  
• He understood human nature very well.  
• By knowing the nobleman's age the tailor showed insight into their personality/attitudes. | 3 |
| 19 (2 of 3) | • The public will be able to see through people in leadership positions regardless of their costume.  
• People are not easily fooled by dress and display.  
• Dress does not make the man. | 2 |
| 20 | • The film has been restored with great care in richly textured black and white from an original nitrate print.  
• Solomon Secunda's wonderful score also went through a digital clean-up. | 2 |
### Section 2. Listening and Responding - Part B

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>CORRECT RESPONSE</th>
<th>MARK</th>
</tr>
</thead>
</table>
| 21       | • Hodel, Motel, Perchik, Yente and other beloved characters are nowhere to be seen.  
          • It contains a whole new cast of characters, most of whom do not appear in Sholem Aleichem's original stories either. | 2 |
| 22       | • “Tevye” is extraordinary as a recorded play.  
          • The luminous Havdalah ceremony.  
          • The scene in which Tevye tenderly teaches Shloimele how to chant daily prayers.  
          • The wordless but intensely emotional sequence in which Tevye packs his books after he's ordered to leave the village. | 4 |
| 23       | The Library of Congress has added Tevye to the National Film Registry. | 1 |

As per Criteria in Exams Guide

| 24-28    | As per Criteria in Exams Guide | 25 |
VCE Yiddish Unit 3-4
Practice for SECTION 3: Writing in Yiddish Exam

Instructions for Section 3

Answer one of the following questions in 200–250 words in Yiddish.

QUESTION 1
Write an article for the editor of a Yiddish newspaper under the heading “Celebrating an 18th Birthday in a Favourite Jewish Restaurant”. You are to evaluate at least two pluses and two minuses of a restaurant you have selected for such a celebration.

Sherib an aye aleitsik far fun der akomptser fun a diishe yidishe untsngert tseyt "Peynur ayn akentn" ungeborshtsen ayin a eitlebtshe yidishe reyssrapern. Di arbeits far ungesht cayem yidshe pols fun oyn zoloy mishnayyel fun far ayn yurivun.

QUESTION 2
You have just found an old family photo in the attic of your house. Write an imaginative story about the possible history of your find.

Do akhem far fun ose ungesht fun a altshey familie ungeshtapron fun amey herix fun derik mitz.

Teramxen amish fun maunsh unun derik mangesht fun dely ungesht.

QUESTION 3
You have just come back from a trip to one of the most important places for Yiddish speakers. Write a report about it with a view to have it published in a magazine for young Yiddish-speaking people.

Do bism teyntse zoriknentkomey fun fun krim lone a binite fun fun di yidishe reyssrapen fun derim yidis hebrad. Shorib an a bearits shtung deym far fun arische far a shorina far derim-reyssrapen yonm.

Sherib an a bearits shtung deym far fun arische far a shorina far derim-reyssrapen yonm.