

Yiddish

David C. Gross

History of the Yiddish Language Max Weinreich,2008-01-01 Max Weinreich's History of the Yiddish Language is a classic of Yiddish scholarship and is the only comprehensive scholarly account of the Yiddish language from its origin to the present. A monumental, definitive work, History of the Yiddish Language demonstrates the integrity of Yiddish as a language, its evolution from other languages, its unique properties, and its versatility and range in both spoken and written form. Originally published in 1973 in Yiddish by the YIVO Institute for Jewish Research and partially translated in 1980, it is now being published in full in English for the first time. In addition to his text, Weinreich's copious references and footnotes are also included in this two-volume set.

Yiddish & English Sol Steinmetz,2001-07-02 With a collection of quotations from literature and the press, Steinmetz documents the unusually high lexical, semantic, and intonational exchanges between Yiddish and English in America. He offers more than 1,200 Yiddish words, expressions, idioms, and phrases that have melted into the English vernacular..

Yiddish Jeffrey Shandler,2020-10-19 The most widely spoken Jewish language on the eve of the Holocaust, Yiddish continues to play a significant role in Jewish life today, from Hasidim for whom it is a language of daily life to avant-garde performers, political activists, and LGBTQ writers turning to Yiddish for inspiration. Yiddish: Biography of a Language presents the story of this centuries-old language, the defining vernacular of Ashkenazi Jews, from its origins to the present. Jeffrey Shandler tells the multifaceted history of Yiddish in the form of a biographical profile, revealing surprising insights through a series of thematic chapters. He addresses key aspects of Yiddish as the language of a diasporic population, whose speakers have always used more than one language. As the vernacular of a marginalized minority, Yiddish has often been held in low regard compared to other languages, and its legitimacy as a language has been questioned. But some devoted Yiddish speakers have championed the language as embodying the essence of Jewish culture and a defining feature of a Jewish national identity. Despite predictions of the demise of Yiddish-dating back well before half of its speakers were murdered during the Holocaust-the language leads a vibrant, evolving life to this day.

Modern English-Yiddish Dictionary Uriel Weinreich,1987-12-27 The standard reference guide, with more than 20,000 entries ranging from colloquial to literary Yiddish, plus: a grammar guide, a pronunciation key, and instructions for usage Dr. Uriel Weinreich's Modern English-Yiddish Yiddish-English Dictionary has been praised by both scholars and Yiddish writers for its completeness, its remarkable insight into the meanings of Yiddish words and expressions, and its precise presentation of Yiddish grammar and pronunciation. It is the work of one of this century's most admired scholars of Yiddish language and culture, and took twenty years to complete. Comprehensive and reliable, the Modern English-Yiddish Yiddish-English Dictionary is the standard reference guide to contemporary Yiddish, an essential volume for the beginner and the expert alike.

The New Joys of Yiddish Leo Rosten,2003-08-26 Enjoy the most comprehensive and hilariously entertaining lexicon of the colorful and deeply expressive language of Yiddish. With the recent renaissance of interest in Yiddish, and in keeping with a language that embodies the variety and vibrancy of life itself, The New Joys of Yiddish brings Leo Rosten's masterful work up to date. Revised for the first time by Lawrence Bush, in close consultation with Rosten's daughters, it retains the spirit of the original—with its wonderful jokes, tidbits of cultural history, Talmudic and biblical references—and is enhanced by hundreds of new entries and thoughtful commentary on how Yiddish has evolved over the years, as well as clever illustrations by R. O. Blechman. Did you know that cockamamy, bluffer, maven, and aha! are all Yiddish words? If you did, you're a gaon, possessing a lot of seykh!

Yiddish in Israel Rachel Rojanski,2020-01-07 Yiddish in Israel: A History challenges the commonly held view that Yiddish was suppressed or even banned by Israeli authorities for ideological reasons, offering instead a radical new interpretation of the interaction between Yiddish and Israeli Hebrew cultures. Author Rachel Rojanski tells the compelling and yet unknown story of how Yiddish, the most widely used Jewish language in the pre-Holocaust world, fared in Zionist Israel, the land of Hebrew. Following Yiddish in Israel from the proclamation of the State until today, Rojanski reveals that although Israeli leadership made promoting Hebrew a high priority, it did not have a definite policy on Yiddish. The language's varying fortune through the years was shaped by social and political developments, and the cultural atmosphere in Israel. Public perception of the language and its culture, the rise of identity politics, and political and financial interests all played a part. Using a wide range of archival sources, newspapers, and Yiddish literature, Rojanski follows the Israeli Yiddish scene through the history of the Yiddish press, Yiddish theater, early Israeli Yiddish literature, and high Yiddish culture. With compassion, she explores the tensions during Israel's early years between Yiddish writers and activists and Israel's leaders, most of whom were themselves Eastern European Jews balancing their love of Yiddish with their desire to promote Hebrew. Finally Rojanski follows Yiddish into the 21st century, telling the story of the revived interest in Yiddish among Israeli-born children of Holocaust survivors as they return to the language of their parents.

English-Yiddish, Yiddish-English Dictionary David C. Gross,1995 This Yiddish-English dictionary includes over 4,000 Romanized word-to-word entries; an appendix of idiomatic expressions & proverbs; and an appendix of common words used in the English language.

The Story of Yiddish Neal Karlen,2009-10-13 Yiddish—an oft-considered gutter language—is an unlikely survivor of the ages, much like the Jews themselves. Its survival has been an incredible journey, especially considering how often Jews have tried to kill it themselves. Underlying Neal Karlen's unique, brashly entertaining, yet thoroughly researched telling of the language's story is the notion that Yiddish is a mirror of Jewish history, thought, and practice—for better and worse. Karlen charts the beginning of Yiddish as a minor dialect in medieval Europe that helped peasant Jews live safely apart from the marauders of the First Crusades. Incorporating a large measure of antique German dialects, Yiddish also included little scraps of French, Italian, ancient Hebrew, Aramaic, the Slavic and Romance languages, and a dozen other tongues native to the places where Jews were briefly given shelter. One may speak a dozen languages, all of them Yiddish. By 1939, Yiddish flourished as the lingua franca of 13 million Jews. After the Holocaust, whatever remained of Yiddish, its worldview and vibrant culture, was almost stamped out—by Jews themselves. Yiddish was an old-world embarrassment for Americans anxious to assimilate. In Israel, young, proud Zionists suppressed Yiddish as the symbol of the weak and frightened ghetto-bound Jew—and invented modern Hebrew. Today, a new generation has zealously sought to explore the language and to embrace its soul. This renaissance has spread to millions of non-Jews who now know the subtle difference between a shlemiel and a shlimazel; hundreds of Yiddish words dot the most recent editions of the Oxford English Dictionary. The Story of Yiddish is a delightful tale of a people, their place in the world, and the fascinating language that held them together.

Yiddish Miriam Weinstein,2001 With its rich history, comic-stoic world view, and unforgettable phrases, Yiddish has become part of the world's culture. In Yiddish: A Nation of Words, Weinstein takes the reader on a witty romp through a language and a lifestyle that has mostly vanished. Photos & illustrations.

Dialects of the Yiddish Language D. Katz,2014-06-28 Modern research on dialects of the Yiddish language focuses in many instances upon Western Yiddish and the application of Yiddish dialectology to the study of older Yiddish and non-Yiddish monuments. The Second Oxford Winter Symposium on Yiddish Language and Literature reflects this trend and this collection of papers from the conference explores a wide range of contemporary research in the field.

Yiddish Language Structures Marion Aptroot,Björn Hansen,2013-12-13 Yiddish Language Structures presents ten new studies on structural aspects of Yiddish in the light of modern linguistic theories which are of interest to linguists and philologists. The contributions are examples of data-based research. They address several levels of the language system including morphology, syntax and lexicology, and put special emphasis on mechanisms of internal and contact-induced language change spanning different epochs and societal and textual strata.

Yiddish Civilisation Paul Kriwaczek, 2007-12-18 Paul Kriwaczek begins this illuminating and immensely pleasurable chronicle of Yiddish civilization during the Roman empire, when Jewish culture first spread to Europe. We see the burgeoning exile population disperse, as its notable diplomats, artists and thinkers make their mark in far-flung cities and found a self-governing Yiddish world. By its late-medieval heyday, this economically successful, intellectually adventurous, and self-aware society stretched from the Baltic to the Black Sea. Kriwaczek traces, too, the slow decline of Yiddish culture in Europe and Russia, and highlights fresh offshoots in the New World. Combining family anecdote, travelogue, original research, and a keen understanding of Yiddish art and literature, Kriwaczek gives us an exceptional portrait of a culture which, though nearly extinguished, has an influential radiance still.

Yiddish: Turning to Life Joshua A. Fishman, 1991-08-16 Worldwide interest in Yiddish has often concentrated on its secular forms of expression: its literature, its theater, its journalism and its political-party associations. This all-encompassing study, covers these phenomena as well as investigating the demographic and political mushrooming of Yiddish-speaking Ultra-Orthodoxy, both in America and in Israel. As the title suggests, this volume attempts to show that Yiddish is now finally on the path towards recovery. The volume consists of 17 papers grouped into five sections: Yiddish and Hebrew: Conflict and Symbiosis; Yiddish in America; Corpus Planning: The ability to change and grow; Status Planning: The Tshernovits Conference of 1908; Stock-taking: Where are we now? Each section is prefaced by an introduction. In addition there are also five papers written in Yiddish. The work emphasises an empirical and theoretical approach to the growing Ultra-Orthodox sector, that until now, has largely been ignored. Fishman's interest in Yiddish (among other Jewish languages) has previously been difficult to access and it is hoped that the appearance of this book will go some way toward alleviating this situation. The volume also includes a statistical appendix bringing together data on Yiddish for the past 100 years from the Czarist Empire, the USSR, Poland, Israel, the USA, and other parts of the world. This extensive and enlightening study should be of interest to sociolinguists and all those engaged in efforts on behalf of small languages everywhere.

Choosing Yiddish Lara Rabinovitch, 2012-12-15 Yiddish Hip Hop, a nineteenth-century “Hasidic Slasher,” obscure Yiddish writers, and immigrant Jewish newspapers in Buenos Aires, Paris, and New York are just a few of the topics featured in *Choosing Yiddish: New Frontiers of Language and Culture*. Editors Lara Rabinovitch, Shiri Goren, and Hannah S. Pressman have gathered a diverse and richly layered collection of essays that demonstrates the currency of Yiddish scholarship in academia today. Organized into six thematic rubrics, *Choosing Yiddish* demonstrates that Yiddish, always a border-crossing language, continues to push boundaries with vigorous disciplinary exchange. “Writing on the Edge” focuses on the realm of belles lettres; “Yiddish and the City” spans the urban centers of Paris, Buenos Aires, New York City, and Montreal; “Yiddish Goes Pop” explores the mediating role of Yiddish between artistic vision and popular culture; “Yiddish Comes to America” focuses on the history and growth of Yiddish in the United States; “Yiddish Encounters Hebrew” showcases interactions between Yiddish and Hebrew in the late nineteenth and twentieth centuries; and “Hear and Now” explores the aural dimension of Yiddish in contemporary settings. Along the way, contributors consider famed and lesser-known Yiddish writers, films, and Yiddish hip-hop, as well as historical studies on the Yiddish press, Yiddish film melodrama, Hasidic folkways, and Yiddish culture in Israel. Venerable scholars introduce each rubric, creating additional dialogue between newer and more established voices in the field. The international contributors prove that the language—far from dying—is fostering exciting new directions of academic and popular discourse, rooted in the field’s historic focus on interdisciplinary research. Students and teachers of Yiddish studies will enjoy this innovative collection. Contributors: Ela Bauer, Sarah Bunin Benor, Jeremy Dauber, Hasia Diner, Gennady Estraiikh, Jordan Finkin, Shiri Goren, Dara Horn, Adriana X. Jacobs, Ari Y. Kelman, Barbara Kirshenblatt-Gimblett, Rebecca Kobrin, Josh Lambert, Barbara Mann, Rebecca Margolis, Tony Michels, Anita Norich, Shachar Pinsker, Edward Portnoy, Hannah S. Pressman, Lara Rabinovitch, Jeffrey Shandler, Anna Shternshis, Shayn Smulyan, Zehavit Stern, Ester-Basya (Asya) Vaisman, Kalman Weiser, Jennifer Young, Gerben Zaagsma Cover illustration and design by Joseph Remnant Published by Wayne State University Press

Defining the Yiddish Nation Itzik Nakhmen Gottesman, 2003 In the second half of the nineteenth century, Jewish nationalism developed in Europe. One vital form of this nationalism that took root at the beginning of the twentieth century in Eastern Europe was the Yiddishist movement, which held that the Yiddish language and culture should be at the center of any Jewish nationalist efforts. As with most European concepts of folklore, the romantic-nationalist ideas of J. G. Herder on the volk were crucial in the formulation of the study and collection of Yiddish folklore. Herder's volk, however, denoted the peasantry, whereas Polish Jewry were an urban population. This difference determined the focus and pioneering work that this group of collectors accomplished. *Defining the Yiddish Nation* examines how these folklorists sought to connect their identity with the Jewish past but simultaneously develop Yiddishism, a movement whose eventual outcome would be an autonomous Jewish national culture and a break with the biblical past. Itzik Nakhmen Gottesman analyzes the evolution of Yiddish folklore and its role in the creation of Yiddish nationalism in Poland between the two world wars. Gottesman studies three important folklore circles in Poland: the Warsaw group led by Noyekh Prilutski, the S. Ansky Vilne Jewish Historic-Ethnographic Society, and the Ethnographic Commission of the Yivo Institute in Vilne. This book is much more than a study of the evolution of one particular folklore tradition, it is a look into the formation of a nationalist movement. *Defining the Yiddish Nation* will prove invaluable for scholars of Jewish studies and Yiddish folklore.

Yiddish S.A. Birnbaum, 2016-09-23 One of the great Yiddish scholars of the twentieth century, S.A. Birnbaum (1891–1989) published *Yiddish: A Survey and a Grammar* in 1979 towards the end of a long and prolific career. Unlike other grammars and study guides for English speakers, *Yiddish: A Survey and a Grammar* fully describes the Southern Yiddish dialect and pronunciation used today by most native speakers, while also taking into account Northern Yiddish and Standard Yiddish, associated with secularist and academic circles. The book also includes specimens of Yiddish prose and poetic texts spanning eight centuries, sampling Yiddish literature from the medieval to modern eras across its vast European geographic expanse. The second edition of *Yiddish: A Survey and a Grammar* makes this classic text available again to students, teachers, and Yiddish-speakers alike. Featuring three new introductory essays by noted Yiddish scholars, a corrected version of the text, and an expanded and updated bibliography, this book is essential reading for any serious student of Yiddish and its culture.

Yiddish: origins and use Cristina Nilsson, 2007-07-02 Seminar paper from the year 2006 in the subject English - Pedagogy, Didactics, Literature Studies, grade: sehr gut, University of Freiburg, 9 entries in the bibliography, language: English, abstract: Origins: Yiddish is the historic language of Asheknazic (Central and East European) Jews, and is the third principal literary language in Jewish history, after classical Hebrew and (Jewish) Aramaic. The language is characterized by a synthesis of Germanic (the major component, derived from medieval German city dialects, themselves recombined) with Hebrew and Aramaic. Scholars tend to locate the origins of Yiddish in the Rhineland, where a handwritten prayer book from 1272 was found in the city of Worms containing the earliest known written Yiddish sentence. 2 Yiddish has a particular tradition: it took root and flowered in the ghettos (from Venetian gheto, a foundry on a small island where in XVI Jews were confined³), starting in walled juderías in Spain in the thirteenth century (according to the Lateran Councils of 1179 and 1215 it was forbidden to Jews to live close to Christians and in 1555 Paul IV ordered segregated quarters for Jews in the Papal States).

Origins of Yiddish Dialects Alexander Beider, 2015 This book traces the origins of modern varieties of Yiddish and presents evidence for the claim that, contrary to most accounts, Yiddish only developed into a separate language in the 15th century. Through a careful analysis of Yiddish phonology, morphology, orthography, and the Yiddish lexicon in all its varieties, Alexander Beider shows how what are commonly referred to as Eastern Yiddish and Western

Yiddish have different ancestors. Specifically, he argues that the western branch is based on German dialects spoken in western Germany with some Old French influence, while the eastern branch has its origins in German dialects spoken in the modern-day Czech Republic with some Old Czech influence. The similarities between the two branches today are mainly a result of the close links between the underlying German dialects, and of the close contact between speakers. Following an introduction to the definition and classification of Yiddish and its dialects, chapters in the book investigate the German, Hebrew, Romance, and Slavic components of Yiddish, as well as the sound changes that have occurred in the various dialects. The book will be of interest to all those working in the areas of Yiddish and Jewish Studies in particular, and historical linguistics and history more generally.

My First Yiddish Word Book Joni Sussman,2009-01-01 Did you know that Yiddish is written in Hebrew letters but pronounced more like German' Introduce your kids to their mama loshen (mother tongue) and open the door to their cultural heritage! The basic Yiddish vocabulary includes more than 150 words for family members, objects in the home and school, colors and numbers. Each concept is presented with a bright picture, the Yiddish word, and the translation and transliteration. The once-thriving language, spoken by millions, is undergoing a revival, and kids will enjoy learning to speak the colorful tongue.

Hooray for Yiddish! Leo Rosten,1982 A cheerful lexicon of Yiddish words which have become part of the English language, plus English words and phrases which have been trasformed into Yinglish; the whole garnished with stories, jokes, parables, reverent quotations from the Talmud and a glittering gallery of writers, rabbis, sages wits, with impulsive side trips into faith, folklore, genius and history of the Jews-- from their servitude in Babylon to their magnitude in Beverly Hills.

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