

DIK'S PSEUDONYMS

זא"ס ג'י'ז שמואל ק"ך
ש"ך עכ"ל"ר מ"א עכ"ל"ך
? א"א = א"פ"ס
ע. ציוןסיון

1860 קנזנסבינג [המורה] ווילסא ע"י מילצ'י ?

אין כס"ף מילצ'י ווילסא הביור הבהרה

["א"מ"ן מחצה מוח מחצה נפלא צ'ז] [= קו נח]

י' א' מ' צ' שפירנה

ש"י"ף זב"ב ברא שם אין ז' זקני'ס (1869)

יק"ש' ח"צ'ד"א א"א"ן

1871 מאי יצחק מפקד מקרי'ת אלוו'אן האבות זיק-א"ף

מאק'י'ס' ג'יאם ז'י'ז'ע' ד'י'ז' ס"ט מסכת ע'ז'ות 1878

פ. 330 (1931) סו. 4 I זב

מחנה יקני דארי גאנצלין "הצב" ווילנע גבלי"ס

מחנה יקני דארי גאנצלין 1873 ווילנע

מחנה יקני דארי גאנצלין

אויסגאנג - דער אונטער דאס 1867, דער יאָר־נײַק 1867

פֿון 1847-1855 דײַם נײַטש (אײַך רעדן אײַן ווערן דײַם. אײַן זײַר גײַט אײַן -
 גײַן ווילנע אײַן ווערן אײַס. פֿון 1855: זײַ אײַס זײַט שױטן-ווילנע, זײַ זײַטקעסאב פֿון גאנצער,
 זײַ אײַס אײַס, זײַט יאָר, גאנצער, זײַט אײַס (אײַך זײַט אײַס אײַס אײַס אײַס)
 זײַט זײַט אײַס, זײַט זײַט אײַס - פֿון אײַס זײַט אײַס, אײַן אײַס אײַס אײַס אײַס
 גאנצער - זײַט אײַס אײַס אײַס אײַס אײַס אײַס אײַס (6)

פרט

15 's חזית מיליון

}	ביזנא	מיליון 86
	הייזשעק	מיליון 7
	האסעווייל	מיליון 9

7 's פריט ; $\left\{ \begin{array}{l} \text{מיליון} \\ \text{מיליון} \end{array} \right.$? = 868686 = 83313
 מיליון, מיליון, מיליון, מיליון, מיליון, מיליון, מיליון

איס וואקאט אינעם זענען און פאראן גאנצע נון דון אסוימ
 28 's (אנט דעזי געט אום)
 8 דעה 's מיליון זענען און

מיליון, פאראן גע, פאראן גע, קראטניגע, מיליון 31 's
 מיליון 35 's מיליון

ZELWE (GRADNO PROVINCE, קר"ט וייסגס קר"ט) סמטע (ג"ק"ג 1916) סמטע סמטע...

סמטע סמטע סמטע סמטע סמטע סמטע סמטע סמטע סמטע סמטע
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AUTOBIOGRAPHICAL MATERIAL

1873 יולי 31 - 1873 יולי 31 (67-69)

Prepar. No

MY PARENTS WASTED MY CHILDHOOD & MY NATURAL CAPABILITIES BY TRAINING ME

FOR ONLY ONE PROFESSION - MELAMED

ביתנו היה ענין כה רב לאחזקת ספרים וכלי לומדים. ל"ה כה מלמדות מאס איך
הקל עליהם כה איי יגדעם אפני"אונג פון מנחם קניניה א"ו, דען איך האב געשען
ווי אונזערע קינדער און פערטערטעס דע האלן געדעט מיט רבנים, בין איך קוין שווימ אלס
בר מצווה לך אדען פון געבור, ל"ה פון אטענדע זענען מאס איך האב געמאכט אונז
בגלילה זייערעך מן מיט אונדעראכען איהר קעט (68) -

I.e. Hebrew & German

קוים האט מען זיך דערויבט כה אונזערן (ווי פסיק אדער דאן יתקן אין גאס אונד אין מנהל
אמרי"ה ווי און דעם זעלבע אונד אדער רבי פלייט אים זייט פ"ר נעשט ספ"ן איהר זי ר"י
אידיש טיטט מלכות ז"ו ווי איך זאג פארשטענדן איהר זי סטיוונעס אדער טאטען פון דעם פאר-
טער פאן. איך האב דעם געלערנט ווי כה זאגן אים אונד געדענדיג אין דעם איינעם -
ס"ה אדער (עס וואו דען זי זעט אין זי קליינט אדער כה האלן א"ו מן סטיוונעס
ס"ה אדער פאר אין קעט-איינעם) (68)

מן פארטעט זיך דאס איך האב געמוט באבאלן מיט ביטער און מיט זיך געטען
מאס איך האב דעם באקומען פאר מוודי זעט ווי א קאפ באהאלט איהר קעזאלדן פאר
דעם דאס זאגט וואס מען דעם פאר זעט איהר זעט מן חוץ (69)

~~BEGAN TO GIVE PRIVATE LESSONS SECRETLY & I HAVE SUSTAINED MYSELF BY THIS~~

RISKY, UNPREDICTABLE PROFESSION EVER SINCE —

אין אדם (אין אדם) אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם
אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם
אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם אין אדם
(69)

IN VILNA & BECAME A TUTOR OF GERMAN & HEBREW IN RICH HOMES & THIS IS HOW I MET ITSIK LOKHVIS ETC.

OBVIATED THE NEED FOR MUSEK GENRE

GENRES OF THE FOOTNOTE

MIDRASHIC FOOTNOTE: To explain the ulterior motives of a seemingly innocent conversation, quotes Mehillah 14 about Abigail appealing to David for her husband's life while making a pass at him. $\text{וַיִּנְדָּבֶזְעַר לִי אֵל (23)}$ followed by an anecdote from Vilna.

MORALISTIC - In a sacred text that cannot be altered, Dik adds a comment on the need for agriculture. $\text{וַיָּרֶם אֶת יָדָיו (20)}$

ANECDOTAL - Why antisemitism is particularly strong in Vilna וְיָדָיו (5)

EXPLANATORY - Who is Tsen of Arc, Amazon women לִי אֵל 9-10

MORALISTIC - $\text{וַיָּרֶם אֶת יָדָיו}$; NATURAL SCIENCE WITH MORALISTIC UNDERPINNINGS

EXPLANATORY - TRANSLATION OF HARD WORDS $\text{וְיָדָיו לִי אֵל 721}$

NATURAL SCIENCE: Khykl Yentes thought the moon got smaller. Dik explains

MIDRASHIC - וְיָדָיו לִי אֵל p. 53

ADDITIONAL INFO: Added to a sacred text וְיָדָיו לִי אֵל That this could not have happened under present enlightened conditions (48)

וְיָדָיו לִי אֵל see card

ANECDOTAL וְיָדָיו לִי אֵל () וְיָדָיו לִי אֵל - וְיָדָיו לִי אֵל 28-30

ANECDOTAL - Enslavement of Jewish women in C. European Jewry (5-9) וְיָדָיו לִי אֵל

MIDRASHIC (HEBREW) דברי חיים - observations on human nature 21-2, 23
EXPLANATORY (FOR THOSE READERS WHO MISSED THE PREFACE!) כ"ס דברי חיים

YIDDISH - A BASTARD JARGON ; ECLECTIC LIKE JEWISH CLOTHING

(19) יִיִּדִישׁ אֲבִירָא

DIK'S ATTITUDE TO YIDDISH IN 1870'S

ABSOLUTELY NEG. → POS. WITH QUALIFICATIONS

RIVKIND יב XXXV N. 6 p. 223

GENRES OF THE FOLKTALG

וְהָיָה כִּי יָבִיאוּ אֵלֶיךָ בְּנֵי אֲרָם וְשָׂרֵי מְדִינָתָם לֵאמֹר
 הֲיֵשׁ עִירָא דְבְּרַחֲמֵי מְלַכָּא דְּמִדְבָּרָא אֲנִי וְעַמִּי
 מִן מְדִינָתָא דְּבְּרַחֲמֵי מְלַכָּא דְּמִדְבָּרָא אֲנִי וְעַמִּי
 מִן מְדִינָתָא דְּבְּרַחֲמֵי מְלַכָּא דְּמִדְבָּרָא אֲנִי וְעַמִּי
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 מִן מְדִינָתָא דְּבְּרַחֲמֵי מְלַכָּא דְּמִדְבָּרָא אֲנִי וְעַמִּי
 מִן מְדִינָתָא דְּבְּרַחֲמֵי מְלַכָּא דְּמִדְבָּרָא אֲנִי וְעַמִּי
 מִן מְדִינָתָא דְּבְּרַחֲמֵי מְלַכָּא דְּמִדְבָּרָא אֲנִי וְעַמִּי
 מִן מְדִינָתָא דְּבְּרַחֲמֵי מְלַכָּא דְּמִדְבָּרָא אֲנִי וְעַמִּי

24 's וְהָיָה י' וְגו' 113

OF COURSE NO ONE BELIEVES IN THIS STUFF ANYMORE, WHICH IS WHY DIK ISN'T THREATENED BY IT. Cf THE RHYMED INTRO TO ALTE IDISCHE ZAGEN 1876

ROMANTIC NARRATIVE IS OF TWO KINDS, — THAT WHICH, BEING IN ITSELF POSSIBLE, MAY BE MATTER OF BELIEF AT ANY PERIOD; AND THAT WHICH, THOUGH HELD IMPOSSIBLE BY MORE ENLIGHTENED AGES, WAS YET CONSONANT WITH THE FAITH OF EARLIER TIMES.

SIR WALTER SCOTT, MISCELLANEOUS PROSE WORKS 3, 376
AS QUOTED BY WELSH, 21-22.

BIBICAL ALLUSIONS

KING DAVID BRAVED GREATER DANGERS IN WINNING MICHAEL'S HAND THAN I : 0'8"33 > 8 5

IN IMPERSONATING MI UNCLE.

Situation cf. to Jacob taking leave of his sons

ה'כ"ב

Saul & David; Joseph - Potiphar Esau - Lentils

503'12 10'11'12 10'11'12

Philistine victory over Samson (53)

7'16'17

JACOB; EZEKIEL; HANNA

1'17'18 11'18'19
5'1'12 7'1'13

JOSHUA TO MOSES - ON THE EVILS OF COMMUNAL RESPONSIBILITY

Judah and Tamar: the angel of passion 16-17

EVILDOER PUNISHED THROUGH HIS OWN DEEDS = Pharaoh

ABANDONED CHILD TAKEN IN LIKE MOSES OR AAAC. DAUGHTER

862 10'11'12 11'12'13
11'12'13 11'12'13

Purim, Ruth & Boaz

HOSID'S DAUGHTER & A LITVAK ≠ SAMSON'S INTERMARRIAGE (39)

8'7'11 11'12

see card on strife between Hasidim & Misnagdim

10. 76 10 Y. 7. 6. 6. 2. 150 - Hero discovers himself in the Bible 51-2, 54

11. 563 27 22-5 27/16 k-113 - Story intro as foreshadowing the tests hero must undergo.
1873

12. 577 501 566 7 ~ 1/17 113 - meeting a stranger (33) 1874

13. Son's name = Joseph; plot built around it * 120/10 1874 's

MENTION DIK'S EDITION OF THE TAYTSH-KHUMESH

< BIBLICAL PARALLELS >

MIDRASHIC PROOF-TEXTS

1. π 037 3/1k π 02W 5b3k 728'S ν 3'p'f'nik 's

DIK ADDS BIBLICAL REFERENCES ON INTERMARRIAGE TO THE QUEEN'S MOUTH (65)

2. PORETS QUOTES KING SAUL (34) ν 0/c π W'ik

3. BENEY THE ORPHAN'S DREAM = JACOB'S DREAM AT LUZ (23) π 62/c ν 0'ik 2/k

4. ν 0' ν 6 0/c π 28'S ν 0/c ; Rebecca cf. her father's death to the biblical story of Betuel (76)

CHARACTERS WITH BIBLICAL NAMES ARE MEANT ~~AS~~ TO BE SIMILAR

5. ('87) 3/c ν 0/c - THE COURSE'S 1ST STEEL IN TOWN AS HUMILIATING AS HAMAN'S EXPERIENCE LEADING MORDECHAI (18)

After poisoning Agnes, hero refers his action to the destruction of the angels by God (!) p. — chap. 7

6. π 6177) π W'ik/c π ik (1872) - wife 2nd daughter = Ruth & Naomi

Itsik Shtroum = Boaz, Their son = Oved Shoyelke's rescuer = Elijah from ravens.

7. π W'ik/c 5/3 (1872) - Hero's named Joseph; midrashic discussion among parents as whether or not to keep him at home (22) (25)

Wife takes ill and sees it as betuel's punishment; RETURN HOME (50)

IMAGERY OF DISCENSIOUS CAROUSING (55)

8. (1877) ~~ה'תקל"ח~~ - Cf to Ruth in Boaz' field (28)

Fool her like Jacob fooled Laban (25)

9. ~~ה'תקל"ח~~ - To add one Jewish touch to an otherwise plagiarized story, Dik
Supplies a moral about Samson.

10. ~~ה'תקל"ח~~ (1877)

11. BORUSKE: whole frame is midrashic

12. ~~ה'תקל"ח~~ - God turns his back on Moses; explains disasters

13. Reconciliation scene in ~~ה'תקל"ח~~ Cf to Jacob's first meeting with his
daughters-in-law in Egypt. (63) Also, erik motif from Joseph story.

14. Simon reconciles his parents = Miriam preventing Amram from divorcing her mother
Tokheved (Midrash on Ex I) ~~ה'תקל"ח~~ (46)

15. ~~ה'תקל"ח~~ - see card

16. USES BIBLE AS A FOIL FOR CONTEMPORARY CONDUCT ~~ה'תקל"ח~~ II

17. ANECDOTAL ON VILNA ~~ה'תקל"ח~~ (46)

18. ~~ה'תקל"ח~~ - Hero is American Abrahim

19. ~~ה'תקל"ח~~ serious / comic allusions

Esther and Dipp used as foils in a comic plot Chap I

20. ~~ה'תקל"ח~~ - BOAZ' BLESSING TO RUTH (56)

Maskeil Biberizing

Joseph - 013777 '1/2'0

- biblical analogies in early sources to Sinai, Golden Calf
- every conceivable miracle, intervention of Elijah, Patriarchs (but in 637777 [dissemination III] he makes fun of that belief!)

637777 637777 - character involves biblical analogy

- archetype of domestic tragedy: Jephthah & his daughter p. 115, 23
- 637777 - biblical style sustained - time of King Solomon idealized
- 637777 - following death of Joshua

Saul & David, Joseph & Potiphar's wife

Joseph & his brothers 637777; Joseph Paradigm 013777 '1/2'0

Highbrow: Mapu

Lowbrow: Goldfaden

Jews/Joseph: 637777 - very consistent from beg/end

Not so much biblical & midrashic

How Jacob Ernst falls in love w/ Rosa Finkel = Judah & Tamar in Midrash

Comical biblical allusions: 637777, 12, 56-7

637777 - adoption of to Pharaoh's daughter

Reisen thinks

በጋራ ጥላይ ፣ በጋራ ጥላይ ነፃነት የሚኖሩ በሆነው ለጋራ (6)

Maakil and the Marvellous

33:22a מִן הַשָּׁמַיִם coincidence which is divinely ordained

וְיִשְׂרָאֵל יִשְׁתַּחֲוֶה לַיהוָה: nothing supernatural → teaches him humility before the Lord

2 forms of dangerous residing (1) titillating novels (2) ghost stories עוֹלָם אֲשֶׁר עוֹלָם

Dreams as plot device, though heroes are sceptical, it comes in handy (Feyjela in square, 34)

Superficial Anokalah seeks rational causes for biblical miracles וְיִשְׂרָאֵל יִשְׁתַּחֲוֶה לַיהוָה
for eating pork (vs 29-30)

Gise di hoykshprekhorke in Gold Mine

In old days people believed in werewolves, eg Ceran 'nal - פִּי'תְיָוִדִים הָיָה?

וְיִשְׂרָאֵל יִשְׁתַּחֲוֶה לַיהוָה - מִן הַשָּׁמַיִם, פִּי'תְיָוִדִים הָיָה? וְיִשְׂרָאֵל יִשְׁתַּחֲוֶה לַיהוָה

Anti-folklore: וְיִשְׂרָאֵל יִשְׁתַּחֲוֶה לַיהוָה

מִן הַשָּׁמַיִם פִּי'תְיָוִדִים - explains how dreams work & that earlier generations were closer to God

On dreams: end of מִן הַשָּׁמַיִם פִּי'תְיָוִדִים

• 2) 'nal: how Kabbalah was polluted when it came into LC hands;
explains ventriloquism

עוֹלָם אֲשֶׁר עוֹלָם - extended allusions to Jetero

Ariz (mas - hotted of superstition מִן הַשָּׁמַיִם, '23-1:22

demythologized endings 2/17 11:15, 1/17 11:15

motif of pure faith: 58 C/115 '02 '2

Evil / treading: gods way of disciplining man (2/17/18)

MASKIL & THE MARVELLOUS

1. N ON HAUNTED HOUSES IN VILNA 28-29 ז'יכ'ס'ס'ס' ס'ס'ס'ס' FROM CHODZKO
2. ALTE YIDISHE ZAGEN - When 2 bel-sham was merely an expert in amulets
3. Dik's complaint that female readers only want good stories. The financial flop of his 261' '23 (60) Wloky to Yolk N. p. 17
4. Don't read 1001 NIGHTS or Bela-Mayse but works of muses or uplifting stories
Father's advice to Dinzi in 3'11 (61) (24)
5. 1121'2 1171'2 - How dreams work; previous generations were closer to God.

PLAY

2. THE NATIONAL SENTIMENT: AWAKEN IN US RESPECT FOR OUR GLORIOUS PAST
3. THE HOARY PAST ^{DOUBLE STANDARDS} PLOY: CONSONANT WITH THE FAITH OF EARLIER TIMES
4. MISNAGDIC HAGIOGRAPHY: COUNTERACT KHASIDIC HAG. ?
1. THE ALLEGORY PLOY:

Judaization Techniques

בבא מצדא: intro. ee Jew, Reb Siml Stutsker into Oriental landscape
otherwise, nothing culturally specific.

אלו אלו: Why should Enoch Gray be Jewish?

the wonders of God's universe; only their fasting & rites of penance are specifically Jew.

אלו אלו: Itzik discovered & flogged for being Jew; otherwise his ordeal
could happen to anyone

Even ז'א' א'ס ר'א'ו' gets "Judaized" by an author who is more knowledgeable & whose
readers are, too.

Cartouche: talmudic, midrashic footnotes in Heb

(→) א' א' א' א' א' : midrashic allusions (19)

Uncle Tom's Cabin: plantation owner is a Jew? all the freed slaves convert!

CHARACTER TYPOLOGY

Internal refs

descend of himself to Yekke Goldshleger; also to Gele to hoykshprekharke

(11-9) פּוֹלֵי הַיַּיִטְּ - שְׂגוּרֵי הַבַּיִת

all of them together - אֲנִי וְהַיַּיִטְּ

פּוֹלֵי הַיַּיִטְּ הַזֶּה הוּא הַמִּשְׁפָּחָה - word of אָנְשֵׁי; ?

לֹא פּוֹלֵי הַיַּיִטְּ הוּא הַמִּשְׁפָּחָה - שְׂגוּרֵי הַבַּיִת

Ugly ~~the~~ ice suffix added to pure Hebrew names זְיוֹרָה (4)

זְיוֹרָה: and you end up w/ Khaytold himself.

Aware of miraculous birth motif - parody of '21' 'נִפְלְאוֹת'; cf to Alexander Great, Napoleon

- intrusion of ribald folk style in drawing room drama: Just Theres the Matchmaker in

זְיוֹרָה of a wife // esrog

Self-intro at beg of אֲנִי וְהַיַּיִטְּ: identifies himself as author of stepmother, Ananny daughter, bunched son.

Women who rule = unnatural vs women who obey אֲנִי וְהַיַּיִטְּ ? (10)

Five Neg. professions inc tellers of tall tales אֲנִי וְהַיַּיִטְּ הַזֶּה

Neg types arrive in Vilna via Intois Inn זְיוֹרָה - of Yekke, Shmayer

Shepke, Boruske NEG. NAMES : Dissertation 207

Underworld - Note, justification for villains
named after wives

Mascul & History

ע"ל-נ"ל ויב"ח : all that could only happen then, newspapers, Russian Jews are treated equally, may own land, engage in trade & our educated children can achieve high rank (48)

Pro-Russian stance: Russian expansionism א'ג"ל, ויב"ח

These Jews were enslaved & persecuted until Russia liberated them

Ashkenaz idealized: נ"ל ח"ל ויב"ח

Civilized Europe vs. barbaric Orient נ"ל ח"ל ויב"ח (3)

16/17/18/19 - distance between medieval ghetto times / today
also in א"ל ח"ל, ויב"ח פ"ל how fortunate we are to be Europeans

Positive portrayal of Poland's Silesian history, Ger. tradition
Negative: Soldzischer syn

DIK'S STORY TYPOLOGY

Teller of Exotic Places: intro to Novella — knew this to be separate genre.

Subversive Romance or Mordeczi & Esther — in the Land of Bourgeois Love.

- interchangeable High Mimetic Characters
- vast genre expanse, hist.
- rarely the woman who must overcome obstacles but the male.
- instead of עניו ברוכה → marry. of within your class; theme of Jewish hybridis
- biblicalizing tendency
- lower classes cannot be educated, civilized; only the elite וְיָדַע יי' אֱלֹהֵינוּ
- folk-types as comic relief

Teller of Local Traditions

- replete w/ quaint occupational types
- עֲרֵב עֲרֵב in Fuggela.
- satiric narration, episodic plot
- these neg. types catch in in פֶּרֶסֶת וְיַחַד (דליל?)
- Jewish highway robbers אֵימִת וְיָדֵי בְּיָמֵינוּ וְשֹׁמְרֵינוּ
- all the comic characters together אֵימִת וְיָדֵי
- it's all in a name: יְהוֹשֻׁעַ בֶּן נֵטָנָה in Rebo Truyt not named after his wife!

∴ Men of today are turning to secularism
∴ up to women to keep a Jewish home
PT אלה / נ לון (א' ב' ג' ד' ה' ו' ז' ח' ט' י')

Sephardic mystique אב' ג' ד' ה' ו' ז' ח' ט' י' " ו' ז' "

Same split in Goldfaden: melodrama / farce

Bal-akhsenye 2 ~~type~~: א' ב' ג' ד' ה' ו' ז' (9-11)

Misnagdic Hagiography / Dik

גלריה של סוגים מסורתיים : gallery of traditional types followed by DMC exempla
סיפורי קצת קבלה : story to cast kabbalists in neg light because they go against nature ; real miracle tales

ד"ר אבישור : Dik a descendant himself

What is the precise cut-off point for miracles to occur? What are his precise qualities?

Isaiah Zhukhovitzer of גלריה של סוגים thrived in 1790s

Amaly's The Last Laugh told about him - prophetic powers; extraordinary fortitude

הרב רפאל המבורג : תולדות רבינו (n. p. 11)

תולדות רבינו (n. p. 11) - told of Rabbi Raphael Hamburger n. 28-30 in גלריה של סוגים
(תולדות רבינו?)

הרב רפאל המבורג (1850 - 1868)

- 1860 - תולדות רבינו
- 1864 - תולדות רבינו
- 1864 - תולדות רבינו
- 1865 - תולדות רבינו
- 1868 - תולדות רבינו

צד אר קוקר

HEBREW-YIDDISH

TAKING OFF FROM DEUTERONOMI 18

צאס טאס אין צעם חקני איז צעמאנגל חס'ים,

"גוטע" צו, ^דהצ'י-שמית, מינט מען נאך זאנלע חס'ים, גוטע "צו אין הצ'י-שמית טאס ז
 זינען נאמאט פאלשע מינעטן רשעים טאט זי אטאלן זיך פן פאלי גוטע פונמע "צו,
 אבער באמער זינען זי רשעים און נאמאט, זי מיינט צו נאין צעם חמון עס, זעלן צו אס
 עקבות וואו דרעסע האנדל, דעס דעאקעד וואו געזונט ווען, זיך פאלשע קעמער און טמות,
 נאך אים צונאין געלט אבער חילוק צו זיין איר וואנד גוטע זיין אין חס'ים טאט זי
 באמער צעקיי וחס'ים... (3)

AND MAKES THE SAME QUALIFICATION ABOUT TIDE DOCTORS & TAX COLLECTORS MENTIONED. ALL NATIONS ENGAGE IN SUCH SELECTIVE CRITICISM.

און ווען אויך זעט טאט אדער דענאפאצק'י טאט מען (נעט) אים מען נאמען באקלער יואל זיך
 פיל געסטע פלי מיג' || ⁵¹ וואו חכמי דיבואה קנוא'ט עס רבי יתנשא א'...

DIK REPLACES THE GENERALIZED חכמי WITH HIS NAME KNAPOTSKE.

זא המג' יחזוק, וואו צו יוני' דומה יחיביק, כי אים
 נעמט צו חי תיביק אה טעק || און דאנע דעמען זי טאט (י) נאמען אויך (י) טעק
 ניי זי עבער צינד דעמען זיך במעט אונט פאוסן (7)

אבער מיינט חס'יות בין אים אבידס פון זען פאלי טאט זי
 רעט אים פאוסן הקודש אויך מי' דעט (נאמען חס'יות) (12)

TAKEN FROM A LATER PASSAGE.

וְהָיָה כִּי יִשְׁמַע אִישׁ אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל

KEEPS OF THE LAST RHYME WHERE EXETER HAS MANY (13) אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל

IN ORDER TO ASK - ? וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל

וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל

וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל

SIXTH MIGRATION אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל

LARGE OMISSION ON KABBALAH וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל

(20) וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל

ALL THE SEXUAL REFERENCES REMAIN - MOLE CASTIGATES THE WOMAN FOR SCREAMING:

"WHO ARE YOU AFRAID OF? I'M THE ONE WHO MADE YOU PREGNANT!" (23) [III].

DIK OFFERS ETHNOGRAPHIC EXPLANATION וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל

(23) וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל

DIK ADDS A LENGTHY LIST OF THE UNDERTAKERS MISDEEDS

25-24 וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע אֶת הַקּוֹל

DESCRIBES HOW HE LAUGHED AT THE CORPSES, AT THE EULOGIES, WAS CONTINUALLY DRUNK

MISDIRECTED) MOURNERS ETC

BETWEEN UNDERTAKER AND DOG, DIK ADDS A NEW GILGUL -

THE SUPERFICIAL MASKIL. THE PARENTS HOPED TO RAISE AN ABARBANEL, BUT HE GOT CAUGHT UP IN FALSE PRIDE & THREW OFF AUTHORITY & RELIGION ALTOGETHER. A SELF-HATING

HEDONIST. (30-28) GETS TB FROM WHORING און וויל אים קען זיך נישט ווייל
האט אים געטראפן און מ'האט אים געזען ווייל ער האט געזען אים און האט געזען אים
געזען אים און האט געזען אים געזען אים געזען אים געזען אים ... 30

ADDS HIS OWN CAPTIONS: (האט אים געזען אים)

וואס האט אים געזען אים געזען אים געזען אים געזען אים (36)
געזען אים געזען אים געזען אים געזען אים (37)

DIK KEEPS THE OUTSPOKEN REBE-GILGUL - A CLASSIC SWINDLER.

THE DOCTOR GILGEL EXPLAINS HUMAN GULLIBILITY - [139] ער האט געזען אים געזען אים געזען אים געזען אים
ער האט געזען אים געזען אים געזען אים געזען אים געזען אים געזען אים געזען אים

THE ONLY GILGEL DEVELOPS THE HYBRIS THEME - AMONG RABEYIM. BUT MONEY BUTS
THE HIGHEST THINGS. ער האט געזען אים געזען אים געזען אים געזען אים געזען אים

אויף אים געזען אים געזען אים געזען אים געזען אים געזען אים געזען אים געזען אים
[147] (64) CORRUPT BUSINESS PRACTICE - LACK OF EDUCATION & PRIDE.

DIK CHANGES THE SUM OF GILGULIM TO 18 IN SUMMARY.

ער האט געזען אים געזען אים געזען אים געזען אים געזען אים געזען אים געזען אים
ער האט געזען אים געזען אים געזען אים געזען אים געזען אים געזען אים געזען אים
(68)

ב. 25 ק"מ. 6000 כ"מ. 200 מ"מ. 150 ס"מ.

1885

גליקליכע אינזיר
אָס גליקליכע אינזיר

א"י

LEBENSON REPRODUCED, MORGENSHTERN ~ 1910

(HEBREW-YIDDISH)

HE BEGINS WITH AVIGDOR IN THE HANDS OF THE ENEMY. ESCAPES BY BURNING DOWN HIS HUT &
HIDES IN A BREAD TREE. ESCAPES BY BOAT DURING A CELEBRATION. FINDS THE CHILD & RAISES HIM
AS A EUROPEAN. = SIMPLY THE 2nd PART OF אַס גליקליכע אינזיר 13

ATTRIBUTED TO **TNR**



1855

טוּר טוּר יוֹסֵפֶה

HEBREW-IDDISH.

אַבְרָהָם אָמַר לְיִצְחָק בְּעֵת הַלַּיְלָה הַזֶּה אֲנִי עֹלֵה אֶרֶץ מִצְרָיִם וְאַתָּה יָשֵׁב בְּאֶרֶץ כְּנָעַן וְאַתָּה יָשֵׁב בְּאֶרֶץ כְּנָעַן

יְהוָה יִשְׁמַרְךָ יְהוָה יִשְׁמַרְךָ יְהוָה יִשְׁמַרְךָ (3). THEIR MORES & WA" REMAIN CONSTANT.

THIS TALE IS TAKEN FROM ARABIC SOURCES. JEWISH RATIONALE:

אַבְרָהָם אָמַר לְיִצְחָק בְּעֵת הַלַּיְלָה הַזֶּה אֲנִי עֹלֵה אֶרֶץ מִצְרָיִם וְאַתָּה יָשֵׁב בְּאֶרֶץ כְּנָעַן וְאַתָּה יָשֵׁב בְּאֶרֶץ כְּנָעַן
יְהוָה יִשְׁמַרְךָ יְהוָה יִשְׁמַרְךָ יְהוָה יִשְׁמַרְךָ (5-4) ...

INITIAL SITUATION: ABRAHAM TELLING 10 YEAR-OLD ISAAC UNLIFTING STORIES IN FRONT OF THEIR TENT. A HUNTER PASSES BY & ABRAHAM BEGS HIM TO STAY THE NIGHT. BEFORE RETIRING THEY GET INTO A THEOLOGICAL DISPUTE. THE HUNTER MENTIONS A LONE ICONOCLAST IN TOWN NAMED AVROM WHOM NIMROD DESTROYED. ABRAHAM IS ENRAGED, BEATS THE HUNTER & THROWS HIM OUT.

ABRAHAM'S DREAM: THE HUNTER'S CRIES REACH THE 7TH HEAVEN

יְהוָה יִשְׁמַרְךָ יְהוָה יִשְׁמַרְךָ יְהוָה יִשְׁמַרְךָ (7) ...

לֵאמֹר אֵלֶיךָ אֵלֹהִים... לֹא יָדָעְתָּ כִּי אֵלֹהִים אֲנִי
שָׁרָה אִשְׁתְּךָ אֲנִי וְעַתָּה אֲנִי עֹשֶׂה לְךָ חֵסֶד וְעַתָּה אֲנִי עֹשֶׂה לְךָ חֵסֶד
14). אֲנִי אֵלֹהִים גֹּדֵד אֶתְּךָ כִּי שְׁנַיִם דָּבָרִים עָשִׂיתָ לִּי וְעַתָּה אֲנִי עֹשֶׂה לְךָ חֵסֶד
SISTER: SO WHERE WAS YOUR FAITH THEN? JUST FOR THAT YOUR SON ISAAC WILL
HAVE TO WANDER LIKE THE HUNTER.

ABRAHAM BRINGS THE UNCONSCIOUS HUNTER BACK TO HIS TENT. TEACHES HIM
THE TRUE FAITH & REVEALS HIS IDENTITY.

DREAM II: GOD REVOKES ISAAC'S PUNISHMENT BUT THE EXILE WILL COME
UPON THE PEOPLE 400 YRS HENCE.

22) ... וְעַתָּה אֲנִי עֹשֶׂה לְךָ חֵסֶד וְעַתָּה אֲנִי עֹשֶׂה לְךָ חֵסֶד

In Nachman Krochmal's version, a stranger appears and arouses Abraham's
anger by refusing to bless God for the meal. God chides Abraham: Here
I have sustained him 199 years thou he angers me and you couldn't
feed him one night without blowing up.

וְעַתָּה אֲנִי עֹשֶׂה לְךָ חֵסֶד וְעַתָּה אֲנִי עֹשֶׂה לְךָ חֵסֶד

TIME: ~20 YRS AGO PLACE: AMSTERDAM

1. זשעסענע, a Sephardic Jew from Morocco <ג-י"א> Orphaned at age 18, becomes an assistant to GERSTON ZENEGAL, זשעסענע זענעגאל a millionaire banker who was a millionaire himself and unmarried. Bentsve works himself up to a modest salary of 35 thaler a month, enough for himself & his kid brother

2. The disaster. Joe pass but once, BZ does not show up at 9:00 for work

3. און וואס קען מען זאגן אויף דאס קלענע בילד וואס ער האט געזען...
 ב'י"א / בית שון אונזער 9.3.00 פאט דער זענעגאל זען זיך גענוג און אפילו פאר גוטע זאכן (6-5)...

HIS HOUSE BURNS DOWN BUT HIS BOSS GIVES HIM NEW QUARTERS & NEW CLOTHES. HE NOW UNDERSTOOD GOD'S REPLY TO MOSES IN SHOWING HIM HIS BACK i.e. only ex post facto can one understand God's ways.

3. HIS NEIGHBOURS: און וואס קען מען זאגן א ווייב אין זיין 40'ס, זייער 18-יאר-אלטע טאכטער זייער
 & THEIR MAID HELENA. For a month, all he hears is their melancholy maids playing. Dick cites their theme song, Schiller's "Die Kinders Mederlein" with a lengthy exegesis.

MIDRASHIC FOOTNOTE P. 23, to explain the ulterior motives of a seemingly innocent conversation, quotes Megillah 14 about Abigail appealing to David for her husband's life while hinting at her real purpose.

הוא עובד בפינת הדיוקנות של בית המדרש. הוא עובד שם כבר שנים רבות. הוא עובד שם כי הוא אוהב את העבודה. הוא עובד שם כי הוא אוהב את המעביד. הוא עובד שם כי הוא אוהב את המעביד. הוא עובד שם כי הוא אוהב את המעביד.

THE NUMBER OF PRINTING ERRORS IN HIS LATER WORKS - AN INDICATION OF THE FOREIGN ELEMENTS. (26-31)

BZ MARRIES MINE UNDER MOTHER'S WATCHFUL EYE. THEY CAN NOW MARRY SINCE HE HAS MIRACULOUSLY RISEN IN THE RANKS. WHO SHOULD HIS BOSS BE BUT ZIPORAH'S HUSBAND WHOM SHE ELOPED WITH IN CARLSBAD! BZ HAD SUSPECTED HIM OF LOVING HIS WIFE AFTER INTERCEPTING A LETTER.

EVERYTHING IS SET STRAIGHT WHEN AT GERSHON'S FATHER'S DEATH BED.

הוא עובד בפינת הדיוקנות של בית המדרש. הוא עובד שם כבר שנים רבות. הוא עובד שם כי הוא אוהב את העבודה. הוא עובד שם כי הוא אוהב את המעביד. הוא עובד שם כי הוא אוהב את המעביד. הוא עובד שם כי הוא אוהב את המעביד.

MORAL: DON'T INTERFERE WITH YOUR CHILDREN'S INNOCENT LOVE OUT OF FALSE HONOR, FOR INNOCENT LOVE IS A DIVINE SPARK WHICH IS NEVER EXTINGUISHED.

ALSO, GERSHON LIVED IN EXILE FROM HIS WIFE FOR 22 YRS, LIKE JOSEPH.

~~THIS VERSION FAR MORE CONDENSED THAN THE ONE PUBLISHED IN 'פרידו' (11)~~

~~THE 2 FRIENDS REACH PARIS & FIND THE OLD MAN LEARNING TORAH IN THE COURSE OF 8 LINES.~~

וישאלו אותו מהו שם הספר ומה כתוב בו, אמר ענין אכילה, ואז חממה אלוהי וזאתו ר' הים היקן
זו הספר הוא תורת ה' צבאות ושם כתוב כי הוא ית' הוא השמים והאדמה וכל אשר
עליהם וכל אשר נעשה בארץ עד היום הזה הכל כתוב בו זכרו אמת וצדק. (3)

HE DISCOURAGES THEM BY SAYING: ...ואלו שגזירת המלכות הוא לא תלמדו הספר הזה
ואם יש זאת גדולי כבוד ה' (3-4) THEY CLINCH THEIR CASE BY SAYING: (הוא נגד אכילתכם
(4) פוֹטוֹזְקִי'ס FATHER SENDS HIM TO ROME FOR THE TRIP
פוטוֹזְקִי'ס FATHER SENDS HIM TO ROME FOR THE TRIP

BEGINS TO STUDY WITH THE POPE
אמר לה נכנסו באשנו כי הגיון ע"ם חממה כי הלא יבצר פיהו וכל דבריו בקש נצדק (5)
AFTER EACH SESSION, POTOZKI CRIES IN HIS ROOM & APPEALS TO GOD TO ALLOW HIM TO ACKNOWLEDGE HIS NAME. THE POPE'S SERVANT SPILLS THE BEANS:

הנה יבין נכנס כי יש לו מסנה גדולה ומפוארה תחת ביתו נעלם מדין כל ושם הוא
יאהב ואולי כל המעצנים ושורה משקאת הרבה עם צוניה יפה ואל' משהיר לביבוליות
חממות וחיות את ישאלני איש עליו שאמר כי עלה לשמים לצדדי עם יש"ו נוצרי
בסלימות המלאך אלך על שטעפאן ובעת אשר הוא אומר לכלם לאכול בשר ולשתות
"ן אש הוא בלעמו/אלה בשר ושורה "ן יהוא נאלץ גדול עם צוניה רבות ואמר
לכל כי הוא איש קדוש ואינו נואע ומביט כלם בראש ... (5-6)

THE LOVE MOTIF: HE URGES THEM TO SEPARATE & REMARRY OTHER JEWS

וְאֵלֶיךָ יִוָּדַע חַבְדָּת עִינִי וְאֶתְּ אֵלֶיךָ הֵיא אֵלֶיךָ נָעַם הַיְיָ מִיָּוִם לְעַד עַד וְ

AND THOUGH IT IS THE NATURE OF LOVERS TO KEEP A WATCHFUL EYE FOR THE WELL-BEING OF THE BELOVED, NEVERTHELESS, MY LOVE FOR GOD, WHICH IS THE SOURCE OF ALL LOVE OVERRULES MY LOVE FOR YOU

MEANWHILE, BACK IN LIFE, THE ZADDIK IS ANGERED AT A TAILOR'S SON WHO THROWS HIS HAT OFF IN SHUL. AND SURE ENOUGH, 2 WEEKS LATER HE CONVERTS IN PRISON, THE 1ST TO PLEAD WITH HIM, MOSTLY IN THE NAME OF HIS PARENTS, IS THE PRINCE'S WIFE. LENGTHY SPEECH WHEREIN SHE PROMISES THAT HE WILL BE ACCEPTED BACK WITH OPEN ARMS. SHE HAS HIM THROWN INTO A DUNGEON. HIS 2ND REPLY: THE PARABLE OF THE TREE THAT GAVE FORTH ONLY THORNS UNTIL IT WAS REPLANTED IN GOOD SOIL. HOW CAN YOU EXPECT ME TO EXCHANGE A LIVING GOD FOR A DEAD ONE?

HIS MOTHER PAYS OFF DOCTORS TO HAVE HIM DECLARED INSANE & BRINGS HIM HOME. BUT HE KEEPS WINNING THEOLOGICAL DISPUTES WITH THE PRINCES UNTIL THEY INFORM ON HIS SANITY TO THE KING. 12 PRIESTS COME TO EXAMINE HIM. WILL NOT ENTER THE ROOM UNTIL THE CROSS IS REMOVED. REFUSES TO KNEEL. THEY SAY: DID NOT JACOB KNEEL BEFORE ESAU? (27) SAYS HE:
קִי אֵלֶיךָ אֱלֹהֵי אֲבוֹתַי וְנִסְּתָה מִפָּנָי הַצֵּל נַפְשִׁי

NEXT DAY, HE GRABS THE CROSS, THROWS IT ON THE FLOOR & KICKS IT. HE CRIES:

וְהָיָה בְּיָמָיו וְהָיָה עִירָם בְּאֵשׁ וְהָיָה עִירָם בְּאֵשׁ וְהָיָה עִירָם בְּאֵשׁ
(27) וְהָיָה עִירָם בְּאֵשׁ וְהָיָה עִירָם בְּאֵשׁ וְהָיָה עִירָם בְּאֵשׁ

ON THE DAY OF BURNING, THE TANNERS CONTRIBUTE WOOD FOR THE STAKE & GOD DESTROYS THEIR HOUSES IN FIRE. CALLS FOR REVENGE AS HE IS DYING. ELIEZER TSINKES BUYS SOME OF HIS ASH & BONES FOR BURIAL.

VISION OF HOW ABRAHAM & THE ANGEN'IM WILL AWAIT HIM IN HEAVEN.

THE R. OF ILIYE TOLD ME THAT THE ZADDIK CURSED THE EVIL TAILOR. THAT THERE WOULD NEVER ARISE A SCHOLAR FROM THEIR MIDST & IF SOMEONE IN HIS FAMILY DID DESIRE TOEAM, HE WOULD DIE IN HIS YOUTH. THE R. TESTIFIED THAT THERE WAS A Y'LAN WHO STUDIED IN THE BES-MEDRESH & HEARD HIS SHIUR. ONCE HIS MOTHER APPEARED & DRAGGED HIM OUT BY THE HAIR - TO SAVE HIM FROM THE CURSE. ALSO, WHEN THE TAILOR DIED, HE WAS GIVEN A DONKEY'S BURIAL, SO THE RELATIVES BOUGHT THE ADJACENT PLOT FROM THE PURITZ & THEY ALL DIED THAT YEAR

THE STORY OF R. AMNON

THE BOOK OF CHRONICLES - THAT END OF IN PALESTINE - DIK'S PARABLE FROM MIDICASH ABOUT

THE DEER WHO JOINED A FLOCK OF SHEEP & WAS CARED FOR ALL THE MORE FOR HAVING GIVEN

UP HIS FREEDOM: $\text{נִכְּלָה עִשְׂרָה שָׂרָרִים וְשֵׁשׁ עָשָׂר אֲרָמִים וְשֵׁשׁ עָשָׂר מִצְרַיִם וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל$

$\text{וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל}$

(53). $\text{וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל}$

POTOTSKI, TOO, VISITS PALESTINE, BUT ENDS UP IN שֵׁשׁ עָשָׂר . THE שֵׁשׁ עָשָׂר IN SHAL. FATHER INFRON

TO LORD שֵׁשׁ עָשָׂר . IN VILNA, POTOTSKI REFUSES TO ANSWER TO HIS GOTTISH NAME

HE ROBS AWAY IN PRISON AND SAYS: (55) $\text{שֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל וְשֵׁשׁ עָשָׂר מִיִּשְׂרָאֵל}$

DIK'S REFERENCE TO BENZ'S BLESSING TO RUTH FOR HAVING LEFT HER HOMETLAND & HER PARENTS.

ALL THE MORE SO, POTOTSKI, WHO LEFT EVEN GREATER THINGS BEHIND. THE JEWS = AN ARMY WHICH HAS LOST ITS GENERALS. ONLY ITS FLAG REMAINS. "WHO CAN COUNT OUR MARTYRS" (56)

ELIEZER SIRKESH WHO BUYS HIS ASH. DIK'S שֵׁשׁ עָשָׂר (57) THE HAUNTED SOUL IN VOLIN -

ABRAHAM & ALL THE ZADIKIM CAME OUT TO GREET HIM. MIDICASH ABOUT THE CONVERSIONS IN HARAN.

DIK'S SOURCE: KRASHEWSKI'S WILNO, vol III, 1871.

THE WOMEN WHO WAS CRIPPLED FOR MIMICKING HIM. THE SIGNIFICANCE OF HIS DEATH IN שֵׁשׁ עָשָׂר .

1877

גר' זעטקע 107

PLACE: MANCHESTER, TIME: ~ 20 YRS AGO

VERY GERMANISED, WITH A SMATTERING OF ~~Ru~~ SLAVISMS

THE IDIOSYNCRASIES OF BRITISH MILLIONAIRES 7-18

HERO - BENTON THE APPRENTICE LOCKSMITH

FINDS A SUITABLE MATCH IN ^{ELIZABETH} ~~BATHING~~ THE SEAMSTRESS

ON FEMALE MORALITY (25) 3 CLASSES OF LOOSE WOMEN 26

EXCEPTIONALLY WEAK PLOT.



PREFACE : ON THE NEED FOR AN UPDATED MUSER

- I First triad: Health, time, money (8-35)
 Social Ills that Effect all Three: ① card playing (21-23) ② Drink (23-29)
 ③ Laziness (29-35)
- II Second triad: Lodging, food, clothing 35-52
- III Third triad: Conduct to ① oneself ② one's household,
 ③ one's surroundings (52-65)
- IV First Conceit: All the world's a stage 65-70
- V Second Conceit: All the world's a firework display 70-76
- VI Conclusion: Man's Purpose on earth 76-80

QUOTE (S) Wobly 12th v6/k p. 17 fn. on the commercial failure of this work.

1. HEALTH:

2. TIME: The Miserly King and the Wealthy Jew - Jacob's death - evildoers

3. MONEY: Each to his own needs - shidekh - the geog. expert - how an onzets'er is worse than a thief (quite elaborate)

4. SOCIAL ILLS THAT EFFECT ALL 3: Card playing - drink-rhyme - biblical proof texts - midrash on Noah's vineyard - Lazyness - home economics - story of the Khosid's daughter

5. LODGING, FOOD, CLOTHING: Don't scimp on food - give yourself lebensraum - the anatomy of clothing - pearls - falsehood always unmasked - disrupts the family - Four Categories of Clothing (48-52)

6. CONDUCT - Strickness to oneself - The King and his Wise Men - Saladin & his servant - Mildness to one's household but show authority - don't become enslaved to public opinion - Rhymed story of a mismatched couple - ~~Do~~ It's impossible to please everyone - midrash of father, son & donkey

7. WORLD = THEATRE: Rhymed section on hypocrisy - Napoleon in Egypt, false modesty - Hypocrites don't live long, proof from Biobiotics & Bible -

8. WORLD = FIREWORK DISPLAY

9. MAN'S PURPOSE - Story of Jacob the Vilna Fool and the Dr of Philo.

Сод. М. У. С. О. Н. О. В. А. 80pp.

RHYMED FRONTISPIECE ; HEBREW-IDDISH

אך אמתנו) גם אמתך קצת ש"מך אנטער ספר-מוסר א-פירוש בא צעטיילן אין הויכ
 אמת-הקדוש טעם צעט פראטעסט דורם קעמ ז" (י) פארגען און געהט פרויען און
 מיכעל טעם האט דין מול געהענט אמת-קודש. און " אפצער ספר-מוסר וואס ש"מ
 שוין צעטיילן און איז טעם ש"מ שוין בארף ארט און באטן און באקום פאל
 אנטער דוור, קעם עס האט זיך אין אונזער צייט אמת צעטיילן " מורא אר
 פארגען (קדוש פארש) ... (3)

We need new medicines to cure these new diseases

און געהט) קעם אנטער (י) עט ארט און קעם אמת און פארגען און פארגען
 יעסן ספר טעם צעטיילן זיך און אמת און זיך טעם פאלט (י) באמת פאלט זעם יעסן
 נגד עס פארגען זיך זעם פ" ש" זען וועט און וועט (י) צעטיילן (4)

אין פאלט זעם זעם און פארגען (5)
 א. געזינט פייט
 ב. צייט

ג. זעט : נחשק אונטן און אמתווי, צ"ו וועט עס פאלט זעם פאלט זעם (י.א.)
 ד. א. אמת פאלט און דייטיק (15)

USE OF RHYME :

STRUCTURAL: (24) (32) (47) (48) (52) (77)

MORALIA : (24) (74)

DIVERSION : 60-62 , 65-66 79

RAISE THE NARRATIVE TO A MORE EXALTED LEVEL

RHETORICAL QUESTIONS

PROVERBS

INTIMATE STYLE

גיא דר"א זאכען

2.

2) זיינע אייגענע לעבן שייסע רח אונזר הונדערט; 3) זיי וועמען זיי ווילן אנטהאלטן.
3) טיילען זיך ביי זיך: 1) זיי ווילן זיך אנטהאלטן; 2) זיי אנטהאלטן זיך; 3) זיי אנטהאלטן זיך

קאמפלימענטן און אנטווארטן
3) זאגן קען זיי אנטווארטן: 1) אנטווארטן און אנטווארטן; 2) אנטווארטן און אנטווארטן.
3) אנטווארטן און אנטווארטן; 3) אנטווארטן און אנטווארטן.
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3) אנטווארטן און אנטווארטן; 3) אנטווארטן און אנטווארטן.

3 זינגן אין זעלב אונז ווייסן נישט וווּ עס פארט אנט: (ו) אין דע זעלן האט ער זיך

זעלן זעלב אונז; (זאגן) ... אס'ס

3 ע'אג'אטן זיך דעם זעלבן: (ו) אין אלעס מ'אן, וועלכע די געפ'קולן פ'אנאלין;
(2) אין האנדקענטעס, וועלכע זאל וועה אונז ק'נעט מעניס זין (3) א האנדא'א'עס
מ'אג'ע וועט עס זעלב זעלבן.

3 זינגן זיך געווינז אן: (ו) א בילד-גאווה וועט מ'אן זאגט א אמת; (2) וועט א
פ'אטאטאג קויפט זיך טעילי (זינגט זיך זעס זעט אן); (3) א טריקעט אונטער
3 טעילן מיט זעלב אין זעלבן: (ו) אין ... אין דערבונדט טעיל; (2) זעט וואס
דיס זעלב אגט ב'אנט; (3) זעט וואס זאגט אונז א קעגן זעט מ'אג-און.

3 האט מ'אן אגט מ'אג אן זעלבן: (ו) אין אלעס מ'אן, וועלכע נעמט א וועג וועה;
(2) זעט וואס האנדעט מיט ע'כענס זעלב; (3) א זעלב וועלכע וויל א רעזעס מ'אג וועלן די
א זעלב א זעלבן.

3 זעלבן זאלן מ'אג-ע'טה: (ו) זעט וואס האט דין אנזעט מ'אג מיט וועלכע זיך אן
וועלן; (2) זעט מ'אג'עס וועלכע טראט וועלן זיך זעלבן א זעט וואס ע'אג'עס זאגט עס
זעלב מ'אג-ע'טה.

3 וועלן זי זעט זאל אונז זעלבן: (ו) אין אונזע'קע; (2) אין זיך-
זעלב; (3) זעט וואס וואס אונז א זעלב

3 זינגן אלעס ב'אנט זיך קעט: (ו) זעט וואס האט דין ק'נעט; (2) זעט וואס זאגט

1863/1876

דרייא לאנגע ווינטערנעכט

TIME: 1831 PLACE: SWEDISH FOREST

NARRATOR: ANGLO-JEWISH TRAVELLER JOZER BRITAINER.

ARRIVE AT A LODGE OF CHIEF FORESTER, A FRENCH JEW WHO SETTLED IN SWEDEN WITH PRINCE BERNADETTE. FRAME: 3 NIGHT'S WORTH OF STORIES. BECAUSE THEY ARE MORAL, I WILL RETELL THEM...

FORESTER'S ACCOUNT FILLS UP THE BOOK.

6-8 HOW SNOW PRESERVES HUMAN LIFE

8-12 THE LOYAL SERVANT & THE WOLF PACK

12-15 THE NATURE OF WOLVES

15-16 THE BEAR & THE WILD BOAR

16-21 THE BLIND BEGGAR-WOMAN & THE ACTRESS

17 (17) ל"ק וי נן (1) ל"ק 13 - TO SHOW THE UNBENEFITNESS OF GOD'S JUSTICE (16) HER HUSBAND DIES FOR HAVING MARRIED ABOVE HIS CLASS (19)

21-22 HOW BEARS DISCIPLINE THEIR YOUNG

24-25 THE FABLE OF THE TWO FRIENDS & THE BEAR

26-27 HOW TO CATCH BEARS

28 - THE CROSSBILL: DO NOT RAISE A FAMILY UNTIL YOU HAVE

MEANS OF SUPPORT.

ה'תשנ"ג (1993) בית הדין הרבני - תל אביב
מכתב מס' 101/תשנ"ג
בתיק מס' 101/תשנ"ג

I THE PRAGUE JEWISH COMMUNITY. ITS CUSTOM OF SAYING AN נ'חמ רב AFTER KOL NIDRE FOR GENERAL JAKUB INKERMAN. (PASCHELES)

THE POOR MELAMED GERSHON ר' ג'רשון. WHY THE POOR STAY PUT IN THEIR SLUMS. HIS WIFE GIVES BIRTH LATE FRIDAY NIGHT. REB GERSHON CALLS A SOLDIER TO LIGHT A FIRE. HE IS KILLED ON HIS WAY DOWN. REB GERSHON BEGS THE CORPORAL TO COVER IT UP. LATER THE CORPORAL REFUSES RECOMPENSE, REVEALS HIS JEWISHNESS & REQUESTS AN נ'חמ רב. 6 YRS LATER - RECOGNITION SCENE. HE RETURNS AS A GENERAL IN KOL NIDRE. RETURNS TO JUDAISM TOWARDS END OF HIS LIFE.

II STRUCTURALLY RELATED TO THE FIRST IN THAT BOTH CONCERN VENERABLE JEWISH COMMUNITIES & THEIR SYNAGOGUE.

SULTAN MURAT II DESTROYED THE SHUL OF ISTANBUL & FORBAD IT EVER TO BE REBUILT. THE MIRACULOUS RUINS PUNISHED DEFILERS.

DONOR: DAVID MALPURGE, A JEWISH MAGICIAN FROM TRIESTE. PERFORMANCE IN ISTANBUL BEFORE SULTAN SELIM III, MORE EUROPEAN THAN ASIAN. 1780 AS REWARD FOR HIS MARVELOUS PERFORMANCE (COIK ASSURES US IT WAS ALL DONE BY NATURAL MEANS) HE ASKS THAT THE SHUL BE REBUILT AS A פלג & THAT THE CONGREGATION SAY נ'חמ רב SINCE HE IS CHILDLSS. נ'חמ רב

III THE JEWS OF ASKANI IN "וּפְּקִי" הָעֵץ PREPARE THEMSELVES FOR
KIDDUSH HASHEM IN 1678. HAPPENS ON YOM KIPUR. THE ROV'S SERMON. THE
GOYIM ALSO CONFESS THEIR SINS BEFORE DEATH. THE KHAZEN'S SINGING WINS THE
HEART OF THE TATAR CHIEFTAN. CONGREGATION PROMISES TO SAY P'YAN K'AN SE
FOR THE CHILDLESS /SX.

IV עוֹלָם אִשׁוּרֵי הַיָּם שֶׁל הַיָּם

V עוֹלָם אִשׁוּרֵי הַיָּם שֶׁל הַיָּם

THE PURPOSE OF THE ENTIRE BOOKLET IS TO AWAKEN RELIGIOUS SENTIMENT IN
THE READER. A TYPICAL MUSER TONE.

וְיָסַד אֶת-הַבְּרִית בֵּין יְהוָה וּבֵין בְּנֵי יִשְׂרָאֵל

[20] MIRACULOUS BIRTH OF MOSES: 1. BORN (CIRCUMCISED), 2. IN THE 7TH MONTH 3. THE HOUSE

WAS ILLUMINATED. EACH MOTHER CAN IMAGINE HOW MUCH JOHNEED SOUFFERED WHEN SHE PUT MOSES INTO
THE BASKET וְיָסַד אֶת-הַבְּרִית בֵּין יְהוָה וּבֵין בְּנֵי יִשְׂרָאֵל (21)

DIK BRINGS ADDITIONAL LEGENDARY MATERIAL ABOUT GIL'AM, PHAROAH'S CHIEF ADVISOR (TAKEN
FROM וְיָסַד אֶת-הַבְּרִית AND OTHER SOURCES). HE WAS THE ONE WHO PREDICTED MOSES' BIRTH FROM
PHAROAH'S NIGHTMARE, WHO TRIED TO HAVE 3-YR-OLD MOSES KILLED FOR PUTTING ON THE CROWN. ESCAPED
MOSES' WRATH & FLED TO KUSH WHERE HE TOOK OVER THE CAPITAL. THE DEPOSED KING RECRUITS
MOSES INTO HIS ARMY & THEY FIGHT GIL'AM FOR 9 YRS. FINALLY KING DIES & MOSES CAPTURES THE
CITY WITH HUNGRY STORKS WHO DEVOUR THE POISONOUS SNAKES. GIL'AM & SONS ESCAPE TO EGYPT.
MOSES RULES FOR 40 YRS BUT FINALLY LEAVES FOR NOT CONSUMMATING HIS MARRIAGE TO THE
BLACK QUEEN. REACHES יְרֵחוֹ AT AGE 67 (!) AND MARRIES ZIPORAH.

THE WONDROUS STAFF THAT REACHES MOSES THROUGH ADAM. JETHRO USED IT AS A TEST OF
STRENGTH FOR PROSPECTIVE CROOMS. MARRIES ZIPORAH AT AGE 77 BECAUSE JETHRO IMRISONS
HIM FOR 10 YRS. PHAROAH'S 2 MAGICIANS WERE NONE OTHER THAN GIL'AM'S SONS.

THE 10 PLAGUES WERE וְיָסַד אֶת-הַבְּרִית בֵּין יְהוָה וּבֵין בְּנֵי יִשְׂרָאֵל

וְיָסַד אֶת-הַבְּרִית בֵּין יְהוָה וּבֵין בְּנֵי יִשְׂרָאֵל

וְיָסַד אֶת-הַבְּרִית בֵּין יְהוָה וּבֵין בְּנֵי יִשְׂרָאֵל



THE LOVE ETHIC & THE LIBERATED WOMAN

TIME: 1822

PLACE: VILNA

3/1/18

WHEN VILNA WAS STILL A CENTER OF ENLIGHTENMENT, IE WHEN THE UNIVERSITY WAS STILL OPEN THOUGH LOCAL JEWS AVOIDED IT AS A BAT AVOIDS LIGHT.

HANNA ALETSKE, A WIDOW FROM WARSAW WITH A SON & DAUGHTER SETTLE IN VILNA. THE BOURGEOIS ETHIC OF INDIVIDUALISM EXPLICATED WITH FULL FORCE BUT WITH NO FEELING WHATSOEVER FOR THE MORAL AMBIGUITIES.

THE DEBATE ON EDUCATION (29-34). THE PARABLE OF THE SHOEPOLISH. MOTHER'S HYBRIS THIS TIME.

THIS RUTHLESS PHILOSOPHY IS VINDICATED BY THE HAPPY END

אז דוקט (ניי ביי אַסאָ) אינדעם אויף גיין "וויס וואס און אויף זיין א"ס'נעם אלסאָסן (19) ... און דעם דערטעס נאָן עקס אַ ווייכעס טאַקט אַינין זעט מ'אָן אין סטוב אַט ד' יונג' יאָן זעסן "ב'יב'ס אים דוויק זעט אימס'ן זיב און אימס'ן אונג "אונזעס ביב' זייט ז'ק אלס' אַיך זעסען ד' ד' אַבס' ב'ן ד'ינס' יונג' (25)

ALL OF THEM ARE UPROOTED INDIVIDUALS: STUDENTS FROM ELSEWHERE, THE SO-CALLED WARSAWIAN IS ACTUALLY FROM LEMBERG, THE 2 TUTORS ARE ALSO STRANGERS ETC.

THE DANGER OF THE "TEACHER CLASS". ONE OUGHT TO TREAT THEM STRICTLY, AS ONE WOULD A SERVANT (39)

EDUCATION ALLIENATES ONE FROM THE COMMUNITY.

N. P. 5 WHY ANTISEMITISM IS PARTICULARLY STRONG IN VILNA.

THE UNINTENDED IRONY THAT HANNA SHOULD BE MAKING THE SAME MISTAKE WITH HER DAUGHTER AS HER MOTHER MADE WITH HER. OBVIOUSLY, THERE IS NO LESSON TO BE LEARNED!

ONCE, DIK LETS SLIP WITH A HEBREW CAPTION.

IV CRITIQUE OF THE SHULS BEING EMPTY IN LITE & RAYSN 22-26

פ"ק ל' כ"ג ג"ק א"ב ש"ב. פ"ב ו"ג ח"ב ז"ח א"ב פ"ק פ"ח כ' פ"ס כ"ד ג"כ נ"ח ש"ח ז"ח

THE FRENCH VISITORS PARABLES :

פ"ק פ"ח נ"ח פ"ק פ"ח ש"ו - ב"ל

- a) THE DOG & THE MEN b) THE POTTY AS A DISH

→ DIK HELPS ESTABLISH CHAIR SYNAGOGUE ABOUT THIS TIME

V-VI TWO ANECDOTES WITH A WANDERING MAGGID

- a) THE YOUNG THIEVES WHO SAW ALL OF SOCIETY AS THEFT 26-29

- b) THE YOUNG MAN WHO ATE TREYF. BECAME A HERETIC BECAUSE OF

A STORY OF THE POLISH PORITZ WHO COULD NEVER BE PLEASED

OUTSPOKEN CONDEMNATION OF POLISH RULE (30)

GOD ISN'T A POLISH LORD WHO TRIES TO FIND FAULT WITH HIS PEOPLE:

EACH STORY, THEN, DRIVES HOME A POINT IN CONTEMPORARY MUSEER
BY BRINGING AN ILLUSTRATIVE PARABLE.

(6-5) "DMLA ANI NA" DOLLA . AT AGE 18 HIRKAN GETS 2 YRS IN THE BASTILLE FOR BEATING UP A FRIEND IN A BAR. THE STORMING OF THE BASTILLE FREES HIM. ENLISTS IN THE "STYCG 17'0", THE FRIGHT OF PARIS. WHEN THINGS SETTLE DOWN, HIRKAN IS ALREADY OVER THE FENCE. HE BECOMES THE LEADER OF AN EVER-GROWING ROBBER BAND IN THE VOGEZEN MTS OF LORRAINE (AGAIN!) [= VOSGES?]

THE BAND EXCELS AT KIDNAPPING NOBLES. ONE NOBLEWOMAN FALLS IN LOVE WITH HIRKAN SHE ACCOMPANIED HIM ON HIS MOST DANGEROUS MISSIONS, DRESSED LIKE AN AMAZON^(FN). THE POPULACE ~~HOBOT~~ MYTHOLOGIZED HER AS A REINCARNATION OF JOAN OF ARC (FN)

FN OR JEAN D'ARC IS MISTAKEN. DIK THINKS SHE ACTUALLY DEFEATED THE BRITISH (PP 9-10) ROBBERS INTERCEPT A GOVT MESSENGER & SELL HIS MILITARY INFO TO THE AUSTRIANS. FRENCH SUFFER A HUGE DEFEAT & THE PARLIAMENT DOUBLES ITS EFFORTS. THE BAND REGRUUPS ON THE SWISS BORDER BUT IS FINALLY DECIMATED DURING THE SACKING OF A NUNERY. MARGUERITE DID NOT PARTICIPATE IN SUCH BRUTALITY WHICH WAS THE CAUSE OF HIRKAN'S EXCESSES. HE & 10 OTHERS ARE CAPTURED. MARGERITE FREES THEM BY POSING AS A PREGNANT NOBLEWOMAN WHO WAS ROBBED TOGETHER WITH HER HUSBAND. THEY DUG THE SOLDIERS' FOOD.

HOLD OUT IN THE PYRENEES UNTIL NAPOLEON CONQUERS SPAIN. THE SEIZE OF THEIR NEST LASTS A YEAR UNTIL ALL BUT 2 OF THE BANDITS ARE TRAPPED BY THE ARMY.

der HIRKAN

HIRKAN, WIFE, CHILD & 2 OTHERS MAKE THEIR WAY TO SPAIN WHERE HE FIGHTS VALIANTLY FOR THE SPANISH FREIE SCHERLER. HIS WOUNDING IS NOT DESCRIBED. HE LIVES OUT HIS LAST YEARS IN A SMALL VILLAGE UNDER MARG. CARE.

WRITES A CONFESSIONAL AUTOBIOGRAPHY BLAMING HIS UPBRINGING ESP.

מי האזן האזר פון אידעם קינדע נוי גאנץ מיניק בארייט, קיין (נר און קינדע)

געבאט און מיטע (א.י. טייל אונטערשידליכע - קאל ס"ב קיין גאט זיין -

מאשעצקען זיך פיל מער מיט די סובאלג פון אינדע קדעשע האט מען קען פובליק פון

אינדע גייסט, איינשטיקט פון 5 קאטיקט און פאלט זיין אפאל, (און מיטן זיין מיטל)

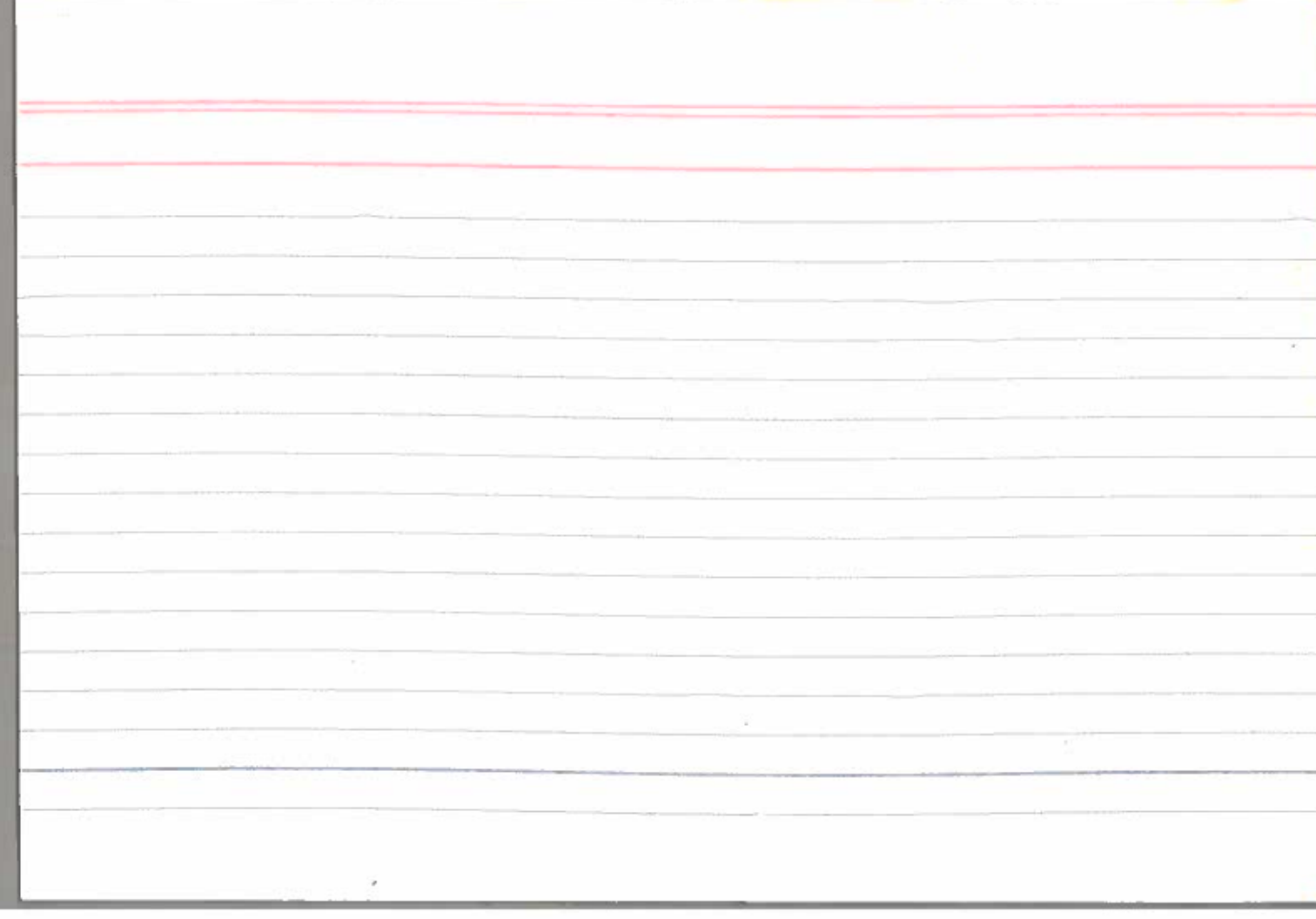
פאלט זיין קאמפאזיציע, ווערענע (בעדער) א"ט"ע"ע אפאלע גאנץ... קען טאג

און א פילי פאלט נוי געהאלטן האט, מיט קדעשען ס"ב, (א.י. מער האט קען קאמפאזיציע

מ (א"י געהאלטן האט נוי זיין קען קען קען)

MARGERITE IS CAPTURED BY THE INQUISITION FOR LIVING SO MANY YEARS WITH A JEW & IS FREED ONLY IN 1818.

THE MORAL IS FORCED; THE ADVENTURE STORY IS MUCH MORE EXCITING THAN ITS (JEW)



II OLD MEN THE WHITE HAIR OF OLD MEN IS CALLED שֵׁבִילֵי שָׂדֵי (20)

THEREFORE, WRITE A WILL!

וְיָרַשׁוּ אֶתְכֶם בְּיָמֵי חַיְיֹתֵיכֶם וְאַחֲרָיִם

III MEN IN GENERAL. THEY ARE GOOD & BAD PERSONALITIES. THE WISE MAN TAKES A MIDDLE ROAD. FULL OF ANGER. IMPORTANCE OF SILENCE - TABLE MANNERS. YOU ARE JUDGED BY THE COMPANY YOU KEEP. ALWAYS BE GENEROUS TO THE POOR BECAUSE THE WHEEL OF FORTUNE IS CONSTANTLY TURNING. HONOR YOUR WIFE MORE THAN YOURSELF. NEVER SCOLD HER, EVEN IF YOU'RE RIGHT

וְיָרַשׁוּ אֶתְכֶם בְּיָמֵי חַיְיֹתֵיכֶם וְאַחֲרָיִם (49) וְיָרַשׁוּ אֶתְכֶם בְּיָמֵי חַיְיֹתֵיכֶם וְאַחֲרָיִם

BLIND FAITH IN GOD WILL PULL THEM A TRUE ZADDIK, BUT THE ORDINARY PERSON BETTER TEACH HIS CHILDREN A TRADE! PARENTS, NOT EVERYONE CAN BE A MERCHANT. TEACH YOUR CHILDREN A TRADE OR THEY WILL BECOME PROFLIGATES. (QUOTE וְיָרַשׁוּ אֶתְכֶם בְּיָמֵי חַיְיֹתֵיכֶם וְאַחֲרָיִם) WE HAVE MORE MELAMDIM THAN STUDENTS, HENCE THE MELAMDIM THEMSELVES END UP NEGLECTING THEIR OWN CHILDREN (56-7)

IV LIKE ALL יומן WRITTEN FOR A MC WOMAN WITH SERVANTS

SHOULD ALWAYS DRESS UP FOR HIM [62] וְיָרַשׁוּ אֶתְכֶם בְּיָמֵי חַיְיֹתֵיכֶם וְאַחֲרָיִם HER MAIN IS WATCHING OVER THE CHILDREN, SHOWING HER DAUGHTERS A GOOD EXAMPLE

1872

HUBRIS

105

וויגדערקע

~~RHYMED FRONTISPIECE ; HEAVEN ORNAMENTATION ONLY AT BEGINNING.~~

~~THE JEWISH ARISTOCRACY OF PARIS : SHALMON EUBESCÜTZ, RAONNIC ON."~~

~~and HIS WIFE EYGE ; MONIED ON!"~~

~~THEIR CLOSE CONTACT WITH BONNAKTE & JOSEPHINE CAPTEK THAT, HIST.
SETTING BECOMES BLURRED)~~

THE SIN OF (HER) HYBRIS 5, 25

CHILDHOOD & YOUTH OF AKSAM & VICTOR ; NOBLESS OBLIGE

BIBLICAL ALLUSIONS:

- 1) SAMSON (11)
- 2) NEBUCHADNEZAR (5)
- 3) JUDEN ESTHER 27
- 4) BETHEL & REBECCA 33-34

EDUCATION , ACQUIRED STATUS, MORE IMP. THAN INHERITED STATUS (35)



אָלעס אינעם קאָלעקטאָן

THE PRACTICAL UTILITY OF LACONIC SPEECH, A CLEVER REPLY - A PRACTICAL JOKE HANDBOOK

איבער הויט קליינע אד קלענע מענטשן וואָס זענען אים פיל גרויס (4) ...
HOW TO WIN FRIENDS & INFLUENCE PEOPLE BY TELLING THE RIGHT JOKE. MOST INCLUDED HERE ARE MINE

באמערקונג: עס איז צו באמערקן, און דאס איז אומבאקאנט
1. באמערקונג: און דאס איז אומבאקאנט
2. דאס איז אומבאקאנט

3. און דאס איז אומבאקאנט, און דאס איז אומבאקאנט
4. און דאס איז אומבאקאנט
AN ENGLISH LORD WHO IS DOWN & OUT

5. און דאס איז אומבאקאנט
6. און דאס איז אומבאקאנט
A STEEL MANUFACTURER & HIS 2 JEWISH CONTRACTORS

7. און דאס איז אומבאקאנט
8. און דאס איז אומבאקאנט
9. און דאס איז אומבאקאנט

10. HOW FREDERICH THE GREAT WAS ANSWERED IN BRESLAN CLEVER REPLY

11. און דאס איז אומבאקאנט
12. פאפ'ס קלערע אנטווארט

13. און דאס איז אומבאקאנט

29 אין פֿרוּמעס גלגל. הייליגת אַזינד אונד אַ מיצווה ...

30 זעט נ'מום - אַז'ים

31 זעט דקני - חולים - סיניק ב'לט סיניק און זעט יתום ב'לט מיניע

32 זעט פֿאַיגעסעטעס שטייגל - בעלך זעט שנה כי הנחו מת [מ'רת] באי טחיל

33 אין אונדזערע שטייגל "שווענד" פֿון אַ מעידס אַ זעט - ווייל אַק זעט גלגל פֿון אונדזער "שונד"

34 זעט מעקלע ווייל אַק דויען זעט דניגס פֿאַר

35 זעט ווייל פֿאַר אַזעט פֿערד וואָס הייל אַזוי פֿיל איז און דאָס ווייל טעג עס איז און יאָ

36 וואָנאָס וואָקעס פֿיל פֿלוסן דין באַזיג - ז' דמץ (א שוויג)

38 זעט קציל - זאָגעט

39 און זעט וואָלט גיט עס אלאדע פֿאַרקעט

40 איינע ווייל פֿערד דער וועטאָג - אַ זאָוולט פֿון צוויי זעקלעס אַזאָנע

41 זי חכמה איז טעלעס פֿאַר אונדזערע זאָלעס - צוויי טען פֿיל קייסעריס פֿאַר

42 זי פֿלוסן פֿון פֿרעווע

43 אַ שטייגל און מענגע זיי - הויז (באַנע פֿאַר אַזעס)

44 זעט פֿאַר - זעט פֿיל וואָס פֿיל באַמערס

45 איינע פֿלוס פֿאַר זעט דייט - אַ קאָנטראַקט וואָלדעטאָן וואָמעס פֿיל - מיט אונדזערע ווייל

שטייגל פֿאַר

46. ז' ה'א"ש - פאראנאט וואס די קאמפאניאן ווארט א הארע פון ע'אקטא ווארט

47. קאנט און קאמאטאן זעט שמואלעס - צווייטע עקספליקאציע "אויסצושטעלן" STRETCHED/MOVED OUT

48. זעט קאמפאניאן ווארט ז' ה'א"ש

49. KANT זעט און אונטערשייד צווישן אונטערשייד צווישן אונטערשייד

50. ז' קאמפאניאן ווארט זעט אונטערשייד צווישן אונטערשייד

51. זעט קאמפאניאן ווארט - זעט אונטערשייד צווישן אונטערשייד

52. זעט קאמפאניאן ווארט

ז' ה'א"ש און ז' ווארט קאמפאניאן ווארט פאראנאט (ז' ה'א"ש) זעט

וויטצען און שפיטצען איז אן איינציג זאך

1. ער האט אים אין אן ענדער - אן ענדער - זענען זיי געווען דאס זעלבע און ס'האט געווען אז ער וויל שטימען זיך מיט זיך ווייל דער ערשטער האט געזאגט אז ער וויל שטימען זיך מיט זיך.
2. דער אונטערזוכער איז געווען - דער ערשטער האט געזאגט אז ער וויל שטימען זיך מיט זיך.
3. אין דער ענדער - האט ער געזאגט אז ער וויל שטימען זיך מיט זיך.
4. אין דער ענדער - האט ער געזאגט אז ער וויל שטימען זיך מיט זיך.
8. אין דער ענדער - האט ער געזאגט אז ער וויל שטימען זיך מיט זיך.
9. אין דער ענדער - האט ער געזאגט אז ער וויל שטימען זיך מיט זיך.
10. אין דער ענדער - האט ער געזאגט אז ער וויל שטימען זיך מיט זיך.
11. אין דער ענדער - האט ער געזאגט אז ער וויל שטימען זיך מיט זיך.
13. אין דער ענדער - האט ער געזאגט אז ער וויל שטימען זיך מיט זיך.

THE ABSURDITIES INHERENT IN THE BRITISH LEGAL CODE
 A MAN WHO BURNS UP THAT WHICH HE INSURES MUST BE HANGED - FOR 'BURNING' HIS CIGARS!
 A MAN IS TO BE HANGED FOR HAVING TWO WIVES. THE CLEVER LOGICAL GIVES HIM A THIRD.

14. אין דער ענדער - האט ער געזאגט אז ער וויל שטימען זיך מיט זיך.

כאן העיר בלגיה... משהו כן... אולי כן...
 האם זה אולי... אולי כן...
 האם זה אולי... אולי כן...
 האם זה אולי... אולי כן...
 האם זה אולי... אולי כן...

PORTRAIT OF A LONG-WINDED JEW REB MENDEL & HOW THE AUTHOR GOT RID OF HIM .16

MIDRASAIL PREAMBLE ON HOW JEWS ARE SIMILAR TO NUTS 18

DIK ADDS: JUST AS NUTS RIPEN IN MYSTERIOUS WAYS, SO JEWS GET RICH IN ONE SHOT. HOW A
 CONVINCES A NOUVEAU RICHE TO GIVE HIS DAUGHTER 5 TIMES THE DOWRY OF GROOM'S PRESENT?

HOW A JEW FOOLED AN OLD POLISH NOBLE BOILER-MAKER 19
 =WOULD DIK HAVE TOLD THIS ABOUT RUSSIAN NOBILITY?

HOW A THIEF STOLE A WALLET FROM A MERCHANT BY FOOLING HIS WIFE AT NIGHT .20

A MAGID PROMISES HIS IN-LAWS NUT TO DRINK BUT BECOMES A GLUTTON AS WELL .21

HOW A THIEF TRIED TO WEASLE OUT OF HIS GUILT 22

האם זה אולי... אולי כן...
 האם זה אולי... אולי כן...
 האם זה אולי... אולי כן...

or 24 האם זה אולי... אולי כן...

A RUSSIAN JEW IN SEARCH OF A RICH UNCLE IN AMERICA FINDS HIM IN SHUL & MARRIES HIS DAUGHTER.

41 HOW A SCHOLAR TURNED AWAY A BEGGAR WITH פֶּסֶקֶט יָצִיק

[44] AN ELEGANT WOMAN IS CAUGHT STEALING SILK AT A יִשְׁרָאֵלִי

[45] RICH JEWS GIVING ALMS. MISUNDERSTOOD BY THE GOVERNOR

[46] THE DIVORCE

(43) גַּם אִם יֵשׁ לָךְ אֶת הַיָּד הַיְמָנִית - WHY THE MOON IS MORE USEFUL

[47] אֵיךְ יֵשׁ לָךְ אֶת הַיָּד הַיְמָנִית - WHY THE MOON IS MORE USEFUL THAN THE SUN.

ווינדרליכע געשיכטע פון דעם זכריה'ס און זיין ווייב'ס היינט
1869

1874 HEBREW-YIDDISH

CHAP 1 זיין פאטער האט געוואוינט אין הונגאריי. ער האט גאר גוט געארבעט און זיין ווייב האט געוואוינט מיט איר שטרייכען. זי האט געוואוינט מיט איר שטרייכען און האט געוואוינט מיט איר שטרייכען.
LIVED IN V'J'G, HUNGARY. WORKED THE SOIL HIS WIFE ALWAYS BUSY WITH HER WEAVING; HOSPITABLE TO STRANGERS. EVERYTHING THEY DID & ALL WHO CAME INTO CONTACT WITH THEM WAS BLESSED WITH SUCCESS.

LACK: A SON, LIKE ~~אין~~ זיין פאטער

CHAP. 2 איין נאכט האט זיין פאטער געוואוינט אין א וואלד. ער האט געוואוינט אין א וואלד און האט געוואוינט אין א וואלד.
ONE NIGHT OUR HERO GETS CAUGHT IN A FOREST DURING A STORM & TAKES SHELTER IN AN EMPTY HUT. AFTER SAYING Y'N'G-AR'Y HE FALLS FAST ASLEEP ON THE STOVE. THE ROBBER BAND FROM A SUCCESSFUL SORTIE. ווי זיין פאטער האט געוואוינט אין א וואלד און האט געוואוינט אין א וואלד.

(5) זיין פאטער האט געוואוינט אין א וואלד. ער האט געוואוינט אין א וואלד און האט געוואוינט אין א וואלד.
THE GRAY-HAIRED LEADER OF THE BAND. ANGRILY DISCOVERS THE SLEEPING GUEST - HIS ~~אין~~ SMASHES TO BITS ON ZECHARYEH'S MARVELOUS SUIT OF ARMOUR. WHEN THEY AWAKEN, THE ARMOUR IS GONE. ZECHARYEH EXPLAINS THAT HIS RECITING Y'N'G-AR'Y SAVED HIM. AS EACH DAY PASSES, HE SAYS LETS OF THE PRAYER & IS LETS PROTECTED ~~אין~~ זיין פאטער האט געוואוינט אין א וואלד.

(9) זיין פאטער האט געוואוינט אין א וואלד. ער האט געוואוינט אין א וואלד און האט געוואוינט אין א וואלד.
FINALLY THEY LET HIM GO, THE LEADER EXACTING A PROMISE THAT ZECHARYEH WILL PRAY FOR HIM TO BECOME A ~~אין~~ IN RETURN FOR HIS PERSONAL SAFETY.

CHAP. 3 - זיין פאטער האט געוואוינט אין א וואלד. ער האט געוואוינט אין א וואלד און האט געוואוינט אין א וואלד.
DRESSES LIKE A PAUPER & LIVES AS A LABOURER MANY YRS.

ווינדבליכע געשיכטע ... יוחנן הקדוש

-2-

CHAP 5 מ'אָרױסן זײַן אַלמאָר. RETURNS HOME TO FIND A 4-YR. OLD SON. MEIR.

THEY BEWAIL ZACHARIE'S FALSE MOVE. MEANWHILE MEIR PROGRESSSES IN LEARNING, IS A MEKUBL

און אין זײַן 19 יאָר האָט ער געלערנט און געלערנט און אַ גרויסער ברַהַמֶּה און אַ
בײַ זײַן דאַטער האָט ער געלערנט און געלערנט און געלערנט און געלערנט און
בײַ זײַן דאַטער. HIS PARENTS REFUSE ALL MATCHES, FOR FEAR OF HIS BEING CAPTURED BY
SATAN ON THE 1ST NIGHT.

THE RABBI OF (א) ג'וֹבֵיג' דײַס מאַכט זײַן אַ סײַנעס און זײַן אַ סײַנעס. WITHIN HIS
PARENTS PROTEST, MEIR DISCOVERS THE SATANIC CONTRACT. DON'T WORRY, FATS HE
ער מײַט זײַן פֿאַר אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס
HERO LEAVES HOME IN SEARCH OF SATAN. NEAR THE HAUNTED FOREST HE MEETS THE
OLD ROBBER CHIEF. MEIR TELLS HIS STORY IN RHYME.

CHAP 6 YOKHANAH HEHAGRI TELLS MEIR HIS AUTOBIOGRAPHY. HE IS SITTING ON A HUGE
FORTUNE. ASKS MEIR ON HIS VISIT TO HELL זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס
זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס
זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס

CHAP 7 ASHMEDAI'S CAVE : אַשֶׁמַדַּי'ס הֶעָהָל זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס
... זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס
זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס
זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס און זײַן אַ סײַנעס

JUST AS HIS CHAINS ARE TO BE FILED THRU, THE SOUNDS OF PRAYER RESTORE THEM ALL INTACT - R' MEIR

MAKES A MAGIC CIRCLE. וְיָצַק מֵעַל הַיָּדָיִם מַיִם וַיַּחֲזֶק בְּהֶמְכַּר הַיָּדָיִם וַיַּחֲזֶק בְּהֶמְכַּר הַיָּדָיִם

FIRST 3 ATTEMPTS FAIL

(24) הַיָּדָיִם הָיוּ שֶׁלֹּא הָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו

THE UGLY DEVIL IS CALLED FORTH AT THE 4TH TRY. וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו
- וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו
(25) וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו

ASHMEDAI SHOWS HIM THE TORTURE BED AWAITING YOKHANAN. ASHMEDAI ADMITS THAT REPENTANCE CAN SAVE EVEN HIM. MEIR INFORMS YOKHANAN OF THIS AND DIRECTS HIS וְהָיוּ מִלְּפָנָיו

וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו

YOKHANAN ASKS FOR A SIGN : WHEN YOUR BLUDGEON WILL BLOSSOM FORTH AND BEAR FRUIT (PERETZ!)

MEIR MARRIES YAKOSKI KORZE'S ONLY DAUGHTER

ONE DAY, PASSING THRU THE FOREST WITH HIS IN-LAWS, THEY COME UPON THE WONDERFUL TREE.

THE PENITENT YOKHANAN FALLS TO HIS FEET וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו

וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו

THEY DISCUSS THE NATURE OF וְהָיוּ מִלְּפָנָיו USING BIBLICAL PROOF-TEXTS.

MEIR PROMISES HIM PARADISE & ASKS TO HEAR HIS CONFESSION AS HE IS WITHIN A 1/2 HR OF DEATH. CONCLUDES WITH JOB וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו

וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו וְהָיוּ מִלְּפָנָיו

1868

וייסטענ"א זאָהאַרע

Hebrew-Yiddish

Travelogue ostensibly written by אָדעם זינגער of Orleans in 1828 who was captured by wild natives in the Sahara desert for 1 1/2 years.

Preface on the nature of the desert.

Hero leaves home because he inherits his late brother's fortune on the island of Saint Louis. He, of course, is a Jewish merchant. Coincides with Purim. Describes the wonders of his trip.

The Jews of Saint Louis are plantation owners. The old line that Jewish plantation owners are more humane.

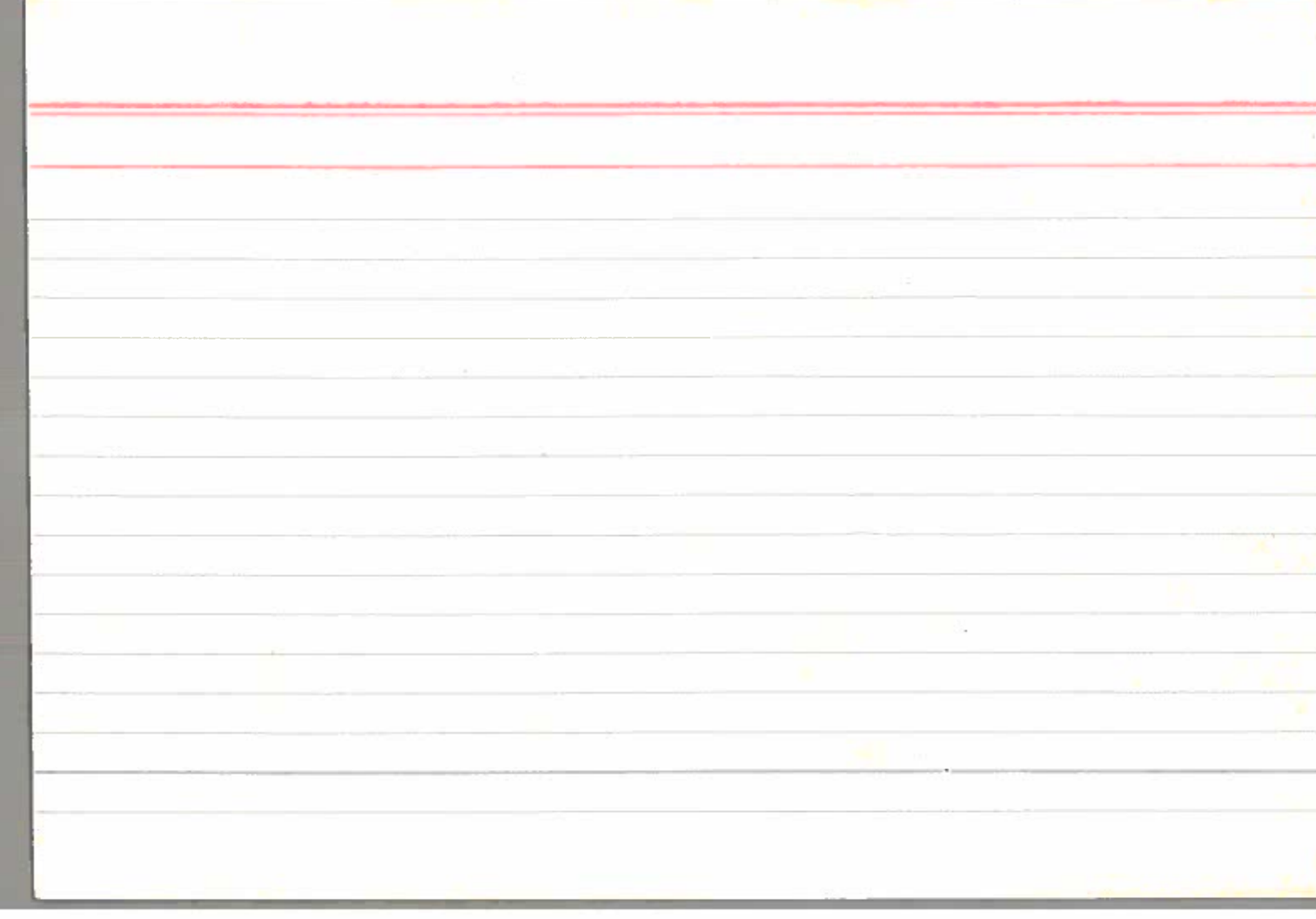
N. p. 14 A long passage on Alexander for freeing the serfs. Cf to America where freeing a far smaller # cost 1000's of lives.

Meets a geographical expedition with an artist named $\text{אַרץ זכור$

Here, too, there are Hebrew ft. explaining midrashic allusions. (17)

Ends in a climactic battle where the bad guys are slaughtered by

Mooocan forces



ביא צעם וואסער רעכער מיט זיבסן קניג אים ר נעמען וואס איז ג"א. און זיבסן ווייב'ען און
אינעם הויכצייט און צעם ר נאך אין זעלואס.

1. A CONVERSATION I ONCE HAD WITH A WOMAN OF HIGH STANDING ABOUT JEWISH SERVANT
GIRLS & JEWISH BALEBOSTES. ONCE, WHILE WAITING IN THE ANTEROOM FOR A CERTAIN WEALTHY
MAN TO RETURN, I WAS SO BORED THAT I PICKED UP A BOOK IN YHARGON CALLED DI DINST MEYDL
און דאס איז אומגליק וואס איך טראכט נאך זיין פארשטאנד. ווי דאס איז דין פון זעלואס פארשטאנד
פאר איין פארשטאנד וואס איך האב געזען פון דעם פארשטאנד (4)

IRONIC COMMENTS און זעלואס פון דעם פארשטאנד - FALSE MANNERS.
און פאר איינעם נישט וואס דינסט זיכראפארשטאנד אין איינעם זעלואס ווי דעם פארשטאנד און אין דעם
דאס פארשטאנד (5) THE MISTRESS COMES OUT & FRASES HIS WRITINGS TO THE SKY.

און פארשטאנד איך פארשטאנד ר דעם פארשטאנד איך האב אין דעם פארשטאנד - זעלואס ווי דעם פארשטאנד
דעם פארשטאנד (6) מ'אין דעם פארשטאנד וואס איך האב אין דעם פארשטאנד
WHY IS IT THAT JEWS ALL MAKE THE IMPRESSION OF BEING און זעלואס פון דעם פארשטאנד (7) THEY MAKE
THE WORST CRAFTSMEN & WORST SERVANTS - AS IF THIS WERE THE LOWEST WORK POSSIBLE.

WHY ARE OUR WOMEN און זעלואס פון דעם פארשטאנד (8) WHICH CROES AGAINST THE TORAH?
און זעלואס פון דעם פארשטאנד וואס איך האב אין דעם פארשטאנד - זעלואס ווי דעם פארשטאנד
זעלואס פון דעם פארשטאנד וואס איך האב אין דעם פארשטאנד - זעלואס ווי דעם פארשטאנד
YOUR DINST MEYDL MADE A DEEP IMPACT. (8) און זעלואס פון דעם פארשטאנד

DIK EXPLAINS THAT EACH OF HIS BOOKS IS INCOMPLETE BECAUSE OF SPACE LIMITATION & THAT IN TURN IS BECAUSE AREN'T WILLING TO SPEND THE MONEY FOR A BOOK & USUALLY BORROW IT FOR 600231. TAKE THE ROM FAMILY, FOR INSTANCE. THEY COULD EARN FAR MORE IN OTHER BRANCHES OF PUBLISHING BUT ISSUE MY STUFF OUT OF DEVOTION.

(WOMEN CONTROL ECONOMY)

THE MAIN PROBLEM IS THAT JEWS HATE ORDER. AS FOR THE ROOT OF OUR ECONOMIC CRISIS, I REFER YOU TO MY DIYUDN IN LITV WHICH WAS TRANSLATED INTO POLISH IN THE CALENDAR OF 1871. (11)

SUDDEN ECONOMIC REVERSALS ARE THE ORDER OF THE DAY. "ROYALTY" IS EASILY GAINED - (12) פ'ס (37) - פ'ס מ'כ קר'כ ר'כ, פ'ס כ'כ 'כ'כ 'כ'כ, פ'ס כ'כ 'כ'כ 'כ'כ
 THROU, HALACHA PREVENTS US FROM MISTREATING OUR SERVANTS. FURTHERMORE, THE SALESSTRESSES THEMSELVES DON'T KNOW HOW TO RUN A HOUSEHOLD; THEY YELL & CURSE & MISTREAT THEIR SERVANTS. A HOUSEKEEPER MUST GIVE A HAND IN THE HOUSEWORK. DIK COMPLAINS THAT THEY DON'T KNOW THE 1ST THING ABOUT JUDAISM - THE SERVANTS, THAT IS. GENTILE SERVANT GIRLS AT LEAST HEAR A SERMON EVERY SUNDAY. THE WOMEN COMMENTS THAT MANY WOMEN OF HER CLASS WOULDN'T DEIGN TO READ A BOOK IN ZHARGON BUT SHE QUOTES נ'כ 'כ'כ: נ'כ פ'ס כ'כ, נ'כ ר'כ AND DIK ADDS -

פ'ס / 6720227 '3 פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ
 of "1. 7711 v/25 פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ
 (19-18) פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ פ'ס ר'כ

WRITER MUST BE ABLE TO MIMIC VARIOUS SPEECH PATTERNS (SHE)

שבת קודש אין אדם יודע שיש לו חובות. כל אדם יודע שיש לו חובות. כל אדם יודע שיש לו חובות.

ולו (22) 13" ר' 5' 4' 3' 2'

DIK WAS FORCED TO OVERHEAR THIS CONVERSATION WHILE WAITING HIS TURN.

THE CHARACTERS

סולקא - די גיב"א איז א גוטער פרוי - די אידעלע

פרייע - די אידעלע פרוי - די אידעלע פרוי

די אידעלע פרוי - די אידעלע פרוי - די אידעלע פרוי

די אידעלע פרוי - די אידעלע פרוי - די אידעלע פרוי

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די אידעלע פרוי - די אידעלע פרוי - די אידעלע פרוי

AS SHE MUST BE FOR HER JOB (23) די אידעלע פרוי - די אידעלע פרוי

SULKA HAS JUST RETURNED FROM RECEIVING A LOVE LETTER & SHARES THE GOODIES WITH THE GIRL

DESCRIBES HER EASY LIFE, THE HOUSEWIFE IN THE STORE OBVIOUS TO ALL, & THE DAUGHTER & HUSBAND

IN HER SERVICE. HOUSEWIFE CURSET: (25) די אידעלע פרוי - די אידעלע פרוי

DAS SHEINKE ALSO WHAPAINS THAT HER MISTRESS IS JEALOUS OF HER BEAUTY BUT IN HER

CASE THE INN DEPENDS ON IT.

MINKE LISTS THEM AS A CATALOGUE OF CURSES:

די אידעלע פרוי - די אידעלע פרוי

די אידעלע פרוי - די אידעלע פרוי - די אידעלע פרוי

די אידעלע פרוי - די אידעלע פרוי - די אידעלע פרוי

די אידעלע פרוי - די אידעלע פרוי

(38) אִתְּךָ אֵין מִי שֶׁיֵּשֶׁתּוֹךְ אִתְּךָ

SHEKHE - BEGGARS CAN'T BE CHOOSERS. מִי שֶׁיֵּשֶׁתּוֹךְ אִתְּךָ אֵין מִי שֶׁיֵּשֶׁתּוֹךְ אִתְּךָ

LIKE YESHIVA BOCHURIM WHO ARE FORCED TO EAT AT VASTLY DIFFERENT TABLES. SHE ALSO MENTIONS THE ETERNAL SCAR OF BEING A MAID - GREAT HINDERANCE TO FIND A HUSBAND. SHE REVEALS THE TOTAL CORRUPTION OF HER MASTER (A LA אֲדָמָה) & ADMITS THAT SHE ACCEPTS BRIBES & FOOLS HIM OF HIS DISHONEST EARNINGS. THEY ARE CONSTANTLY BEING WINED & DINED AND ARE DUPED INTO FALSE PRIDE. THEY ARE BEING FOOLED JUST AS THEY FOOL OTHERS.

(42) אֵין מִי שֶׁיֵּשֶׁתּוֹךְ אִתְּךָ אֵין מִי שֶׁיֵּשֶׁתּוֹךְ אִתְּךָ
PAYKE COMPLAINS OF THE RADICAL UPS & DOWNS SHE SUFFERS:

אֵין מִי שֶׁיֵּשֶׁתּוֹךְ אִתְּךָ אֵין מִי שֶׁיֵּשֶׁתּוֹךְ אִתְּךָ (43) THEY THEMSELVES BEGAN AS SERVANTS OF A CONTRACTOR. ASKS SHEKHE WHETHER SHE SHOULD MARRY HERSHAKI WHO RUNS THE STABLE.

SHEKHE: אֵין מִי שֶׁיֵּשֶׁתּוֹךְ אִתְּךָ אֵין מִי שֶׁיֵּשֶׁתּוֹךְ אִתְּךָ
SO MARRY HIM IF YOU LIKE HIM.

WHEN SHE HEARS THAT MINKI'S MISTRESS IS CELEBRATING HER BIRTHDAY, SHE EXCLAIMS—
אֵין מִי שֶׁיֵּשֶׁתּוֹךְ אִתְּךָ אֵין מִי שֶׁיֵּשֶׁתּוֹךְ אִתְּךָ

4. זיבען דינסט מיידלעך

(46-45) און אן אונטער-באדמן

III THE 7 MISTRESSES AT A WEDDING. JUST AS JACOB SAW A LADDER OF ANGELS

ASCENDING TO HEAVEN, SO I SEE A LADDER OF BEGGERS. WILL DEAL ONLY WITH THE 4TH RUNG -
און אן אונטער-באדמן? און אונטער-באדמן? און אונטער-באדמן? און אונטער-באדמן?
און אונטער-באדמן? און אונטער-באדמן? און אונטער-באדמן? און אונטער-באדמן?

N. A NEW CUSTOM IN OUR CITY. REACHED THE POINT THAT ONE IS INVITED TO INVENTED SIMKHES, JUST
TO GET אונטער-באדמן. (48) FOR THIS REASON, I ALWAYS AVOIDED WEDDINGS, BUT I HAPPENED
TO ATTEND ONE & OVERHEARD THE FOLLOWING CONVERSATION

MRS. B COMPLAINS THAT HER SERVANT STEALS, THOUGH -

(50) און אונטער-באדמן? און אונטער-באדמן? און אונטער-באדמן? און אונטער-באדמן?
A'S SERVANT SPENDS MORE TIME IN FRONT OF A MIRROR THAN IN THE KITCHEN

G'S " IS A STUPID BOOR

D RELATES A STRING OF DISASTERS - DELIBERATE & ACCIDENTAL. SHE HAS SWORN OFF
SERVANTS ALTOGETHER. HER DAUGHTER HELPS OUT. REFERS TO DIK'S DINNY MEYDL (55)
HEY TELLS OF OF PRETTY SERVANT FROM CURLAND. REGALED THE CROWDS WITH THEATRE
SONGS & IMPROVISATIONS. WORKED (DISGUISED) AS A UNDER-BADMAN.

VE'S MAIDS ALL GET MARRIED

ZE IS THE SMART ONE - SHE CONTRACTS HER MAIDS FOR 5 YRS.

[IV] PLACE: AYALON AS NAPOLEON SAID, AYALON IS TRULY THE JERUSALEM OF LITHUANIA, THIS THE 1ST CHAP OF ISAIAH COULD HAVE BEEN SAID ABOUT US. THERE ARE AS MANY TRUE AYALONER LEFT AS GERMAN ON DAYTSHER GAS. WE'RE INUNDATED WITH PROVINCIAL PAUPERS (CF MY 8-28-89) IN THE TIME OF YEKELE GOLDSHLEGER, A RICH COUPLE ARRIVED & BOUGHT OUT A CHRISTIAN HUYF FOR A HOTEL, THIS DISPOSSESSING SEVERAL JEWS. THE SERVANT & MISTRESSES HAVE GREAT SEX APPEAL & BUSINESS BOOMS. YINDEL ⁷⁻³⁻⁸ BUYS SAINTHOOD & HANNA HIS WIFE IS ALMOST GIVEN THE TITLE HANALE (CF MY REB TRATTL)

XEROX PP. 67 - 69 WHERE DIK DESCRIBES HIS UPBRINGING.

BECAME A TUTOR OF REB ITSIK'S SON (CF MY HUTZLERER). DIK TRIES TO DISCOVER HOW THIS OLD WOMAN COULD HAVE SUCH GOOD RELATIONS WITH HER COQUETISH MAID GLIKE. FINALLY DISCOVERS ALL FROM AN OLD WOMAN FROM KIEV WHO BROUGHT HER LITTLE BOY THERE.

GLIKE HATED HER HUSBAND FOR BEING TOO "KLOYNEVAT". THEY KEPT AN INN IN 8"IN 8, 21P ALSO, HE WAS IMPOTENT. ONCE, AFTER A HORRIBLE FIGHT, HUSBAND DISAPPEARED & SO TOO GLIKE'S HUGE FORTUNE. THEN GLIKE CONCEIVED & LEFT FOR KIEV TO GIVE BIRTH BUT DELIVERED INSTEAD AT THE INN OF THIS COUPLE. ABANDONED HER CHILD ITSKE & HANNA WORK FOR HER. HE IS THE FATHER OF HER CHILD & HER HUSBAND'S MURDERER. FLEE WITH HER FORTUNE & TAKE HER BACK AS THEIR SERVANT ON ENTERING VILNA. MORAL: GLIKE ACCEPTS HER FATE FOR HAVING BEEN A CRUEL MISTRESS! (82) WHILE THE VILLAINS ARE MURDERED BY 07-6(8)K ROBBER BAND WHILE CROSSING THE BORDER.

DAY OF SURRES ON AN ISLAND (33) THEY GOT A LITTLE TOO HIGH & BEGAN RANTING
AGAINST THE GARNOSIM & WHO SHOULD BE PASSING BY BUT THE PHINES' SON! THEY GOVT
HIM UP.

MID-DAY?
IX SHIMINI ATSERES - THE MIDNIGHT FEAST AT THE GARBAL'S HOME - AN 'AGE OLD CUSTOM'.
THEY CLEAN OUT HIS HOUSE THE DAY BEFORE - ONLY A YEAR CLEANUP! THE GARBAL SITS AT
THE HEAD OF THE TABLE IN → SHITRAYMIL. THE PROCESSION ARRIVES AT THE LEMETARY & THE
CHOIR SINGS "THEY THAT DWELL IN HOUSES OF CLAY" (JOB 4:19) TO SOBER UP THE
GARBAL FROM BECOMING TOO SELF-IMPORTANT (35) NUR TOMID ^{NOT} BEING INVITED, MADE
THEIR OWN FEAST. THEY INVITED THE SOCIAL OUTCASTS AS WELL.

THE VENERABLE TOWN PRIEST HAPPENS BY, AN ASTRONOMER, HISTORIAN & SEMITIC
LINGUIST, & IS AMAZED TO FIND A GROUP OF JEWS CELEBRATING SELECHTELAY.
DIK CALLS HIM דוד דוד דוד, פאדק דיס איז א דא (36) VERY WEALTHY GOY WHO
GAVE INTEREST-FREE LOANS (36)

N. ON THE CLOSE FRIENDSHIP BETWEEN PRIEST & RABBI MARONA. (37) ON THE 3rd
NIGHT OF SLIKHES THE PRIEST FOOLED THE RABBI TWICE INTO GOING TO SHUL UNTIL HE
MISSED THE PRAYER ALTOGETHER. RABBI PAID HIM BACK BY TRICKING HIM INTO GOING OUT
ON A COLD STORMY NIGHT TO DELIVER THE LAST RITES IN THE VILLAGE OF KIRKISHOK.
PRIEST'S FEAR OF WILD ANIMALS. FIRE ARMS TAKEN AWAY FROM INHABITANT FOLLOWING

~~THE PHYSICAL LABOUR IS DETRIMENTAL TO THE WOMAN'S HEALTH ; WHAT'S MORE, THEY SUFFER FROM THE COMPETITION & JEALOUSY (27). THE DOUBLE MEANING OF נשים = A WOMAN OF EASY VIRTUES, A TAVERN-KEEPER (28) ADMITS THAT נשים רבות נהנות מן המלאכה (29) BUT MAKES A PLEA TO COMMON SENSE INSTEAD. THE MATERIAL GAIN INVOLVED ISN'T ANYTHING AS GREAT AS THE MORAL DAMAGE. QUOTES VON BECKER'S HISTORY OF EGYPT.~~

DIK INTRODUCES HIS MASKILIC PHILO. BY QUOTING A SERMON HE REMEMBERS THE RABBI DELIVERING IN ZIFRONAH (23-29) PRODUCTIVIZATION, BAD TEACHERS ETC.

BUILD-UP TO THE FATEFUL NIGHT OF SIMHAS TORAH IN WHICH THIS ROV SAVED THE MER-TOMID GROUP FROM THE MACHINATIONS OF REB FAYVE.

VII נ' (1) נ' THE ARRIVAL OF THE ILLITERATE YISHUVNIKES THE DAY BEFORE ROSH HASHONE. THEY GO TO YASHLICH. NATURE DESCRIPTION. OUTBURSTING OF EMOTION ABOUT THE GLORIES OF NATURE (31) IT INVIGORATED ME & SUSTAINED ME THROUGHOUT THE DUSKAL DAYS OF AWE.

VIII אידו THE DAYS OF LIBERATION BETWEEN YOM KIPPUR & SUKSES
 וְהָיוּ לָנוּ יָמֵינוּ כִּי בְּיָמֵינוּ יִשְׁמְרוּ אֶת הַמִּצְוֹת וְיִשְׁמְרוּ אֶת הַמִּצְוֹת (32)...
 THEY CELEBRATED EACH NIGHT IN SOMEONE ELSE'S HOME & THIS AROUSED THE ANGER OF THEIR ELDERS. ANOTHER IDILIC SCENE OF THEM CUTTING אידו ON THE 4TH

THE UPRISING (N. 37-8) NEXT MORNING, PRIEST APPEARS BEFORE THE RABBI & SAYS LAUGHINGLY: "I ONLY SAID GOOD MORNING TO YOU & YOU ANSWERED: A GOOD YEAR TO YOU! DIX MOURNED HIS DEATH GREATLY. NEVER AGAIN WAS HE DESTINED TO COME ACROSS SUCH A RABBI AS HIM (Ibid., 38). I EULOGIZED HIM WITH THE EULOGY OVER ISAAC NEWTON ETC.

PRIEST TREATS THEM ALL TO HIS 30-YR OLD MEAD

CHAP. X. א' ב' ג' ד' ה'

PICTURED AS TWO RIVAL ARMIES, ONE LED BY 25-YR-OLD ITSIK, THE HOPE DOCTOR & THE OTHER BY FAYVE ULAR. [CRYPTIC PLACE NAME יישוב גא] (41) [גא 68] REB FAYVE IS ARRESTED THE DAY AFTER YOM KIPUR. SUSPECTED OF BEING A SPY FOR THE TURKS THE RABBI INTERCEDES ON HIS BEHALF. RELEASED ON HOSHANA RABA AFTERNOON. THE TOWN IS CONVINCED THAT NER TOMID DENOUNCED HIM

CHAP XI ע' נ' ד' .

PORTRAIT OF THE EVIL UNTER-SHAMES VELIKE. A RUTHLESS MAN WITH A PATHOLOGICAL HATRED FOR THE NER-TOMID. CONVERGENCE OF THE PLOT WITH THE CALENDAR. SHMINI ATSERET = THE CRUCIAL RELIGIOUS AS WELL AS DRAMATIC MOMENT IN THE STORY.

SHAMES' ONLY DAUGHTER ENGAGED TO ONE OF THE NER-TOMID CLOWN.

CHAP. XII : א' ב' ג' ד' ה' ו' ז' ח' ט' י' י"א י"ב

~~THE GRAND NIGHT-TIME PROCESSION TO SHUL (45) CANDLES, ^{FLAGS} MUSICIANS & A KHAPE.~~

WAIT IMPATIENTLY IN SHUL FOR THE NET-TOMID TO ARRIVE. THEY MAKE THEIR OWN PROCESSION WITH THE PRIEST UP FRONT. THE BOYIM REJOICE TO SEE HIM THERE (46) REB FAYVE RALLIES THE CROWD! 'SHK 'OF 'N - 3'NAN 2'F 2'N! (ibid) A FIGHT ENSUES WITH STICKS (47)

CHAP. XIII אָפּוּגוּ - CONFLICT.

FIGHT INSIDE THE SHUL, THE JEWS THROWING SFURIM & CANDLABRAS AT THEM! THEY RETREAT TO THE ATTIC & THROW DOWN EVERYTHING THEY CAN FIND. THEN THEY REJOIN ITSIK ON THE FLOOR & FIGHT WITH THEIR BELTS & SHOES.

AUTHOR WAS ALL OF 17 YRS OLD, THE YOUNGEST AMONG THEM, MAKES FOR THE ARK FROM WHERE HE SURVEYS THE SCENE. LIKE THE DAUGHTERS OF THE SABINE WOMEN, THE WIVES BURST IN & SEPARATED THE TWO SIDES (50).

ITSIK & THE GUYS RETREAT TO A GENTILE'S HOUSE. HE IS THE ONLY DR IN TOWN. THE RABBI/MAGID DID THE ROUNDS INSTEAD. ONLY REB FAYVE & THE SHAMES ARE ADAMANT HAVING SENT FOR THE ARMY IN מלחמה. AUTHOR OVERHEARS THIS & WARNS THE BOYS MEANWHILE THE RABBI TIPS THEM OFF TO FLEE TO [עין שוון]

CHAP XIV: אָפּוּגוּ

RENCHED TO THE BONE THEY REACH THE VILLAGE & THEY CELEBRATE P'ET IN GRAND STYLE

CHAP XV נשן פא

THIS KHSIDIC TOWN EVEN MORE GOD-FORSAKEN THAN ZIFROYNO.

N. PP JG-⁶³~~500~~ DESCRIBET A CONVERSATION HE HAD WITH 5 KHSIDIM WHO KNEW HE WAS A ULVA MASKIL TELLS THEM A LONG INVOLVED STORY ABOUT SCHILLER'S TRIP TO ITALY TO PROVE A MAN MUST LEARN ABOUT THE WORLD AROUND HIM. TECHNOLOGY & GEOGRAPHY.

THE KHSIDIM ALWAYS HAVE AN EXCUSE TO CELEBRATE 60-61 THEY'RE DRUNK ALL YEAR ROUND (DIK SEEMS OBLIVIOUS TO THE AMOUNT OF DRINKING HE & HIS FRIENDS HAVE BEEN DOING!) THEY ALL GET DRUNK TOGETHER THAT NIGHT!

CHAP XVI נישן פא

KHAZIN & SHAMES OF ZIFROYNO ARRIVE WITH A CEASE-FIRE AGREEMENT

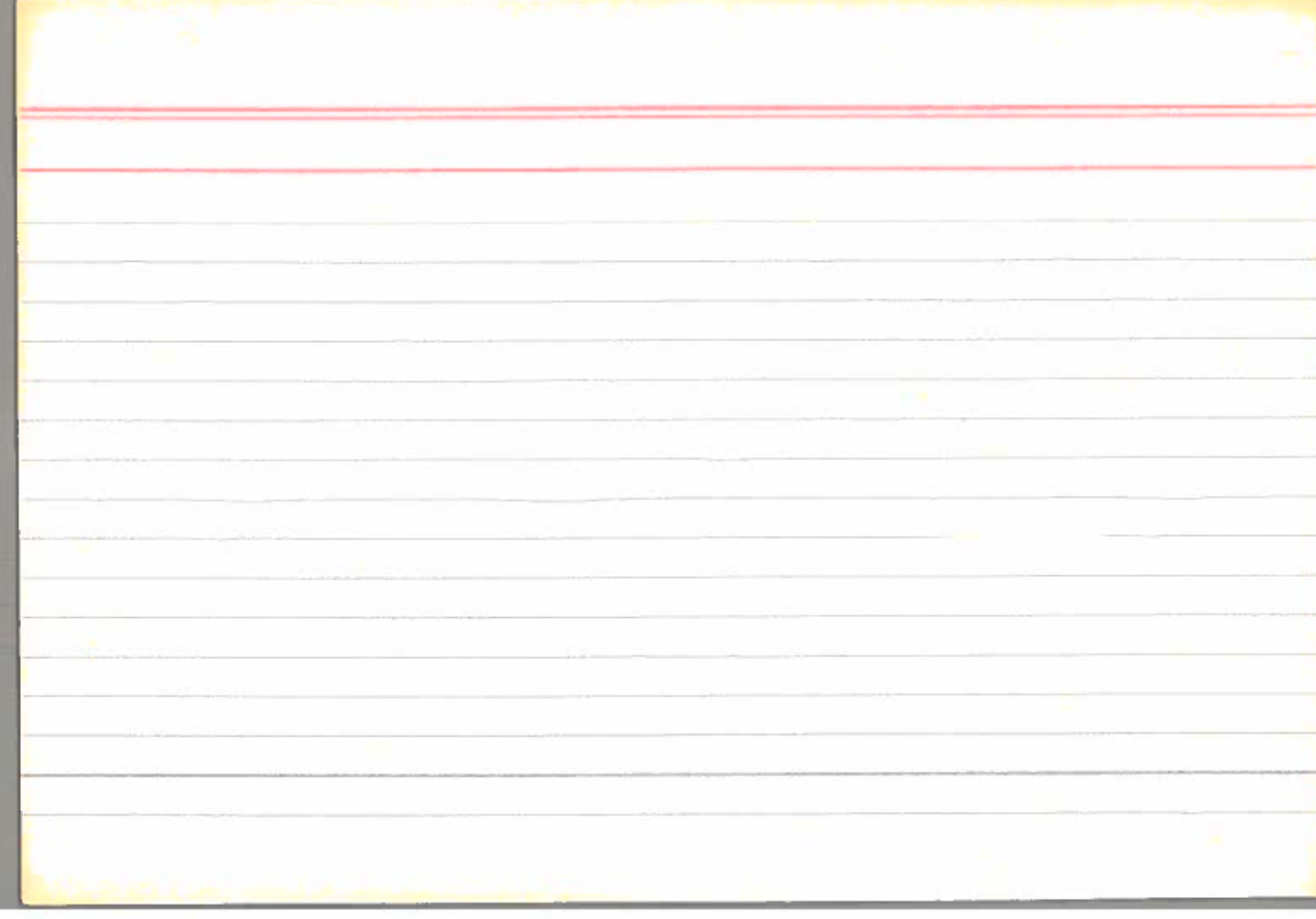
1) REPLACE THE TORN SFORIM 2) ^{NER TOMID SHOULD DUBAND} ~~NEVER TO MEET AGAIN IN THE SHUL~~ & 3) TO MAKE UP

WITH FAYVE ULAK. (64) THEY WERE SAVED BY THE RABBI & PRIEST FROM GOV'T SANCTIONS. HAD ONE FOR THE ROAD BEFORE RETURNING HOME (66)

CHAP [XVII] PEACE TREATY

MET AT THE HISTORIC BRIDGE WHERE NAPOLEON'S ARMY WAS LOUDED

ENBS WITH THE MAGGID'S RECONCILIATION SPEECH.



ה-קצמה :

... צ' אלה אז צ'ק צ' דגרת הבית, און עון איז הי"קט אָס צ' באַרצב פֿינאָג
 פֿון הויז, און אָס צ' וויס נט צדא כיכ"קון צין טאָס צס אָן איז צדעצ, דמ
 אס וטלים דעפֿון ע"ל טלודטעס ארויסקומען (3) ... צדעצ וויל מיני האָן דאָס
 זוט באַמערקט אָס צ' הי"קט טאָל עון יטווא צ' (ט"ס צדעצ מוסן דעצק
 באַאָנצשען און דעמ נט ווטן צדא כדעטן הי"קט ווייג עון צ' אָלץ דנימ טאָס צ'
 דאָי ען הי"אן ... (4)

פרק חמישי כ"ז ע' : ... נאָר גלייכעס איז צ' טאָלן פֿפרות טאָס פֿרוי, וויל
 טפּאָט אָס דס וועט הי"קט צייט טיחט און ידעצט טפּאָט צ'ק מיט צ'יץ פֿפרות צ'
 שדעטן צ', דעמ צ' חיליה מיטן טא אַי"ע און ד' טיחט'ט ווילן טאָס דעמ טווע
 דעצין איבער צ' טדקאדעס הי"קט ... (1)

וויץ זיז מיטן אָזע צ' ו"ע טאָלן נ"י קין כפרות, זעלן ז"י נ"י האָלן אי"י
 צ' אַנפֿעצט אס וטלים ע"אר אין אפֿקוויס ... דאָס מיז מען וויסן אָס צ' טאָס טאָלן נ"י דין
 פֿפרות האָן אַיק באַאָנ'ט געווען און וועמען צ'ק סומק צ' זיין. (יא.)
 כ"ז ה' מען איז צ'ק נופֿט צ' מיטן אין יום-כיפור-ליכט פֿאַר יעטן מאַס -
 פֿאַרטיילן (אָס וועד דאָי ען ע"אר צ'ק קין ליכט נ"י מיטן אַיק מיטט מען אָן הי"י
 וועמען-ליכט פֿאַר ע"אָטע און מיטט ע"אָס ז"י ו"י"אָ טיטע אַיבן (יא.)

פּוּק גאַסִידו (זײַן דרום אַפּרײַ) בלאַ א' ... גי מילווה טאַגן זײַן [גי וויבדעל (גי) מק"מ

זײַן, ווייל זי וויבדעל האָטן גאַס אַלגעמאַכט דאָס זי אַפּרײַ גאַל האַנדע ווערן. (י"ז)

פּוּק חאַטע דער (זײַן פּרײַ וויב) בלאַ א' ... נאָך דעם וויבדעל זײַן זאָך פּאָר פּוּק
דער מילווה, אַז זאָך (י) דעס זי זאָלן בלייבן אָן אַז מאַן, ווייל זי דעם אַינזעאַל אין
אַלעס מילדע, און מען וועט איר אונט זײַן איר אַלדער מעלע (כ"א)

פּוּק זערימ בלאַ ב' אירק האָט זי מורה געזעט אַז מען זאָל (י) געוויינט אין דײַן
פּוּק צו עסן און צו ארינעם ווייל דע דעם געוויינטקומען דאָס צום סוף דעם זע
ווערן אין זעלן און אַינען מעקט איר גאַס נאָך צו דער פּוּק זײַן געוויינטקומען דײַן און
צו סוף ומורה ... (כ"ו - כ"ז)

בלאָ ה' אַזע אין פּוּק איר אין אַלגעמאַכט מילד דער מיניך דאָס וויבדעל פּאַרמאַל זײַך
אין דײַזע פּוּק מאַנסאַל און מאַנסאַל אין וויבדעל קאָלדע ... פּוּק דעס אונט אין גאַס צו
אַז מען זאָל דאָס (י) אַלן (כ"ט)

very moderate!

פּוּק אַזע ווערע (זײַן פּרײַ וויב) בלאַ ב' זערימ מען פּאַרמאַל
אונזערע היילי וויבדעל אַז זי זאָלן (י) פּאַלן צו דען טאַטע, און זי זאָלן (י) אַלן
דײַן קאַטן אַלעוואַרעל (כ"ט)

בלאָ ג' מען אַזי ני אַלען אין אַלע וויב, צו זי (אירע סימנים זאָס אַלע וויבדעל
מאַל זײַך פּוּק זי זאָלן אַז דער געוויינטקומען זײַן זע דעם געוויינטקומען פּוּק און
אונזערע פּאַלן ... אַזע מען האָט איר בלייבט אַזע זי ווע אַרבעט געוויינטקומען איר פּוּק
אַזע מען אַלען ... (כ"ט)

QUOTES VARIOUS TALMUDIC CASES OF GREAT RABBIS DYING YOUNG FOR HAVING BEEN LAX IN AVOIDING THEIR WIVES.

(כערוך)

JEWISH TYPES OF OLDEN TIMES

HEBREW-YIDDISH

TIME: ~ 200 yrs ago OR: BEFORE 1648

נה לא כתיב) זכ (ני זמני) האן מי ארויסגעטראט אויף א באקאנט פון זיך זען זיך זען זיך
 ווארט א פאך טייך האלד: אין געוויסן ממש ז' חתין יארט וואס וואו זאל א
 גרויסער קומט און אין געוויסן געמון ז' צום ראצנער. איצונג וואו מי ארענטראט
 אין זייער מאן נאך א ציילן און דאס איז ז' קאפאט אונטער זען זיך פון קאפאט
 און פון נאך טראג אפארט. זען גאט ווי ער האט אלץ חוש א וויג בערטיג, זאטי
 האט ער אויך פון יעדע טראג אפארט (א) ער האט אפילו זייער זיך איינע א/זען
 אויסגעקליבן זאך אים ער איז זאגט (ני זאגט) זען זיך. נו איז דאך א גרויסע
 וויינער איצונערש ווארט האט ער זען זען געהייסן זען זיך פון קאפאט און זען
 זען ז' קאפאט אונטער ווען ער האט געהאט טראט און טעגער אפארט? נו,
 אים דיי דאס מיין טעגער אונטערן צו אראפגעטן און אים טוט צו באזיין זיך
 מי זיי געזאגטן, מיט אק אויערען צו זאגטן זיך זיך זען. (3)

אין געוויסן זיי אונטע "מ אים זי א גרויסער געוויסער (האט) וואס אפארט א
 דער זען אפארט א קליינער וואסער דאס זי פערט אים זען פון וואס נאך זען אפארט
 וואס דאס זען זיך און באליב, האלט נאך זי קומט זען אפארט דער וואסער זען
 זען וויג זען געוויסער האט אים אויסגעטן. (הערט 4)

JEWISH NICKNAMES ARE EVERLASTING

OUR HERO IS NAMED KAPULER FOR THE FIRST PLACE HE SERVED AS KHAZAN :

ער האט געדינט זיין / זענען א חשן אין צווייטן שטרא אפארט, אים אים אפארט
 געבליבן דער נאמען קאפאט און ער האט געדינט האן (א) זען זען וויינער

(5-4) עתה יבא לידי שאלה: "אם ידעו אנשים על תכונתו של רב קופל להחליף עבודות ונשים, למה קיבלו אותו במקום ראשון?"
NOW YOU MAY ASK, IF PEOPLE KNEW ABOUT HIS TRAIT TO CHANGE JOBS & WIVES, WHY DID THEY RECEIVE HIM IN THE FIRST PLACE?

השאלה היא: "למה קיבלו אותו במקום ראשון?"
התשובה היא: "כי הוא היה אדם נאמן וצדיק, וכל אדם יודע שיש לו עתיד טוב."
... (5) ...
... (ibid). ...

LIKE עוֹלָם עוֹלָם IS, OUR KOPEL CHANGED WIVES & JOBS AS SOON AS HE GOT A BETTER OFFER. SOMETIMES HE SETTLED BOTH DISPUTES AT ONCE. MADE A KNOT IN HIS GARTER AS A REMINDER NOT TO FORGET A RING FOR THE WEDDING. JUST AS HE GAVE HIS WIVES NO PEACE OF MIND, SO HE TREATED HIS נְשִׂאָיו WITH DISDAIN. A TERRIBLE MISER.

LENGTHY DIGRESSION ON HOW A ישן & חדש ARE USUALLY MUTUALLY EXCLUSIVE & WHY A חדש IS ESPECIALLY NEEDED AT A BRIS WHERE THE PAUSE BETWEEN THE FIRST & SECOND COURSE IS LONG ENOUGH FOR A MAN TO MARRY & DIVORCE HIS WIFE. THEREFORE, THE CELEBRANT EMPLOYS A חדש IN THE SAME WAY AS A SHEPHERD ONCE USED A BOAT TO FIGHT OFF A WOLF (כ"ס אר"ב דב"ב וכו'). PP 8-10 "ק"ל מ"נ אף"ו."

LITERARY VERACITY

BY ALL RIGHTS, I SHOULD BEGIN MY ACCOUNT WITH REB KOPEL'S LINEAGE, AS I DID WITH DAVID LADENER. THIS IS IMPOSSIBLE, HOWEVER, SINCE REB KOPEL LIVED

1873

ר' א' אפ"ק

v.l

3/1c

Begins outright with autobiographical remarks by הרב ר' א' אפ"ק פריד
 of Copenhagen. Explains the same terms as in his הקדמה ל-הספד
 and other travelogues: compass, caravan, fata morgana / mirage
 Writes for male and female readers n. p. 9
 Arrives 1822 in Alexandria.

Tells the same anecdote as הספד p. 17 n, ~~27~~
Midrashic allusions explained in note p. 19. Etymology of Khamsin

21. P. 22 How d Karaites named Simkha tricked the Sultan into
 given both K. & Jews land for a cemetery.

Describes a ~~SA~~ wedding with Satan which Jews enact to heal a
 sick woman 23. The women dance in the nude with the ill patient.

THREE OUTLANDISH ANECDOTES ABOUT THE NEW CADI'S WISDOM & HUMOUR.
 28-37 (1) HOW A MISERLY BARBER WAS HUMILIATED, (2) HOW A MISSING GIRL
 WAS LOCATED & (3) HOW A WIDOW GOT BACK HER SECURITIES

THE WONDERS OF THE NILE

THE MUMMIES

THIS IS ONLY THE 1ST PART. A DESCRIPTION OF THE PYRAMIDS - LATER.

EACH SUBSEQUENT PART WILL BE INDEPENDENT WORK.

אנדר וואסן זען געטעט אַנצייגער (צאָלונג) און אַן אַקסיווירן הוציא און גייט.
אין דעם אַנצייגער אין געטעט אַן אַקסיווירן הוציא און גייט, זעט אַן אַקסיווירן
אין דעם אַקסיווירן הוציא און גייט, זעט אַן אַקסיווירן הוציא און גייט.
הערה אַרעט אַקסיווירן הוציא און גייט (45).

THIS, TOO, IS PROBABLY A FRONT. HE WANTS TO EXPAND THEIR HORIZONS,
NOT PREACH GOD'S IMMANENCE.

Hebrew - Yiddish at the outset, verge sparse later on

The 50 year autobiography of ^{faulty} a ducat reveals universal corruption esp. among religious functionaries.

- 1) Technique of defamiliarization - the ducat "discovers" Jewish religious practice; begins as a naive child and quickly matures
- 2) Playing on Jewish associations - a circumcised coin among the nations; references to antisemitism.

Then the brunt of the attack falls on Jewish characters. Efraim ~~the~~ the Nouveau Riche, a card player who loses all and hates his wife.

PREOCCUPATION WITH BURIAL PRACTICES

- 1) *עס זאל זיך*
- 2) *ז' האט פון אים פון אים*
- 3) *עס זאל זיך* (last section).

REFERENCES TO HIS OEUVRÉ

... יעדן טאג זאל באזעצן דאס האט איש'ן פון זיך קען זיך זעהן אים האט זיך אדאט 11:15
 הספן אים האט זעהט אים ו' באזעצן דאס האט זיך אדאט פון אים (10)
 ... זיך זאל זיך זאל זיך זאל זיך זאל זיך זאל זיך
 זאל זיך זאל זיך זאל זיך זאל זיך זאל זיך זאל זיך (42)

1. A bigoted zhibob

1

2. A banker

3. Efrzim the Parvenu passes it off as tuition to

4. An impoverished melamed (pp 15-16) Poverty and mis-matches

5. Money changer

6. A wealthy Jew who keeps him for 30 yrs. רֵץ לְאֵל מִלְכָּא

7. Heirs pass him off to pay burial expenses to Kehel who give it back to

3. as charity-money for ~~noa~~ GRUESOME HUSBAND-WIFE RELATIONS 29-32

7. Kehel gets it back as fee for his fancy *aliyah*.

8. Kehel buys an esrog from a crooked khosid from Volin

Herzl Nekhes the Innkeeper - his swindle 34-39

9. Pays off the *shaykhet*, one of his judges

10. A shaykhet's daughter who uses it as an amulet against her TB

11. Gene di hoyleshprekherke

12. The corpse of an old woman

13. The gravedigger's son

14. Goldsmith

15. A truly wealthy family - at last

1887

שֵׁאָן מִיִּסְטֵר מֵאֶהְמוּד אַחְמֵט

13

TIME: ~ FEW 100 YRS. PLACE: CAIRO

INTRO. HOW ISLAM CAME INTO BEING

CALIPH MUSTAFAH OF CAIRO - KILLED HIS 3 BROTHERS WHEN HE CAME TO THE THRONE. THE 4TH BROTHER, ALMONZAR, TRIES TO DETHRONE HIM, BUT FAILS & DISAPPEARS (TILL THE END OF THE STORY).

THE STORY OF A PEASANT IN THE TOWN OF CISMERAY WHO WOULDN'T PAY HIS TAXES ONE YEAR BECAUSE HIS FIELD WAS RUINED. THE SHEIKH WOULD NOT EXEMPT HIM BUT THE CRUEL ^{CALIPH} ~~SHEIKH~~ DID. WHEN THE SHEIKH & HIS SECTY MUTILATED THE ROYAL DECREE, THE PEASANT CAME RUNNING BACK TO THE PALACE & ALL HELL BROKE LOOSE. THE CALIPH HIMSELF COMES RIDING, HAS THE SECTY SHOT & THE SHEIKH SLAUGHTERED. HIS HOUSE IS GIVEN TO THE PEASANT. THIS ACT ESTABLISHED THE CALIPH'S REPUTATION AS A STERN BUT JUST RULER.

AS IN אֲבִיבָה, D.K. REMINDS HIS READERS HOW FORTUNATE THEY ARE TO BE EUROPEANS :
AFTER 1881!

(17) ... אֲבִיבָה אֲבִיבָה אֲבִיבָה אֲבִיבָה אֲבִיבָה אֲבִיבָה אֲבִיבָה אֲבִיבָה אֲבִיבָה אֲבִיבָה
THE PILGRIMAGE TO MECCA. THE CALIPH MUST CHOOSE A EMIR-EL-HADZI TO PAY FOR THE ENTERPRISE & BE RESPONSIBLE FOR IT. FINALLY DECIDES ON HIS OWN TREASURER MAHMUD AKHMET. HE BEGAN HIS CAREER AS A BARBER FOR MUSTAPHA'S FATHER & WORKED HIMSELF UP IN THE RANKS. NOW THE CALIPH IS ANXIOUS TO GET RID OF HIM "BY HONEST MEANS". THE MIDNIGHT MEETING. MAHMUD UNDERSTANDS THE CALIPH'S MOTIVES ALL TOO WELL. DECIDES TO TAKE HIS ONLY DAUGHTER אֲבִיבָה ALONG TO PROTECT HER FROM THE HAREM. ONE CAMEL DRIVER ON THE CARAVAN IS ACTUALLY HER LOVER. HASAN THE CHIEF SLAVE, CATCHES THE LOVER UNDER אֲבִיבָה WINDOW BUT IS CALLED AWAY. THE LOVERS SPEND THE NIGHT TOGETHER & NEXT MORNING HASAN SWEARS REVENGE.

WHO SHOULD MAHMUD BE, BUT A CONVERT FROM THOUGHT! ON THE 3rd DAY, HASAN CAUGHT THE LOVER
SERENADING وَجْهًا BUT HE ESCAPES ON HORSEBACK. SOMEWHAT LATER, A GROUP OF MESSENGERS CONFER
WITH MAHMUD IN THE NAME OF THE SHEIKH OF PELATO. HASAN RECOGNIZES THE YOUNGEST AMONG THEM
AS وَجْهًا LOVER.

REVERSAL: CALIPH CUTS OFF 367 PROMINENT HEADS IN ONE DAY ON DISCOVERING THAT HIS LONG-LOST
BROTHER ALMANZOR HAD BECOME SHEIKH OF PELATO, THAT HE HAD CONSTANT CONTACT WITH MAHMUD
& OTHER PROMINENT CITIZENS & THAT HE WAS NOW ADVANCING WITH A HUGE ARMY. وَجْهًا , OF
COURSE, HAD FALLEN IN LOVE WITH ALMANZOR'S SON. CALIPH SENDS A SPECIAL MESSENGER TO THE
MUFTI OF THE LARAVAN, DEMANDING MAHMUD'S HEAD. THE DECREE IS INTERCEPTED - AND DELIVERED.
PLOT TO POISON & MAHMUD IS FOILED & MUFTI KILLED.

ALMANZOR TAKES CAIRU, THE LOVERS MARRY & ALL ENDS WELL!

I CRITIQUE OF TRADITIONAL WRITERS & TRADITIONAL WOMEN'S FARE

A. INADEQUACY OF THE EXISTING THINGS

B. THE KURBM MINHE SIDDUR - WOMEN ARE ATTACHED TO THEIR MISTAKES

C. THE TEXTS IN A. ARE IRRELEVANT, THE TEXTS IN B. - UNINSPIRING

II ZHARGON

A. WHY CAN'T WE BE LIKE OTHER JEWS & SPEAK THE NATIVE TONGUE

B. FAILING THAT, LET'S AT LEAST USE ZHARGON PROPERLY

C. SOME WRITERS [MEANING HIMSELF] HAVE PURIFIED THEIR LANG. AND ARE READ BY EDUCATED MEN

III THE CRUDE TASTES OF OUR WOMEN

A. REJECTED AN IMPROVED אן אן / זייך

* B. THEIR UNCRITICAL PREDILECTION FOR MÄRCHEN

1. JOSEPH DELLA REINA

2. ELIJAH THE PROPHET

3. BOVE - MAYSE

IV HOW I HAVE USE THIS FAULT TO CONSTRUCTIVE ENDS

A. FAMILIAR PLOTS PLUS MORAL EDUCATION

B. RECOGNIZES THAT THE DESIRED GOAL IS OFTEN NOT REACHED

C. THIS IS MY SELFLESS SACRIFICE FOR MY PEOPLE

V THE RAPID PACE OF ENLIGHTENMENT

A. WE CAN NO LONGER LIVE IN ISOLATION

B. EDUCATION WILL BRING ACCEPTANCE INTO GENTILE WORLD & WILL ALLOW US TO COMPETE WITH THEM SUCCESSFULLY.

VI THE PURPOSE OF THE HISTORICAL TALE

A. TO HIGHLIGHT THE PROGRESS WE'VE MADE BY SHOWING HOW BAD THINGS WERE IN THE PAST.

A PLUG FOR ROMM'S PUBLISHING HOUSE.

TIME: 1845 ~~OSTENSIBLY TRANSLATED FROM GERMAN~~ ✓

TOBIAS MOZER - COMBINES TRADITION & WORLDLY MATTERS.

OUR PRESENT BACKWARDNESS THE PRODUCT OF POLISH RULE.

BORN 1775 IN MEZRITSH. HIS FATHER A TYPICAL MELAMED. WITH ALL THE TYPICAL FAULTS: HORDES OF CHILDREN, NUMEROUS WIVES (כַּדְּרֵיךְ דְּמֵחַ דְּכָן יוֹ אֶרֶב יִשְׂרָאֵל) & MISLEADS HIS SON ACCORDINGLY. BY AGE 20, TOBIAS HAD DIVORCED 3 WIVES. JEWISH ELD. WOES. POVERTY DEHUMANIZES HIS FATHER. HERO LEAVES HOME FOR KALISH. SON'S SENSE OF RELIEF. HIS HORRIBLE EXPERIENCES TRAVELLING TO KALISH WITH A BAND OF BEGGARS: FEIGNING PREGNANCY TO GET EASY TRANSPORT, THEIR LOOSE MORALS, AWKWARD WEDDINGS. ARRIVES IN KALISH ONLY TO FIND HIS UNCLE WORSE OFF THAN HIS FATHER. עַל גֹּבַח וְיָדוּס וְיָדוּס AND IS HAPPY IN THE BES MEDRESH.

THE DONOR: MERSH KHAVES. HE & HIS WIFE ARE PHARMACISTS. SINCE THEY ARE CHILDLESS, THEY "ADOPT" HERO & TEACH HIM WORLDLY WISDOM. - WHY DON'T JEWS ADOPT CHILDREN LIKE THE GOYIM DO? THEY ARE TOLERATED DEVIANTS. DISCUSSION ON MENDELSSOHN'S BIUR (35) LEAVES BOTANY BUT ALSO STUDIES TALMUD. KEEPS ALL THIS SECRET FROM HIS FATHER SO AS NOT TO SPOIL HIS OWN CHANCES.

BREAKDOWN OF THE FAMILY ON ALL LEVELS: NO STABLE PARENTS, NO PARENTAL RESPONSIBILITY, SECRECY & EACH MAN FOR HIMSELF.

ECONOMIC ANALYSIS OF POLISH JEWRY.

~~JEWISH LETHARGY — STEMMED FROM THE FACT THAT JEWS WERE FREE FROM FEUDAL RESTRICTIONS~~

~~§ FOOD WAS PLENTIFUL & CHEAP, SO WHY WORK? ESP. SINCE VIRTUALLY EVERY JEW HAD 'EATEN DAYS'~~

~~§ GOTTEN USED TO FREE MEALS. THE GY'J'IL" BORE THE BRUNT OF THIS FREE LOADING SINCE THERE WERE NO TRAVEL RESTRICTIONS EITHER. WOMEN DID THE WORK.~~

ONLY SATADLONIM KNEW POLISH. THE PLETHORA OF TIME-WASTING RITUALS — EULOGIES FOR THE RABBI, ENDLESS WEDDINGS, MISUSE OF DDA.

KAHAL — THE INTERNAL ENEMY. WOE TO THOSE DISPUTES BETWEEN KAHAL & RABBI! THE PRITSIM THEMSELVES WOULD TAKE SIDES. THE POLISH SEIM — EXTERNAL ENEMY. COULD NEVER AGREE UNANIMOUSLY ON EXPULSION. נשן ל' פ'יו ה'ל' ע'ל' ל' א'פ'ס (46). THE 'J'IL" WHO LIVED ON THE BORDER BETWEEN 2 PRITSIM. RABBI CHOSEN BY THE PORITZ FROM AMONG HIS FAVOURITES. HOW THE PEASANT CORRECTED THE IGNORANT RABBI AT א'פ'ס. (47-48). INSANE ACTS OF THE PORITZ. AND WORST OF ALL — THEY BARRED US FROM EDUCATION SO THAT WITH TIME WE MADE IGNORANCE INTO A VIRTUE.

SMALL WONDER, THEN, THAT DIK & HIS LIKE SUPPORTED RAPID ELO. EXPANSION & ENCOURAGED JEWS TO 'MAKE IT' QUICK. OF. DYSCLENDER. THE RUSSIANS COULD DO NO WRONG SINCE THEY OPENED THE FRONTIERS & THE SCHOOLS TO US.

DONOR II : POLISH NOBLEMAN

DURING A VISIT TO THE BOTANICAL GARDEN, HE TAKES REFUGE IN A GREENHOUSE DURING A STORM AWAKENED BY A NOBLEMAN & HIS WIFE, HE BEING NONE OTHER THAN THE AUTHOR OF THE BOOK HE WAS READING. OFFER TO SUPPORT HIM THROUGH UNIVERSITY. HERO'S SERVILITY. ASKS LEAVES TO CONSULT HIS GUARDIAN JUST AS MOSES CONSULTED JETHRO (52). HIS SUSPICIONS AS TO THEIR MOTIVATION & HIS RESERVATIONS ABOUT CUTTING HIS FLOCK & JIKA D. HERSH INSISTS THAT HE ACCEPT. IN THIS WAY TO BECOME A PRODUCTIVE CITIZEN. HERSH & THE PORITZ BECOME CLOSE FRIENDS. HERO MUST HIDE HIS CHRISTIAN DRESS & PLAY TWO ROLES. PORITZ TUTOR HIM FOR 3 YRS & HE DOES HIS PEOPLE PROUD. UNLIKELY PLOT, THAT HIS DUAL IDENTITY WAS NEVER DISCOVERED.

1795- PRUSSIA ATTACKS & HERO IS ASKED TO MOBILIZE. BY STALLING FOR TIME HE SAVES HIS NECK & HIS "HONOUR." HERSH JUSTIFIES THIS BY CITING PRECEDENTS IN JEWISH HISTORY. THE NARRATOR DOESN'T SENSE THE DISCREPANCY OF SATIRIZING THE JEWISH MOBILIZATION IN THE FOLLOWING CHAPTER. TYPICAL 'SOLDIER SCHWEK' INCIDENTS (64-65). THE PRUSSIAN'S INSTITUTE ECONOMIC ORDER (ITEMIZED). HERO RISES IN THE RANKS BECAUSE OF HIS LINGUISTIC ABILITY. REMAINS AS PIOUS AS BEFORE. (A DIG AT ENLIGHTENED ASSIMILATIONISTS)

STAY) ITNE - A WOODMERCHANT & HIS ONLY DAUGHTER. COMMERCIAL CONSIDERATIONS OVERRIDE RELIGIOUS ONES & HERO IS HIRED AS FINANCIAL ADVISOR. HERO CONTROLS HIS EMOTIONS TOWARD HANNA "OUT OF COLD CONSIDERATIONS" BUT SHE IS TOO FAR GONE. "H ACTS

AS INTERMEDIARY & THE DOCTOR IS CALLED MARRIAGE TO HER LOVER - THE ONLY THING THAT WILL SAVE
HER. MOTHER WARNS HIM NOT TO ACT OUT OF BLIND RIDE AS DID JETHRO. THE RABBI'S PARABLE OF
THE DATE TREE (SEXY STUFF!) HIS GOYISH DRESS BECOMES A CENTRAL ISSUE. "AT LEAST HE
SHOULD LOOK LIKE A JEW!" RABBI: אדם צדיק איז גליקליך ווי א פרום איז גליקליך ווי א פרום איז גליקליך

(83) אדם צדיק איז גליקליך ווי א פרום איז גליקליך ווי א פרום איז גליקליך

HIS FAMILY DESCENDS UPON HIM AFTER THE MARRIAGE.

AS IN JOSEPH KSEMINETSKY, OUR HERO HAS THE SATISFACTION OF HELPING THE IMPOVERISHED
ZILINSKY (CF. ALSO אדם צדיק איז גליקליך) HERO MOVES TO DANZIG TO GIVE CHILDREN EUROPEAN
EDUCATION. KALISH OF LATE TAKEN OVER BY MASSIDIM.

IN ISTANBUL & TAKES BACK HIS ENTIRE FORTUNE. CARUSO LEAVES FOR TRIPOLI

CONTEMPORARY FALSE MESSIAH: R. JUDAH HASID WITH 71 FAMILIES TRAVELLED AROUND GERMANY IN 1700 OSTENSIBLY COLLECTING MONEY TO PAY THEIR WAY TO ISRAEL. ATTRACTED 1500 JEWS FOR ALIYAH 1/2 OF WHOM DIED OF PLAGUE, THE OTHER 1/2 OF STARVATION

JACOB FRANK

THE CRIMEAN SWINDLER WHOM HE SAW AT AGE 5. "THIS HAPPENED ABOUT 45 YRS AGO."

PP 113-115. CONCLUDES WITH פְּנֵי יל

1864

45

1819

JOSEPH FALLS ILL IN N.Y. GETS APOPLEXY FROM THE TRIAL. TIRZEH ARRANGES WITH BORUCH THAT HE RENT AN ESTATE 2 MILES FROM VOYERLE & SHE WOULD SUPPORT HIM SECRETLY.

THEIR SECRET CORRESPONDENCE LASTS 2 YRS.

DK INTRODUCES THE 1938 EPISODE AS (300) 1516 / 656 NOT 08 17/11/16
COMEDY OF ERRORS SOMEWHAT DIFFERENT. THE NEGRO MESSENGER BOY TIES UP HIS HORSE NEXT TO REB YOSL'S. LATTER'S HORSE, MEANWHILE, BREAKS AWAY IN SEARCH OF FOOD & REB YOSL, STILL DRUNK FROM THE NIGHT BEFORE, MOUNTS THE NEGRO'S HORSE ^{BEFORE} ~~HE~~ DOWN.

HAPPIER END (NOT SO ABRUPT). NEGRO MARRIES HIS BELOVED TOO. FATHER AGREES STILL BEING SICK.

1938 1516 17/11/16 (301) ... 17/11/16 1516 17/11/16

HUBRIS

1. זאגט אן רבאָלע צאָן אַינעם געוויסן צאָלף זאָן זאָל אים ווייל עס צען נאָך דעם ווייל עס צען נאָך דעם ווייל עס צען נאָך דעם

ווייל עס צען נאָך דעם ווייל עס צען נאָך דעם ווייל עס צען נאָך דעם ווייל עס צען נאָך דעם ווייל עס צען נאָך דעם ווייל עס צען נאָך דעם

THE UGLY SUFFIX קע
JOSEPH GETS RICH IN HOLLAND, BUYS THE VURLE ESTATE AND MARRIES TIRZEH, THE WEALTHY HEIRESS OF POLISH PARENTS. AN ONLY DAUGHTER TIRZEH.

2. THE EVILS OF FORCING PARENTS TO FALSIFY, TO APPEAR MORE ADUS, TO SHOW OFF THEIR WEALTH, TO LOOK FAR AND WIDE INSTEAD OF NEXT DOOR. THEN THE UPSHOT IS, THEY

GET A פילע פילימ [ADDED]
דער פילע פילימ ווערט געטראָפן אין אַן ערט וואָס איז זייער פּאָפּולער און ווערט גערופן דער פּאָפּולערער פּאַרט פּאַרט פּאַרט פּאַרט פּאַרט פּאַרט

3. PARENTS MAKE A DINNER PARTY
WHEN TIRZEH TURNS 22 TO TALK ABOUT HER FLIGHT. JOSEPH COMPLAINS OF HOW EVEN IF ISN'T ENOUGH IN HOLLAND TO SECURE A MATCH. WHY BACK HOME, ONE MARRIED OFF HIS 3 UGLY DAUGHTERS & NO-GOOD SON AS SOON AS HE CAME INTO A DISCOVERED POT OF MONEY.

WISE REB ELIJAH THE 1ST URGES JOSEPH TO MARRY HIS DAUGHTER TO SHNEOUR SOMERSET, HIS BOOKKEEPER. JOSEPH IS ENRAGED BY THIS IDEA.

וַיִּבְרַח אֵלָיו וְשָׂרָה לֵאמֹר הִנֵּה אֲנִי וְכָל אֲשֶׁר אֲנִי בְּיָדַי וְהָיִיתִי לְךָ אִשָּׁה וְהָיִיתָ לִּי כְּאִשְׁתְּךָ וְהָיִיתָ לִּי כְּאִשְׁתְּךָ וְהָיִיתָ לִּי כְּאִשְׁתְּךָ
ADDED (13) וְהָיִיתָ לִּי כְּאִשְׁתְּךָ וְהָיִיתָ לִּי כְּאִשְׁתְּךָ וְהָיִיתָ לִּי כְּאִשְׁתְּךָ

THEIR WORLDLY-WISE NEIGHBOUR BATHSHEBA URGES THEM TO SHOW OFF THEIR MONEY & THEIR DAUGHTER IN AMSTERDAM. MEANWHILE, JOSEPH FIRES HIS BOOKKEEPER

(1877) וְהָיִיתָ לִּי כְּאִשְׁתְּךָ וְהָיִיתָ לִּי כְּאִשְׁתְּךָ וְהָיִיתָ לִּי כְּאִשְׁתְּךָ

4. GABRIEL BROMBERLY INVITES THEM TO HIS YOUNGEST DAUGHTER'S WEDDING. THO BOTH JOSEPH & WIFE MAKE LAVISH PREPARATIONS TO ATTEND, JOSEPH IS CALLED AWAY TO AMSTERDAM & BATHSHEBA TAKES OVER COMMAND. BATHSHEBA'S ADVICE TO NAIVE TIRZEH: WATCH OUT! BORING DISCUSSION ON THE PROS & CONS OF EARLY MARRIAGE. TIRZEH BECOMES DIK'S MOUTHPIECE: AGAINST EARLY MARRIAGE.

5. LIKE HANNIBAL WHO WAS ^{SO} SEDUCED BY HIS 1ST VICTORY OVER THE ROMANS, THAT HE FORGOT TO FOLLOW IT THEM, SO BATHSHEBA & רַבִּינֵי were so taken by their daughter's victory that they forgot to find a match. BOTH CHAPERONES GET INVOLVED IN A CARD GAME, LEAVING TIRZEH ALL ALONE. וְהָיִיתָ לִּי כְּאִשְׁתְּךָ וְהָיִיתָ לִּי כְּאִשְׁתְּךָ וְהָיִיתָ לִּי כְּאִשְׁתְּךָ
(31) ... וְהָיִיתָ לִּי כְּאִשְׁתְּךָ

6. SHE CATCHES COLD! FALLS DEATHLY ILL, & THEY STAY PUT. MEANWHILE JOSEPH IS ON HIS DEATHBED & SHE IS TORN BETWEEN HIM & HIS WILL (!) AND HER DAUGHTER WHOSE ILLNESS IS AT ITS PITCH.

7. WHO SHOULD TAKE OVER FROM MUN IF NOT SHNEOUR SOMERSET WHO WAS NOW WORKING FOR THIS FAMILY. HE, OF COURSE, NURSES HER BACK TO HEALTH. MEANWHILE DAD RECOVERS AND TIRZEH FALLS MADLY IN LOVE WITH SOMERSET. THEY KEEP THEIR LOVE A SECRET & TIRZEH BEGINS PINING AWAY WHEN HER PARENTS FORCE HER TO MARRY SOMEONE ELSE.

8. 'סוף ציגוס זא עסן און זא אהרונג'ס - הינצאד

... דין פאן אן דאס אלל גליבן זיך אים אין גאנצן פון מנייה ווי א ווייב (אן אהרונג
 דעמאלס היינט גייט אס - האלדן געקומען פון זענען אהרונג (אמא) זענען אהרונג
 פאליטיש (2-13) ... [צומאקס נעט] און גייט נור פון מ'צוויי ווייל און היינט אלס
 זייער דין וועט געבן נאך דאס ציט פון דאס מ'צוויי. היינט אהרונג פון ד"ר
 דין היינט געבן. פאליטיש און דאס געבן אהרונג דאס געבן: דאס אהרונג
 היינט און דאס וועט אהרונג און דאס געבן. פאליטיש און דאס געבן
 " וועט דעס ציט ... נור (אן) אהרונג אהרונג ... (38)] ADDED

INTRUSION OF RIBALD FOLK-STYLE IN AN OTHERWISE EUROPEAN DRAWING-ROOM DRAMA
 THIS REB YOSL ARRIVES AT SOMERSET'S RENTED ESTATE ON THE LATTER'S BIRTHDAY.

9. THAT SAME NIGHT, ADAM CASPER, THE TRUSTED GARDENER, TAKES TIRZEH'S BIRTHDAY PRESENTS TO SHNEOUR ON A HORSE WHICH ONLY HE COULD RIDE. WHEN HE ARRIVES AT HIS DESTINATION, THE PARTY'S STILL ON, SO ADAM STOPS OVER AT HIS LOVER'S HOUSE. HIS HORSE BREAKS AWAY & PASSES THE SOMERSET ESTATE. REB YOSL, THINKING IT'S HIS HORSE, RUNS AFTER HIM AND MOUNTS

HIM, ONLY TO FIND A WILD HORSE! REB YUSL RAISES HELL BUT THE HORSE FLIES THRU BUSHES & FORESTS, RIPPING INTO HIS CLOTHES & FLESH. MEANWHILE, TIRZEH IS SUFFERING FROM LOVE SPASMS. COME MORNING, A HORSE & RIDER ARRIVE IN VOIRLE. THEY FIND TIRZEH'S LOVE LETTER & CALL AN IMMEDIATE WEDDING.

ALL THE LOOSE ENDS BROUGHT TOGETHER! 1) REB YUSL IS PAID HANDSOMELY, 2) ADAM BECOMES THEIR CHAUFFER & 3) HORSE IS ALLOWED TO GRAZE FOREVER

COMIC ENDING FOR AN OTHERWISE DREARY STORY.

~~THAT EREN SHABES WAS MEANT TO BE THE ENGAGEMENT CELEBRATION FOR HIS YOUNGEST DAUGHTER. EXACTS
A PROMISE FROM THE BRIDE & GROOM AS WELL AS FROM THE ENTIRE FAMILY, TO LEAVE MOROCCO QUICKLY.~~

JUDAH IS TAKEN AWAY TO THE SULTAN. THE GROOM KILLS HIS BRIDE & HIMSELF RATHER THAN ALLOW HER
TO BE ABDUCTED INTO THE HAREM. RABI JUDAH DREAMS OF HIS GREAT GRANDFATHER QUOTING
ISAIAH TO HIM. R. JUDAH CONVINCES SULTAN OF HIS VISIONARY POWERS

(36) ~~הַיְיָ אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ~~
FOR THE SUPERSTITIOUS SULTAN, THIS IS TOO MUCH. JUDAH RELATES HIS APOCALYPTIC VISION
OF THE SULTAN BEING OVERTHROWN BY EUROPEAN ENLIGHTENMENT. HIS LIFE IS SPARED, ONLY TO
DIE THAT NIGHT & BE BURIED WITH HIS DAUGHTER & SON-IN-LAW.

ENDS WITH ROTHSCHILD ESTABLISHING ALLIANCE SCHOOLS IN MOROCCO. EVERYONE HELPED
OUT EXCEPT US RUSSIAN JEWS WHO DON'T READ NEWSPAPERS

~~וְהָיָה כִּי יִשְׁמַע הַיְיָ אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ~~
(44) ... ~~וְהָיָה כִּי יִשְׁמַע הַיְיָ אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ~~

PLACE: ENGLAND TIME: 1810, MARCH 10

דעסענס איז פֿון איר גאַנטיגסטען זאָל מיט אַלעס די פּאַסענדיגע סאַכעס... צווייטע ני. א. און אירע זינגע פּאַסענדיגע ני
 צווייטע נאָך... צווייטע... זאָל און פּאַסענדיגע ני וועלן אויסגעקומען אין זעכסענצווען (פּאַסענדיגע)
 זונק 'סוויט' און ענליך פֿון אירע פּאַסענדיגע (מאָטע) וואָס איז עס זעכסענצווען... און אַ מאָנטיג 3
 NAHMAN MOZER, אַ פּאַסענדיגע, LIVED ON THE ESTATE OF KULMAN, 5 miles FROM LONDON.

FOR THE 1ST TIME IN 10 YRS HE IS LATE IN RETURNING FROM LONDON. HE IS MURDERED EN ROUTE.

"NO NEED FOR ME TO DESCRIBE THE HORRIBLE EFFECT SEEING THE BLOOD-STAINED WAGON HAD ON
 HANNA. THE SAME SCENE OCCURRED & THE SAME WORDS WERE UTTERED WHEN JACOB SAW HIS SON'S
 BLOOD STAINED SHIRT..." (7-8) אַזוי אַז זי פּאַסענדיגע.

אַזאַ גוט מיין אפּוועסן, מיין זיין פּאַסענדיגע איר גוט פּאַסענדיגע פּאַסענדיגע פּאַסענדיגע
 (מאָטע זונק) אונזערע פּאַסענדיגע, און פּאַסענדיגע פּאַסענדיגע (פּאַסענדיגע) פּאַסענדיגע פּאַסענדיגע
 פּאַסענדיגע פּאַסענדיגע זאָל איר פּאַסענדיגע (מאָטע) ני איר אירע פּאַסענדיגע פּאַסענדיגע פּאַסענדיגע
 פּאַסענדיגע און פּאַסענדיגע פּאַסענדיגע פּאַסענדיגע פּאַסענדיגע (10) פּאַסענדיגע פּאַסענדיגע

A JEWISH PEDDLER IS FOUND IN POSSESSION OF NAHMAN'S PIPE. HE IS TORTURED & IMPRISONED FOR A YR.

LIKEWISE OTHER SUSPECTS. PORTRAIT OF JACOB ESHKELES, NAHMAN'S FRIEND & CONFIDENT. ALSO HIS
 BUSINESS MANAGER. ALL THIS GRATS IN ORDER TO BE WITH HANNA, HIS SECRET LOVE. AFTER THE MURDER,
 JACOB IS EVEN A MORE FREQUENT VISITOR THAN BEFORE. ON THE 6TH WEEK HE SEES THE MURDERED
 JACOB IN A DREAM WHO TELLS HIM WHERE HE IS HIDDEN. THE CORPSE IS FOUND PLUS A WATCH

BELONGING TO RICH HERSH VALER, ANOTHER OF HANNA'S ADMIRERS - THEY HAD BEEN IN LOVE EVEN BEFORE HER MARRIAGE & HE WAS A LADY'S MAN TO BOOT - THE HORRENDOUS RAT TORTURE FORCES A CONFESSION OUT OF HIM. UNTIL A POOR TAX COLLECTOR ADMITS IN HAVING STOLEN VALER'S WATCH & SOLD IT FOR AN EXORBITANT FEE TO ESCHULY'S WHO IS UNDOUBTEDLY THE REAL MURDERER. BUT JAKOB DENIES THE CHARGES, SO A SUPERNATURAL SOLUTION IS FOUND.

FATIMA THE SOOTHSAYER HAS ALL THE SUSPECTS PASS THRU A DARKENED ROOM & TOUCH THE BLACK ROOSTER. ALL SUSPECTS EXCEPT JAKOB ACTUALLY DO IT AND COME OUT WITH BLACKENED HANDS. HE ADMITS HIS GUILT AND HERSH MARRIES HANNA.

IDENTICAL DEMYTHOLOGIZED 'SUPERNATURAL' ENDING AS 047 586/16 583 !

שטאַט מיידעל העלענקע

1 זי א טעכטער פון א פראנצויזישעם פאטער און א פאלישן מאמע

Before the revolution, French Jews were even worse off than us in Lite

זי האט א פאלישן פאטער און א פראנצויזישע מאמע, און א פאלישן מאמע, און א פראנצויזישע פאטער, און א פראנצויזישע פאטער (139)

all Jewish families in Langes lived as peddlers

N. (139) וואלענטשע פאטער און מאמע

... און א פראנצויזישע פאטער, און א פראנצויזישע פאטער, און א פראנצויזישע פאטער

~~little~~ ... און א פראנצויזישע פאטער, און א פראנצויזישע פאטער, און א פראנצויזישע פאטער

2 little Helenke

2 yrs. old. speaks Yiddish; with an monogrammed hanky 's'k a's and a Hebrew farewell letter, the eve finds her one morning in shul. Father has fled the Jacobins.

The good rabbi s'k a's has his entire ^{community} household contribute to her upkeep

DIK'S DUAL STANDARDS; on the same page as he writes פאלישע און פראנצויזישע, his collection of anecdotes פאלישע און פראנצויזישע is in flawless idiomatic Yiddish! (58-59) פאלישע און פראנצויזישע

A middle-aged childless couple agrees to take her in.

און א פראנצויזישע פאטער, און א פראנצויזישע פאטער, און א פראנצויזישע פאטער

און א פראנצויזישע פאטער, און א פראנצויזישע פאטער, און א פראנצויזישע פאטער (177)

MOSES ELZASER & HIS WIFE ZELDA (ZALIDA). MOSES WAS AN OPTICIAN & SPOKESMAN
FOR THE COMMUNITY. HAD EXCEPTIONAL EDUCATION IN FRENCH BECAUSE OF HIS WORLDLINESS.
POSES FOR BERNADE'S "CLEOPATRA", "VENUS" ETC. (WITH N. OF COURSE).

1865 / 1876 / 1884

שט' פמוטער כ"א

HEBREW-YIDDISH PLACE: LINOVE TIME:

וואס זיין שטיבלעך, NAMED AFTER HIS WIFE SINCE SHE RAN THE BUSINESS, 1ST A
 THEN A [3] SPENT HIS DAYS STUDYING & DRINKING HIS DRINKING BROUGHT ON OTHER VICES LIKE WOMEN, BUT AS LONG AS
 ALL WENT WELL. [4] SHE WAS BARREN TILL AGE 35 WHEN SHE BORE HIM A SON, SHLOYME. THEN SHE
 CONCEIVED AND BORE A DAUGHTER TAMARE. BROKHE FALLS ILL AFTER SHLOYME'S BAR MITZVA
 & LIKE ALL RUSSIAN JEWS, DOES NOT MAKE PROVISIONS FOR HER CHILDREN'S FUTURE.

1/2 YR LATER, SAUL MARRIES A 25 YR-OLD BIG CITY GIRL SHE HAD
 DIVORCED HER HUSBAND FOR READING POETRY & FOR MAKING FUN OF HER FATHER WHO BELONGED IN
 ZADDIKIM. SHE HAD HELPED HER FATHER IN THE WINE BUSINESS & KNEW POLISH.

DIGRESSION: THERE ARE 2 TYPES OF WOMEN - THOSE WHO RULE & THOSE WHO OBEY. THE FORMER
 GO AGAINST NATURE [10]

1876

שטף מיידיש

123

TEHRAN ~ 40 YRS AGO

CONTRAST BETWEEN EAST & WEST (3-6)

WEST = IN STATE OF CONSTANT FLUX

EAST = TOTALLY STATIC

WOMEN IN LITERARY TRADITION (9-11)

1. POSITIVE MODELS - PROTECT THEIR HUSBANDS
2. NEGATIVE MODELS - AGENT OF CORRUPTION: EVE, ^NPROORA, CF MT WORK JOB, S KIP, KORAH'S WIFE
3. WORST OF ALL: STEPMOTHER - MIDRASHIC PROOF-TEXT

USE OF BIBLICAL ALLUSIONS

1. PURIM STORY: PRIDE OF STEPDAUGHTERS = THAT OF HAMAN TO MORDECHAI (13)
THEIR HUMILIATION: AS MORDECHAI ~~WAS~~ WAS LED BY HAMAN (30) ALSO (24)
2. BOOK OF RUTH: 2 ♀ BRITISH LADY CF TO NAOMI, THE SCENE OF RUTH GOING TO BOAZ.

CINDERELLA STORY.

(17)

שעהנע העלענא די צווייטע

102

PLACE: LANGRES, FRANCE TIME: FRENCH REVOLUTION

אין די סטאט פון לנגרס

THE TINY JEWISH COMMUNITY OF LANGRES LIVED ENTIRELY FROM PEDDLING.

A 2-YR OLD GIRL, HELENE, IS ABANDONED BY HER FATHER WHO FLIES THE JACOBINS. A CHILDLESS COUPLE TAKE IN THE CHILD

אין די 2 יאר אלטע האט זי איר פאטער פארלאזן וואס האט געפלייגט די יאקובינער. א קינדלעס פארוואנדלונג האט זי גענומען. א פארוואנדלונג פון א פאטער וואס האט געפלייגט די יאקובינער (פרינציפאל) האט זי גענומען.

MOSES & ZELDA ELZASER, THE ADOPTED PARENTS, HE A LENSE GRINDER & JEWISH PENSIONARY (THE ONLY ONE WHO KNEW FRENCH & OWNED FRENCH BOOKS). HENCE HELENE'S "BALANCED"

EDUCATION. SHE BECAME SO BEAUTIFUL THAT SHE BEGAN TO MODEL FOR BERNEDETTE. BUT THE JEWISH COMMUNITY CANNOT FORGIVE HER BEAUTY & HER SECULAR EDUCATION, SO THEY NAME HER 'S'

פרינציפאל (JUST AS IN VILNA A LOVELY GIRL WHO WAS ENGAGED SEVERAL TIMES WAS NICKNAMED 'S',) THIS TAKING WITH ONE HAND WHAT THEY GAVE WITH THE OTHER. PARENTS LAWFULLY

ADOPTED HER AS THEIR HEIR. FATHER BECAME A DEPUTY AFTER EMANCIPATION. HER UGLY NICKNAME FINALLY FORCES THEM TO LEAVE SECRETLY FOR LYONS. WHERE SHE IS NOW KNOWN AS HELEN THE 2ND

AFTER HELEN OF TROY. HER PARENT MAINTAIN THEIR SOCIETY & GIVE HER A "MORAL" BOURGEOIS EDUCATION. ALSO TEACH HER VARIOUS SKILLS. SO AS TO MAKE HER SELF-SUFFICIENT LEST NO ONE MARK HER

BECAUSE OF HER UNKNOWN PARENTAGE. IS "CONFIRMED" AT AGE 18. HER SECRET IS REVEALED. AT FIRST SHE TAKES THE NEWS VERY BADLY BUT SOON RECOVERS & IS ALL THE MORE GRATEFUL TO THE

ALSACERS.

~~REVERSAL: ZELDA DIES (AS A COMPLICATION ARISING FROM THE CONFIRMATION) & MOSES REMARRIES~~
~~OUT OF PURELY UTILITARIAN MOTIVES - HELENA CANNOT FORFEIT HER 100 FRANC SALARY TO BECOME HIS~~
~~SERVANT & HIS 150 FRANCS DON'T SUFFICE. MALKE THE WIDOW IS IN A SIMILAR POSITION. MALUKA~~
~~ONCE OWNED A HOTEL IN LYONS. HER HUSBAND WAS GUILOTTINED & SHE IMPRISONED. HER LOOSE MORAL~~
~~& FALSE PRIDE ARE KEPT HIDDEN FOR 1ST 2 YRS. MOSES LOSES HIS JOB & BEGINS TO NOTICE MALUKA'S~~
~~FRIENDSHIP WITH 70-YR OLD ^{CASPER} ~~OSKARE~~, FROM THE HOTEL VIS-A-VIS THEIR HOME. MALUKA ACCUSES~~
~~HELENA OF HAVING A LOVER.~~

(34) . . . HER PLOT TO EXPOSE HELENA IS MISSING.

BARON SEIMA & HIS BALL IN CASPER'S HOTEL HANNA. HELENA & MALUKA WATCH FROM THE
BALCONY. THEN CASPER LOCKS HER INTO THE YOUNG BARON'S ROOM, PROMISING HIM AN EASY LAY. WHO SHOULD
YOUNG BARON HIRSH BE BUT HER LONG LOST BROTHER - RECOGNITION SCENE. FROM RAGS TO RICHES.
MARRIES A MILLIONAIRE BANKER.

1871

ש'דוך אן שדכנ'ם

161

~~A TOWN IN VOLIN ~ 40 YRS. AGO~~

FIVE NEGATIVE PROFESSIONS THAT ONCE PLAGUED THE JEWS : 1. HAT-MAKERS

2. BALEGOLES 3. SCHNORERS & TALL TALE TELLERS & 4. SHADKHONIM 5. CORRUPT BUTCHERS. N.B. THE SOCIAL EVIL OF THE KORUSKA IS EQUATED WITH ALL THE OTHERS!

HUSBAND: REB LAYBUS RIVSHES, 60 YRS OLD, A DO-NOTHING SCHOLAR. GAVE THE INN AN AIR OF RESPECTABILITY (8)

WIFE: 20 YRS. YOUNGER, WAITING FOR HIM TO DIE. PLAYS HER ROLE UNTIL HE DIES.

RHYME (11) (27).

A NEW CLIENTELLE. ARRIVAL OF SHLOyme AKERMAN WHO SINGS THE PRAISES OF HIS WIFE. THE LETTER WITH A BLACK SIGNATURE. MARRIES HIM & SOON DISCOVERS DISCREPANCIES IN HIS BEHAVIOR.

THE TRAPPINGS OF A BADKHN (26)

ALL THIS POSSIBLE BEFORE THE ADVENT OF TELEGRAPH & RR.

1871 2 N/6

1864

שיינע און ריכטיגע בעשרייבונג
פון ארץ ישראל ^{1*}

TRADITIONAL SOURCES ON THE HOLINESS OF JERUSALEM. ROMAN CONSUL'S DESCRIPTION OF THE

YOM KIPPUR SERVICE IN THE TEMPLE. עַיִן אַנְשֵׁי בֵּי מִצְרַיִם וְכָל מִצְרַיִם אֵין אִין אֶרֶץ מִצְרַיִם אֵין אִין אֶרֶץ מִצְרַיִם

2) גַּלְגַּלְתָּאן וְסַטְרִיִּס קִי בִּיבִין בִּין בְּרַחֲמֵי אֱלֹהִים אֵין אִין אֶרֶץ מִצְרַיִם אֵין אִין אֶרֶץ מִצְרַיִם

2nd PART IS ENTITLED 'סוּח' אֶרֶץ

ALL THE MATERIAL CONTAINED THEREIN IS TO BE FOUND IN ^{עֵינֵינוּ בְּקִיבֵי} ^{וְכָל מִצְרַיִם אֵין אִין אֶרֶץ מִצְרַיִם אֵין אִין אֶרֶץ מִצְרַיִם}
וְכָל מִצְרַיִם אֵין אִין אֶרֶץ מִצְרַיִם אֵין אִין אֶרֶץ מִצְרַיִם אֵין אִין אֶרֶץ מִצְרַיִם (36-39)

THE BLOOD LIBEL IN DAMASCUS IN THE YEAR 50 WITH THE ACTIVE ENCOURAGEMENT
OF THE FRENCH CONSUL GENERAL (50-45) SAVED BY MOSES MONTIFILORE

1855/1847

שיינע וואונדערליכע היסטאריע עמינדוב

HEBREW - YIDDISH PLACE: EGYPT

INITIAL SITUATION : HERO, AN ONLY SON IS BORN TO PIOUS FATHER. HE REBELS AGAINST FATHER & GOD &

WIFE AND DRIVES HIS FATHER TO THE GRAVE.

↑ HERO LEAVES HOME OUT OF POVERTY. THE JSANAH INCIDENT. HIS SINS ARE DISCOVERED THRU HIS

DREAM OF A PIOUS MAN. GIVEN A BOAT IN WHICH HE REACHES INDIA. FIRST TESTS: SLAVE LABOUR

FOR THE NATIVES. [5] אַמִּינָדָב'ס דײַאָלױג מיט זיך זעלבסט אױפֿן דײַבֿינען געײַסטיקן רעכטן צו זײַן גאָט און זײַן פֿאָטער. מױן מױס זאל זײַן געײַסטיק און זײַן גאָט און זײַן פֿאָטער. מױן מױס זאל זײַן געײַסטיק און זײַן גאָט און זײַן פֿאָטער. מױן מױס זאל זײַן געײַסטיק און זײַן גאָט און זײַן פֿאָטער. מױן מױס זאל זײַן געײַסטיק און זײַן גאָט און זײַן פֿאָטער.

REWARDED IN THE NEXT. EVIL IN THIS WORLD IS BUT GOD'S FATHERLY CONCERN FOR MAN TO BETTER HIS WAYS & TURN HIM BACK TO GOD. ACKNOWLEDGES HIS PRESENT SERVITUDE AS DIVINE RETRIBUTION FOR HIS MISDEEDS.

אױן מױס זאל זײַן געײַסטיק און זײַן גאָט און זײַן פֿאָטער. מױן מױס זאל זײַן געײַסטיק און זײַן גאָט און זײַן פֿאָטער. מױן מױס זאל זײַן געײַסטיק און זײַן גאָט און זײַן פֿאָטער. מױן מױס זאל זײַן געײַסטיק און זײַן גאָט און זײַן פֿאָטער. מױן מױס זאל זײַן געײַסטיק און זײַן גאָט און זײַן פֿאָטער. מױן מױס זאל זײַן געײַסטיק און זײַן גאָט און זײַן פֿאָטער.

BECOMES A PENITENT & CONFESSES HIS SINS DURING REST PERIOD - AGAINST GOD, FATHER & WIFE (KEPT A LOWER).

TEXT OF ONE OF HIS SUPPLICATORY LETTERS TO HIS FAMILY. (RHYMES) THE TEXT ITSELF ADDRESSED TO HIS BROTHER-IN-LAW IS WRITTEN IN INVERTED GERMAN SENTENCES (GERMAN SOURCE) INCREDIBLY LONG-WINDED LETTER, RECAPITULATES EVERYTHING, ADDING THE SCENE WHERE FATHER ENTRUSTS HIS LAST MONEY TO HIS SON TO PAY OFF A DEBT BUT AMINADAB GIVES IT TO HIS MISTRESS און זיך צו קױל זײַן דאָס געײַסטיקע און זײַן גאָט און זײַן פֿאָטער.

SUBPLOT: A POOR SHOEMAKER & HIS WIFE BARELY MAKE ENDS MEET. SHE CONCEIVES YET AGAIN

AND BEARS - TWINS¹. THEY DECIDE TO DROP OFF ONE CHILD AT THE DOORSTEP OF THEIR CHILDLESS NEIGHBOR BUT HE CATCHES THE SHOEMAKER & HANDS HIM YET ANOTHER CHILD THAT SOMEONE HAD LEFT HIM THE NIGHT BEFORE!! IN THE BASKET THEY FIND BANK NOTES (!) & A LETTER PROMISING THEM YEARLY RECOMPENSE FOR RAISING THE CHILD. ON HEARING THIS, THE JUDGE FILES A SUIT BUT THE ANONYMOUS MOTHER BIDS THE CHILD STAY WITH THE SHOEMAKER. MEANWHILE, ALL HIS CHILDREN BUT ONE DIE & HE DECIDES TO MARRY HER TO THE ADOPTED SON.

SUB PLOT 2 : PASHA ADONIS SUSPECTS HIS BROTHER KLORUS OF TREASON. LATTER ESCAPES TO AN ISLAND LEAVING A PREGNANT WIFE WHOSE CHILD IS NONE OTHER THAN THE ~~SHO~~ SHOEMAKER'S SON-IN-LAW. LATTER IS CROWNED PASHA WHEN ADONIS DIES.

MEANWHILE, BACK ON THE ISLAND, KLORUS BUILDS HIMSELF A STONE HOUSE & FREES AMINADAV FROM SLAVERY. THEN YOUNG KLORUS IS STRANDED THERE - RECOGNITION SCENE. THEY STORM THE 1ST ISLAND & SUBJUGATE THE NATIVES. AFTER 3 YRS, THEY RETURN HOME. A 36-DAY STORM DEPLETES THEIR SUPPLIES. RESCUED BY RAIN & FINALLY SAVED FROM STARVATION BY A PASSING SHIP. ARRIVE IN EGYPT. FATHER PASSES THE THRONE ON TO THE SON. AMINADAV SEES WIFE & 'b3'j'j' IN THE CROWD. YOUNG KLORUS BRINGS THEM TO THE PALACE, SHOWS THEM AMINADAV'S LETTER & THEY ARE REUNITED. GIVEN HUGE STIPEND FROM PASHA & LIVE HAPPILY EVER AFTER.

REB YUDL BEATS MINKE BLUE MURDER

הוא אף על פי, אף על פי, אף על פי, אף על פי

(38) הוא אף על פי, אף על פי, אף על פי, אף על פי

MOTHER BRINGS THE ANALOGY OF MANDAM & SAMSON WHO INSISTED ON MARRYING A STIKSE. AFTER ALL, ITSIK ISN'T A GOY!

הוא אף על פי, אף על פי, אף על פי, אף על פי

(39) הוא אף על פי, אף על פי, אף על פי, אף על פי

(ibid) הוא אף על פי, אף על פי, אף על פי, אף על פי

THE BEATING NEARLY KILLS HER & DESPITE EFFORTS AT QUARANTINE, THE SCHWARTZ'S FIND OUT. AT THE SAME TIME EPHRAIM DISCOVERS THAT ALL MAIL TO AND FROM HIS SON IS BEING INTERCEPTED BY

הוא אף על פי, אף על פי, אף על פי, אף על פי

CANNOT LEAVE BECAUSE OF HIS SENTENCE. HIS ARCH ENEMY MOBILIZES THE TOWN AGAINST EPHRAIM & THEY PLANT COUNTERFEIT BILLS IN HIS POSSESSION: IN HIS TAU'S SACK!

(49) הוא אף על פי, אף על פי, אף על פי, אף על פי

EPHRAIM IS WHISKED OFF TO KIEV & BEYLE IS ROBBED OF HOUSE & HOME BY REB YUDL AS AGAINST HIS 300 CUBLE LOAN. ITSIK, NOW AN ACCOMPLISHED INTERN, VISITS HIS FATHER IN PRISON (C.F. 116-21). HERSHKE SHLEYERMAKHER INFORMS ON THE TOWN TO ITSIK, WHO USES THIS INFO. TO IMPLICATE THE GUILTY PARTIES WHEN THE TRIAL TAKES PLACE 1/2 YR. LATER.

REFERENCE TO THE POISONING OF THE מייזג'סן'ס דערייטער BY HASIDIM ~ 20 YRS AGO (14)

INVESTIGATION REVEALS OTHER CRIMINAL PRACTICES, SUCH AS KAHAL INDUCTING FOREIGNERS TO FILL THEIR DRAFT QUOTA דערייטער דערייטער - THOSE INVOLVED WERE SENTENCED TO PERMANENT INDUCTION בעהמול עניימו WHILE THOSE, LIKE REB JUDL WHO WERE PHYSICALLY INCAPABLE TO SERVE WERE PERMANENTLY EXILED TO TOMSK.

EPHRAIM IS PERMITTED TO MOVE ELSEWHERE. RECEIVED 1500 RUBLES COMPENSATION FOR CONFISCATED PROPERTY.

MINKE RENOUNCES HER LOVE FOR ITSIK, REALIZING THAT THE IMPOVERISHMENT & IMPRISONMENT OF HER PARENTS IS TOO HIGH A PRICE TO PAY. MINKE & MOTHER FINALLY LEAVE TOWN, BECAUSE SHE IS REGARDED AS HELEN WAS AMONG THE GREEKS. THEY SETTLE IN WARSAW, MINKE CONTINUES HER EDUCATION & RESUMES HER SECRET CORRESPONDENCE.

וְעַתָּה הֵיכָּן יֵשֵׁב הַלְלוּ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
... מִן הַשָּׁמַיִם יִשְׁמְעֵנוּ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
60-59 ... "וְעַתָּה הֵיכָּן יֵשֵׁב הַלְלוּ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

ITSIK'S INITIATION: ON RECEIVING HIS M.D. HE IS SENT OFF TO CENTRAL RUSSIA TO BE THE PRIVATE PHYSICIAN OF THE RUSSIAN PRINCE.

1877

שלום דער קאַראָבעלניק

POLAND: 18TH CENT.

PLOT: EPISODIC TALL TALES OF A JEWISH PEDDLER WITH MYTHICAL STRENGTH.

POINT OF DEPARTURE - TO EXPLAIN TO THE AUTHOR HOW HE CAME TO BE KNOWN AS "MEDZVIAZH."

1. THE ACTIVITIES & FUNCTIONS OF A PEDDLER IN POLAND OF OLD 5-9, 23-24
2. THE ADVENTURE OF THE EMPTY MILL. PLOT DEVICES REMINISCENT OF שׂוֹמֵר שׂוֹמֵר
3. FORCED INTO JOINING A BAND OF ROBBERS. 10-22
3. LENGTHY DIGRESSION ON JEWS UNDER THE PRITSIM 23-35
4. SHOLEM'S RUN-IN WITH DEMSKE THE ANTI-SEMITIC 35-42
 - a. PREVIOUS ANTI-SEMITIC EXPLOITS 35-38
 - b. THEIR CONFRONTATION 38-40
 - c. THE TRIAL 40-42
5. SHOLEM FIGHTS THE BEAR BARE-HANDED 43-48

CHARACTERIZATION NARRATIVE VOICE.

FIRST-PERSON NARRATOR - A TRAVELLING MERCHANT

RACONTEUR - PERSONA: REB VELKE MEDZVEDZ, A WAGGING STORY-

TELLER OF 160 YRS WORTH OF HISTORY. 3-4. ALSO WELL READ IN POLISH

AND WELL-TRAVELLED (28) SO AS TO ARGUE THE CASE AGAINST POLISH RULE

ANTI-POLISH ANALYSIS OF EASTERN EUROPEAN JEWISH HISTORY.

1. JEWS TOLERATED FOR UTILITARIAN REASONS
2. PRINCE'S ABSOLUTE POWERS
3. THE HORRIBLE PLIGHT OF THE PEASANTRY.

1884

שלמון ועזובה

HUSKIS -

TIME: BIBLICAL, PLACE: ARABIAN OASIS

1. כוונתו של המשורר

INTRODUCTORY REMARKS ON THE SAHARA DESERT, CARAVANS & OASES

THE WEALTHY SHEPHERD דָּשֵׁי'לָהּ IN KING DAVID'S TIME. WEALTHY & WISE WITH AN ONLY DAUGHTER WHOSE MOTHER DIED IN CHILDBIRTH, HENCE THE NAME דְּלִישָׁה. AT AGE 16, DAD STARTS LOOKING FOR A SUITABLE HUSBAND. THE SEARCH RENDERED DIFFICULT BECAUSE OF THE HUGE ESTATE THAT GOES ALONG WITH HER. BUT LIKE ALL STUBBORN FATHER'S HE IS BLIND TO THE QUALITIES OF HIS OWN CHIEF SHEPHERD (ECONOMIST, SAYS DICK) דִּיקָה WHO SERVES HIM SO LOYALLY. ON THE EVE OF THEIR DEPARTURE FOR JUDAH IN SEARCH OF A WEALTHY GROOM, 'AZUVAH CONVINCES HER FATHER THAT EITHER SHE MARRIES SHALMON OR NO ONE ~~ALL~~ AT ALL. HE CAATULATES. (A LONG WINDED ARGUMENT - THE VIRTUES OF COUNTRY OVER CITY ETC.) SHALMON INSISTS HOWEVER, ON RETURNING HOME TO HIS IMPOVERISHED PARENTS TO INVITE THEM PERSONALLY. AZUVAH IS DEAD AGAINST IT. OF COURSE, HE NEVER RETURNS & SHE MOANS

(16) הִלְשֵׁה לְיָמֶיהָ אֶת הַיָּמִים אֲשֶׁר עָבְרוּ עָלֶיהָ בְּלֹא אִישׁ

30 YRS AFTER HIS DEPARTURE, HIS CORPSE IS REVEALED IN THE SAND

(1856) הִלְשֵׁה לְיָמֶיהָ אֶת הַיָּמִים אֲשֶׁר עָבְרוּ עָלֶיהָ בְּלֹא אִישׁ =

1866

שנאָרער

EXPANDED VERSION OF 3-21' 283 (1855) Rhymed front. H-Y.

28, 1/2, 1/2 283

321' 283

- Reb Tsadok is a crook to begin with
- burns down his store to save his honour
- exerts pressure on Reb Shmelke thru the town president
- Reb Shmelke sees right thru him
- Bal darsner has him robbed and lies to him that Reb Shmelke is dead
- one of the robbers tells all at the Lris
- wife divorces both husbands

- An honest God-fearing Jew
- a natural disaster
- community, seeing his unjust suffering, convinces Reb Shmelke
- sells the letter to Bal-darsner and is robbed independently
- wife faints & soon dies; other halakhic complications are ignored.

- The anatomy of a phoney quip 3-5; external piety. cf also p. 10
- elements of his later work פּסוק 282' 603/1/2 283 (1878):
 - a. the guest who brings produce and which the host ends up buying (8)
 - b. Reb Shmelke's discourse on charity → dispute between Dik & theologian (17)
- Reb Tsadok's fantastic success

(20) מ'3'0ח ו'1/2 מ'1/3 20ח 61/2 090 12' 11(3'0ח 1/2 ו' 7/2 12' 12

Five Classes of Beggars 22-23

- humorous portrayal of the Bal-darsker who keeps a file of eulogies (25)

- his hypocrisy, posing as a religious fanatic 29

Dik's new literary technique: tells his readers about weird pilgrimages of the East Indians to compare it with Reb Tsadok's zig-zagish route home (31)

Additional halakhic questions are posed and solved 34-end

① Bal-darsker's wife is an agune

② Royze-Leah's son is a bastard

③ Her children received stolen money as their father's inheritance.

1872

שעפקע דער יאָנציער אָרעם בחור אין אילון

TIME: ~ 30 YRS AGO PLACE: AYALON, LINDVE & VILNA

1. HOW THE PROVINCIAL JEWS WRECK THE VILNA ECONOMY. THE CUKOD BIRD. CAN BE LIKENED TO THE POOR SLOBS WHOSE FATHERS - PEDDLERS & PETTY DEALERS - PAWN OFF ON THE COMMUNITY. HOW LOCAL INNS BECOME CENTERS OF IMMIGRATION, CHAOS & FILTH. EG. THE YANTSIS INN IN VILNA. THEY COME RIDING ON WAGONS OF PRODUCE - LIKE YEKELE GOLDSHLEGER & SHAMAYE

2. ITSELE HUNKREY THE TAX COLLECTOR OF YANTSIS. HIS ABSOLUTE POWER BECAUSE OF HIS KNOWLEDGE OF RUSSIAN & GOOD RELATIONS WITH OFFICIALDOM. HOW HE RIGGED THE DRAFT QUOTA. IN THIS DIN OF CORRUPTION OUR HERO IS CAISED. FATHER SENDS HIM OFF AT AGE 16. HE GETS FAT ON EATING DAYS & KEEPS BUSY AT NUMEROUS RELIGIOUS FUNCTIONS (A-LA SHAMAYE). LIKE HIS FATHER, INFORMS ON THE OTHER POOR STUDENT UNTIL THEY GET BACK AT HIM & HAVE HIM EXPELLED FOR READING RUSSIAN BOOKS.

3. THE ANONYMITY OF VILNA PERMITS DEVIANCE. A CRIMINAL IN ONE PLACE CAN BE A SAINT NEXT DOOR. SO TOO VTD OUR SHEPKE. THE INSTITUTION OF THE שׁוֹטְטוֹיִק - פּוֹל - אַר - אֵל לַאֲדָמָה LANDS UP WITH AN ENLIGHTENED JEW FOR SHAGES, REB YUDL ZAKONIK WHO SINGS THE PRAISES OF THE SHKOLES & ENLIGHTENMENT. NOW THE GOTIM WOULD RECEIVE US WARMLY IF THEY ONLY KNEW OUR ~~POOR~~ GREAT MEN. SHEPKE REVEALS HIS TRUE IDENTITY IS TAKEN IN BY REB YUDL. TAUGHT CALLIGRAPHY. PLAYS BILLIARDS & FINALLY CHANGES HIS NAME TO KORBUNKEL.

[4] PAPA STARTS BUTTERING HIM UP. RETURN OF THE NATIVE SON. AROUSES FEAR &

~~IMMEDIATE RESPECT. ALL THEY FEAR CENSORSHIPS AND RIGHTFULLY SO BECAUSE PAPA LEAVES HIM~~

~~EVIDENCE OF ALL HIS CROOKED DEALINGS & PAY-OFFS. NEVER SPEAK YIDDISH TO THE JEWS OR POLISH TO~~

THE GOYIM. RIGHT AFTER SHIVE HE IS PAID OFF ON A GRAND SCALE. GETS RID OF HIS RELATIVES.

[5] REVERSAL. BACK IN VILNA, REB YUDL DISCOVERS SHEPKE'S MISMANAGEMENT & FAKED SIGNATURES & WHAT'S WORSE, THAT CHORTKE THEIR ONLY DAUGHTER IS IN HER 4TH MONTH! PARENTS ARGUE IT OUT RETROSPECTIVELY AS IN REB SHLOYMELE ... REB YUDL WAS ALSO GUILTY OF FALSE PRIDE IN REFUSING A RESPECTABLE MATCH. DIK COMPARES THE JEWISH REACTION TO THE FALLEN WITH THAT OF THE GOYIM & WITH BIBLICAL LAW. ALAS, UNLIVELIZED JEWS ALLOW BLOOD TO FLOW OVER THIS! THE SAME REB YUDL WHO PRAISED THE SHKOLES IS NOW DEPICTED AS A RELIGIOUS FANATIC!! (33) CHORTKE HAS A MISCARRIAGE & RELOVERS

[6] SHEPKE RETURNS JUST AS REB YUDL DISCOVERS THAT HE HAS LOST THE RIGHT TO PRACTICE AS A NOTARY. SHEPKE IS BEATEN & THROWN OUT. REB YUDL IMMEDIATELY REGRETS HIS MOVE

[7] MEANWHILE SHEPKE ESTABLISHES A SECRET CORRESPONDENCE WITH CHORTKE (A-LA REB SHLOYME) CHORTKE WRITES HER WHICH MIDWIFE HELPED HER ABOUT & SHEPKE BLACKMAILS HER INTO HELPING HIM. THEY MARRY & SHEPKE TAKES OVER THE BUSINESS. MOTHER, THEN FATHER DIE PREMATURELY.

MOAL: HEAVY CHARITY BEGINS AT HOME.

HIGHLY UNSATISFYING RESOLUTION ON THE PERSONAL LEVEL.

ABRAHAM IS DESCRIBED AS A MEN-SLICKED BY THE SLAVES (26)

PERFECT MATERIAL FOR DIK IN THAT THE SLAVES ARE CONSTANTLY REFERRING TO THE BIBLE AS IN ELIZA'S

PRAYER WHEN SHE & HER CHILD LET THE ICE FLOES CARRY THEM (30)

...
ELIZA & HER SON ARRIVE AT ANOTHER (!) JEWISH PLANTATION BELONGING TO 'LEVINSON', BUT HE BEING A CONGRESSMAN CANNOT ALLOW HER TO STAY SINCE A NEW LAW HAS BEEN PASSED FORBIDDING THEM TO HARBOUR RUNAWAY SLAVES. THE WIFE WIVES (39) & THEY DECIDE TO HAND HER OVER TO A WEALTHY MERCHANT (WINTHROP)

GEORGE HARDY, ELIZA'S HUSBAND, APPEARS DISGUISED AS A SPANISH NOBLEMAN AT SAME BORDER INN. HAS A BIBLICAL DISPUTE WITH YET ANOTHER JEWISH MANUFACTURER, HIS FIRST BOSS SHNEOUR DAVIDSON, WHO TEXTILE MANUFACTURER. LATTER HAGAR STORY TO PROVE THAT NO SLAVE SHOULD FLEE FROM HIS MASTER. GEORGE COUNTERS WITH ... (SI). HE WAS OUTFITTED BY A CANADIAN GROUP.

PART II: THE WINTHROP'S ARE ALSO JEWISH, OF COURSE. WHO SHOULD APPEAR BUT GEORGE HARDY HIMSELF WHO RECOUNTS HOW HIS EUROPEAN JEWISH FATHER WAS CIRCUMCISED HIM. BUT HE DIED PREMATURELY & HE & HIS SISTER WERE SOLD BY THE HEIRS.

DIK'S GEOGRAPHY IS PRETTY WEAK. VERMONT IS FOR HIM A CITY IN CANADA (11). WE MEET AUGUST SINCLAIR, HIS 8-YR-OLD DAUGHTER EIGENE & HIS UNCLE'S DAUGHTER MISS BARK.

UNCLE TOM SAVES EIGENE'S LIFE & IS BOUGHT BY MR SINCLAIR & TAKEN HOME TO NEW ORLEANS. ALL WOULD BE WELL THERE IF NOT FOR SINCLAIR'S VICIOUS WIFE, MARIA.

(15) אַזוי אַז ער איז אַ פּאַרטיקולער גוטער מאַן, און אַזוי אַז ער איז אַ פּאַרטיקולער גוטער מאַן, און אַזוי אַז ער איז אַ פּאַרטיקולער גוטער מאַן. PHINEAS PLETCHER DISARMS TOM LOCKER ET. AL.

MEANWHILE MISS APELO IS OUT TO PROVE RACIAL EQUALITY. EVERYTHING DEPENDS ON EDUCATION ALONE (LY) IT TAKES A YEAR TO BREAK HER PREVIOUS HABITS BUT MISS A. MAKES HER INTO A GOOD CHAMBERMAID.

BACK IN KENTUCKY, CHLOE GOES TO WORK IN A HOTEL TO EARN TOM'S (2) אַזוי אַז ער איז אַ פּאַרטיקולער גוטער מאַן & HER NIECE TIZBY (WHOSE DAUGHTER, TOPSY, MISS A. HAD ADOPTED) TAKES OVER HER CHILDREN.

EIGENE BECOMES CHRONICALLY ILL BT SEEING HER COUSIN HEINRICH BEAT HER SERVANT TO DEATH.

(36) אַזוי אַז ער איז אַ פּאַרטיקולער גוטער מאַן, און אַזוי אַז ער איז אַ פּאַרטיקולער גוטער מאַן, און אַזוי אַז ער איז אַ פּאַרטיקולער גוטער מאַן.

SINCLAIR IS PUNISHED FOR RIDING OUT IN FULL REGALIA DURING MOURNING FOR HIS DAUGHTER WITH DEATH AT THE HANDS OF BUSHMEN. SLAVES' FREEDOM ABROGATED.

TOM & TOPSY'S LIFE UNDER SIMON LEGRAY. THE ABANDONED SPANISH PLANTATION & THE OLD HAG WHO HAUNTS IT. YOUNG ISAAC SHELBY FREES TOM AS HE IS ON THE BRINK OF DEATH. ALSO TOPSY & ZALIDA. ON THE WAY HOME, THEY EMBARK ON THE SAME SHIP AS THE RUNAWAY SLAVES RACHEL & AMELIA. SHELBY IMMEDIATELY RECOGNIZES RACHEL AS ELIZAS MOTHER.

GIVEN THEIR FREEDOM, THE SLAVES DECIDE TO STAY PUT.

ELIZA & GEORGE LEAVE QUEBEC FOR "AMGERSBURG" WHERE THEY HAVE A JEWISH COMMUNITY
AFTER HE IS MIRACULOUSLY REUNITED WITH HIS DEACONESS SISTER, SHE CONVERTS TO JUDAISM & MARRIES
WITHIN 1/2 YR RACHEL'S SON & BROTHER ARE ALSO FREED

(76) PARABLE TO EXPLAIN WHY MAN'S TRUE REWARD COMES ONLY IN THE WORLD TO
COME. IN HEDER OR SCHOOL THE GOOD & BAD STUDENT ARE GIVEN ONLY SYMBOLIC REWARD &
PUNISHMENT BECAUSE THE SCHOOL ITSELF IS INADEQUATE. ONLY IN LATER LIFE DOES IT COME
OUT, THE GOOD PUPIL BECOMING A RABBI OR A DOCTOR, THE BAD PUPIL - A BUM
ENDS WITH A PLUG FOR ALEXANDER II

[33-

[1707N 1130 fol.]

אביו של יעקב הי"ד. the father of our hero was born in the khsidic town of Ruzhin? Ruzen in Volin, known in the khsidic world as the home of Rebe Israeltshe. Yankev was himself the son of a famous /sh - ? אביו של יעקב. Tremendous popularity of the khazen / fiddler who played all over the country.

At age 18, Nokhum Leyb found himself in Ruzen. The rebe was overjoyed, since he had a choir of his own and was a great music lover. The upkeep of the choir cost 1000 rubles a year. Nokhum and his choir invited to play at shalesh-sudes. The rebe wanted Yankev to stay in Ruzen as director of his choir. Two things stood in his way: the rebe could never match the 50 ruble a month salary Yankev was earning and secondly, Nokhum Leyb would never part with him.

Reb Israeltshe fell upon an ideal plan - he married off Yankev to an 18 year-old beauty, Tsipora, the daughter of a wealthy khsidic merchant Reb Itzik Shteyn. Shteyn wanted his future son-in-law to learn the business from him. In fact, Yankev was ideally suited for producing music boxes and musical clocks. Bride and groom were in love. Reb Israeltshe showed off his new conductor to all visitors and Nokhum Leyb was pleased that his son no longer had to depend on khazones and a band of clowns for his livelihood.

Birth of their son Joseph. In original version, called wife so on. Led an ideal childhood until his 15th birthday when he left home poor and miserable, like Jacob leaving Isaac's home.

Naturally compared to his namesake. [34] • Had received an exemplary education.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

CHAP II : ECONOMIC REVERSAL

ITSIK, NOKUM & MOTHER ALL DIE, LEAVING ^{JACOB} ~~JOSEPH~~ THE BUSINESS. ALL WOULD HAVE BEEN WELL IF JOSEPH WOULDN'T HAVE ACCEPTED THE POSITION OF TARNES KHD'DESH. GOT INVOLVED IN A LEGAL CASE 'REKRUTSTVE DIELD' - KAHAL WAS DRAFTING FOREIGNERS & ONLY SONS. NICHOLAS ORDERS THE PERPETRATORS TO BE DRAFTED, IRREGARDLESS OF THEIR AGE. PAULUS & JOSEPH ARE BOTH DRAFTED.

י'ס"ח (מח) '58 פ"א-0/288 |מ"ח |י"ב |י"ג |י"ד |י"ה
1946 4/1/46 ""

Kalman Shulman 192-203

- knew Russian & French only theoretically 197
- translated Les mystères de Paris from a German translation.
- Adam Hochman Lebensahn - the inability of the Maskilim to write contextual biographies - all he heard was anecdotes and hagiography
- the death of biographical & autobiographical lit. (200)
- Shulman worked on order from Rom's; translated those works that would appeal both to Maskilim & traditionalists (196)

י'0/1/7/2/16 |י"5 32ח |י"7 |י"8 |י"9 |י"10 |י"11 |י"12 |י"13 |י"14 |י"15 |י"16 |י"17 |י"18 |י"19 |י"20 |י"21 |י"22 |י"23 |י"24 |י"25 |י"26 |י"27 |י"28 |י"29 |י"30 |י"31 |י"32 |י"33 |י"34 |י"35 |י"36 |י"37 |י"38 |י"39 |י"40 |י"41 |י"42 |י"43 |י"44 |י"45 |י"46 |י"47 |י"48 |י"49 |י"50 |י"51 |י"52 |י"53 |י"54 |י"55 |י"56 |י"57 |י"58 |י"59 |י"60 |י"61 |י"62 |י"63 |י"64 |י"65 |י"66 |י"67 |י"68 |י"69 |י"70 |י"71 |י"72 |י"73 |י"74 |י"75 |י"76 |י"77 |י"78 |י"79 |י"80 |י"81 |י"82 |י"83 |י"84 |י"85 |י"86 |י"87 |י"88 |י"89 |י"90 |י"91 |י"92 |י"93 |י"94 |י"95 |י"96 |י"97 |י"98 |י"99 |י"100

Reicherson introduces him to Dik as the "youngest" of the writers who is equally at home in the past as in the present. The only writer of contemporary Vilna.

Rob Shrage was much praised by Maskilim & scholars (220)

- Dik's wife had a business in their home! (221)

(221) י"16 |י"17 |י"18 |י"19 |י"20 |י"21 |י"22 |י"23 |י"24 |י"25 |י"26 |י"27 |י"28 |י"29 |י"30 |י"31 |י"32 |י"33 |י"34 |י"35 |י"36 |י"37 |י"38 |י"39 |י"40 |י"41 |י"42 |י"43 |י"44 |י"45 |י"46 |י"47 |י"48 |י"49 |י"50 |י"51 |י"52 |י"53 |י"54 |י"55 |י"56 |י"57 |י"58 |י"59 |י"60 |י"61 |י"62 |י"63 |י"64 |י"65 |י"66 |י"67 |י"68 |י"69 |י"70 |י"71 |י"72 |י"73 |י"74 |י"75 |י"76 |י"77 |י"78 |י"79 |י"80 |י"81 |י"82 |י"83 |י"84 |י"85 |י"86 |י"87 |י"88 |י"89 |י"90 |י"91 |י"92 |י"93 |י"94 |י"95 |י"96 |י"97 |י"98 |י"99 |י"100

Dik's exacting working hours. Couldn't be interrupted.

His wife — a money lender to paupers! Exquisite description of Dik being opposed to his wife's exploitative profession.

His second wife. The house is always in bedlam with shouting women. (224-22)

Dik, like Gordon, believed the Rabbis & communal leaders to be responsible for the poverty and backwardness of the masses 225-26

Dik spoke in book German mixed with Hebraisms & Yiddish phrases (226) Except when he got carried away — then he spoke idiomatic Yiddish

Justification for Jargon — without a vision a people become wild. They need something to read! 226

Widely read in German literature, but entirely unselective. Knew no criticism. Refused to differentiate between art and contrived stories with exciting plots and strong morals. 227

Where there is no vision the people perish

Prov. 29: 18

HEBREW-YIDDISH. PLACE: BRESLAU TIME: 1868

HIRSH ZAYDMAN, A LEIPZIG MERCHANT

אין קעניגסברעג ווערט אים גוט און און

The qualities have become financial! [אננוניע]

ISAIAK HIS ONLY SON IS BEING TRAINED TO BE A BETTER MERCHANT THAN HIS FATHER. HE COMBINED BOTH THE OLD & NEW WORLD. OF 1000 POSSIBLE MATCHES, HE CHOOSES EVA DAUGHTER. KALMAN WAS A MILLIONAIRE. TERRIBLE MISER.

HOW KALMAN COULD BECOME A MILLIONAIRE FROM RUNNING A STORE IS NEVER EXPLAINED. ISAIAK COMES OFTEN TO BUY TOBACCO, DATES, RAISINS ETC. EVA WORKED AS A SALESGIRL. EACH PARENT DESIRED THE MATCH FOR FINANCIAL REASONS.

2. REVERSAL. HIRSH ZAYDMAN GOES BANKRUPT & FLEES. THE REASON PRESUMABLY BEING THAT HIS BOOKKEEPERS SWINDLED HIM.

3. ISAIAK GETS WORK IN HECKERLING'S BANK. MOTHER LEAVES FOR LONDON, ISAIAK RENTS A ROOM NEAR EVA. ISAIAK STARTS EARNING A DECENT SALARY & RENTS A ROOM VIS-A-VIS THE STORE IN A HOTEL.

1. A YOUNG BRITISH NOBLEMAN, THE SON OF DUNCAN STONEHAFF BEFRIENDS ISAIAK & BORROWS 1200 THALER FROM HIM TO PAY HIS EXPENSES. HIS SUB STORY: HIS FATHER

MARRIED THE ONE HE LOVED! LEAVES ISAAK AN I.O.U. LETTER.

5. EVA THROWS HIM AN APPLE - LIKE HER BIBLICAL COUNTERPART - REPRIMANDING HIM FOR THE LOAN. ISAAK'S ANGUISH. DUNCAN'S RETURN. HIS MASTER PLAN.

6. ISAAK PASSES OFF DUNCAN'S CARRIAGE AS HIS OWN, QUILTS HIS JOB & PRETENDS TO HAVE WON THE LONDON LOTTERY. KALMAN'S CHANGE OF HEART.

7. DUNCAN APPEARS BEFORE KALMAN AS ISAAK'S SECRETARY. ANNOUNCES ISAAK'S WILLINGNESS TO REPAY $\frac{1}{2}$ OF HIS FATHER'S DEBT, TO MARRY EVA & TO MARRIAGE KALMAN, AS A BROKER WITH knob? knob? knob?. KALMAN EARNS 4000 IN ONE SHOT. BUT HE TAKES ON $\frac{1}{2}$ OF THE PAYMENT OF THE ESTATE ON HIMSELF. AGREES TO THE MATCH

8. DUNCAN DECIDES TO LIVE IN THE 127 133 ESTATE WITH ISAAK, LEND HIM HIS CARRIAGE & KEEP UP THE FARCE INDEFINITELY. HE HIMSELF WILL ACT AS ISAAK'S knob? AND WILL RETIRE TO A QUIET LIFE. MEANWHILE, PREPARATIONS DRAG ON FOR 2 WEEKS

9. HER INHERITANCE: 800,000 THALER. DUNCAN CHANGES ROLES & KALMAN GETS APPOPLEXY. GIVES HER HIS FORTUNE. LIVE THEIR LIVES TOGETHER HAPPILY EVER AFTER.

MOTIF: OLD MISER PUNISHED; BOND BETWEEN A GOY & A JEW.

THE PARABLE OF THE NIGHT & THE EARTH. GOD CREATES NIGHT BECAUSE THE EARTH CANNOT MEET MAN'S NEEDS. 1773 1773 6/1/2 OF 1773 1773 1773. THEN WHEN EVEN NIGHT IS

INSUFFICIENT, GOD SHORTENS MAN'S LIFE WITH SICKNESS & EARLY DEATH.

THE CREATION STORY TOLD LIKE A BANK LEDGER!

מלמד ר' חייקעל יענטעט פֿון דער שטאָט ציזק

שָׁמַעַם וּנְאִיךְ אֵין זי צײַטן פֿון ר' שטעיק אלטער מיט אַ נור ברודער כאט די ציקל זאָלן

Rhymed frontepiece. Hebrew-Yiddish

עס האט אים געזען (ה'תק"ל) עס וואו זיין אַ יאָר פֿופציק קאָס אין יאָרציק קאָס געקלאָט אין צווייטן מאָנאט. און
 האט אים געזען (ה'תק"ל יענעס) ... און זי טייטש (מאָסן, טעל אין גאָר אַיסע זײַנען אַ-בי-רוז' ?
 וויבוי זי געזעס און זי מתקני זײַנען אַינמאַל (קײַם) ... (ב)

... ווען מען ריט אינעמען קאָס די אַיס אַ אַיך
 אַרבעט, אַ חרף, אַ גרויסע וויל אַרבעט, כאט און זיך גאַלז אונטער און מען זאָלט ״ און פֿון דעם
 גיט אַיס די גאַר רין (אײ, זי רעדט ר געזי סאַק״. (3) וון וואו אַיק אַיק זאָל זינען אַיס (א) אַיב-
 אַיס און וואו זאָלן, באַטענד זי די אַיס (א) גערעט אַרבעטן אַיס די פֿאַיט (א) געווען אַ גרויסע אַיס (א)
 DIK HECO KNEW NOTHING OF THE SCIENCES, KNEW ENOUGH MATH TO COUNT $7 \times 7 = 49$ (SEFIRAH);
 THOUGHT THE MOON GOT SMALLER EACH MONTH. THEN, IN A FT. DIK EXPLAINS HOW, IN FACT, THE
 MOON SEEMS TO GET SMALLER. EG OF LOT'S DAUGHTERS. HE BELIEVED THE FORTRESSES OF TROY
 & MERNIK WERE BUILT SIMULTANEOUSLY (THO 8 MILES APART) & THAT THE BUILDERS—GIANTS ALL-
 HANDED TOOLS BACK & FORTH TO EACH OTHER WHEN ASKED WHY THE FORTRESSES THEMSELVES WERENT
 RESPECTIVELY HUGE HE REPLIED THAT HIS FATHER TOLD HIM SO, THAT QUESTIONS MADE HIM SICK.
 THE IMPENDING WAR WOULD SURELY BE STOPPED BY THE SPIDER WEBS IN THE REBBEY'S ROOM,
 JUST AS THE FRENCH BOMBS WERE. PT MISSING

HIS ABJECT POVERTY. HIS PUPILS COULDN'T ABSORB ALL THE MISTAKES HE TRIED TO TEACH

TATION WITH 300 SLAVES!

HOW ITSIK CAME INTO HIS FORTUNE. THEIR FATHER REB ISRAEL SKOP LIVED IN YANTSIS, A VILLAGE ON THE MD NIEMAN. THEIR QUIET LIFE DISRUPTED BY A BLOOD LIBEL PROMPTED BY ITSIK'S CATCHING A HUGE, BLOODY HECHT. RUNS OFF TO AMERICA, MEET A DUTCH-JEWISH-AMERICAN COLONIST IN HAMBURG WHO TAKES HIM ALONG ... TO MARRY HIS MULATTO DAUGHTER!

HIS INCURABLE STINGINESS COMPLICATES THE TRIP. SLEEPS FOR FREE IN פ'אן און פ'אן IN HAMBURG & ON THE RAINY STREET. BUT HE MISSES THE BOAT BECAUSE A WEALTHY LORD WANTS THE SHIP TO HIMSELF & HE WAS TOO CHEAT TO RENT A CARRIAGE & BUY PROVISIONS. & FOR A FEE, A SMALL BOAT TAKES HIM TO THE SHIP.

GROTESQUE PICTURE OF HIM ON BOARD WITH SOPPY PEYES. SCAROT THE PET ORANG OTANG INTO CLIMBING UP THE MAST WITH THE LORD'S INFANT. MELAMED'S ECSTATIC (HASIDIC) DAVENING SEEMED TO THE APE TO BE THAT OF A WILD BEAST.

DIGRESSION ON BRITISH IDIOSYNCRACIES. THEIR PASSION ON BETTING - FIGHTING COCKS, HORSES & SWIMMING. KHAYKL GETS HIMSELF INTO A SWIMMING CONTEST FOR WUZUSING "SHVIMEN" WITH "SHIFN ZIKH." THE LORD, OF WURSE, THINKING THAT KHAYKL SWAM THE MILE FROM PORT TO SHIP! MEANWHILE OUR HERO COLLECTS ALMS IN LONDON. ARRIVES AT THE THAMES WITH HIS GARLIC, BREAD & HERRING! ALL THE CONTESTANTS REFUSE TO COMPETE WITH HIM, THINKING HE IS AHASUERUS, THE ETERNAL JEW. HE GETS APUPLEXY & IS HOSPITALIZED FOR

~~3 MONTHS. 2 TRAVEL COMPANIONS MAKE A MENTISH-OUT OF HIM.~~

~~ALL ENDS WELL. THE BLOOD LABEL IS ANNULLED AS SOON AS THE RUSSIANS TAKE OVER (39)~~

~~DIK TELLS HIS READERS TO AWAIT HIS NEXT STORY 210 766:02:11 583~~

1850

מסכת אין כסף

Institute of microfilmed Heb. mss.

MIC. 1372

JTS. # 56563

Heb. Univ. microfilm # 28294

מסכת אין כסף
 תלמוד בבלי מסכת אין כסף
 12
 43 [6] ANON. CENSOR KIEV JUNE 16, 1850 1850

NO PREFACE. PRINTED EXACTLY LIKE A TALMUDIC FOLIO. WITH TEXT AMMENDATIONS IN THE MARGINS. LAST PAR.

התניקוד יושבים וקוראים (הוא עומד ומכה [כיוונו יב]) וכוון להקדים לדבר שיש
 התניקוד (פסוקים אבותם וכו') פולק אלצק ולשוגח שוילים עד קריית הקבו. [8]
 COMMENTARY CONCLUDES:

היון דלק הכל נאמנים וסליקא לה מסכת אין כסף
 מהשייא [9]

ה"ל [הבבוי דמתא] גו אמר ולא טבל והתם כולם גוים אמרו ולא טבלו אלק
 טפא כושן הש"ם קו אמרי כן ומאמר היה קושיתם יותר עדיפה אף אם טבלו
 וכו"ק.

בזה הוא את אלו הצרות כו' לפיכך נמי הכל הלא כנצאילי אלו בתי
 הצרות אלו יטאליס הם כו' והא בלא הקשה נמי לעזר אף קבולנים משום
 קבולנים מתדבקים לנכרים ולובלים מלביש רבני ואלו אלו תבור בששטנ"ס
 כמסמך יקמן כו' וכו"ק:

~~הכלב אבטי' אלו וכו' צמו מעטא אפ"ה גבי רובא במאן צליתא צמי כו' וק"ש~~
~~צמא אק"טו הוי מפקני כל נכסו וע"י הוא כפאי עובצא צמיני ו"ל צלאני קצאית~~
~~האחרונים כיון צעוסקים בביבת מחונם מתקנים ביצם וחגיב עליהם יותר מקומם~~
~~וק"ש~~

הכל' הקונ' בג"ה ונפקא מנה כו' גסבר כו' לא יצא מ צחקלפרט צוקק
גסבר הא בחיל נמי כיון דלפי דא דינו ככ"ל צאן עובדא עליו לא
תמוז לא ידק, צ"ע

ג"ה וכו' מי טונר צבק אכרי כו' צבאיןן נכרי טאני דר בין יאיא'ים כו'
צכ"ל יוגי גבוא צבוי צר בכיק צבול מקום טאן ישיאל רטאי לכוני בו שצנוהו
כישילג צמוי וביטומו מסתא היה נמי נאמי. אצ"ו

PLAYS AROUND WITH

of text and text amendments

1878/1848

מסכת עניות

PREFACE BY THE PUBLISHER: WE FOUND THIS TRACTATE ON POVERTY IN A PLACE OF POVERTY, THE CITY OF [VILNA] IN THE HANDS OF [ISAAC MEIR DIK]. WE WERE HESITANT TO PUBLISH IT AT FIRST, FOR FEAR SOME FORGER PRODUCED IT, BUT RECONSIDERED SEEING AS HOW ELIJAH IS EXPECTED MOMENTARILY & HE WILL DECIDE ITS AUTHENTICITY. AND IF HE HASN'T COME AS YET, PERHAPS MY BOOK WILL HASTEN HIS COMING BY IMPOVERISHING THE JEWISH POPULACE COMPLETELY.

HOW HE VISITED THE LEARNED RABBIS IN GERMANY TO GET AUTHENTICATION. AND SURE ENOUGH, I FOUND AN EARLIER SOURCE 'K'JNDE KINP. ד' ד' KSDO.

MISHNA: ON THE ELECTION OF CORRUPT RABBIS & DAYON.M. ITS SUFFICIENT FOR THE CANDIDATE TO KNOW LANGUAGES FOR HIM TO BE APPOINTED. HE IS SWORN IN: 1) PLACE MONEY BEFORE ALL ELSE 2) VIOLATE THE FASTS & STUFF YOURSELF ON TISHA B'AV 3) HAVE SOMEONE ELSE WRITE YOUR SERMONS. VICIOUS ATTACK ON GERMAN REFORM.

DIK EQUATES THEM 'K'JNDE ד' DE UJEN 'K'3'ON3 ד' UJ2K NKJ YK OITV SO ד' EXCEPT FROM נאבן נאנן 'ON ON SAVING THE WORK OF CONTEMPORARY RABBIS FROM FIRE, EVEN WHEN WRITTEN IN ^{GERMAN} YIDDISH & NO ONE READS THEM.

MISHNA: ALL CAN BE TRUSTED AS PAUPERS [ד'30" [8] ALL THESE YOU CAN BE SURE ARE PAUPERS: LENGTHY EXPLANATION IN RASHI & TOSAPHOTH WHY נאבן נאנן ARE

MONEY IS IMPURE - QUOTES TORAH & JEREMIAH ABOUT IDOLS THAT ARE COVERED IN GOLD - BOTH THE IDOLS & THE GOLD ARE FORBIDDEN (15) דבר מלכודת לנג

MEANS A 7-DAY QUARANTINE (WHEN YOU TOUCH A CORPSE OR A MENSTRUANT).
דברים כג ז' ו' י' י"ג י"ד י"ה י"ז י"ח י"ט

FOR WE KNOW FOR SURE THAT A JEW DOES NOT CONVERT UNLESS THERE IS FINANCIAL GAIN INVOLVED; THIS EXPRESSION COMBINES דברים כג ז' ו' י' י"ג י"ד י"ה י"ז י"ח י"ט, monetary problem with "קצת פירות לך ביום", - instructions on selling your first fruits & bringing the money instead to Jerusalem. (דברים כג ז')

PRODUCTIVIZATION: דברים כג ז' ו' י' י"ג י"ד י"ה י"ז י"ח י"ט (17)
"WHOEVER DONS GENTILE CLOTHES GETS RICH AT ONCE."

"ANYONE WHO HAS CONTACT WITH A GENTILE, GETS RICH AT ONCE." PROOFTEXTS FROM ABRAHAM, ISAC, JACOB, JOSEPH, THE EXODUS & MORDECHAI (18) דברים כג ז' ו' י' י"ג י"ד י"ה י"ז י"ח י"ט HAS SEXUAL CONNOTATIONS. ALSO INFERS THAT THE JEW STEALS EACH TIME HE HAS DEALINGS WITH A GUY.

דברים כג ז' ו' י' י"ג י"ד י"ה י"ז י"ח י"ט - IMPLIED CRITICISM OF JEWS WHO ASSIMILATE IN HEARTLAND RUSSIA ONLY TO BE EXPELLED AS JEWS.

MONEY LENDERS (19-20) THOSE OF OLD ~~WERE~~ WERE SATISFIED TO REGAIN THE LOAN; THOSE OF TODAY WANT THE PROFIT.

Anti Hasidic

A DIG AT DOCTORS À LA ERTER (20)

THE RAV MEANT IN THE MISHNA, WHO SHOULDN'T BE INCLUDED IN THE CATEGORY OF A PARNAS
IS A **HASIDIC** RABBI. FROM KOL NIDRE, THE QUALITIES OF A KHAZAN: $\text{וְיִשְׁמַע הַקָּהָל וְיִשְׁמַע הַקָּהָל}$
 $\text{וְיִשְׁמַע הַקָּהָל}$ FOLLOWED BY THE ASTOUNDING CONCLUSION — $\text{וְיִשְׁמַע הַקָּהָל}$!
AGAIN, AN INNOCENT LEAD $\text{וְיִשְׁמַע הַקָּהָל}$... A PORTRAIT OF SAINTLINESS,
EXPLODED BY $\text{וְיִשְׁמַע הַקָּהָל}$ AND $\text{וְיִשְׁמַע הַקָּהָל}$ — ALL THE COMMON ATTACKS
ON REBBES. 20-21.

TO SHOW THEIR IGNORANCE, DELIBERATELY TAKES A PASSAGE OUT OF CONTEXT.
 $\text{וְיִשְׁמַע הַקָּהָל}$ IS FROM PHARAOH'S PLEA TO MOSES
 $\text{וְיִשְׁמַע הַקָּהָל}$ — IS FROM ISAAC'S BLESSING TO ESAU, EXC THAT "RAV" MEANS OLDER
AND DIK TAKES IT AS "REBBE"! THEY ARE ENSLAVED TO THEIR PENIS!! 21.

EVEN THIS HAS A TALMUDIC COUNTERPOINT: $\text{וְיִשְׁמַע הַקָּהָל}$, THE MORE HE FEEDS IT,
THE HUNGRIER IT GETS, THE MORE HE DEPRIVES IT THE MORE SATIATED IT BECOMES.

(BRANDWEIN CLAIMS THAT THE LITERARY FORM LEAD DIK TO SUCH EXTREMES).
CF: $\text{וְיִשְׁמַע הַקָּהָל}$.

HONEST MONEY LENDERS GO BROKE, LIKE CANAANITES WHO GOT RICH BY USING
ILLEGAL WEIGHTS. THE CROOKED ONES GET ELECTED TO KAHAL (22)

$\text{וְיִשְׁמַע הַקָּהָל}$

FROM A "PROOF-TEXT" IN ISAIAH: "THE ATTACKERS OF MY PEOPLE ARE WANTON AND WOMEN
RULE OVER THEM" - וְהָיוּ הַמְּבַזִּים אֶת עַמִּי כְּאִשָּׁה וְכִיָּתוּם. ALL-OUT ATTACK ON USURERS
IN A YATKE

WHO SELL THE SKIN OF THE DEBTORS, TO MAKE BACK THE LOAN (22)

RASHI EXPLAINS THAT וְהָיוּ הַמְּבַזִּים MEANS THE PARNASIM WHO EXACT DUES FROM THE POPULACE.

MISHNA = THE DAUGHTERS OF ISRAEL DIFFER FROM THEIR GENTILE COUNTERPARTS
IN THAT THE LATTER ARE PRODUCTIVE & THE FORMER ARE NOT. RASHI: MISHNA MEANS
THE DAUGHTERS OF BALBATIM, BUT I WOULD SAY IT INCLUDES SERVANTS AS WELL.
THEY SIT AND GOSSIP ALL DAY (23)

GENRE. DOES THE MISHNA REFER TO MARRIED OR TO SINGLE WOMEN? ANSWER: BOTH
MARRIED & SINGLE GENTILE WOMEN ARE BUSY KNYTING WHILE JEWISH SINGLE WOMEN ARE DO-
NOTHING. THE ONLY DIFF. BETWEEN MARRIED & SINGLE JEWISH WOMEN -

(23) וְהָיוּ הַמְּבַזִּים אֶת עַמִּי כְּאִשָּׁה וְכִיָּתוּם

TOSEFTA: GENTILE WOMEN OF ALL CLASSES & AGES MAKE THEMSELVES USEFUL 23-4

JEWISH WOMEN WON'T EVEN DEIGN TO WASH THEIR OWN LAUNDRY! THEY'RE TOO BUSY
GOSSIPING וְהָיוּ הַמְּבַזִּים אֶת עַמִּי כְּאִשָּׁה וְכִיָּתוּם (RASHI, 24) REB KALMEN SAYS -
THEY PREFER DE-LICING THEIR CLOTHES BY LANDLE LIGHT (EVEN ON SHABES) THAN
STOOFING TO DO LAUNDRY.

3 TYPES OF WOMEN SHUL-GOERS ① GO ON SHABES & HOLIDAYS TO SHOOT THE BREEZE

~~AND TO LOOK AT THEIR MEN~~ ② ~~THOSE WHO GO EVERY DAY TO BE ABLE TO GOSSIP ABOUT THE~~
~~OTHER WOMEN~~ & ③ ~~THOSE WHO APPEAR EVERY DAY TO COLLECT CHARITY (24-25)~~

MACARONIC FUNS ON WOMEN'S CLOTHING: BALEKHAN, SHATLKE AND SPOONITSE. (25) EA TERM IS INTERPRETED NEGATIVELY, THAN AFFIRMATIVELY.

HIS DIG AT WOMEN FOR BEING THE SHOPKEEPERS. LOSE THEIR VIRGINITY SOON ENOUGH (26)

MISHNA³: ALL JEWS ARE PROPER SHADKHONIM, KHAZONIM & MELAMIDIM EVEN SOMEONE'S ^(LOANED ANYTHING) WHO'S NEVER READ THE TORAH (26) TOSAFOT: EVEN IF THEY WENT TO SCHOOL THEY MAY NOT HAVE

BECAITHA: SHADKHONIM & BADKHONIM ARE MOSTLY LIARS & DRUNKS. IF ALL JEWS CAN JOIN THEIR RANKS, THEN ALL JEWS WILL BECOME LIKE THEM! RASHI: LYING IS PART OF THEIR OCCUPATION (27)

THE FAMOUS PASSAGE ON <THE STAGES OF JEWISH LIFE> FROM KUNDES TO DEATH 27-8
TOSAFOT ON THE LAST STAGE OF JEWISH, COMMUNAL DEPENDENT. IF ALL JEWS ARE PAUPERS,
WHO'S LEFT TO FOOT THE BILL? (28-9) ANSWER: MOST JEWS DIE BEFORE THEY REACH
THAT STAGE; THE MINORITY LEFT ALIVE CAN BE SUPPORTED (29).

ON KHAZONIM (29-30) IN SMALL TOWNS THE FINCH-HIT AS SCHOLAR, MOHEL, BUTYER ETC.
FINALLY, EDUCATIONAL REFORM: TEACH BIBLE (30) THE USELESS KHEYDER REGIME (31)

1864

מעורז הי"ם

anonyms Hebrew - Yiddish

ה'תקס"ד

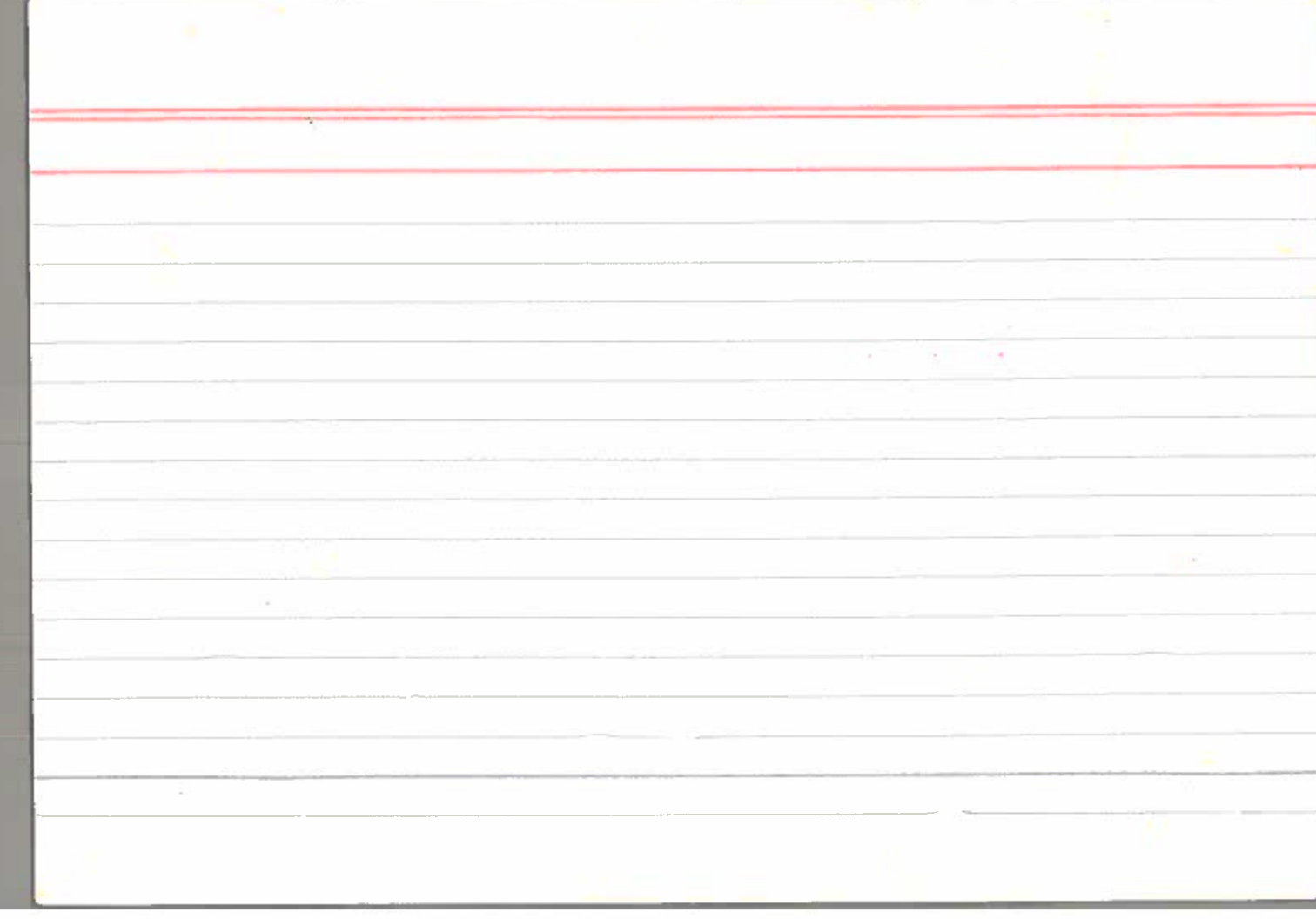
The real purpose of the story is show his reader the wonders of the sea. A nice midrash of God creating the land after the silent waters, like a King who introduced ^{מ'ג'ג'ג'ג'} into his palace after the dumb guards were insufficient. Both king & God regretted their move.

Dik knows his readers have never seen the ocean (6) Describes the sights & sounds of the ocean in vivid detail 16 pp of intro.

1790 ^{ה'תק"צ} 'sets sail for the East Indies. He is punished by being abandoned on an island. Makes do with eggs until he discovers a skeleton & his diary revealing all the island's secrets. Rebellion of 1773 under Lord Hasting.

א"כ ח' ה'ס' ג'ס'ק' פ'ר' - פ'ר' ס'ס'ל' פ'ל' ד' ק'א ס'ס'ג' י'ן ח'ל' א'ס' (23) ח'פ'ל'ק' ג'ל'י' ח'ל'

The wails of women on the island explained naturalistically. Attacked by sea bears & dolphins.



מצב עיר חילנא בעתים האלה

BEGINS WITH AN IDEALIZED PORTRAIT OF VILNA JEWRY "THE MAJORITY OF WHOM

SPEAK A PROPER RUSSIAN & POLISH, WITH PRAISE FOR ITS PHILANTHROPIC WORK.

THEN COMES A LIST OF DECREES THAT SPELLED THE RUIN OF THE COMMUNITY

1. REKRUTSHINA: A BLACK ACTURE, CHILDREN CONVERTING EN MASSE AND PARENTS DYING OF GRIEF. LATER, § SEC 3. HE MENTIONS FATHERS WHO SELL THEIR SONS IN DESPERATION TO THE DRAFT. NOW THE JEWS ARE CONSIDERED = SERFS.

2. EXPULSION FROM GENTILE STREETS OF VILNA. THOUSANDS AFFECTED

3. KARAYES EXPEL JEWS FROM TROK. THEY FLEE TO VILNA

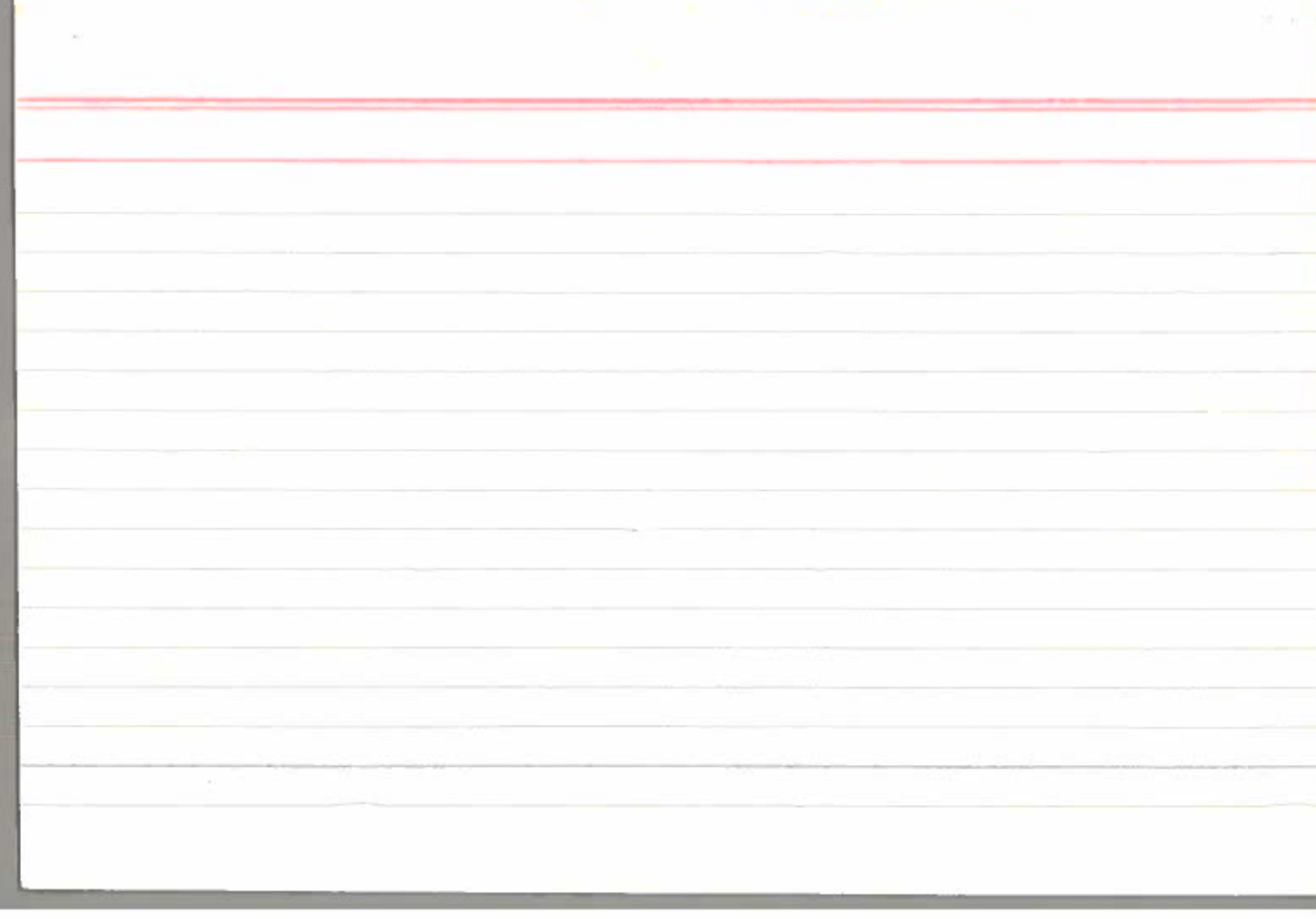
4. JEWS FORBIDDEN TO PRODUCE WHISKEY. ALL OF ANTOKOLE IMPOVERISHED

5. RESTRICTIONS ON COMMERCE PLACED BY GENTILE GUILDS

SECTION 3: HUNGER & DEATH IN THE STREETS

SECTION 4: THE HOSPITAL, THEIR PRIDE & JOY, TAKEN OVER BY GOYIM WHO TORTURE THE PATIENTS, REAP A HUGE PROFIT & INSIST ON BUREAUCRATIC STALLS.

SECTION 5: CORRUPTION OF CITY OFFICIALS. THEY JOIN FORCES WITH THE POLISH POPULATION AGAINST THE JEWS. IN COHORTS WITH THE UNDERWORLD WHOM THEY EXPLOIT. SEND FALSE REPORTS TO PETERSBURG. ~~ADD~~ PUBLIC FLOGGING OF JEWS FOR MINOR OFFENCES.



[משכילס אַוטאָפּיע]

~~אײַנזען דעם אײַגנעם פּאַספּאָרט - צווייטע אײַגנעם פּאַספּאָרט~~

PREFACE : OSTENTATIOUS WEALTH OF THE PARVENU (147) THE REAL ARISTOCRACY IS FORCED INTO MODESTY, AVOIDS PHILANTHROPY & STAYS FAR AWAY FROM ERETS YISRAEL. (148) THE VULGAR MASSES SHOULD KNOW THEIR PLACE. APPROVES OF THE OLD CASTE SYSTEM (148) SUMMARIZED IN THE GERMAN SAYING "SCHUSTER BLEIBE BEI DEINE LEISTEN" (150)

II NARRATIVE VOICE : AUTHOR VISITED THE TOWN OF KATLOVKE AS A BROKER TO CLAIM A DEBT. ~~אײַנזען דעם אײַגנעם פּאַספּאָרט - צווייטע אײַגנעם פּאַספּאָרט~~

AN 'INTIMATE' DIGRESSION ON THE TRAGIC FATE OF SUCH A BROKER AS HIMSELF 152-156 THE GREED FOR MONEY IS MAN'S MOST BASIC INSTINCT.

SUSTAINS A FINE IRONY THROUGHOUT: ~~אײַנזען דעם אײַגנעם פּאַספּאָרט - צווייטע אײַגנעם פּאַספּאָרט~~

THE DIGRESSION ON DEBTORS GIVES HIM SIX WEEKS TO OBSERVE THE COMMUNITY (53) JUSTIFIES THE DIGRESSION TO HIS READER (154)

DIK OFTEN REVERTS TO DISCOURSE, "MUCH MORE USEFUL THAN A SIMPLE TALE." 156.

III HIS 9-POINT PROGRAMME 157-162
PORTRAIT OF THE IDEAL RABBI (162)

IV HIS 1st VISIT WITH R. JOSHUA ASHKENAZI.

MEN DON'T DIFFERENTIATE BETWEEN AN AUTHOR & HIS WORKS, AS WOMEN DO 164-5

... וְהָיָה כִּי יִשְׁמַע הַיְיָ אֱלֹהֵינוּ אֶת הַקּוֹל וְהָיָה אֵין מִלִּפְנֵי הַיְיָ אֱלֹהֵינוּ...
מִן הַיְיָ אֱלֹהֵינוּ, וְהָיָה אֵין מִלִּפְנֵי הַיְיָ אֱלֹהֵינוּ...
... אֵין מִלִּפְנֵי הַיְיָ אֱלֹהֵינוּ... (9-168)

Teaches the Reader Russian & German expressions.

Dik explains that many readers complain about his style; even Rom wants him to write "עג"ב-ע"ג" סג"ס so that all might understand (167) His edited vs of the חנה חנה had very bad sales.

... וְהָיָה כִּי יִשְׁמַע הַיְיָ אֱלֹהֵינוּ אֶת הַקּוֹל וְהָיָה אֵין מִלִּפְנֵי הַיְיָ אֱלֹהֵינוּ...
מִן הַיְיָ אֱלֹהֵינוּ, וְהָיָה אֵין מִלִּפְנֵי הַיְיָ אֱלֹהֵינוּ...
... אֵין מִלִּפְנֵי הַיְיָ אֱלֹהֵינוּ... (170)

THE SIMPLE FOLK CAN'T UNDERSTAND THIS HEADY STUFF ANYWAY, WHILE THE UC WON'T READ IT IN VULGAR YIDDISH.

THE ECONOMIC CRISIS 177-79

AS EARLY AS 12 YRS. AGO WHEN EXPANSION & RR WERE MAKING US RICH, I REALIZED THAT FOLLOWING IN THE FOOTSTEPS OF THIS SUDDEN UPHEAVAL WOULD COME ... POVERTY. THE TRAINS, THE EMANCIPATION OF THE SERFS, THE INFLATION, THE NEW SYSTEM, THE ENLIGHTENMENT, THE TREMENDOUS POPULATION GROWTH AMONG US & THE PROLIFERATION OF BANKS - ALL THIS THREW US INTO A NEW ECONOMIC RACE FOR WHICH WE WERE NOT PREPARED. THIS WAS THE IMPETUS FOR ME TO START WRITING (179)

< WHY I DON'T WRITE IN HEBREW > 180-1

- ① YIDDISH, POTENTIALLY, HAS UNIVERSAL APPEAL
- ② WHO READS HEBREW ANYWAY? THE ORTHODOX READER WILL NEVER READ ME & THE ENLIGHTENED READER DOESN'T NEED ME!
- ③ WOMEN ARE MORE OPEN TO CRITICISM THAN MEN BECAUSE WOMEN ARE AT THE HEART OF THE TROUBLE
- ④ HEBREW BOOKS HAVE MINISCULE SALES WHILE YIDDISH WORKS HAVE WIDE DISTRIBUTION

CONTRASTING FIGURES: BINKE KRETSER, THE TOWN CROOK VS RABBI YOSEF ASHKENAZI WHO MADE K. WHAT IT IS, ORIG. FROM LEMBERG. IDEALIZED. 184 ff.

משפילע אױטאָפּיע .3.

FOOTNOTES:

1. ANECDOTAL : 147, 150 n.2
2. ANALOGOUS : 148, 153ⁿ¹ HISTORICAL - GEOGRAPHIC
3. ~~ADDITIONAL INFO~~ : 151, 152, ~~164~~
4. ZOOLOGICAL : 153 SCIENTIFIC n. 3
5. ~~MIDRASHIC~~ : 154, 155ⁿ¹, 182 a) popular b) scholarly
6. ~~MORALISTIC~~ : 155ⁿ², 171 DIDACTIC
7. ~~EXPLANATORY~~ : 164, 171 definition of terms, elucidation of cryptic

USE OF RHYME:

1. EPIGRAMMATIC : 155
2. STRUCTURAL : 155 ft., 156
3. MISCELLANEOUS : 157, 176

ISSUES:

1. ECONOMIC PREOCCUPATION : PREFACE - FATE OF A BROKER -

THE IMPULSE TO WRITE

2. 9 POINT MASKILIC PROGRAMME

3. THE LANG. QUES. - IDIOMATIC OR GERMANIZED YIDDISH?

4. HIS SELF-IMAGE AS A WRITER

5. WHY NOT HEBREW?

1855

המתעלף הצעיר זעירי שני אטע

HEBREW-YIDDISH TIME: 10:25 PLACE: FRANKFURT a/m
OSTENSIBLY TRANS. FROM THE PINKES OF THE FRANKFURT (אטע פון פראנקפארט)

HERO: AARON HEYFLER, GVIR, HIS SON LEVI, AARON = אהרן עמפלויעט מניי פערפליע.
IN HIS OLD AGE, AARON TURNS THE BUSINESS OVER TO HIS SON

און אין זיין אלטע און אהרן ווערן די עסקים און אהרן ווערן די עסקים און אהרן ווערן די עסקים.
HERO LEAVES HOME - HIS FIRST MISSION THE LEIPZIG FAIR. GET CAUGHT
IN A TREMENDOUS STORM. ^{FOREST} A LEVI HIT BY A FALLEN TREE & IS KILLED. THEY FINALLY
FIND AN ABANDONED PALACE

און אהרן ווערן די עסקים און אהרן ווערן די עסקים און אהרן ווערן די עסקים.
AN OLD ^{MAN} APPEARS & DIRECTS THEM TO AN ANCIENT JEWISH CEMETARY.

און אהרן ווערן די עסקים און אהרן ווערן די עסקים און אהרן ווערן די עסקים.
FIND THE TOMBSTONES OF GREAT SAGES IN THE DECREPIT CEMETARY. BEFORE THEY CAN
BURY HIM, A LEGION OF BANDITS ARRIVE & KILL THE OLD GENTILE. ON THE 3RD DAY THE
SURVIVORS ARRIVE IN A SMALL TOWN. RENT A CARRIAGE & RETURN HOME. GREAT SORROW.

MEANWHILE, BACK IN THE CEMETARY - AN OLD GENTILE WOMAN THERESAS LIVES
NEARBY WITH HER 18-YR OLD GRANDCHILD YAKUBI. THREE DAYS AFTER THE INCIDENT,
HE COMES UPON THE ABANDONED BRITZKA. THIRZIS REVIVES LEVI WITH PLANTS. &
EVENTUALLY SHE NURSES HIM BACK TO HEALTH & REVEALS THE WHOLE STORY.

~~SHE HERSELF IS A PARVENU. LIVES OFF HER HERBS. WAIT 3/4 YR FOR HER TO PREPARE FOR HER YEARLY TRIP TO THE BIG CITY. LEVI DREAMS OF HIS WIFE'S IMMANENT WEDDING & TEREZIS SELLS HER MOST PRECIOUS RING TO PAY FOR THE TRIP. THEY ARRIVE DURING THE WEDDING CELEBRATION. AARON REWARDS TEREZIS HANDOMELY.~~

MORAL : 1) GOD'S DIVINE INTERVENTION

2) HOW CAREFUL ONE MUST BE NOT TO BURY SOMEONE ALIVE

3) THAT THERE ARE RIGHTEOUS PEOPLE AMONG THE GENTILES

יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲרָמוֹת יְהוּדָה

נאכט פאר דער חופה

1880

DI NAKHT FAR DER KHUPE (HUKHTSAYT)

DIK CONTRASTS THE INFLATED HOPES OF A BRIDE ON THE EVE OF HER WEDDING WITH THE BITTER DISAPPOINTMENTS THAT AWAIT HER. WILL DESCRIBE A DIALOGUE BETWEEN BRIDE & AUNT
און וואס ווען אונטער איך שפילן וואס אן אידן, יא ווע אונטער איך שפילן וואס אן אידן, יא ווע אונטער איך שפילן וואס אן אידן,
די שוועסטער איך שפילן וואס אן אידן, יא ווע אונטער איך שפילן וואס אן אידן, יא ווע אונטער איך שפילן וואס אן אידן,
יא ווע אונטער איך שפילן וואס אן אידן, יא ווע אונטער איך שפילן וואס אן אידן, יא ווע אונטער איך שפילן וואס אן אידן,
(4)

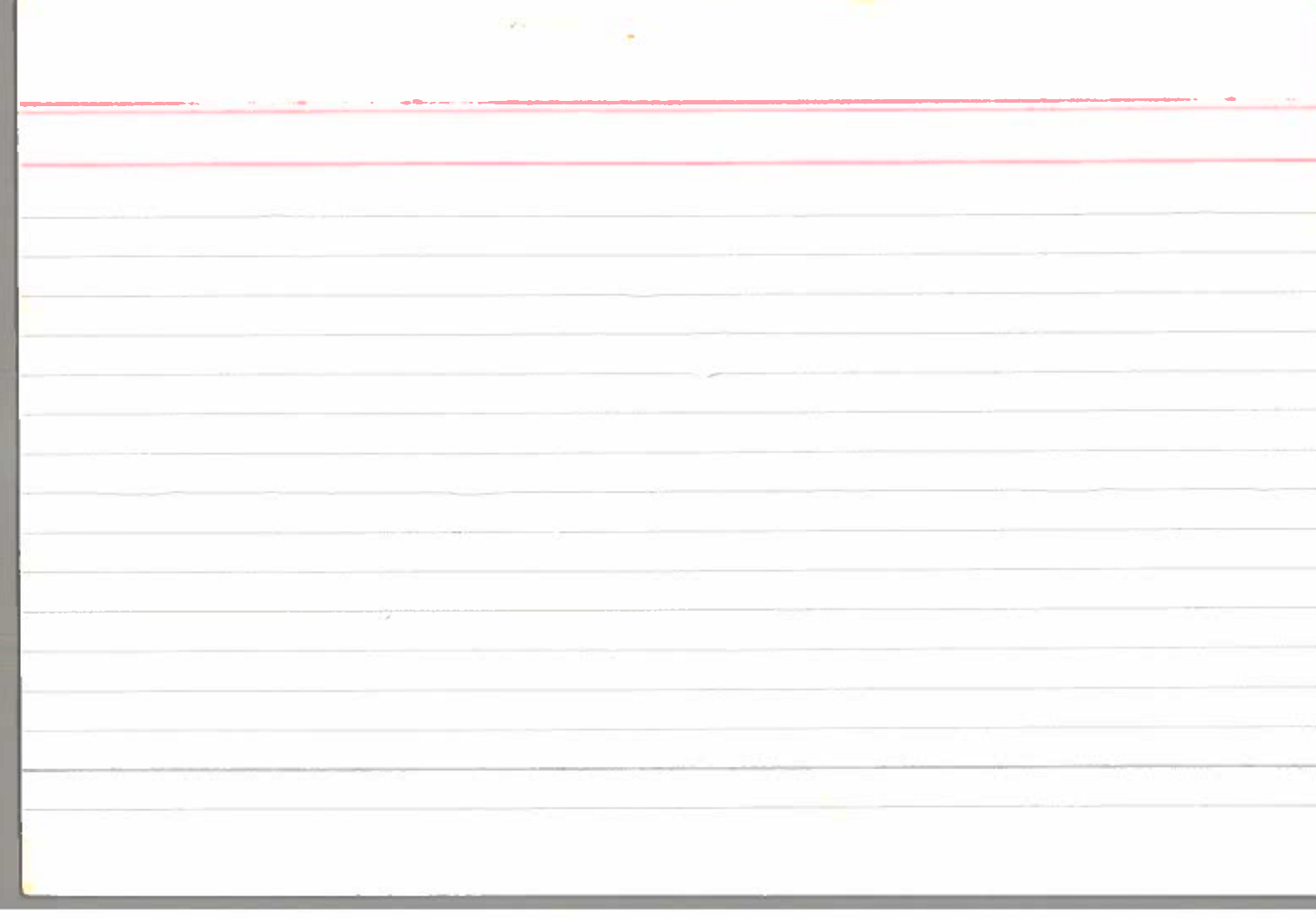
DIK HIMSELF OVERHEARD THIS CONVERSATION BETWEEN THE 20 YR OLD DAUGHTER OF A GUR & HER 28 YR OLD AUNT FROM PRUSSIA. THE LATTER'S EXPERIENCES IN MARRIAGE HAVE MADE HER MUCH MORE REALISTIC.

DIK'S DIGRESSION ON THE INDEPENDENT SPIRIT OF THE MARRIAGES AND OF HIS HEROINES Yael, DEBORAH & JUDITH "WHO CERTAINLY KNEW MORE THAN SIMPLY HOW TO BOIL A DISH & TO HAVE CHILDREN" (7)

DIK APPROACHES THE AUNT AND ASKS HER TO FINISH HER STORY. SHE AGREES
און וואס ווען אונטער איך שפילן וואס אן אידן, יא ווע אונטער איך שפילן וואס אן אידן, יא ווע אונטער איך שפילן וואס אן אידן,
יא ווע אונטער איך שפילן וואס אן אידן, יא ווע אונטער איך שפילן וואס אן אידן, יא ווע אונטער איך שפילן וואס אן אידן,
יא ווע אונטער איך שפילן וואס אן אידן, יא ווע אונטער איך שפילן וואס אן אידן, יא ווע אונטער איך שפילן וואס אן אידן,
(8)

SECTIONS BEGIN IN HEBREW.
SHE TELLS THE STORY OF RICH REFOEL POTSHETE & HIS ONLY DAUGHTER TIRTSE THAT HAPPENED

WHEN AUNT Y WAS 12 YEARS OLD. REFOEL SCRUTINIZES THE 6 BACHELORS WHO WORK FOR HIM UNTIL HE CHOOSES MENASHE BIRKENTSVANG HIS SECRETARY AS THE LIKLIEST CANDIDATE. AFTER ALL, SHE WOULD BE RICH POTSHETE'S ONLY HEIR. DIK POINTS OUT THAT IN ANY OTHER SOCIETY, THEY WOULD NEVER HAVE SET THEIR SIGHTS SO LOW.



1868

אַכט עוין טו כסל"ד 13

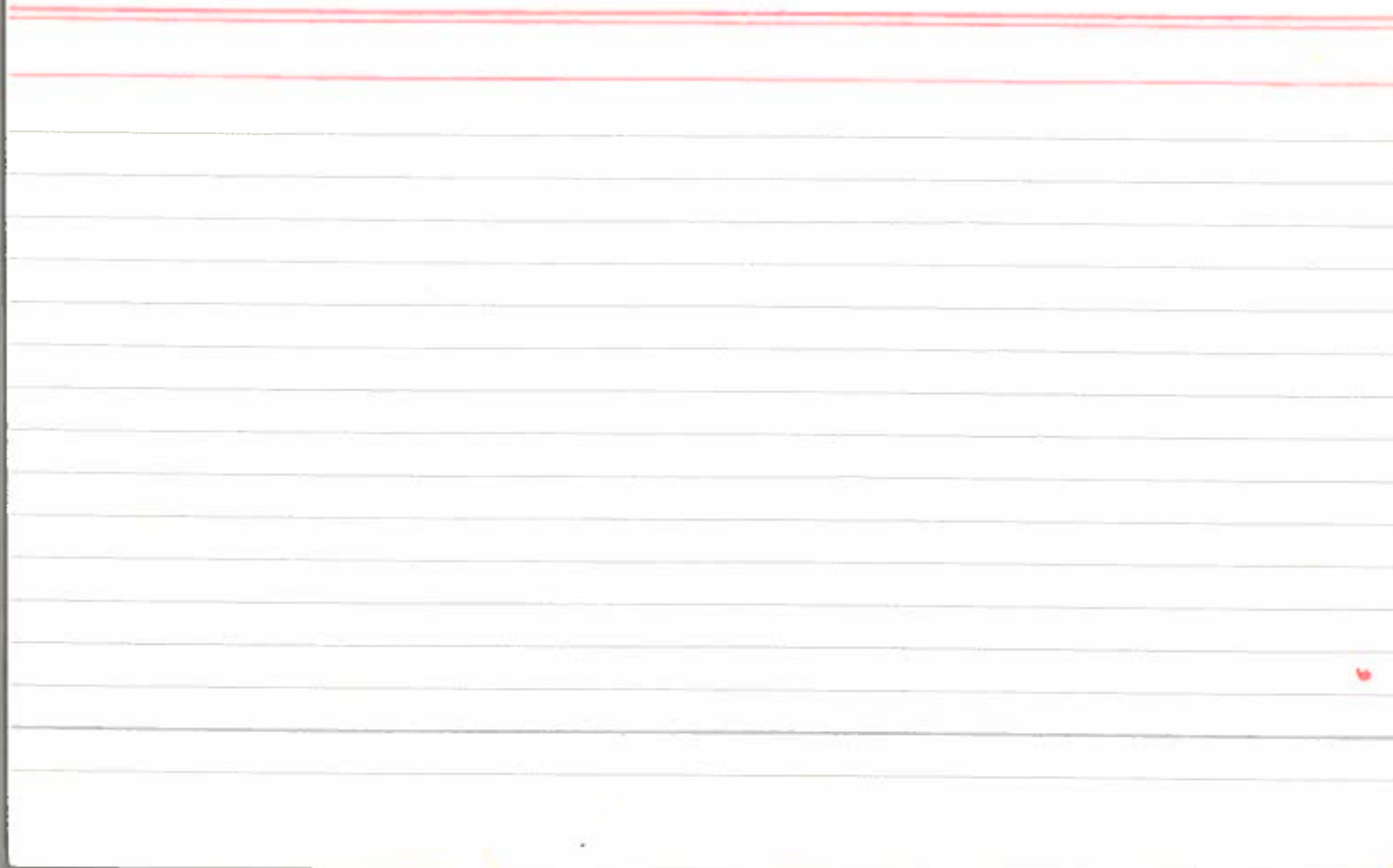
TIME: 1770 PLACE: AYALON HEBREW-YIDDISH.

"PHILOSOPHICAL" PREAMBLE ON HOW MAN CONTROLS NATURE THRU HIS GOOD & BAD DEEDS. ONCE UPON A TIME, IN 1770, THE NATURAL CYCLE WAS IN HARMONY WITH THE LITUAL CYCLE. & SO IT WAS THAT THE FAST OF 15TH OF KISLEV HAPPENED IN A FREEZING WINTER DAY. DIGRESSION ON HYPOCRITICAL WISHES. A DIG AT THE KHEVRE KADISHE FEAST. EVERYONE FASTED BUT THE POOR WHO COULDN'T AFFORD TO. MOCK TONE OF SUSPENSE AS HE EMPTIES OUT THE JEWISH STREETS FROM HOUR TO HOUR. APPEARANCE OF THE MYSTERIOUS GIANT - THE ANGEL OF DEATH! APPEARS TO EACH ACCORDING TO HIS RANK. WE CAUSDROP ON THE KHEVRE KADISHE FESTIVITY FROM THE 222-223'S PERSPECTIVE. HE GOES BY BIBLICAL QUOTATIONS (19)

A MARVELOUS SATIRE ON THE WHOLE INSTITUTION.

THE MALAKH - HAMOVES CROSS-EXAMINES THE SHAMES & THE ZOGER OF THE KHEVRE & FINDS THEM TOTALLY IGNORANT. INFURIATED BY THEIR WRRUPT INSTITUTION & FLIES UP TO HEAVEN TO "HANG UP HIS SWORD." A HEKDESH IS FOUNDED TO SIMPLIFY THE BAL-DOVER'S WORK.

TREMENDOUS IRONIC BUILDUP TO THE TIME OF ACTION.



1956

הַנְּדָח אֲדַעֵי דַעֵי פְּאַרשטוישענר קאָרן

UNRHYMED FRONTIS-PIECE ; MUCH HEBREW ORNAMENTATION

TWO JERUSALEM NOTABLES PROMISE THEIR RESPECTIVE CHILDREN IN MARRIAGE

THE INTERNECINE RIVALRY FOR THE THRONE - NICELY CONTRASTED WITH THE UN-DAUNTED FRIENDSHIP OF THE TWO MEN. THEY ARE SEPARATED. (1st REVERSAL)

2nd REVERSAL: SANHEDRIN IS WIPED OUT ; AKHIAV GOES INTO RETIREMENT.

3rd " : PLAGUE CLAIMS THE LIVES OF יוֹסֵף & מֵרִיבָה'S WIFE.

THE STRANGE VISITOR - ZMIRAH GIVES HIM HER RING.

MARRIAGE TO HER BETROTHED - WITH HER VERY RING. (WHY DIDN'T SHE RECOGNIZE HIM?)

IOSEPH'S MELANCHOLY - BIRTH OF A SON - THE STORM - HE IS ARRESTED.

EMOTIONAL CLIMAX

ZMIRAH GOES TO JERUSALEM TO PLEAD HIS CASE

THE GRAND PROCESSION IN HONOR OF HEROD'S BIRTHDAY (22)

PERMISSION GRANTED

THE CONFESSION

BOAZ BORN INTO GREAT WEALTH ; ALL'S WELL UNTIL MOTHER DIED & FATHER

REMARIED - A YOUNG WIDOW - MACHINATIONS OF THE EVIL STEPMOTHER

BANISHMENT → FALL

(MOTHER ACCUSES HIM OF BEING A SADDUCEE).

DISCUSSION WITH HIS FRIEND - FULL OF BIBLICAL ALLUSIONS 31-32

BECOMES A ROBBER CHIEFTAN & PLUNDERS THE GALLILEE ; HOW HE SOLD THE REAL GROOM INTO SLAVERY & BECAME ZMIRAN'S WIFE

THE SENSATIONAL DEATH OF HIS STEPMOTHER (38) אַ לַא יִבְגִּינָהּ לֵבָי

EXCELLENT USE OF MIDRASHIC REFERENCES

... וְהָיָה כִּי יִבְגִּינָהּ לֵבָי ... (39) ...

... וְהָיָה כִּי יִבְגִּינָהּ לֵבָי ... 43 's pik s'ā 41 ...

AKHAV DIES OF GRIEF

EARTHQUAKE SAVES BOAZ'S LIFE ; THEY FLED TO ASIA MINOR, FREE THE REAL MAT. FROM SLAVERY & LIVE PIOUSLY EVER AFTER.

HEBREW-YIDDISH TIME: 10 YRS AGO PLACE: THE LARGE CITY OF K...

וויב'ס לויבן - HOW LOVE IS JUST AS QUESTIONABLE A CRITERION AS A

JOSIE ALSACER אַלסאַסער, A DAUGHTER RACHEL ראַקל LEFT AN ORPHAN AT 18
ALONG COMES THE GALICIANER LADY-KILLER HERSHELE OLSVANGER אָלסוואַנגער

אין אַדעמאַן, אין גרויסער געזונט אין זיין גרויסן - ער'ס פון זי זיצט און פון זי
(6) גע-טע. MAKES A BIG HIT WITH AGNES HER CHAMBERMAID

... ער וואָרט איי געזען זיכערס וו' אין דאָס פֿירט אירעם פֿרומע
ו) מ'וואָרט. THEY MARRY BECAUSE OF EXTERNAL ATTRACTION. DIK COMMENTS ON THE TIME

HERSHL SPENDS GETTING DRESSED:

... זען אין יי רשעס זיך יאָגן פֿאַרעם נעמען פֿאַר מיט זיך אומבאַקאַנט אום גאַנצן פֿאַר
ביי אירעם מיטע פֿאַרזיגן, זען איר-ע-ווי פֿאַרעם זיך פֿאַרקניסן יי נעמען פֿאַר זי פֿאַר
געזען פֿאַר זי פֿאַרזען, זי פֿאַרזען פֿאַר זי פֿאַרזען, זי פֿאַרזען פֿאַר זי פֿאַרזען
פֿאַרזען אין פֿאַר זען אירעם פֿאַרזען. (12)

THEY BOTH SUFFER FROM THEIR FORCED APPEARANCES — SHE FROM AN OVER-TIGHT CORSET AND FROM
BOOTS THAT ARE MUCH TOO SMALL. THEY LIVE UNHAPPILY EVER AFTER.

THE STORY OF ABRAHIM PASHA OF EGYPT & ISRAEL ABULAFIA OF DAMASCUS

TIME: ~30 YRS AGO. ABRAHIM PASHA TAKES OVER PALESTINE & SYRIA & KEEPS THE WILD INHABITANTS IN CHECK. BY HIS RUTHLESSNESS. ONE DAY HE CATCHES SIGHT OF ISRAEL ABULAFIA THE PEDDLER & AFTER A THOROUGH CROSS-EXAMINATION, SENDS HIM ON A DANGEROUS MISSION - TO INSULT THE MUSLEM RELIGION. THEN PASHA ORDERS HIM TO BE BURNED ALIVE AS PUNISHMENT. PASHA USES THE SPECTACLE WHERE THE ARABS TURNED OUT EN MASSE TO INDUCT 6000 SOLDIERS. THEN THE PASHA REWARDS HIM BY BUYING OUT HIS WAGES.

III א'ו) יו'י'ג - ANECDOTE ABOUT AN OLD WIDOWER WHO TRICKS HIS YOUNG WIFE INTO SMEARING A RESURRECTING BALSAM ON HIM AFTER DEATH BUT SHE TRICKS HIM INSTEAD.

HEBREW-YIDDISH

בישע גערטנטע קאנין איז אדמ'ק געווען פון זאם ספרי (לבת באלאס)

THE ABYSSINIANS HAVE KEPT AGE-OLD TRADITIONS ABOUT KING SOLOMON & THE QUEEN OF SHEBA WHICH CONTEMPORARY EUROPEAN SCHOLARS HAVE RECORDED

PROBARY EUROPEAN SCHOLARS HAVE RECORDED

ווי איז האבן ווארן מי פון אירק באפיי אין גויסן זאקן באקומען, זאן וואסן אר (י אר) ר' הערן
גאטע פון ווארן ארעטן, פון גאט און ארעטן וואסע פאליקאטען און זאם הייליג ספרי בפיט פו
(3) אונזער לכה האמק

TIME: KING SOLOMON'S RULE, PLACE: THE FOREST OF EPARAIM

SOLOMON & SHEBA LIVE IT UP FOR WEEKS ON END AT A HUNT UNTIL ABSOLUM'S GRAVE & SEVERED HEAD STOP HIM SHORT. LIVELY USE OF ECCLES. & PSALMS. IN DIALOGUE. GET LOST IN THE FOREST ON THEIR RETURN HOME. COME UPON זשורק און זיין זינגלע ווייב (7-9)

TO TEST OUT SOLOMON'S BLANKET CONDEMNATION OF WOMEN און זיין ארעטן און זיין ארעטן
THEY PUT ACHIEZER'S WIFE TO THE TEST.

אין ארעטן און זיין ארעטן און זיין ארעטן און זיין ארעטן (10)

THEIR 12 YR-OLD SON COMES WITH HIS SHEEP & HIS ארעטן. AFTER 1/2 HR PRAYER OF THANKS

און זיין ארעטן און זיין ארעטן און זיין ארעטן און זיין ארעטן און זיין ארעטן און זיין ארעטן
זיין ארעטן און זיין ארעטן און זיין ארעטן און זיין ארעטן און זיין ארעטן און זיין ארעטן (11)

THEIR HOSPITALITY REWARDED BY BOTH KING & QUEEN

THE RICHES BEGIN TO CORRUPT HER IMMEDIATELY:

1/18 Will of, 2/27 Coj,, Gto Gtoe n'k's Qe) "26.57.12 j'k' 11 1'2 R :N 1/18 2/18 2/18

THIS BRINGS ABOUT THE FIRST ARGUMENT IN THEIR LIVES.

"1787 9/11 4/11 2/11

KING & QUEEN RETURN 3 MTHS LATER & FIND AKHIEZER UNCHANGED BUT HIS WIFE TOTALLY CORRUPTED. KING LEAVES A BOX OF SECRETS FOR THEM TO GUARD FOR 10 DAYS.

NICE SYMMETRICAL CONSTRUCTION - IN HER LAMENT, AKHIEZER'S WIFE BLAMED EVE'S WEAKNESS FOR THE SUFFERING OF MANKIND; NOW SHE IS BEING PUT TO THE SAME TEST.

THE BOX CARRIED THE T/O O ON WOMEN WRITTEN IN HIEROGLYPHICS, WITH EYES TO REMIND HER OF SOLOMON'S OMNIPOTENCE & PICTURES OF A POOR WOMAN WEAVING FLAX

SHE DRIVES HIM CRAZY FOR SEVEN DAYS UNTIL HE CAPITULATES. A WHITE MOUSE WITH A GOLDEN RING ESCAPED. SOLOMON PUNISHES HER FOR CONDEMNING EVE WITHOUT HAVING BEEN PLACED IN HER POSITION. QUEEN OF SHEBA BEGS CLEMENCY & WINS. BUT SOLOMON IS RIGHT AGAIN.

1876

סגלדאָטשקע סי

2/3

RHYMED FRONTISPICE TO MALE & FEMALE READERS

DIX'S PATRONIZING STANCE: N. PP 3-5 HE ISN'T AN AUTHOR FOR THE PROFIT

FOR THERE IS NONE. ALL HE GETS IS SLORN, LIKE THE PROPHETS OF OLD. JEWS ALMOST DESERVE THE HATRED THEY EVOKE IN OTHERS. THEIR DERISION OF NEWSPAPERS. WE JEWS MUST BE USEFUL CITIZENS. BEING HONEST ISN'T ENOUGH.

GENRE: BOURGEOIS EXEMPLUM; 1st PERSON MEMOIR

WAY THIS GENRE IS SO USEFUL, ESP. WHEN IT REFLECTS RUSSIAN REALITY 6-7 *
PLACE: TSHAVOTSE, MOHILEV PROVINCE. 1840'S.

HE & HIS PARENTS ARE OUTCASTS FOR LEADING A DIGNIFIED LIFE. FATHER INDUCED THAT HE IS OVER AGE (SAME SCENE AS פֿאַר אַן אַלטן זון, 1872).

FATHER GETS RICH IN RUSSIAN HINTERLAND. VOLF IS RESCUED BY A RUSSIAN NOBLEMAN (= DONOR). HIS BITTERSWEET LIFE IN THE MANOR.

THE CRUELTY OF THEIR LIVES IS STILL ^{SURPASSED} ~~UNMATCHED~~ BY THEIR POLISH COUNTERPARTS (93)

THE JOSEPH PARADIGM - HERO DISCOVERS HIMSELF IN THE BIBLE [51-52] [59]
LOVE AFFAIR WITH LEONORA INTERFERES WITH NAVORKA'S PLANS.

IN ORDER TO ESCAPE NAVORKA'S TYRANNY, ACCEPTS THE FATE OF A SOLDIER'S SON & IS INDUCTED. BECOMES MILITARY CLERK IN THE CAPITOL OF NIZITNE.

MEETS THE ONLY OTHER JEW, BEMEDAILED HERSH PEREKE A (24) - בֵּן אֶבְרָהָם

~~RELEARNS JUDAISM & FALLS IN LOVE WITH HERSH'S OLDEST DAUGHTER. MARRIES HER~~
~~AFTER GETTING FREED OF THE ARMY (BY LAW HE WASN'T DRAFTABLE) & BECOMING HERSH'S~~
~~BOOKKEEPER. FINALLY MEETS HIS PARENTS NEAR KIEV.~~

MORAL OF THE STORY: GREEK ORTHODOX RUSSIANS ARE EASIER TO GET ALONG
WITH THAN [POLISH] CATHOLICS! (108)

1968

? אגת סגור '3 =

סיום התורה

TIME: ~200 YRS AGO PLACE: LITVE HEBREW-YIDDISH

פאסן און 's THE MESSENGER SETS OUT ON אגת סגור IN THE YEAR 1659 FROM

OSTRA TO OLKA WITH 300 GOLD DUCATS. DIK HAS SET THE SCENE BY DESCRIBING PRIMITIVE ROAD CONDITIONS IN THOSE DAYS. GETS CAUGHT IN A VICIOUS STORM & PREPARES FOR DEATH.

צ'אן און 's פאסן ביי א INSTEAD OF RESCUING HIM, TAKES HIS MONEY & COVERS THE POOR MAN UP WITH SNOW. THE NOBIL IS HURRYING TO A P/O.

THIS REB YOSL GOT RICH BY STEALING A FORTUNE FROM PRINCE KHARKEVITS. HE, HIS BOSSES THE INNKEEPER & HIS FUTURE WIFE, THE SERVANT GIRL, WERE IMPRISONED FOR SEVERAL YEARS BUT WERE SAVED BY THE COSSACK INVASION. FROM THEN ON, HIS WEALTH GREW, HIS OSTENTATIOUSNESS

A LENGTHY CHARACTER SKETCH. HIS QUESTIONABLE BIRTH, HIS POWER IN THE COMMUNITY. WHAT A JEW WON'T DO TO MARRY OFF A CHILD... THE STARVING GUESTS AWAIT HIM AS IF HE WERE M'LN. THREE NOTABLE EXCEPTIONS: HIS FATHER-IN-LAW, BROTHER & THE RABBI DAVID HALEVI - HISTORICAL VERACITY - HIS WIFE FIGHTS IT OUT WITH HIM IN JUICY TERMS ABOUT HIS REFUSAL TO GO. VERY FINE DIALOGUE PP 17-20. SPELLS OUT REB' YOSL'S EVIL BEHAVIOUR & HIS HYPOCRISY. THE PAGAN BEDLAM THAT ACCOMPANIES THE PROCESSION.

THE ODB HAPPENS BY & THE RABBI SEES HOW THE TORAH IS HUMILIATED.

MEANWHILE, BACK ON THE ROAD - THE SNOW ACTUALLY REVIVES HIM, AND WHOM SHOULD GOD SEND BUT GRAF POTOTSKI WITH A WARM CARRIAGE. POTOTSKI RECOGNIZES

HIM & AGREES TO BRING JUSTICE TO DEATH AGAINST REB YOSL. POTUTKI GOES STRAIGHT AWAY TO THE TA'Z WHOM HE HOLDS IN GREAT ESTEEM BECAUSE OF THE MIRACULOUS SALVATION OF DUK FROM THE COSSACKS. MEANWHILE THE REBETZIN, QUOTING MIDRASHIC PRECEDENT, CONVINCES THE ROV TO ATTEND REB YOSL'S FEAST. ROV DECIDES TO TEST HIM THROUGH HIS FEAR OF THE SUPERNATURAL OF TOYTER KOPF & OTHERS ... N'AN 7/5, SHIC 15? 7/5 ... RIA 1/5 7/5 1/5 1/5 1/5 1/5 1/5 1/5 1/5 1/5 THE N'LE PLAYS DEAD TO IDENTIFY THE CULPRIT.

MEANWHILE, BACK AT THE PARADE, ALL THE GARNOIM FIGHT OVER THE NEW 7/5 1/5. BRING IT INTO THE BES-MEDRESH WHERE THE MAGIDZIKHE CONVINCES TENTE NOT TO PARTICIPATE UNTIL REB YOSL AGREES TO PAY HER OFF. FATHER-IN-LAW RETURNS PREMATURELY. REB YOSL IS CALLED TO THE OZ/S IN MID FEAST. WIFE IS PETRIFIED. DUK CONFIRMS REB YOSL'S ILLEGAL PRACTICE (52) THE STAGED ORDEAL IS ENTIRELY SUCCESSFUL. THE ROV'S SERMON ON SHABET MAGOOL ON THE PROHIBITION TO STEAL FROM GUTIM PP. 42-44. STORY OF PECHERKEL LANDAU TO EXPLAIN HOW A ROV CAN RESORT TO SUCH "SECULAR" TACTICS. THE WINE DEALER WHO STOLE 100 DUKATS FROM A TRAVELLING YESTIVA BORKER. HARA LANDAU THEN PRONOUNCED THE WINE FINE BECAUSE A GUY TOUCHED IT. SO THE DEALER CONFESSED.

DUK'S ATTEMPT AT LITERARY VERACITY. AUTHENTICATES THE STORY BY ACTING AS HISTOR (12) & ACCOUNTING FOR HIS SOURCES (44) & GIVES ANOTHER HISTORICAL ANECDOTE TO JUSTIFY HIS HERO'S BEHAVIOUR. PLOT GIMMICK FROM EARLIER STORY (1859).

סיפורי ארן הקדושה
 צ"ה דר צ"ה אונג ק"ון זעט הי"ג זאנצ א"

THIS IS THE 2nd edition with an added preface. HEBREW-YIDDISH

פון אינזשעס בריצטע קעגן אים פערטאונגען א"ל גרויס אונט ניו אויס איבער די אינזשע הי"ג זאנצ (3)

SOURCES: חברת ירושל'ם ... דעם דעם א"ל יעצט מער'ע מעי'ב אויף זיך אלץ קאס י"א א"ל
 (ווא"ל קען י"א ווערט נאך זעט צ"ל ע"ב הי"ב א"ל ישראים ויטאט אל"ם (3)

STORY 1 : KING DAVID'S GRAVE & THE SPEAR.
 VILLAIN: PASHA. VICTIM: ~~י"ב~~^{ע"ב} OF JERUSALEM. DONOR: ~~THE~~ K. DAVID'S ~~HEAR~~

STORY 2 : THE PIOUS WASHERWOMAN.
 VILLAIN: OFFICER IN CHARGE OF KING DAVID'S TOMB. VICTIM: WASHERWOMAN. DONOR: DAVID
 ה"ק זיך א"ל זעט צ"ל א"ל קעגן א"ל אלעטע מ"ל ק"ון טי"ג א"ל סע"ן ... ז"ל ק"י"ב ווא"ל א"ל נ"ל
 ד"ו א"ל זאנצ (12)

IN BOTH STORIES, THE VILLAINS SWEAR BY MOHAMMED. OFFICER BURNED ON THE FIRE MEANT FOR HEX.
 STORY 3. FROM TRAVELLOGUE OF BENJAMIN OF TUDELA.

HOW 2 CONSTRUCTION WORKERS DISCOVERED THE ROYAL GRAVES UNDERGROUND & WERE REPULSED
 STORY 4: THE BLOOD LIBEL AVERTED

VILLAIN: YOUNG GREEK ORTHODOX PRIEST VICTIM: SHAMES OF TALMUD TORAH : DONOR: A MYSTERIOUS VISITOR WHO TELLS HIM OF A RED, BLOODY FIRE BURNING IN THE ARK.
 THIS EXPLAINS THE CUSTOM OF NEVER LEAVING WINE OVERNIGHT IN SHUL
 OF THE GOLEM! VILLAIN IS SLAIN BY THE PASHA.

STORY 5: THE DRAUGHT & THE THREATENED EXPULSION

VILLAIN₁: PASHA

VICTIM: RABBI MOSHE GALANTI

DONOR: R. SHIMON THE ZADDIK

VILLAIN₂: THE OFFICER ON DUTY WHO BEATS THE RABBI IS HUMILED & FINALLY CONVERTS.

RAIN-MAKING SEQUENCE: 1) DRESS FOR RAIN 2) FAST 3) PRAYER AT HOLY GRAVE

STORY 6: THE 3 KABBALISTS WHO TRIED TO BRING MESSIAH BY FORCE

GOD COMMANDS THEM TO DESIST (AT MIDNIGHT IN SHAUL) & THAT ONE OF THEM SHOULD LEAVE. R. JOSEPH DAVID AZULAI CHOSEN BY LOT; MOVES TO LIVORNO, ITALY. R. CHAIM DEL RAZO IS THROWN INTO HIS GRAVE BY ANGERED DRUISE & THE FATE OF R. SHOREN IS UNKNOWN. DON'T GO AGAINST NATURE.

STORY 7: THE MIRACLE IN SARAGOSSA - ON 17TH OF TEVET 1420

VILLAIN: KHAYIM-SHAMAI / MARCUS. VICTIM: EFRAYIM BORNKH THE P/R DONOR: ELIJAH

THE CUSTOM OF HONORING KING SARAGOSSANUS WITH A PROCESSION OF TORAH SCROLLS. THE FANATIC RABBI. ALL 12 SCROLLS OPEN TO THE PASSAGE: LEVITICUS 26: 44 "YET FOR ALL THAT, WHEN THEY ARE IN THE LAND OF THEIR ENEMIES, I WILL NOT SPURN THEM, NEITHER WILL I ASHORE THEM SO AS TO DESTROY THEM UTTERLY & BREAK M' COVENANT WITH THEM."

FN. P. 31 BIK EXPLAINS THE RABBI'S ERROR IN FORGETTING THE RABBINIC PRECEPT

אֵין מִצְוָה לְהַחֲזִיק בְּתוֹרַת הַמֶּלֶךְ.

VILLAIN IS HANGED & HIS BODY THROWN TO THE DOGS. ONE FAMILY IN JERUSALEM, OF SARAGOSSAN ANCESTRY, STILL CELEBRATE THEIR PURIM.

STORY 8: 1765 THE PETRIFIED TURK

VILLAIN: A YOUNG TURK VICTIM: R. SHEREBI, 1ST KABBALIST IN JERUSALEM. INTERMEDIARY:

TURK'S PARENTS. RABBI CALLED ON MIKVEH BUSINESS & FORGETS TO TAKE OFF TEFILLIN & TALLIS WITH 'HOLY' BLUE STRIPES, POTENTIAL MURDERER STOPPED DEAD IN HIS TRACKS. IS HEALED FOR A VOW OF GOOD BEHAVIOUR

STORY 9: 1720 HOW R. KOLONIMUS REVIVED THE DEAD

AS HE STANDS PRAYING AT THE GRAVE ON A SABBATH MORNING, THE ARABS COME RUNNING TO TAKE REVENGE FOR A MURDERED ARAB BOY. KOLONIMUS REVIVES HIM WITH WRITTEN TALIT JUST LONG ENOUGH TO POINT OUT THE TRUE VILLAIN WHO IS PROMPTLY KILLED. KOLONIMUS FASTS TO ATONE FOR DESECRATING THE SABBATH. ASKS THAT FOR 100 YEARS STONES BE THROWN ON HIS GRAVE FOR HAVING DONE THIS.

STORY 10: THE MESSENGER IN THE DESERT OF SUEZ - ANOTHER TALE ABOUT ארץ ישראל

VILLAIN: CAPTAIN OF THE CARAVAN VICTIM: THE MESSENGER DONOR: THE LION

FULL OF DIK'S EMBELLISHMENTS - DESCRIPTIONS OF THE DESERT, HARDSHIPS; HIS PIETY; SCENE OF HIM RIDING BAREBACK ON THE LION SINGING אלהים ויניח ארץ ישראל ויניח ארץ ישראל ויניח ארץ ישראל
A FIEN NAMED ארץ ישראל IN HONOR OF THIS MIRACLE. HIS PSYCHOLOGICAL TURMOL AS TO

~~STORY 11~~ WHETHER TO CONTINUE RIDING ON ארץ ישראל OR NOT IS RESOLVED BY RECALLING DANIEL IN THE LION'S DEN & ELIJAH IN THE WILDERNESS.

STORY 11: THE RANSOM OR: PURIM TAKA [WINDOW] IN HEBRON

VILLAIN: PASHA VILTIM: SEPHARDIC JEWS OF HEBRON DONOR: 3 PATRIARCHS

THEY EXTORTED THE \$ AT NIGHT & LEFT IT IN THE WINDOW OF THE בית

STORY 12: 1600 THE MIRACULOUS YOM KIPPUR IN HEBRON

LACK: A 10TH MAN FOR THE HOLIDAY MINYAN. LL: ABRAHAM ARISES FROM THE GRAVE
KHAZN SEES HIM IN A DREAM.

STORY 13: THE MIRACULOUS CAVE IN MERON WHERE R. YOKHANAN HASANDLAK IS BURIED

1ST TEST: OWNER BEATS HIS SHEPHERD FOR LEAVING THE FLOCK & IS PARALYZED. A GUILT SACRIFICE HEALS HIM PARTIALLY

2ND TEST: THE LION WHO DRANK THE OIL IS PETRIFIED

3RD TEST: THE THIEFS WHO TRI TO STEAL THE TOBACCO ARE PARALYZED. 1 IS CAUGHT FROM THEN ON, JEWS ARE GIVEN FREE ACCESS.

STORY 14: 1540 HOW THE TEMPLE MOUNT WAS REDISCOVERED BY SULEMEIN.

THE ROMANS HAD BEEN DUMPING THEIR GARBAGE THERE FOR CENTURIES

STORY 15: 1815 THE STORY OF R. KHAYIM PARHI OF AKKO

A REBELLIOUS PASHA CUTS OFF HIS NOSE & GOUGES OUT AN EYE. SYLTAN KILLS HIM. R. PARHI RAISES ABDULLAH, THE ORPHANED SON OF AN ARAB PRINCE. WHEN ABDULLAH BECOMES PASHA, HE HAS R. KHAYIM MURDERED & HIS BODY THROWN INTO THE SEA.

=LATER VERSION OF SHREKLIKHE GESHIKHYE FUN TIRKAY 1855

THE 3 BROTHERS FARHI ATTACK AKKO IN 1821 BUT ARE UNSUCCESSFUL. ELDEST ONE IS POISONED.

MEANWHILE, THE SULTAN, LEARNING OF THIS, ENRAGES HIS MINISTER & EXECUTES THE JEW WHO INFLUENCED HIM. ABDULLAH WAGES WAR AGAINST MOHAMMED ALI OF EGYPT & IS DEFEATED. LATTER CAPTURES ALL OF PALESTINE & INSTITUTES CONSULATES.

STORY 16: THE VILNA GAON'S LETTER TO HIS FAMILY AS HE MAKES HIS WAY TO ISRAEL
A TYPICAL ETHICAL EXHORTATION

STORY 17: 1624. R. GERSHON'S VOYAGE TO ISRAEL. A GEOGRAPHICAL LESSON ON WAY ROUTES THAT TAKE YOU TO JERUSALEM.



1875

1821/1838 ה'תקכ"א - ה'תקל"ח

ספורי מוסר

I TIME: 80 YRS AGO PLACE: VILLAGE OF פ'וויס, LITE פ"ס 583/1182/15 ה'תק"ו

HIS GREAT AETY RECOGNIZED BY JEW & GENTILE ALIKE. COMBINED HIS BUSINESS (FLAX & INN) WITH LEARNING + COMMUNAL PRAYER. Yge Uae xogum̄b, mam xum̄o pogum̄b (flourished)

a) HIS TEST. HIS OVERLORD TOASTS HIM BEFORE THE OTHER GUESTS, BOASTS THAT SHAYE DIDN'T FEEL BOILING WATER UNDER HIS FEET WHEN SAVING ד'ן, THE DUKE BETS AN ESTATE. 2 REVOLVERS GO OFF NEXT TO SHAYE WHILE HE IS DAVENING ד'ן. DIDN'T EVEN HEAR IT.

b) THE WEDDING GIFT. REB SHAYE MARRIES HIS 2 SERVANTS TO EACH OTHER. THE GUESTS THROW WOODEN UTENSILS AT THEM AS GIFTS. REB SHAYE CORRECTLY PREDICTS THEIR FUTURE WEALTH.

c) THE GUEST. SHAYE'S נ'ח"ל נ'ו"ן CONTRASTED WITH GUEST'S INGCATITUDE. SHAYE INSISTS ON HIS STAYING. OVERHEARS HIM TALKING IN HIS SLEEP, OFFERING 1000 GULDEN MORE FOR LEASING THE VERY SAME INN. SHAYE KEEPS HIM THERE ANOTHER NIGHT & TAKES A NEW CONTRACT FROM THE NEW LORD. THE RICH GUEST IS PUT TO SHAME.

II 1/3"2) 1/7"2) '3 - AT HER GATHERING CELEBRATING HER HUSBAND 583/1182/15 '3 9TH TIME THRU 0"2 HER NECKLACE IS STOLEN. DN HAVING IT BROUGHT FOR EVALUATION, SHE KEEPS MUM, NOT TO HUMILIATE THE RESPECTABLE THIEF.

CF THE STORY OF THE STOLEN MONEY BELT IN 583/1182/15 1/5"3

III HOW R. JACOB VILNER FLED HIS RABBINICAL POST IN PARIS APTER DECIDING A CASE

~~INVOLVING 300,000 TALER AGAINST THE STRONGER PARTY.~~

IV THE N'EREN OVER THE JEWISH HOSPITAL IN VILNA TELLS THE ~~STORY~~ ^{7/11} ~~STORY~~ ABOUT REB REFOEL HAMBURGER, THE VILNA GAON'S CONTEMPORARY.

V 2 TALES PROVING INDIVIDUAL PROVIDENCE:

a) THE RICH MAN CURSED WITH 7 MUTE CHILDREN. HIS FRIEND EXPLAINS THAT AS A BOY OF 13 HE WOULD TEAR THE TONGUES OUT OF BIRDS' MOUTHS. PROOFTEXT FROM TALMUD.

b) THE MOUSE TOWER IN THE RHINE. BISHOP OTTO OF PULDIA

c) THE MISER WHO STARVED TO DEATH IN HIS MONEY ROOM.

VI PP 19-20 - GOD SAVES A BOHEMIAN COMMUNITY FROM STARVATION BY SENDING MAGIC FLOUR

VII THE WILL OF A CLEVER FATHER (PP 20-27). HAS NO CONTROL OVER HIS SPOILED SON. MAKES HIM SOLE HEIR & LEAVES HIM A WILL ONLY TO BE OPENED IN HIS ROOM 10 YRS. LATER. SON SQUANDERS THE INHERITANCE, LIVES IN ABJECT POVERTY, REJECTED BY ERSTWHILE FRIENDS. 10 YRS LATER READS THE WILL ADVISING HIM TO COMMIT SUICIDE. (KING SAUL DID IT...) THE BOOK COMES OUT & WITH IT A HIDDEN FORTUNE.

VIII 11/11 - 1/10 183 - PARABLE TOLD BY R. LEYB TARLER WHO SCORNEO OST JUDE SYTYM WHEN HE HIMSELF WAS NO MODEL OF PIETY. A LENGTHY TALE (28-36) ABOUT A BROKER WHO HAD 2 DAUGHTERS FROM 2 WIVES. FORMER MEET AT HIS LAVISH GRAVE IN PARIS, THE RICH DAUGHTER ENVIDIOUS OF THE POOR ONE.

IX THE UNFORTUNATE WEDDING - GRUESOME PUNISHMENT FOR DISOBEYING THE WILL OF ONE'S ANCESTORS. 2 MARRANO FAMILIES SETTLE IN AMSTERDAM. ARE MORTAL ENEMIES. A CENTURY LATER, THEY MEET AT A BALL & THEIR CHILDREN FALL IN LOVE. ON THE LAST DAY OF THE MARRIAGE FESTIVITIES, THE GROOM DISAPPEARS, ONLY TO BE DISCOVERED IN A SECRET ROOM 10 YRS LATER.

DK COMBINES HIGHLY TRADITIONAL TALES WITH LATTER-DAY MORALITY IN UMC SOCIETY. (VII - IX)

MISNAGDIC HAGIOGRAPHY

כ' י' ס' ע' ה' כ' א' ו' י' ז' ט'
 י' ב' י' ס' ק' ד' כ' א' י'
 כ' י' ע' ג' ו' א' ל' י' ו' י' ז' ט'
 כ' י' ג' כ' א' ל' כ' ב' א' ו' י' ז' ט'
 כ' י' ז' ט'
 כ' י' א' ג' א' ל' א'



ספרי מהגאון בעל המחבר תוספות יום טוב ד"ר

1864

HEBREW-YIDDISH

BORN 1579 RAISED BY HIS GRANDFATHER. HIS UNFUNCHING HONEST CAUSED HIM MUCH SUFFERING.

DIED 1654 IN CRACOW.

(קונות ימי חיו אלה) ביצר אלץ בעצגנהייטן (מקנים) פון זיין

לדען האטן מיי דס מעתיק גווען אהר האלר פון זינעם קליינעם ספרי מעלת אברה אברה
 ביציי זאגן האט דס צוליסט געשריבן. אידערוויסט קומט דא פאך די בעשיכטע פון דעם
 פרוסט צוליב האט ער האט אויף זיך געהאט זייערע פאך אן רב אין פראג [8]
 * זינע דניקעס דניקעס האטן די צוואה זייער טיף און מאכן אפיך אים האט חושב אהר
 אין יום-טוב ווי ניי ז" ווינען און אפוי מאכן מיי דאך אין ווילנא. זען אפך האמאליא
 בין אינע פון זייער יוצאי חוצות... BIOGRAPHICAL DATA ON DIK

DIK TOOK IT UPON HIMSELF TO FILL IN THE MISSING LINKS IN THE NARRATIVE BASED ON THE
 ADDITIONAL MATERIAL BROUGHT TO LIGHT IN HIS SON SHMUEL'S WRITINGS THAT THE SCHOLAR
 PHILLIPSONN RECENTLY ISSUED IN LEIPZIG. DIK USED THE "CRITICAL" EDITION OF
 מילת אברה PUBLISHED BY MOSHE KERNER (BRESLAW 1832)

A MAN CAN SUFFER A REVERSAL NO MATTER HOW SECURE HE IS.

די געזעה מינע אויך זייערעין ניי געזענווייז, די יידיה אזעס אינט געשען אויף זיין מעל [14]
 זען אפוי געשעט עט אונק מי (צעדן פאל) אומה ישנאלע, ווי דעס מיכעס זאגט עט זען
 פאטען אין (אברה יאום-געזעלען פאטען אהר אהר רייזען באהער) ד"ר די יעקל ווען
 נעמלע נאך ביסלעכווייז און ווען יורעם זייער געטוונקט [15].

Y. T. HELLER GETS INVOLVED IN A FINANCIAL DISPUTE IN THE PRAGUE COMMUNITY DURING THE PROTRACTED WAR WITH AUSTRIA. IN 1629 HE IS ORDERED TO APPEAR IN VIENNA IN CHAINS.

DIK INTERRUPTS THE ACCOUNT AT THE KING'S VERDICT - RANSOM OR DEATH - TO INTERPOLATE THE SON'S EXPLANATIONS & EXPOSEÉ. HE WAS STUDYING IN THE ^{METZ} ~~PRAGUE~~ YESHIVA WHEN HIS FATHER CALLED HIM HOME. CUSTOM FOR YESHIVA STUDENTS TO TRAVEL ON FOOT AND HELP EACH OTHER OUT (פּוֹרְטָל - דְּבָרָא) ON HIS ARRIVAL IN VIENNA HE SAVES A FRENCH NOBLEWOMAN FROM A BULL (!) BEFRIENDS THE FRENCH AMBASSADOR, HER FATHER. DETAILED ACCOUNT OF THE HEARING. THE PARABLE OF THE TWO BROTHERS

... פִּיבּוּעַ שְׂבָעֵי עָשָׂר שָׁרְיָהוּ עָלָיו כִּי אָחִי עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו *
פִּלְסוֹפִי אֵין עוֹלָם עוֹלָם... שְׂבָעֵי עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו
וְעַל כֵּן כִּי אֵין עוֹלָם עוֹלָם... שְׂבָעֵי עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו
וְעַל כֵּן כִּי אֵין עוֹלָם עוֹלָם... שְׂבָעֵי עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו
[48] אֵין עוֹלָם עוֹלָם... שְׂבָעֵי עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו עָלָיו

THE AMBASSADOR'S INTERVENTION IS SUCCESSFUL. A WEALTHY USURER ^{RAPHAEL} ~~ROBERTSON~~, FORMERLY OF VIENNA HAD TWO ^{דְּבָרָא} MISTRANSLATE PASSAGES FROM HELLER'S WORKS & BROUGHT THEM TO HIS ^{דְּבָרָא} ~~דְּבָרָא~~, HIGH NOBLES IN THE STATE. IN EXCHANGE FOR SEVERAL I.O.U.'S RAPHAEL WANTED THEM TO TAKE REVENGE ON HIS ARCH ENEMY B. HELLER.

IN HIS CAPACITY AS ^{דְּבָרָא} ~~דְּבָרָא~~ IL IN VARIOUS POLISH/RUSSIAN CITIES, HE REINSTITUTED THE PROHIBITION AGAINST BUYING THE RABBINICAL POST FROM THE LOCAL PRINCE.

PROCLAIMED A HOLIDAY TO COMMEMORATE HIS BECOMING RABBI OF CRACOV.

1864

ספרי חכמי יון או דברי חכמים

~~REVISED FRONTIS PIECES~~ ~~PARALLEL TEXT~~ [VIII] + 112 PP ~~אברהם אבא ק"ג~~

HEBREW / YIDDISH
PREFACE: LEGITIMATING GREEK PHILOSOPHY BY ITS POINTS OF CONTACT WITH JUDAISM

PLATO STUDIED WITH ^{בן נביא} בן נביא, THE DISCIPLE OF JEREMIAH
 ARISTOTLE STUDIED WITH ^{הגבאי} הגבאי, HIGH PRIEST DURING 2ND TEMPLE
 SOCRATES DIED FOR UPHOLDING IMMORTALITY OF THE SOUL WHICH HE MOST CERTAINLY LEARNED FROM US. MANY OF THEM WERE HIGHLY MORAL
 HOW GREEK ENJOYED SPECIAL STATUS AMONG THE RABBIS.
 RAMBAN & ^{רמב"ם} רמב"ם QUOTE ARISTOTLE'S ETHICS EXTENSIVELY.

CONSTRUCTION - EACH CHAPTER, ANOTHER GREEK PHILO. - SOLON, PYTHAGORUS - AND HIS PARADIGMS. 22 PHILO. IN ALL.

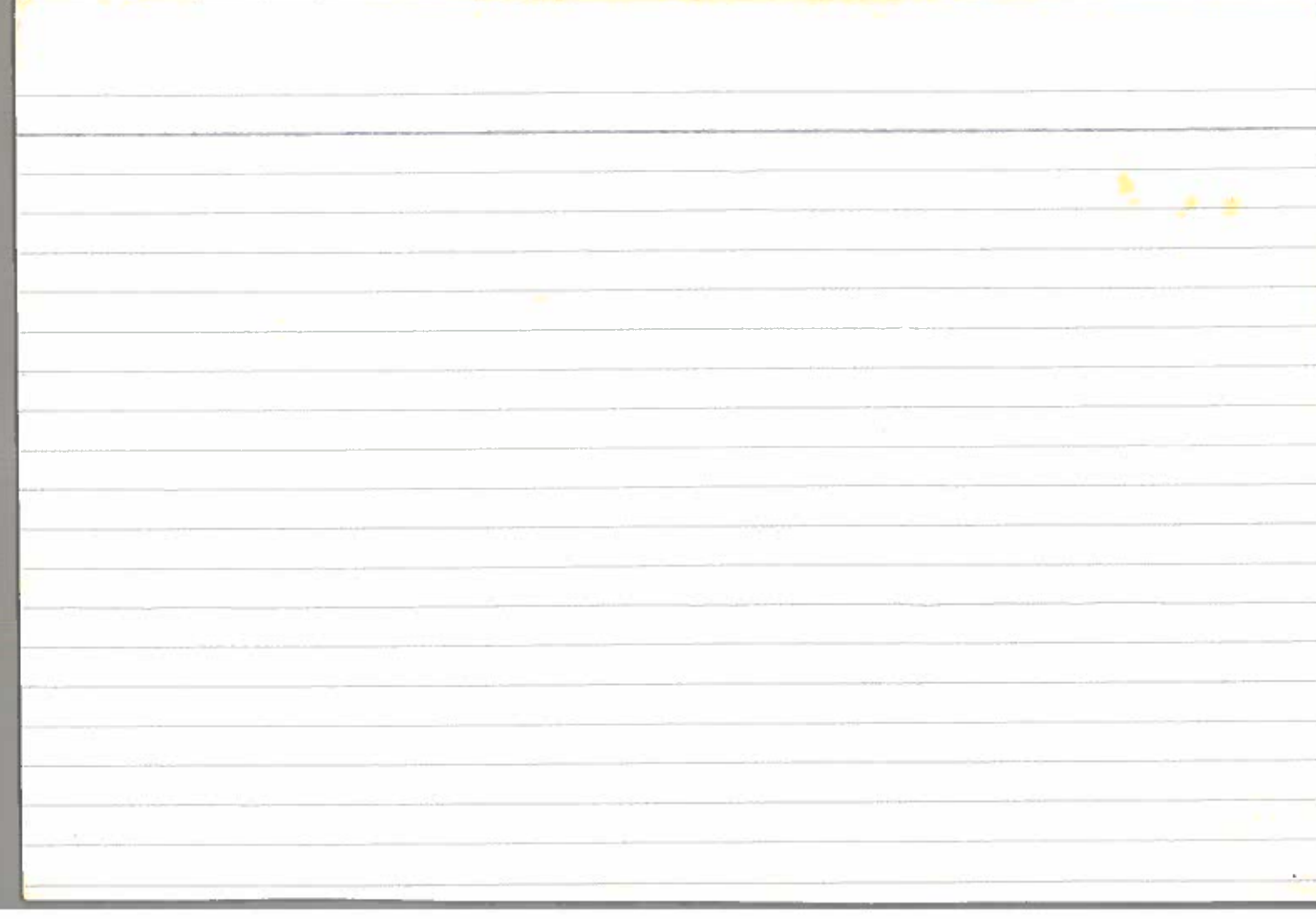
CHAPTER ON SOCRATES IS THE SOURCE OF DIK'S KNOWLEDGE ON XANATHIPA. HER GREED VS HIS MODESTY (21) ONCE, IN A FIT OF ANGER, SHE Poured WATER OVER HIM (22)
^{אין אדם כזה} אין אדם כזה ^{אין אדם כזה} אין אדם כזה ^{אין אדם כזה} אין אדם כזה
 HOW HIS FRIENDS ALL SPOKE AGAINST HER 22-23 HOW SHE UPSET THE TABLE WHERE HER HUSBANDS GUESTS WERE LEATING
^{אין אדם כזה} אין אדם כזה ^{אין אדם כזה} אין אדם כזה ^{אין אדם כזה} אין אדם כזה

THE MYTH OF PLATO'S BIRTH - BEEHIVE ON HIS MOUTH Pp (30)

ARISTOTLE BEGAN HIS CAREER AS A PROFLIGATE (SI). HOW HE KEPT HIMSELF AWAKE BY HOLDING ^{AN} IRON ^{BALL} IN HIS HANDS WITH COPPER ^{PIPS} NEAR HIS BED. THE FRIENDSHIP AND FEUD BETWEEN ARISTOTLE AND ALEXANDER

PREOCCUPATION THROUGHOUT WITH MONEY. DO WISE MEN NEED \$ OR DO THEY NOT?

ARISTOPHES - YES! THE WISE COME TO THE RICH AS DOCTORS COME TO THE SICK. ARISTOTLE - MONEY ALONE IS WORTHLESS. SINOCRAT - NO. DIOGENES, THE MOST EXTREME ASCETIC, LIVED IN A BARREL THAT HE ROLLED IN FRONT OF HIM. DIOGENES THE DOG



1866

עשרת השבטים

~~RHYMED FRONTISPIECE~~, ~~HEBREW-YIDDISH~~, ANONYMOUS

א?

OSTENSIBLY A TRANS OF A [HEBREW?] WORK OF THE SAME NAME BY פו'ל

דאס קאָט. FROM פֿרֿאָקֿע. THE FRUIT OF 40 YRS WANDERING. ALL THIS MADE POSSIBLE BY RUSSIA'S CONQUEST & ITS PACIFYING INFLUENCE (F-6)

DIK - ENRAPPED BY EXPANDING HORIZONS.

BEGINS IN BUCHARA. ALL THIS SUBSTANTIATES BIBLICAL REFERENCES.

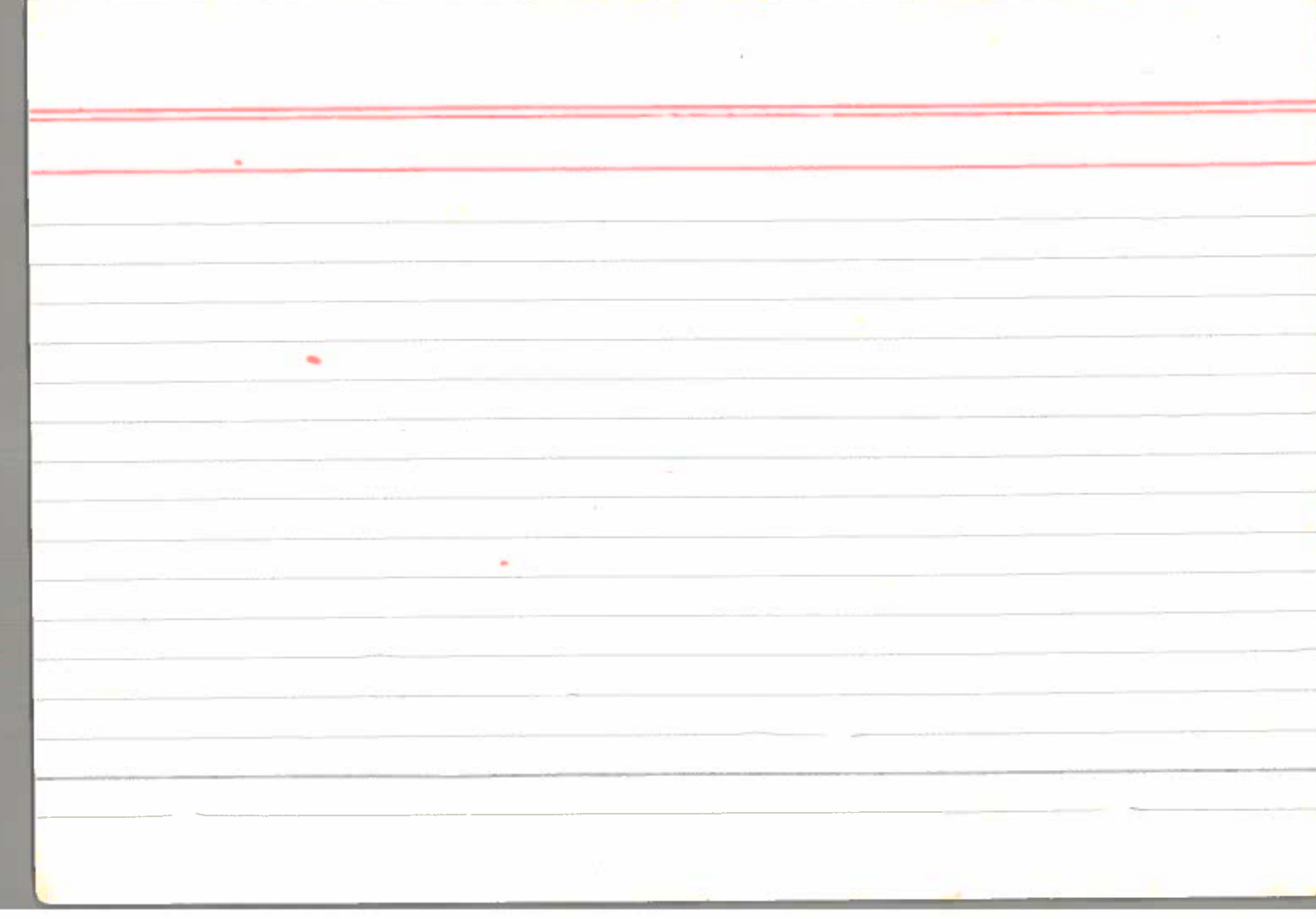
און זאגט ניסן "זאגט / ז' יבנים מן נט (ממ) חזק פס אהל אן פון י
אומות תביר אן אשי ניסן "אין זאגט נט אהל - אהל / ז' אן י
THEY MUST HAVE BEEN THE ENLTS FROM ASSYRIA זאגט אן ניסן " פרוס

DAGESTANI JEWS MUST BE FROM THE LOST TRIBES BECAUSE THEY DON'T KNOW THE ENTIRE SCRIPTURES (10) DETAILED DESCRIPTION OF THEIR GARB & RITUAL.

(CAUCASIAN JEW); ALSO JEWISH SOLDIERS STATIONED THERE DURING THE 1850'S WAR WITH THE CHERKASIANS.

KURDISTANI JEWS

WEST PERSIAN - IN ALL CASES JEWS WERE ENSLAVED & PERSECUTED UNTIL RUSSIA LIBERATED THEM



I זיצ אונטערוואַרט - DIK RELAYS THE RELAXED MOOD THAT ADAM HERALDED:

MEETS WITH HIS BUDDIES, PREPARING SHALEKH-MONES, MAKING GRAGERS
זיסן אַנטקעגן זאט שווערן לימוז פון זמרא האָט מען אַנגעדעלט נאָ אַדעסן
מגייל - אסתר, אריבוס ט. זאָר רבי האָט אויסגעזאָלט פּעלי אַנטש מיט
זינגען זאַלן אינגיטעסע פּעזער זאט אונטן וואָס, זי מורה, זאט מולאן
4) אַדעסערין אַדומה אַרצה. און האָט מיר אויסגעזאָלט נאָ אַדעסן ביי נאָכט ...

HOW MUCH SMALLER HIS WORLD WAS THEN! HIS SMALL PLEASURES

פּון האָט אונטערוואַרט און אונטער האָט מיר פּים אַ מינוט נישט
אינגעדעסן און טעג. זאָט בן און זאָלען און טעג אים נאָ טען זי
טיילעק זאָט זינגן באַזעק מיט אַה-מנה, און זאָט זין און זאָלען נאָ
באַזעטן מינע ניי און אַטע אַדעסן אים אויספראַכען זי טען האָט
אַדעסערק און שפּילעס און זאָט אַפּטווייטן און און זי טען זי
אָה - מנה. (6)

II אַדעסן אַדומה - HOW THE SMELL OF THE COOKIES DROVE HIM TO BREAK THE
FAST & GET THE MAID IN TROUBLE AS WELL

EVEN STUCK OUT HIS TONGUE TO THE OTHER זאָט מיר אַדעסן
TO PROVE THAT HE HAD FASTED! (10) זי מיר אַדעסן

ג' פּוּרִים בְּפִינֶסֶט

A NEW CATASTROPHE: HE HIRES A POOR BOY TO TAKE 2 PLATES FULL OF
 מַנְדֵּלֵי TO HIS FRIENDS. THE PLATES & SILK KERCHIEFS ARE HIS MOTHER'S
 AND THE MESSENGER NEVER RETURNS.

וְהָיָה מֵעַתָּה שֶׁלֹּא יִשְׁתַּחֲוֶה אָדָם לְאִישׁ אֶחָד מִכֵּלָּיִם וְלֹא יִשְׁתַּחֲוֶה לְאִישׁ אֶחָד מִבְּנֵי אֱמִילָהּ וְלֹא יִשְׁתַּחֲוֶה לְאִישׁ אֶחָד מִבְּנֵי אֱמִילָהּ וְלֹא יִשְׁתַּחֲוֶה לְאִישׁ אֶחָד מִבְּנֵי אֱמִילָהּ ... (24)

THIS TIME HIS MOTHER IS THE ONE TO BEAT HIM

וְהָיָה מֵעַתָּה שֶׁלֹּא יִשְׁתַּחֲוֶה אָדָם לְאִישׁ אֶחָד מִכֵּלָּיִם וְלֹא יִשְׁתַּחֲוֶה לְאִישׁ אֶחָד מִבְּנֵי אֱמִילָהּ וְלֹא יִשְׁתַּחֲוֶה לְאִישׁ אֶחָד מִבְּנֵי אֱמִילָהּ ... פּוּרִים

אָדָם יִשְׁתַּחֲוֶה לְאִישׁ אֶחָד מִכֵּלָּיִם - DESCRIPTION OF THE BEGGARS & CH ALMS COLLECTORS. FALLS ASLEEP
 BEFORE HE CAN REAP ALL THE BENEFITS

אָדָם - מֵיָד: THE MAID BRIBES THE BELFER TO LEAVE THE BOY ALONE
 BUT THE DAY ENDS IN A THRASHING WHEN MA DISCOVERS THE LOSS OF HER
 KERCHIEFS. THE NEXT DAY IN KINDER HE GETS BEATEN EVEN WORSE.

MORAL: (35) וְיִשְׁתַּחֲוֶה אָדָם לְאִישׁ אֶחָד מִכֵּלָּיִם וְלֹא יִשְׁתַּחֲוֶה לְאִישׁ אֶחָד מִבְּנֵי אֱמִילָהּ

EXTRA TALE 1: HOW AN APE & A PARROT DECIDED A SHMIDKHN

EXTRA TALE 2: THE CLEVER SHMADKHN.



HEBREW-YIDDISH. TIME 1732, PLACE ALTOIBIN HERO: ITSIK BIDERMAN
KNEW GERMAN, POLISH, ITALIAN & HUNGARIAN, WORKED AS A BOOK-KEEPER FOR A BANKER, EARNED 1000 TALER P.A.

DAY BEFORE HUSHANA RABA HIS BOSS SENDS HIM TO VIENNA WITH \$1000. LODGED AT A HUNGARIAN INN NEAR A FOREST. HIS HORSE KNOCKS THE INNKEEPER'S CHILD DEAD. ITSIK flees. TAKES REFUGE IN AN ABANDONED MILL. STORMY NIGHT WHO ELSE BUT A BAND OF ROBBERS

THE ROBBERS FIND HIM JUST AFTER HE HIDES THE KEY TO THE COFFER. WHEN HIS TSISIS REVEAL THAT HE IS A JEW, THE HEADMAN ORDERS HIM TO BE FLOGGED.

GIVE HIM A CHOICE OF JOINING OR DYING

THE ROBBERS GET RID OF HIM BY HAVING HIM CLIMB UP TO A 2ND STOREY & THROW DOWN THE GOODS. THEN THEY REMOVE THE LADDER.

USE OF HEBREW TO DENOTE SECRET LANGUAGE. - ITALIAN-ROBBERS SPEAK SO THAT ITSIK NOT UNDERSTAND. (15). ITSIK ESCAPED BY THROWING FLOUR IN MISTRESSES' EYES. NOW HE IMAGINES THE PEASANT OR THE MASTER IS CHASING HIM

ALL THE SAILORS & PASSENGERS DEAD! DIED OF THE COLD. THEY WAD UP A BOAT WITH PROVISIONS & BOOTY. AFTER MAKING OFF WITH A CASKET OF DIAMONDS ADDRESSED TO THE

EAST INDIA CO. THEY TAKE LEAVE מ"י ה'תק"ל / ה'תק"כ
29 מ"י ה'תק"כ / ה'תק"כ

THEY THEMSEWES DESPAIR OF EVER REACTING LAND. READ THE LOG OF THE GOOD SHIP NEPTUNE. (ד"ר מ"ח ל"ח)

THEY SWEAR TO RETURN THE WEALTH TO RIGHTFUL HERS (32) (32)
& CAPTAIN TAKES AN OATH TO WRITE AN ACCOUNT OF THIS TRIP. GOD HEARS THEIR PLEAS & THEY MEET A WHALER SHIP, REACH LAND & FIND THEIR SHIP UNHARMED!

1872

פילעט אויף שבת

LOVE STORY

TIME: 1500 PLACE: METZ STILL UNDER FRENCH RULE

1. ARRIVAL OF THE UNKNOWN GUEST: RECEIVES A PLET OUTSIDE THE CITY WALLS
 AT FIRST HE IS SCORNE BY THE MAID BUT HOSPITABLY TREATED BY 18-YR. OLD ^{BATHSHEBA} ABIGAIL. WONDERFUL
 EFFECT OF HIS PRESENCE & HIS נ'ל'ה'ל'ל

2. PORTRAIT OF HIS HOST MORDKHE TREDLER (OLD CLOTHES MERCHANT). REFUSED TO
 REMARRY FOR FEAR THE NEW WIFE WOULD SCORN HIS AGING MOTHER. HIS HONESTY.

3. IDEALIZATION OF FRIDAY EVE IN A POOR HOME (CF. MONDELE)

4. THE STORY OF MORDKHE'S ORDEAL. NO STIGMA INVOLVED IN USURY & PEDDLING.
 LIVES COMFORTABLY IN BRUSSELS AS AN ASSISTANT TO REB JOSHUA TREDLER.

REVERSAL: INTERDICTION - NOT TO GO TO THE FIREWORKS. VIOLATION - PRESSES UP AS
 A CHRISTIAN NOBLEMAN; THE RISK OF S'G'LE, DISCOVERY - DOES NOT REMOVE HIS
 HAT OR CROSS HIMSELF. RETRIBUTION & ORDEAL - CONFESSION FORCED YARM
 TORTURE. CONDEMNED TO THE STAKE.

BACKFLASH - HOW 8 YR OLD. MORDKHE SAVED THE YOUNG PRINCE BY RECITING PSALMS.
 MEANWHILE MORDKHE IS PREPARED TO DIE. THE PRINCE SECURES HIS RELEASE. IS
 ESCORTED OUT OF BELGIUM.

[5.] THE GUEST REVEALS HIS NAME: JOSHUA BEN JOSEPH HALEVI OF PRESSBURG.
 HIS IMPACT ON THE JEWS & ESP. ON ABIGAIL. HIS CASE AGAINST GUTP AND

פלעט אויף שבת

2.

USE OF BIBLICAL & MIDRASHIC REFERENCES.

METAPHOR: זי חלה וילד צו זיך מיט איינעם טייערן געזעץ געטאניקאטעם ד' צ' ע' טייערן און האט זעהימעט (געבליבט) ווי זי איזאנס עסן טוי וואָס האָט אַ שוין באַזעצט זעה מיין (6)

MANOAH & THE ANGEL

1 וון ווי איר וויסן איבערן ווערטן נאָמען אום צו ערן אים ווען איבער (וי"ב וואן וויב קאָפּ אַנטקענען, ווי זעה מנוח האָט געזעט צו זעה מלאך עפּס האָט אים גע- געזעט צעס זייער דרוי וואו אים געבאָרן אַ שון "אם 'בווא' דערק ובערניק" (26)
 2 און זי איז געבליבן טייער און איר איר זייער ווי אַ מען זעט מוח און זייער דרוי זייען געבליבן טייער אים זעט גוטע ענגעל וואָס האָט זי געזען אַ געזעה- טעה אינט פֿאַרשוויינען עסן זייערע אויגן.

EXAMPLES OF DEVOTION

1 טייער געבליבן, זי אומיט האָט זיך פֿון וויניקער באַמאט ארומ זעה אירע אים צו אום מך אין צו זעה טעה... און נאָך מעש, זי שונאית האָט געפֿאן אום צו מיט אַלצוי אינעם עפּס האָט (י) געצאָרעט מקנה אום זייען. צו זעט האָט זיך געפֿאן מיט אַלצוי אינעם עפּס וואָר נאָך צו זעה אום - (29)
 2 און זעט דאָס עסן (דערט וואָס צו האָט מיט געלייט פֿריטיך צו געזען) אויך זעה אירע אינט מיט צעס זעליקע עפּס וואָר געזען אירע זען דאָס מיט

וְאֵלֶּכָּהּ אֶל־וַיִּשְׁתַּחֲוֶהָ וַיִּשָּׂא אֶת־הָאֵלֶּכָּהּ וַיֵּלֶךְ אִתָּהּ אֶל־בְּרִיָּהּ וַיְהִי אִתָּהּ כְּאֵת־בְּרִיָּהּ (31)

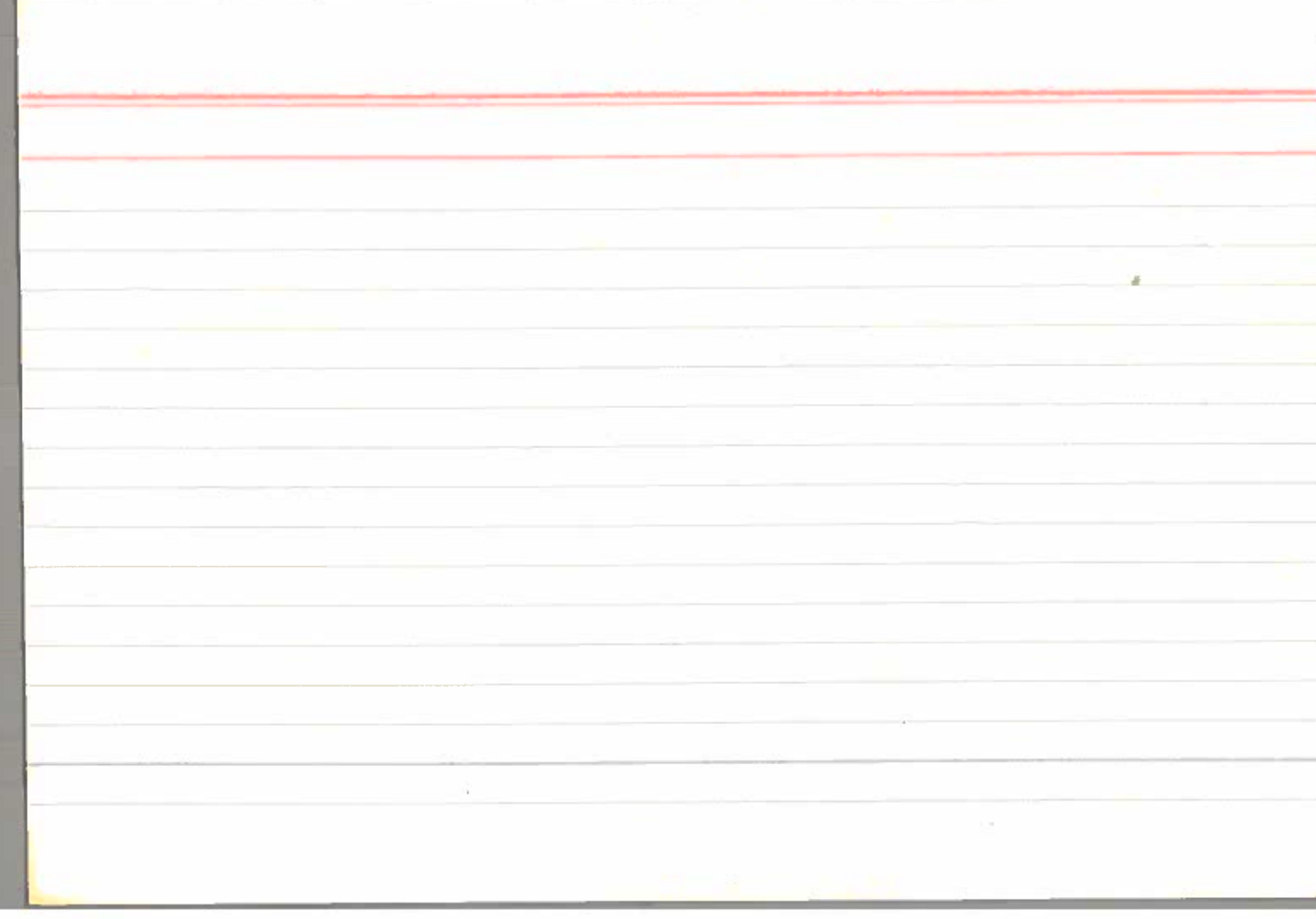
THE DOMINANT PARALLEL WITH BOAZ & RUTH — HE COULD HAVE MARRIED INTO THE 3 WEALTHIEST FAMILY, BUT SETTLED FOR HER SPIRITUAL QUALITIES (45) (cf p. 33)

SEXUAL PASSION — ABIGAIL DEVELOPED A FETISH FOR THE HANKERCHIEF

וְהָיָה אִתָּהּ אֶת־הַמַּגְדָּלָה וְהָיָה אִתָּהּ אֶת־הַמַּגְדָּלָה וְהָיָה אִתָּהּ אֶת־הַמַּגְדָּלָה וְהָיָה אִתָּהּ אֶת־הַמַּגְדָּלָה (35)

EXTREME EMOTION —

... אֵלֶּכָּהּ אֶל־וַיִּשְׁתַּחֲוֶהָ וַיִּשָּׂא אֶת־הָאֵלֶּכָּהּ וַיֵּלֶךְ אִתָּהּ אֶל־בְּרִיָּהּ וַיְהִי אִתָּהּ כְּאֵת־בְּרִיָּהּ (42)



OSTENSIBLY: TRANS. FROM FRENCH VIA POLISH.

GENRES OF THE FOOTNOTE:

- 1) ADD ANECDOTAL/ETHNOGRAPHIC MATTER 15-16, 20-21
- 2) MORALISTIC DIGRESSION - MAN A CREATURE OF HABIT 22-23
- 3) ADDS MISSING LINKS IN THE PLOT 32
- 4) ADDS HIS OWN CRITIQUE OF JEWISH MORES - 30 (HEDER) 37 (ARTISAN SHULS)

1 PREAMBLE: HARMFUL & USEFUL LITERATURE (3)

MOST POSITIVE: a) TRAVELOGUES b) AUTOBIOGRAPHIES

SOURCE OF THIS WORK - ZITCYE VICTOR LEVINTAN (LEIPZIG 1866)

2. AUTHOR'S PREFACE:

3. ~~BY~~ MY BIRTHPLACE K... POSITIVE CHARACTERIZATION OF THE KOV 8-9

b. 1825. HEDER DESCRIPTION 12-14. THE BELFER AS CORRUPTOR

5. THREE CATASTROPHES: a) FATHER'S DEATH b) שׂוֹרְטוֹס'ס: EMPOVERISHED HIS MOTHER & FORCED THEM TO BECOME LABOURERS c) DRAFT - WENT INTO HIDING = HIS INITIATION

6. ESCAPE FROM THE SHETL - DRESSED AS GOYIM; HORROR OF THE RECEMITS (25)

7. THE INN - HUMAN MERCHANDISE; 6 CLASSES OF BEGGARS (27)

8. THE THUMD TORAH IN VILNA - IGNORANT, INSENSITIVE MELT IDIOM RYAN THE SHOW
WHY VILNA HAS NO WOMEN PHILANTHROPISTS (32)

9. YISKOLKE BULKE - HIS NEW BOSS; JEWISH ATTITUDES TO ARTISANS (35)
INTERESTING IDIOMATIC EXPRESSIONS (35-37).

11. THE POSITIVE HERO MODEL: MADAME KATE. ANONYMITY OF THE CITY ALLOWS
HIM TO FLEE HIS MASTER & PASS FOR A NEWCOMER (43) THE MATZAH BAKERY (44)
THE REGAL SPLENDOR OF HER HOME. OUTWARDLY GENTILE, INWARDLY JEWISH.
THE DECISION TO ADOPT HIM & TRAIN HIM AS A בן יתום (58) - 61

ISRAEL SALLS THE BEANS TO SOLOMON THAT NARBUN KEEPS A MISTRESS. SIMON, IT SEEMS, IS A PROFESSIONAL PIMP FROM WAY BACK. SOLOMON LAYS A TRAP WHEREBY SIMON WILL OFFER HIS SERVICES TO NARBUNIE. SENDS SIMON AN ANONYMOUS LETTER SUGGESTING THAT IN ORDER TO WIN NARBUNIE AWAY FROM HIS MISTRESS WHO IS EVEN MORE IN LOVE WITH JOSEPH, HE, SIMON, OUGHT TO OFFER THE LOVE OF ANOTHER WOMAN, HORTENSE. SOLOMON APPEARS BEFORE NARBUNIE TO WARN HIM AGAINST SIMON'S INTRIGUES AND ESPECIALLY AGAINST HORTENSE. (SUPERFLUOUS SCENE)

DIK MUST HAVE BEEN OUT OF HIS MIND WHEN HE TRANSLATED THIS!

SIMON SHOWS UP TO TELL HIS BOSS THAT MISTRESS ^{AGRIPPINA} HAS V.D. ! NARBUNIE INFORMS HIM THAT PULVE IS NOT HIS MISTRESS BUT A WIDOW WHOM HE IS SECRETLY SUPPORTING. UNFORTUNATELY, ^{1' 2' 3' 4' 5'} AND GOOD DEEDS ARE DISTORTED IN THE MINDS OF MEN. (95)

NARBUNIE TO HIMSELF: AH, BUT AN HOUR I TAUGHT THIS MAN TO BE A GOOD ANGEL

... ^{6' 7' 8' 9' 10'} ^{11' 12' 13' 14' 15'} ^{16' 17' 18' 19' 20'}

THEY PUT SIMON TO THE TEST OVER THE MEMORANDUM & HE IS EXPOSED. MIKHEL GETS THE JOB & JOSEPH - THE DAUGHTER.

~~EDUCATION NEVER AN END IN ITSELF. ALWAYS SERVED THE CAUSE OF ECONOMIC ADVANCE.~~

~~EVEN HIS TALMUDIC KNOWLEDGE COMES IN HANDY - TO IMPRESS AN ANGLO JEWISH THEOLOGIAN~~

FINANCIAL SPECIFICATIONS : 14, 15

THIS OBSESSION IS JUSTIFIED WHEN PRACTICED BY THE RICH (BANKER ET. AL.)
BUT NOT BY THE ECO. PARASITES.

USE OF DREAMS AS ROMANTIC PLOT DEVICE. (34) THO THE HEROES THEMSELVES
ARE SCEPTICAL, IT COMES IN HANDY.

LITERARY VERACITY : HERO PUBLISHED THE STORY IN A JOURNAL 47.

SOME 100 YRS EARLIER AND KOPULE BURNED DOWN SEVERAL TIMES IN THE INTERIM, ITS

10773 BEING RAVISHED & DISPERSED. OF THE FEW PGS. I WAS ABLE TO FIND, THERE WAS NO MENTION OF REB KOPEL. DIRTY JOKE FN P. 4 — 0253 22 27 W11 134/ 1K ע"ס
11 DESPITE THIS LACK, THERE CAN BE NO DOUBT THAT REB KOPEL'S PARENTS STIFFLED HIS GROWTH JUST LIKE ALL JEWISH PARENTS.

EPISODE IN P'NIA 11-15

REB KOPEL FINDS HIMSELF A SUITABLE PARTNER, A BASS WHOSE SINGING ONCE CAUSED A WOMAN TO MISCARRY. THEIR SORTIE TO THE BRIS OF A RICH "J'212". GET DRUNK ON THE WAY, FALL INTO A PIG STY AND HEAR THE FARMERS PREPARING TO SLAUGHTER THEM. THE FARMER'S WIFE EVEN TESTS THEIR FLESH. THEY ESCAPE & BRING THE POLICE. THIS PROVED TO EVERYONE 2/1) 1K 5K 15H 1K 023 (15)

RHYMING INTERLUDE: THE WORLD OF 200 YRS. AGO. 16-19

A WORLD TOTALLY PREOCCUPIED WITH TORAH

017 203 023 02702 7'1" 12'2'02 023 12N 12" 02023 10 7's 020202 11
(16) 02023 202 1K 7's 023

ALL 1800 YESHIVAS STUDIED THE SAME TRACTATE. MASS 10'1'2' AT THE TWO YEARLY

וְהָיָה כִּי יִשְׁמַע הַיָּהוָה אֶת-קוֹל יִשְׂרָאֵל וְיָבֵן אֶת-בְּנֵי יִשְׂרָאֵל וְיָשֹׁב אֶת-בְּנֵי יִשְׂרָאֵל אֶל-אֲרָצָם וְיָשְׁבוּ בְּאֶרֶץ יִשְׂרָאֵל וְיָשְׁבוּ בְּאֶרֶץ יִשְׂרָאֵל וְיָשְׁבוּ בְּאֶרֶץ יִשְׂרָאֵל (36)

• THESE STORIES ARE ALSO A DEMYTHOLOGY. QUOTES ECCLESIASTES 7:10

-4-

אין שטחם האז אין מניט קינדערט יאן עידה'ס נאך אין יולן מלן טאס מלן
האט אים זענען י' מ'א'ק'ט' כ'א'ט'ק'ט'ט' די חלל א הונדע אלן איג זעג'אן גען זאג'אן
וואך אין גב' אלף אין גאנץ, זאך דו וואך אום דער וואך אדעק א עב'ת' ק'ד'
די פ'א'ט'ט' ר' ט'א'ן אום דער וואך אין אט'א'דען כ'א'א'ט' וואך וואך וואך אלן
כ'ו'ט'א'ד'ק' מי' ב'י'ט'ע' א'ר'א' און ז'י'ט'ע' א'ר'א' און א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א'
א ש'ט'י'ט'ע' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א'
האט מען זיך א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א'
ניי זע'א'ן א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א'
וואך ז'ו'י' ק'א'ר'ע' פ'א'ט'ט'א'ד'ק' און א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א'
און וואך זיך א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א'
(א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א'
אין דער מ'י'נ'ה און די פ'א'ט'ט' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע'
אין ג'א'ט'א' - ה'א'ת'ק'ד' * און זע'ר' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א'
טאס פ'א'ר' מ'י'ו'ס'י'א' שווען דו האט ג'א'ט'א' פ'א'ט'ט' זיך ט'א'ר'א' מ'א'ט' ז'י'ט'ע'
ק'א'ט'א'ט'ע' די פ'א'ט'ט' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א'
כ'א'ר'א'ק'ט' דער ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע'
ווע'ר'א'ן און וואך ז'א'ט'א' דו האט ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע'
דו האט ג'א'ט'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א' א'ר'א'
אין ק'א'ט'א'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע' ז'י'ט'ע'

אָפּטוואַרן פֿאַר אַן אַנדערן אַרבעטער (ע.) און אַזוי אַז ער זאָגט אַז ער וויל אַרבעטן
אַזוי אַז ער וויל אַרבעטן (ע.) און אַזוי אַז ער זאָגט אַז ער וויל אַרבעטן.

עס האָט אַן אַנדערן אַרבעטער געזאָגט אַז ער וויל אַרבעטן און אַזוי אַז ער זאָגט אַז ער וויל אַרבעטן
און אַזוי אַז ער זאָגט אַז ער וויל אַרבעטן (ע.) און אַזוי אַז ער זאָגט אַז ער וויל אַרבעטן.

The guards accept his honey cake without comment. No mention that their house is boarded up. Much shorter dialogue! (3 exchanges)

... אַזוי אַז ער זאָגט אַז ער וויל אַרבעטן און אַזוי אַז ער זאָגט אַז ער וויל אַרבעטן
Khzyt'skil's inability to understand their speech - because it was too learned and witty, not because they spoke in German! ~~No mention of hiding from goblins.~~

His 2nd marriage was local, not specified who. Reb Shmel had to pay a huge sum of געלט - אַרבעט for Kune.

און אַזוי אַז ער זאָגט אַז ער וויל אַרבעטן און אַזוי אַז ער זאָגט אַז ער וויל אַרבעטן
Then the traveller explains that he met many learned Jews, all sorts of artists, the servants lead a pious life, good teachers. During the plague of 1831 the rich took care of the poor. A Hebrew prefers that Jacob will be spread the sum of the nations and will find acceptance and peace.

[1864]

חייציק על אַליין 2

KHAYTSIKL ALEYN

1887

אויף די זייטן פון אונזערע פאטער-ברודערס פון די פאטער פון די פאטער

PARAGRAPHS BEGIN IN HEBREW ; YIDDISH UNADULTERATED

A TRUE STORY THAT HAPPENED IN AYALON 25 YEARS AGO 1839

REB SHMERL SHIFER A NOUVEAU RICHE OWNER OF FACTORY PRODUCING WOOLEN GOODS ; BY US SUCH A ONE QUALIFIES AS A NOGID

KUNE - HIS SHREWISH WIFE , WANTS TO LEAVE THE BUSINESS & GO INTO TRADE WHICH IS MORE RESPECTABLE ; WITHIN 8 YEARS HE IS KNOWN AS A GREAT NOGID & THE FACT OF HIS "LOWLY" ORIGINS IS FORGOTTEN

P. 9 EXPLICIT CRITICISM OF MC THE PRACTICE OF BRINGING TEACHERS FROM FARTHER & FARTHER AWAY CF DI FRUME TIRISE : IN OLDEN DAYS THEY DIDN'T LOOK FAR FOR A MATCH

אויף די זייטן פון אונזערע פאטער-ברודערס פון די פאטער פון די פאטער
אויף די זייטן פון אונזערע פאטער-ברודערס פון די פאטער פון די פאטער
אויף די זייטן פון אונזערע פאטער-ברודערס פון די פאטער פון די פאטער

P. 10 AND FOR ALL HIS TEACHERS, KHAY. BARELY KNEW 'AT AT AGE 12

PORTRAIT OF THE MOYTS(H)ITER MELAMED : אויף די זייטן פון אונזערע פאטער-ברודערס פון די פאטער פון די פאטער
אויף די זייטן פון אונזערע פאטער-ברודערס פון די פאטער פון די פאטער
אויף די זייטן פון אונזערע פאטער-ברודערס פון די פאטער פון די פאטער

(14) ... קרובים ...

A PRECURSOR OF PERETS'S KHANANYE; A MAN OF DIFFERENT FACES

1/4 ש"ס (4) ... (3) ... (2) ... (18) ...

THE TO-DO OVER A SHIDEKIT

REB SHEPSL MAGIDKIKHES IS SENT BY SHLUMTSE THE GUR OF SHKHTIZ TO TEST KHAYTSIKL'S KNOWLEDGE. THE MATCH IS MADE ONLY TO BE BROKEN WHEN SHLUMTSE FINDS OUT REB SHMERL'S O.H.H. THIS IS REPEATED SEVERAL TIMES UNTIL A MATCHIT IS MADE WITH THE YOUNGEST DAUGHTER OF SHIMSHON SANDEGURER OF BROD WHO WANTS AN OLD FASHIONED MASHMID.

PP 26-30 1ST-PERSON NARRATOR HAPPENS TO HAVE BEEN PRESENT AT THE RUKJA AND ATTACKS THE MOYTSITER FOR HIS IGNORANCE. DIK'S VOICE IS THINLY DISGUISED.

IN BROD, REB SHMERL & HIS MELAMED BOTH SEE THE LIGHT & TO COVER UP THE MISMATCH, REB SHMERL LAYS OUT MORE & MORE \$ WHICH HE CAN ILL AFFORD. THE MELAMED IS RIDCULED.

ON RETURNING 8 WEEKS LATER TO VILNA, THEY FIND THEIR HOUSE BOARDED

KHAYTSIKL ALEYN

UP AND A YOUNGSTER GOADS THEM FROM A WINDOW. CLOVER DIALOGUE.

NONE OTHER THAN KHAYTSIKL HIMSELF WHO WAS SENT HOME FROM BROD!

RETURNS TO BROD: HIS IGNORANCE IS SOON REVEALED TO ALL, ESPECIALLY BY HIS BLIND CONTRADICTIONS (AS HIS MELAMED HAD INSTRUCTED HIM). LACK OF MANNERS & PERSONAL APPEARANCE. CALLED

שמרל goes bankrupt; REMAINING DAUGHTERS MARRIED OFF TO פרוצקא פרוצקא פרוצקא; PARENTS BOTH DIE BEFORE THEIR TIME AND KHAYTSIKL IS SUPPORTED BY CHARITY.

MORAL: צען אים פאר אן אידן פאר אן אידן (47)

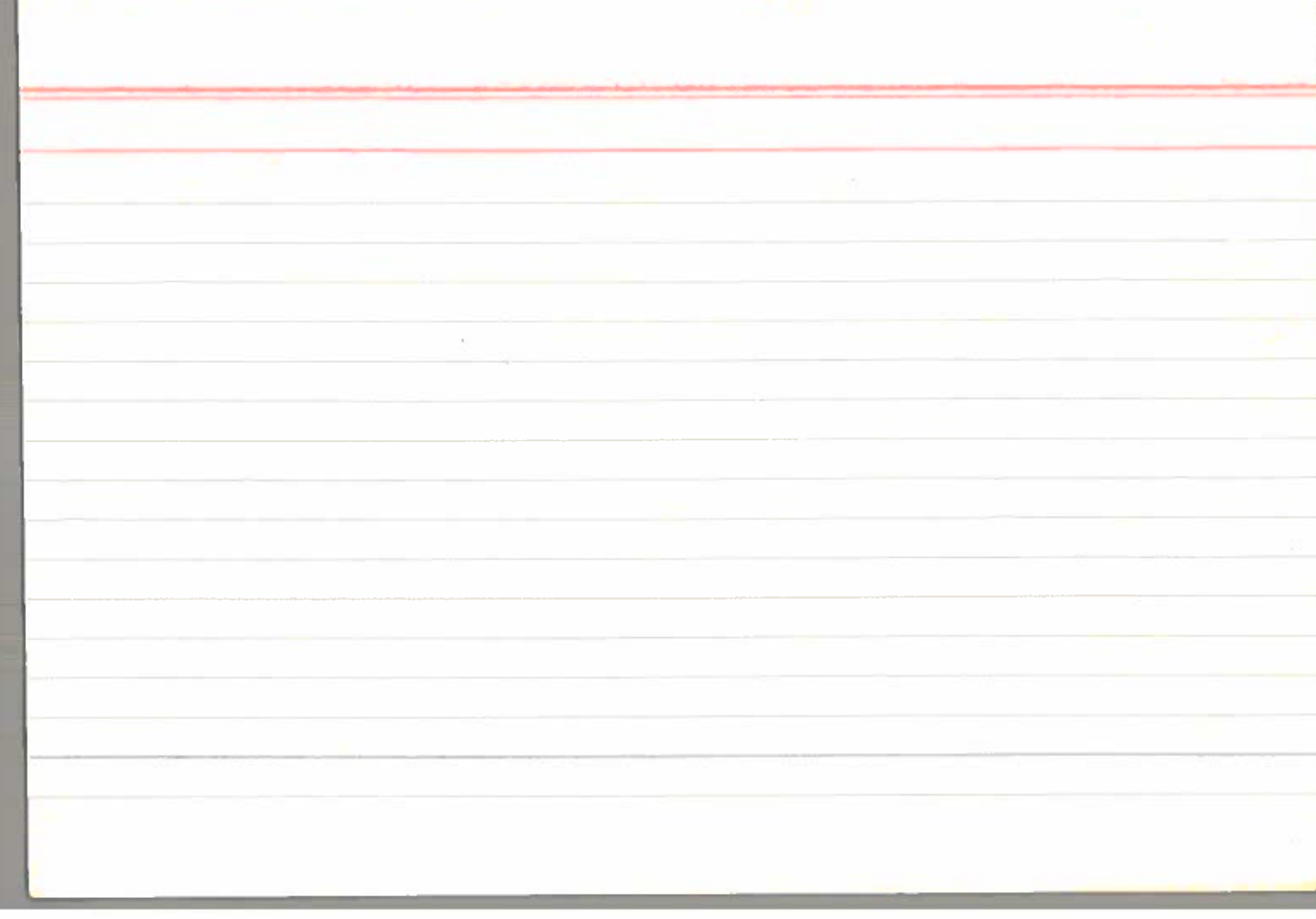
RHIMED ENDING

DISCUSSION BETWEEN VILLAIN/MELAMED & NARRATOR ON PROPER EDUCATION 28-29

NARRATOR IS ASKED TO WRITE A HEBREW LETTER TO THE PROSPECTIVE IN-LAWS

און, און, און

KHAYTSIKL WAS DEBILITATED BY HIS EROTIC DESIRES (29) = NARRATOR'S ASIDE



1869

THE JOSEPH STORY

מאקון

מ/י

~~HEBREW-YIDDISH~~ TIME: FRENCH REVOLUTION, PLACE: MAKON

THE NARBUNIE FAMILY IMPOVERISHED & DISPERSED BY THE REVOLUTION. ONLY 15 YR-OLD JOSEPH REMAINS. AARON SOMERSET, NOUVEAU RICHE JEW, HIRES HIM AS A VINEYARD GUARD. HIS HANDSIPS 14 YR-OLD MARGARET SOMERSET DISCOVERS & BEFRIENDS HIM. (NEEDED GRAPES FOR MEDICINAL PURPOSES!) AFTER SHE SEES HIM READING BOOKS, SHE LEAVES HIM TIPS & HE EVENTUALLY WORKS HIS WAY INTO THE FAMILY.

1793 - HE DISAPPEARS. 3 YRS PASS IN WHICH NO GIRL TAKES A HUSBAND, THE TIMES BEING AS TROUBLED AS THEY ARE. CRACK FRENCH REGIMENT COMES TO TOWN. MAJOR IS QUARTERED WITH THEM. TELLS THEM ABOUT JOSEPH'S FATE: INDUCTED AGAINST HIS WILL. MAJOR RETIRES TO HIS ROOM TO CRY. FUNCTION OF HEBREW PHRASES - TO RECALL BIBLICAL PARADIGM (1.17)

RECOGNITION - HE IS JOSEPH! SO HUMBLE IS HE, HE KISSES THE SERVANTS.

COMPLICATION 1: SUPERSTITION ABOUT THE DEAD VISITOR WHO APPEARS ONCE EVERY CENTURY & CLAIMS THE LIVES OF HIS BRIDES (EVEN BRON WIFE AN AMULET!). RESILIENCY OF SUPERSTITIOUS BELIEFS. (19-20) BOTH Goyim & JEWS IN MAKON BELIEVE THIS SINCE BOTH WERE SPECTED BY THIS KILLER. POOR JOSEPH IS AVOIDED LIKE THE PLAGUE.

COMPLICATION 2: IT IS DISCOVERED THAT JOSEPH & MARGARET'S BIRTHDAYS COINCIDE. ON THE FESTIVE DAY, AARON ANNOUNCES HIS INTENTION TO MARRY MARGARET TO MILLIONAIRE HEIR YOUNG MAN.

ZELDE'S SERMON "BEHIND THE CURTAIN" - 5 POINT COMPARISON ON HOW THIS SERMON IS DIFFERENT FROM THE ONE IN SHUL. A FAVOURITE NARRATIVE TECHNIQUE. REFERENCES TO

310 א'ל-טו"ו and to ב'ל'נב' (29-30) AARON IS ADAMANT IN HIS DECISION. ZELDE DEFENDS THEM LOVE QUOTING KING SOLOMON (32)

THE STORY OF THE DEAD VISITOR AS TOLD ON 1ST NIGHT OF KHANUKE BY COMMUNITY SCRIBE IN 1314. PP. 35-47. CLAIMS 3 AIDS EACH TIME. DETAILED, GORY DESCRIPTION

ARRIVAL OF THE "DEAD VISITOR" - YOUNG HAN. SCEPTICAL AARON IS HARDEST HIT. HAS THE RUNS. INNKEEPER IS ALSO TAKEN. THE THREE VICTIMS. AARON REFUSES HAN CLAIMING THAT MARGARET IS ALREADY PROMISED TO JOSEPH. HAN IS IN LOVE ANYWAY.

DENOUNCEMENT - IT WAS ALL PLANNED BY JOSEPH.

CONCLUSION - THE LIGHT OF TRUE KNOWLEDGE WILL ILLUMINATE THE DARKEST MINDS.

IN THE WORLD TO COME FOR REMAINING WIFELESS EVEN FOR A YK BEFORE HIS DEATH (8)

REB HETL SOFTENS HIM UP ARGUING THAT ALL HE NEED TO IS OPEN HIS DOORS & THE

SAAKHO NIM WILL COME RUNNING. ENTER: STOKSFR 1362 'S (9)

AGNES' FATHER. HIS LYICAL REASONING IN FORCING HER TO MARRY AGAINST HER

WILL. REB LEML WOULD SOON BE LEAVING AGNES HER 25,000 OF 60,000 THALER.

IF THEY HAVE A CHILD, LATTER WILL SHARE 1/2 OF INHERITANCE WITH SHNEZER 9-10

THE FATAL ERROR:

וְיִי אֵלֹהִים (אֲבִירָא לְאֵלֵינוּ) וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים
וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים
(10) STOKSFR 1362 'S וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים

IN HIS EARLY WORKS, INCLUDES GERMAN WORDS IN BRACKETS:

וְיִי אֵלֹהִים (אֲבִירָא לְאֵלֵינוּ) וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים
וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים (12) וְיִי אֵלֹהִים וְיִי אֵלֹהִים

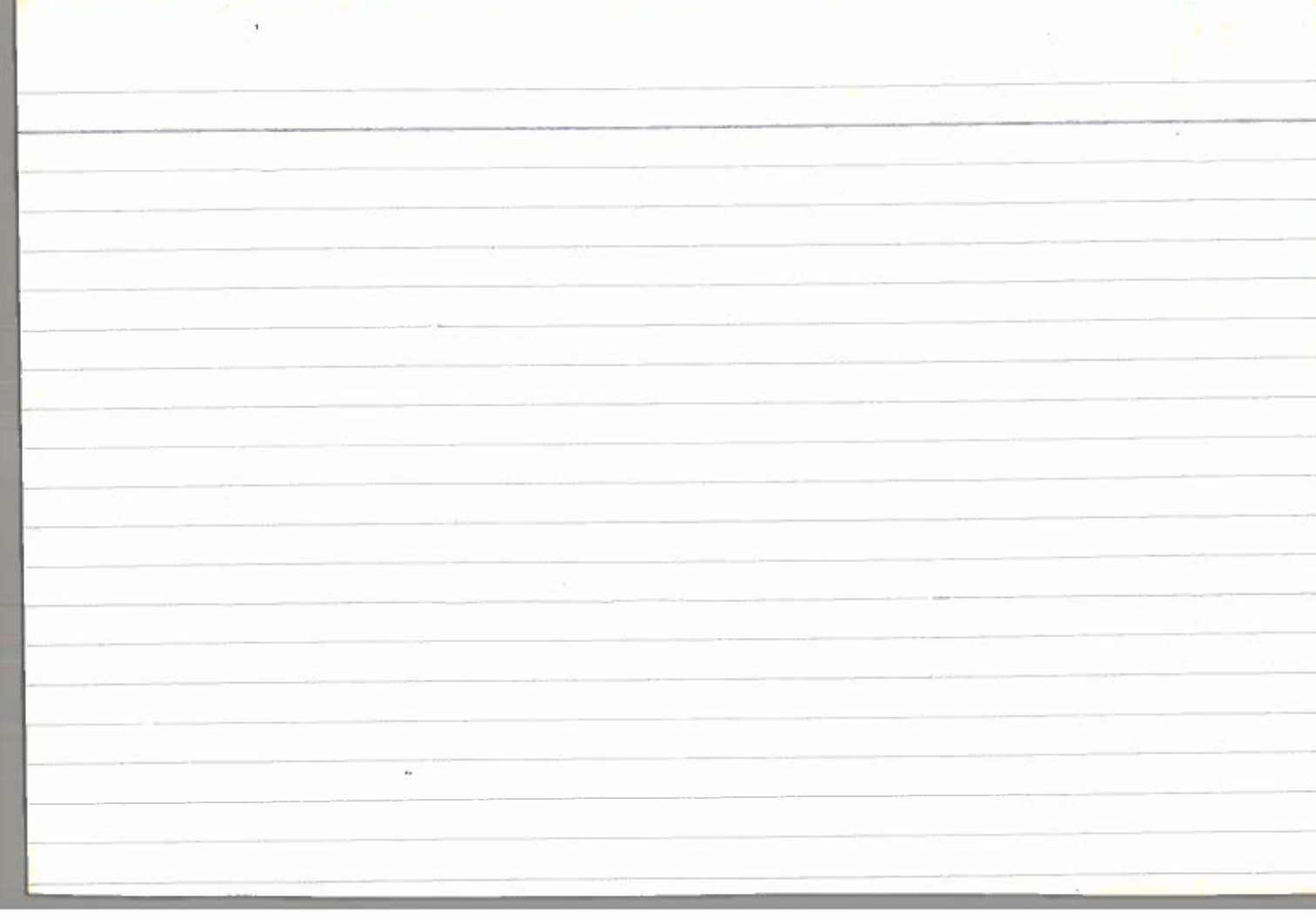
DESCRIBES THE SCENE: BRIDE IS FURIOUS; GROOM INCOMPETENT; FATHER - ANXIOUS.

DIK/NARRATOR REFRAINS FROM TESTING HIM LEST HE ANSWER CORRECTLY (13)

(13) וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים וְיִי אֵלֹהִים TRIED TO SETTLE THE DISPUTE OVER \$

BRIDE'S MOTHER TURNS TO DIK AS AN ALLY, ASKING HIM TO SAY SOMETHING (14)

THE MATCH IS ANNULLED THANKS TO THIS SPEECH.



DESCRIPTION OF זמרת נא"מ IN OLD VILNA

אין יומן צ"א פֿאָרעט אים האָט געזאָגט און אים יאמ - פֿיסוכ געט"ן זאָלן אין ?
ש"בדיש געוון אין ארבעט "3 אין א"ן און און פֿאָרעט פֿאָרצו"פֿירן פֿאָר צו ש"בדיש
י תפילות און קדושה זאלן מיט "אין געזעצט זע (אין א"ן די"ן און
האָט געזעסן מערעט געשיקן אין דעם וו"בדישן סוף (הערה ז' 8-9)

THE FALLEN GENERATION OF TODAY

אונזערע דעם-געטע און אונזערע זאָלן אונטער זען ווי א"ן ערשט - העצית און אונזערע
דעם-זאָל ווי א"ן סנהדרין (9)

NOW ALL WE HAVE IS EMPTY TITLES : ז'ן , מורה נוהא , מ"ג , ALL BECAUSE OF THE
PUBLISHING HOUSES WHO ISSUE ALL THE DINIM IN ZHARCON, SUCH RELIGIOUS MATTERS
WHICH THE COMMON FOLK OUGHT NOT KNOW ABOUT : PROOF-TEXT FROM MIDRASH SHIR
HA-SHIRIM א - אלה המלכות אשר תלם לפניכם . מה שמה (פיע) זנה גזית - א

א"ן אדם כך בן דברי תורה . זאלן געזעט געזאָגט זען וויסניק זאלס וויסניק זען
זען-העצת . AND THE PROOF IS THAT HE KNOWS OF A KLAYZL WHERE ONLY
PRAY ; FIRST THEY LEARNED KARBAH, LATER IHIL AND NOW מ"ג-הנחל זען

REF TO HIS STORY DER KARABELNIK WHERE HE DESCRIBED JEWISH SELF-DEFENSE
AGAINST ANIMALS ; IN THOSE DAYS JEWS FOUGHT BACK ! (10)

YUDIS

YEHUDIS DI TSVEYTE

CHAP 2 : $\text{הבית הקטן ליד שער הטרק} : \text{THE 1ST HOUSE NEAR THE TROKE GATE}$

BELONGED TO REB MORDKHE TROTSHKES AS A תורשה FROM HIS PARENTS. THIS HOUSE BECAME A CENTRAL INN FOR GOYIM & JEWS ALIKE. EVEN אנשים CAME THERE TO DRINK בירה MARCH-BEER. THE PLACE WAS ESPECIALLY PACKED DURING PUBLIC HANGINGS WHICH WAS A MONTHLY OCCURANCE. DETAILED DESCRIPTION OF THE REVELRY ; " HANGINGS TOOK PLACE IN THE ZAKRET FOREST ON THE TROKER ROAD, EVERYONE STOPPED IN AT THE INN ~~ON~~ ON THE WAY HOME.

CHAP 3 : PORTRAIT OF YEHUDIS THE MAID. HAD NO AWARENESS OF HER OWN BEAUTY. SLAVISHLY DEVOTED TO HER PARENTS. MOTHER DIES AND FATHER IMMEDIATELY REMARRIES

$\text{על סיפורי הנישואים השניים והשלישיים} : \text{LONG DIGRESSION ON THE EVILS OF 2ND & 3RD MARRIAGES. (15) הנישואים השניים והשלישיים}$

WITH A STEPMOTHER, ~~AND~~ THE HOUSE BECOMES TOO CROWDED, AND YEHUDIS TURNS WAITRESS

CHAP 4 $\text{הפירוק של בית הטרק} : \text{THE EXPLOITS OF ROBBER CHEF LACYNISKE ; THE BIG TO-}$

DO IN VILNA ON THE EVE OF HIS HANGING. DIK OBJECTS TO THE PROFIT INCURED AT THE EXPENSE OF ANOTHER MAN'S SUFFERING, QUOTING THE MIDRASH OF THE EGYPTIANS DROWNING IN THE RED SEA.

THE INN NEVER SO CROWDED AS FOLLOWING THIS EXECUTION.

THE LAST ONE TO REMAIN IS A PLENIPOTENTIARY, ONCE IN THE SERVICE WITH THE HANGED MAN.

SUDDENLY REALIZES THE LOSS OF HIS WALLET AT THE GALLOW'S. BUT WHO WOULD RISK A MIDNIGHT VISIT TO A GALLOW'S WHERE ALL THE SPIRITS CONGREGATE? (24)

DIK PREVIOUSLY INFORMED US (18)

"NO, DEAR BALEBOS," SAYS SHE, "I FEAR GOD ALONE ... AND FURTHERMORE, THE REWARD IS 1/2 MY DOWRY." (25) THE GUARDS LET HER THRU BECAUSE OF THEIR FREQUENT VISITS TO THE INN. FINDS THE WALLET BUT IS ACCOSTED BY ONE OF THE ROBBERS WHO CAME FOR THE CHIEF'S BODY. YUDIS FLEES WITH HIS HORSE AND STAYS OVERNIGHT WITH A JEWISH FRIEND IN LUKISHOK. ARRIVES BACK IN TOWN NEXT MORNING WITH "BATTLE SCARS". IN THE SADDLE BAG ARE STOLEN JEWELS AND A LIST OF COLLABORATORS. POLICE GIVE HER A LARGE SHARE OF THE BOOTY + THE HORSE.

CHAP 5 : A NEW PURITS ARRIVES FOR THE NIGHT. VERY MUCH TAKEN WITH YUDIS:

(32) ... HE TELLS HER THAT HE IS A WRITER WHO WILL IMMORTALIZE HER IN POLISH LITERATURE

IDEALIZED HAPPY END; INTERCEDES FOR JEWS BECAUSE OF HER GREAT POPULARITY AMONG
THE GUTIM; A WEALTHY MERCHANT. DIK ESP LAMDS HER TREATMENT OF MAIDS.
ALSO HELPS OUT REB MURKHE'S CHILDREN WHO HAVE SINCE BEEN IMPOVERISHED.
NEVER ASHAMED OF HER PAST.

בשרה אשת ר' יצחק בן יוסף מברסלב (1711) נפ' 1788
(43) - 1136 אשת ר' יצחק

1. YIDN IN LIFE

AGE 21 - NO NO

AGE 22 - BECOMES ROV IN DRAPUTSHESHOK - a middle sized town
HERE HE BEGINS TO REALIZE HIS IGNORANCE: GRAMMAR, SPELLING, פ"מ
PP 19-21 AN HILARIOUS SERMON ON 10 REASONS FOR NOT USING TRAINS,
HALACHIC AND OTHERWISE.

RUNS AWAY THINKING THE TRAIN CO. WILL ARREST HIM AND BEGINS TO
STUDY YIDDISH, RUSSIAN & פ"מ in AYALON AT HIS FATHER-IN-LAW'S.

MEANWHILE, INVITED TO DURATSHESHOK TO GIVE A TRIAL SERMON
PP 25-28 ADVENTURES IN THE TRAIN STATIONS. A hilarious routine
told by an "uncultivated mind" of his first abortive attempt
to take a train. Ends up by using his new ticket to light his
pipe and is thrown off.

MIXES UP THE LETTERS TO THE 2 TOWNS + LOSES OUT ON BOTH COUNTS
WIFE & HE REMAIN IN VILNA WHERE HE EVENTUALLY BECOMES A
CASHIER OF THE MEAT & CANDLE TAX, WORKS AT OTHER KAHAL JOBS
UNTIL ITS ABOLITION (1844); FATHER-IN-LAW IMPOVERISHED

HIS BAD LUCK IS NOW KNOWN ALL OVER TOWN & NO JEW WILL

1872

ס' זון מצולה

~~REPRINTED FROM THE VENETIAN ED. OF 1653 AND DURENFORT 1726 AND BROUGHT UP-TO-DATE TO THE YEAR 1872 BY~~ ~~יעקב מנחם~~ ~~AND~~ ~~יע"ש מנחם~~

ADDITIONS : PP 236-326

הדפוס נפתח ע"פ פ"א. נשכח ע"ן שהיו החכם הלאם כמוהו"ל אמת כ"ן כ"ס
1652 - 1648 266 - 236 ע"ן ומאורעות (ע"ן)

DIK REMINDS US THAT THE MASSACRE HAPPENED AT THE HANDS OF REBELS, NOT THE RULERS THEMSELVES (266) GOES ON TO TELL OF CHMELNITSKY'S ALLIANCE WITH CZAR ALEXIS AGAINST POLAND IN 1652. LITE GETTING IT FROM RUSSIA & SWEDEN. 1702 CARL XII OF SWEDEN TAKES VILNA. N ON 276 ABOUT A CERTAIN ESTHER, WHO SAVED THE JEWISH COMMUNITY FROM AN IMPOSSIBLE WAR LEVY BY INTERVENING WITH HER FRIEND, PRINCE RADZIVIL'S WIFE.

THE MASSACRE OF UKRAINE & UMAN IN 1768. IT WAS ONLY THANKS TO THE CZARINA ELIZABETH THAT ANY JEWS REMAINED ALIVE (28) 200,000 CASUALTIES, UNKNOWN # OF JEWS.

FOLLOWING THE PARTITION OF 1773, KING PONITOVSKY DEALT KINDLY WITH THE JEWS: HE EASED THE YOKE OF THE RABBIS UPON THE PEOPLE & GAVE A TAX EXEMPTION TO ALL JEWS WHO WOULD TAKE TO THE LAND ~~ומה פ"א~~ ~~כ"ן~~ ~~וכ"ן~~ ~~מלכות~~ ~~מנחם~~ ~~ה"ל~~ ~~מ"ל~~
(286) ~~כ"ן~~ ~~ה"ל~~

FROM THE RUSSIAN CONQUEST OF LITE IN 1794 ~~אז~~ UNTIL NAPOLEON'S INVASION THERE WAS PEACE IN THE LAND.

CULTURAL & SPIRITUAL HISTORY 1648-1794

MEN SCHOOLED EXCLUSIVELY IN TORAH WHILE WOMAN ARE TAUGHT BUSINESS (29) QUOTES THE BITTER COMPLAINT OF ל'עיתות 's ABOUT THE IGNORANCE OF LITHUANIAN JEWS. ONLY ONE PERSON PER CITY (SHADLAN) WHO KNEW THE LOCAL TONGUE. (29b) JEWISH ISOLATION A RESULT OF THEIR ^{BEING THE ONLY} MIDDLE CLASS - GENTRY FORBIDDEN TO ENGAGE IN COMMERCE & PEASANTS ENSLAVED, NEVER CAME INTO CONTACT WITH POLES (EXC. VILNA). RABBIS RULED SUPREME & FOUGHT AMONG THEMSELVES (16 AND WITH ALL THEIR ECONOMIC PRIVILEGES, SEE HOW IMPOVERISHED THEY WERE!) (30)

ל'עיתות 's ל'עיתות 's ל'עיתות 's ל'עיתות 's ל'עיתות 's ל'עיתות 's ל'עיתות 's ל'עיתות 's ל'עיתות 's ל'עיתות 's ל'עיתות 's
TELLS OF A SABBATEAN HERESY LED BY ל'עיתות 's & ESP. ל'עיתות 's.
THEN CAME FRANK, THIS SAME SPIRIT OF KABBALAH SPLIT OUR COMMUNITY TO THIS VERY DAY. WHO KNOWS WHEN OUR HEARTS WILL BE REUNITED.

DIK BLAMES THE JEWS FOR THE RESOUNDING OF ALL OF ALEXANDER I'S GRACIOUS LEGISLATION

(31) ל'עיתות 's ל'עיתות 's ל'עיתות 's ל'עיתות 's ל'עיתות 's ל'עיתות 's ל'עיתות 's ל'עיתות 's
MEANWHILE THE WAR WITH FRANCE INTERVENED. DESCRIBES JEWISH JOYCE ON ALEXANDER'S TRIUMPHAL RE-ENTRY INTO VILNA. THE CRIMEAN AMBASSADOR CAME IN 1815 (31b) THE HAMBURG PAPERS REPORTED ON HOW ALL THE LOST TRIBES DURING SUMMER 1815. INCREDIBLE WHITE WASHINGTON OF NICHTOUZ I'S REIGN (31b-32). THE SINS OF THE POLISH NOBILITY 32-32b JEWS WERE LIKE LOT'S DAUGHTERS (32b)

RHYMED FRONTESPIECE. HEBREW-YIDDISH

~ 1770's

HERO:

צו געבן אַ פֿאַר אַן אַרומקומענדיגן פֿרייַנדן וואָס זײַנען אין צוויינגלעך

PAID GENEROUSLY FOR אָרץ, HIS WIFE EVEN SMARTER THAN HE.

REVERSAL: HIS STORE BURNS DOWN & HE IS IMPOVERISHED.

THE COMMUNITY CANNOT BEAR THE SIGHT OF HIS SUFFERING & DECIDE TO SEND HIM OUT INTO THE WORLD WITH A LETTER OF RECOMMENDATION. REB SMELKE OF NIKLSBERG REFUSED TO SIGN THE LETTER. REB ZADOK & WIFE PLEAD WITH HIM UNTIL HE COMPLIES

אָדער אַ פֿאַר אַן אַרומקומענדיגן פֿרייַנדן וואָס זײַנען אין צוויינגלעך -
אָדער אַ פֿאַר אַן אַרומקומענדיגן פֿרייַנדן וואָס זײַנען אין צוויינגלעך
(9) . יאָגוּ אָפֿן אַ פֿאַר אַן אַרומקומענדיגן פֿרייַנדן וואָס זײַנען אין צוויינגלעך

ON THE STRENGTH OF REB SMELKE'S SIGNATURE, REB ZADOK AMMASES 2000 TALER IN 1 YR & MAKES ANOTHER 2000 ON THE WAY HOME.

HE SELLS THE LETTER FOR 400 TALER TO A אַ פֿאַר אַן אַרומקומענדיגן פֿרייַנדן (THE BAD GUY)

THE LATTER TRAVELS AROUND THE CONTINENT CALLING HIMSELF REB ZADOK אַ פֿאַר אַן אַרומקומענדיגן פֿרייַנדן OF NIKELSBURG. AFTER AMASSING 5000 TALER HE DIES SUDDENLY IN THE FRENCH TOWN OF NOMUR. THE JEWS SEND WORD TO NIKLSBURG & REB ZADOK'S WIFE MAKES A TRIP TO FRANCE & COLLECTS THE MONEY.

MEANWHILE, THE REAL REB ZADOK WAS ROBBED OF HIS FORTUNE ON HIS WAY HOME. IN GREAT MISERY & REGRET HE TURNS TO DRINK & BELLGARY IN POLAND & LITE. UNTIL HE ARRIVES IN VILNA & A NIKLSBURGER JEW RECOGNIZES HIM & SENDS HIM HOME IN STYLE. REB ZADOK STOPS OVER AT A BRIS BEFORE GOING HOME.

AT WHOSE BRIS SHOULD HE BE THAN AT THAT OF LEVI HURVITZ WHO MARRIED HIS WIFE! RECOGNITION SCENE: SHE DISTRIBUTES ALMS TO ALL THE BEGGARS & HE TRIES TO ESCAPE. SHE FAINTS, & DIES SOON AFTER WHILE HE IS BANISHED FROM THE CITY. REB SHMEKE PUNISHES THOSE (D'P'22) WHO TALKED HIM INTO THE WHOLE DEAL.

Sadon (Mar. 9/73): In the FT version, he returns to the bris of his own son, since wife conceived before he left. Hence marriage is null & void.

PORTRAIT OF THE SHADKHAN REB HOISHIE & THE FARMER 37-8. LEYKE DI

TUKERKE, AN EQUAL MATCH FOR HER ROGUISH HUSBAND. 90-94

SCENE 7: INN; ENTER THE WIDOW; YEKELE'S BIOGRAPHY

SCENE 8: KHOLVITS, HOW NARRATOR HELPS DEMASK YEKELE POSING AS A
TSADIK.

תדעו - מ'ו אף יא. : תעבדוהו יא יב

EACH SCENE BASED ON A MONOLOGUE

- ① SOYFER DEFENDS HIMSELF
- ② SOYFER DESCRIBES THE HERO
- ③ THE LADY CASTIGATES SOYFER
- ④ LADY KHANA CONTINUES AT HER HOME
- ⑤ YEKELE IN THE TAVERN: DIALOGUE

NARRATOR'S DIALOGUE WITH TAVERN KEEPER

- ⑥ MELAMED'S HOME: DESCRIPTION; FARMER - DIALOGUE; NARRATOR - MELAMED
- ⑦ INNKEEPER'S DIALOGUE WITH POTENTIAL BRIDE; THEN HD MONOLOGUE
- ⑧ KHOLVITSIT - ACTION

~~P~~UTS THE ~~S~~TOLEN ~~D~~OCUMENTS IN HIS ~~P~~OCKET & LEAVES HIM IN A FOREST LOOKING LIKE A WILD ANIMAL KILLED HIM. THE NEIGHBOURING SHETL GET HIM & MAKE A DIG TO DO OVER THE BURIAL, SELLING NEIGHBOURING PLOTS FOR A HIGH SUM. POOR WIDOW OF REB LEYB WAS VERY UPSET BECAUSE, BEING CHILDLESS, SHE WOULD HAVE TO TAKE HALITSA FROM HER BROTHER-IN-LAW. MEANWHILE, THE REAL REB LEYBELE IS IMPRISONED IN PINDZEVITS FOR SMUGGLING CONTRABAND & SITS IN PRISON FOR 1/2 YR. ON HIS WAY HOME, STEPS INTO SHUL TO HEAR A EULOGY FOR HIMSELF! THEY RECOGNIZE HIM & ASSUME HE HAS RETURNED FROM THE OTHER WORLD (THIS IS RECORDED IN THE TALMUD). HE FLEES THINKING THEY WANT TO ARREST HIM. THE STORY PRECEEDS HIM. ARRIVES HOME JUST FOR THE HALITSA. (HERECW CAPTIONS INTRO) THEY ALL FLEE & HIS WIFE SHOUTS OUT TO HIM: (JO) !ה"ק לא זש ג"ק, ג"א) → ג"א י"ב י"ח
MEANWHILE, REB ABN'S GRAVE IN ת"ק י"ב י"ח IS MADE INTO A HOLY PLACE. UNTIL THE TRUTH IS REVEALED THRU REB KALMAN'S ACCOMPLICE.

PART II : HOW REB HILLEL ז"ל ל"ג י"ב י"ח WAS

FOOLED BY A BADKHN. PP 53-64

THE TOWN OF KAPOYTISHOK WAS ALMOST A VILLAGE. ז"ל י"ב י"ח א"ק י"ב י"ח
54) ל"ג י"ב י"ח א"ק י"ב י"ח. A STRANGER ARRIVES FRIDAY MORNING, PRETENDING TO BE י"ב י"ח י"ב י"ח
SOME STORY AS י"ב י"ח י"ב י"ח א"ק י"ב י"ח. A SECOND FAT VISITOR ARRIVES WHO HAS
ל"ג י"ב י"ח א"ק י"ב י"ח WRITTEN ON HIS TCHNIK. BOTH ARE BADKHONIM. NO SEXUAL OVERTONES.

No EXaggerated Movement.

P. 3 MISSING

אָפּן פּראָפּאָזיציע - GENERAL INTRODUCTION ON THE BACKWARDNESS OF THESE YISHUUVIM
 זיי האָבן געוואָרן בלייס און בלייס און בלייס און בלייס און בלייס און בלייס און בלייס
 THEY WENT NAKED & BAREFOOT. GIRLS WOULD GO BAREFOOT UNTIL MARRIAGE, HENCE THE
 CUSTOM IN LITE & אָפּן פּראָפּאָזיציע TO SEND A BRIDE A PAIR OF SHOES OR BOOTS.

CUR HERO GREW UP IN POVERTY, AT THE MERCY OF A WHOLE ARRAY OF STEPMOTHERS.
 AFTER HIS FATHER DIED, BECAME A SHEPHERD FOR אָפּן פּראָפּאָזיציע, WHO WAS MORE REFINED
 THAN OTHER YESHUVNIKES, און אָפּן פּראָפּאָזיציע (5). THE KALMEN THRIVED, HIS POOR-
 ISHNESS CAME THROUGH. THE EPISODE WITH THE KAPORE : אָפּן פּראָפּאָזיציע... אָפּן פּראָפּאָזיציע
 BECAME אָפּן פּראָפּאָזיציע AND BEGGED THAT HE BE INCLUDED FOR NOTHING!

THE OLD SAYING WAS BURN OUT - אָפּן פּראָפּאָזיציע (7-6) אָפּן פּראָפּאָזיציע, אָפּן פּראָפּאָזיציע
 אָפּן פּראָפּאָזיציע. THE WEDDING - ONLY ONE OF REB ABA'S DAUGHTERS REMAINED ALIVE. SHE HAD A
 אָפּן פּראָפּאָזיציע!! NAME = CHORTKE. AND AS WE HAVE DEVELOPED EUPHIMISMS FOR EVERYTHING..

אָפּן פּראָפּאָזיציע "אָפּן פּראָפּאָזיציע" אָפּן פּראָפּאָזיציע אָפּן פּראָפּאָזיציע אָפּן פּראָפּאָזיציע
 "אָפּן פּראָפּאָזיציע" אָפּן פּראָפּאָזיציע (8)

JEWISH HYBRIS - A HIGH CLASS MATCH. WHILE THE PARENTS SPENT YEARS QUARELLING,
 TCHORTKE CHOSE KALMEN & GOT HERSELF PREGNANT -

(9) "וְכִי יִשְׁמַע בֶּן־סִירָא דִּקְדִישׁ הַקָּדוֹשׁ שֶׁבְּבֵית הַבְּרִית וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם" (10)

THEY OBEYED BEN SIRA'S DICTUM UNKNOWINGLY TO FREE THEIR SLAVE & MARRY HIM TO THEIR DAUGHTER

וְכִי יִשְׁמַע בֶּן־סִירָא דִּקְדִישׁ הַקָּדוֹשׁ שֶׁבְּבֵית הַבְּרִית וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם
(10) KALMAN EVENTUALLY INHERITS THE FORTUNE & ACCEPTS THE ARENDE IN תְּקוּמַת הַבְּרִית.

7. IN HIS NEW POSITION, HIS BOORISHNESS SHOWS THEM IN HIS MERCILESS TREATMENT OF THE POOR. HOW A CLEVER PAUPER & HIS DAUGHTER FOOLED HIM, THE FORMER FOR "HEARING" KALMAN INVITE HIM TO THE TABLE & THE LATTER BY PLAYING DEAD. KALMAN PAYS HIM TO KEEP QUIET & TO GET OUT.

T. וְכִי יִשְׁמַע בֶּן־סִירָא דִּקְדִישׁ הַקָּדוֹשׁ שֶׁבְּבֵית הַבְּרִית וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם
THEM TOGETHER IN HEAVEN: (14) וְכִי יִשְׁמַע בֶּן־סִירָא דִּקְדִישׁ הַקָּדוֹשׁ שֶׁבְּבֵית הַבְּרִית וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם
OBSERVED THE DAY OF THE APPEARANCE OF THE STORKS, DRANK BEFORE & AFTER THE FAST SO THAT IT BECAME A GREAT FESTIVAL. HIS DISASTEROUS MA'ARIV DAVNING

וְכִי יִשְׁמַע בֶּן־סִירָא דִּקְדִישׁ הַקָּדוֹשׁ שֶׁבְּבֵית הַבְּרִית וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם
וְכִי יִשְׁמַע בֶּן־סִירָא דִּקְדִישׁ הַקָּדוֹשׁ שֶׁבְּבֵית הַבְּרִית וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם
(14) וְכִי יִשְׁמַע בֶּן־סִירָא דִּקְדִישׁ הַקָּדוֹשׁ שֶׁבְּבֵית הַבְּרִית וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם

AND IN THE MORNING SAID וְכִי יִשְׁמַע בֶּן־סִירָא דִּקְדִישׁ הַקָּדוֹשׁ שֶׁבְּבֵית הַבְּרִית וְיִשְׁמַע בְּעַד הַדְּבָרִים הַלְלוֹתָם WHICH WOMEN SAY.

WHY HE WAS CALLED UP וְכִי יִשְׁמַע בֶּן־סִירָא דִּקְדִישׁ הַקָּדוֹשׁ שֶׁבְּבֵית הַבְּרִית, SAID ONLY FOR ONE WHO DIED A VIOLENT DEATH

"BECAUSE HE FROZE TO DEATH - WHISKEY COOLS YOU OFF & HE DRANK SO MUCH UNTIL HE FROZE!" (15) A GROTESQUE SCENE OF HIM SAYING KADISH IN THE MIDDLE OF THE MARKET-PLACE IN SOME SHTETL - THAT'S HOW STONED HE WAS.

וְיָבִיט יוֹסֵף בְּיָדָיו וְיֹאמַר: HIS DAUGHTER יְהוֹשֻׁפֶת WAS AN UGLY POKED-MARKED CREATURE WHO WAS VAIN. LEARNED THE BLESSINGS FROM THE SHABES GOYE || BELIEVED LITERALLY IN THE ADAGE: אֵין כֶּסֶף בְּלִי טָמֵא וְכֵן הָיָה לָהּ לְבַרְכָה - SO THAT WHEN THE CAT HAPPENED TO EAT IT, SHE FOUND A TOMCAT FOR IT TO MATE. YOSE HIS SON, WAS JUST AS IGNORANT. ALL HE KNEW WERE THE NAMES OF THE WEEKLY PORTIONS.

A GUEST ARRIVES & KALMAN PRAISES HIS CHILDREN TO THE SKY. EXAMINES YOSINKE WITH TRADITIONAL CHILDREN'S STUMPER STUMPERS - HOW TO CATCH THE BIRD WHO FLEW IN THROUGH THE BROKEN WINDOW (WAS IT YELLOW?) WHY AREN'T OVENS MADE OF STRAW - MEANWHILE KALMEN IS FOOLING WITH A MATCH TO HINT AT THE ANSWER - WATCH OUT DAD, YOU'LL PISH IN YOUR PANTS! YOU CAN'T MAKE AN OVEN OUT OF BUTTER BECAUSE YOU WON'T BE ABLE TO WARM THE [FLEYSHIK] TSHOULT IN IT. "שֶׁבֶר הַבַּיִת הַזֶּה הָיָה מֵעֵץ."

ONCE YOSINKE ACCIDENTALLY ATE TREIF SO THEY BURIED HIM IN THE GROUND FOR 3 HRS. DOBRUSKE'S MATCHES FAIL BECAUSE OF KALMEN'S EXAMINATIONS. CORRECTED A POTENTIAL GROOM - ADAM WASN'T BORN ON FRIDAY BUT ON PURIM BECAUSE

וְיֹאמַר יוֹסֵף בְּיָדָיו וְיֹאמַר: אֵין כֶּסֶף בְּלִי טָמֵא וְכֵן הָיָה לָהּ לְבַרְכָה - SO THAT WHEN THE CAT HAPPENED TO EAT IT, SHE FOUND A TOMCAT FOR IT TO MATE.

"עץ (21) DIK TELLS A STRING OF HIS IDIOTS THAT HE ~~DOES~~ REMEMBERS HIM SAYING (21-22)

וּמִשְׁמֵר חַגֵּי יְהוָה - דַּי אֶת-כֹּל צְדָקוֹתָיִךְ וְשִׁבְעָתְךָ יָמֵי חַגֵּי יְהוָה

(22) הָיָה בְּעֶרְבֵי יוֹם הַשַּׁבָּת, וְיָדָה לְעַמְּיָן אֶת-פִּי הַשָּׁמַיִם וַיֹּאמֶר יְהוָה לְעַמְּיָן

WENT TO TASHLIKH WITH A PEASANT (23) וַיֹּאמֶר יְהוָה לְעַמְּיָן אֶת-פִּי הַשָּׁמַיִם וַיֹּאמֶר יְהוָה לְעַמְּיָן

(23) הָיָה בְּעֶרְבֵי יוֹם הַשַּׁבָּת, וְיָדָה לְעַמְּיָן אֶת-פִּי הַשָּׁמַיִם וַיֹּאמֶר יְהוָה לְעַמְּיָן

NEVER REALIZED THAT THE 2 WORDS יָדָה וְיָדָה IN SMALL PRINT WERENT PART OF THE PRAYER.

THUS, ON SHABBAT ZACHOR: וְיָדָה לְעַמְּיָן אֶת-פִּי הַשָּׁמַיִם וַיֹּאמֶר יְהוָה לְעַמְּיָן

(23) וְיָדָה לְעַמְּיָן אֶת-פִּי הַשָּׁמַיִם וַיֹּאמֶר יְהוָה לְעַמְּיָן AND WOULD CONTINUE WITH KEDUSHAH!

(24) הָיָה בְּעֶרְבֵי יוֹם הַשַּׁבָּת, וְיָדָה לְעַמְּיָן אֶת-פִּי הַשָּׁמַיִם וַיֹּאמֶר יְהוָה לְעַמְּיָן

HILARIOUS EPISODE OF HOW HE BLESSED ESKOG WITH THE PEASANT CLUTCHING IT!

DIK TELLS THE SHIVE JOKE AS A PERSONAL ANECDOTE וְיָדָה לְעַמְּיָן אֶת-פִּי הַשָּׁמַיִם וַיֹּאמֶר יְהוָה לְעַמְּיָן

וְיָדָה לְעַמְּיָן אֶת-פִּי הַשָּׁמַיִם וַיֹּאמֶר יְהוָה לְעַמְּיָן וְיָדָה לְעַמְּיָן אֶת-פִּי הַשָּׁמַיִם וַיֹּאמֶר יְהוָה לְעַמְּיָן

(25) וְיָדָה לְעַמְּיָן אֶת-פִּי הַשָּׁמַיִם וַיֹּאמֶר יְהוָה לְעַמְּיָן

↑ CHANUKA

וְיָדָה לְעַמְּיָן אֶת-פִּי הַשָּׁמַיִם וַיֹּאמֶר יְהוָה לְעַמְּיָן

(26) וְיָדָה לְעַמְּיָן אֶת-פִּי הַשָּׁמַיִם וַיֹּאמֶר יְהוָה לְעַמְּיָן

BECAUSE HE LIVED BETWEEN 2 SHITLEKHE HE WOULD BARGAIN DOUN (עוֹלָם-עוֹלָם)

WEASLE HIS WAY OUT OF PAYING פְּדוּתוֹ וְיָדָה לְעַמְּיָן אֶת-פִּי הַשָּׁמַיִם וַיֹּאמֶר יְהוָה לְעַמְּיָן

UNTIL A NEW LABEL LAMIE TO

THE SEDER TOOK HIM UNTIL SUNRISE

יָשִׁיב לְהַשְׁמֵר אֶת שְׂרָפֵי הָאֵשׁ שֶׁבַח לַיהוָה

אַתָּה יְהוָה אֱלֹהֵינוּ וְלֹא אֵל אֲחֵר וְלֹא מַלְאָךְ אֵין לְפָנֶיךָ וְלֹא עָמָל אֵין לְפָנֶיךָ וְלֹא חַסְדֵינוּ אֵין לְפָנֶיךָ וְלֹא אֲבֹתֵינוּ אֵין לְפָנֶיךָ (34)

YOSINKE'S UNINTELLIGIBLE רִיב לְיָגֶל (P. 35) KALMAN WOULD LOOK INTO A SMALL MIRROR RELYING ON THE PASSAGE מִשֶּׁבַח אֵין לְפָנֶיךָ אֵין לְפָנֶיךָ (36) AND WOULD READ מִצַּד אֵין לְפָנֶיךָ FOR THE 10 PLAGUES ARGUING THAT THE FORMER WAS A SEVERER PUNISHMENT.

READ מִצַּד אֵין לְפָנֶיךָ AS מְלָחָה = SALTED & WOULD SALT THE WATER FOR MATSA BAKING!

SINGING מְלָחָה מִצַּד אֵין לְפָנֶיךָ HE WOULD COVER HIS EYES AT מִצַּד אֵין לְפָנֶיךָ AS IN KRIYAT SHMA!

מִצַּד אֵין לְפָנֶיךָ מִצַּד אֵין לְפָנֶיךָ מִצַּד אֵין לְפָנֶיךָ מִצַּד אֵין לְפָנֶיךָ מִצַּד אֵין לְפָנֶיךָ (37) גְּרוֹוַנְד אֶפִיקֹמֵן אֵין לְפָנֶיךָ אֵין לְפָנֶיךָ BECAUSE FOLLOWING (37)

THE AFIKOMEN YOU AREN'T ALLOWED TO TASTE ANYTHING (38)

□ מִצַּד אֵין לְפָנֶיךָ מִצַּד אֵין לְפָנֶיךָ : HOW KALMAN FOOLED THE KHEVRE KADISHE OF KUTSEVITS OUT OF THEIR דְּבִרָה-סֶדֶר. FIRST HE MOVED HIS FATHER-IN-LAW TO SELEYKESHOK. THEN HE FOUND AN

ITINERANT BEGGAR מִצַּד אֵין לְפָנֶיךָ (A SHTEYL IS MILES FROM KUTSEVITS) WHO RESEMBLED THE

DEAD MAN. DISCOVERED THIS REB LEYBE TO BE NONE OTHER THAN THE FAMOUS SCHOLAR & KABBALIST WHO WAS "UNDERGOING EXILE". PRETENDS TO BURN HIS CLOTHES & SENDS HIM HOME IN

A CARRIAGE. MEANWHILE, REB ABA DIES, KALMAN DRESSES HIM IN LEYBE'S CLOTHES,

1868

כלה פון מאַראַקאָ פּאָנעני ייִ קינג'ס סיידעס

1/1

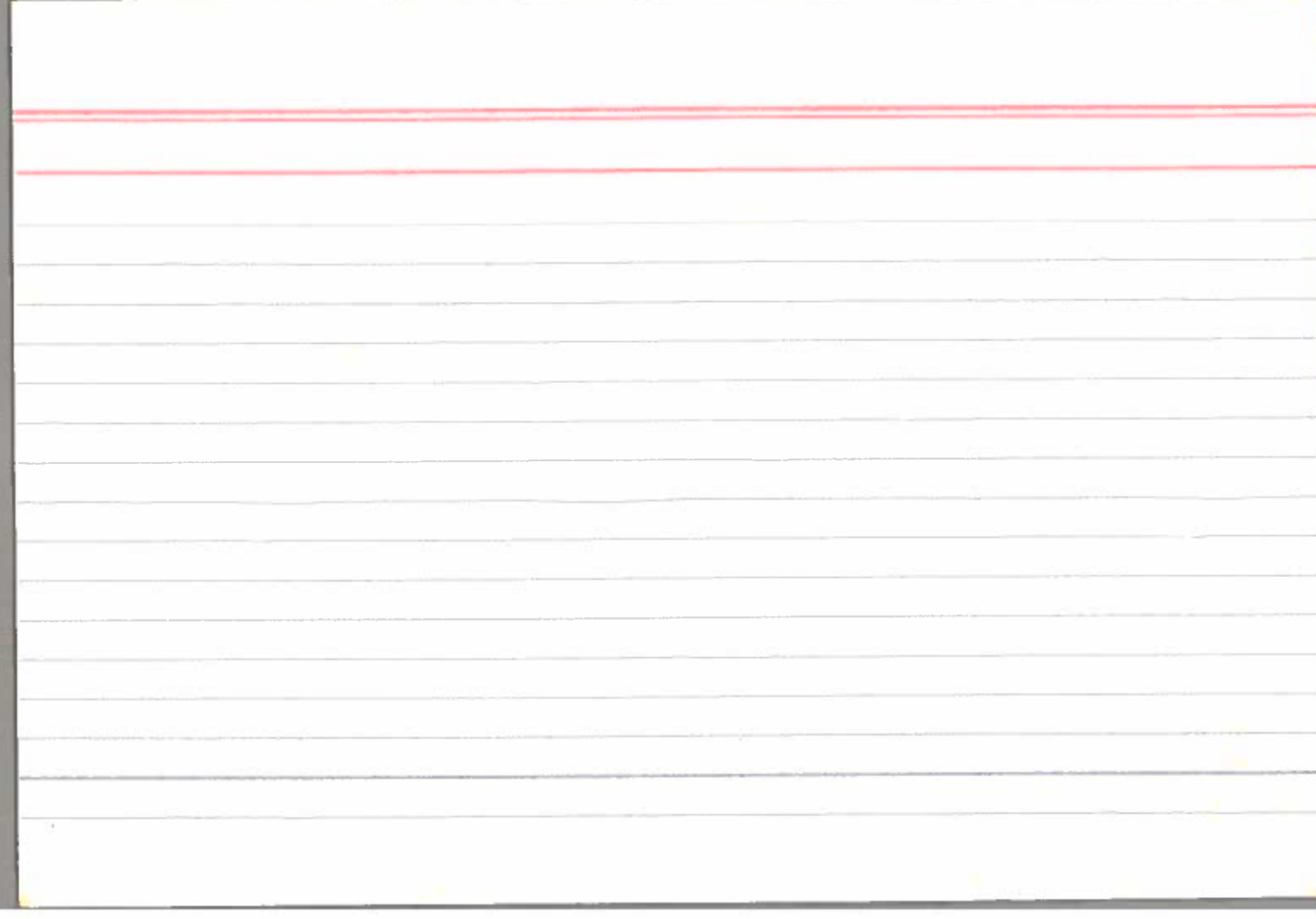
RHYMED PROSE

LARGE ACTIONS IN RHYMED PROSE pp 25 ff.

THE CRIMEAN HOAX in [1-2] 4-5 ; HOW THE WHOLE WORLD WAS TAKEN IN BY HIM. DIK'S SOURCE : SERAFIN'S BOOK ON MOROCCO PUBLISHED IN MADRID (N. p. 5) DIK MENTIONS MS. OF 3: קינג'ס סיידעס HAPPENED IN 1815.

AND NOW TO OUR STORY. 120 YRS AGO.

- THE CONFLICT BETWEEN THE 2 BROTHERS. BOTH FALL IN LOVE WITH THEIR SISTER & DIE. ALL THIS FORETOLD BY THE DREAMS OF THE KING & QUEEN.



1871

FRANCE OF LOUIS XIV

PREDICTABLE EXPLANATIONS OF THE FOREIGN ELEMENTS:

- 1) WHAT IS AN EXECUTIONER (WE HAVEN'T HAD ONE SINCE CATHERINE II)
- 2) WHO WAS CARDINAL RICHELIEU.

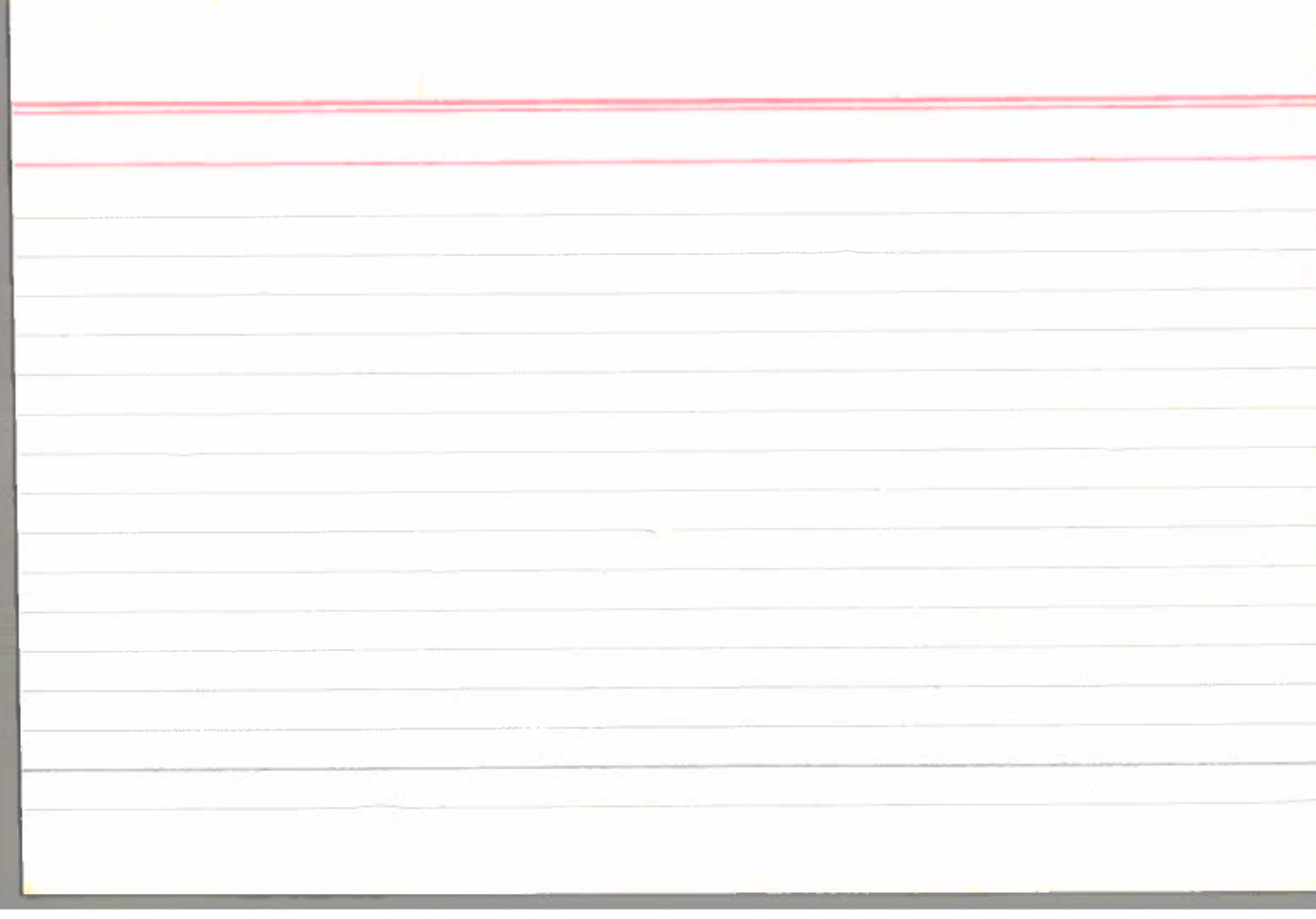
PLOT DEVICE USED IN DI ATTORKE 5 YRS LATER.

→ USE OF FOOTNOTES, EXPLANATIONS OF WORDS.

1) LOVE STORY OF THE EXECUTIONER'S DAUGHTER & AN ESCAPEE FROM THE BASTILLE
 "WHY I EDITED THE STORY SO SEVERELY" (25)

2) HOW A SHEPHERD BECAME PERSIAN VIZIER FOR A WHILE

3) HOW I TAUGHT A LONG-NOSED KHOSID A LESSON.
 CF Der litvak in Volinen. or Per badkhn



2. דעם ליטוואק אין וואָרשע

~~אן אַנדער טריקסטר טאַל. דאָס מאל איז עס אַ פּראָספּערישער, געלערנטער וואָלמאַרקאַנט~~

ANOTHER TRICKSTER TALE. THIS TIME THE HERO IS A PROSPEROUS, LEARNED WOOL MERCHANT WHOSE AXLE BREAKS, LEAVING HIM STRANDED IN GLINTSHESHOK. TAKES ONE LOOK AT THE SHAMES' FOCKED-MARKED DAUGHTER & DECIDES TO PROPOSE HER MARRIAGE TO JUZEFKE, THE PORITZ'S SON! SHTEL TYPES ARE ALL GULLIBLE: THE SHAMES, ^{אָדער אַן אַנדער} THE MAGGID, ^{אָדער אַן אַנדער} USES ESTHER & DINA AS PROOFS. (32) CONVINCES THEM ALL AND GETS A FREE MEAL IN THE PROCESS. LEAVES THEM "HOLDING THE BAG!"

15 RIDDLES.

ר' זשעק: אַ זאָך אָן אַ ברוך, נישט וואָס עס איז אַ ברוך, און עס איז אַ ברוך.
BLESSING.

A CLEVER REPLY OF A PARISIAN RABBI — WE'LL EAT TOGETHER AT YOUR WEDDING (ELSEWHERE)
/שן-גליק איז — אַלע אַזוי אַז עס קען ערסעצן דעם /שן
HAPPINESS

THE LOTTERY COLLECTOR

ר' זשעק איז אַ רעכטער — אַ רעכטער ברייךט זײַן פּוּט
THE MAID & HER MISTRESS — SEXUAL OVERTONES.

CASES OF MISTAKEN IDENTITY - INTENDED (I, IV, V) OR ACCIDENTAL (III).

KNOWLEDGE PITTED AGAINST IGNORANCE: II, IV, V.

PROTOTYPES: PHONEY REBE - PERL

THE SCHELMEL / SHADKIN - LATER MENAHEM MENDEL. OTHER DK STORIES

THE LITVAK צ'יטל AMONG בונדקאמאנעס

THE WEALTHY GOOD-NATURED TRICKSTER.

STAYS RESPECTABLE SO LONG AS HIS FATHER-IN-LAW IS ALIVE

THEN BECOMES ORGANIZER OF ALL UNDERWORLD. EARNS A HEALTHY CUT BY RETURNING STOLEN GOODS TO ORIGINAL OWNERS. THE "FRUM" WAGON DRIVERS IN HIS PAY.

THE INCIDENT WITH THE WIG. 30-33. AFTER MAKING OFF WITH A CHURCH AGENT'S MONEY, NOTE THROWS OFF HIS DISGUISE. LATER SEES ONE OF HIS OWN MEN UNDER ARREST, DRESSED IN THE SAME WIG & ROBES. HAS HIM FREED.

THE TOWER GUARD STORY, IN VILNA. 33-41

NOTE BEFRIENDS A GOLD & SILVER DEALER AT THE HORSE FAIR. PETTY ROBBERIES CARRIED OUT BY ONE OF HIS HELPERS. WHEN THE DEALER RUNS OUT TO CATCH THE THIEF, NOTE MAKES OFF WITH THE BOOTY.

PETER THE GREAT WAGES WAR AGAINST SWEDEN & VILNA IS WHERE THE POLISH SEJM MEETS. HOW NOTE BETS IN AFTER CURFEW. THE GOLD MERCHANT RECOGNIZES HIM. NOTE IS ARRESTED & SENTENCED TO HANG ALONG WITH THE TOWER GUARD.

THE PAIR OF BOOTS. 41-46

NOTE'S TREMENDOUS POPULARITY IN PRISON. ESCAPES IN THE SUPERVISOR'S HAT & COAT.

ARKE PATEKE THE GO-BETWEEN. DRESSES UP LIKE A POLISH NOBLEMAN. TRICKS TWO BOOTMAKERS INTO LEAVING HIM WITH ONE RIGHT & ONE LEFT SOOT.

THE HARD THALERS 47-50. ROBBS THE SAME GOLD MERCHANT. & PAYS HIM IN COOKIES!

לערענס געשיכטע פון נאטע גורן

• 2 •

NOTE'S TRIP TO WARSAW 51 -

MEETS A POET ON THE WAY TO SEE NOTE

HANGED IN VILNE. DRESSED AS A BEGGAR IN KOVNE HE STEALS A BOX OF WOMEN'S CLOTHES. SELLS THEM ALL ON THE WAY. STAYS WITH A TESHUVNIK UNTIL HIS BEARD & EYES GROW BACK. IN SUVALK PASSES AS A JEWISH MERCHANT.

THE SHIDEKH WITH THE PROMISCUOUS OLD MAID - INNKEEPER'S DAUGHTER. ON THE EVE OF THE WEDDING TWO COACHES OF NOTE'S GUESTS ARRIVE THEY DRUG EVERYONE WITH RUM & THEN CLEAN OUT THE PLACE, LEAVING THE BRIDE PREGNANT.

THE ROBBERY AT THE LENTSHNE FAIR. 56-67

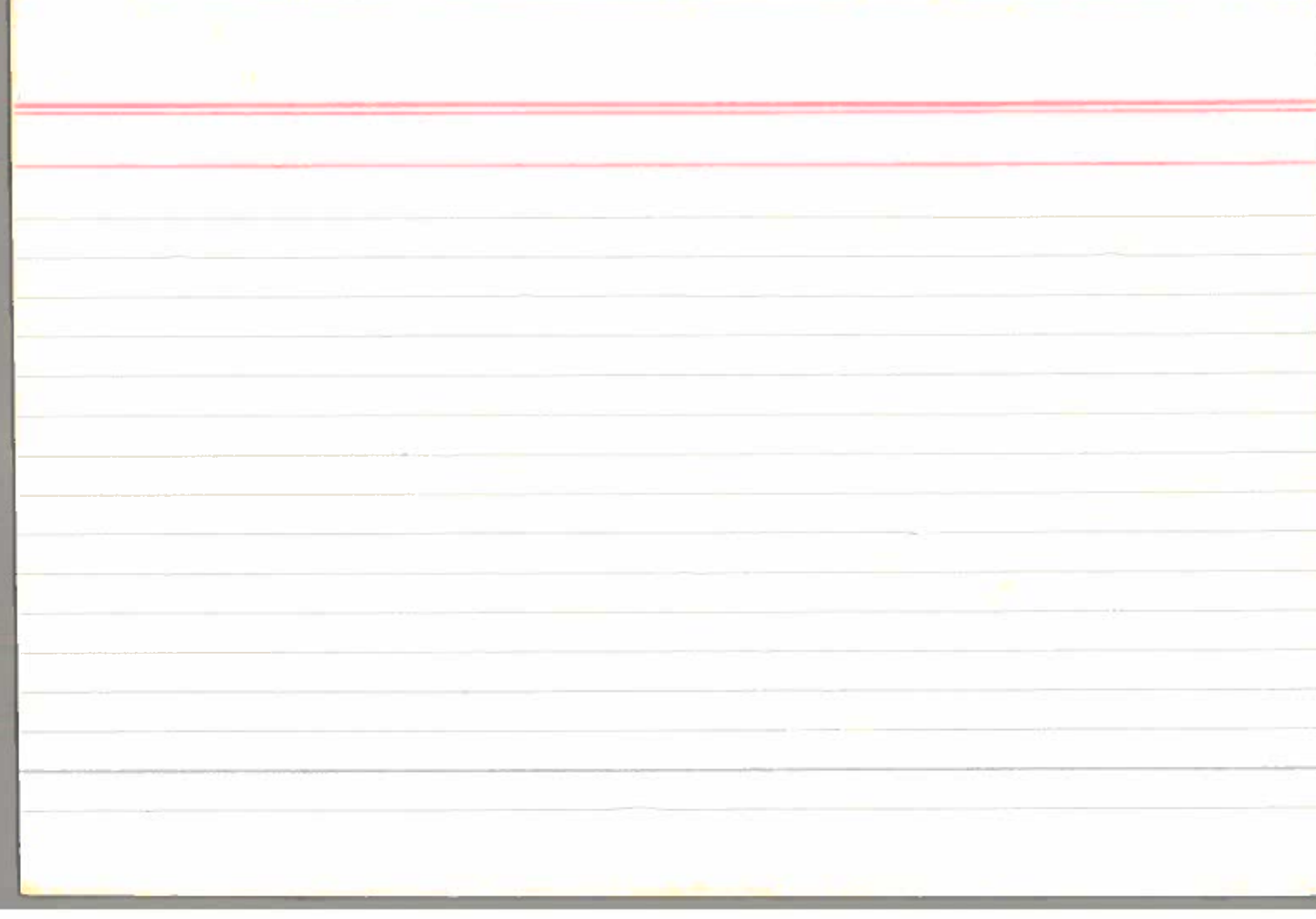
THE YOUNG JEWELLER FROM SHIKLOV WITH HIS BOX OF JEWELS. NOTE'S NATIONAL NETWORK OF THIEVES WITH HQ IN VIDZ (58-9). THE SHIDEKH TRICK. GETS 3,000 THALER "LOAN" TO PAY FOR A SHIPMENT. GETS THE JEWELLER TIRED AND REMOVES THE JEWELS FOR SAFE KEEPING.

< AN APologetic ON JEWISH CRIME > 68-70

7/11 (Pill) 160rk ak? 107 115 17 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

NOTE'S VIRTUES 71 ; ANOTHER APOLOGETIC IN DIALOGUE 72-74

NOTE REFORMS 75. MIRACULOUS RESCUE FROM DEATH THANKS TO SWEDISH INVASION. HIS FLOWERS DEATH & BURIAL.



לעבנות געשיכטע פון נטע גלג

GENRES OF THE FOOTNOTE :

- ① CLARIFICATION : (3) (4) OF FOREIGN CONCEPTS. WHAT IS A HERO (6)
- ② MORALISTIC (10) - WHY MAN IS BORN WEAK & DEPENDENT
HOW BORNH SPINZA BECAME DISILLUSIONED BECAUSE OF A NEGATIVE MODEL 10-11
- ③ DEFINITION : HERO (6) LOKMITELE (12) MADAME OF A WHORE HOUSE (12) (25)
- ④ SCHOLARLY (IN HEBREW) 14
MIDRASHIC TEXT AMMENDATION (20)
"ASK A LAMON WHAT THIS MEANS" (24)
- ⑤ MIDRASHIC (15) (68)
- ⑥ ANALOGICAL (15) - PRACTICE IN ENGLAND OF HANGING A THIEF (75-6)
- ⑦ ANECDOTAL : THE SHOEMAKER WHO WAS THROWN OUT OF VILVA SHUL (17) (25)
- ⑧ HISTORICAL : HOW MESSAGES WERE SENT IN TIMES OF OLD (18) (38)
- ⑨ THE MORAL BASIS OF THE NATURAL WORLD (SEE 10 ABOVE) SCIENTIFIC
(20) THE FOODS OF SUSTAINANCE (26) FOUR ELEMENTS
- ⑩ ADDITIONAL : A JEWISH VARIANT OF A QUOTED PROVERB (52)

EXPLAINS 'HERO' WITH EXAMPLE OF GUYE - BUKH (11-12) ענין פון זיין ניק

A HEBREW FN EXPLAINING AWAY A GROSS ANACHRONISM IN HIS STORY ibid (23)

EXPLAINS LIGHT-YEARS WITH EG. OF INHABITANTS OF DISTANT PLANETS ONLY NOW SEEING *

ענין פון פאן (41) זייער פאקט זיך.

Ibid. 32-33 Typology of Greek women

MIDRASHIC FN: To explain how wealth escalated the need for more wealth ... פאן פון פאן

(? 15) ענין פון פאן פאן

ANALOGICAL - AMAZON WOMEN WHO DRESS IN MEN'S CLOTHING (3) ענין פון פאן פאן

LINGUISTIC - ETHNOGRAPHIC: Ibid (6)

ANALOGICAL - AN IMAGE OF THE BASTILLE Ibid 9-10

ANECDOTAL - Vilna shul Ibid (13)

ADDITIONAL INFO: To a trans work (Ibid) 16-17, 24

ANECDOTAL - French occupation of Vilna 12-13 (1875) ענין פון פאן פאן

MIDRASHIC - IN HEBREW Trzvellogue explains scriptural reference (13) ענין פון פאן פאן

ANECDOTAL - DIK'S DESCRIPTION OF THE PRUSSIAN KING MEETING NAPOLEON III

ZOOLOGICAL FN GALORE - 5-6 ענין פון פאן פאן

ANECDOTAL: Ibid (41) ON A PHONEY JERUSALEMITE IN ST. PETERSBURG

MORALISTIC: INGRATITUDE OF CHILDREN TO PARENTS (46)

OF BOURGEOIS ASCENDANCY IN MOST FICTIONAL WORKS:

צאק דינס (1) פון משה הייסט פקודת אים זאגט ער פיל צו זיין פון זיין פיל (1) און צו (1) און צו (1)
זייט זיין פיל זעלבסט פון זיינעם אונטערן און (1) זיינעם פון זיינעם פון זיינעם (30)

BEGINS WITH A MILD STATEMENT ON "MOM":

דאס זיי זיין ווערען זון צו וועלן האט זיי און זיין פון זיינעם פון זיינעם (39).
און זיין פון זיינעם פון זיינעם פון זיינעם (63)

און זיין פון זיינעם פון זיינעם פון זיינעם (63)
און זיין פון זיינעם פון זיינעם פון זיינעם (48-47)
און זיין פון זיינעם פון זיינעם פון זיינעם (101)
DIL QUOTES A MIDRASH OF HIS FRIEND (15) און זיין פון זיינעם פון זיינעם

האמת חסר אמת גשם ואפוא מה יעל

made my stories look old , אנכי עשיתי קצומים באש יאבן בני עמי

anonymity → success אלא נודעתי גם כמי בלעדיהם אהפך לא יכלו הסופרים
use of German בהליכתם וילכו למסרים בני הקונים והבני בני הבלתי
popularity כ (נרקו) (ניצו עסיבירצק וואיבסק) וזה אלפי (קדמונאן)
ונדושים ערס יום ויום אמארי הסופרים *

FN ON THE FLIGHT OF PUBLISHING [4-5]

"I sold the ms mostly to Warsaw publishers for a pot of lentils,
for lack of a publisher at home...

הסבורים הלה עזים היו את המלכה מובית למדעים ולישע,
מכירתם באוסט בעצ נפיץ עזים מלא מקום אלו בה להנצים כי צבוסים
נים אך במדינה אש אן אהם עסק עם ההטלה, הפכס אשן בלשכתי
המו סרס תי [הג יב] אשים התקזים אשולא נלא ער היום
שם סרס אשור ח דבוס, ואם יעבא אשג מחלו אשן אשן
עלבים יכרז יכרזו בגא ה"כ ויחצו מאתם נאכן באשן יפס לפנים בני
ישאל הפאטום להציה אבצ'קן וואלוש את אלו יב לא חובר חכו
החז אלוהם עמו לקנין עשפסן להנצים סרבו בהוצאה מחנה זאז יאז
ונבאמ א ב עמי אשן לא אשדק לפני המאמך בכרז יקר ה"ל

~~"EDITED FOR THE SAKE OF PROPRIETY" FROM ABRAHAM BERNSTEIN~~ ~~HEBREW-YIDDISH~~

PLACE: PIRKOVE, PRUSSIA; TIME: ALMOST CONTEMPORANEOUS

THE MIRACULOUS MIKVEH. THE TWO YESHIVA STUDENTS, ^{דער שטארקער בונד} ^{דער שטארקער בונד} AND ^{דער שטארקער בונד} ^{דער שטארקער בונד}. EACH IS INVOLVED IN FORBIDDEN READING. ^{דער שטארקער בונד} ^{דער שטארקער בונד} THE EVIL BATL. THE STUDENTS IN LOVE WITH GOLDA & FEIGELE.

REB CHAYIM DEM MAGIDS → ^{דער שטארקער בונד} ^{דער שטארקער בונד}. LOSES HIS MERANDUS FOR FAILING GOVT QUALIFYING EXAM IN HEBREW. FEIGELE'S MUSER-WORKS: ^{דער שטארקער בונד} ^{דער שטארקער בונד}. ^{דער שטארקער בונד} ^{דער שטארקער בונד}. MAKE THEIR LIVING FROM A ^{דער שטארקער בונד} ^{דער שטארקער בונד}. 2ND REVERSAL: NEW ROV, ^{דער שטארקער בונד} ^{דער שטארקער בונד}. FORBIDS HIM TO USE HIS DAUGHTERS - A WOMAN MUST NOT SING NOR LEARN TORAH.

DONOR - REB NOAH BRALL'S WIFE: A MONTHLY VISITOR TO THE MIKVE WHO SAID HANDSOMELY. THE RETURN OF THE MEN ON FRIDAY.

KERKOV - THE VILLAIN. HIS ATTEMPT AT REVENGE: TRIES TO HIRE A SUNDAY GUY. THEN TEARS THE EYRUV. THE MIKVENIK MUST SAY ^{דער שטארקער בונד} ^{דער שטארקער בונד} - HABIT BREAKS LAW. DOUBLE SORROW.

HIS DELIBERATE COMPARISONS OF JEWISH FOLKWAYS TO EUROPEAN PRACTICE (22) (24) THE ADDED COMPLICATION - TSHOLENTS IN NEIGHBOURS' OVENS.

IDEALIZATION OF THE WEALTHY PATRONESS, NOAH BRALL'S WIFE, 32 YR-OLD TOYBE.

COMIC USE OF BIBLICAL COMPARISONS:

THE TRANSLATION PROCESS

PARTICULARIZATION: DIK NAMES THE TOWN FIRKOVE. ORIGINAL: F...

~~BRANNOBEN LINDER~~ 1773 ~~ASF~~, SUPPLIES THE MAGGID'S NAME REB HILLEL HANDEL (3)
SUPPLIES HEBREW CAPTIONS EVEN THOU THE ORIGINAL IS IN GERMAN!

STORY HAS A DIFFERENT THRUST - BERNSTEIN WROTE FOR AN ASSIMILATED AUDIENCE
& SUPPLIED FOOTNOTES & ETHNOGRAPHIC DELIGHTS WHILE DIK IS WRITING FOR INSIDERS.

OMISSIONS - DIGS AT THE MAYOR WHO LIVES A LIFE OF LUXURY.

ADDITION - (5) EXPLANATION OF YESHIVA BOOKER NAMES.

DER KOSMINER SAH NUN IN STILLER Unbetung, wie Vögele gar züchtig das
"Brusttüchel" von den Schultern abnahm um ihren blozen Kopf damit
ein zuhüllen; denn obwohl ihr musbraunes Haar sich in einem fürstlichen
Palaste nicht hätte zu schämen brauchen, gebot doch der fromme
Anstand, dass sie nicht mit entblostem Haupte in's Beshamidrasch¹⁰
trete, wozu die Bachurim und die lieben Kerligen Bucher waren. ¹⁰ ~~was~~

וְכֵן אָמַר אֵלָיו וְלָמָּה עָשִׂיתָ כֵּן וְלָמָּה עָשִׂיתָ כֵּן וְלָמָּה עָשִׂיתָ כֵּן
(7) וְלָמָּה עָשִׂיתָ כֵּן וְלָמָּה עָשִׂיתָ כֵּן וְלָמָּה עָשִׂיתָ כֵּן

FOR SOME REASON, DIK REVERSES THE TWO MALES.

~~EDITED OUT: AN EMERGING ZONE WHERE K. TOUCHES FEYGELE'S HAND & REMAINS SPEECHLESS~~

~~HER QUICK REPLY: \$57 TREIFE! (1#) SO TOO A LENGTHY, MELODRAMATIC SCENE IN WHICH~~

ZEMP TRIES TO CONSOLE ROS WHO'S BEEN TRYING TO COMMUNICATE HIS LOVE TO FEYGELE FOR QUITE A WHILE. HE TRIED TO TELL HER: "Vögelchen Ihre Hand macht lichtig das Beshamidrasch" but she cut him off to say - "My hand is forbidden!" K sighs: "sieh her, ich bin so verzweifelt wie Kotzebue^{lehowdi} (13) Bernstein then goes on to explain the reference to a work "Kotzebue's Verzweiflung" which was immensely popular in the 1820's and which K had been reading "in judisch-deutschen Lettern". Zemp was reading Schiller's Kabale und Liebe no less.

~~THE SUPPLIES THE NAMES OF THE MUSICAL WORKS THAT FEYGELE HAD MISSED (10 MIN)~~
~~AS WELL AS GOLD'S MUSICAL REPERTOIRE (11). "JAHRZEITEN"~~

ADDITION: ROS CHAIM ... KAM NUR ZU DEN STORBE-TAGEN SEINER ELTERN UND SEINER FROMMEN FRAU NACH A. HEIM // ~~וְיָבֹא אֶל הַיְהוּדִים וְיִשְׁמַע אֶת הַשִּׁיר וְיִשְׁמַח בְּהַשְׁמֵרָה וְיִשְׁמַח בְּהַשְׁמֵרָה וְיִשְׁמַח בְּהַשְׁמֵרָה~~

DETAILIZATION: die Taglichter für das ~~die~~ Beshamidrasch und die schuel zu ziehen // ~~וְיִשְׁמַח בְּהַשְׁמֵרָה וְיִשְׁמַח בְּהַשְׁמֵרָה וְיִשְׁמַח בְּהַשְׁמֵרָה~~
(13)

...in unserem jüdisch-orientalischen Städtchen, oder richtiger Städtchen, hatten die
Pöer (Christen) durchaus keine Ursache, über Rischus (1808) zu klagen. Sie
waren vollständig emanzipiert (35)

...welcher Jüd in F. würde sich dazu haben mißbrauchen lassen! (35)
(18) ...

DIK THROWS IN HIS OWN SOCIAL CRITIQUE

Whilst Bernstein gives 'exotic' reasons for why the rov returned to depended on his clock:
for slikes, shabes & yafet, when the fest is over (each with a ft - 36) Dik says

...
(19-18) ...

DIK OMITTS A LENGTHY DIGRESSION ON THE NATURE OF AN ETKEV 36-38 - ALSO

OMITS THE MARKET-DAY ACTIVITY ON FRI. 39 DIK COMPRESSES THE WHOLE THING INTO A
FEW LINES (19) ALSO OMITTED, ~~THE~~ REB CHAIM'S MEDITATION ON THE SHLO HAKO'DESH:

HOW VON ALTENHEIM SCREWED HIM & HOW HE & HIS DAUGHTERS REACHED THE PINNACLE
OF SUCCESS IN WRONKE, POSEN (41-2) ALSO OMITTS THE EXPLANATION OF ... (42-3)

IN BERNSTEIN'S VERSION, THE BRILL'S ARE THE ONLY FAMILY WHO DIDN'T BUILD A CHALNT-

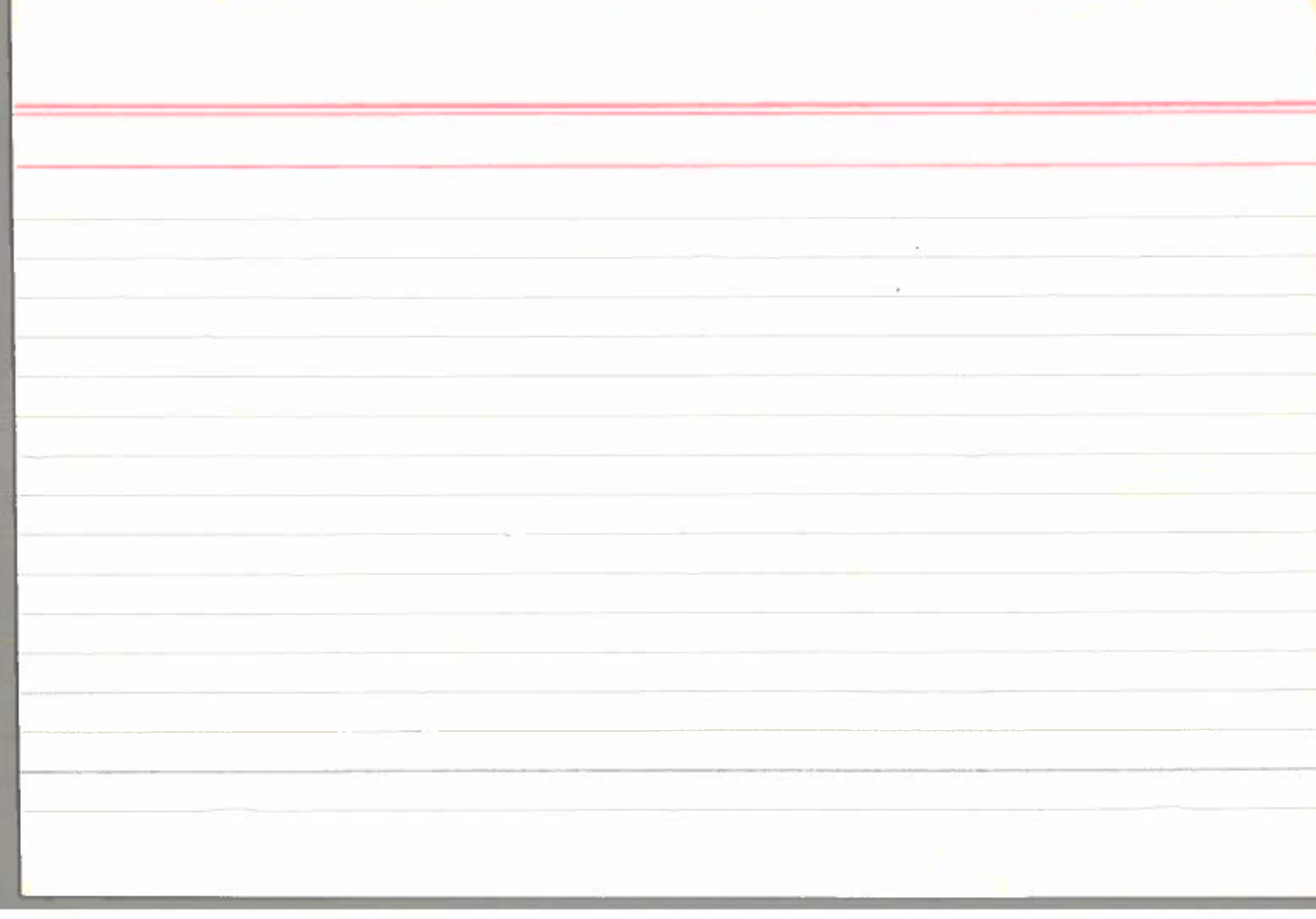
~~OVEN AFTER THE FIRE. THEY KEPT THEIR TSHOLNT WITH REB CHAIM. IN DIK'S VERSION, THIS PARTICULAR FRI. WAS EXCEPTIONALLY BUSY ON ACCOUNT OF A FAIR, SO PEOPLE DIDN'T HAVE TIME TO LOOK THEIR OWN TSHOLNTS.~~

DIK'S FOREIGN ANALOGIES ARE OF HIS OWN DOING (22) DIK PLAYS DOWN THE BATMOS OF THE ORIGINAL. BERNSTEIN MAKES THE BREAKING OF THE EYKEV INTO A CATAclySMIC EVENT. (46) BERNSTEIN: EXAGGERATED CONTRAST BETWEEN THE DRUNKEN HELPLESSNESS OF THE POLICE CHIEF & THE MORAL STATURE OF THE RABBI (46-7)

When Reb Chaim finds out about the event, he calmly opens his ^{א"ל} and says: Hier steht es geschrieben! Das ist Alles Mamei Altentein! (47) →

א"ל: פֿו ס'איז אַ שטעקע פֿון אַלעס וואָס איז געווען דאָרט. און דאָס איז געווען דער זעלבער זאך וואָס איז געווען דאָרט. (23) זיין געזעץ פֿון אַלעס וואָס איז געווען דאָרט.

DIK'S SECOND ANALOGY COMPARING STABES IDLE WITH PHONEY BALLROOM SPLENDOR IS ALSO HIS OWN (24) BERNSTEIN WAXES MORE ELOQUENT ON SERAPHIC NATURE OF STABES (48)



1875

פֿינדלינג, זי, אַזעלכע אָפּגעוויינענע דאָס (אָסאָס)

PLACE: CASANOVA TIME: ~ 30 YRS. AGO

[2.11.1886] קאַזאַנאָבאַ

I: AARON & HANNA.

אַסאָס און אַסאָס אַרבעטן אַלס אַ סאַלן אַרבעטער אין אַ סאַלן אַרבעטער

WEALTHY (3) ... (אַסאָס אַרבעטער) אַלס אַ סאַלן אַרבעטער אין אַ סאַלן אַרבעטער
LACK! CHILDREN. A REBE ADVISES THEM TO MOVE ELSEWHERE. THIS COINCIDES WITH THEIR INHERITING HER AUNT'S HOUSE & SILK BUSINESS IN BROD.

II HOW THE MATERNAL INSTINCT DEVELOPS IN WOMEN FROM CHILDHOODS FN P. 6

EXCEPT FOR WOMEN WHO GET INVOLVED IN BUSINESS ... (אַסאָס אַרבעטער) אַלס אַ סאַלן אַרבעטער
... אַלס אַ סאַלן אַרבעטער, אַלס אַ סאַלן אַרבעטער

ON CROSSING A BRIDGE THEY COME ACROSS A 2-YR OLD ABANDONDED CHILD. AFTER DELIBERATING POSSIBLE CONSEQUENCES IF THE CHILD BE A GENTILE, THEY DECIDE TO TAKE IT.

אַסאָס און אַסאָס אַרבעטן אַלס אַ סאַלן אַרבעטער אין אַ סאַלן אַרבעטער
אַסאָס און אַסאָס אַרבעטן אַלס אַ סאַלן אַרבעטער אין אַ סאַלן אַרבעטער
... אַלס אַ סאַלן אַרבעטער, אַלס אַ סאַלן אַרבעטער

DISCOVER HIS CIRCUMCISION & CALL HIM ISRAEL. ON THE 3RD DAY THEY MEET AN ITALIAN PHOTOGRAPHER WHO WAS WORKING FOR A PORTITZ & HE TAKES THEIR PICTURE.

III KESEN OV VS. BROD.

K. A CRAZY MIXTURE OF TATARS, TURKS, ARMENIANS, GYPSIES, WOLCHANER COSSACKS GREEKS & JEWS (MOSTLY IGNORANT HASIDIM) HASIDIC REBE

REPLACED THE SHADLAN OF AN EARLIER ERA - SOLE INTERMEDIARY BETWEEN JEWS & GOD
DIK PAINTS A PICTURE OF REVELRY & FREE LIFE, & COMBINATION OF EUROPEAN &
ASIAN LUXURY. TREMENDOUS TOLERANCE & PLENTITUDE. PLENTY OF MATERIAL
COMFORTS BUT NONE OF THE SPIRITUAL. JEWISH SUPERSTITIONS. EXCEPT FOR
(13) הַנְּחָא - 'ס, וְיָמֵי זְיוֹן בְּיָמֵי הַמֶּלֶךְ אֶבְרָהָם אֲבִי אֲנָחְנוּ וְיָמֵי הַמֶּלֶךְ אֶבְרָהָם אֲבִי אֲנָחְנוּ
OUR AARON, WHO BORN THERE IS OF LITHUANIAN PARENTS. ←→

BROD - JEWS OF THE FINEST CALIBRE. SMALL WONDER THEN, THAT HANNA'S AUNT
INSISTED SHE SETTLE IN BROD.

CONTRADICTION: ON P. 6 HE DUMPS ON WOMEN WHO DEVOTE THEIR LIVES TO BUSINESS YET
ON P. 14 HE HAS NOTHING BUT PRAISE FOR THE AUNT.

IV WE LOWLY MORTALS ARE MORE INEPT THAN SQUIRRELS & SPIDERS IN PREPARING
FOR THE FUTURE. REVERSAL - AARON FALLS DEEPLY ILL. HIS BROTHER IS THE RIGHTFUL
HEIR TO THE FORTUNE SINCE אֲנָחְנוּ IS NOT THEIR SON. אֲנָחְנוּ WOULD BE INVOLVED.
HANNA TAKES A PROVISIONAL DIVORCE FROM HIM. AARON RECOVERS BUT THE SECRET IS OUT.

V HANNA GIVES BIRTH TO A GIRL (21) הַבְּתוּלָה הַזֹּאת הָיְתָה לְהַרְבֵּי בָּנִים וּבָנוֹת
THEY PLAN TO MARRY EIGE TO MAT. MAT, FOR FEAR OF BEING ABANDONED, ASKS
TO BE SENT TO VIENNA TO STUDY TRADE.

VI AARON HAS HIS RESERVATIONS ABOUT THE LIFE OF A STUDENT. GRATITUDE -
THE BASIS OF OUR RELIGION. MAT COUNTERS BY SAYING THAT THE PROFLIGATE

~~STUDENTS ARE THOSE WHOSE PARENTS ARE IGNORANT SOORS. CITES NAMES OF PROMINENT JEWISH DOCTORS IN EUROPE WHO DEVOTE THEIR LIVES TO~~

THEME OF ~~דעם דיק~~ ATTRIBUTED TO REFOEL HAMBURGER, RABBI, AS TOLD BY BENJAMIN NATENSOHN OF VILNA BIKKUR KHOLIM FA PP 24-30

DIK'S BILDUNG PHIL. PLACED IN THE MOUTH OF MAT AS HE ARGUES HIS RIGHT TO LEARN TO BECOME A MERCHANT. FATHER AGREES ON CONDITION THAT MAT PROMISE TO MARRY EYGE.

VII ONCE AGAIN, ON THE EVILS OF BRINGING UP A JEWISH GIRL ON NOVELS WITHOUT THE BIBLE, ON FANCY CLOTHES & NOT KNITTING, LEAVING HER A SURE VICTIM OF JEWISH ECONOMIC RUIN. NO, DEAR READER, RAISE YOUR DAUGHTER TO BE A LOYAL HOUSEWIFE. REMEMBER, THE MEN OF TODAY ARE TURNING TO SECULARISM. IT'S UP TO THE WOMAN TO KEEP A JEWISH HOME.

(37) ON THE EVE OF MAT'S RETURN, THE TOWNSFOLK ARE DIVIDED AS TO WHETHER AARON IS A SAINT OR A FOOL. THE ECSTATIC WEDDING CELEBRATIONS ARE INTERRUPTED BY THE RABBI'S DECREE THAT A JEWISH GIRL CANNOT MARRY A FOUNDLING LEST HE BE A BASTARD. AARON CALLS IN HIS FRIEND MOROKHE TRIVESH WHO SHOWS HIM THE RULING IN MISHNA NASHIM.

... (46) ...

1873

פֿערדרייַענעס אײַט

PLACE: PRESSBURG, HUNGARY TIME: 80 YRS. AGO HEBREW - YIDDISH

1. אַבֿרָהָם אַ ווּל־מֶרְכַּאַנט, דאָכטער פֿון אַ פֿרוֹיאַד'ס פֿרוֹיאַד, ווייב פֿון אַ פֿרוֹיאַד.

WAS MUCH SMARTER THAN HE AND COULD MANIPULATE HIM EVEN DURING HIS TANTRUMS. SHIMON'S NEAR NIECE ROSA FINKEL LIVED WITH THEM. SHIMON WAS HER GUARDIAN. (40,000 THALERS) SHE & TIRZEH ARE BOSOM FRIENDS, BOTH ~ 17 YRS OLD.

2. PORTRAIT OF GERSHUNI NUNTSE, SHIMON'S NEPHEW. HEIR TO 60,000 THALERS. 27 YR. O. SHIMON WON'T ALLOW HIM INTO HIS HOUSE. FALLS IN LOVE WITH COUSIN TIRZEH WHEN THEY MEET AT AARON BRACHMAN'S. DK OFFERS 3 EXPLANATIONS FOR SHIMON'S ANIMOSITY: GERSHUNI'S FREE LIFE, HIS REFUSAL TO JOIN SHIMON'S BUSINESS BUT MOST LIKELY, THEIR UNCANNY RESEMBLANCE, THO SHIMON WAS 8 YRS HIS SENIOR. EVENTUALLY, SHIMON BEGINS WEARING TRADITIONAL JEWISH GARB TO DISTINGUISH HIMSELF FROM HIS FLIGHTY NEPHEW. AND HERE IS THE STORY OF HOW HIS NEPHEW MANAGED TO MARRY HIS DAUGHTER

3. THE SHIDUKH WITH ABRAHAM KEMRER OF VIENNA. AN ORTHODOX CHAP. MEANWHILE GERSHUNI GETS INTO A FIGHT WITH AN OFFICER IN A PREFERENCE GAME, THE EVILS OF CARD PLAYING.

4. THE PLAN: DAVID BRAVED GREATER DANGERS TO WIN MICHAL'S HAND THAN I IN IMPERSONATING MY UNCLE. BY FAKING UNCLE'S TRIP, A CHANCE MEETING WITH ABC. KEMRER, & A BANCRUPTCY IN PETERSBURG, 'SHIMON' AGREES TO THE MARRIAGE.

5. ROSA PLAYS THE CLASSIC SERVANT ROLE TRYING TO MEDIATE THE VARIOUS PLOTS AS THE REAL SHIMON RETURNS HOME WITH THE REAL KHOWN. THEATRICAL DEVICES OF SHIMON RETIRING TO HIS 'CABINET' & "SHIMON" COMING INTO THE DRAWING ROOM. MEANWHILE THE ANGRY MAJOR HAS SHIMON & ABRAHAM ARRESTED THEIR BRACHMAN'S DOING. ABRAHAM IS RELEASED & GERSHONI HAS TO SWITCH ROLES TO INTRODUCE HIM TO HIS DAUGHTER - THE UGLIEST GIRL THEY COULD FIND = BADKHN'S DRUMMER DRESSED TO THE HILT. LATER, ABRAHAM FALLS IN LOVE WITH ROSA

KHOWN HAMA'AGEL SAW NO FEWER CHANGES ON HIS REAWAKENING THAN DID SHIMON ON BEING FREED FROM PRISON. THE TOWN MADE THIS STORY INTO A PURIM SHAL. SHIMON WAS FORCED TO CONCEDE

MORAL עושה את ה'ו' כן 'ו' ש"ק ע"מ ה'ו' & ש"ו

FINALLY, THE אין איד TRICKS HIS FATHER & RESCUES THE PRINCESS (28)

[VII] A COMIC SEQUENCE IN SUPER-IDIOMATIC YIDDISH ILLUSTRATING THE POWER OF GOSSIP.

[VIII] STORY OF THE FROENBURGER WOMEN (USED ELSEWHERE); SCHILLER; UNTRANSLATABLE INTO YIDDISH (32)

סאָסאָס אַזײַס װײַס װײַס װײַס װײַס װײַס װײַס װײַס װײַס װײַס װײַס
(33) אײַן אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס

DIK'S TENUOUS POSITION: CONTEMPORARY WOMAN CAN NO LONGER BE TREATED LIKE SLAVES, YET THEY HAVEN'T THE RIGHT TO LIVE INDEPENDENT LIVES. THEY MUSTN'T BE OVER EDUCATED (35). THERE ARE ALREADY MANY WOMEN WHO DON'T KNOW HOW TO DAVN (N. p. 34) THE ONLY MODEL IS אין-איד: PRIMARILY GOOD HOUSEWIVES & GOOD MOTHERS (32)

אײַן אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס
אײַן אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס
(35-6) אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס אַזײַס

biblical אין-איד involved no early no אַזײַס אַזײַס אַזײַס (9)

1868

פֶּרֶךְ יִנְדְּלִיבֶּע בְּרִידֶער אַלִיעֶזֶר און נַפְתָּלִי א.?

Rhymed frontispiece Hebrew - Yiddish

The original Hebrew ms discovered by Francisca Florian & R. Jonathan of Avignon. Published as מַגִּילַת הַשֵּׁשֶׁת (3)

A true picture of ancient Jewish lifestyles: Jewish women weren't store-keepers, weren't preoccupied with their toilette but engaged in tending the flock & the house (3)

Idyllic past following Joshua's death: אַלִיעֶזֶר און נַפְתָּלִי זענען געווען גוט געווען און גאט'ס פּרעזענץ וואָר אימאַנענט. (5)

Zadok the Priest = ideal religious leader. His twin sons Eliezer & Naftoli. Helped the shepherds & shepherdesses like Jacob & Moses.

Characterization: Eliezer: אַלִיעֶזֶר איז אַן אַוּטגאָינג, פֿאַרלֶסס און דאַנקבאַר. Naftoli - balding, impulsive & moody. The doctors prescribed animal hunts to help him overcome his depressions. Gets lost in a desert and saves a girl from death by offering his last bit of milk. Meanwhile he is found by Eliezer & nursed back to health. (8)

Shavues. Eliezer goes to officiate at the פֶּסַח and is approached by Rachel who offers him 2 doves & a lamb as a sin offering for having been the cause of a young man's illness. And Naftoli makes an immediate recovery.

8-LINE STANZAS abab cdcd

AT THE DEATHBED OF AN OLD MAN ; CF. HIMSELF TO JACOB TAKING LEAVE OF HIS SONS (6-7 ST. 7)

וה' כ' מ: ונצניח (ב') גאס: זאגס [טאגס] (י'ב') בעקאגס: טאגאגס (י'ג')

אין ידקע קאצנינט כנעיונג / איז נאך דיא וואס ע'פ' זאגלעס זעוונג / עס איז ניג עוואסן דין
ע'אינאס קיינע / קיין ע'אליסדיגס האט מען ניג ע'זעפן / האטא ע'זעפן א זאגלע פ'יאה /
האטא ע'זעוואס אלס זאגס אלס א י'ג' ניג ע'זעפן / האטא ע'זעפן א אטבער / האטא
ע'זעוואס האט זאגס אלס ע'זעט. (ה' ז' 7)

איק זאגט זיי איבער און א שלעסע צעט / און א צעט וואס זעט רובל שפיט די הארע / [יא]
און א צעט אלס זעט זאגס האט אים זעט אלס זעט זעט / און וועט עס העט אים ניג אלס זעט אלס ז' זאגלע
איז צו קומט שמת-טור און קאנע / זעט זעטא א טאג מען האלעס סחורה / ניג קיין
פ'אליאגס ניג קיין הויז / נאך אהר הרקת חתן תורה / ניג סחורה ז' זעט צווי אצ'יניג /
אינע זיט הונדעט גילדען זעט אקעזעט זיט מיט / ז' ווערן בינד ז' זעטא אןאם) זעט
אינע מיט פ'עצ צעט אקעזעט קעטעט. (י'ה' 35 10-11)

[כא] בכין רופט זיי ז' ע'יט' פאק / וואקום האטא אים נאך ז' זעטן חמיש / וואס איז
זאגט ז' חזקיה ע'אי א זאגלעק / אלס מען זיט אים ע'יט' / א זאגלע מען ד'ניג זעט זעטן
אלס צו וואס ע'איני אלס ווערן אין (ע'יט') מען וועט זיי אקעווארען די איגט אין ש'נדען /
זאגט זאגט קומט אלעס איז (ע'יט'). (11-12)

[כב] פ'ינעט וועט זיי זאגט בתאמ מיט א זעט פ'עצ אהרע / איזע צו וועט ז'ן אין
איזעט ע'וואס / צו קומט זאפ'יו ז'ן א זעט זעט יונג / ביטא אלס זאגלע א זעטא
טא ז' זעט ע'וטק מיט אמנה בר'בי - (צ'בי) / זאגט אלס ז'ן ז' ז' ז' ז' ז' ז' ז' ז' ז' ז'
זעט ניג וועט ניג פ'ון י'עטן (זאגלע) וועט צו זאגט זאפ'יו א פ'יח צ' מסין די

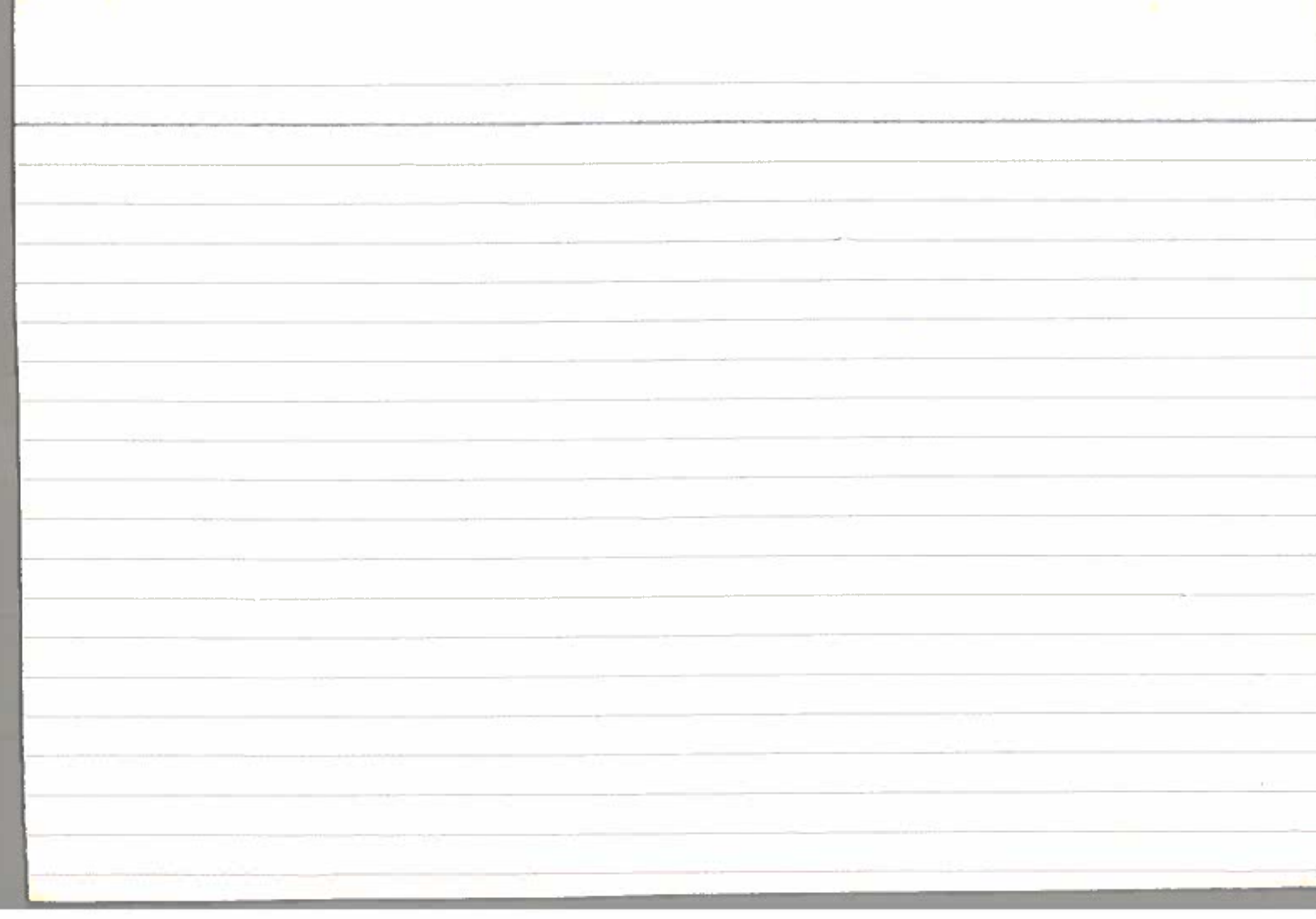
נאָר אַ זינגער קאַב / זאַל ער פֿוילד קומען מומע מיט כּו"ט / כאָטש זי פֿויל פֿאַרן (פֿו) /
באַמירט אים ניט זי קאַט מיט מ'הבש'ט אַ קשיא / פֿאַרמאָגט ער ניט קיין מ'הר"ם, זי זי
ער ניט קיין פֿויל. (22-21)

[מנח] פֿאַרמאָגט וועט זיי טראָגן זיין האַרץ צו פֿאַרן אַזעלען / און וואָרפֿען אַזעלע און זעט איר /
עס זי אַזעלע באַזינגען זיין זאַלסטו זיך באַוואַרענען / זי פֿאַרמאָגט אַ קאַט ביי זעט שיעור /
פֿאַרמאָגט ניט זי זיט און הוסט זעטעטן / אַ מנחה מאַרן, זי טרעט איר טניט /
ה'ד'ס פֿאַרמאָגט, אַ בייט אַרץ העפֿטן / און באַוועט באַרן, זי חתומה'ע קרייז.

[מנח] זען ניט זאַט הייט העלמח ביי היינטקע זייטן / מיינסטו צו אַזעלען זען אַזען /
מיט אַ טעם מיט אַ ריח / זען וועסטו חן זענענען ביי זאַט און ביי זיטן / האַלט נאָר ניט אונטער /
זאמל דין אַזינען מערתח / נאָר ניט זי וועלט מיט זיני זאמלען פֿאַרמאָגט ניט אַזעלע זען /
און זיטען זעט ריקן / זי ניט זעטעטען [בשתיקה] צו קיין נקדור / און זאָל ניט צו
וויילט אונט וויב'ע ניט דיקן. (23)

WARNS HIS DAUGHTER AGAINST GETTING LAID (VS. 57) HIS TEACHING ON MATCHES - BE ANALYTICAL,
זינט וחקר: אַ דוקע (ח)

BUT DONT OVERDO IT. BE A FRUGAL WIFE.
ENDS ON AN UNEQUIVOCAL NOTE OF FAITH IN THE COMING REDEMPTION.



THE CONTRASTING EDUCATION OF HIS TWO SONS. - LOSES HIS JOB WHEN HERSHKÉ ENTERS THE FACTORY.

* THE BES-MEDRESH & KHSIDARNIC - THE JEWISH CLUB & RESTAURANT 26-27
THE NIGHT OF HOSHANE RABE : ^{STOCK}~~SHOW~~ - TAKING RITUAL

RHYMED PROSE (29)

MAGGIDIC EXCURSUS ON PROBLEMATIC AREAS IN THE JOSEPH STORY - VAGUELY RELATED TO THE SUBSEQUENT PLOT 37-40

FATHERS LAST WILL & TESTAMENT 41-43

THE THREE TESTS : ① COMPETITOR TRIES TO LURE HIM AWAY ② OFFERED A FABULOUS MATCH ③ MOTKE RETURNS & IS CAUGHT BREAKING INTO BOSSES SAFE

THE WORKING CLASS DRAMA OF THE FAMILY 45-46

BIBLICAL ALLUSIONS.

KING SAUL & DAVID 52-53

JOSEPH - POTIPHAR 63 / 30

ESAU & THE LENTILS 33

HERO MARRIES CAPITALIST'S DAUGHTER & JEWS & GENTILES LOOK AT EACH OTHER

1875

צווייך שרעקליכע פרייטאג צו נאכטיגע אורחים

19

[SYNOPSIS IN SAUL GINZBURG "אומקלעבן איינציעל כוונאס גע'ונגען אין געזען'ס
HISTORISHE VERK I pp 270-271, 273-6.]

PREFACE: IN ALEXANDER I'S REIGN, JEWISH ROBBER BANDS CONTROLLED THE ROAD BETWEEN VILNA & VIDZ. THE RISE & FALL OF מ'אָסען, אַלענאָקע, אַלענאָקע, אַלענאָקע, אַלענאָקע. INKEEPERS & PEASANTS KEPT THEM INFORMED. THE ONLY PROTECTION WAS A LETTER FROM THEM. EYE-WITNESS ACCOUNT OF THEIR RANCOROUS LIFE. WOULD CARRY OUT ACTIONS IN VILNA PROPER, DISGUISED AS MERCHANTS. AFROYKE, THE BRAVEST OF & ALL, BEGAN AS A MELAMED. THEY ROB & KILL A YOUNG POLISH NOBLE, THE ONLY SON TO HIS PARENTS WHO CALL FOR REVENGE. ALL FOUR BANDITS DIE FROM FLOGGING.

STORY TIME: ~ 100 YRS AGO PLACE: VILNA PROVINCE
MORDECHAI TSEROMKHER A WEALTHY FLAX MERCHANT & HIS YOUNG WIFE TAMARKE
THE FIRE מ'אָסען, אַלענאָקע, אַלענאָקע, אַלענאָקע, אַלענאָקע. GET THE LEASE TO A NEW INN.
THEY PROSPER BECAUSE OF HER HOUSEKEEPING & CUISINE.
ONE FRIDAY NIGHT IN WINTER, HUSBAND IS AWAY & TAMARKE LONGS FOR SOMEONE

TO RECITE KIDDUSH TO HER. HER MAID-SERVANT & PEASANT HELP ARE THERE.

ARRIVAL OF A MARRIED COUPLE

ה'תש"ג - ה'תש"ד, 40 יום, 15 יום, 40 יום, 15 יום

ה'תש"ג - ה'תש"ד, 40 יום, 15 יום, 40 יום, 15 יום
ה'תש"ג - ה'תש"ד, 40 יום, 15 יום, 40 יום, 15 יום

LIKE ALL TRICKSTERS, FOOL THE HEROINE WITH PHONEY PIETY :
ON THEIR WAY TO PALESTINE ; 1/2 HR KIDDUSH , SACRED TALES OF JERUSALEM. MEANWHILE
THE PEASANT IS DRUGGED. ON RETIRING, TAMARKE DISCOVERS HER BEDMATE TO BE A MALE.
OLDER ROBBER RUNS OUTSIDE & IS LOCKED OUT BY THE SERVANT GIRL WHILE TAMARKE
LOCKS HER ASSAILANT INTO THE COFFER OF GOODIES. ~~THE~~ OLDER ONE IS FUMIGATED
AS HE TRIES TO ENTER THRU THE CHIMNEY. BLACK SMOKE BRINGS HELP (NO FIRES
LIT ON ~~ה'תש"ג~~) LATER INVESTIGATION REVEALS OTHER MEMBERS OF THE GANG.

TO HIM IN VILNA. VELKE ASNES IS FOOLED INTO MARRYING A PAUPER GIRL WHOM
וַיֵּלֶךְ אֲשֶׁנֶס בְּבִלְעִיָּה וְיָמְרָה הַבַּחַר וְהָיָה לָהּ בָּתְרָה יְחִידָה.

וְהָיָה לָהּ בָּתְרָה יְחִידָה וְהָיָה לָהּ בָּתְרָה יְחִידָה וְהָיָה לָהּ בָּתְרָה יְחִידָה
(36) וְהָיָה לָהּ בָּתְרָה יְחִידָה וְהָיָה לָהּ בָּתְרָה יְחִידָה

THE 'AGUNE TAKES A WORD. HOW SHE BECAME A SWINDLER TRAVELLING
THRU EASTERN & CENTRAL EUROPE FIRST AS AN אַגוּנָה, THEN AS A רַבֵּי.
THOSE JEWS IN CENTRAL EUROPE WHO FORGET THE אַגוּנָה ARE MOSTLY OF POLISH
ORIGIN. THE ECONOMIC PRESSURE OF DOING BUSINESS ON אַגוּנָה (43-44)
THE WAY HER PARENTS EXPLOITED HER MARRIAGE. THE HASKALAH SPEAKS THRU
HER. COUNTERS KARABELNIK WHEN HE TRIES TO DISTORT THE TRADITION וְהָיָה לָהּ
וְהָיָה לָהּ בָּתְרָה יְחִידָה וְהָיָה לָהּ בָּתְרָה יְחִידָה וְהָיָה לָהּ בָּתְרָה יְחִידָה
(42). וְהָיָה לָהּ בָּתְרָה יְחִידָה וְהָיָה לָהּ בָּתְרָה יְחִידָה
HER CONFESSION IS INTERRUPTED BY THE TRIP & THE STORY ENDS.

1878

קארטוכע

IN THE TIME OF LOUIS XIV

אמאל פון די זאכן וואס זיי האבן געטון: ONCE MORE ON THE EVILS OF OUR UPRISING CHILDREN. BRINGS EXAMPLES FROM ANIMAL LIFE, BEARS, INSECTS ETC & COMPARES THEIR SUCCESS WITH JEWISH FAILURE. THE PLIGHT OF OUR CRAFTSMEN ↔ THEIR ENVIABLE POSITION IN AMERICA. DER JUDE ZUCHT GLÜCK AND HATT KEIN BROIT, DER KRIST ZUCHT BROIT UND FINDET GLÜCK" (6) OUR STORY IS YET ANOTHER EXAMPLE OF HOW HUMBLE PARENTS RAISE THEIR CHILDREN WITH MEMBERS OF A HIGHER CLASS & RUIN THEM FOR LIFE.

I. KARTUKHE'S CHILDHOOD, RUBIN K. BORN IN PARIS (1693) TO HONEST PARENTS. OWNED A FACTORY FOR BARREL BINDINGS. AT AGE 14 PARENTS SEND HIM COLLEGE ROYAL LOUIS LE GRAND, THO BY LAW A BURGER COULDN'T GO THERE. BEGAN TO STEAL TO KEEP UP WITH HIS WEALTHY CLASSMATE.

II HIS FIRST ROBBERY. BEFRIENDS A YOUNG DUKE, HIS GOVERNOR & MANSERVANT, & STEALS IN BEFORE NOON TO TAKE HIS MONTHLY ALLOWANCE OF 100 CROWNS. FORCED INTO HIDING ALL DAY. THE PARABLE OF THE FIELD MOUSE & CITY MOUSE. ESCAPES THRU A WINDOW AFTER PANGS OF REGRET. <FULL OF TALMUDIC & MIDRASHIC REFERENCES IN HEBREW ONLY TO BEAR OUT DIK'S OBSERVATIONS ON HUMAN NATURE.> EG. FROM GENESIS PARBA 22 THAT SIN IS RECEIVED AT FIRST LIKE AN UNWELCOME GUEST, THEN AS A MOST WELCOME ONE & FINALLY BECOMES THE MASTER OF THE HOUSE (21-22). KARTUKHE HAS REASON FOR REMORSE IN THAT HE IS BANNED FROM THE DUKE'S HOUSE (THE MANSERVANT'S REVENGE).

III DIK SUGGESTS A TEXT AMMENDATION TO MAKE $\text{מִן הַיַּם הַיָּבֵשׁ}$ INTO A CURSE: $\text{מִן הַיַּם הַיָּבֵשׁ הַיָּבֵשׁ}$. (23 N.)

KARTUKHE LEAVES PARIS TO JOIN A BAND OF GYPSIES. THEY COME UPON HIM IN A FOREST, WINE & DINE HIM, THEN RIP HIM OFF. HE IS 17 AT THE TIME. GYPSE CHIEF CONVINCES HIM TO STAY. GIVES HIM HIS DAUGHTER PREZIOZE IN MARRIAGE, SHE BEING A LUCRETIA TYPE.

IV THE WOMEN IN THE BAND, MANY OF WHOM WERE RUN-AWAY FRENCH NOBILITY; THEY WENT UNARMED. KARTUKHE'S ANOMIE. GOVT הָיָה מְשֻׁקָּע FOR 3 YRS. THEN MEDEUS IS HAULED IN ON SUSPICION OF THEFT & IS RELEASED A BROKEN MAN. KARTUKHE TAKES OVER WITH CONDITIONS:

- 1) UNCONDITIONAL LOYALTY
- 2) THE WOMEN SHOULD SETTLE IN HOMES & THE MEN COME WITH HIM (EXC. PREZIOZE)
- 3) STOLEN GOODS ARE COMMUNAL PROPERTY
- 4) THE BAND BE EXPANDED TO 200 MEN ON A MILITARY BASIS

V A TIME OF UNREST IN FRANCE. THIS INFLATES THE RANKS. THEIR HQ IN THE VOKAZEN MTS IN ALSACE. APPOINTS OFFICERS & UNDER-OFFICERS.

VI 1ST EXPLOIT CAPTURE $\frac{1}{2}$ CONVOT OF GUNPOWDER, DRESSED AS SOLDIERS. 2 CORNERS KILLED.

2ND EXPLOIT. KARTUKHE & WIFE DISGUISE THEMSELVES AS NOBLES & ARRIVE AT AN INN ON THE ROAD THAT A MONEY CONVOT IS TO PASS. PRETEND TO HAVE ESCAPED THE ROBBERS. DRUG THE FOOD OF THE CONVOT, SHOOT THE FIELD MARSHAL & MAKE OFF WITH THE BOOTY.

CF. HIRKAN (1877) - SAME RUSE.

THE PLAY MADE OF THEIR EXPLOITS, ORIGINALLY ENTITLED THE NOVICE, NOW CALLED PREZIOZE. HOW SHE POSES AS A PENITENT, IS ACCEPTED BY THE MOTHER SUPERIOR, HOW KARTUKHE ARRIVES POSING AS HER BROTHER & HOW THEY ROB THE NUNERY.

VII THE GOV'T SENDS TROOPS TO AMBUSH KARTUKHE ON HIS WAY FROM VOKAZEN MTS TO THE URA. THEY MEET ON A SANDY PLAIN. KARTUKHE RETREATS, SETS OFF THE MINES & THE ENEMY IS ROUTED.

VIII GOV'T TRIES A NEW TACTIC - ENCIRCLING THE VOKAZEN MTS & STARVING OUT THE BAND. KARTUKHE LEAGHS UP IT & MAKES FOR THE URA. BUT THE GOV'T TROOPS AMBUSH HIM ON A NARROW PASS NEAR BASEL. KARTUKHE SEND OUT OLIVER AHEAD WITH 50 MEN. THEY ARE KILLED & OLIVER CAPTURED. (OLIVER = NAME OF OBI' - 12 SECT'Y) OLIVER PASSES HIMSELF OFF AS KARTUKHE

אויף אן אומבאקאנטער ארט (אין אן אומבאקאנטער ארט) און ער האט געטויט אלע די מענער און האט זיך פארקלערט אז ער איז קארטוכע (53)

IX THE PARTING CEREMONY: KARTUKHE BIDS THEM ALL TO DIVIDE THE SPOIL & RETURN TO CIVILIAN LIFE

און ער האט זיי געזאגט אז זאלן זיי זיך פארטיילן די שפייל און גיין צוריק צו אירע קעגער און נישט קומען צוריק צו אונדז (56)

KARTUKHE HIMSELF SETS OUT WITH WIFE & 2 MEN 2 FREE OLIVER.
(VERY FEW OF THE MEN DIED A NATURAL DEATH).

X THEY GET TO SEE OLIVER & PASS HIM INFO BY POSING AS SWISS LANDOWNERS WHO WERE ONCE ROBBED BY HIM. IN THE NEXT STOP, THE SMOTRITEL' IS BOUGHT OUT, MAKES A HUGE PARTY & OLIVER ESCAPES.

II OLIVER ESCAPES ACROSS THE BORDER. KARTUKHE DISGUISES HIMSELF AS A SHEPHERD, WATER IS BROUGHT TO THE SWISS BORDER IN A WAGONLOAD OF HAY. IS WOUNDED

III SUFFERS PHYSICALLY & EMOTIONALLY FOR 2 MONTHS. PANGS OF REGRET. IS RESCUED FROM AN OLD WOMAN & A RETIRED SOLDIER. CALLS A PRIEST FOR CONFESSION. REVEALS HIS IDENTITY. PRIEST TELLS HIM THAT ONLY HIS OWN BLOOD CAN EXPIATE HIS GUILT. KARTUKHE IS HEALED. IMPRISONED IN BASTILLE. WROTE HIS AUTOBIOGRAPHY & HANGED LIKE A COMMON CRIMINAL (AS THE PRIEST PROMISED).

MORAL: ~~UNVZ 3/ECC NY/17 71 1/7 1/3 74? 10.1/15 102 11/11 15 711 17/13 74)~~

ONLY ATTEMPT TO JUDAIZE THE STORY. N. ON P. 8 THAT SOME HISTORIANS SAY THAT HIS PARENTS WERE SECRET JEWS.

SADAN (MAR. 9/73) : TAKEN FROM 2 POLISH SOURCES, SINCE HE MENTIONS "KARTUSH" IN ONE PLACE WHILE THE TITLE IS KARTUKHE, Ambiguous Polish spelling

1902

קינד אין וואַנד

NOT DIK'S NARRATIVE STYLE

אַ פּאַר טאָג פֿאַר אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג
 אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג
 אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג

PLACE: NOT FAR FROM THE LARGE TOWN OF KARAKOV

A 5-YR. OLD CHILD LOST IN THE WOODS,

אַ פּאַר טאָג פֿאַר אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג
 אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג

THE CONFERENCE. 'SOVE' IS CAUGHT LYING BY THE CHIEF. DECIDE NOT TO WASTE THEIR TIME WITH THE BARONNESS & TO KEEP THE CHILD. FULL OF ARABIC REFERENCES:

אַ פּאַר טאָג פֿאַר אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג
 אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג

A BLOODY MASSACRE SCENE OF HIGHWAY ROBBERY

CHARLOTTE, THEIR 30 YR OLD HOSTAGE WHOSE ONLY CHILD THEY MURDERED.

ROBBER CHIEF FALLS IN LOVE WITH HER. SHE CONSENTS IN ORDER TO ESCAPE.

MEANWHILE, REGID ESCAPES ONLY TO RESCUE CHARLOTTE. THEY FALL INTO EACH OTHERS ARMS.

אַ פּאַר טאָג פֿאַר אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג
 אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג פֿאַר אַן אַרבעטס־טאָג

REGID = FRANZ GUSTAV

~~THIS STORY IS PART OF AN INSTALLMENT.~~

REGID WAS CORRUPTED BY THE RUBBER CHIEF WHO DESTROYED HIM IN CARDS. CHARLOTTE WAS THE DAUGHTER OF HIS ADOPTED DAUGHTER. TRIED TO AVERT THE CATASTROPHE BUT RUBBER CHIEF INTERCEPTED THE LETTER.

1876

ספר קליינער '91-1080 סוף 1/

(געב' 13/11 מיט זיין אקט' יאנקע)

BEGINS WITH AN HIST. INTRO ABOUT THE GREATNESS OF SPANISH JEWRY.

1522 HIERONIMUS MENDAZE FLEES MADRID WITH HIS MARANNO WIFE

‡ 6 YR. OLD CHILD BECAUSE THE INQUISITION IS ABOUT TO CATCH HIM

LIKE ALL HEROES

ווייס'ס זיך, דיך געזען און א זיך

(27) געזען און א זיך

CONVERTS HIS ‡ TO DUTCH DUCATS 40,000 WORTH AND HIDES THEM

IN AN OLIVE BARREL ON BOARD SHIP. OUR HERO GOES ARMED WITH LETTERS
OF RECOMMENDATION EACH OF WHICH DIK DESCRIBES.

STORM AT SEA. TO BALANCE THE SHIP, THE SAILORS MOVE THE
BARREL. CAPTAIN STEALS THE GOLD LATER ON ‡ OUR HERO FINDS OUT.
OUR HERO CALLS ON HIS FRIENDS IN ISTANBUL ‡ THE SULTAN ARRESTS THE
CAPTAIN WHO HAS HIDDEN THE GOLD ELSEWHERE.

A 12 YR-OLD JEWISH CHILD DRESSED AS A SULTAN SOLVES THE DILEMMA
AS THE REAL SULTAN, WANDERING INCOGNITO (AS HE WAS WONT TO DO),
WATCHES: CHECK TO SEE IF THE BARREL CONTAINS 2 KINDS OF OLIVES.

THE JEWISH BOY RISES TO GREAT WEALTH ONLY TO BE MURDERED IN

κόρη!! 1828

קרעמערקעס

MOTHER IS VERY SAD OVER THE FATE OF HER DAUGHTERS. GOLDE MINE ASSURES HER THAT HER PROPOSED MATCH

IS THE OPPOSITE OF WHAT HE SEEMS TO BE. (14) MOTHER SUGGESTS HERSHL MARONAS AS A POSSIBLE CANDIDATE. GOLDE REPUES HIM. (15) GOLDE DOESN'T KNOW HIM.

WOMEN DRESS IN WHITE ON HOSHANA RABBA. MN WALKS AN OLD WOMAN TO TELL THEIR FUTURE.

... איז אונטער אים זי האט געזען שטוימען [ז'ה איז 12 גיי נאכט] אינעם הינדן אין דעם היק פון זי
מעכטות (ט'נאט). אט זע, הייסט ברעמען פון דער פא רעזעל שטיל וואס עס [= מיט שטיל?] און
אין דער שטייט געזאגן זי גאט... (16) ... זאן האט זי האט פריי אויטומאט פון אויטעס
דער פאטער און קלייניג און א זינע קופעטעס פארזעלע און ווארד א אה געזען א טאג גאט
און האט געדייטן אונזערע זי יום - יאר - יאר זענען און געזען און האט זיך אינגעל
געטראט און האט געזען זי פארע איהם זי היינז זינט דער דע זיך צושטאלט זי גאט
און האט זענען זייט פיל געזען און

THIS WOMAN IS NONE OTHER THAN — זי (זי גאט) ז'ה זי וואג זענען פון גראד זי
זי וואג זי פון זי פונדע ווארד און האט פאטאלאג זיידע זיך, הויכשפיעס כערקעס
אויסגעבויטן טאקס, גאט און רי מאטן רעזע-לען. און זאגט אים און ציגדעט זי אה
צויק זי הינדן און פאטען טאקס זע אהטל זיך פון זי טאקס און גאט טאקס אה זי
און פאטען טאקס זע אהטל זיך פון זי טאקס און גאט טאקס אה זי

There follows a list of all her (17-16) other magical talents (p. 17). Her husband Reb Yoel fulfills the same functions as Reb Shmayer. Gise was invited by Sore to foretell the fate of her daughters (similarly, Reb Y'bid would pay Reb Yoel handsomely to have his shadow read on this night). Dik explains the awesome impression Gise makes on Golde Mine, even tho she isn't superstitious. Just as the oracle is to be read, the drunken and Gise spills the hot lead on Golde Mine's hand!

pp 18-19 : GISE RECITES A RHYMING ORACLE.

MEANWHILE, EDGE IS BEING ENTERTAINED BY MILLIONAIRE JEWELLER JOSEF LANIRA. AT ONE AM HE RUSHES UPSTAIRS TO SCRATE HER MOTHER FOR HIRING A SORCERESS & HER FATHER FOR ACCEPTING THE POSITION IN 3"n. YOU WERE ALWAYS A PEACEFUL PERSON, NOW YOU WANT TO EXPLOIT POOR JOURNERS? RELATES THE ANECDOTE OF A FATHER TRYING TO AVOID THE 50 THALER FEE FOR BURYING HIS SMALL CHILD (23) REPLIES THE GABE!

THEATRICAL STRUCTURE - AT EACH CRITICAL POINT IN THE PLOT, SOMEONE ELSE BURTS IN.

EVERYONE IS SPEECHLESS AFTER EDGE'S CASTIGATION WHEN HERSHELE RUSHES IN TO BEG THE SURGEON (TO SAVE HIS FATHER'S LEG) TO SAVE HIS FATHER'S LEG. GOLDE MINE IS IMPRESSED BY HIM

AND HIS LINGUISTIC ABILITY. GOLDE MINE FALLS IN LOVE WITH HIM (IMMEDIATE FULFILLMENT OF THE PROPHECY) HERSHELE'S OBVIOUS GRIEF OVER HIS FATHER MAKES A DEEP IMPACT ON REB HOSHIE. HE COMES TO THE REALIZATION THAT TRADITIONAL JEWS HAVE NO RESPECT FOR THEIR PARENTS וְיָמֵינוּ יָמֵינוּ (27). DURE LUNCHES THE ARGUMENT IN HIS FAVOUR BY REMINDING HER HUSBAND OF THEIR LEGAL HASSELS WITH THE GUTIM - (28) אַל תִּירָא לֵבְךָ אֶת הַיָּדָא דְּרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְשׁוֹן דְּבֵית שַׁמְשׁוֹן דְּבֵית שַׁמְשׁוֹן (28) HE REPLIES דָּבָר אֶתְּרָא אֶתְּרָא אֶתְּרָא (28) SO HERSHELE IS HIRED AS A LEGAL CONSULTANT, HIS LONDES IS EXAMINED BY אַרְבֵּי עָוֶל וְכָל אֶתְרָא וְכָל אֶתְרָא & EVERYONE IS SATISFIED. EVEN HIS DAVENING ON SHMINI ATZERES IS EXCEPTIONAL! FINALLY, HE IS TESTED IN ETIQUETTE AMONG EDUCATED WOMEN (WHOSE MODEST BUT PRECIOUS JEWELLERY IS DESCRIBED LOVINGLY BY DIK WHO DERIES THE "ASIATIC" HABITS OF THE NONJEWAL RICHC). SO THE ENGAGEMENT IS SET WITH \$10,000 DOWRY.

2 YRS BLISS, A SON JOSEPH - REVERSAL. HERSHELE BECOMES JEALOUS OF THE DUTCH MILLIONAIRE JOSEPH LAHIRA. GOLDE MINE & HE SPENT MANY AN EVENING TOGETHER & WENT AWAY EACH TIME WITH A PRECIOUS GIFT. MEANWHILE, EYBE TAKES ILL FOR LACK OF A HUSBAND & IS SENT OF TO THE BATHS WITH MUME DOBE. WHERE SHE DIES. A FATHER'S MAD SCENE A LA LADY MACBETH.

DIK COMES IN TO AGREE WITH HERSHELE: אַל תִּירָא לֵבְךָ אֶתְּרָא אֶתְּרָא אֶתְּרָא

(45) THE PARENTS SHOULD BE THANKFUL SHE DIDN'T MARRY A GOY! EYES CLOTHES ARE DISTRIBUTED TO POOR BRIDES KREV YOM KIPUR. GOLDE MINE GIVES BIRTH TO TUVE. & REB HOSHIE ORDERS SITROVIDS. BLESSES HIS DAUGHTER & FAINTS. GOLDE MINE VERY SAD - MUST ATONE FOR HER SINS SHE SAYS. AND SURE ENOUGH, HERSHELE FINDS A LETTER FROM LANIDA STATING THAT HE IS TUVE'S FATHER!! SO HERSHELE DISAPPEARS, LEAVING HER AN ABYME ~~VYTPRO EST IN LUD "I M 13" POKSAR'IK (N JSIN JAGY VOM IK (SYD) (53)~~ HE IS ASSUMED DROWNED. & 10 YEARS PASS IN SORROW.

SCENE CHANGES TO S. AFRICA, WHERE OUR HERSHELE BECOMES CHIEF RABBI OF CAPETOWN AFTER THE BRITISH CAPTURE IN 1795. (DESCRIPTION OF THE HOTTENTOTS WHO THREW OFF EUROPEAN CIVILIZATION) AT WHOSE BRIS SHOULD HE HAVE TO OFFICIATE BUT THAT OF JOSEPH LAHIRA'S SON! AND WHO SHOULD HIS WIFE BE BUT EYBE WHO ELOPED WITH HIM IN ITALY & GAVE BIRTH TO A BOY TOBIAS WHOM MUMME DIX BRINGS HOME. HENCE, THE LETTER. THE TWO LOVERS SPEND YEARS TRAVELLING O'ER THE WORLD.

HERSHELE'S STORY: HIDES OUT AT A GOYISH BACHELOR'S HOUSE. LEAVES FOR LONDON MEETS A WEALTHY JEW FROM BALTIMORE. DIK THINKS BALTIMORE STILL BELONGED TO ENGLAND THEN. RABBI IN BALTIMORE FOR 5 YRS. UNTIL THE CITY IS DESTROYED IN A FLOOD & EARTHQUAKE. → CAPETOWN.

GOLDE GETS THE GOOD NEWS ON TISHA B'AV, LAHIRA BRINGS EVERYONE TO ANTWERP
1) WOMEN SHOULD STAY HOME 2. DON'T YEACH FOR JEWELS.. BE SATISFIED TO SERVE YOUR HUSBAND & OBSERVE ~~ה"ן~~ 3). BEWARE OF HYBRIS (79) ~~ה"ן~~ 4) DON'T JUMP TO CONCLUSIONS

ECONOMIC STANCE

1872

טר ייטעל

דער קעניגסטישער די קדוה נג'יב

CHAP I : EXEGESIS OF ^{LAMEN} ^{FEEL} (I : II) פס עמה לארביה מבקשים להם

והם מחמרים בארץ ערבים רעם. נאם ה' ונביטה כי היתה פולסיה.
ALL HER PEOPLE GROAN AS THEY SEARCH FOR BREAD;
THEY TRADE THEIR TREASURES FOR FOOD TO REVIVE THEIR STRENGTH.

"LOOK, O LORD, AND BEHOLD, FOR I AM DESPERSED."

(1) פולסיה = אינע טאמזענען עקס עייקוועס אינע וואנע (סכנוה) ש'ט ופולסיה
אונטער דעם פנ'ט האלט יאנוי עקס אונטער דעם דין (3)
... אקס מיי ש'ט מנסעל דעם מאמ... (4)

DIK'S THEME OF ECONOMIC PARASITISM

(2) מחמרים = ער מיך ע'ייכט דעס מיי יסם וואו א מען אליטעצן אין זי
ענקען אין זי טעקטיין, אין האטעלן און שרן מיט סחורה איבער בני צילע
אכסניא אונטערע פויערן און אונטערע שטעט. (5-4)

FN ABOUT HOW THE SAGES DESPISED THIS TYPE OF WOMAN (NOT IN 1867)

... אי'ס דע ש'טע ש'יכט איויסווערן פון מיינע באלייבונג זאק אין פולה
ה'ך פון זי הנות - מאט וקס קאלן פארעניג זי ישיא ב' ש'ט זיינען
פון פוילע ... האט ע'יינן וקס ש'טען זיינען געווען אין טעקטיין און אן
קראמפן. עס אי'ס דעלעוון ש'טען פ'ר צו פארען אן ע'טע - מ'מ'מ

NOW HE'S WRITING FOR A FEMALE AUDIENCE!!

יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל ... (3
NB PP 6-7 WHERE HE LISTS ALL . יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
THE PHONEY TITLES & PLACE THE BLAME ON SHADKHONIM. &
BADKHONIM

WHY THE RICH ARE GIVEN TITLES OF ROYALTY & POWER: BECAUSE IN FACT
THEY DO CONTROL THE TOWNS.

HEBREW-YIDDISH

ד' טרײַטער

ו' טײַטש ציפּד יענעס עקס אײַס (הײַזער גלױבן) מײַסט װײַ מײַ האַל

מײַן געשניצן און געט פּאַפּילן קאַפּטן (װײַן פֿון שטײַם און געזען) ... (9)

~ 50 yrs old when I knew him

PHYSICAL DESCRIPTION OF EXAGGERATED MEATINESS ; A GLUTTON & A DRINKER
DOUBLE STANDARD: POOR → RICH

(11) רײַכט - מײַסט - קעלעגל ; סאַט - פֿאַר - פּה ; פּאַק - אײַלעבאָק

DIK SPELLS OUT HIS UTTER HYPOCRICY. A PANATIC MISER. ALL HELL
BREAKS LOOSE WHEN HE DISCOVERS THAT HIS WIFE GAVE 50 R. CHARITY.

און װײַ באַלד זענען אַ מײַסט - מײַסטע פּאַק צען מײַסט פֿון װײַ האַל ...
(13) װײַ אײַס װײַן פֿון װײַ אײַס פֿון און מײַסטע.

TALES OF HIS MIRACULOUS BIRTH (ANALOGOUS TO THOSE OF ALEXANDER THE
GREAT, MOHAMMED & NAPOLEON)

װײַ אײַס װײַן פֿון װײַ אײַס פֿון און מײַסטע ...
(14) און אײַס פֿון און מײַסטע ...

IN JEWISH LIFE WHERE THERE ARE 2, A 3RD IS IMPLICATED
HERE TOO, BESIDES DESCRIBING HIS PHYSIQUE & HIS CHARACTER, SHALL I DESCRIBE
HIS CLOTHING AS WELL.

צער נוסח פון 1872 איז אין ז' רונדעס שפייגל פ' 303 פאליטיקאל אין פאליטישע
יוזיצער צייטונג פון 1867 פ' 10, זאגט זאנצ' (13) פ' 10 פאליק בעסערע פאליטישע, זאכסן
זאגט שטראק ברויט, זיך בעהערן נעגדק אוויקן זייערע 6"עסערע פאליטן פאלי אין ברויט
ברויט אום זאגט פאדערן ב' ערהאלטן ... (309)

זאגט זאנצ' איינעם פאלק זייער פאלק זאגט זוכן פון וואנען ב' פאדערן און
זייערן אין פאליטישע נויטען זאגט זיך זיין פאליק זייערע העכטע פ' 10 פאליטן
[פאלי-פאלק] פאלק אין ברויט נויט אים זאגט פאדערן ב' זעט פאליטן (3)

~~BASKET OF CUCUMBERS AND MENAKHEM GETS THE HORSE WITH A SPECIAL
DISPENSATION TO RIDE IT PUBLICLY IN BAGHDAD.~~

ד' שלומעלע דער פער פון דער קהילה נ' ... 1870

Deno sakadevna mabarov (מאָדענע פֿאָרשונגס פֿון באַקאַיאָן (באַסאַם))

Rhymed Preface. אַזאַ וואָס אָן צינע וויד (אביב) געדייט די ניי אַנפאַס היינצואַס

פֿאַסאַ געזעט דינע קאַפיטאַלע פֿאַסאַ צפֿן באַמט (האַל) מיט אַס (נ) ... באַיאָן מוסר יבֿרע אַס (54)

1: 2 PASSENGERS. TIME: 1845, A CARRIAGE ON THE ^{WAY TO} PROVINCIAL CAPITAL N... IN

WHITE RUSSIA. AN ELDER JEW ~45 YRS OLD DRESSED 1/2 רבני, 1/2 אַס = THE COMPROMISE COSTUME ADOPTED IN 1844. A 20 YR OLD MAN DRESSED ALTOGETHER EUROPEAN. OLDER = REB EISIG, A BARDITSHI MERCHANT; YOUNGER = AARON/ARNOLD SON OF A WEALTHY ODESSA קאַפּיטאַל. REB EISEG BELAGUERS HIM WITH QUESTIONS AS THEY WALK TO THE INN. EXPLAINS THAT SINCE HE HAS NO CAPITAL & MUST LIVE FROM HAND TO MOUTH, EVERY BIT OF INFO. CAN BE PUT TO USE. REB EISEG PROPOSES A WEALTHY MATCH BUT ARNOLD WILL HAVE NONE OF IT UNLESS SHE IS EDUCATED.

EVANDRA ADDS A JUSTIFICATION FOR EUROPEANIZING ONE'S NAME, CITING THE EXAMPLE OF THE 2ND TEMPLE & TALMUDIC ERA (6). ALSO THE NOTE ABOUT THE CLOTHES EDICT MIGHT BE HIS:

"אָס וואָס אַזאַ אַ קאַפיטאַלע פֿאַסאַ צפֿן באַמט (האַל) מיט אַס (נ) ... באַיאָן מוסר יבֿרע אַס (54)
האַל געזעט דינע קאַפיטאַלע פֿאַסאַ צפֿן באַמט (האַל) מיט אַס (נ) ... באַיאָן מוסר יבֿרע אַס (54)
פֿאַסאַ געזעט דינע קאַפיטאַלע פֿאַסאַ צפֿן באַמט (האַל) מיט אַס (נ) ... באַיאָן מוסר יבֿרע אַס (54)
(6) ... באַיאָן מוסר יבֿרע אַס (54)

2: THE FAMOUS INN IN THE CITY OF N...

REB BERL KHANES INN - CENTRALLY LOCATED IN JEWISH COMMUNITY. CONSTANT COMMOTION & THE OBESE INNKEEPER ~~מאָמאַ~~ WAS EVERYWHERE AT ONCE. INN SERVED VARIOUS PURPOSES: SHUL,

HUMILIATES HIM BY PROPOSING DRAYELIN'S FORMER SERVANT AS A MATCH

7. KHANKE. BIBLICAL PARALLEL: אין די טעג פון ארבעט ווען איר זענט און איר זענט און איר זענט
איר זענט און איר זענט און איר זענט און איר זענט און איר זענט
איר זענט און איר זענט און איר זענט און איר זענט און איר זענט

HER BEAUTY COMPARED TO THAT OF THE BIBLICAL HEROINES : DINA, TAMAR, ABIGAIL, ESTHER.
JOSEPH & SHE HAVE SWORN ETERNAL LOVE. REB YANKEV, HIS FATHER, IS A VILTIM OF JEWISH HYBRIS,
HOWEVER איר זענט און איר זענט און איר זענט און איר זענט און איר זענט
איר זענט און איר זענט און איר זענט און איר זענט און איר זענט
KHANKE RECOVERS AFTER THE INITIAL TRAUMA. (48) ...

8. ARNOLD DECIDES TO MAKE REB ISRAEL HIS COMMISSIONER INSTEAD OF HIS BUSINESS PARTNER
SINCE THE GOODS HAD BEEN SENT OUT ANYWAY. MEANWHILE, KHANKE CONSULTS MARLISSA THE CARD
READER & LEARNS ABOUT THE IMMINENT BETTERMENT OF THEIR LIVES.

9. ARNOLD VISITS DRAYELIN. HIS BUSINESS BLUNDERS : 1) TO SPLIT UP HIS BUSINESS, 2) TO
TRUST HIS DISHONEST WORKERS WHOM 3) HE UNDERPAID, THUS FORCING THEM TO STEAL. JUST AS HE BREAKS
THE GOOD NEWS, JOSEPH COMES - A - RIDN'. HAD JUST DISCOVERED HIS PARENT'S TREACHERY.
YOUNGER GENERATION SPITING / RE-EDUCATING THE OLD.

REB FATL IS HIRED AS CLERK.
10. THE INFLATED HOPES OF THE JEWS ARE SMASHED WHEN THE WAREHOUSE EMPLOYS ONLY 3
PEOPLE. ARNOLD INTERVENES WITH JOSEPH'S FATHER & THE MARRIAGE IS PROMULGATED.

11. MEIR FELD - THE TOWN MADMAN. THE 1ST TO MODIFY HIS CLOTHES IN 1844, THUS BRING SHAME TO HIS FAMILY, & COMPROMISES THE WHOLE COMMUNITY. 2ND THEY CONSIDER HIM MAD FOR NOT SENDING HIS CHILDREN TO KHEYDER. DESCRIPTION OF HOME IS TORN OUT. IF NOT FOR THE PICTURE OF MOSES MONTIFIORÉ, WOULDN'T KNOW HE WAS IN A JEWISH HOME.

HOW REB SHLOYMELE CAME TO BE TOP MAN. EVERYONE IS IN DEBT TO HIM. HAS THE COMMUNITY LEADERS IN THE PALM OF HIS HANDS. MEIR IS BLACKBALLED BY ALL. LIVES FROM INDEPENDENT SOURCES. SPENDS HIS LEISURE TIME READING & IN GENTILE COMPANY. NOWHERE ELSE FOR HIM TO GO. WISHES HE COULD BE OF USE TO THE JEWS.

12. HOW REB SHLOYMELE CAME TO BE.

WRE THE LONG, A 'TOM SAWYER' SON: (70) OF 1813 IS 33A IK PINK
 NO PARENTAL CONTROL. FATHER DROWNS WHEN SHLOYME TURNS 20. HIS PERIGRINATIONS: STEALS 500 RUBLES, GETS 300 MORE FOR DIVORCING HIS WIFE. BY UNORTHODOX PRACTICE GETS VERY RICH ON HIS THIRD WIFE. DECIDED TO MOVE FAR AWAY & PASS HIMSELF OFF AS AN ARISTOCRAT. BUYS OUT THE LOCAL GUARD IN AN ALIVE. PUTS ON A BIG SHOW IN STUL. WITHIN A FEW YEARS HE BECOMES
 <YIDDISH> (74) ESPECIALLY INGRATIATED HIMSELF BY PERSECUTING THE

HIS WIFE ~~היא ענינה~~ EGGS HIM ON TO RUN ARNOLD OUT OF TOWN JUST AS HE DID OTHER

"DEVIANTS". ARNOLD HAD TAKEN HIS BOOKKEEPER OVER FOR 5 TIMES HIS PREVIOUS SALARY. ROKHEL

EXP. WANTS TO PREVENT ARNOLD FROM MARRYING MEIR'S DAUGHTER RIVKE.

[13.] MARIASHKE, SHLOyme'S 16-YR-OLD DAUGHTER IS MADLY IN LOVE WITH ARNOLD. OVERHEARS THE ENTIRE PLOT OF HER PARENTS. ARNOLD, HOWEVER, HAS EYES ONLY FOR RIVKE.

14. MEIR'S AUTOBIOGRAPHY. AN ONLY SON TO WEALTHY PARENTS WHO FORCIBLY PRODUCED AN '1/8. GAVE HIM A PRIVATE TUTOR, DAVID, WHEN KHEYDER RIVALRY BECAME UNDEARABLE. ONE DAY THEY DISCOVERED MENDELSSOHN'S BIUR -> GERMAN LANG. THE YIDDISH TEACHER INTRODUCES THEM TO THE MYSTERIOUS HERMIT + MAGGID WHO LIVES IN SLOBODE, THE SUBURB. REIS ZU'EV HAD A SKELETON & GLOBE IN HIS ROOM. THEY ARE FINALLY DISCOVERED BY MEIR'S FATHER. SENT OFF TO A SMALL TOWN TO HAVE HIS MADNESS EXORCISED BEFRIENDED BY PAN DEMBOWITS, ADMINISTRATOR OF PORITS' ESTATE. RETURNS HOME TO MARRY & HAVE A HOUSEHOLD TO HIS OWN TASTE. THE EPISODE WITH THE PHONEY SAINT WHO DROWNS ON HOSHANNA RABBA. ON THE NINTH 3005, MEIR'S PATIENCE BURSTS :

15. געבטן מיט געלט אין ים וויק יעדע סייק צו די יאן אדז יאז"ה "113" 83/2 1/8 -
15. רב'ו'לע דע'ק' ? (104) ... צ'ע'ע' 83/2 1/8

REB SHLOymeLE BRINGS A LETTER ABOUT IMPENDING SKOLES. WITH GROTESQUE ARRAY OF PEOPLE AT A MEETING WHICH BEGINS 3 HRS. LATE. REB SHLOymeLE ACCUSES MEIR & ARNOLD FOR PLOTTING THIS NEW INJUNCTION.

by Ash.

[16] רב זע"ב, 0.73211 8865N 7127 IS SENT AS TOWN ENVOY TO PETERSBURG WITH 800 OF

THE 1500 RUBLES COLLECTED FOR THE PURPOSE. THIS MONEY IS THEN SPENT FOR REB SHLOYME'S PERSONAL APPAIRS AS WELL AS THOSE OF OTHERS. רב זע"ב ארדוס THE JEWS AGAINST THE DECREE WHILE HE HIMSELF TRIES TO GET A CONCESSION ON THE CANDLE TAX THAT WILL SUPPORT THE SCHOOLS

[17] ARNOLD FINALLY PROPOSES TO RIVKE & THEY ARE ENGAGED

[18] REB SHLOYME GETS A דין ENACTED AGAINST THE WAREHOUSE & ARNOLD IS FORCED TO SELL

[19] THE OTTER DECLINE OF A JEWISH INN WHEN THE JEW IS EXPELLED & THE PEASANTS TAKE OVER. THE WELL-TO-DO VISITORS: DAVID & HIS WIFE ON THEIR WAY TO VISIT MEIR. THE SICK OLD MAN NEXT DOOR (BEATEN BY THE PORITZ?) IS NONE OTHER THAN REB ZE'EV.

[20] MARIASHKA DIES OF GRIEF & TB. REB ZE'EV DIES & LEAVES HIS BLACK BOX TO HIS 2 STUDENTS: THE DAUGHTER OF THE LOCAL PORITZ FELL IN LOVE WITH HIM. SHE LEFT FOR A NUNNERY & HER FATHER COMMITTED SUICIDE.

AFTERWARD: ISAIAM ATTACKED THE VERY SAME MISUSE OF PUBLIC FUNDS. THE GOLDEN CALF INCIDENT ALSO PROVES THAT COMMUNITY LEADERS KEPT THE LION'S SHARE OF GOLD FOR THEMSELVES.

4. ~~היא נולדה לזקן אחד שהיה עשיר ונשוי לזקנה אחת שהיה להם ששה בנים ושש בנות~~

HER FATHER SET OUT FOR PALESTINE BUT NEVER MADE IT PAST 7 MILES. SHE RETURNED WITH A SACK OF ~~צמר גפן~~, GIVEN TO SHAMAYE AS PART OF THE DOWRY. ~~היא נשאה לו ששה בנים וששה בנות~~ (16) ~~היא נשאה לו ששה בנים וששה בנות~~. HOW THEIR DEFORMITIES COMPLIMENTED EACH OTHER THE NAME ~~היא נשאה לו ששה בנים וששה בנות~~ BECAUSE SHE WAS VERBOSE & ALWAYS LANDED HERSELF & HER HUSBAND VERY LOUDLY. SHE DIDN'T WEAN 1 OF HER 6 CHILDREN. GOT ~~היא נשאה לו ששה בנים וששה בנות~~ FROM CHARITY & WEANED OTHER CHILDREN FOR PAY.

5. REB SHAMAYE'S SOURCES OF INCOME. MAN IS THE ONLY CREATURE WHO REPRODUCES BEFORE HE CAN SUPPORT OFFSPRING. ~~היא נשאה לו ששה בנים וששה בנות~~

(20) ~~היא נשאה לו ששה בנים וששה בנות~~ DIK'S AXIOM: ONCE YOU HAVE TASTED BEGGARY - ~~היא נשאה לו ששה בנים וששה בנות~~ OF ~~היא נשאה לו ששה בנים וששה בנות~~ (22) (CF 311' 12) BAD TRAITS ARE HEREDITARY (WITH BIBLICAL PROOF TEXTS) A LIST OF HIS 12 "ניוה" (25-27)

6. HIS WIFE'S SOURCES OF INCOME.

7. ~~היא נשאה לו ששה בנים וששה בנות~~ THE HAT OF METHUSALA.

8. ~~היא נשאה לו ששה בנים וששה בנות~~ - 4 explanations as to how Shamaye got such a wondrous zhupitse. Since "a pauper is considered dead" and we are truly paupers, it's proper that our son Itsikl should say kadish while we're still alive - PILPUL AD ABSURDUM.

(37)

~~TOOK ALONG HIS OWN UTENSILS; SINCE THEN, TIMES HAVE CHANGED... NO ONE DARED STOP HIM~~

~~ALONG THE WAY. HIS STRATEGIC POSITION. ONCE HE MISTAKENLY DUMPED HIS FOOD INTO SOMEONE ELSE'S~~

~~POCKET. FOILED BY THE TAILOR. "JUST WAIT, I'LL GET BACK AT YOU ON HOSHANA RABA."~~

12. ~~ד'זיג-ו'ן א'ר'ן פ'ר ד'אדע ז'י'ן ז'ז'ס. HIS AMBUSH.~~

13. HIS LAST SORTIE. ORTSHIK DI KLUGE YARMLKE. LIVED FORCEFULLY & HAD MANY ENEMIES. AT AGE 40 HE WON 40,000 TALER IN WARSAW LOTTERY. THE RUSSIAN JEWS ARE IMMEDIATELY CORRUPTED BY MONEY. OUR ORTSHIK ABANDONED HIS SOAP FACTORY TO BECOME A GUR, ONLY TO END UP A PAUPER. ORTSHIK'S GRAND א'ר'ן-ז'ו'ן ON SHAVUES. SHAMAYE APPEARS IN THE DELEGATION OF פ'ר'ן-ז'ו'ן. ORTSHIK HAS THEM WAIT, THEN EXHAUSTS THEM IN AN INSPECTION OF HIS MANSION. SHAMAYE GETS APPOXY & IS CRIPPLED. NOW HE REALLY RELIES ON CHARITY FOR SUSTAINANCE. HIS WIFE ABANDONED HIM.

MORAL: 1. NOT TO BEG 2. HOW TO RAISE CHILDREN 3. NOT TO BELIEVE IN SUPERSTITIONS
4. WHAT TO DO WITH YOUR MONEY. 5. WHAT THE 'OLD WORLD' LOOKED LIKE

ר' שמעון באַרבוּן ש'סג באַרְבֵּי פֿון מ'ת

THE 1st OF THE JOSEPH STORIES?

TIME: HUNDREDS OF YEARS AGO PLACE: GHETTO OF METZ

3:16

HISTORICAL NOVELLA TO SHOW YOU HOW GOOD THINGS ARE TODAY IN COMPARISON WITH THE

GHETTOS & ISOLATION OF OLD. DESCRIBES HIS ~~W~~ PREVIOUS WRITING AS פֿורֿגאָס פֿאַרֿבֿאַר

HOW THANKFUL YOU SHOULD BE DEAR READER TO BE LIVING IN CIVILIZED EUROPE

JEW IN THE GHETTO: SELLING OLD CLOTHES & HIDING THEIR WEALTH. CHESS PLAYING AS

A MEETING GROUND BETWEEN GENTILES & JEWS.

2. REB SHIMEN = THE KING OF CHESS PLAYERS. A TALMUDIST & KABBALIST WHO PREFERRED

NUMISMATICS TO A RABBINICAL POST.

BIBLICAL PARALLELS:

(1) אַנטפֿאַנגט זיך פֿאַר אַן אַנגעזען פֿאַר אַן אַנגעזען פֿאַר אַן אַנגעזען

(7) אַנטפֿאַנגט זיך פֿאַר אַן אַנגעזען פֿאַר אַן אַנגעזען פֿאַר אַן אַנגעזען

(11) אַנטפֿאַנגט זיך פֿאַר אַן אַנגעזען פֿאַר אַן אַנגעזען פֿאַר אַן אַנגעזען

(3) אַנטפֿאַנגט זיך פֿאַר אַן אַנגעזען פֿאַר אַן אַנגעזען פֿאַר אַן אַנגעזען

(14) אַנטפֿאַנגט זיך פֿאַר אַן אַנגעזען פֿאַר אַן אַנגעזען פֿאַר אַן אַנגעזען

DR EXPLAINS TO THE SCEPTICAL READER WHO FAIL TO UNDERSTAND THE NATURE OF
TIME IN DREAMS & WHO DON'T REALIZE THAT PREVIOUS GENERATIONS WERE CLOSER TO
GOD THAN WE ARE TODAY (8-9, 10) (maskil & the marvellous)

LACK: CHILDLESS FOR 35 YEARS

THE TRIPLE DREAM (PSYCHOLOGICAL LEAD-UP ABOUT HIS STATE OF MIND AFTER

Funkeeper 20 Type

~~AMONG JEWS RATHER THAN THEIR SON OR DAUGHTER, FOR THEY TEST THE VALUE OF THE FORMER~~
~~BUT THEY DON'T EDUCATE THEIR CHILDREN TO HAVE ANY FUTURE VALUE.~~

וְיָשָׁב מִן־הַמִּדְבָּר וַיְהִי כִּי־יָבֹאוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל וַיֹּאמְרוּ אֵלָיו מִדְּבַר־יְהוָה אֲשֶׁר־עָשָׂה לָנוּ בְּיָדֶיךָ בְּהוֹצִיאֵנוּ מִן־מִצְרָיִם
וְעַתָּה אֲנִי מֵת וְלֹא־יָשָׁב אֵלָי וְאַתָּה אֲשֶׁר־עָשִׂיתָ לָנוּ יְהוָה אֱלֹהֵינוּ וְעַתָּה אֲנִי מֵת וְלֹא־יָשָׁב אֵלָי וְאַתָּה אֲשֶׁר־עָשִׂיתָ לָנוּ יְהוָה אֱלֹהֵינוּ
(6) ? (7) יְהוָה אֱלֹהֵינוּ וְעַתָּה אֲנִי מֵת וְלֹא־יָשָׁב אֵלָי וְאַתָּה אֲשֶׁר־עָשִׂיתָ לָנוּ יְהוָה אֱלֹהֵינוּ

REVERSAL: HIS PEACE OF MIND SHATTERED BY BECOMING בְּיָדֶיךָ אֲשֶׁר־עָשִׂיתָ לָנוּ יְהוָה אֱלֹהֵינוּ, AS JOSHUA BEN NUN SAID TO MOSES WHEN REPORTS WERE BROUGHT ABOUT ELDAD & MEDAD PROPHECYING IN THE CAMP: וְעַתָּה אֲנִי מֵת וְלֹא־יָשָׁב אֵלָי וְאַתָּה אֲשֶׁר־עָשִׂיתָ לָנוּ יְהוָה אֱלֹהֵינוּ
"My lord Moses, shut them in" (Numbers 11: 28). The Rabbis interpret this (6) "וְעַתָּה אֲנִי מֵת וְלֹא־יָשָׁב אֵלָי וְאַתָּה אֲשֶׁר־עָשִׂיתָ לָנוּ יְהוָה אֱלֹהֵינוּ".

FOR KAHAL REGISTERED FOREIGNERS FOR THE DRAFT & ALLOWED THEM TO ESCAPE, & SINCE DAVID SHLAK'S NAME WAS SIGNED ON ALL DRAFT NOTICES, HE & OTHER KAHAL FUNCTIONARIES WERE DRAFTED INSTEAD.

2. TWO KINDS OF INNS: EXCLUSIVELY JEWISH & EXCLUSIVELY HIGH-CLASS GENTILE.

EXQUISITE DESCRIPTION OF THE EXTERNAL TRappings OF A הַיִּנְיָוֶה WHO IS LIKENED TO A ROV: CARRIES A CANE, APPEARS FOR הַיִּנְיָוֶה בְּיָדֶיךָ אֲשֶׁר־עָשִׂיתָ לָנוּ יְהוָה אֱלֹהֵינוּ IN THE פְּתוּחַ AND ABOVE ALL - CARRIES A VISIBLE, "PUBLIC" HANKERCHIEF (PP 8-9) HIS SOCIAL INDISPENSIBILITY (PP 9-10)
/ עָשִׂיתָ לָנוּ יְהוָה אֱלֹהֵינוּ (Colt) הַיִּנְיָוֶה בְּיָדֶיךָ אֲשֶׁר־עָשִׂיתָ לָנוּ יְהוָה אֱלֹהֵינוּ () הַיִּנְיָוֶה בְּיָדֶיךָ אֲשֶׁר־עָשִׂיתָ לָנוּ יְהוָה אֱלֹהֵינוּ ...
(11-10) הַיִּנְיָוֶה בְּיָדֶיךָ אֲשֶׁר־עָשִׂיתָ לָנוּ יְהוָה אֱלֹהֵינוּ, HIS RELIGIOUS ROLE (P. 11).

THE INN FOR THE WELL-TO-DO. INKEEPERS DRESS EUROPEAN, CATER TO THE

NOBILITY, CHARGE HOTEL RATES, ACE THEMSELVES FORMER SERVANTS OF THE ARISTOCRACY

צאָק אַזעס אים מער פּאַקאַטעס און אַקצאַנטעס און אַ סך ברויטעס און אַ סך אַקצאַנטעס און אַ סך אַקצאַנטעס

אין ירושלים אינעם ליניע פֿרױ האַנדל אין אַלע אַקצאַנטעס, און ווייניגסטן אין אַקצאַנטעס און אַ סך אַקצאַנטעס (12)

NATURALLY, WHILE IN THE FORMER TYPE INN, THE MAN IS BOSS, IN THE LATTER TYPE THE WOMAN RULES SUPREME. LIKEWISE, THE DAUGHTER OF EACH INN ARE TOTAL OPPOSITES: SPOILED, IGNORANT BRATS VS. THRIFTY, WORLDLY-WISE DAMES. IN THEIR MORALITY HOWEVER, THE FORMER REMAIN PIOUS & INNOCENT WHILE THE LATTER BECOME HYPOCRITICAL LOQUETTES. HER BUSINESS INSTINCTS OVERCOME HER HUMAN QUALITIES.

3. THE MARRIAGE. AT AGE 21, ROSA CATCHES THE EYE OF A LEIPZIG HOTEL KEEPER'S SON, JAKOB ERENST WHOSE PARENTS ORIGINATED IN LITE. AT 1ST HIS CONSIDERATIONS ARE COMMERCIAL -

און ווייניגסטן און אַ סך אַקצאַנטעס און אַ סך אַקצאַנטעס און אַ סך אַקצאַנטעס (16) ...

AND THEN ONLY ROMANTIC. THO HE HAD INTENDED STAYING ONLY 3 DAYS, HE EXTENDS HIS STAY TO ARRANGE THE MATCH **Midrashic parallel:**

און ווייניגסטן און אַ סך אַקצאַנטעס און אַ סך אַקצאַנטעס און אַ סך אַקצאַנטעס
און ווייניגסטן און אַ סך אַקצאַנטעס און אַ סך אַקצאַנטעס און אַ סך אַקצאַנטעס
און ווייניגסטן און אַ סך אַקצאַנטעס און אַ סך אַקצאַנטעס און אַ סך אַקצאַנטעס
און ווייניגסטן און אַ סך אַקצאַנטעס און אַ סך אַקצאַנטעס און אַ סך אַקצאַנטעס
(17-16)

(44 - 43) | 8M17 x 20.1% us 2.5 585 | 1.4 60.5 5.4 5/0.4 || 1.4

דיא אלטע שווד

~~מיין הינט הינט זיך באהאלטן אן זיין האנט ווי זי מויט אן זי זכרים בוסטן קירכעס (12)~~

... דער רבי זן זיך און הייס אייניק מיטן חנה יונגעס איינעם ... (12)

... רבם זיך אזש בייך זיך בעדענט זי טיי און מען האט איינזאמלן זי באז צענדליק
בזעסעס עיינעס און דעאלענעס ווי אין זון און זעסעס האט מיך בעדעטעס בון זינעם מונז
ווי זעס איינזעס פאליעס עפעז בון באיאזעס האט בערעטעס זעם עיינעס פאליעס זעס און
זעס גרוי (ברכה) בון זי וועלע וועט זינען איבערשטאלן איבעס אים און איי, אלס ער איז
געפאלן מיט אים בון זייער הויכ צייט וועט און אין בערעמאן. דען ווערענז (בשעת) זי
וועלע האטן צעייטן און בערעסעס זייען עפעז האט ער מיט זי איבערזעס דעז עפעז
אן צענדליק צו אירעם דעליע וועלע הייט ער האט זי געזעס איינזעס פאליעס און איינזעס
אז איינעס און עיינעס זעלוען זעס איינעס און מען האט אים און זעבאלן נאט טיט (13)

THE SHADKHN TEARS INTO HIM -

... אזי האט, וועל איי מיני מוח זיין און זינדק זי מוח, זי יונגעס טקאציק זאל זי באזיב און
זאל זי מוח ער מען אלעס זייען זי הייט עפאלע מויסעס אלעס ווי דומט ער צו זיין זי מוח
אין אלע זי הויט ... (14)

THE SERVANTS' DIALOGUE:

... א ביינע זעלעסעס אלע זיך! האט זיך זעברעט ווי איינע בון זי האט זיך איבערצוגעבן צו
זי איינזעס, ער איז דעק זי זיינע פאלעס. בון ווערען וועל אלע פאלעס פאלעס זיך.

... (15) אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ (15)

COMPARE HIS GENTILITY TO THE BOORISH BEHAVIOUR OF THE PREVIOUS שָׂרָה MARRIED (16)

וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ ... (16) וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ

BREAKDOWN - HIS IN-LAWS ATTACK HIM AS HE RETURNS HOME. HIS SIN OF NOT WEARING A BEARD & TEACHING HIS STUDENTS RUSSIAN. ON RECOVERING 4 DAYS LATER, HE GOES OUT IN SEARCH OF WORK ONLY TO BE CALLED INTO THE POLICE FOR "PROLONGED QUESTIONING" & THEN FOR A YORTSAYT-MINTAN. FIASCO WITH A FURNITURE DEAL WHERE AFTER 3 WEEKS OF WORK, BOTH PARTIES REFUSE TO PAY UP.

A PAINFUL CONFESSORIAL TALE OF A LUFTMENTISH.

UNDERTAKES A SHIDUKH FOR A WEALTHY BUTCHER. & ENDS UP PAYING OUT OF HIS OWN POCKET AS IN PREVIOUS CASE.

WHEN THE MEN ARE AWAY, THE WOMEN GET AWAY WITH EVERYTHING

וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ ... (23) וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ

DEBITS: ... וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ ... [וְיָשָׁב אֶל-בְּרִייתוֹ וְיָשָׁב אֶל-בְּרִייתוֹ]

1880

"קדושי ספרות ודעת"

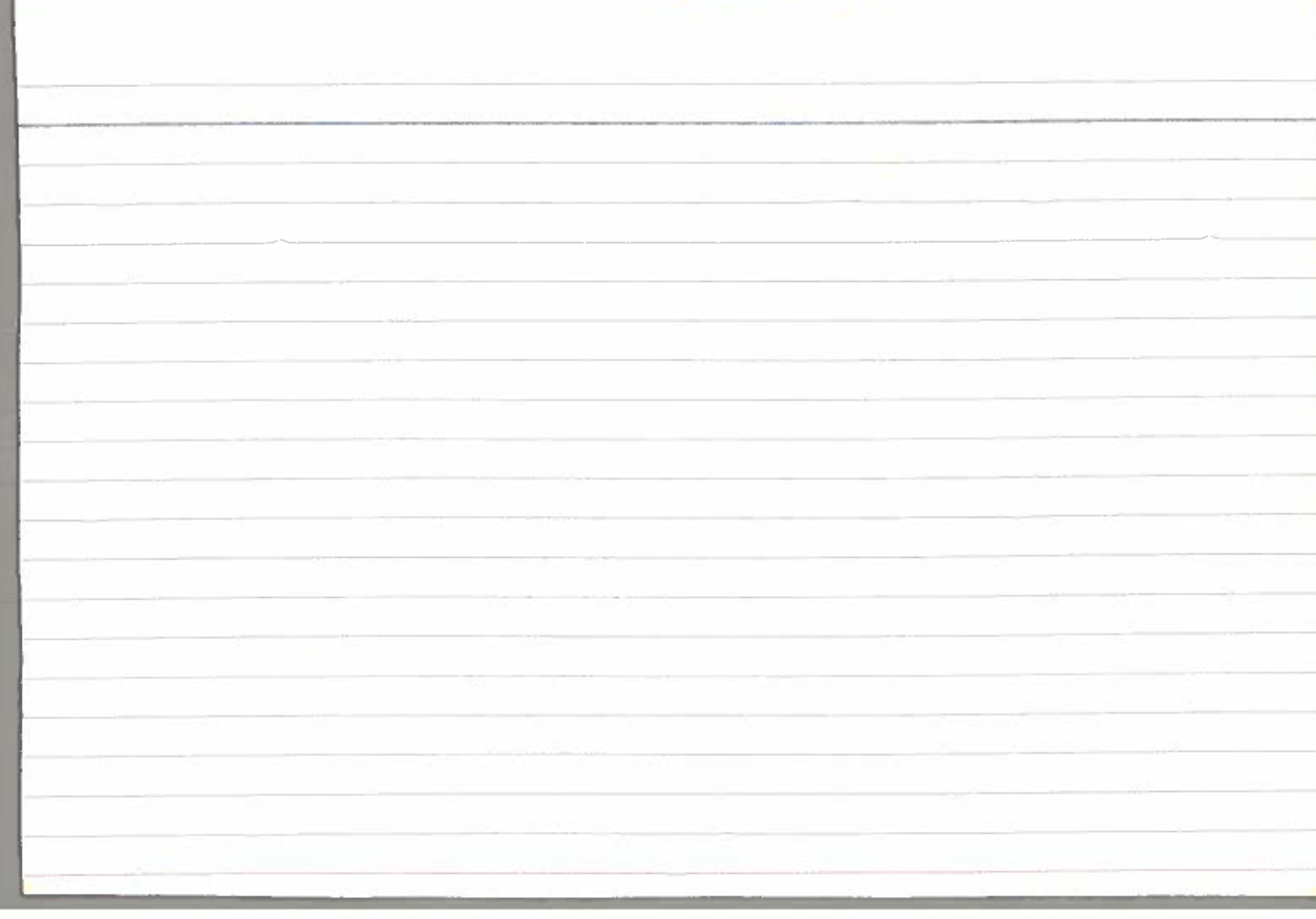
אלמאזצון - קוס

JOSEPH ALTARUS, A BRILLIANT STUDENT IN DRESDEN UNIVERSITY, WAS AS HANDSOME AS HIS BIBLICAL NAMESAKE AND VERY IMPOVERISHED. MORE THAN 1/2 OF THE 30 TALERS PER MONTH HE EARNED GIVING LESSONS HE SPENT ON HIS MOTHER. IN HIS HOUR OF GREATEST NEED, JUST BEFORE TUITION IS DUE HE COMES INTO MONEY. HE & HIS WEALTHY CLASSMATES COME UPON THE WIFE & DAUGHTER OF MILLIONAIRE BANKER RAPHAEL HAMBURGER. JOSEPH BETS EA. OF HIS FRIENDS 20 TALER THAT THE DAUGHTER WILL GRACE HIM WITH A KISS.

הוא גאון ויפה מן המין האנושי, אך עניו. יותר מ-1/2 מן ה-30 טלר למחנה שהיה מרוויח מן הלימודים, היה מוציא על אמו. ברגע הצורך, לפני שיש לשלם את תשלומי הלימודים, הוא מגיע למכירת המטבעות. הוא וכל החברות העשירים באוניברסיטה, נתקלו בנשותיהם ובבתה של מיליונרית בנקאית, ראפאלה האמברגר. יוסף בטיח את כל החברות על 20 טלר, שכל אחת מהן תתן לו ביקשון.

HE PLAYS ON HER PITY & HER EGO AND GETS THE KISS. (3)
 THE CLASSMATES ARE SO UPSET AT HIS EASY VICTORY & THEIR HEAVY LOSS, THAT THEY WRITE UP THE INCIDENT IN THE PAPER.

BUT JUST AS THE EVIL DESIGNS OF JOSEPH'S BROTHERS WERE FOILED, SO HERE MILLIONAIRE BANKER, INSTEAD OF BEING ANGRY, IS PLEASED WITH HIS DAUGHTER & WITH JOSEPH'S INITIATIVE, SUPPORTS HIM THROUGH UNIVERSITY & GIVES HIM HIS DAUGHTER FOR A WIFE!!



אמעריקאנער געשיכטע

1899

Heb 8° 708 [78-146]

אזאז דין אנהאט זיך צו דאן זי

BEGINS WITH AN ATTACK ON CONSPICUOUS CONSUMPTION WHICH NOT ONLY BREEDS INTERNAL DISSSENT

BUT HAS ALSO BEEN THE CAUSE OF COUNTLESS EXPULSIONS - THE GOYIM BELIEVING US TO BE MUCH WEALTHIER THAN WE ACTUALLY ARE. N. PP 5-6 DIK DESCRIBES NAPOLEON III MEETING THE RUSSIAN KING IN KÖNIGSBURG (WHICH HE HIMSELF ATTENDED) WHERE ALL THE NOBLES WERE MODESTLY DRESSED EXCEPT FOR ONE . . .) (1) זיין די קעניג פון פראנקרייך איז אריין געווארן צו א קעניג פון רוסלאנד וואס האט געזעהן אז די פראנצויזן זענען נישט גענוג פארשידענליך פון די רוסן.

WE'VE INHERITED THIS VICE FOR ELABORATE DRESS FROM OUR ASIATIC ANCESTRY (?)

1 THE ISLAND GUADELUPE, THE EDEN TURNED INTO A HELL BY FRENCH COLONIZATION

2. THE CONDITION OF SLAVES ON THIS ISLAND IN 1728, REplete WITH ZOOLOGICAL FT NOTES

3. THE PERSONALITY OF THE SLAVES. THE SLAVE UPRISING IN SANTA DOMINGO 1793

A LONG INVOLVED DIGRESSION TO SHOW THE LOYALTY SLAVES ARE CAPABLE OF. JACOB ALTARUS, A JEWISH PLANTATION OWNER IN SANTA DOMINGO HAS THE GOOD SENSE TO SELL OUT IN 1791 & LEAVE WITH HIS SERVANT ^{JUAN} PAUL FOR SPAIN. CAUGHT BY THE INQUISITION. JUAN PASSES HIMSELF OFF AS A CONVERT & FREES HIS MASTER. YET ANOTHER STORY ABOUT THE DUCHESS OF PERU & HOW HER MAIDSERVANT RISKED HER LIFE TO SAVE HER FROM YELLOW FEVER.

[4] ABRAM SPALENT FROM AMSTERDAM & HIS ASSISTANT AARON FROM VILNA AMERICA USED TO BE (AND STILL IS FOR ISOLATED JEWS) A FAIRY TALE LAND, LIKE PALESTINE EXCEPT THAT SCHNORRERS CAME FROM THE LATTER COUNTRY. N. (41) ON A FAKE

~~JERUSALEMITE WHO WAS CAUGHT SELLING PHONY GOODS IN ST. PETERSBURG. JUST LIKE GENE,~~

~~REB SHMAYE'S WIFE (MIXES FACT & FANCY), AARON IS RESCUED FROM EASTERN EUROPE IN~~

THE SAME WAY AS ^{ע"פ פ'קט, ע"פ 2'3}, BY AN AMSTERDAM MERCHANT AT THE ZEVER FAIR. THEIR HAPPY DAYS END ABRUPTLY AFTER 3 YRS.

5. JOSHUA SPOLENTO & HIS SON ISAC. THE EXEMPLARY BEHAVIOUR OF THE DUTCH TO THE JEWS. HOW JEWS FIRST SETTLED IN THE AMERICAN COLONIES. RAPID ASSIMILATION. JOSHUA WAS THE SAMUEL OF THE AMERICAS, TRAVELLING WITH HIS TALENTED SON FROM PLACE TO PLACE & RESTORING RELIGIOUS PRACTICE. FINALLY SETTLED IN GUADALOUPE. SPENT 20 GLORIOUS YRS THERE LEAVING HIS SON (WHO MARRIED THE ONLY DAUGHTER OF A MILLIONAIRESS) A HUGE FORTUNE. AFTER HIS DEATH THE MORALS OF HIS SON & OF THE OTHER JEWISH COLONISTS RAPIDLY DEGENERATED.

MAIN CAUSE - ARRIVAL OF POLISH JEWS, EX-CONS, DRAFT DODGERS & SWINDLERS (52)
^{ע"פ פ'קט, ע"פ 2'3} (53) ^{ע"פ פ'קט, ע"פ 2'3} - THEY DEMORALIZED THE JEWISH COLONISTS - ^{ע"פ פ'קט, ע"פ 2'3} WERE THE 1ST TO WORK THEIR SLAVES ON THE SABBATH, OPEN TAVERNS & WHORE HOUSES. TO MAKE MATTERS WORSE, THESE MEN WERE LEARNED TALMUDISTS!

⊕ AARON (ALIAS ARKE) WORKS HIMSELF UP IN THE SPOLENTO FAMILY, FIRST IN THE CLOTHING TRADE AT THE FAIRS AND LATER AS A JEWELLER IN HOLLAND. IN THIS RESPECT, LIKE JOSEPH IN EGYPT BUT IN HIS SEXUAL AFFAIRS HE FELL SHORT.

BOOK II

7. THE LOVE STORY BETWEEN AARON & HULDA. DETAILED ACCOUNT OF THEIR ROMANTIC CORRUPTION.

HULDA BECAME HIS PRIVATE TUTOR. HE BECOMES CIVILIZED. THEIR PLATONIC LOVE TURNS ACTUAL & SHE GETS PREGNANT. DIK OUTLINES THEIR HIGHLY RATIONAL DECISION TO GET MARRIED (USING BIBLICAL LAW, AMNUN & TAMAR ETC) & TO ELOPE & EMIGRATE TO GUADELOUPE.

מ'פ'רעגט זיך וויאזוי זיי רעוועקט צו זיך לעצער:

1. PREMARITAL SEX

2. TO SAVE FACE, THE WHOLE FAMILY EMIGRATES

3. HER RATIONALIZATION, QUOTING BIBLE & CHARLES I

MOTIVATING FACTOR FOR ALL PARTIES INVOLVED - EHRE VERLOREN, ALLES VERLOREN!

THEIR FRIEND DANIEL ACOSTA ADVISES THEM TO EMIGRATE BECAUSE 1. AARON ISN'T SUCH A BAD MARCH AFTER ALL & 2. ISAAC IS DYING & MIGHT NOT LEAVE THEM ANY INHERITANCE.

8. ISAAC & HIS WIFE ARE PLAGUED WITH GUILT & LONELINESS. RECEIVE THEIR RELATIVES WITH OPEN ARMS & CONVINCED THEM TO TAKE OVER THE PLANTATION

9. THE LOVERS GIVE BIRTH TO A BEAUTIFUL GIRL WHO BEAR OUT SCHILLER'S DICTUM IN KABALE UND LIEBE: HE IN WHOSE HOUSE THE DEVIL LAYS AN EGG WILL GIVE BIRTH TO A GIRL (37)

N 1. 40 ON THE INGRATITUDE OF CHILDREN TO PARENTS (CF MY IK 3123 and MY

אין אן אהבה ופ'רעגט זיך

~~NAMED HER DIANA AS AN UNCONSCIOUS PROPHECY OF HER FATE. 17 PAINFUL YRS PASS THEN, IN 1792 AN EPIDEMIC HITS THEM, CLAIMING THE LIVES OF ABRAHAM, ISAAC & HIS WIFE.~~

[10] HUGO, THE BASTARD SON OF HELENA, JOJO'S HOUSEKEEPER, BECOMES THE UNDER-MANAGER OF THE FARM. HELENE DIES YOUNG FROM THE ATTEMPTED ABORTION THAT JOJO HAD RECOMMENDED. MEANWHILE, ISAAC BECOMES IMPOTENT & JOJO FALLS IN LOVE WITH HUGO! AND WHO SHOULD BE HUGO'S FATHER BUT ISAAC HIMSELF!! NOW HUGO TAKES A 2ND LOVER, JOJO'S STYLIST/FASHION MODLER & HAS A SON THEN HER NAMED MURAT. JOJO BANISHES HER COMPETITOR BUT ADOPTS MURAT. BUT IN FACT, MURAT IS HER SON THEN HUGO!!! ONLY AARON KNOWS ALL THIS. MEANWHILE DIANE FALLS IN LOVE WITH SLAVE/BASTARD/CHRISTIAN MURAT, ENCOURAGED BY ISAAC & WIFE.

[11] AARON'S DOWNFALL AFTER THE FOURFOLD DEATH BECAUSE OF HIS HATRED FOR HUGO & MURAT. DIANA GETS PREGNANT & HULDA SEES GOD'S VENGEANCE. ARRANGES FOR HER TO GIVE BIRTH SECRETLY TO A BOY MUNK. AARON HAS MURAT ARRESTED FOR BEING AN ABOLITIONIST, BUT IS RUINED BY HUGO WHO COLLECTS ALL HIS I.D. U'S.

12. THE END. HAPPY END. AARON IS REHABILITATED, HUGO FREED, IS A CIRCUMCISED JEW & MARRIES DIANA.

DIK WROTE HIS STORY ONLY FOR THE FEW בני ד'י'ן BUT MADE THE STILE ENTERTAINING FOR THE IGNORANT AS WELL AS THE LEARNED.

865/1874

אַנטלאָפּענע טאַטער

HEBREW-YIDDISH

ABOUT 100 YRS AGO, THERE LIVED A WEALTHY DANIEL ACCOSTA IN AMSTERDAM, WAS
 LEARNED, OWNED A CAMPHOR FACTORY, HAD AN ONLY DAUGHTER ^{דאָס} NOVA WHO REJECTS A
 PROSPECTIVE BROOD IN FAVOUR OF HER FATHER'S BOOKKEEPER, AVIGDOR ^{פֿאָטער} MARISKE. WHEN THE CROON
 IS ABOUT TO RETURN FOR HER, SHE & AVIGDOR MAKE SAIL FOR AMERICA. THEY STOP OVER IN
 PORTSMOUTH AND GET MARRIED. PARENTS, MEANWHILE ARE GREATLY GRIEVED. ^{דאָס} NOVA REMEMBERS
 THEM THRU THE EXAMPLE OF A ^{אָי} ^{אָי} AND HER OFFSPRING. THEN COMES THE STORM. THEY FINALLY TAKE
 REFUGE ON AN UNINHABITED ISLAND IN THE CARIBBEAN. OUR LOVERS HAVE THE TIME OF THEIR LIVES.

UNTIL ONE NIGHT AVIGDOR IS CAPTURED BY CANNIBALS & TAKEN TO ANOTHER ISLAND
 (DICK ALREADY EXPLAINED THE NATURE OF CANNIBALS & THEIR TATTOOS),
 THE SHIP SETS SAIL WITHOUT THEM, LEAVING THEM PROVISIONS & A LONDON ADDRESS!

דאָס פֿאַרשטאַנדן אַז זי האָט אַ גוטן פֿאַרשטאַנדן און אַ גוטן פֿאַרשטאַנדן...
 || פֿאַרשטאַנדן אַז זי האָט אַ גוטן פֿאַרשטאַנדן

NOVA AWAKENS IN THE MIDST OF A STORM & REALIZES THE DIVINE RETRIBUTION
 FOR HER BASE ACTS. WHEN SHE FINDS THE PROVISIONS SHE ONCE AGAIN REALIZES HER INGRA-
 TITUDE TO HER PARENTS: STRANGERS LEFT HER A NOTE BUT SHE DIDN'T DO THE SAME FOR HER
 PARENTS. DETAILED DESCRIPTION OF HOW SHE SETTLED DOWN TO A NORMAL LIFE

MEANWHILE, BACK ON THE OTHER ISLAND, AVIGDOR ESCAPES DURING THE STORM AND
 HE, TOO, HIDES OUT IN A BREAD TREE. THEN ESCAPES IN A BOAT BELONGING TO VISITING
 NATIVES. FINDS A 1/2 YR OLD BABY IN HIS BOAT. LAND ON AN ISLAND TOGETHER.

LIVES & AN EDUCATES THE CHILD ON THE ISLAND FOR SEVERAL YEARS. CALLED HIM

י. ד. מ. א. נ. ג. ד. פ. R. FOR STEALING A PIOUS GIRL FROM PIOUS PARENTS, I RAISED A STOLEN

CHILD OF CANNIBALS TO BE A PIOUS JEW. 16 YRS PASSED IN THIS WAY.

MEANWHILE, ר. ד. פ. FINDS HERSELF PREGNANT. BEARS A GIRL ר. ד. פ. ג. פ. מ. נ. ס. י. ב. ג.

. 24 - 23 (ד) ק. י. ד. (ד) מ. י. ב. () י. ד.) ג. פ. י. י. ב. ג. ד. י. כ. ג. י. ב. / 3/4 י. ד. ג. פ. ג.

MEANWHILE, CANNIBALS SETTLE ON AVIGDOR'S ISLAND FORCING HIM & MAT TO FLEE.

NATURALLY, THIS IS ר. ד. פ.'S ISLAND. ר. ד. פ. SEES MAT & RUNS TO TELL MOTHER. SHE, THINKING THEY ARE CANNIBALS RUNS OFF TO HIDE WHILE AVIGDOR SETS OUT IN SEARCH AND FINDS THEM ON THE 3RD DAY. RECOGNITION SCENE

ר. ד. פ. MARRIES MAT & THEY BEAR A SON. A SHIP COMES & TAKES THEM ALL. PLUS GOLD NUGGETS WORTH A FEW THOUSAND DUCATS. IN LONDON THEY COLLECT THEIR LOST FORTUNE. ר. ד. פ.'S PARENTS RECEIVED THE NEWS WITH THE SAME JOY AS JACOB WHEN HE DISCOVERED JOSEPH WAS ALIVE.

MORAL:

י. ד. פ. מ. ק. י. ד. ג. פ. ג. י. ב. ג. ד. י. כ. ג. י. ב. / 3/4 י. ד. ג. פ. ג. י. ב. ג.

1872

אַנטאָפֿענע רעקרוטער, י"ג

TIME 1835, PLACE: VOLIN

3^o א"כ

INTRO. REMARKS ON ALEXANDER II'S REFORMS:

1. FREEING OF THE 25 MILLION SERFS

2. JEWS CAN LIVE ANYWHERE & BE ANYTHING

3. EVENED OUT THE DRAFT LAW - IN 3 OF ITSELF, IT WAS A FAUDUR ; ONE
COULD REPLACE A MARRIED DRAFTEE WITH A YOUNGER MAN - THE SCUTAL MISUSE
OF THE LAW BY JEWS (AGAINST THE RABBIS) LED TO ALL THE MISFORTUNE (4)
THE GREAT SUFFERING OF THE POOR, AN ETERNAL BLOT (5).

ISRAEL VODEPOTER, INNKEEPER IN RADEVIL, HIS WIFE & 2 CHILDREN
(THE HARD LIFE OF AN INNKEEPER - COACHMEN, PAYOFFS TO POLICE ETC) 6

THE SYLUM CELEBRATION DISTURBED BY LOUD KNOCKS.

VILLAINS:

ILLEGALLY INDUCT THE 7-YR-OLD ONLY SON - DRAMATIC SCENE 10-11

LIFE IN THE BARRACKS - ESCAPE TO BROD - FATHER INDUCTED.

IMAGERY:

עס איז געווען אַן איינציגער טאג פֿאַר אַלע דעם יאָר וואָס וויילט אַן ענדע פֿאַר אַלע אַרבעטערס וואָס האָבן אַן ענדע פֿאַר אַלע אַרבעטערס
וואָס האָבן אַן ענדע פֿאַר אַלע אַרבעטערס וואָס האָבן אַן ענדע פֿאַר אַלע אַרבעטערס
(13) זאָר?

~~BIBLICAL PARALLELS: WIFE & DAUGHTER = RUTH & NAOMI; ITSIK SHTRUM = BOAZ,~~

~~THEIR SON = OVED; SHOYELKE SAVED BY A MISERLY HORSE MERCHANT = ELIJAH~~

SAVED BY THE RAVENS (19)

SHOYELKE GETS RICH ON SMUGGLING. IS FINALLY CAUGHT — BY HIS OWN FATHER!

RECOGNITION SCENE: 26

HAPPY END. SUBTLE PLUG FOR COLONIZATION.

PLUS A STORY OF A PRITZ & HIS ARENDOR → KERNEL OF שוק בני "3

CHAP. 3. HOW POLISH JEWS MAKE A LIVING AS PEDDLERS IN AMERICA. THE "CIVILIZED" MANNER

IN WHICH THEY ARE RECEIVED. PORTRAIT OF THE PIOUS PEDDLER SAMUEL EFROSI שמואל
SOLD RELIGIOUS ARTICLES. HAILED FROM AMSTERDAM

HE WAS KNOWN AS SAMUEL THE PROPHET OF THE NEW AGE
כֹּהֵן אֱלֹהֵינוּ אֲנִי אֶשְׁרֵף אֶת-הַבַּיִת וְאֶת-הַמִּזְבֵּחַ וְאֶת-הַכֹּהֵן וְאֶת-הַכֹּהֵנִיט וְאֶת-הַכֹּהֵנִיט וְאֶת-הַכֹּהֵנִיט

... ISAAC CONVINCES SHMUEL TO LIVE WITH THEM. THE
LATTER DIES SOON AFTER

CHAP 4. JUZEF EFROSI, SHMUEL'S 16 YR-OLD SON IS HEIR TO HIS FATHER'S MIA 100
& A FEW THOUSAND NIS/5N. ISAAC ADOPTS HIM AS A MEMBER OF THE FAMILY BUT
DICK IS QUICK TO REMIND US THAT JUZEF STILL 'KNOWS HIS PLACE'.

CHAP [5] A LENGTHY DISCUSSION BETWEEN HUSBAND & WIFE (ZIPA) AND CONCERNING
JUZEF. ISAAC SAYS HE IS AS PURE AS HIS NAMESAKE ; ZIPA QUOTES THE פְּנִי-וּגְלוֹ

פְּנִי 21 אֵלֶּיךָ בְּיָמֶיךָ וְאֵלֶּיךָ בְּיָמֶיךָ וְאֵלֶּיךָ בְּיָמֶיךָ וְאֵלֶּיךָ בְּיָמֶיךָ
... (22)

THE ~~BE~~ SIN OF PARVENU HYBRIS : ZIPA OPPOSES HER HUSBAND'S PLAN OF TAKING

CHAP [8] MARCUS = THE POLAR OPPOSITE OF ISAAC ; WOULD HANG OLD SLAVES & WITH THE GOV'T REWARD BUT YOUNG ONES; AN ASSIMILATED AMERICAN JEW. MARCUS COULD NEVER FORGIVE ISAAC HIS NEIGHBOUR FOR NOT ALLOWING HULDA TO MARRY HIS SON. THE NEW GUARDIAN CHARGED ASTRONOMICAL FEES FOR THE SMALLEST REPAIR JOB

19 ב' עֲלֵה אֶל־וְיִשְׁכַּח־לְךָ אֶת־יְהוָה אֱלֹהֶיךָ וְיָשָׁבְךָ אֶל־אֶרֶץ־יִשְׂרָאֵל
(33) עֲלֵה אֶל־וְיִשְׁכַּח־לְךָ אֶת־יְהוָה אֱלֹהֶיךָ וְיָשָׁבְךָ אֶל־אֶרֶץ־יִשְׂרָאֵל

1/2 OF ISAAC'S SLAVES ARE SOLD & HIS ESTATE IS RUINED ; HULDA CATEGORICALLY REFUSES MARCUS' SON. THE LATTER SETS OUT TO RID HIMSELF OF JUZEF.

CHAP. [9] MEANWHILE, BACK IN NEW ORLEANS... JUZEF BECOMES A HIGHLY SUCCESSFUL LAWYER BUT REFUSES ALL OFFERS OF MARRIAGE. HIS PATRON THE RABBI ADVISES HIM TO REMARRY AFTER JUZEF LEARNS OF THE DREADFUL STATE HULDA IS IN. BOTH THE RABBI & INFORMANT OR IN COHORTS WITH MARCUS! FURTHERMORE, MARCUS WANTS JUZEF FOR HIS OWN SON-IN-LAW TO HELP HIM IN HIS LEGAL SUITS. THE SHIDEKH IS MADE.

CHAP [10] A PAUSE IN THE STORY TO DESCRIBE HULDA'S MENTAL STATE

CHAP [11] A JEW FROM ALGERIA BRINGS THEM A LETTER FROM ISAAC : CAPTURED BY PIRATES, WORKED AS A SLAVE FOR 5 YRS, NOW FREED & IS EXPECTED HOME

CHAP [12] THE PREPARATIONS : ATTEMPT AT REHABILITATING THE BRAMBERLY ESTATE & ELABORATE DECORATIONS (47) IN THE OPTSON ESTATE.

THE SLAVES, MEANWHILE, ESCAPE ON PREPARED RAFTS & IN THE SHIPS BELONGING TO THE GUESTS.

TAKE TO SANTA DOMINGO AS 'BUSHMEN':

THE BRAMBORLY'S INHERIT WHAT'S LEFT OF MARCUS' ESTATE SINCE ZIPA WAS ONCE THEIR HOUSEKEEPER. JUZEF THE LAWYER PULLED IT OFF. HE WAS THE 1ST TO FREE HIS SLAVES.

אין חתן און פֿרױ פֿון און אונזער און זיך אונזער פֿרױ

CHAP. 1: אונזער פֿרױ און אונזער פֿרױ = LACK

How Gentiles adopt each other's children while Jews are always at each other's throat. The whole community anxiously awaits the death of its members. Jews never leave a will.

פֿרױ - the rich miser from Kiev ~ 30 yrs ago

On the brink of death and still no will.

CHAP. 2: The two nieces

a) אונזער פֿרױ unscrupulous coquette after her uncle's fortune

b) אונזער פֿרױ a ravine beauty whose marriage to Moses Shproz is delayed until she can outfit herself.

Aaron Olsvanger, Eyge's only relative on mother's side = אונזער פֿרױ
His wife terribly jealous of Eyge. Eyge & Elishova not on speaking terms

CHAP. 3 The important letter.

Eyge is called from Warsaw to Kiev. She arrives 2 months after her uncle's death. The will cannot be opened for 6 months. Elishova in cahoots with the notary.

CHAP. 4 The important visitor. Moses Shproz arrives in Kiev to help her out. Finds an officer's uniform in Eyge's foyer. Her explanation.

CHAP. 5 : THE TRIP TO KIEV.

AARON CONVINCES HER TO DRESS UP IN HIS UNIFORM & TRAVEL WITH A PRIEST

THEY STOP IN IZVOTIL IN A FANCY INN BECAUSE THE PRIEST FALLS ILL. AN ELEGANT WOMAN ARRIVES, NONE OTHER THAN ELIZABETH & SHE MAKES A PLAY FOR THE OFFICER. THEY SET OFF TOGETHER FOR ZHITOMIR. ELIZABETH ^{REVEALS} ALL HER SECRETS TO HER, THE PROMISE OF MARRIAGE TO ~~THE~~ ^{THE} NOTARY & THE FAKED WILL. SHE DESPERATELY WANTS BOTH HIM & THE MONEY

P. 24 HOW MONEY CORRUPTS. JEWS NEED MONEY FOR LOVE & SUCCESS.

EIGE/OFFICER MAKES HER RENOUNCING OF THE FAKE WILL A CONDITION OF MARRIAGE. EIGE PROMISES TO TAKE CARE OF THE 6000 RUBLE FORFEIT.

P. 28 COMPARES HERSELF TO RUTH IN BOAZ'S FIELD.

BECAUSE WHO SHOULD BE LIVING IN HER HOTEL BUT SHIMEN PERETZ HIMSELF WHO IS MADLY IN LOVE WITH HER. EIGE TELLS HIM ABOUT ELIZABETH'S AFFAIR WITH THE DOCTOR FROM WARSAW.

P. 35. MOSES SAYS: FOOL HER LIKE JACOB FOOLED LABAN.

CHAP. 6. ALL WELL THAT ENDS WELL. MOSES ACTS AS INTERMEDIARY & GETS ALL THE NEEDED DOCUMENTS; A PLAY IS MADE OUT OF THE STRT.

THE TURTLE.

CE OISLENDER : WARSAW THE MODEL OF ENLIGHTENMENT

HIST ?

di AKTYORKE

1876

~ 100 YRS AGO THERE LIVED IN PARIS A BANKER NAMED BERTRAND

HAS AN ONLY DAUGHTER HORTENSE 20 YRS OLD ENGAGED TO A BRITISH BANKER'S SON
 THE 3 OF THEM GO SHOPPING FOR GIFTS FOR BERTRAND'S BIRTHDAY. MEANWHILE THE SALES
 SALES LADY GETS INTO A FIGHT WITH AN OFFICER NAMED FELIX MIRABEAU WHOM SHE ACCUSES
 OF LIFTING A WATCH. THE WATCH WAS CAUGHT ON HORTENSE'S DRESS + IN RECOMPENSE, SHE
 GIVES IT TO HIM AS A GIFT & INVITES FELIX TO THE PARTY. THE GROOM'S JEALOUSY IS
 IMMEDIATELY AROUSED & HE ARRANGES FOR FELIX TO BE SENT OFF TO A FAR-OFF TOWN TILL
 AFTER THE WEDDING.

CHAP 2 PORTRAIT OF ZIFRIE THE ACTRESS & CHANTEUSE OF PARIS

22 YRS OLD IN LOVE WITH FELIX WHO SERVED IN LOUIS THE XIVTH PERSONAL GUARD, A
 LIEUTENANT. THO HE IS OF ANOTHER CLASS & WAS A STRANGER IN PARIS WHEN THEY
 MET, ZIFRIE WAS ATTRACTED TO HIS CHARACTER & EDUCATION

IT WAS FOR HER THAT FELIX HAD INTENDED TO BUY THE WATCH. COUNT CLAREMONT'S
 COUCH TAKES HER HOME AT THE EDGE OF TOWN

פּאַרעלעלע זאַך (9) ... פּאַרעלעלע זאַך

COUNT CLAREMONT WAS RESPONSIBLE FOR HER CAREER. BORN TO A PEASANT

FAMILY ON HIS ESTATE, HE DISCOVERED HER TALENTS AND SUPPORTED HER IN AN ORPHANAGE SHE IS VERY MUCH TAKEN ABACK TO DISCOVER THAT SHE IS ACTUALLY A SLAVE OF HIS. HE CUTS OFF HER HAIR & REVEALS HIS DIABOLICAL HABIT OF RAISING HIS OWN SLAVES TO GREAT HEIGHTS ONLY TO CONFISCATE THEIR WEALTH LATER. SHE IS LED BACK TO SLAVERY IN HER BIRTHPLACE NARTSISHE. FELIX ARRIVES JUST AFTER HER PLACE IS RANSACKED. HE CURSES THE FRENCH PEOPLE (HE BEING SWISS). ON RETURNING TO THE BARRACKS HE LEARNS OF THE TRANSPORT TO LYONS.

MEANWHILE, BACK IN THE PALACE, WE DISCOVER THAT EVEN BERTRAND THE BANKER IS A SLAVE OF CLAREMONT WHOM THE LATTER HAS SUPPORTED. LIKE EVERYONE ELSE, BERTRAND MUST WEAR A COARSE PEASANT'S COAT WHEN HE PRESENTS HIS WEEKLY REPORT. THE STORY OF ZIFRIE WEIGHS HEAVY ON CLAREMONT'S HEART & HE TELLS ALL TO BERTRAND. THE LATTER LASHES OUT AT HIS MASTER, DEMANDING HIS FREEDOM. CLAREMONT FALLS DEAD IN THE PROCESS.

CHAP 4 : REVERSAL NO 2

JUST BEFORE FELIX IS TO BE SENT OFF TO LYONS, THE KING CALLS HIM TO THE PALACE. WHO SHOULD BE CLAREMONT'S SOLE HEIR (THRU A SECRET AFFAIR) THAN FELIX HIMSELF!

8724'67k

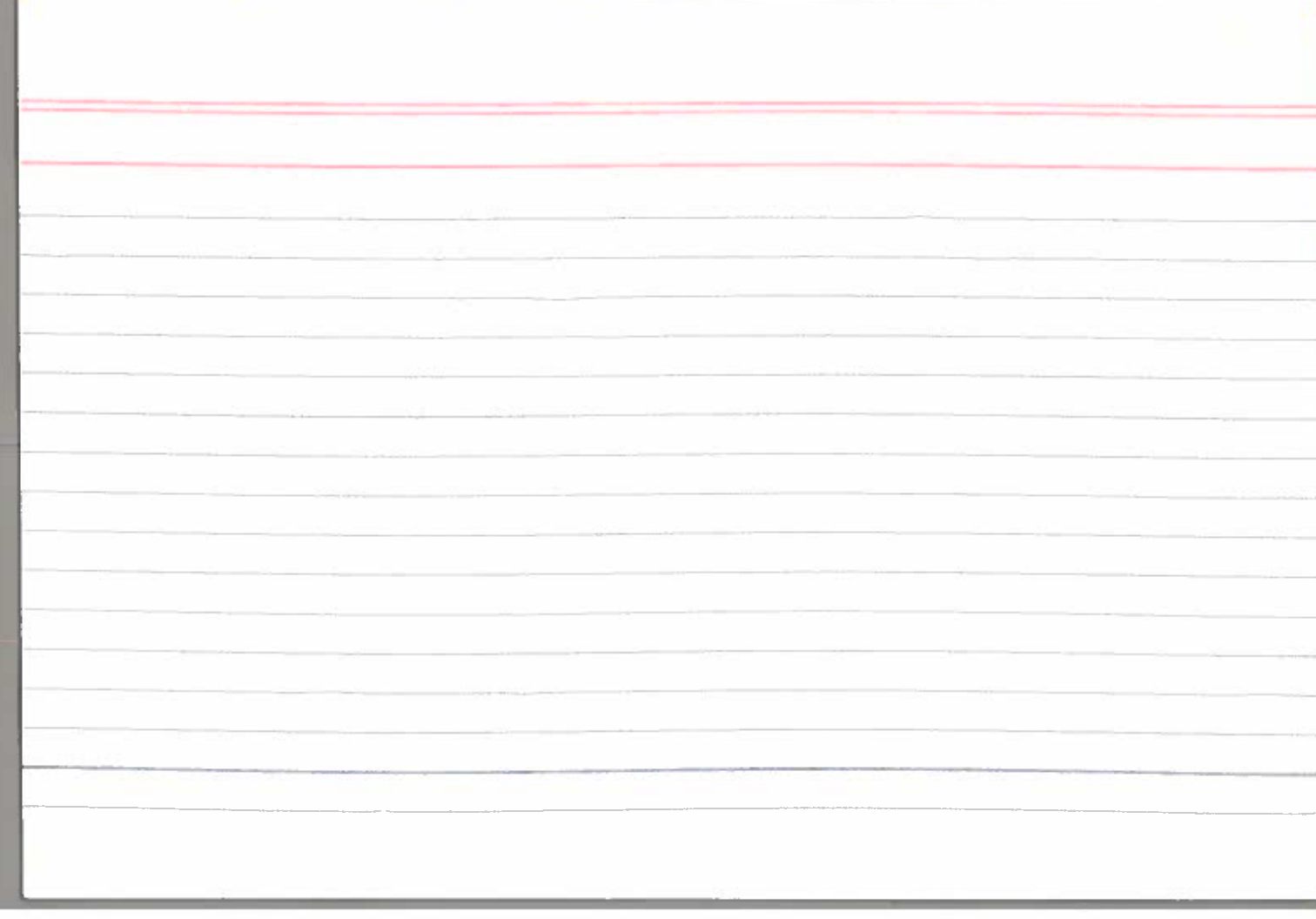
CHAP. 5. BERTRAND DISCOVERS WHO HIS NEW MASTER IS. GOES HOME AND IMPLORES HORTENSE TO BEG THEIR FREEDOM FROM FELIX AT THE BIRTHDAY PARTY THAT EVENING. FELIX ACQUIESCES AND BRINGS ZIFRIE HOME AS WELL. THEY GO OFF TO SWITZ. TO GET MARRIED

IT SEEMS THAT CLAREMONT KNEW ALL ALONG THAT HIS SON WAS IN LOVE WITH ZIFRIE

MORAL: IN MATTERS OF LOVE THE WILL OF ONE'S PARENTS PLAYS A SMALL ROLE INDEED

DIK MOST CERTAINLY PLAGIARIZED THE WHOLE STORY

- 1) PLOT IS TOO SOPHISTICATED FOR HIM
- 2) NO JEWS
- 3) CONTRIVED MORAL



אָרויס ג'יטריבענער און באַלד צוריק ג'רוּפּענער יאָזעף

1877

CHAP. 1 : THE JEWS IN ENGLAND . THE BLACK YEARS OF 1096 . THE HYBRIS OF JEWISH

AUSTENTATION . USURERS WHO LED PRINCELY LIVES . THE GHETTOS AROSE TO PROTECT JEWS FROM MUB ATTACK , ETP. ON CHRISTIAN HOLIDAYS . IN RICHARD THE LION-HEARTED'S TIME , 30 JEWS GIVEN LIVING RIGHTS IN THE CITY PROPER .

CHAP 2 THE BLOODY ATTACK IN LONDON . 20,000 CRUSADEES GATHER IN LONDON . RABBI MENAHEM AZULAY WARNS THE GHETTO JEWS TO STAY HOME . THE PRIVILEGED JEWS HOWEVER GO TO THE 'LAUNCHING' CEREMONY IN FULL REGALIA .

FN ON HEP V! יאָזעף און זײַן קינדער זענען געווען אין דער שטאָט פון לונדאן .

(7) און זײַן קינדער זענען געווען אין דער שטאָט פון לונדאן

LORD GORDON INCITES THE MUB . ALL 36 FAMILIES ARE WIRED OUT AND THE MANSIONS ARE SACKED . RICHARD THE LION-H . RESTORES ORDER ^{ISCOPT?}

CHAP. 3 THE JEWS OF YORK . MENAHEM ISKANKAFE , THE COURT JEW OF YORK .

DUKE OF NORFOLK , GOVERNOR OF YORK GIVES THE JEWS ARMS FOR SELF-DEFENSE . AFTER 2 MONTHS SERGE THE FOOD GIVES OUT & MENAHEM PLANS THEIR ESCAPE . THEY ARE CAUGHT AND MURDERED TO A MAN . MENAHEM'S 11 IR-OLD SON JOSEPH IS THE SOLE SURVIVOR

און זײַן קינדער זענען געווען אין דער שטאָט פון לונדאן .

פֿאַר אַלע (16)

CHAP 4 JOSEPH IN THE HOME OF RICH ISAAC NARBONE. ANOTHER SURVIVOR SHIFRE ADOPTS HIM AS HER LOST SON. 5 BLISSFUL YRS. ONE FINE DAY ISAAC BANISHES HIM.

PGS 20-23 MISSING

MRS. NARBONE WAS RESPONSIBLE, THINKING THAT JOSEPH WAS IN LOVE WITH THEIR DAUGHTER. MEANWHILE THE TREASURE IS FOUND, MAKING ISAAC THE SOLE HEIR TO 1/2 MILLION DUCATS. JOSEPH IS QUICKLY RECALLED & IS MARRIED OFF TO THEIR DAUGHTER.

1876

אָרעמער פּאַסאַזשירער

263

~~PLACE: ENGLAND~~ ~~TIME: BEFORE TRAINS~~, 1469

~~THE ITALIAN ROBBER~~ ~~8th KN~~ TERRORIZED ALL PASSENGERS

FOR THE BENEFIT OF THE READING PUBLIC, DICK WILL OFFER SOME OF HIS EXPLOITS (14)
ON THE COAST FROM HULL TO YORK; MAY 2, 1469.

A 22-YR OLD MAIDEN IS WORRIED THAT MADEYE WILL ROB HER OF HER SAVINGS.
ALSO A VERY SHUMMY 25-YR OLD MALE PASSENGER. SURE ENOUGH, MADEYE STAKES
THE POOR PASSENGER INFORMS MADEYE OF THE GIRL'S SAVINGS. ONLY SHE IS ROBBED.
WHEN THEY REACH YORK, THE POOR MAN REVEALS HIS TRUE IDENTITY:
HE IS A MILLIONAIRE. RETURNS 2,000 £ plus 200 £ "interest" TO THE GIRL
AND EXPLAINS THAT THE JOKE IS ON MADEYE.



MAGID ILLUSTRATES WITH A "TRUE STORY" THAT OCCURED IN HIS TOWN

אָנאָר אַ יאָר וואָס ער וואָלט נישט געפונען אַן אַרבעט פאַר זײַן יונגסטן זון. זײַן

WIFE WARNED HIM THAT IN THE END HE WOULD BE FORCED TO MARRY WITH A BODER OR EVEN WITH BORUSKE DER SHOYMER (11) AND SURE ENOUGH, IT HAPPENED.

BORUSKE LIVED LIKE A FARMER ON THE EDGE OF TOWN & HAD ONLY HIS HONESTY TO RECOMMEND HIM. HIS JEWISHNESS EXPRESSED IN פֿאַר אַלע אַרבעטן & -NAME אַז ער האָט נישט געהאָט אַן אַנדער טאָכטער (12) אַז ער האָט נישט געהאָט אַן אַנדער טאָכטער

REVERSAL: INHERITED 200,000 THALER FROM A BROTHER אַז ער האָט געהאַט אַן אַנדער טאָכטער BELONGED A BIG SHOT, BUYS A HOUSE & SENDS אַז ער האָט געהאַט אַן אַנדער טאָכטער THE SHADKHN TO REB EFRAIM. REB EFRAIM NEVER HEARD OF אַז ער האָט געהאַט אַן אַנדער טאָכטער **FINE SHADKHN SCENE** IS - 19

SHADKHN AT FIRST IS TOO EMBARRASSED TO OPEN HIS MOUTH. ASKS THAT THEY TALK DOWNSTAIRS SO THAT HE SHOULDN'T BE THROWN DOWN THE STEPS.

HIS INCOHERENT THOUGHTS (22) (20) "פֿאַר אַלע אַרבעטן און פֿאַר אַלע אַרבעטן" 1ST EXAMPLE OF THOUGHTS REFLECTING A PSYCHOLOGICAL STATE (OF ANXIETY). BORUSKE HAS AN ACCOMPLICE אַז ער האָט געהאַט אַן אַנדער טאָכטער "TIP OFF" REB EFRAIM ABOUT ANOTHER PRESTIGIOUS MARRY WITH אַז ער האָט געהאַט אַן אַנדער טאָכטער

SHADKHN MAKES 2nd APPEARANCE SATURDAY NIGHT אַז ער האָט געהאַט אַן אַנדער טאָכטער (24) ... אַז ער האָט געהאַט אַן אַנדער טאָכטער

BORUSKE BUYS EFRAIM'S RELATIVES & FRIENDS!

באָרוסקע דער שומר

NARRATIVE STRUCTURE

1. PREFACE - 1st NARRATOR EXPLICATES THE ISSUE - WHY A JEW SHOULD MARRY OFF HIS CHILDREN WITH EQUALS.
2. INTRODUCING THE 2nd NARRATOR - THE DUBNER MAGGID
 - a) HIS MARITAL FRICTIONS OVER OIH!"
 - b) HIS PARABLE ABOUT THE HEAVENLY COUNCIL
 - c) HIS PARABLE OF BORUSKE THE WATCHMAN = EXPLANATION OF A MIDRASH
3. THE TRUE STORY OF BORUSKE THAT HAPPENED IN THE MAGID'S BIRTH PLACE
 - I CHARACTERS
 - a) REB EFRAIM TSHORTLES - THE SIN OF HYBRIS - HIS WIFE'S WARNINGS
 - b) BORUSKE - IGNORANT BUT HONEST
 - I INHERITANCE
 - c) THE INHERITANCE → CHANGE OF IDENTITY
 - II RECONSIDERATION
 - d) FIRST SHADKHN SCENE 15-19 INTERMEDIARY
 - e) REB EFRAIM'S DELIBERATIONS 22
 - f) THE PADNEY INFORMATION
 - V
 - g) SECOND SHADKHN SCENE - SATURDAY NIGHT 24-28
 - VI FIRST CONFRONTATION 30-32
 - a) THE CHALLENGE
 - b) COLLAPSE

c) CONSULTATION

d) CAPITULATION

VI SECOND CONFRONTATION

VII PUBLIC HUMILIATION — REALIZATION OF EXISTENTIAL STATE — CLIMAX

IX THIRD CONFRONTATION — SUPERFLUOUS

X THE FINAL BLOW

XI DENOUNCEMENT — CONVENTIONAL RETRIBUTION

IN THE DUBNER MAGGID, DIK HAS FOUND THE PERFECT PERSONA!

IN THE TRUE TRADITION OF MAGGIDES, HIS STORIES ARE ILLUSTRATIONS OF ETHICAL PRINCIPLES.

ALL OF WHICH GOES TO PROVE THAT IT IS FAR EASIER TO FOOL AN ENTIRE CROWD THAN ONE INTELLIGENT INDIVIDUAL (21). HE TAKES LEAVE OF THE STAFF ~~WHICH HE ONLY KEPT~~ IN A DEEP FOREST & REVEALS THE HOAX.

CHAP 4 3'2) ~~REVEALS~~ ~~THE~~ ~~TRUTH~~ ~~TO~~ ~~THE~~ ~~INN~~ ~~KEEPER~~ ~~AND~~ ~~THE~~ ~~OTHER~~ ~~INN~~ ~~KEEPERS~~. SHIMEN KLIGER, A TIGHT-FISTED ASHKELONER REFUSES DOVID LADENER AN INVITATION TO HIS YOUNGEST DAUGHTER'S WEDDING. ON THE WAY, HE PICKS UP THE CORSE OF A 2-WEEK OLD BABY BELONGING TO A KRETSCHMER. DOVID PASSES OFF THE CORSE AS A BROILED TURKEY AND GIVES IT TO THE INN-KEEPERS. THE DISCOVERY LEADS TO A GREAT UPROAR. MEANWHILE, DOVID GOES TO THE NEAREST TOWN & TELLS THEM ABOUT THE APPROACH OF A MISER WHOSE GRANDCHILD JUST DIED. THEY SHOULD MILK HIM FOR ALL HE'S WORTH TO PAY FOR DOWRIES & GOLDEN TOMBSTONES. THE MISER CATEGORICALLY REFUSES TO PAY 500 RUBLES BUT ON THE WAY SEES A JEW LED IN CHAINS FOR A BLOOD LIBEL. THE MISER PANICS AND RETURNS TO BURY THE CHILD. MEANWHILE THE ~~INN~~ ~~KEEPER~~ ~~DISCOVERS~~ ~~THE~~ ~~GASH~~ ~~IN~~ ~~THE~~ ~~CHILD'S~~ ~~BELLY~~. THEY GET 1200 INSTEAD. THE MISER HAS A CHANGE OF HEART & ENDS UP BY REWARDING THE ~~INN~~ ~~KEEPER~~.

CHAP. 5. THE 8 PASSENGERS. HE FOOLS A WAGON DRIVER INTO THINKING HE IS 8 PEOPLE

1867.

הבהלה

PREFACE - THE EFFICACY OF CRITICISM ; INFINITELY MORE THAN MISER. OR ENLIGHTENMENT.

DESCRIPTION OF THE CITY : AS IN אייז, GIVES A DETAILED ECONOMIC PORTRAIT OF THE TOWN. CONTROLLED BY KHASIDIM. SELL CHEESE & FRUITS IN THE SUMMER, GOOSE FAT & OTHER BY-PRODUCTS IN THE WINTER. GOOSE TAKE OVER THE TOWN. PURIM - SHAPILERS. PURIM IBER ALLES. THE WHOLE TOWN GOES BEGGING. TWICE A WEEK EVERY MAN GOES AROUND IN RAGS - VISITS TO THE BATH WHERE STEALING IS RAMPANT! THE WEALTHY COVER THEIR COLLARS WITH LINEN IN SHUL. TOWN NOW IN RAPID DECLINE.

I THE LETTER IN SHUL.

THE NEWS IS BROUGHT ON TISHE-BOV MORNING, JUST BEFORE איין טאג

II THE GATHERING IN THE ROV'S HOUSE

THE WINDLE SOUNDS SO MUCH MORE INFLATED IN PSEUDO-BIBLICAL HEBREW. ROV COMMANDS THEM TO MARK OFF THEIR CHILDREN BEFORE IT'S TOO LATE

III THE ROW IN TOWN - HOW THE 'SECRET' SPREADS FROM MOUTH TO MOUTH. THE INSTANT FAME OF THE KHASIDIC REBE

IV THE WEDDINGS. HIS WIFE'S PARENTS WERE KHASIDIM. SHE TOOK THE GIRLS TO THE MIKVE, THO MANY OF THEM WEREN'T EVEN OF AGE & HE TOOK THE MEN.

V THE SCARE GROWS.

ו' טאג איז געווען א טאג פון פאן

~~X CONINUATION - DOTTERING OLD WIDOWERS MARRIED TO LITTLE GIRLS; CARRIED TO THE CANOPY; STORY OF THE 2 BROTHERS: "LET YOSHEK GO SLEEP WITH HER!"~~

SEXUAL LICENSE, BREAKDOWN OF CLASS DISTINCTIONS.

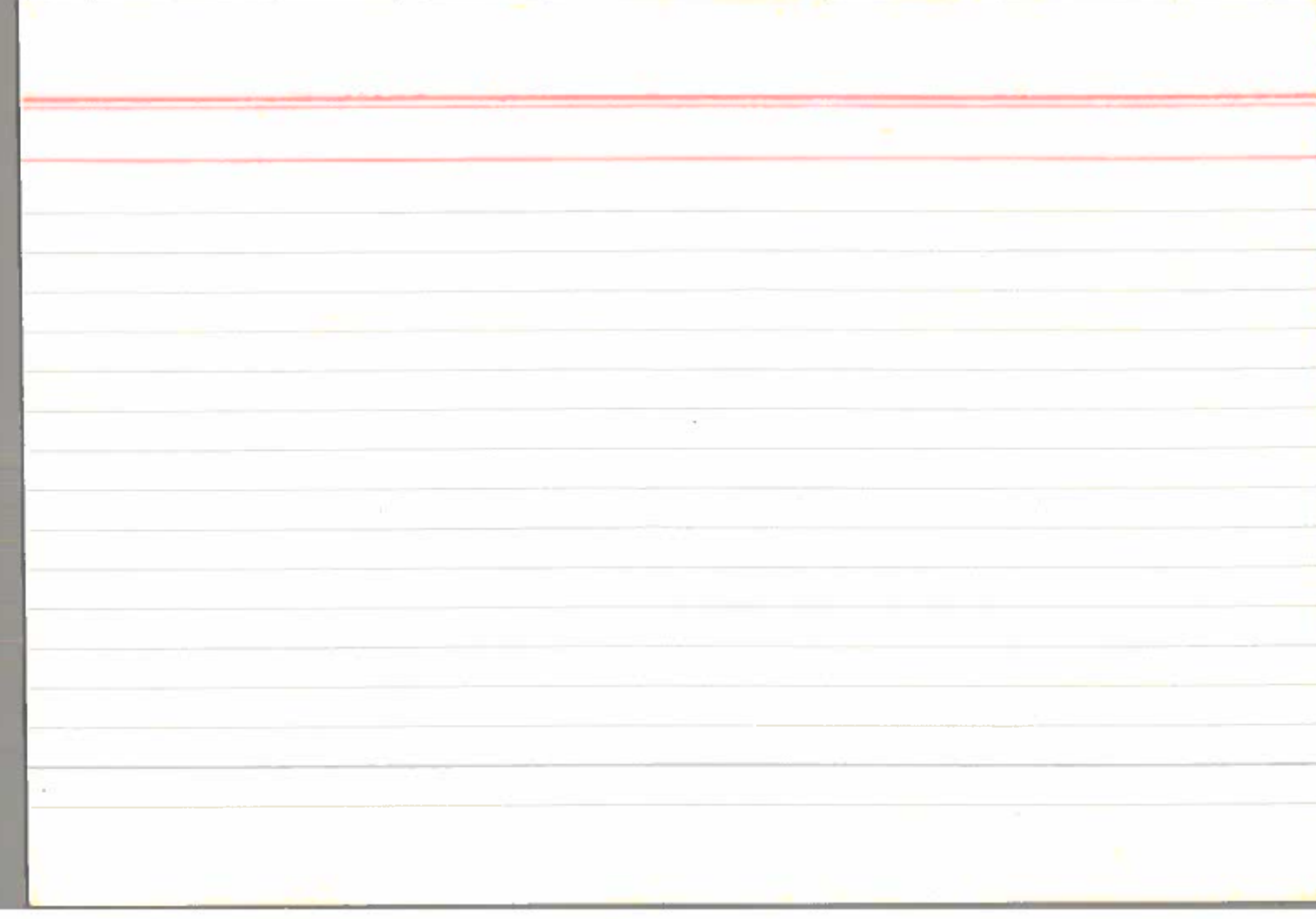
XI THE HAT. DKS ALL-PURPOSE HAT; CARRIED POTATOES, USED AS A PILLOW; ON TOP OF A SCARECROW. NOW IT WAS REQUISITIONED AS A HAT FOR POOR GROOMS!

XII THE SABBATHS. NEW GROOMS CALLED UP TEN AT A TIME. GIRLS IN THE WOMEN'S SHUL WITH THEIR DOLLS.

XIII MORE. ALL WORK & STUDY CEASED. CONTINUED 6 WEEKS UNTIL THERE WAS NO ONE LEFT TO MARRY OFF

מציבים את המתאמנים הנדה - ז'ה & ח'ה ל'ה / ח'ה ל'ה / ח'ה ל'ה
[13 =] (14) . 56676 & "

XIV THE END. THE DECREE FOUND A MULTITUDE OF DIVORCES. THOSE WHOSE STAYED TOGETHER RUINED THE DAY THEY WERE MARRIED WITHOUT FINANCIAL GUARANTEES.



THE 07373/15 WILL MEET A SORRY FATE
WHILE YOU WILL BECOME AN HONEST MAN,

(85-87) 8/12/87 11 5/4

הקדמה מן ה'מדרש' ת"ך

BIOGRAPHY OF ABRAHAM DANZIG. WHERE TON HIS ECONOMIC ABILITIES ARE EXTOLLED

... איז ער וויסן געווען געווען דין ווילע ... און האט זיך מענטשן געווען נאך מיט
 מסוגל זיך אנטע וואו זאס אדערען בא איה אין ע'דן ... זען א'דן זי'ט ז'וויסע
 אמנות א'ז ער יא (צ'ד'ק ז'פול) : ז'וויסע ר'בא מ'יצות טובות) א ז'וויסע ע'ניו און
 א ז'וויסע ע'קע אין שאלות ע'ניו ער האט אס געהאט איבער ז'קילע ז'עלט ... זי אים -
 שפיאטע ז'ניצ וואו עכט זי'טע. ער איז געשאנגען געווען געווען געווען געווען געווען
 יין און ז'יכט'ק. ער האט געווען זי'טע ט'ין און ז'עלט און האט ז'אירע זען ער וואו
 א ז'וויסע ווארטמאן און ער וואו א'ני'ע ז'וויסע איה ז'י'טע ... ער האט
 געוויסט ווי אין ז'וטע ז'י'טע ע'ניו א'ני'ע ז'אס ז'אירע א'ני'ע ז'עלט שטונדע
 א'ני'ע ז'עלט ע'ניו ער איז נ'ט יא מ'ני'ע ז'אירע ז'עלט (7)

WHY DID TRANSLATED THIS WORK INTO YIDDISH

... זאס א'ני'ע ז'אירע ז'עלט ע'ניו א'ני'ע ז'אס ז'אירע א'ני'ע ז'עלט שטונדע
 (ד'זע) איז ער נ'ט האט געווען ע'ניו א'ני'ע ז'אירע ז'עלט ע'ניו א'ני'ע ז'אס ז'אירע א'ני'ע ז'עלט שטונדע
 (9) ז'עלט

THE "MIDRASHIC" FRAME OF REFERENCE : ז'עלט מ'ני'ע איה ז'אירע ז'עלט ע'ניו א'ני'ע ז'אס ז'אירע א'ני'ע ז'עלט שטונדע
 ווי אין א'ני'ע ז'אירע ז'עלט ע'ניו א'ני'ע ז'אס ז'אירע א'ני'ע ז'עלט שטונדע (24) א'ני'ע ז'אירע ז'עלט

יח: אויך שאָלט איך נצטרך זײַן נישט צו טווען אין איינער געשעפטן

יט: אויס גענוי קנאה אצט... תאווה הערט מען אונז אַ מענטש צו זײַן, מירן זאָגט זײַן

מען נעמט פֿאַרשײַדן; גלויבט אַז געט וועט אונק געמען און זען.

כ: היינט אייך זאָגט איך זאָגט חלילה נישט מצד זײַן דינער מיט איינער ווייב.

כא: די התחברות מיט רשעים קומט אַ מענטשן פֿאַרעפֿירן צום התחברות מיט ~~צו~~ פֿון

צפֿידים מלאים צום מענטשן זינד פֿרעם און גוט.

כב: אין צרות-פֿנים איז געשטאַמט נישט פֿאַר צום גיבן.

כד: שטאה

כה: אַ רחמן און געזען איז אַ געזען און רחמים.

כז: פֿעס

כח: מיר זאָגט צום אונזערן נישט גוט זײַן קיין היפק - סעטליר אין געשעפט

כט: געצאלן צום גוט-מאָנה ווי געשעפט

ל: פֿאַר אַבויש-ערומים

לא: געשעפט

לב: נישט געטן צו דעלעגירן... נאָך און צו מקומות ווי מען מוז גיין פֿאַרמאָנט איז טוין

מא: אונזערע... און נישט נישט קיין נאָך צו געטענישט יען צום זינדער אַכטער

מב: אויך אַזוי געבאָרען (52)

לג: ווי זיך קען פֿירן בײַ אַ מיטל

לד: איך זאָגט אונק נישט אַזויס באַטן באַלד מיט קדיש

לד: ניס פֿאַר די גאָלדענע און די זעלבע
לה ציבור; ווער איז גראַדע פֿאַר וועמען

לו גמילות חסדים

לז: ניס וואָס דיין איז גיט אַפצוהאַלן חובות

לח: מיט דיין פֿון זעלבסט

לט: האַנדלעך און פֿאַרזעכערט. און ווער עס וויל באַמערקן פֿאַר זיך אַיביקן פֿאַר

און זיך באַמערקן פֿון זייערע זאָלן עס ווערן אַ בקי אין האַנדל ריבוי (58)

נדו מערען זיט פֿון די גענוג פֿון ס'חכמת אַפֿס; מיטן נויט פֿון אַ שטוב חוב.

נו: ניס פֿאַר אַ יתרה און אים ניס מערען זיין.

נא: ניס זיין צווייטע זיי פֿון פֿאַרזעכערט פֿירט: טקניקס, אַרבעט, חכמים און צווייטע אַלען-הרד

נב: אַק זיין און אַק זענען דאָס איז זאָל ניס אַזעלען קבוצה און עס זיין זען פֿון

אן גוט און און פֿוסטער... (64)

נכד: ניס אַר ימים

נד: ניס פֿאַר דיין

נח: זיך פֿאַרזעכערט פֿון דעם וויילע פֿון פֿרויען, אַייבער און פֿאַרזעכערט

נחט: צעפֿירט זי אַפֿס אַזעלען; אין שטיל מיט כספי מיטן זאָל דעם צווייטע אַלע

נ: איז זאָל ניס וואָס זיין דיין גבאי און דיין חברה און דיין פֿרנס-חובע און דיין שטעק

נב: און אַ צוואַה און אַלע ניס פֿון פֿירן פֿרנס מיט ווייניג זאָל זיך

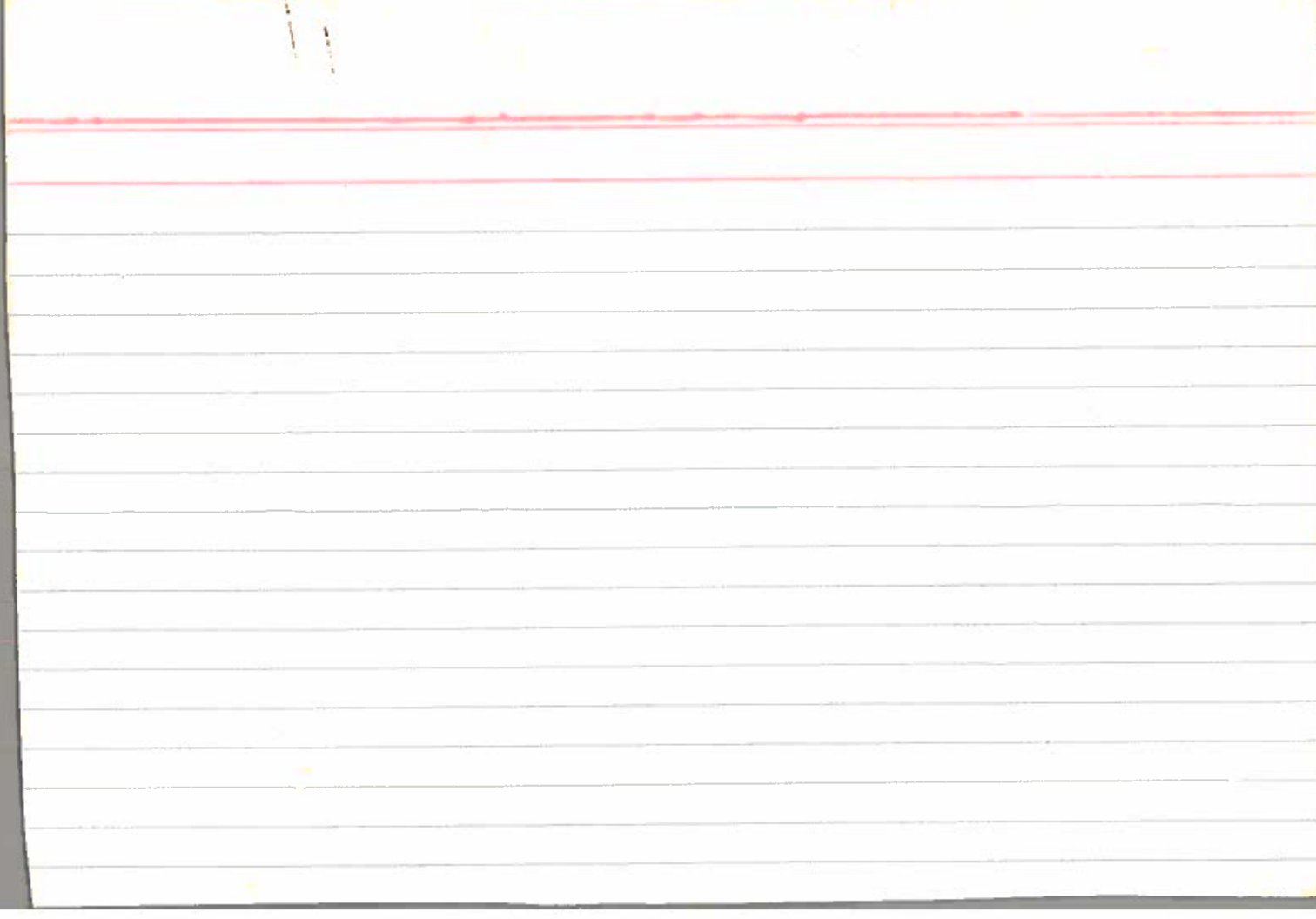
א צוואַה שרייבן זענען אַלע עס זיך וועמען עס איז שולדיק זענען אַלע

MUSSAR THEMES THAT ARE MADE INTO STORIES

1. WRITING A WILL 2. A GUARDIAN FOR ORPHANS

ז' נאך א פֿאָר זאָגן טאָס בן אדם אַרבעט און בֿרִיט ווען מען האָט נאָך דאָס יתומים
 וואָס מען זאָגן פֿאַר זאָגן פֿאַר זי אין אַלע אַרבעט ווען אַלע אַרבעט אַרבעט
 מתקין וואָס זענען גאָנץ באַר און זיין וואָס זענען אַרבעט יתומים זאָגן (74)
 cf. SENDET THE ORPHAN (וואָס איניט זאָגן) and OFITSIRSKIR MUNDIR

ווי זיך נופֿט בן זיין ביים זוסס ברוקאָנס 75-78
 די אַרבעט ביים זעלן זען און זען זען זען אַרבעט אַרבעט



~~DAYS FROM WOUNDS AT THE HANDS OF THE SWEDES & DIES IN ANGUISH. THE CHURCH REJOICED, BECAUSE~~
~~MAGDENBURG WAS FOR THEM A~~ ~~HAJID~~ ~~18~~ ~~DIK~~ ~~PROTESTS~~ ~~THAT~~ ~~SUCH~~ ~~A~~ ~~PUNISHMENT~~ ~~IS~~ ~~WROUGHT~~ ~~ONLY~~
FOR IDOLATRY, NOT FOR MINOR VIOLATIONS SUCH AS THE LUTHERANS WERE GUILTY OF
CALVINISTS & FRENCH REFORMATION. HENRY II, PHILLIP II OF SPAIN & THE POPE MAKE THE
HOLY ALLIANCE AGAINST THE HUGENOTS. HENRY IS KILLED IN A TOURNAMENT & CATHERINE OF MEDICI
TAKES OVER. AS A LAST RESORT, SHE FORCIBLY MARRIES HER DAUGHTER MARGARET TO HUGENOT HENRY
TO LET ALL THE ENEMY LEADERS AT THE CELEBRATION. ALL THE BAD GUYS DIE EVENTUALLY &
HENRY THE HUGENOT IS CROWNED KING.

CONCLUDES WITH A DISGUSTING MISOGYNIST STORY ABOUT THE WOMEN OF WITZENBURG, ALSO
STARTED BY TILLY. HE SAVES THEIR MEN FOR THEIR JEWELLRY BUT THEY ALL DIE OF GRIEF FOR
LACK OF IT. THE WOMEN DIED OF THEIR SECRECY & THE MEN OF SHAME. DIK ADMITS THAT
THIS STORY BELONGS TO ORAL TRADITION & IS THEREFORE UNVERIFIABLE. MEANT AS A
FINAL BIT OF HUMOR IN OTHERWISE GRISLY TALE.

ROBBERS ROB A SELLER OF

10 - 11/23 - 1663

11 אן עֲלֵה אֶת־עֵצֶיךָ : אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ

12 אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ
HUSBAND & WIFE JOKE

13 WHAT GOD DIDN'T KILL JOB'S WIFE : HE HAD ENOUGH TROUBLE FROM THE 1ST

14 אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ
אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ

15 LEVER REPLY : הֲאֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ

16 A BOOR WITNESSES TO HIS PRIEST THAT HE ONCE STOLE SOME OF HIS LINEN. אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ

TRANS FROM GERMAN

"אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ"

17 אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ

18 אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ

19 אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ

20 אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ

אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ

21 אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ

אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ

used in a story

אֵיךְ הוּמָדָה בְּיַד אֶת־הַמַּלְאָכִים מִן־הַשָּׁמַיִם וְהָיָה לָהֶם לְעֵץ עֲלֵה אֶת־עֵצֶיךָ

~~AN IDIOSYNCRATIC MERCHANT WHO WAS OUTDONE BY ONE OF HIS NEW SERVANTS, WHO,~~ 40
~~WHEN ORDERED TO CALL A DR. CALLED IN 1/2 TOWN AS WELL. QUOTED ELSEWHERE.~~

41 אֲנִי הָיִיתִי מֵרְכִישׁוֹת וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

42 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

43 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

44 וְהָיָה לִּי שְׂפָרָה

45 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

46 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

47 HOW A PAPAL CANDIDATE FOOLED ALL 61 CARDINALS TO VOTE FOR HIM

48 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

49 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

DOCTOR JOKE

50

51 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

52 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

53 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

54 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

55 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

56 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

57 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

58 וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה וְהָיָה לִּי שְׂפָרָה

DIK EXPLAINS HIS CHOICE OF SUBJECT MATTER. MAN CAN TAKE AN EXAMPLE FROM SOMEONE GREATER AS WELL AS SOMEONE LESSER (22) A HERO WHO IS A MILLIONAIRE CAN BE A RELEVANT ^{MODEL} TO RICH & POOR ALIKE.

II PLACE: AYALON, THE HEROES STILL LIVE.

SHOEL GITELES, NAMED AFTER HIS MOTHER-IN-LAW. HIS WIFE SERKE WORKED ON ITLEZHER GAS, THE LOWER DEPTHS OF VILNA (24) AN ONLY SON YANKELE IS BORN BUT SHOEL CAN'T STAND THE TYRANNY OF MOTHER-IN-LAW & WIFE & HE RUNS AWAY TO POSEN WHERE HE STUDIES AT AKIVA EIGER'S YESHIVA. LEARNS GERMAN & A LITTLE FRENCH THEN MOVES ON TO PARIS. PARISIAN CHARITY VS. VILNA CHARITY (27)

WORKS HIMSELF UP IN A FIRM OF COPPER ENGRAVERS. HIS BOSS SOLOMON DRBYCHUK. URGES HIM TO BRING WIFE & CHILD TO PARIS.

SERKE'S HARD LIFE IN THE 6-7 YRS THAT ELAPSED. THE LIFE OF AN ASSISTANT TYPIST. (30) SHOEL'S DETAILED INSTRUCTIONS ON HOW TO BECOME REHABILITATED. A SUCCESSFUL METAMORPHOSIS. A DAUGHTER EVA IS BORN.

III ON NAME CHANGING. YANKELE → JAKUB, SHOEL → SAUL, SERKE → SOREL
OUR OWN LITVISH NAMES ARE CORRUPTIONS ANYWAY (36).

THE FATAL ERROR - LITVISH HYBRIS, WANTING ONE'S CHILDREN TO BE OF A HIGHER SOCIAL STANDING THAN THEY THEMSELVES, THEY DREAM OF HIM MARRYING INTO THE FRANCO-JEWISH ARISTOCRACY.

IV JAKUB'S EDUCATION. BOUGHT HIS WAY INTO A BOARDING SCHOOL FOR ARISTOCRATS. BOUGHT FRIENDS & GOOD GRADES & SAUL WAS COMPLETELY FOOLED BY ALL THIS.

DIK'S MASKILIC PROGRAMME

BAD CHILDREN'S EDUCATION IS THE ROOT OF ALL EVIL

1. JEWS ARE AMPHIBIANS - THEY LIVE MORE IN HEAVEN THAN ON EARTH (5)

IDEALIZATION OF A PAST WE KNOW NOTHING ABOUT

THE TORAH IS THIS-WORLD CENTERED

2. WE DON'T KNOW HOW TO HELP OURSELVES & IMPROVE OUR STANDING AMONG THE GOYIM

A. WE ARE THE ONLY PRIVATE ENTREPRENEURS IN THE PALE WHICH IS MUCH SMALLER THAN PRUSSIA. IN PRUSSIA, HOWEVER, JEWS LEARN ABOUT BUSINESS BEFORE ENGAGING IN IT. OUR CHILDREN BECOME MERCHANTS BY DEFAULT (8)

B. ALL OF RUSSIA STANDS OPEN FOR OUR CRAFTSMEN BUT THEY PREFER TO STAY PUT IN THE PALE.

3. KHEYDER (PP. 10-14) A TYPICAL MASKILIC ATTACK.

A. SEVERE PUNISHMENT.

B. MY MIND DISTORTED WITH π/σ AND WITH HATRED FOR GOYIM

C. AROUSED LATENT EROTICISM

4. MAGIDIM - THEY DON'T CRITICIZE THE CRUCIAL FAILINGS

A. EDUCATION - NEED TO STUDY RUSSIAN

B. WOMEN & ESP GIRLS SHOULD BE EXPOSED TO THEM (15)

C. CRAFTSMEN - HOW TO IMPROVE THEM

(i) NOT TO TAKE "DID"

(ii) TO TO WASTE TIME WITH "LITVA" AND WITH "BAES"

(iii) TRAIN APPRENTICES

(iv) WHO, WHEN TRAINED, SHOULD LEAVE FOR RUSSIA

5. WOMEN IN CHARGE OF BUSINESS

A. HOUSEHOLD IN THE HANDS OF SERVANTS & WETNURSES

B. A COMPLETE DISTORTION OF PIETY: THAT MEN HAVE TIME TO STUDY!

THIS IS A CRUCIAL TIME OF CHANGE - ALL THE MORE REASON TO BE PREPARED.

DIK'S IMPROVED KHEYDER 21-22

a) QUALIFYING EXAMINATIONS FOR "D'N/N"

b) STANDARDS FOR THE ROOM ITSELF

c) REGULATED FEES & SALARY

d) LEARNING TO WRITE YIDDISH

1865

בר פתק שם ש"ק' 2' 183

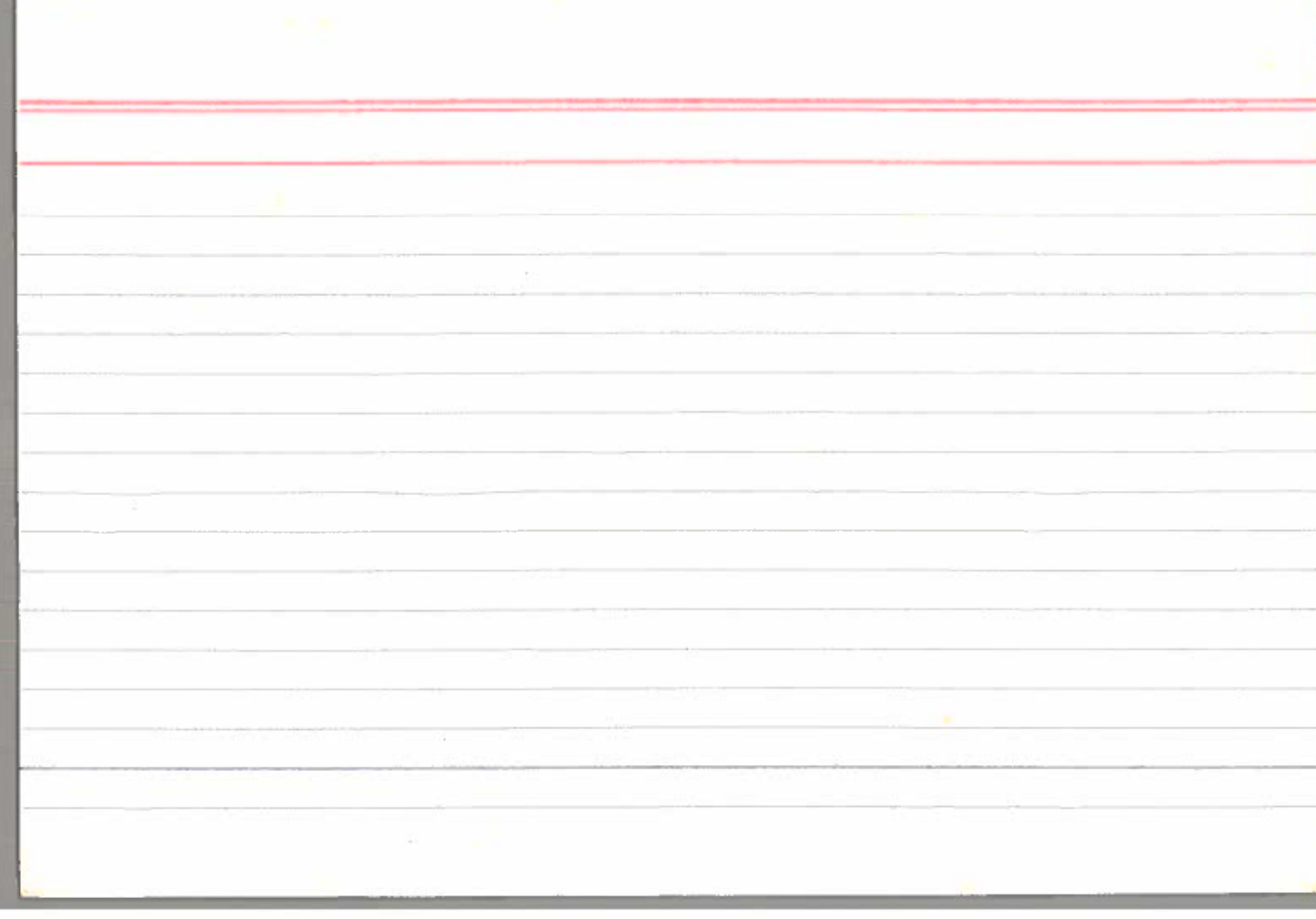
HEBREW - YIDDISH RHYMED FRONTISPIECE

INTRO - EXPLAINS 4 PHILOSOPHIES OF GOOD & EVIL. DIK ASSURES THE READER THAT THIS WORK EXEMPLIFIES THE 4TH POSITION THO IT WOULD SEEM ON THE SURFACE TO VINDICATE THE FATALIST POSITION

IN FACT, THE TEXT IS HIGHLY FATALISTIC, PERSONIFYING SHLIMAZL AS AN ALL-POWERFUL FORCE.

HECO DIED IN LONDON IN 1865. BORN IN SMYRNA.

MORALS: ① NEVER ENTREST YOUR MONEY TO SOMEONE ELSE LEAVING YOURSELF OPEN TO A BANKRUPTCY ② NEVER GET INVOLVED IN A LEGAL CASE WITH SOMEONE FAR MORE POWERFUL THAN YOURSELF.



COMPROMISE: 248 RUBLES (25167 =) THEN PAYS UP ANOTHER 54 RUBLES TO HAVE

ASHMEDAI CLAIM HIS WIFE'S NOSE OR RIGHT ARM INSTEAD OF HIS OWN. THEN SHE COMES

RUNNING WITH 210 RUBLES (81511 =) EXCEPT THAT THE GAL-SHEM COULDN'T SPELL

HER NAME! (44) SHNEYER BER HAS REB ARELE GO THIS TIME TO TURN THE

MILL & HIMSELF LIES IN WAIT FOR THE CULPRIT. HAS HIS HAND CAUGHT IN THE

WINDOW. SHNEYER EXCOMMUNICATES HIM FOR A YR, WITH HIS LEFT HAND CAINED TO

THE MILL - THRESHED ALL YR LONG & HIS MONEY DISTRIBUTED TO THE POOR. THIS

PROVED THAT THE OLDER GENERATION WAS THE REPOSITORY OF TRUTH.

(47) ? תיפוקים יי' הו' עבדך אהרן הכהן אל' ה' אלהיך

מנ' תע' & ש"ח ... יי' אלהיך מן ה' אל' ה' אלהיך מן ה' אל' ה' אלהיך

2' (י) תעבדו אלהיך ה' אלהיך יי' אלהיך ה' אלהיך ה' אלהיך

(48) תעבדו ה' אלהיך ה' אלהיך ה' אלהיך

1904

ברטנורה

(1488) אין מיין שטיבט וויס גראנידזונג

WRITTEN IN FIRST PERSON TO HIS FATHER <YIDDISH UNCORRUPTED>

I LEFT CASTILLIA IN 1486. PALERMO, CAPITOL OF SICILY. JEWS WEAR A RED BADGE OF SHAME. THE MAGNIFICENT SYNAGOGUE. BART. BECOMES THEIR PREACHER. LEAVES FOR ALEXANDRIA IN 1488. MESSINA. A BRIDE IS PARADED THRU TOWN ON A HORSE & NONE OF THE GENTILES DISRUPTED THE CELEBRATION. A SAILOR IS FLOGGED FOR INSULTING ONE OF THE JEWISH PASSENGERS, CAUSING TREMENDOUS RESENTMENT AMONG THE GOYIM. RHADOUIM. THE TURKISH SIEGE. THE MIRACLE IN FRONT OF THE SHUL.

THE CAPTAIN'S FEARS ABOUT DOKING IN ALEXANDRIA. JEWS PLACED ON A SMALLER SHIP BUT ARE NOT ALLOWED TO DOLK. GREAT STORM AT SEA.

MUSAE GRASSA, THE TRANSLATOR & פֿרײַנד. HOW JEWS EAT THEIR SABBATH MEAL. TAKE OFF THEIR SHOES IN SHUL & AT HOME. HOW MUCH WINE IS CONSUMED.

LAIKO. THE SAMARITANS & KARAITES. ~ 50 MARRANO FAMILIES LIVING IN GREAT POVERTY. THE OLD SYNAGOGUE. BUILT 38 YRS BEFORE 2nd יובל. EZRA'S TOMB SOLD TO A EUROPEAN JEN WHO DROWNED. ELIJAH'S VISIT.

IN GAZA HE IS SHOWN THE PHILUSTINE TEMPLE THAT SAMSON TUMPLED. OF THE 20 JEWISH FAMILIES IN HEBRON, SOME ARE MARRANOS.

IN JERUSALEM PROPER ~ 70 EMPOVERISHED JEW. FAMILIES LIVE. ALL ON ACCOUNT OF THE GREEDY "KAHAL" LEADERS WHO RAN THE RICHER JEWS OUT OF TOWN. BART BECOMES AN UNDERTAKER. CORRUPT LEGAL SYSTEM.

ACCOUNTS OF THE SAMBATION. (32-33) THE DESCENDANTS OF ISRAEL KEEP GETTING
BEATEN BY THEIR ENEMIES IN EAST INDIA. THEY ARE AKA KARAITES! AKAAS TELL OF
SUPERHUMAN MEN WHO ATTACK THEM ON THEIR WAY TO MECCA. SUPPOSEDLY THESE GIANTS
DESCEND FROM $\bar{\alpha} \alpha \alpha / \alpha \alpha \alpha \alpha \alpha$

LETTER ENDS WITH HIM SETTLING IN JERUSALEM ! RECOMMENDING THE VENETIAN SHIPS
AS THE ONLY RELIABLE VEHICLE OF COMMUNICATION.

1866

FRANCHOLM ?

ST 3 7X17

PLACE: PRAGUE, TIME: 300 YRS. AGO HEBREW-YIDDISH

אנש 'צדיק' , א CHARITABLE JEW OF 30+ . AFTER BUYING FISH TO

DISTRIBUTE TO THE POOR , HE PREVENTS THE SUICIDE OF A 25 YR. OLD NOBLE-
MAN WHO HAD STOLEN FROM THE ROYAL TREASURY. TAKES HIM INTO THE PRAGUE
GHETTO. JEWISH PIETY DIRECTLY PROPORTIONAL TO GENTILE HOSTILITY. (10)
HUSTLE OF JAIL PREPARATION.

THE YOUNG MAN'S STORY. OF NOBLE BIRTH, NOW POOR. HIS FRIENDSHIP WITH
ALBERT & THE BETRAYAL. 5,000 GULDEN LOAN. REVENGE FOR HAVING LOST HELENA,
THEIR MUTUAL LOVE. THE THEME OF JEWISH-GENTILE RELATIONS PP 20-21, 31.

REB MORDECHAI'S PAST. IDEAL EDUCATION, EVEN KNEW LATIN. HIS FATHER'S
REVERSAL. THE 19 YR. OLD ORPHAN PAYS BACK DEBTORS, MARRIES A RICH ORPHAN.
REB'S EXALSION FROM BOHEMIA. RETURN FROM POLAND IN 1550 WITH LOADS OF
MONEY. HIS CHARITABLE DEEDS. GIVING AWAY HIS SAVINGS TO AN UNKNOWN
GENTILE WAS NOT A CASH MOVE ON HIS PART. BEYLE POURS OUT HER WRATH ON
HUSBAND & GOYIM.

PESACH SEDER AT THE AN'S FAMILY. YOUNG MAN RETURNS IEDGNITO TO
WARN OF IMPEENDING EXPULSION. KING FERDINAND'S DREAM & HIS OATH.

REB M. LEAVES FOR VIENNA AFTER GETTING A 3A'S TO TRAVEL ON . EIG-DJ'

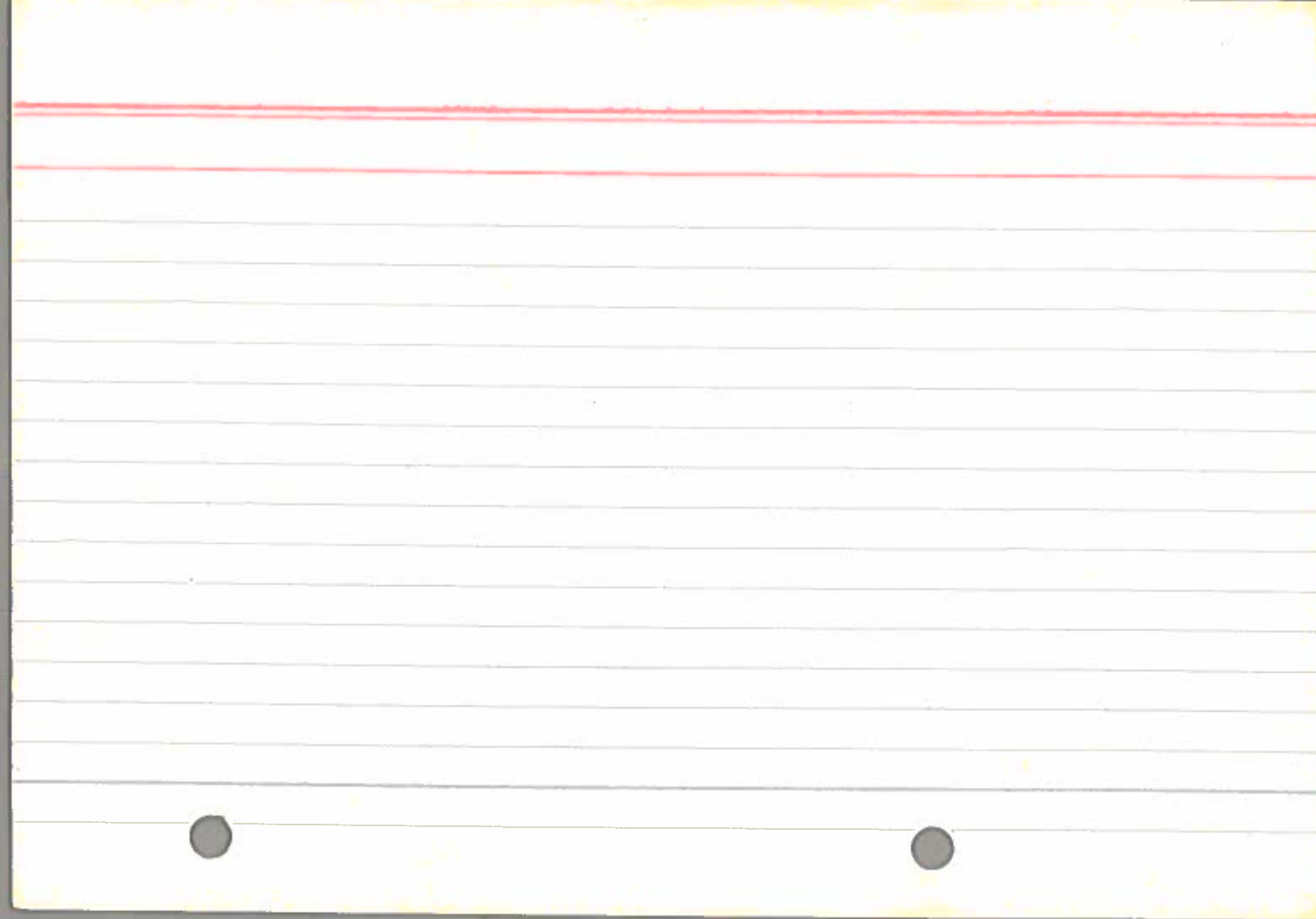
~~THE DECREE IS OFFICIALLY PROMULGATED AND JUST AS THE CLOCK STRIKES 12 REB MORDECHAI~~
~~COMES RIDING WITH AN ANNULMENT. HIS LEFT EYE IS BLINDED. SWEARS HOARERS TO SECRECY.~~

HOW HE BECAME THE SAVIOUR: WAS GRANTED AN AUDIENCE WITH THE KING. CONCEIVED A FANTASIC DREAM EXPLAINING HOW HE ~~HAD~~ LEARNED ABOUT THE OATH & RECEIVES A LETTER TO THE POPE. MEETS THE POPE "ACCIDENTALLY" AND ADMITS THE TRUTH TO HIM. POPE WHAPLIES. MORDECHAI FALLS ILL & MISSES THE DEADLINE. KING SENDS HIM OFF WITH AN ANNULMENT. GREAT HEAT & THE DARK FOREST WHERE HE LOSES HIS EYE. HE IS THE SAVIOUR OF HIS PEOPLE. HIS WIFE IS IN AWE OF HIM.

POLITICAL STANCE

און צענאק האט די קייזערין / קאטעניך די צווייטע... זייטס מיניך דריי אונטער צעמאסן
 אקטע ¹⁸⁶² ~~זייט~~ מאטעריע און אצוי איך זיסע און פוילן אין פון יזעס צייט גאן זען מיני אונטער
 רוססע מעגל רעפירונג פריצאק און רויך אין געריט נאך אונטערט גיא מאטעריע פון אונטער
 קייזער גא חסד אלכסנדר האט יכ"ה טאט פאר גלייכט אונטער פאטע אין אלע ארטיק פון
 צעט מיניך דע זינט ארייבער רוס. מיני ווייסן טוין (ני) אדע אין זינט צעט פון קייזער
 באדיי קונג. מיני וועדן פון אים פארציט און געדייט. מיני האבן שוין (ני) מונט דע האבן
 פאר געצול און רציחות... און אונטערט אונטער ווערט געדייט און געמאכט גאט גרויך-
 פרא צעט אים נאך מאניך ימים זיין אויף זיין מלוכה... 95-96

די מקובלים וויבן אב די ציורה פון פאן איד (בעה געוואלן אויף צעט יאן ת"ח און
 צעט איד מונט אין מביא אטער, פאן די צוויי אומות פון ת"ח אים גרויס
 געמיינען אין די ווערטע וועכטאג אטער און אין קאן פרייס.



ROT ANALYSIS

1867'ענע - 1860"ע (1871) ostensibly autobiographical

PLACE: VILNA or HERES; no marked difference between them

TIME: DIK'S CHILDHOOD & YOUNG MANHOOD

DRAMATIC CONFLICT - CHAPS. 2, 5, 6, & 7, narrator's skepticism is attacked by the believing masses. CHAP 3, 4, narrator has to overcome his own fears & gullibility. In the latter two, there is a deliberate dramatic buildup by delaying the exposée by various obstacles - the drunk yeshiva students, the pregnant woman.

CHAP 5: THE PHONEY BAAL SHEM. He fools the crowd like all the tricksters, borrowing some devices from ת"ע 583. Rationalistic exposée.

CHAP. 6: COMPLEX NARRATIVE STRUCTURE: THE MAGIC JOURNEY ON A SHVEL.

1. THE LEGEND
2. THE PROTAGONIST - HIS RISE & FALL
3. THE ARGUMENT AT THE IN-LAWS HOME OVER THE LEGEND
4. THURSDAY NIGHT IN THE BES-MEDRETH - THE STORY IN DETAIL
5. AMBIGUOUS RESOLUTION

CHAP 7 : THE GHOST-SEER

1. THE SCENE : DIK'S HOME , FAMILY AND GARDEN
2. TIME : NIGHT OF SHAWES - SETTING AN ANTI-MOOD
3. ZELIK'S STORY OF THE MIDNIGHT VISITORS
4. EXCERPT FROM THE SECRETS OF NATURE
5. RESOLUTION

CHAP 9 : PARODY OF THE HAUNTED HOUSE. (CF DIK'S OWN שׁוֹרֵי הַבַּיִת)

1. HERO LEAVES HOME - THE BAL DARSHER WHO LIVES MORE IN THE PAST THAN IN THE PRESENT
2. HERO RETURNS HOME -
3. RECEPTION IN THE HAUNTED HOUSE - USING ALL THE CONVENTIONS
4. EXPOSEE BY HIS WIFE

ON THIS NIGHT DIK PRESSES HIM FOR DETAILS. BUT WHEN HE (24) ...

OFFER THE OLD MAN \$ TO SWEAR THAT ITS TRUE, HE REFUSES. VERY FINE CHARACTERIZATION

7. HIS - ... HE & HIS 5 BROS WOULD SLEEP IN THEIR GARDEN AT NIGHT. HOW THEY WOULD ALL COME HOME THE NIGHT OF SHAWES. AS THEY ARE POKING FUN AT GHOST STORIES, HIS BROTHER YANKL IN ... IS BEING PLAGUED WITH NIGHTLY VISITS OF GHOSTS. JUST AS DIK IS ON HIS WAY TO ... TO TEST OUT THE NIGHTLY VISITS, HIS YOUNG FRIEND THE BOOK DEALER STOPS HIM & HE BUYS AN OLD COPY OF ... OR Die Geheimnisse der Natur. DIK EXLERPTS A CHAP. ALEXANDER POPE (?) - HIS NIGHTMARE OF A SPANISH VISITOR EXPLAINED IN MEDICAL TERMS. AND SURE ENOUGH, YANKL IS HEALED OF HIS HALLUCINATIONS IN THE VILNA HOSPITAL.

[8] ... (39) ...

DIK & 2 OTHER ON THEIR WAY FROM OSMENE TO VILNA. THE FOREST OUTSIDE MUREVANKE.

A WEDDING AMONG THE SPIRITS. - A YOUNG ... LEAVES LUPTS 30 YRS AGO TO MAKE HIS FORTUNE. ON RETURNING HOME A FEW YRS LATER, MISTAKE A NEW HOUSE ON THE OUTSKIRTS OF TOWN AS A GHOST HOUSE - REFUSES FOOD. THEY CALL HIS NAME BUT HE DOESN'T ANSWER. HIS WIFE TELLS ALL.

ENDS WITH A DEFENSE OF GOD & ANGELS - BUT RAMBAN & RADAK DON'T BELIEVE IN GHOSTS SO NEITHER SHOULD WE.

ENRAPTURED WITH ADAM & EVE. ASHMEAI WAS LOSING GROUND. HE TRICKED THEM BOTH INTO GETTING BANISHED FROM EDEN. SINCE THEN MAN BLAMES ALL HIS MISFORTUNES ON US & DRIVES US AWAY WITH INCANTATIONS & INCENSE.

CHAP. 3: MEN & BEASTS PREPARE FOR THE FINAL JUDGEMENT WITH GREAT TREPIDATION.

CHAP. 4: THE HORSE APPEARS BEFORE THE LION TO SEND A DELEGATE. AT FIRST THE LION SLEAZES MAN'S WEAKNESS, BUT HORSE SOBERS HIM UP. FINALLY THE FOX IS CHOSEN

וְיָבִיא אֶת הַיָּמִינִים וְיִשְׁמַע אֶת הַיָּמִינִים (שִׁשׁ) * תַּיִשׁוּת וְיִבְרַח לֵב עוֹדֵי יִשְׂרָאֵל
וְיִבְרַח לֵב עוֹדֵי יִשְׂרָאֵל וְיִבְרַח לֵב עוֹדֵי יִשְׂרָאֵל (שִׁשׁ) * תַּיִשׁוּת וְיִבְרַח לֵב עוֹדֵי יִשְׂרָאֵל
וְיִבְרַח לֵב עוֹדֵי יִשְׂרָאֵל וְיִבְרַח לֵב עוֹדֵי יִשְׂרָאֵל (שִׁשׁ) * תַּיִשׁוּת וְיִבְרַח לֵב עוֹדֵי יִשְׂרָאֵל
FOX COMPLAINS ABOUT THE TREACHERY OF HIS OWN SPECIES - THE DOG. HOW DOGS, CATS & MICE PAY A HEAVY PRICE FOR THEIR DOMESTICITY.

CHAP. 5: OX APPEARS BEFORE THE EAGLE. SCREECH-OWL DECLINES CANDIDACY. SUGGESTS THE PARROT.

CHAP. 6: LAMB APPEARS BEFORE THE $\text{לֵב עוֹדֵי יִשְׂרָאֵל}$. THE CANDIDACY OF THE $\text{לֵב עוֹדֵי יִשְׂרָאֵל}$ (KING SOLUTION'S HELPER) THE ROOSTER & THE (ROW $\text{לֵב עוֹדֵי יִשְׂרָאֵל}$) (NOAH'S 1ST MESSENGER) ARE REJECTED IN FAVOR OF THE NIGHTINGALE.

CHAP. 7: THE MULE BEFORE THE BEE. THE KNAT IS SUGGESTED (FOR HAVING KILLED TITUS) BUT A BEE IS PUT FORWARD (FOR HAVING BROUGHT HONEY TO PLATO).

CHAP. 1: THE PARROT REBUTS THE PERSIAN BY POINTING OUT THE CORRUPTION OF HIS STRATIFIED

SOCIETY; WHILE ANIMALS MUST HAVE A MORE RATIONAL STRATIFICATION.

(36) פֶּרֶק אֶשְׁרֵי מִשְׁפָּטֵי הַיָּם לְאֵלֵי הַיָּם, אֵלֵי הַיָּם, אֵלֵי הַיָּם שֶׁהֵם אֵלֵי הַיָּם
POINTS OUT THE ORGANIZATION AMONG BEES, ANTS, BEAVERS. WE ALSO KNOW MORE ABOUT MEDICINE

CHAP. 2: DELEGATE FROM אֵלֵי הַיָּם FROM THE LAND OF אֵלֵי הַיָּם PUTS FORTH IRREFU-
TABLE ARGUMENTS: A) ONLY MAN CAN LIFT UP HIS EYES TO HEAVEN B) MAN COMBINES ALL
THE QUALITIES & TALENTS OF THE NATURAL WORLD C) ONLY MAN HAS FREE WILL & CAN
PROGRESS FROM AGE TO AGE D) ONLY MAN IS IMMORTAL

THE VERDICT: ALL OF NATURE IS MAN'S SLAVE

Prussian battlefield, hears of his death and returns home.

CHAP 5. YOSEF returns to his ruined home. Hears his sister-in-law lamenting her husband with a Hebrew lament וַיִּבְרַח מִן הַמָּוֶת וַיִּשְׁכַּח אֶת-עַמּוּנוֹ (IT) tells us that Meir Leteris was its author
וַיִּבְרַח מִן הַמָּוֶת וַיִּשְׁכַּח אֶת-עַמּוּנוֹ וַיִּבְרַח מִן הַמָּוֶת וַיִּשְׁכַּח אֶת-עַמּוּנוֹ
PP 24-26 Verse translation of וַיִּבְרַח מִן הַמָּוֶת וַיִּשְׁכַּח אֶת-עַמּוּנוֹ 23's יָשָׁן וַיִּבְרַח מִן הַמָּוֶת וַיִּשְׁכַּח אֶת-עַמּוּנוֹ

CHAP 6. YOSEF marries Eygene, JOSHUA's wife. Name their son after him.

CHAP 7 Begins with another historical aside explaining miraculous success stories under Napoleon. Readers were forewarned that chap 7 would be a reversal.

RECOGNITION SCENE: A high Army officer, hand in a sling, comes into town with a grande dame. Engage Yosef and Eygene in conversation. Dialogue as to their surviving brother's rank. A Major General in French Army Yosef refuses his brother's offer to move to Paris, arguing the benefits of living with nature in a peaceful environment. Soon, however, Zarto is destroyed and Yosef comes running. But Joshua advances to a marshal, joins Napoleon on St. Helena and יָשָׁן וַיִּבְרַח מִן הַמָּוֶת וַיִּשְׁכַּח אֶת-עַמּוּנוֹ
וַיִּבְרַח מִן הַמָּוֶת וַיִּשְׁכַּח אֶת-עַמּוּנוֹ וַיִּבְרַח מִן הַמָּוֶת וַיִּשְׁכַּח אֶת-עַמּוּנוֹ

FRAMES OF REFERENCE: TRADITIONAL — אומיוועקס לונג

UMWELTLUNG (1877)

Biblical part can be referred to as in the recognition scene p. 36

וְיִשְׂרָאֵל אָמַר אֵלָיו מִי אַתָּה וְהוּא אָמַר אֵלָיו אֲנִי אֱלֹהֵי אֲבוֹתָיִךְ
 וְיִשְׂרָאֵל אָמַר אֵלָיו מִי אַתָּה וְהוּא אָמַר אֵלָיו אֲנִי אֱלֹהֵי אֲבוֹתָיִךְ
 ... (Gen 28:13-15)

or traditional references are introduced as footnotes as when
 Josef quotes as פֿיש that a living man cannot be forgotten, Dik
 adds a passage from פֿיש: אַז אַ לײַבן מײַן קען נישט פֿאַרװעסן.
 p. 34 ... אַז אַ לײַבן מײַן קען נישט פֿאַרװעסן, און אַז אַ לײַבן מײַן קען נישט פֿאַרװעסן.

General knowledge, as eg background on French Revolution or even
 literary terms (ft on פֿרענצזיסע 1860 pp 11-12) are added as prefaces
 or as footnotes.

Artificially added Jewish elements: the Hebrew / Yiddish lament
 making the heroes out to be פֿאַרװעסן און פֿאַרװעסן; inquisition etc.

אונצײַטײַגער בעזוך אין דער לעסטיגער גאטל

א*

NARRATIVE VOICE: DIK HIMSELF, CANID, PERSONAL

- ESTRANGED FROM THE ORTHODOX GUESTS AT THE SPA (7)
- A PROFESSIONAL WRITER (13)
- RELAXES WITH A SEYFER (9) N.
- WAS SUFFERING FROM RHEUMATIC FEVER AT THE TIME (8)
- ENAMOURED OF THE SEA (8)
- DIK AS A NATIVE VILNER 36 ff. HIS PERSONAL FAME (74 N)
- DIK'S PRIVATE LIFE 43-44
- DIK, A READER OF TREYF-POSLEN (55)(56)
- DIK AS CHILD (60)

PLOT:

- ① THE "SCENE" AT ALBA LUNGA 3-10
- ② THE MONIKS FAMILY 10-12
- ③ BLUMA MONIKS MONOLOGUE: אונצײַטײַגער בעזוך 20-36
- ④ DIK'S MONOLOGUE
 - א) זעק'ס זאך - איר זעק'ס זאך - HER HYPERBOLIC DEPICTION OF VILNA 37-42

b) autobiographic aside 43-44

c) FIRST GUEST: 45-53

9.3.18. 15. 50.000. 08.000. 08.000. 08.000. 08.000.

d) SECOND GUEST: 53-64
ON THE HAGODE

VENL TSEVES, THE AUTHOR OF A COMMENTARY

⑤ THE DEBATE ON HOSPITALITY

CHARACTERIZATION - COMPLETE DOUBLE STANDARD

- THE BOURGEOIS MONOLOGUE IS DEADLY; POSITIVE CHARACTERS ARE BARBIE-DOLL CHARACTERS
- LOW-COMIC FOLK TYPES HAVE THEIR OWN DICTION & SPECIFIC CHARACTERISTICS
- IMPLICIT CONTRAST BETWEEN GUMMA'S IDEALIZATION OF HER SAINTLY MOTHER & BROCHE'S "VILGAR" PRAISE (3K)
- THEY LIVE IN A REAL ^{STREET} MILIEU WHILE THE MC TYPES ARE RELEGATED TO THE PARLOUR

THEME: THE TIMES HAVE CHANGED, SO TOO MUST TRADITIONAL MOCES. THE ONLY WAY TO STOP BEGGARY IS TO STOP FOSTERING IT. OF THIS ECONOMIC CRITIQUE TO MASEKHES ANIYES!

According to the editor of Honescher, orig. vs published in Vilna, 1846 J. Kohn

'לפא - is now a rarity in our country. (No. 1. p. 2 n.)

In addition to the narrative text:

1. "שאלת גלים" - צערי גדאנאין (אויבגעזאנג) וואס די מענטשים האבן פגעזען אויף אויבן אויף (8)
2. סוף דעם - פוסט געשיצט פון איינע פון די פאפאן (17)
3. על תמוז גבאי
4. על היסודו קיבוץ מנהל
5. על החומות
6. על אלוף יוטאן - תעלה פאן גען אויך אדם הבבן (30)
7. על סבי גי' געט קונץ גלי טאט בעתהו גלעויר אל העט לכבדו
8. הבה הרכבת אליו, שאל יח (כנסת)
9. איז ערן גינצליכעס סעי פי בחיות געזען פון זענס א חב
10. על סעי כתי צפון (פון אלקוהם דוב געט הכהן לעבעזשאלן)
11. היכנה געט כחבו קהל דדת ישון אגט בוולק אל העט געוואל (בולקאל)

A PLOTLESS, STARRY-EYED ACCOUNT BY (6) אלע א צעיי' בנג [וואלן]

THE NERVOUS PREPARATIONS; THE FIGHTS; ALL BUSINESS IS PUT ASIDE

ROSTER OF VIENNA'S ESTABLISHMENT; MONTPIORE'S SECTY IS THE GO-BETWEEN
LADY JUDITH THE POWER BEHIND THE THRONE (12)

THE CZAR'S COMPLAINT AGAINST JEWS: REFUSE TO BECOME FARMERS & WON'T SETTLE IN KHERSON; INVOLVED IN SMUGGLING (15) SECTY EXHORTS THEM TO COMPLY & ESP. TO LEARN RUSSIAN (16) MASKILIM SET RIGHT TO WORK COMPOSING A REPLY TO THE GOV'T (17)

BIBLICAL NOSES IMAGERY: HIS PHYSICAL STATURE (19) (17) וְאֵיךְ הָיָה וְכַתּוּב בְּפֶתַח הַסֵּפֶר
(19) הָיָה כִּי הָיָה בְּיָמָיו וְכַתּוּב בְּפֶתַח הַסֵּפֶר

The second quote after the gov't officials insist on Mont. presence at a banquet; send a special messenger to vilkomir to pick up his uniform (19) (22) כִּי הָיָה בְּיָמָיו

HIGHLY ARISTOCRATIC TONE: THE POPULACE REFERRED TO AS הַפּוֹדוֹק (20)

וְכַתּוּב בְּפֶתַח הַסֵּפֶר וְכַתּוּב בְּפֶתַח הַסֵּפֶר

THE MASSES ARE SEVERELY CRITICIZED FOR DISRUPTING PUBLIC ORDER. MONT. STAYS HOME FOR SHABES SHAKLES SO AS TO AVOID THE CROWD

וְכַתּוּב בְּפֶתַח הַסֵּפֶר וְכַתּוּב בְּפֶתַח הַסֵּפֶר

(21) וְכַתּוּב בְּפֶתַח הַסֵּפֶר

DATING THE WORK.

וְכַתּוּב בְּפֶתַח הַסֵּפֶר WHEN DID HE DIE?

MONT. SMUGGLED INTO SHUL AT THE BIDDING OF THE GOV.

~~EIGHT CHILDREN SING A GERMAN SONG COMPOSED BY TUGENHOLD ABOUT THE~~
 DAMASCUS EXPLOIT (22)

SIR & LADY M. RECEIVE JEWISH NOTABLES ALL DAY. THE WOMEN SHOW OFF THEIR JEWELLERY WHILE LADY M. SITS ABSOLUTELY UNADORNED. (23) THEY MT TO SHAME KHASIDIM & MASKILIM ALIKE BY THEIR WEALTH & KNOWLEDGE (24)

SIR M. & LEVI DO THE ROUNDS OF VILNA'S PHILANTHROPIC & EDUCATIONAL INSTITUTIONS IN THE LATTER, LEVI EXHORTS THEM TO LEARN RUSSIAN. INDICATES EXACTLY HOW MUCH \$ SIR M. DONATED IN EA PLACE (25-32)

DOUBLE STANDARD: LADY M. CAN SHOW OFF HER FABULOUS JEWELS FOR THE BENEFIT OF THE RUSSIAN LADIES. DIK EVEN TELLS US THEIR MARKET VALUE! (27)

IN ZARETSE, SIR M. SPEAKS WITH ISRAEL SALANTER & DOES THE RUSSIAN PITCH. (25)
 (ITINERARY OFF P. 28).

SIR M.'S SPECIAL ATTENTION TO THE CHIEF RABBI & TO ZVI-MIRSH KATZENELNBOGEN HEARS THE PLEAS OF JEWS EXPELLED FROM THE VILLAGES (33)

ALL THE WRITERS HE PAID FOR COMPLEMENTARY WPIES (OPP. P. 34)

SIR M. IS FLOODED BY PETITIONS FROM JEWS & NON-JEWS ALIKE 34-35
 SPENT 19,000 RUBLES ON CHARITY. MASKILIM READ THEIR REPORT AT THE ROY'S HOUSE⁽³⁶⁾
 THE IMPROMPTU SERMON ON 2ND SHABES (37) LEVI EXHORTS THEM IN GERMAN TO:

1) LOVE WORK 2) HATE LAZINESS AND 3) GO FOR WALKS ON SHABBET.

ON THE LAST DAY, SHMUEL JOYSEF FIN, BENYAMIN MANDELSTAM & ISOKHIT RINDZONSKI (IN RUSSIAN) READ THEIR WORKS TO HIM.

1872

אורחים אין דורא צעסטאק

TIME: 1830 PLACE: FOOLSTOWN

I EXPOSITION HANDLED BY OMNISCENT AUTHOR (1-3)

a) ENTER KHAZIV

b) ENTER BAL-SHEM

II DRAMATIC & FF

a) EXPOSITION OF BAL-SHEM

b) DIALOGUE

III OMNISCENT AUTHOR (includes KHAZIV'S MONOLOGUE) 9-13

IV DIALOGUE: new meeting with BAL-SHEM 13-16

V OMNISCENT AUTHOR 16-21

VI RABBI & BAL-SHEM 21-25

a) movement between the inn as forum and the BAL-SHEM'S private room

b) DIALOGUE, many characters

VII CLOSING STATEMENT 26-27

- Dik doesn't explain their credulity; chiefly interested in comic effect
- obsession with life after death
- unity of time; the fraud is carefully timed

Difference between Dura & Khelm

- in maskilic tales, you must have a stranger whose pretensions are accepted & ∴ he's in a position to fool everyone, while in Khelm the absurd conclusion comes from the inside
- maskil's shetl is a world apart, cut off from the main stream.
- they aren't fools, they are just blocking the logical process
- sin of exaggerated response; foolishness conveyed by movement
- where life does not move, you have exaggerated, comic movement

② Khelm Story of the Rabbi whose Head was Lost 3_ to 33

③ The Thaler and the Horseshoe; Gustav II of Saxony & a Blacksmith

④ A Story about Fireflies in Lenin's

דיא אי דאָשע קליידער אומוועקסלונג

(אומגרינג) וואס איז געשעסן אין דעם יאָר 1894

1 אין זעלבסט איבער דיא מאט בין י קליידונג אונט דעם מען'ליכן גייט

דער וואס גייט אפגעצאלן וויא אין קולונסער ערט פון זינט איז קלוינע (3)

VICE VERSA : N. ABOUT AMAZON WOMEN WHO DRESSED IN MEN'S CLOTHES TO STRENGTHEN V SPIRIT.

... דער נאך ז דיא איז אַ קלאַס פון אַ געזענדי, פון אַ זעסענאס וואס מן האט אַ געדולדן
 אַ דעם בילדן (אמאן, טעלע) "האָלענדיקע" וואס וואי אין דעם נאך זען נאך אום
 זומען אין נאך אום ווינערס... פֿאַר דעם וואס מן האט אין דעם אויטערע ווי אין טעיק
 ווי אין פּעסיפֿיקער וואס איז אַ גוט פֿאַר ווי און אונטער געקלאַפֿטע אַט אַין אַוואַס
 זען געווען (5) WE SINCE THE ATTIRE WAS ONLY SUITABLE FOR RITUAL PURPOSES,
 HAD SO MANY BEGGARS & INDIGENTS (!)

... דער זעלבסט (נאך דעם נאך מנס'ם) זענען ווי אין פֿאַר מנס'ם (6)

FUR COATS HAD FUR TRIMMINGS AND NOTHING MORE. PEOPLE GOT SICK FROM WEARING
 TORN PANTS SHOES & SOCKS, N. ABOUT THE SAYING
 עס איז גוט פֿאַר אַ פֿאַר אַ פֿאַר (6).
 CLOTHES GAVE AWAY THE MAN:

זמן אַ מען איז געבאָרן אין גאט האב זא - אַרבעיק אין אַ קליידערדיק היט, אין
 אַ געבאָרן זענען, דעם חתום פֿאַרעס אין אַ טאָר-מאָרע/זען זען אום זען וואָס
 אין אַזעל וואָס אַרבעטן י זענען און אין אַרבעט, דעם באַנז פֿון דעם קלאַפֿט אונטער -

THE GARTL AS INDICATION OF PIETY (7)

ה'תקפ"ב איבת יי אילין (6-7)

!אגד סאת און ג'ינדז ה'תקפ"ב אילין ג'עוויסן אילין פ'עוועלעך. ג'ינדז סאת און אילין -
 ג'עוועלעך ווי צוויי סונדעלעך פ'עלעקס און צוויי (7) אילינגעלעך ה'תקפ"ב אילין ג'עוויסן אילין ג'עוועלעך.
 און ס'זעט מיט אונדזער סאת און ג'עוועלעך אילין ג'עוויסן אילין ג'עוועלעך. אילינגעלעך.
 פ'עלעקעלעך סאת און קוועט אילין ג'עוועלעך אילין ג'עוועלעך. אילין ג'עוועלעך אילין ג'עוועלעך אילין
 באשונדער פ'עלעקעלעך ה'תקפ"ב אילין ג'עוועלעך אילין ג'עוועלעך (7)
 [פ'עוועלעך] פ'עלעך ג'עוועלעך און פ'עלעקעלעך אילין ג'עוועלעך אילין ג'עוועלעך אילין ג'עוועלעך אילין
 אילין אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך (8)
 אילינגעלעך ווי אילינגעלעך פ'עלעקעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך
 אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך

N ON THE ECLECTIC NATURE OF JEWISH CLOTHES (8) ווי ז' אילינגעלעך (8-9)
 ONE OF THESE HUGE KERCHIEFS CAUGHT FIRE 60 YRS AGO IN STUL CAUSING THE SUFFOCATION
 OF 30 WOMEN.

ג'עוועלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך
 אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך
 אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך
 אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך אילינגעלעך (9)

N (9-10) ON A INMATE OF THE BASTILLE WHO, AFTER 40 YRS IMPRISONMENT, HAD TO

II) JEWISH IGNORANCE OF RUSSIAN. HOW A (K'JUCH VITZ) IS /S 17/15 WOULD DRESS UP AS
THE BSH/DJ AND APPEAR BEFORE (V'S 15/11/11 (24) THESE "TRANSLATORS" PRACTICE
THEIR SPEECH. THE RABBI REGRETS HIS INABILITY TO INTERCEDE ON BEHALF OF JEWS.

VI THE DEPUTIES APPEAR BEFORE THE GOVERNOR.

[VII] THE VALE OF TEARS IN SHUL AFTER MINHAH - CP ERSTERNABUR. . . 1/873 OS'2N 2'S/S
MESSIANIC OMENS, FASTS & SELF SACRIFICE. THEN THE RABBLE ARISES ONCE MORE & FINDS ITS
A SCAPEGOATS AMONG THE RICH CHILDREN. A HUGE FIST FIGHT ENSUES WHICH THE POLICE BREAK UP.

[VIII] THE DEADLINE - MAY 24 1844. ENFORCED BY SCISSORS & POLICE

[IX] DIK'S ACCOUNT ABOUT VILNA PP 45-48. PAY OFFS OF 30 RUBLE A YEAR. ALSO ANYONE
OVER 60 WAS EXEMPT. LATER, A DECREE AGAINST WOMEN SHAVING THEIR HEADS (A LITHUANIAN
CUSTOM) TOLD IN THE SAME SPIRIT AS LEVANDA. PRECARIOUS POSITION OF MARRIAGABLE
YOUNGSTERS. WERE THE OUTLYING REGIONS ENFORCING THE DECREE TO THE SAME EXTENT
AS THE VILNA INHABITANTS? JOKE ABOUT THE YESHIVA BOKHER WHO CUT HIS HAIR TO
THE VERY END SO AS NOT TO FOOL THE GUTM.

LEVANDA'S STORY IS FROUGHT WITH TREMENDOUS VIOLENCE & CLASS CONFLICT.
JEWS AGAINST JEWS & AUTHORITIES AGAINST JEWS.

PREFACE : PP 3-9 עס וועט זיין אין דער צווייטער קאפיאליטעט : דער צווייטער קאפיאליטעט

עס וועט זיין אין דער צווייטער קאפיאליטעט

WOMEN FIT INTO THE SECOND CATEGORY BECAUSE OF THEIR VANITY & EMOTIONALITY (WITH PROOF TEXTS FROM RABBINIC LIT.) AND NATIONS — INTO THE 3RD

WHY A NATION OR MOB OF PEOPLE IS FAR MORE GULIBLE THAN THE INDIVIDUAL

... און ווען עס וועט זיין אין דער צווייטער קאפיאליטעט ...
... און וועט זיין אין דער צווייטער קאפיאליטעט ...
... און וועט זיין אין דער צווייטער קאפיאליטעט ...
SECTARIANISM HAS SPLIT US APART (6) / 1872

THE SUFFERINGS BROUGHT ABOUT BY FALSE MESSIAHS.

AS A PEOPLE WE WILL ALWAYS REMAIN AS CHILDREN

JUST AS WE WERE FOOLED IN 1822 BY THE JEWISH AMBASSADOR OF THE MESSIAH, SO

WERE WE FOOLED A FEW YEARS BACK BY 'הוֹדֵק בֵּי יָמֵינוּ' OF YEMEN

WRITTEN IN 1871 (?) "עס וועט זיין אין דער צווייטער קאפיאליטעט" (8 's)

FN P. 38 MENTIONS HOW THE JEWS OF NEMINYUN WERE READY TO STONE HIM FOR

DERIDING THE FALSE MESSIAH 'הוֹדֵק בֵּי יָמֵינוּ' עס וועט זיין אין דער צווייטער קאפיאליטעט

וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְלֹא לְאֵל אֲחֵרִים

וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְלֹא לְאֵל אֲחֵרִים
וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְלֹא לְאֵל אֲחֵרִים
(18) וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ

CHAP 4: THE AMBASSADOR IS RECEIVED IN PETERSBURG AND VISITS VILNA

וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְלֹא לְאֵל אֲחֵרִים
(21) וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְלֹא לְאֵל אֲחֵרִים
... וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְלֹא לְאֵל אֲחֵרִים
וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְלֹא לְאֵל אֲחֵרִים

AMBASSADOR CALLS FOR A ROYAL DECREE AGAINST SMUGGLERS WHO WILL BRING ABOUT THE EXPULSION OF JEWS LIVING WITHIN A 50-KILOMETER RADIUS OF THE BORDER 21-22

CHAP 5 (NAMES HAVE BEEN CHANGED TO PROTECT THE GUILTY)

A WORDLY MAN WHO BECOMES ENAMOURED OF THE AMBASSADOR. THE LATTER SETS DIFFICULT CONDITIONS FOR HIS WEDDING VISIT WHICH THE NOBIL, HIS SON + SON-IN-LAW ARE ONLY TOO HAPPY TO OBLIGE. ALL THIS WHILE DIK INTERJECTS FITTING REMARKS.

HIS HISTORIC CEREMONIES ARE REMINISCENT OF THE BUCKLE UP.

der YIDISHER POSLANIK

HE CHANGES SHIRTS AFTER EACH PART OF THE FRIDAY EVE. SERVICE, THAT'S HOW SWEATED HE GETS.

25) I WON'T BOTHER WITH THE PARTICULARS OF HIS EATING HABITS ETC. ווייל גיין אלס
 ... ווייל נאך דאס אס'אס'אס פאקטיון
 און ווייל דאס אס'אס'אס פאקטיון ווייל דאס אס'אס'אס פאקטיון
 און ווייל דאס אס'אס'אס פאקטיון ווייל דאס אס'אס'אס פאקטיון
 HIS HORSES REFUSED TO DRIVE HIM THRU THE BARENDINE ALLEY SO THAT SUCH A HOLY MAN BE SPARED THE SIGHT OF THE CHRISTIAN ENEMY.

CHAP 6 PORTRAIT OF A VILNA MASKIL ר"י, A JEWISH PATRIOT WHO ALSO BELIEVED IN THE AMBASSADOR; HIS WIFE THROWS A FIT OF JEALOUSY OVER ר"י'S SUCCESS WITH THE ENVOY

29) FASCINATING FN ON HAUNTED HOUSES IN VILNA: THE SPIRITS WIN A CASE TO INHERIT A CELLAR ON YIDISHE GAS: REB LEYB REB LEYZER'S HOYF; PRZECHOZKE PRZEMIASTE VILNA

CHAP 7 PORTRAIT OF MADAME ר"י: THE TALK OF THE TOWN BECAUSE OF HER INTER-COURSE WITH GOYIM, HER "FRIVOLOUS" LIFE-STYLE. "IN OUR OWN LAND (IN PALESTINE), SUCH A WOMAN WOULD HAVE BEEN ... A Yael ... BUT THIS WAS NOT SO BY US JEWS IN THOSE DAYS AND PERHAPS NOT EVEN TODAY..." (30)

SHE COMES TO ר"י'S LUNCHEON IN FULL REGALIA BUT THE AMBASSADOR FLEES

AT THE FIRST SIGHT OF HER

FN ON GREEK WOMEN (32-33) "FRINA" THE FEMME FATALE OF ATHENS; KSANATHYPE = A BITCH OF A WOMAN (SOCRATES WIFE) = OUR RAGENE (MIDRASH).

- THESE NAMES SUPPLY DIK WITH A TYPOLOGY WHICH REPLACES CHARACTERIZATION -

CHAP 8: THE UNMASKING. C''S MEANWHILE BECOMES BOTH DISENAMOURED OF THE QUEST WHOSE IGNORANCE HE SENSES, AND PLAGUED WITH ANXIETY OVER THE HUMILIATION OF MADAME D''. HE COMES TO HER AT NIGHT TO BEG FORGIVENESS, ONLY TO FIND HER ENTERTAINING THE ENVOY HIMSELF!

BY THE NEXT MORNING, THE ENVOY IS UNMASKED AS A LICENTIOUS CHARLATAN BUT HE EXACTS $\text{C}''\text{S}$ - $\text{P}''\text{N}''\text{-K}''$ FROM ALL THE JEWS WHO CONFIDED IN HIM.

HE COMES FROM (KAMENETS - ^{CRIMES}PODOLSK) AND WAS EXILED TO SIBERIA FOR HIS CRIMES

CHAP 9. THE SOURCE OF THE FALSE NEWS: A BAND OF "ISRAELITE" BEDOUINS WHO FOLLOWED CERTAIN BIBLICAL PRECEPTS WERE WAGING WAR IN MOROCCO. THE JOURNALISTS WHO ARE KNOWN LIARS, ELABORATED OUT OF ALL PROPORTIONS

CF MOROCCO BY DRUMMOND-HAYE (STUTGART, 1846).

CHAP 10: THE EFFECT OF THIS STORY ON ZEKHARIE THE INKEEPER OF AN ISOLATED SHTETL LAPETS IN POLESSE.

der YIDISHEK POSLANIK

FN P. 41 DIK EXPLAINS THE CONCEPT OF LIGHT-YEARS WITH THE EXAMPLE OF INHABITANTS OF DISTANT PLANETS ONLY NOW SEEING ארב-לאו WHICH OCCURED OVER 3000 YEARS AGO.

SHNURERS COME TO LAPETS AND SPREAD THE NEWS ABOUT THE JEWISH VICTORIES LONG AFTER THE EPISODE HAS BEEN FORGOTTEN ELSEWHERE. THE 3RD SWINDLER APPEARS IN THE GUISE OF AN מילן-פול-פול (43)
THE TOWN PROCLAIMS A PRE-REDEMPTION CELEBRATION

CHAP 11 : THE TOWN AND ENVIRONS BELONGED TO A WIDOWED LANDOWNER. HER SON'S FRIENDSHIP WITH JUZEF ^{JUGURTE} ZILINSKY AN ALSATIAN JEW, THE CHIEF MECHANIC OF THE POPITS'S FACTORY. KNEW TALMUD BUT LIVED A FREE LIFE. THE DAUGHTER (24 years old) IS IN LOVE WITH HIM. TOWN'S RESENTMENT OF HIS APOSTASY. ESPECIALLY REB ZECHARIA WHO WAS CROOKED ~~WITH~~ ^{IN} HIS BUSINESS DEALINGS. JUZEF, ON THE OTHER HAND, THO A MARGINAL JEW, IS DEPICTED AS BEING EXCEPTIONALLY CONSIDERATE OF JEWISH INTERESTS.

CHAP 12 : ZECHARIA CONVINCES THE DUCHES THAT JUZEF IS A POTENTIAL DANGER TO HER DAUGHTER & SON. MOTHER CONFRONTS JULIANA WITH THIS CHARGE. JUZEF AND THE SON PLOT ZECHARIA'S DOWNFALL. ZECHARIA KNOWN AMONG THE GOYIM AS POCZCIWY ŻYDOK, THE HONEST JEW ↔ THE FREE-THINKING JEW WHO IS

REALLY HONEST. JUZEF SENDS ANOTHER 5 PHONEY MESSENGERS INTO TOWN TO RAISE SPIRITS EVEN HIGHER.

CHAP 14: THE LIFE-STYLE OF THE JEWISH INKEEPER

57) HOW HE EXPEDITED THE JEWS: BY PRETENDING THAT HIS WIFE WORE THE PANTS AND THAT HE OPPOSED HER DEEDS.

THE CONVERSATION IN THE CELLAR. ZILINSKY BEGS THEM TO EMPLOY HIM ON HIS ESTATES. ZACHARIA AGREES PROVISIONALLY BUT TSHORTKE GOES HYSTERICAL AND REFUSES OUTRIGHT

THE CLIMAX IS REACHED AS THE BACKLOG OF TAXES ARE DEMANDED & THE JEWS REFUSE PAYMENT, SO THEIR HOUSES ARE PICKED CLEAN. TSHORTKE & HER SUN-IN-LAW LAND IN JAIL FOR A YEAR FOR BEATING UP A GOV'T OFFICIAL (BAILIFF) & CURSING THE ASSESSOR.

PP 63-64: THE MORAL: HOW BLIND FAITH CAN WREAK HAVOC AND IS FAR WORSE THAN HAVING NO FAITH (AT LEAST YOUR COMMON SENSE CAN PULL YOU THRU).

When I was 5 yrs. old ~ 1819

1815 according to Hamburg press Summer 1815

אידישער פריידיגען

des YIDISHER PREYDIGER un NAPOLEON DER DRITE

1877

(3) "אן די צייטן פון צדק (צדק) דא ערשט..."

NOKHUM HIRSHFELD, RABBI, PREACHER & KHAZAN FROM METZ RABBINICAL SCHOOL. AS ALWAYS, ECONOMIC DETAILS GIVEN: HOW HE WOULDN'T MAKE ENDS MEET GIVING PRIVATE LESSONS, HOW MUCH HE EARNED AS THE PRIVATE TUTOR OF A RICH MANUFACTURER IN HIDRE (NEAR THE SWISS BORDER), HOW MUCH HULDA THE HEROINE EARNED AS A PEDAGOGUE

איז געבליבן זיך און געפערט פון זיין גוטע פונקט פון זיין פריינד
(5) אים און קומענדיק, ווען אין מילכיק גלייך געשענדיק.

THE 2 WEALTHY FAMILIES IN HIDRE WERE VERY CLOSE, NATURALLY, THE 2 TUTORS FALL IN LOVE & VOW TO MARRY. THEY CAN'T GET MARRIED UNTIL HE FINDS A STABLE POSITION FOR GIVING LESSONS IS HIGHLY UNPREDICTABLE ...

אויב ער וועט און און צווייטע וועט נאך
און ער וועט און און צווייטע וועט נאך
SAME PHRASE IN YUDIS DI TSVETE (6) זיי ווען ערשט די צייטן

THEY'D SPEND THEIR TIME CRYING ON EACH OTHER'S SHOULDERS

CHAP 2 HULDA'S BALDOSTE FORBIDS THE BOOKKEEPER FROM TO OFFER HIS HOME AS A RENDEZ-VOUS FOR THE 2 LOVERS. LUCKILY, HULDA'S FAMILY LEAVES ON VACATION & LOVERS ARE REUNITED. JUST AS THEIR PROSPECTS LOOK BLEAKEST, A LETTER ARRIVES FROM A SHETL INQUIRING ON HIRSHFELD'S QUALIFICATIONS. THE BOOKKEEPER (MARCUS)

TRIES TO DISCOURAGE THEM SINCE THE SALARY OF 1000 FRANK P.A. WON'T SUPPORT THEM

... און די 1000 פראנק פאר א יאר וועט נישט גענוג זיין צו אונזערע קינדער צו אונזערע ווייבן און אונזערע אלטערע פאטערס און מוטערס ... (10)

HIRSCHFELD COUNTERS WITH A VISION OF THE FRUGAL LIFE THEY HOPE TO LIVE

... ווי אונזערע פאטערס און מוטערס זענען געווען און ווי אונזערע קינדער זענען געווען און ווי אונזערע ווייבן זענען געווען ... (11)

HULDA DELIVERS AN IMPASSIONED SPEECH ON THE EVILS & VANITY OF RICHES

FN : THE FABLE OF THE FIELD MOUSE & THE CITY MOUSE (13-14)

... און די פאבלע פון דעם פאלד מייס און דעם שטאט מייס און ווי אונזערע פאטערס און מוטערס זענען געווען און ווי אונזערע קינדער זענען געווען און ווי אונזערע ווייבן זענען געווען ... (15-14)

FN TO EXPLAIN WHY RICHES CREATE THE NEED FOR MORE RICHES. HE WHO CORRUPTED

BY AWARDED HIM A 5000 TALER GIFT.

BOUGHT AN EXPENSIVE PIANO BEFORE THEIR WEDDING & DEPARTURE

CHAP. 3 ARRIVE IN DE LA PEREZE IN ALSACE NEAR THE VOEGEEN MTS.

THE FEW JEWS IN TOWN WERE PEDDLERS EXCEPT FOR SAMUEL ZIRP, THE HOST

ALS YIDISHER PREYDIGER un NAPOLEON DER DRITE

A BUTTON MANUFACTURER. DIK COMMENTS THAT THE ALSATIAN JEWS ARE PETTY MERCHANTS LIKE US AND THEREFORE NONE TOO POPULAR; NEVERTHELESS THEY HAVE EQUAL RIGHTS & THEIR RELIGIOUS LEADERS ARE PAID BY THE GOV'T. OF HIRSHFELD'S 1000 FRANCS, 600 WAS GOV'T FUNDS. (18)

THE TOWN - AN IDYLIC SETTING SIMILAR TO THAT IN d: UMVERSLUNG
DIK ASSOCIATES MUSIC WITH CULTIVATION: HULDA PLAYS PIANO, JUZEF PLAYED THE FIDDLE AND MR. BAS WAS A FINE SINGER.

HIRSHFELD BEFRIENDS THE LOCAL PRIEST.

CHAP 4: HIS SERMONS ON RELIGIOUS REFORM: TAKE AN EXAMPLE FROM THE GOYIM 21-2
HIS SERMON ON CHILDREN UPBRINGING: MAKE THEM PRODUCTIVE CITIZENS יו"ל וְכֵן מֵשׁוּבָה
וְכֵן ... יְהוָה יִשְׁמְרֵנוּ וְיִשְׁכַּחֵנוּ וְיִשְׁכַּחֵנוּ וְיִשְׁכַּחֵנוּ וְיִשְׁכַּחֵנוּ וְיִשְׁכַּחֵנוּ וְיִשְׁכַּחֵנוּ
(23) ... וְיִשְׁכַּחֵנוּ וְיִשְׁכַּחֵנוּ וְיִשְׁכַּחֵנוּ וְיִשְׁכַּחֵנוּ וְיִשְׁכַּחֵנוּ וְיִשְׁכַּחֵנוּ

HIRSHFELD CONVINCES THEM TO HIRE A COMBINATION GUYR / MELAMED: THEY GET HIM CHEAPLY BECAUSE HE LUMPS & IS SINGLE.

CURRICULUM: BIBLE IN FRENCH, ALSO PRAYERS & CATECHISM. HIRSHFELD ALSO TAUGHT THEM FRENCH & HULDA TAUGHT THE GIRLS WRITING & 'RITHMATIC AND HE ARRANGES FOR THE BEST PUPILS TO AUDIT THE PUBLIC SCHOOL.

PRIEST HELPS HIM ARRANGE FOR CERTAIN BOYS TO BE ACCEPTED IN FACTORIES & OTHERS IN PARISIAN INSTITUTIONS. HIRSHFELD & WIFE ALSO HELP THE NEEDY GOTTIM, GIVING FREE PIANO LESSONS ETC.

CHAP 5 : HULDA & HIRSHFELD — MODELS FOR EMULATION . BUT THEY BEGIN TO SUFFER PRIVATION WHEN A SON IS BORN AND THE SALARY REMAINS CONSTANT . HIRSHFELD NEVER TOOK G'S — MONEY , CHARITY OR ANY FORM OF PAYMENT FOR SERVICES . THEN ANOTHER SON IS BORN . HULDA DOES HANDICRAFTS , HE WRITES FOR THE ARCHIVES DE ISRAÉLITES (1840-1916) . THEN TWINS , FOLLOWED BY A 5TH & A 6TH

CHAP 6 : WHY THE MC HAS IT WORSE . OUR HEROES LEARN TOO LATE THAT IDEALISM CANNOT MAKE UP FOR LACK OF CAPITAL OR SPECIAL TALENTS OR A PROPER BUSINESS OR LAND (39-40)

CHAP 7 : HELP ARRIVES AT LAST . NAPOLEON & WIFE WILL BE PASSING THRU TOWN . AS ALWAYS SHE IS MORE REALISTIC . HER MUSICAL TALENTS WILL IMPRESS THE QUEEN . MAJOR PROBLEM — THEIR CLOTHING . THE VISITATION COINCIDES WITH THE DEADLINE FOR PAYING THE SHOEMAKER . OF COURSE HIRSHFELD'S HYMN IS LANDED , THE KING FINDS THE SHOEMAKER'S NOTE INSIDE THE LYRICS & HIRSHFELD IS GIVEN A FANTASTIC RAISE . 8000 P.A . IN THE CONSESTORIUM HE ACCEPTS "FOR THE CHILDREN'S SAKE."

1872

אידישער שטודענט יוזעף קסעמענ'צקע

TRUE STORY - AUTOBIOGRAPHY

573

TIME: AROUND 1830'S PLACE: KTSERNIK - WARSAW - HUNGARY

ז' און ז' קסעמענ'צקע פון קטערניק

OSTENSIBLY TRANS. FROM THE POLISH TRANS. OF THE ORIGINAL HUNGARIAN

FAMOUS QUOTE ON THE POLITICAL APATHY OF HIS READING PUBLIC

2. HIS HUMBLE BEGINNINGS IN A BACKWOODS VILLAGE ; FATHER'S IGNORANCE ; DAVID CZENSTOCHOWER COMES TO THE RESCUE, HIS FATHERS IMPRISONMENT ON ACCOUNT OF A POLISH NOBLE 3. WARSAW. EDUCATION IN RABBINER SCHULE HELPED ONLY THE PREVIOUSLY EDUCATED THE REBELLION OF 1831

4. PEST. INGRATIATED HIMSELF TO THE POLISH EXILES. NO SELF AWARENESS OF HOW SUBSERVIENT HE IS TO HIS GOYISH FRIENDS. HIS LIFE AS A MARCCANO. THE Δ : JOSEPH - EMINGARDE, DAUGHTER OF HUNGARIAN MAGNATE - KSONDZ ADAM, SON OF THE NOBLE TO WHOM JOSEPH'S VILLAGE BELONGED.

5-6 THE PROTRACTED AFFAIR. REVELATION OF HIS JEWISHNESS. REJECTION BY ALL. RUNS OFF TO BELGRADE WHERE HE AFFIRMS HIS JEWISHNESS & WORKS FOR A JEWISH CUSTOMS AGENT. THE REVOLUTION OF 1848 BRINGS ADAM & EMINGARDE TO HIM. HE DIES & SHE IS WILLING TO CONVERT. BUT JOSEPH SENDS HER HOME & MARRIES THE BOSSES DAUGHTER

AK MNELDOTE ABOUT 23/7 IN AMERICA.

THE DETAILS OF HIS WORKING CONDITIONS IN THE VILLAGE: (ע) מ'ס ל' ר'ס, 3 מ'ס מ'ס ל' ר'ס

→ פ'ר מ'ל פ'רס'ר ד'ן, ס'ר'ר מ'ר פ'רס'ר ס'ר'ר מ'ל ס'ר'ר, מ'ל'ר'ר מ'ס ל' פ'ר ס'ר'ר פ'ר ס'ר'ר
פ'ר ס'ר'ר מ'ל'ר'ר מ'ר'ר'ר ARE IDENTICAL TO A LETTER IN מ'ל'ר'ר מ'ס (1825) QUOTED BY ELZET.
PP. 56-57.

א' דען א'ן ווארשניא י"א ח' ט"ז כ"ג 1863

1869

TRANSLATED FROM RUSSIAN

NOT IN DIK'S STYLE FROM THE FIRST SENTENCE ON. A DESCRIPTION OF THE BLACK MOOD IN WARSAW IN SPRING 1864. HEDVIGA'S HOUSE - THE CENTRE OF THE CONSPIRACY. CARL BRINGS REV. LIT TO HIDE IN HER HOUSE. HE IS THE SON OF AN ORTHODOX JEW & HAS ESTABLISHED A PRINTING PRESS IN HIS FATHER'S HOUSE. IN LOVE WITH HEDVIGA BUT FEARS FOR HIS FATHER, SHE, IN TURN, IS JUST USING HIM. IS A RASID ANTISEMITE LIKE ALL THE REST.

THE GHETTO. FILTH & SQUALOUR. THE RICH HOME OF HIRSH GOLDHEIM. THANK GOD THE TIMES HAVE CHANGED BUT THE POLACKS STILL BELIEVE THAT IS OUTWARD SIGNS OF POVERTY ONLY HIDE THE BURIED TREASURES.

CAROL'S TALK WITH HIS FATHER THE RETIRED MERCHANT WHO LIVED THRU THE 1ST UPRISING.

HIRSH IS CALLED TO THE PALACE. THE VICEROY HONOURS HIM. ASKS HIM TO USE HIS INFLUENCE IN COMMUNITY TO PREVENT JEWS FROM SUPPORTING THE UPRISING. ON THE WAY OUT, GOLDHEIM IS MET BY KRILOV, A RUSSIAN OFFICER WHOM HE HELPED FROM BEING ARRESTED FOR EMBEZZLING PUBLIC FUNDS.

THE CHURCH IS IN CAHOOTS WITH THE UPRISING THRUOUT THE STORY. DOCUMENTS ARE SMUGGLED OUT IN WIFFINS WITH COOPERATION OF PRIESTS.

DUKE KRANOVSKY THE DEVIL INCARNATE. HE ACCUSES THE JEWS OF BEING DISLOYAL. HIS SPIES CONFUSED THE FATHER WITH THE SON. CONDEMN CARL TO DEATH. (42)

BARON MARINSKY DEFENDS THE JEWS. THE PROBLEM WITH POLAND IS THAT WE HAVE NO MC

OF OUR OWN. BY ALIENATING THE JEWS WE LOOSE A VITAL LINK IN THE ECONOMY & SOCIETY.

YOU CANNOT CONDEMN AN ENTIRE PEOPLE ON ACCOUNT OF
43) IDEALIZATION OF HOW JEWS USE THEIR MONEY FOR RITUAL & EDUCATION. HIS PLEA FALLS ON DEAF EARS.

MEANWHILE OLD GOLDHEIM SETS FIRE TO HIS OWN SHOP TO DESTROY THE PRESS. THE POLICE TOO LATE TO FIND ANY EVIDENCE. FATHER ASKS KRILOV TO ARREST HIS SON.

HERMINA RUNS OFF TO HEDVIG FOR HELP. ERMINA REVEALS HER BROTHER'S LOYALTY. THEY DECIDE TO KEEP HIM IN PRISON & MAKE A HERO OUT OF HIM TO KEEP HIM OUT OF THEIR WAY.

ERMINA OVERHEARS ALL & RUNS OFF TO TELL HER BROTHER. (54) HE REFUSES TO ACT AS TRAITOR. FATHER IS PLEASED THAT HIS SON HAS LEARNED A LESSON: JEWS ARE STRANGERS EVERYWHERE, THEY GET LODGING IN RETURN FOR MONEY

KAROL EMIGRATES TO GERMANY WHERE ERMINA JOINS HIM AFTER FATHER'S DEATH.

1875

א"דעלע גאַנצע בוך דיא נקמא

PLACE: ZAMENT. TIME: ~~AROUND 1831~~ 1822-1832

INTRO. EXPLAINS THE BIBLICAL POSITION ON REVENGE. CRUCIFIXION AS A FORM OF PUNISHMENT. THE SPANISH INQUISITION. CATHERINE THE GREAT'S HUMANE LAW (5)

STORY ONE: THE NAMES HAVE BEEN CHANGED. (9)

LITERARY VERACITY: ALL THIS WAS EXERPTED FROM THE NOBLEMAN'S TRAVEL ACCOUNT PUBLISHED IN POLISH (37).

HERO: SHOEL SULKES. WOMEN'S ROLE IN RUNNING THE ECONOMY. SULKES' ALL-PURPOSE HOME (9)

JEWISH PROFESSIONS IN THE SHTETL (11) RELATIONS WITH THE LOCAL AUTHORITIES (12) REplete WITH SLAVISMS.

ANECDOTE ABOUT THE FRENCH OCCUPATION OF VILNA (12-13, N.)

OPEN HOSTILITIES TO THE JEWS ON THE EVE OF THE 1ST UPRISING (14)

THE FRAM-UP AGAINST SHOEL 15-16

SHOEL'S SUCCESS STORY. ENGLISH IS EASY FOR A LITVAK (18)

YIDDISH = BASTARD JARGON; ECLECTIC LIKE JEWISH CLOTHING (19)

MY MESSAGE ABOUT LEARNING LANG. MAY BE MORE IMP. THAN THE STORY ITSELF (21)

THE EFFECT OF THE UPRISING ON THE SHTETL POP. 23-25

THE BATTLE FOR VILNA AS WITNESSED BY DIK HIMSELF 25-26

PORITS REACHES LONDON — RECOGNITION

JOSEPH PARADIGM : THIS IS HOW JOSEPH MADE HIMSELF KNOWN TO HIS BROTHERS (33)

PORITS QUOTES KING SAUL (34)

< SERMON ON JEWISH EMANCIPATION IN FRANCE >

STORY II : SALADIN REWARDS HIS SERVANT FOR SPILLING THE RICE 1817

Anonymous Hebrew-Yiddish

1st person travelogue of Izak Frishman of Strassbourg. After an exemplary education decides to become a surgeon so as to be able to travel on English warships to the East Indies! Fought at the battle of Leipzig in 1813. Boards ship on March 10, 1815.

Emotional state: cries when he remembers his abandoned parents and cries again at the religious ceremony warning of the dangers.

1st crisis: winds die down completely. Describes the slave ships & the horrible conditions. 11-12 Passages from Psalms to express the sea's wonders 14-15

וְיִשְׂרָאֵל יִשְׁמְרֵנוּ מִיַּד הַיָּם וְיִשְׂרָאֵל יִשְׁמְרֵנוּ מִיַּד הַיָּם
(15) וְיִשְׂרָאֵל יִשְׁמְרֵנוּ מִיַּד הַיָּם וְיִשְׂרָאֵל יִשְׁמְרֵנוּ מִיַּד הַיָּם

The wonders of Calcutta. An account of Brahmanism, their crazy religious rites & how the English imposed order

(25) וְיִשְׂרָאֵל יִשְׁמְרֵנוּ מִיַּד הַיָּם וְיִשְׂרָאֵל יִשְׁמְרֵנוּ מִיַּד הַיָּם

ע"פ ח"ו - וְיִשְׂרָאֵל יִשְׁמְרֵנוּ מִיַּד הַיָּם (25) Author points out the superiority of Judaism where human sacrifice is forbidden etc.

April 10 1816 leaves Calcutta for Bombay

uses ~~סגור~~ without a gloss (30)

Adventures in a tiger's lair during a storm. The tiger gets her man but is killed in the process. On another island see the world's largest snake kill a tiger. Is Bombay an island?!

Describes a funeral pite in Burma where the widow is burned alive with her dead husband 41-42

לְיָמֵי אֵלֶּיךָ יְיָ אֱלֹהֵינוּ מִן הַיָּם וְעַד הַיָּם וְעַד הַיָּם וְעַד הַיָּם
לְיָמֵי אֵלֶּיךָ יְיָ אֱלֹהֵינוּ מִן הַיָּם וְעַד הַיָּם וְעַד הַיָּם וְעַד הַיָּם
(43) אֵלֶּיךָ יְיָ אֱלֹהֵינוּ

Leaves Madras for Europe on March 5, 1822. Rescued from pirates by a rube. Arrives home to loving parents on Rosh Hashona
Promises his readers an account of his next trip to America 96
supposedly written around 1823.

1882/1879

אינע קאנע קאנע

TRANSLATED FROM AN ENGLISH TRAVELOGUE BY JACOB HORST (9 THICK VOL.), A BRITISH CITIZEN FROM QUEBEC. WHY NO ONE HAS BOTHERED TRANSLATING THIS WORK INTO ZHARGON:

זעם איז עס נישט געווען און נישט געווען, און נישט געווען, און נישט געווען.

NONE OF THE PROFESSIONAL ZHARGON WRITERS WOULD UNDERTAKE SUCH A TRANSLATION BECAUSE NO ONE WOULD BUY IT; NOT SO A WRITER WHO IS MORE CONCERNED WITH THE SPIRITUAL WELL BEING OF HIS PEOPLE. HE ISSUES IT IN SMALL SEGMENTS AND THO HE MAKES LITTLE PROFIT, HE IS REWARDED BY KNOWING THAT OUR JEWISH DAUGHTERS ARE BECOMING ENLIGHTENED, SO THAT THEY NO LONGER THINK, AS LOT'S DAUGHTERS DID, THAT AFTER SODOM WAS DESTROYED THE WORLD HAD ENDED.

און ער איז געווען און ער איז געווען (4) און ער איז געווען

LENGTHY EXCURSUS ON THE TWO POLAR SEAS. THEN ABOUT THE WHALE
... וואס זייק זעט וועט זיך זיי שוין ערקלעבן כמיה, זונקעלע רעלע פון אונזער פתח - קויע
וואס אין זיי וועט געזעט פון יי אלץ ברואים ... וואס איך וואס אונזערן אונזערן אין הדות
און דעברע'ר וואס וואס זיי ערקלעבן שוין מלכע פון זיי ברע'ל וואס פאלעס'לען און

IN 1802: TWO DUTCH WHALING CAPTAINS ARE STRANDED ON THE ISLAND OF NEWLAND (BELONGS TO RUSSIA) FOR THE WINTER. SIMILAR SITUATION TO 'פא'ה'. THEIR TWO SHIPS ARE CAUGHT IN

~~A FOG NEAR THE BERRING STRAIGHT & ON THE 7TH DAY THEY SEE GLACIERS ALL AROUND. ESCAPE THROUGH~~
~~A NARROW CANAL. LAME WAGON THE FROZEN SHIP. SAME DESCRIPTIONS. EXCEPT THAT THIS SHIP~~ 15/13
WAS FROZEN IN 25 YRS BEFORE!

RHYMED INTRO ON THE WORTH OF MIRACLES IN ULDEN DAYS

IRONIC TONE SET : UNFORTUNATELY, IN OUR ENLIGHTENED AGE THE NATURAL ORDER REIGNS SUPREME

I AMRAM ALTARUS OF SARAGOSSA.

AN ONLY DAUGHTER. A KNIGHT TRIES TO TAKE HER & IS BEATEN. IN REVENGE, THE KNIGHT DENOUNCES THE JEWS & REB AMRAM ESPECIALLY TO THE KING. LATTER VISITS THE RABBI INCOGNITO. HIS MAGICAL POWERS REVEAL THE CORRUPTION OF THE KNIGHT WHO IS PUNISHED.

II BENDET THE ORPHAN.

TRICKED OUT OF HIS LAWFUL INHERITANCE BY HIS GUARDIAN DAVID SHALITE. BENDET'S REGULAR VISITS TO נחמדין. FALLS IN LOVE WITH KUNEGUNDE (GENENDL) AN ORPHAN LIKE HIMSELF

(16) יצאנו מן הארץ ונעבדנו את אלהים אחרים... ונשבענו לה' אלהינו ונאמר כי לא נעבד אחרים... ונעבדנו את אלהינו ונאמר כי לא נעבד אחרים...

SHALITE'S SHREWISH WIFE THROWS BENDET OUT OF THE HOUSE WHEN HE COMES TO CLAIM THE INHERITANCE. THE MAGIC FLOWER MAKES BENDET INVISIBLE, ENABLING HIM TO TERRORIZE SHALITE. THE LATTER'S HYPOCRISY. ALLUSION TO JACOB'S DREAM AT LUZ (23) = BENDET'S DREAM.

III KARPL THE FIDDLER.

PLAYS FOR FREE AT POOR WEDDINGS. HAPPENS IN PEST, HUNGARY. KARPL ACCIDENTALLY... SHALITE... KARPL... KARPL... KARPL...

ACCIDENTALLY EATERS SHUL ON PURIM NIGHT & PLAYS FOR THE GHOSTS.

~~MEETS DECEASED RABBI SHOLEM ALTARUS, GETS PROOF FROM HIM OF THE~~

~~MIRACLE & LEARNS HEAVENLY NIGGUNIM.~~

ש"ס ע"ב ש"ס"פ פ"ב פ"ד-פ"ד-פ"ד

ש"ס ע"ב ש"ס"פ פ"ב פ"ד-פ"ד-פ"ד ש"ס ע"ב ש"ס"פ פ"ב פ"ד-פ"ד-פ"ד

. (32) ש"ס ע"ב

IV ע"ב ע"ב

P. 33 A NOTE ON LILLITH.

HENEKH REYDZISKER HAS LOST 6 CHILDREN TO LILLITH. P. 35

THERE WERE NO HASIDIC WONDER WORKERS IN LITE IN THOSE DAYS - ALAS!

REB YOEL BAL-SHEM SAVES THE DAY. THE CAT = THE MIDWIFE

WHO WAS WORKING FOR LILLITH.

V THE EMPTY CASTLE OF AMSTERDAM (FROM MENASSEH BEN

ISRAEL'S א"ח א"ח)

VI THE MAGIC STONE OUTSIDE VILNA. FROM PRZECHADZKI PRZEZ

MIASTO WILNO (= א"ח א"ח א"ח א"ח)

III A DISCUSSION ON ETHICS.

פֿאַר אַ יאָר אָן אַרבעט האָט זי געוואָלט אַז זי וועט אַרבעטן און זי וועט אַרבעטן.
 זי האָט געזאָגט פֿון אַ סך קומט. אונזערע פֿרויִן און אונזערע קינדער (ז' 17 האָנדל)
 האָט זי און אונזערע פֿרויִן און אונזערע קינדער, אַז זי וועט אַרבעטן און זי וועט אַרבעטן.
 זי האָט געזאָגט (16)

HERSH ASKS NARRATOR TO INTERVENE ON HIS BEHALF WITH THE EGERT FAMILY.
 זי האָט געזאָגט אַז זי וועט אַרבעטן און זי וועט אַרבעטן. זי האָט געזאָגט אַז זי וועט אַרבעטן און זי וועט אַרבעטן.
 זי האָט געזאָגט אַז זי וועט אַרבעטן און זי וועט אַרבעטן. זי האָט געזאָגט אַז זי וועט אַרבעטן און זי וועט אַרבעטן.
 זי האָט געזאָגט אַז זי וועט אַרבעטן און זי וועט אַרבעטן. זי האָט געזאָגט אַז זי וועט אַרבעטן און זי וועט אַרבעטן.

IV THE EGERT FAMILY MOVED HERE FROM POLAND IN THE YR THE RAILROAD WAS BUILT.
 (LATER THEY MENTION VOLIN AS THEIR HOME. EXAGGERATED DESCRIPTION OF THE LANDSCAPE.
 THEIR FURNITURE: SIMPLE BUT ELEGANT. THEIR SERVANT GIRL. MRS. EGERT = נוסף
 OR EIDEKSE COMBINES ALL FEMININE QUALITIES. MYTHOLOGICAL CF. MORDECHAI/MARCUS
 HER HUSBAND, LEARNING \$ BUSINESS. THEIR DEBATE TO KILL TIME = זי האָט געזאָגט אַז זי וועט אַרבעטן און זי וועט אַרבעטן.
 ON YOM KIPPUR (29). ENTER REBECCA: BEAUTY PERSONIFIED. SPOKE A PERFECT
 GERMAN, LIKE ALL HIS WOMEN, P. IS NAIVE ABOUT HER BEAUTY.

THE SIN OF JEWISH HYBRIS. NO ONE IS GOOD ENOUGH FOR THEIR DAUGHTER (32)

38) אגנעס האט אן ערשטע טאכטער מיט אן ארבעט פון אן אידן... און איר שוועסטער

CHAP 6. אגנעס פון ירושלים. TOBIAS ARRIVES IN A HICK TOWN 30 MILES AWAY AND STARTS WOODING A BEGGAR WOMAN AT THE INN

THE TRAGEDY OF AGNES: AN ONLY DAUGHTER TO WEALTHY JEWS WHO ELATED WITH A BALLET DANCER & LOST BOTH HIM & HER INHERITANCE; RETURNS IN SHAME TO HER HOME TOWN. HE INVITES HER UP TO HIS ROOM & IS POLITE TO HER. BURSTS INTO TEARS

29) אגנעס האט אן ערשטע טאכטער מיט אן ארבעט פון אן אידן... און איר שוועסטער
HE DRESSES HER UP IN HIS WIFE'S CLOTHES, FEEDS HER & OFF TO CARLSBAD

CHAP. 7 THE FALSE WILL. AGNES PLAYS THE ROLE OF DYING ZIPORAH AND WRITES OUT A WILL. THEN TOBIAS POISONS HER

YANKEV SHPATER, THE REAL HEIR RAISED A CRY - FOR NOUGHT.
[אגנעס האט אן ערשטע טאכטער מיט אן ארבעט פון אן אידן... און איר שוועסטער]

CHAP. 8 THE END. אגנעס פון ירושלים FINDS OUT THE TRUTH & TOBIAS IS SENTENCED TO THE GUILTYLINE.

- CHAP. MORALS 1) NOT TO EXPAND YOUR BUSINESS SO AS TO RUN YOURSELF INTO DEBT 2) NOT TO MAKE TOO MUCH OVER A MARKET AS DID ZIPORAH'S FATHER 3) NOT TO MARRY A YOUNGER MAN 4) HOW MONEY LEADS TO WORST CRIMES & 5) NO CRIME GOES UNPUNISHED

