

Lyrics of the *Jewish Deathsong*

written by Martin Rosenberg (aka Rosebery d'Arguto)

Set to the melody of the folk song, *Tsen Brider zaynen mir gevezn* (Ten Brothers We Used to Be)

Yiddish Version	English Version
<i>Bom bom bom bom bom bom</i>	Bom bom bom bom bom bom
<i>Tsen brider zaynen mir gevezn, Hobn mir gehandelt mit vayn.</i>	We were ten brothers, We traded in wine.
<i>Einer iz geshtorbn, Zaynen mir geblibn nayn.</i>	One died – we were left with nine.
<i>Oy-oy-oy-oy!</i>	Oy-oy-oy-oy!
<i>Yidl mitn fiedl, Moyshe mitn bas. Shpilt mir a lidl, Men firt undz in dem gas.</i>	Yidl with the fiddle, Moyshe with the bass. Sing a little song for me, we have to go into the gas!
<i>Bom bom bom bom bom bom</i>	Bom bom bom bom bom bom
<i>Eyn bruder nor ikh bin geblibn, mit vemen zol ikh veynen?</i>	I am the only brother left, with whom shall I now cry?
<i>Di andren hot men derharget tsi gdenkt zikh nayn.</i>	The others have been murdered. Think of all nine.
<i>Oy-oy-oy-oy!</i>	Oy-oy-oy-oy!
<i>Yidl mitn fiedl, Moyshe mitn bas. Hert mayn letstn lidl.</i>	Yidl with the fiddle, Moyshe with the bass. Listen to my last song...
<i>Tsen brider zaynen mir gevezn, Mir hobn keyn nit vey getan.</i>	We were ten brothers, We never hurt anyone.

Discuss with your group and write answers to each question. Then decide who will present the group's results to the whole class:

- What imagery stands out to you?
- How does knowing the historical context change your emotional response?
- Explain one way the *Jewish Deathsong* acts as testimony or resistance. Use at least one line from the lyrics as evidence.