

# Back Cover

# Front Cover



MAGENTA | CYAN  
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זינגען פאר שלום, טאַנצן פאר פרייד  
**ZINGN FAR SHOLEM, TANTSN FAR FREYD**

*Der Meshiekh vet ersht kumen* (Kafka's Paradox) words and music  
 © 1997 by Yosl (Joseph M.) Kurland.

*In der fri* © 1994 by Sherry Mayrent

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**SING FOR PEACE, DANCE FOR JOY**

Ask two Jews, the saying goes, and you'll get three opinions, at least...and probably in the form of questions.

This, you should know, is one of those many *mekhayes* (joys) of *yidishkayt*: there are no easy answers, there's no straight conformity as, God forbid, you'd get from a herd of sheep. Maybe you remember or can imagine the sound of *davenen* (prayer) in the Ashkenazic *shuls* (synagogues) of long ago, before everybody started trying to sing in unison?

Maybe their communal davening did sound, in fact, a little like sheep, each bleating in a slightly different tempo, at a slightly different pitch, voices lingering and echoing, some anticipating...all in *loshn koydesh*, the holy tongue, yet. The murmurs coming together and falling apart, at times introspective and questioning, at times seeming to argue with one another, defying any notion of control.

This is Yiddish soul music, accurately echoing a wandering people whose music, too, wanders from one mode to another, an accordion butting here against a bass line there...centered only around the main *ba'al tfile's* (prayer leader's) melody of clarinet or violin...and around the *neshome* (soul) of *yidishkayt* itself.

This is the style we've followed, as for 20 years we've helped rekindle this tradition, singing songs of peace and playing tunes that send us and our audiences dancing with joy. This has given us true *nakhes*, that inner glow, watching the wonder in the eyes of young faces, helping unite couples under the *khupe* (wedding canopy), sharing a music—and a tradition—that's rooted in our past but always new.

Enjoy!





**1. Dos tsigayner (The Gypsy)**

Like so much of our repertoire, this popular tune has a shifting tonal center and complex harmonies. It is well known not just in the Jewish world, but among Romanians and Gypsies as well. We learned it originally from a 1939 recording by clarinetist Dave Tarras with Al Glaser's Bucovina Kapelle.

**2. Shpil-zhe mir a lidele in yidish (Play Me a Song in Yiddish)**

Words, verses 1 & 3, by Yoysef Kotliar (1908-1962), verse 2, unknown. Edited by Yosl Kurland. Music by Henech Kon (1898-1972)

Some of the words to this song were written by Kotliar before World War II. Another version, part of which appears here as verse 2, was written anonymously by survivors during or after the war. We love to perform this song because it expresses the message that the survival of the Jewish people and of Yiddish culture is the ultimate victory over the Nazis. The little dance in the second verse appears to be a reference to the fact that Hitler came to Paris and danced a jig there after his armies had conquered that city. Following the vocal, we play the widely known klezmer tune on which this song is

**שפיל-זשע מיר אַ לידעלע אין ייִדיש**

שפיל-זשע מיר אַ לידעלע אין ייִדיש,  
דערוועקן זאָל עס פרייד און נישט קיין  
הידוש,  
אַז אַלע מענטשן גרויס און קליין זאָלן  
קענען דאָס פאַרשטיין,  
פון מויל צו מויל דאָס לידעלע זאָל גיין.  
אַ לידעלע אָן זיפטצן און אָן טרערן,  
שפיל אַזוי אַז אַלע זאָלן הערן,  
אַז אַלע זאָלן זען איך לעב און זינגען  
קען,  
שטאַרקער נאָך און שענער ווי געווען.  
כאָר: שפיל, שפיל קלעזמערל שפיל,  
ווייסט דאָך וואָס איך מײן און וואָס  
איך וויל.  
שפיל, שפיל, שפיל אַ לידעלע פאַר מיר,  
שפיל אַ ניגנדל מיט האַרץ און מיט  
געפיל.



**Shpil-zhe mir a lidele in Yiddish**

*Shpil-zhe mir a lidele in Yiddish,  
Dervekn zol es freyd un nisht keyn  
khidesh,  
Az ale mentshn groys un kleyn zoln  
kenen dos farshteyn,  
Fun moyl tsu moyl dos lidele zol geyn.  
A lidele on ziftn un on trenn,  
Shpil azoy az ale zoln hern,  
Az ale zoln zen ikh leb un zingen  
ken,  
Shtarker nokh un shener vi geven.  
Khor: Shpil, Shpil, klezmerl shpil,  
Veyst dokh vos ikh meyn un vos ikh  
vil.  
Shpil, shpil, shpil a lidele far mir,  
Shpil a nigndl mit hartz un mit gefil.*

**Play Me A Song in Yiddish**

Play me a song in Yiddish,  
A happy song with no surprises,  
So everyone will understand,  
So people both big and small will  
understand,  
And pass it from person to person.  
A song without sighs or tears,  
Play loud for everyone to hear,  
So everyone can see that I'm still  
alive and can still sing,  
Stronger and better than before.  
Chorus: Play, play, klezmer play,  
Surely you know what I mean and  
what I want,  
Play, play a little song for me,  
Play a little tune with heart and  
with feeling.

(Song lyrics continue on following pages)

based (which we recorded on *Yidn fun amol* as "Leon's *khosidl*") as commanded, with heart and with feeling.



### 3. *Boiberiker gemish* (Medley of Boiberiker tunes):

***Khasene hora* (Wedding hora)  
*Khsidish nign* #1  
(Chassidic Tune #1)  
*Khsidish nign* #2  
(Chassidic Tune #2)**

This trio of tunes come from recordings by a group known as the Boiberiker Kapelle in 1927. The first is from a wedding suite by the well-known *badkhn* (wedding jester) Berish Katz, called "The Boiberiker Wedding." The other two tunes comprise sides one and two of a 78 rpm disk called "*Ch'sidische Nigunim* (Traditional Music)." It is likely that the title refers to the meditative, joyous nature of the music rather than that the tunes were actually Chassidic in origin. All three selections are noteworthy for their changing modes and complex harmonic structures.



שפיל מיר אויס אַ לידעלע אין ייִדיש,  
זאָל דאָס זײַן אי וועלטלעך אי חסידיש,  
אַז די שונאים זאָלן זען אַז איד נאָך  
טאַנצן קען,  
אפילו, נאָך, אַ טענצעלע מיט ברען.  
שפיל מיר אויס אַ לידעלע פון פליטים,  
פון דעם פאַלק צעזייטן און  
צעשפרייטן,  
אַז היטלער מיט זײַן רײַך, אַ פּררה אויף  
זײַ גלײַך,  
אַז איד זאָל טון אַ טענצעלע פאַר אײַך.

כאָר

שפיל-זשע מיר אַ לידעלע פון שלום,  
זאָל שוין שלום זײַן און נישט קיין  
חלום,  
אַז אַלע פעלקער גרויס און קליין זאָל  
קענען דאָס פאַרשטיין,  
אַן קריג און אַן מילחמות זיך באַגיין.  
לאַמיר זינגען דאָס לידעלע צוזאַמען,  
ווי גוטע פּרײַנט ווי קינדער פון איין  
מאַמען.

מײַן איינציקער פאַרלאַנג, סײַזאַל קלינגן  
פּרײַ און פּראַנק,  
אין אַלעמענס געזאַנג, אויך מײַן געזאַנג.

כאָר

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(song lyrics continued from previous pages)

*Shpil mir oys a lidele in yidish,  
Zol dos zayn i veltlekh i khsidish,  
Az di sonim zoln zen az ikh nokh  
tantsn ken,  
Afile, nokh, a tentsele mit bren.  
Shpil mir oys a lidele fun pleytim,  
Fun dem folk tseyeytn un  
tshshpreytn,  
Az Hitler mit zayn raykh...a kapore af  
zey glaykh,  
Az ikh zol tun a tentsele far aykh.*

*Khor*

*Shpil-zhe mir a lidele fun sholem,  
Zol shoy'n sholem zayn un nisht keyn  
kholem,  
Az ale felker groys un kleyn zol kenen  
dos farshteyn,  
On krig un on milkhomes zikh bageyn.  
Lomir zingen dos lidele tsuzamen,  
Vi gute fraynt, vi kinder fun eyn  
mamen.  
Mayn eyntsiker farlang, s'zol klingen  
fray un frank,  
In alemens gezang, oykh mayn gezang.*

*Khor*

Play me a tune in Yiddish,  
It should be both worldly and Chassidic,  
So the enemies will see that I can  
still dance,  
Even a dance burning with intensity.  
Play me a song about refugees,  
About people torn from their homes  
and dispersed,  
So Hitler and his Reich...well, it  
serves them right,  
That I should do a little dance for you.

Chorus

Play me a song about peace,  
There should be peace already and  
not just a dream,  
So the nations of the world will be  
able to understand,  
Not to engage in battles and wars.  
Let us all sing this song together,  
Like good friends, like brothers and  
sisters.  
My one hope is that peace should  
ring out freely and honestly,  
In everyone's song, my song too.

Chorus

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4. *Sha! Shtil* (Shhh! Quiet!)

Published in 1914 by Leo Kopf.

This playful song is a favorite of young and old alike, with everyone in the audience singing, clapping and stamping along. Though there are many recorded versions, we particularly like this version which we learned from Cantor Lyle Rockler.

5. *Meshiekh's tsayt:*  
(The Time of the Messiah)*Az meshiekh vet kumen* (When the Messiah Comes)

In the first part of this instrumental and vocal suite, Sherry “sings” on her clarinet the melody of *Az meshiekh vet kumen*, which we learned from Ruth Rubin's recording, “Jewish Life: The Old Country.” Like so many similar songs from the 19th century, the lyrics that can be heard on Rubin's recording satirize the chassidim and their staunch belief in the coming of the messiah, while the melody reflects a yearning for that time, without mockery.

In performance, this melody provides the background as Yosl recites the English translation of *Der Meshikh vet ersht kumen*.

## שא! שטיל!

כאַר:  
שא! שטיל! מאַך ניט קיין גערודער,  
דער רבי גייט שוין טאַנצן ווידער.  
שא! שטיל! מאַך ניט קיין געוואַלד,  
דער רבי גייט שוין טאַנצן באַלד.

און אַז דער רבי טאַנצט,  
טאַנצן מיט די ווענט,  
לאַמיר אַלע פליעסקן מיט די הענט!

כאַר

און אַז דער רבי טאַנצט,  
טאַנצט דאָך מיט דער טיש,  
לאַמיר אַלע טופן מיט די פיס!

כאַר

און אַז דער רבי זינגט דעם הייליקן ניגון,  
בלייבט דער שטן  
אַ טויטער ליגן.

היי, חסידים,  
דער רבי גייט שוין טאַנצן.

היי, חסידים,  
דער רבי גייט שוין טאַנצן באַלד!

כאַר

*Sha! Shtil!*

*Khor:*  
*Sha shtil, makh nit keyn gerider,*  
*Der rebe geyt shoy'n tantsn vider.*  
*Sha shtil, makh nit keyn gevald,*  
*Der rebe geyt shoy'n tantsn bald.*

*Un az der rebe tantst,*  
*Tantsn dokh di vent,*  
*Lomir ale pleyeskn mit di hent!*

*Khor*

*Un az der rebe tantst,*  
*Tantst dokh mit der tish,*  
*Lomir ale tupn mit di fis!*

*Khor*

*Un az der rebe zingt dem heylikn nign,*  
*blaybt der sotn*  
*a toyter lign.*

*Hey khsidim,*  
*Der rebe geyt shoy'n tantsn.*  
*Hey khsidim,*  
*Der rebe geyt shoy'n tantsn bald!*

*Khor*

## Shhh! Quiet!

Chorus:  
Shhh! Quiet, make no noise,  
The rabbi is going to dance again.  
Be quiet, make no commotion,  
The rabbi is going to dance soon.

And when the rabbi dances,  
The walls dance with him,  
Let's all clap our hands!

Chorus

And when the rabbi dances,  
The table dances along,  
Let's all stamp our feet!

Chorus

And when the rabbi sings the holy *nign*,  
The evil one remains  
lying dead.

Hey everybody,  
The rabbi is going to dance already.  
Hey everybody,  
The rabbi is going to dance right away!

Chorus

**Der Meshiekh vet ersht kumen  
(The Messiah Will Finally  
Come, or, Kafka's Paradox)**

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Franz Kafka wrote, "*Der messias wird erst kommen, wenn er nicht mehr nötig sein wird.*" (The Messiah will come only when he is no longer needed.)

There is a Jewish teaching from the Talmud, "You are not required to complete the task, neither are you permitted to refrain from undertaking it." To make the world a better place we must start the task ourselves without despairing that we cannot accomplish it in our lifetime. Neither will the messianic age of peace and justice come to the world through prayer alone. According to the Jewish teaching called *tikkun olom*, we are partners with God in repairing this world, and only by our participation in *tikkun olom* will the messianic age ever come. Whether you are a Jew still waiting for the messiah to come, a Christian waiting for the second coming, or a non-believer, the message rings true: If we want to have a world

**דער משיח וועט ערשט קומען**

דער משיח וועט ערשט קומען אז מען וועט אים נישט דארפן מער,  
ווען דער שלום וועט האָבן זיך  
פאַרשפּרייט אויף דער גאַנצער ערד,  
ווען דאָס צידקוּת זאָל שוין אַלע  
רישעות פאַרבײַטן.  
און עס ווענדט אויף אונדז צו טאָן וואָס  
וועט ברענגן משיח צײַטן.

כאָר:

טאָ לאַמיר, לאַמיר מאַכן שלום,  
באַגײען זיך מיט יושר,  
הײלן אונדזער נעבעכדיקע וועלט  
וואָס איז אונדז דער טײַערסטער אוצַר.  
ווען עבדות און אונטערדריקן  
דאַרפט קײנער נישט מער לײַדן,  
מע דאַרפט נישט זען משיחן,  
סײַ וועט זײַן משיח צײַטן.  
אײַ דידי דײַ...

און אז דער משיח וועט טאַקע קומען  
ווי וואָלט מען אים דערקענט?  
האַט מען אונדז שוין אָפּגעטאַרט, האַט  
מען אונדז שוין פאַרברענט.  
נאָר אז מעשים-טובים וועלן טוען אַלע  
לײַט,  
אוי וועלן מיר האָבן, ברוך-השם,  
געבראַכט משיח צײַטן.

כאָר

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**Der meshiekh vet ersht kumen**

*Der meshiekh vet ersht kumen, az  
men vet im nisht darfn mer,  
Ven der sholem vet hobn zikh  
farshpreyt oyf der gantser erd,  
Ven dos tsidkes zol shoyrn ale rishes  
farbaytn.  
Un es vendt af undz tsu ton vos vet  
brenge meshiekh's tsaytn.*

**Khor:**

*To lomir, lomir makhn sholem,  
bageyn zikh mit yoysher,  
Heyln undzer nebekhdike velt,  
Vos iz undz der tayerster oytser.  
Ven avdes un unterdrikung  
Darft keyner nisht mer laydn,  
Me darft nisht zen meshiekh'n,  
S'vet zayn meshiekh's tsaytn.  
Ay didi day...*

*Un az der meshiekh vet take kumen, vi  
volt men im derkent?*

*Hot men undz shoyrn oopenart, hot  
men undz shoyrn farbrent,  
Nor ven ma'asim toyvim veln tuen  
ale layt,*

*Mir veln hobn, borekh hashem,  
gebrakht meshiekh's tsaytn.*

**Khor**

(Song lyrics continue on  
following pages)

**The Messiah Will Finally Come**

The messiah will only come when he  
is no longer needed,  
When peace will have spread over the  
whole world,  
When goodness has replaced all  
meanness,  
And it depends upon us to do what  
will bring the messianic age.

**Chorus:**

So let us make peace  
And act with justice,  
And heal our poor world  
Which is our most precious treasure.  
When no one need endure  
Slavery and oppression,  
We won't need to see the messiah  
To know it's the time of the messiah.  
Ay didi day...

And when the messiah will actually come,  
how would we recognize him\*?

We've been fooled before, we've been  
burned before.

Only when all people occupy them-  
selves with good deeds,

Will we, thanks to G-d, have brought  
the messianic age.

**Chorus:**

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\* or her, for that matter.

at peace, we must work for peace ourselves. If that doesn't bring the coming of the messiah in person, it will still be all that we wish for.

### 6. *Kolomeyka* (Dance from Kolomeya)

The kolomeyka is a popular Ukrainian dance from the Carpathian mountains that made its way into nearby Eastern European Jewish communities. While a number of kolomeykas were recorded by Jewish musicians, most of them are actually variants of this particular tune. The version we play was recorded in 1918 by both the Abe Schwartz and Harry Kandel orchestras.

### 7. *A glezele l'khayim* (Let's Raise a Glass)

Words by B. Bergholtz. Music derived from Joseph Rumshinsky.

This song from the former Soviet Union reflects the situation of Jews there who could not openly practice the rituals of Judaism, study Hebrew, or go to synagogue. The one aspect of Jewish culture that was permitted was the use of Yiddish. If one could not say the traditional *brokhes* (bless

פידוע, קומט אליהו הנביא ווי אן  
אַרעמער פאַרשטעלט,  
פדי מהדר זיין וואָס פאַראַ פּבּוד גיט  
מען אים אויף דער וועלט.  
און איידער ער פאַרט אין עולם-הבא  
מיטן גוטן פאַריכט,  
אומזיסט געזוכט משיחן וואָס איז  
געקומען שוין פון זיך.

כאָר

#### אַ גלעזעלע לחיים

אַ גלעזעלע לחיים עס שאַדט ניט נעמען  
היינט,  
ווען מען זיצט ביי אַ יום-טובדיקן טיש;  
אַ גלעזעלע לחיים פאַר פריינדשאַפט און  
פאַר פריינד,  
מע זאָל שטענדיק נאָר מונטער זיין און  
פריש!  
אַ גלעזעלע לחיים פאַר אַלט און יונג  
וואָס זיצן דאָ,  
און פאַר יעדערן באַזונדער, וואָס זיינען  
היינט מיט אונדז ניטאָ!  
אַ גלעזעלע לחיים, דער בעכער פול  
מיט וויין -  
פאַר דער זון, זי זאָל שטענדיק מיט  
אונדז זיין!

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(song lyrics continued from previous pages)

*Keyedue, kumt Eliyohu hanovi vi an  
oremer farshteilt,  
K'dey mehader zayn vos far a koved,  
git men im af der velt,  
Un eyder er fort in oylem habe mitn  
gutn barikht,  
Umzist gezukht meshiekhn, vos iz  
gekumen shoy n fun zikh.*

*Khor*

As is well known, Elijah the Prophet  
comes disguised as a poor person,  
In order to observe how people in  
this world treat him,  
And before he would deliver a good  
report up to paradise,  
He wouldn't need to look for the messiah  
who would already have arrived.

Chorus

#### *A glezele l'khayim*

*A glezele l'khayim es shadt nit nemen  
haynt,  
Az men zitst bay a yontevdikn tish;  
A glezele l'khayim far frayndshaft un  
far fraynt,  
Me zol shtendik nor munter zayn un  
frish!  
A glezele l'khayim far alt un yung vos  
zitstn do,  
Un far yedern bazunder, vos zaynen  
haynt mit undz nito!  
A glezele l'khayim, der bekher ful mit  
vayn-  
Far der zun, zi zol shtendik mit undz  
zayn!*

#### Let's Raise a Glass

There's nothing wrong with raising  
a *glezele l'khayim* today,  
While we sit at the holiday table;  
A *glezele l'khayim* for friendship and  
for friends,  
One should always be cheerful and  
fresh!  
A *glezele l'khayim* for old and young  
who sit here,  
And for all those people who are  
not with us today!  
A *glezele l'khayim*, the winecup full  
with wine-  
For the sun, it should be with us  
always!

(Song lyrics continue on following pages)

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ings), at least one could celebrate life's passages and holidays by raising a glass of wine—a *glezele l'khayim*—and singing a Yiddish song.

**8. Yikhes/In der fri (Family History/In the Morning)**

In the fall of 1999, Sherry began to explore the fascinating world of online Jewish genealogy, and within 12 hours discovered the amazing fact that her great-great-grandfather had been a klezmer in Poland at the turn of the 20th century. A fourth cousin sent her a picture, reproduced on page 17, of Simon Mayrent (the tall gentleman in the center) and his band, which consists of three violins and a clarinet. In his honor, we introduce our version of the popular tune *Yikhes* with a rendition by the four melody instruments in our group in an attempt to reproduce what Simon's group might have sounded like. We learned this tune from a recording by the Belf Rumanian Orchestra, which recorded a large number of tunes in Bucharest around the turn of the century; this same version formed the basis of an early vocal recording by Aaron Lebedeff in 1922.

*Yikhes* is followed by one of Sherry's

אַ גלעזעלע לחיים טרינקען מיר אַצינד,  
נאָר אויף שמחות בײַ יעדערן פֿון אײַך!  
אַ גלעזעלע לחיים פֿאַר מוטער און פֿאַר  
קינד,  
אַז מיט נחת זאָל די מאַמע ווערן רײַך!

אַ גלעזעלע לחיים-ניט אַפֿשטיין זאָל  
פֿון אײַך די שײַן,  
קיין שוואַרצער טאָג אין לעבן - אין  
דער משפּחה זאָל ניט זײַן,  
אַ גלעזעלע לחיים איז אויסטרינקען  
פֿדאָי,  
ווען מע זעט זיך מיט פֿרײַנד אויף דאָס  
ניי!

אַ גלעזעלע לחיים פֿאַר אונדזער גרויסן  
לאַנד,  
איבער אונדז זאָל דער הימל העלן רײַן!  
אַ גלעזעלע לחיים-איך ווינטש אײַך  
נאָר, זאָל זײַן,  
מיט אַ שמײכל אויף די ליפֿן זאָלט איר  
גײן!

אַ גלעזעלע לחיים פֿאַרגלייטן זאָל אונדז  
שטענדיק גרײט!  
מיט לײבלעכע און נאָענטע, מע זאָל  
קיין מאָל ניט זײַן צעשיידט!  
אַ גלעזעלע לחיים-פֿאַר אַלץ וואָס אונדז  
פֿאַהעלט!  
און פֿאַר שלום אויף גאָר דער גאַנצער  
וועלט!

(song lyrics continued from previous pages)

*A glezele l'khayim trinkn mir atsend  
Nor af simkhes bay yedern fun aykh!*  
*A glezele l'khayim far muter un far  
kind,  
Az mit nakhes zol di mame vern  
raykh!*

*A glezele l'khayim-nit opshteyn zol fun  
aykh di shayn,  
Keyn shvartser tog in lebn-in der  
mishpokhe zol nit zayn,  
A glezele l'khayim iz oystrinkn  
keday,  
Ven me zet zikh mit fraynt oyf dos  
nay!*

*A glezele l'khayim far undzer groysn  
land,  
Iber undz zol der himel heln reyn!  
A glezele l'khayim-ikh vintsh aykh nor  
zol zayn,  
Mit a shmeykhl oyf di lipn zolt ir  
geyn!*

*A glezele l'khayim bagleytn zol undz  
shtendik greyt,  
Mit layblekhe un noente, me zol  
keynmol nit zayn tsesheydt!  
A glezele l'khayim far alts vos undz  
bahelt!  
Un far sholem oyf gor der gantser  
velt!*

*A glezele l'khayim we drink now  
Only on happy occasions for all of you!  
A glezele l'khayim for mother and  
child,  
So the mother should become rich  
with nakhes!*

*A glezele l'khayim-the shine should  
never leave you,  
There should be no dark days for  
your family,  
It's fine to drink up a glezele  
l'khayim,  
When you're sitting once again with  
friends!*

*A glezele l'khayim for our great  
land,  
May heaven shine clearly over us!  
A glezele l'khayim-I wish only this for  
you,  
May you go with a smile on your  
lips!*

*A glezele l'khayim, may we always be  
ready to accompany  
Relatives and close friends. We  
should never be separated!  
A glezele l'khayim for everything that  
brightens our lives,  
And for peace upon the whole  
world!*



original *freylekhs*, entitled *In der fri* (In the Morning). She never imagined when she started writing klezmer tunes in the traditional style that she had such *yikhes* in her own background. The title refers to the line in Psalm 30: “Weeping may stay with the night, but joy comes in the morning.”

**9. *Tants gemish* (Dance Medley):**

As has become our tradition, we present a medley of four *freylekhs* as we might play them at a *simkhe* (celebration).

***Ukrainer khosidl* (Ukrainian Chassidic Dance)**

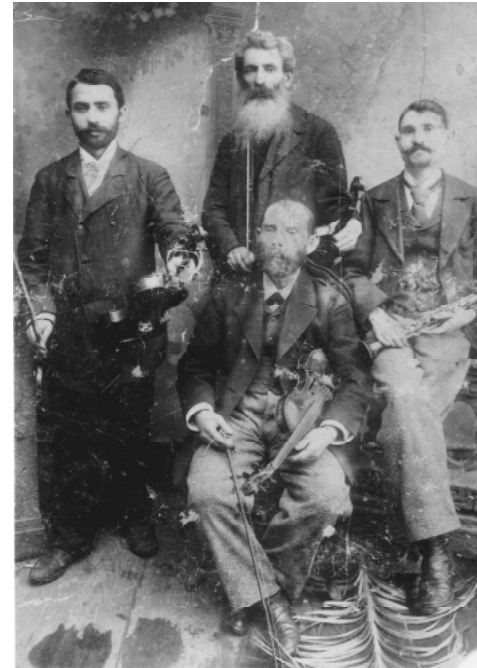
We learned this tune from a 78 rpm recording of the I. J. Hochman Orchestra in the collection of the Max and Frieda Weinstein Sound Archive at the YIVO Institute in New York. The word “*khosidl*” in the title is a dance form based on chassidic dancing, considered a way of communing with the Divine.

***Di muzinikl* (The Youngest Son)**

Sherry first heard this tune in a copy of a copy of a copy of a tape (the equivalent of oral tradition among modern-day klezmerim) that unfortunately cut off halfway through the B section. It haunted her for 8 years until Sy Kushner included the recording in the CD accompanying his “Klezmer Fake Book Vol. 2.” What a relief to finally find out how it ends!

***Leybedike honga* (Lively Honga Dance)**

This tune was recorded by Kandel’s Orchestra in 1925 and is one of our favorites. Ten years earlier, Elenkrig’s Orchestra had recorded a version, *Fiselakh, fiselakh* (the diminutive word for feet) that omits the G minor section.



***Yikhes*: Simon Mayrent (top center) and his klezmer band. Simon Mayrent is the great-great-grandfather of Wholesale Klezmer Band’s clarinetist, Sherry Mayrent. Simon’s son-in-law, Louis Nadelman is at left.**



ישמחו במלכותך

**Yism'khu b'malekhusekho**

ישמחו במלכותך	Yism'khu b'malekhusekho
שומרי שבת וקוראי ענג.	shomrey Shabbos v'korey oneg.
עם מקדשי שביעי כלם ישבעו	Am m'kadeshey sh'vi'i kulom yisb'u
ויתענגו מטובך.	v'yisangu mituvekho.
והשביעי רצית בו וקדשתו.	V'hashevi'i rotsiso bo, v'kidashto.
חמדת ימים אותו קראת.	Khemdas yomim oso koroso.
זכר למעשה בראשית:	Zeykher l'ma'asey v'reyshis.

**In yerushalayim (In Jerusalem)**

We learned this lively and dignified tune in preparation for a concert honoring the 50th birthday of the state of Israel. We discovered it in the YIVO collection on a 78 rpm recording by Lt. Joseph Frankel's orchestra.

**10. Yismekhu (They Shall Rejoice)**

We'd been playing this delightful Shabbos tune as an instrumental for some time, but didn't know how the words fit the music. Then one day, Yosl looked it up in Velvl Pasternak's book, "Songs of the Chassidim," and we found ourselves with an ever-so-delightful Shabbos song.



**They Shall Rejoice**

They shall rejoice in Your kingship,  
those who observe the Sabbath and call it a delight.  
The people who sanctify the seventh day, they will all be satisfied  
and delighted with Your goodness.  
And the seventh day, You found favor in it and sanctified it.  
Most desirable of days, You called it.  
A remembrance of the days of creation.

Other Recordings by WHOLESALE and its Members

**Yidn fun Amol** (Jews of Long Ago) The Wholesale Klezmer Band  
OYF 005 CD/cassette

**Tfile far a tsebrokhener velt** (Prayer for a Broken World)  
The Wholesale Klezmer Band • OYF 004 CD/cassette

**Hineni** Original klezmer music by Sherry Mayrent • OYF 003 CD/cassette

**Shmir Me** The Wholesale Klezmer Band • OYF 002 CD/cassette

**Zogn a nign** Original klezmer music by Sherry Mayrent • OYF 001 cassette

