

SA: Romantic Myth

(1911 - 1909) написана в 1909

I 1900-1901

his legendary world: , 221, , 212, , Song of Songs, romance lit of exotic places

II 1912-1913: extended nature sequence

full-blown use of написана в 1909

III The fateful letter brings him home for the reader

demythologized world

climax with his realization of love → central passages from Song

IV 1914-1915: eve of her wedding

she rebuffs him

Technique

① repetition of refrain

② naive style

③ short, syncopated sentences, exclamations marks

④ biblical allusion & constant: she confirms the truth of Scripture

silly romance resolved at 1900

171 - 153 (1914) написана

183 - 175 (1904) написана

① pathetic intro about the Lyones world

② how the myth explodes → translated into Russian → old man

gets arrested

1901 7/182 2^o / 1903 1/1822 4/16 0/12 (also in Heb)

- ① Jew. - Gentile confrontation
- ② natural world is province of the goyim ... and their dogs
- ③ maccabean song; ukrainian speech
- ④ heroic pretensions of the Jewish heroes is shattered at the end
- ⑤ children haunted up by biblical-historical legends
(revenge for Jew. persecutions [after Kishinev] p. 127)
- ⑥ stories thematically linked - same cast of characters

Narrator uses traditional similes (102)

Heder World

- ① male subculture - so betstrap can be a public event! 104
- ② child speech: nicknames, rhymes (106-8), games
- ③ seditious rebel beats them on credit
- ④ painful process of socialization: never fight w/ goyim!

CHILDREN'S HOLIDAY STORIES

1900 הג'מל-הדין (also in Heb.)

- ① anatomy of types, households
- ② adult retrospective
- ③ addressed to child readers
- ④ ethnographic detail: הג'מל הדין, auctioning off zivot in shul (chp. 5)
badkhones (chp. 7)
- ⑤ loose structure; no climax

1901 הפירמנט הדין

- ① exploits details of Purim-shpil
- ② class differential: the boy suffers thru strict regimen at rigidly ordered table ↔
alumniing it with Fayol the orphan & the artisan who all eat out of 1 bowl
family vs. community (67)
- ③ whisked away from stuffiness → freedom (62)
- ④ ends with macabre rhyme = implicit norm

1901 הג'מל הדין (also in Heb.)

- ① anatomy of artisan class: tailor / cobbler / hat maker
- ② comical Russian-fid. speech
- ③ strict mother / soft father
- ④ everything conspires against the child
- ⑤ finale: takes ill in 1st version; breaks down & dies at seder (2nd)
trunked by his classmates (3rd)

begins with addressing the reader in mod. diction
" 7N182 2" 1883 4N 1012 7N18 7N31 2 2k "

determined from childhood experience

! Gove's פוּנְדֵי זְנוּנֵי סִיבֵיךְ שֶׁנִּי יִשָּׂא יְהוָה יָחַד עִינֵי שֶׁ

addressing "modern" reader who barely knows about the hodes, thinks of it as purely satiric

incorporates פִּי-וְשֵׁי-יְהוָה letter of פְּנֵי נָשִׁים לֵב-וֹ written to his father-in-law

then launches into rebbe's lengthy sermon on keeping the faith (sublime) → beating them
on credit (ridiculous); moves them 1st to sentimental tears, then to tears of pain

chap II very long description of their צְרִיבֵי → decision to attack the צְרִיבֵי

III - rebbe's mock-mythical sense: duststorm from their feet = /N 31/8
decision not to attack the lone shepherd based on biblical precedent: he's not a Philistine,
but one of the water-bearers or wood-cutters from among the rubble

IV ends w/1 of the צְרִיבֵי boy dying from his wounds! All the others beaten by the rebbe

- another grotesque tale of 2 young Schnorrers
- their rivalry over hand-outs & over the TWO daughters (1903) [C...]
- growing enmity between them
- world of ritual = arena for posturing

- reminiscent of Dik
- one boisterous, one lame; 1 gregarious, the other introverted, etc.
- parallels the Megilla

סיפורים על הרגלים וכו', נראה כוונתו
(190) סיפורים על הרגלים וכו' 15/15 1/15 1/15

- how is the Megilla diff from other
"Jewish" plots?

- common denominator: petty rivalry, stubbornness → catastrophic repercussions

Series of stories on the decline of holiday observance

1892 - 7/18 113 - abrogated ritual because of a strict sheriff

* 1892 7/18 113 - room full of nonobservant people playing cards; not one knows what the holiday is about ^{later} original version set in NYC!! explained by Berkowitz in preface to 1892/1893 15

* (1900) 10/18 - begins w/ decline
sappy Purim anatomy 2-12 Dik + lament on modern times

Voice of the feuilletonist & professional writer Solomon Naumovitch Sholem Aleykhem

* 1900 10/18 1218 - intrusive digression on children of today 235-6, end
originally (1888) monologue of Bardichev wine merchant
Soviet ed #: 202-7

Normative Mythology in SA

Demonology, gilgulim, the stuff of kabbalah = childhood

- relegated to childhood
- Shmuelik in מ'ר'עו י'ע inducts Buzi into "secrets of the kabbalah" (15)
- never part of adult world; something you outgrow or displace

OPP. OF GOGOL

Diknka Tales = devil looms large = major presence

OPP. OF I.B. SINGER / AGNON'S ד'ר'עו י'ע / א'ר'י'ס/עו

OPP. OF PERETZ → seeks out exotic world of hasidism where myth is real

Maokitic legacy.

DIK'S ד'ר'עו י'ע - א'ר'י'ס/עו: deflated "ghost stories"
all supernatural elements explained away → didactic strain

Absence of Hasidim in SA

cf. ד'ר'עו י'ע א'ר'י'ס/עו (1903) - viciously antihasidic

instead: "miracles" of technology: ד'ר'עו י'ע - א'ר'י'ס/עו

* ד'ר'עו י'ע א'ר'י'ס/עו א'ר'י'ס/עו א'ר'י'ס/עו: precise nature of fantasy here is crucial

Dodi = Satanic / Shimen-Elye = scapegoat

cf positive description in ד'ר'עו י'ע א'ר'י'ס/עו

HOLIDAY TALES

I King-for-2-d2f-motif

מלך-לילה (95-104) also in Hebrew: 1903

the foil in this case is the dead economy described in minute detail
pecking order of frustration \leftrightarrow license to be happy & parasite & angry \rightarrow
ends in flood of tears \rightarrow return to the grind.

מלך-לילה 121-131 (1904)

variation on a theme

Yehoshua Heshl's transcendent moment vs. Markus the Parvenu
much more Litter here: both came out tainted

[G/S] I (1912)

the freedom to play cards unimpeded by religious dogma (204)

<Heine's The Rabbi of Buczacz >

\rightarrow Bakhtin on carnival

מלך-לילה (1904) 8: 222-245

most ironic version

tale of multiple impoverishment - total collapse of family
tuzek no xphm \rightarrow king of the Seder

surrounded by 3 weeping widows & 2 weeping sisters!

tale of exploitation, petty rivalry during the poorest
noob = only reprieve <221 >

(16) מלך-לילה 3/205

2010 to 1/10 1/10 1/10 (1903)

(178-49) narrator = Prince; mother = Queen of Sheba, etc as they sit together in the impoverished, makeshift Sukkah

Fall = height of journalistic season

letter to Ravnitzky (202-3): lists all the stories he's just knocked off

How he produced an immediate deadline for Fraynd 202

letter to A.L. Levinoky 201 (229-30): refers to 201/30 as 201/30 2" (511) N2
anecdote about just writing a holiday story for Spektor 1902 (230 351)

How he wrote under deadline, Berk. trans. into Heb (Berk I: 2p-N7)

Berk II: SM-HN, 20, 20

Holiday tales in 1909 III: 507: noo 11:25 16

Holiday production in 1909 III: 16

possible source for 1909 7:300-217 III 16's

SA used it to bait ... his editors IV: 20

used for Zionist propaganda by Die Welt IV: 637

II Holiday as Neg. Foil :

ע"פ-ד"ר רחל צוקערמאן

ב' צו/אדר א' תר"ץ (1908)

the rev. Fingerhut with his Russian parasitic jargon disrupts the seder
אגודת א"י (1903) monologue of a fresser who has nothing for אדר
אגודת א"י (1903) : in praise of fasting → dies of starvation on ע"פ-ד"ר רחל צוקערמאן

אגודת א"י (1909) : I is dead drunk & Rothschild is starved to death
(author plays w/ expectation of macabre tale p. 181)

אגודת א"י (1909) grotesque tale of miserly family & their tyrannical uncle
undone by 2 flighty maid who gets "radicalized"

they all eat mud instead of אדר

> interesting passage about not describing the seder per se

∴ you've read it so many times before

אגודת א"י : 1 day-2-year when local epikorsim in synch with the community →
basted by אדר

אגודת א"י : renders the precious fruit unfit

אגודת א"י : אדר freedom from tyrannical rule → remorse

אגודת א"י (1916) 8:249-256

expectation of marriage / אדר

must overcome major hurdle of yotef kaddush

failure → sent packing → new pej. nickname

אגודת א"י ∴) - אדר

Genre of Holiday Tales

Origin

- supplementary readings from classical sources
- 'je wessn'; Apocrypha (in Hebrew, Yiddish)
- פאָלען <see Shmeruk's bibliography of פ'סוקים '0123>
- narrative as part of liturgical cycle is the legacy of sermon/midrash
- tid. narrative (epico too?) come into being as liturgical supplement

Ques. of Continuity

- to what extent do stories about celebration of holidays plug into same system?
- is the backdrop of childhood endogenous to reclaiming the ancient past?
- clearly a measure of the break instead
 - a) found in supplement to the newspaper
 - b) holding on to the story in lieu of the ritual of conjuring up a world of wholeness at a time of radical transition

Peretz's Yontef-bletkh = imp. stage

subgenre: זיגן און רעכטערען : its structural components

STORYTELLING SETTINGS

(1103 סי' 24 ה'ב'ג') א.פ.ר.י.א.י.א.י.א.

240-236 א"י 28 א"י א"י

197 - 191 א"י/א"י א"י 28 א"י

- 1st in an unrealized series of besmedresh stories
- monologue of a down-2nd-out-hasid: learned style
- nothing comparable in *fid.* > proof of his conservatism
- picks up on discussion of "SN"
- litany of complaints → against God
- rebbe of no use
- final session w/ rebbe: description of the Angel of Luck
- returns home elated → brought down to earth by his wife
- Peretz technique: besmedresh, rebbe = settings for material concerns
- point of the story eludes me
- req. portrayal of the rebbe

(

The Comedy of Dissolution (+)

I COMMUNITY

- a) Kasrilewke
- b) see Zionist stories
- c) Kasrilewke in New York? → Motl

II FAMILY a) Stempyur

- a) Holiday Tales
- b) $\text{1906 } \text{Vzjeszja/1/2}$

III INDIVIDUAL

- a) Artist: $\text{2'2' } \text{ny/15}$
- b) Storyteller - Terzer, $\text{NIN 232, } \text{GAV } \underline{\text{16}}$ $\text{GAV } \underline{\text{16}}$
- c) Child - Motl
- d) ~~Frank~~

The Comedy of Dissolution (-)

I Community

a) Mazepenke - despite fanatic resistance to change

b) Kasrilevke → $\frac{1}{2} \frac{1}{2} \frac{1}{2}$; $\frac{1}{2} \frac{1}{2} \frac{1}{2}$

c) $\frac{1}{2} \frac{1}{2} \frac{1}{2}$ - ?

d) $\frac{1}{2} \frac{1}{2} \frac{1}{2}$

e) 1000 nights : combined all 3

$\frac{1}{2} \frac{1}{2} \frac{1}{2}$

$\frac{1}{2} \frac{1}{2} \frac{1}{2}$

II FAMILY

a) Sender Blank Trilogy - what are the precise seeds of dissolution here? etc

b) Tsvy's daughters - LC

c) Marzenbad - etc

d) RR stories

e) Motel / MM

III INDIVIDUAL

a) $\frac{1}{2} \frac{1}{2} \frac{1}{2}$

b) $\frac{1}{2} \frac{1}{2} \frac{1}{2}$ → RR stories

c) ~~MM~~ $\frac{1}{2} \frac{1}{2} \frac{1}{2}$

d) Childhood

Drayfus in Kasrilovke

1. History

Act I 1894

Act II 1898/9 J'accuse, retrial

Act III 1906 Exonerated

2. Folklore: (helm paradijn + maskilic satire)

3. Language = faith = schlemiel hero

4. Text history

- defining normative (secular) faith; victor-in-defeat
- facing an implacable enemy
- simply scream it down
- cf. family folklore about Rizlystok poprom
- KK as schlemiel community

586 olz

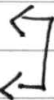
1. The 3 elements: Hist / Folklore / Lang.

begin w/ joke; so what's in a joke? (cf. Γ 's & π 's)

2. Medium = message

a) monologue of 2 tents

b) a question posed of 2 rabbi



3. Image of the (Jewish) woman

4. The woman Job; theodicy

Tevye: no novel, but repetitive tale, monologue on betrayal of 1 daughter after another

MM: letters between schlemiel husband / shittel wife

Mott: adventure story of 2 kid who immigrates to America

D. Shared the fate of his heroes

cut down to size

nothing new under the sun

after all my efforts to "rescue Yiddish" as modernist-rev. →
back to SA!

II The 3 key elements

A. Folk element, kernel: joke, expression, set-piece

B. Historical-topical: hist of the Jew in European diaspora

C. Linguistic: shaping of reality thru speech

A. Folk element

well-known joke on Jew/Gentile who change places

Version 1: ranchy

" 2: tsarist official in train station

B. Topical

Purishkevitch: Black Hundred

Farrakhan with a private army

C. Speech: very complex

1. sad life of Sholem-Shechna Rattlebrain

real estate broker who clinches 1 deal & gets stuck 1/2 way home for no

2. true story narrated by anon. stationary dealer from K.

also en route home for no, to

3. SA who transcribes it word-for-word

famous author, celebrity; people always telling him their story

responsible author - only the truth, no jokes

(the lady doth protest too much!)

1

④

C 2 The stationary dealer

- marginal prof. vs. incredible self-confidence as storyteller
- aggressive tag-line
- at home in Russian ... at SS's expense # 2
- desc. SS's sole victory # 3 : also by virtue of talking!
- his depression on the train # 4
- has read Teyje!

D. SS, the Typical Schlemiel

- henpecked husband
- trad. Jew
- telegram = only real victory, end in Russian

1. In Zlodiewke train station

Ivan Zlodi = wagon
Buttons train

2. Comedy of errors ; dream? reality?
3. 2 denouements ; 2 responses
wife, Kasrilewka

III Levels of Leng

High goyish - low goyish

Each region w/ own leng

A. Neutral ground - among Jew. merchants

B. Foreign " : lards it over the janitor but covers before Russian officials

C. Native ground : wife repeats his telegram verbatim; children ridicule him in Ukrainian

events change as leng that describes them changes

Art of survival = art of communication

sometimes fluency is not enough, can even mislead

Only reliable guide: folk writer, multilingual

IV Mock-mythic structure

V Interpretations

A. Identity

B. Anti-S

C. Existential

SA as storyteller

- ① In family circle
Berke II: >
- ② Choosing his repertoire for $\text{GWS} \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2}$ Berke II: 21
- ③ 66 k - one of his most pop. set pieces IV: 207 (His text history)
- ④ 1001 Nights: read from it at 1st public reading in NYC V: 187
- ⑤ Peretz begins touring in imitation of SA V: 117

def. of a Jew. story

ה'תרמ"ג, 1862, נא, 25 '5 (1900) "150" 3.

defiant stance of a feuilletonist who won't

play the comedian in order "2'16 213" (709 # 70; June 1894)

explains his pseudonym

satiric autobiography: how

8"e → 7"8

22/1/1887 מכתב (1887) אוגוסט (Aug 1887)

- + young prof. writer, native of Mazepuke tries to organize the local artisans into workers' cooperatives
- begins with matza podriatshik as ironic model (later incorporated into holiday story)
- lively dialogue between narrator / artist
- epilogue on role of Jew. writer to be "teacher of the folk"

1894 מכתב (1894)

- another imaginary dialogue - this time at train station - between SA & his zvid
- orders: when will vol. III of YFB appear!
- announces plan for cheap chupurok 2-12 Ben-Avivar

1894 מכתב (1894); מכתב

- both to American - fid. audience
- ^{impassioned} belaboured defense of the feuilletonist cum attack on Shund
- letter to מכתב protesting how hard he works on his writing
- trying to combat O'NE influence in America

1889 מכתב

- nice parody of Shund - מכתב (1889 3/1 מכתב)

mentions Linetzky's petty squabbles in the press

- follows an anecdote on מיוזא ת"ת - משה ~~בן~~ 70 לו
- journalism = recycled scribbled paper
- the Jews exaggerated respect for the printed word

(Poor cousin of Mendele persona; more MC, normative, less critical)

The Feuilletonist & the storyteller

SA persona develops out of feuilleton (Mirza)

ע"מ 151/5 (1888/9)

- inherent limitations of the form
- conversations in a carriage full of Jews ^{from}
- episode in the inn where he begins to read ^{from} his pass & everyone falls asleep
- as opposed to unmediated story, "פירא" - live narration
- comes across as a crank, whiner, complainer
- too easily sidetracked into "literary" matters -
- the "clairvoyant's" outburst (a-l-a Mendele): give them bread, not books! (223)

→ how feuilletonist voice intrudes on holiday tales

- a) prof writer aligned with nationalist camp
- b) open lament on decline of generations

The "Discovery" of Folklore

Beilin (26-27) : SA & Warshawski go on the road

photo in SAB (186)

Warshawski dressed in tails ; prematurely grey hair
would accompany himself on the piano
like 2 modern-day troubadours

Program of YFB

Mikhail Gordon sends SA on search for zion. ballad "לֹאֶיֶשׁׁוּׁנוּ" (SAB 184)
publish proverbs (also spekter in 3/11/55/12)

Mitlman & Nadel in SA Zamlung 1940

letter to A. Harkany requesting bibliography of hist of Jew. costume
jokes, parables, tales already published in יל זמן קר (191)

SA's defense of Stawicjans in Warshawski's songs : 31' N3 לִזְמַן 'וּ ב' V-22
1901 No. 27

[Impact of 222k on $\hat{\sigma}$: Berk V: k']

SA's debate w/ Yoel Engel over Yiddish Folksong

מײַס אָװ פֿיל... דאָס ווערט זײַן זאָלענדיג פֿאַר אַ פֿאַרענדיגטן מײַס אָװ פֿאַר אַ פֿאַרענדיגטן זאָלענדיג

Cites eg of his own זײַן פֿאַר אַ פֿאַרענדיגטן (1892) appearing in G/M

Warszawski's song pop. yrs before they were published

Refers to מײַס זאָלענדיג: Jew "expertise" in wine

Cites eg of Yiddish "folksong" w/ foreign melodies: Mikhl Gordon, Goldfaden
Zionist connection

Engel's Rejoinder

פֿאַר אַ פֿאַרענדיגטן זאָלענדיג פֿאַר אַ פֿאַרענדיגטן זאָלענדיג פֿאַר אַ פֿאַרענדיגטן זאָלענדיג
פֿאַר אַ פֿאַרענדיגטן זאָלענדיג פֿאַר אַ פֿאַרענדיגטן זאָלענדיג פֿאַר אַ פֿאַרענדיגטן זאָלענדיג
פֿאַר אַ פֿאַרענדיגטן זאָלענדיג פֿאַר אַ פֿאַרענדיגטן זאָלענדיג פֿאַר אַ פֿאַרענדיגטן זאָלענדיג
(הוי) פֿאַר אַ פֿאַרענדיגטן זאָלענדיג

Quote - MM's letters & papers need for critical terminology

Faults Warszawski's rhythms for being non-Jew or pseudo-Jew.

We do have authentic folkmusic to serve as a model — unlike art

Folklore as Exoticism

Eygel, like Buber, like Bezalel, identify folklore w/ Orientalism / Hasidism as its truest expression

But those who come directly out of hasidic milieu & still must rub shoulders w/ it (Peretz, SA, later Singer, YIVO) look for secular manifestations

SA responds to upbeat message of Wershawski's songs; polkas & mazurkas are precisely the point; lachrymose & love songs

Not till 1960s could we reclaim hasidic soul music as our own

Meanwhile, the folk song Goldfischer & whatever else they could!

fictional geog: subjectivized reality (212) cf. Berk in Kasilevka 278 322 n.

11"2) '3" / 113 - Trunk sees it as archetypal 213 - 224

nature = elemental, unassimilable

Judgment of nature = further subjectivization of external reality

11"2) '3" / 21100000 to Ribtshik 216

passengers force their story upon the listener 219

2 single fate binds them all → extraordinary intimacy

all the characters slide → 1 collective figure; no distinguishing features

Children

rarely allowed to function free of adult world 320

children's stories ~~are~~ structurally more complex 325

SA = backbone provincial 324

lacked technical, philo. sophistication

central theme of these stories: elemental life-force, reality ↔

abstract compensations of the adult world (329)

as opp. to Basil Melchukov, doesn't see maternal role as decisive (337)

Modern Contexts for Storytelling

הגדה - 13.10

I SA Reminisces about his life as a Rabbiner

1915 (ה'תרע"ה) ב' י"ג סיון ה'תרע"ה (168 - 147, ה'תרע"ה / 110)

- explains the corrupt part to Americanized readers

- begins story of a הגדה - 13

- troika vs. the soft-spoken devil "Reb Nakhmen ~~Shokakh~~" : his ~~speech~~ $\frac{1}{4} \frac{1}{4} \frac{1}{4} = \frac{1}{4}$

- Rabbiner outsmarts them all : moral victor

II Reb Nakhmen's Tale (153-64)

Ideal vs. Real

a) celebrate a bris in the village \leftrightarrow need a lotu to the minyan

b) stray passenger : win him over ~~with~~ thru SPIRIT or BODY

c) narrator keeps seducing him with bodily pleasures couched in spiritual terms

(set up at outset [p. 154])

? $\frac{1}{4} \frac{1}{4} \frac{1}{4}$ ש"ס (1.11 י"ג, 106ר"ב)

d) then demands payment

e) go off to the 1st who makes the traveler pay for his gluttony

f) punch-line : declines payment - just to show you the rabbi we have!

III SA's counter-story

a) traveler entrusts huge sum to rabbi for safekeeping over $\frac{1}{4}$ - 101 before

b) 3 balebatim

b) ~~the~~ rabbi denies ever receiving the \$; balebatim $\frac{1}{4}$ set him up

c) punch-line : I just wanted to show you the kind of balebatim we have!

Abord 2 tzin in presence of Gentiles →

Warsted in ה'תקפ"ה - ה'תקפ"ו עם פר 20 בפי 2 חסיד

a) Crisis: A new pharaoh who want take bites

b) Try to Rebel: gives esoteric instructions

c) At the Tzer's place

d) Ironical resolution

199 - 187 (1915) מוסד ס"ל מוסד פ"ו

UMC emptying society

late into the night: Rubinshteyn, the chess maniac, gets drawn out to tell a story about his grandfather similar to above

a) Jew / powerful gentile

b) story of long ago

c) about his own grandfather in the time of Nicholas I

Zitz-im-leben: His lecture tours

ה'תקפ"ה - ה'תקפ"ו : originally recited by heart during his last tour of Russia 1914

outline in ה'תקפ"ה - ה'תקפ"ו 345-46

originally called ה'תקפ"ה - ה'תקפ"ו

ה'תקפ"ה - ה'תקפ"ו

From FT → Etiology

1913 НИИ "→3

kernel:

down-and-out merchant who sells the same НИИ three times to a Russian general

Etiology (hint)

origin of the ban on selling newspapers (in Odessa?)

personalization of history: General Tolmáčov is mad at the Jews

Narrator

Highly Russified speech ← → ?" к с к к

brilliant incantation of Russian street names

Embedded Plot

using lang as incantation
"magic" words sell his useless wares

Cutting history down to size

0/1/1 (1903)

НИИ 433 (1913)

even К к к (1913) has refs to Purishkevitch

Breakdown between Fact / Fiction

Peretz: strict differentiation between feuilleton & pure fiction
favors allegory, parable

SA : mish-mash of genres (Shmeruk, 733K, p. 60)

incorporated current events into his stories, cycles

Shmeruk on "epic situation", i.e. hist. backdrop

Berkowitz shows how he visited all the immigrant stations for 1701 or

borrowed from US experience for 1701

the novels are more "realistic", stories, too, have journalistic content

cutting hist. down to manageable size > midrashic?

where midrash makes Scripture the anchor, SA makes "story"

SURROGATE STORYTELLERS

- ① Tag-line
 - each seasoned narrator has his own signature
 - if used sparingly for effect
 - otherwise → parasitic יפה לראש זכור analyzed by Viner
- ② Sense of the Past
 - Bernavitch - expert on Jew. suffering
 - Crardo - intimate detail of how it used to be
- ③ Delights in surprising, manipulating his listeners
 - cf Howe's comments
 - constantly vouching for its veracity
- ④ Capable of extremely complex tale: זכור זכור (204)
- ⑤ Long. balanced
 - can use Hebrewisms, Slavicisms; master of dialects, zygots
 - very witty; wordplay (יפה) חזק פה עשו פה פה (208)
 - uses Jew. wds: זכור זכור חזק חזק
- ⑥ More worldly than not
 - eg. narrator of Crardo was 1 of the players in the den of iniquity
 - Howe: he's been around

Gogol & SA

Dobruskin : Kzsrilivke combines medieval Khelm-like setting / Gogolian grotesque

Erlk : Traveling salesman = Rudy Panko

Erlch : skaz

Hrushevski : both draw on pre-Enlightenment forms

Oystender : Sender Blank = Sobakevitch

Rebinovitch : "If Gogol can make a hamlet famous, why shouldn't I be able to immortalize Berdichev?"

Spivak : terminology of material culture > Dikanka prefaces

Monologue from Gogol & Lermontov's Notes of a Hunter (87)

Menzhem Mendel & Akaky Akakievich (147)

I. J. Trank : статья статья статья overwhelmingly influenced by Gogol (41-47)

disproportion of ego / social function

2 anecdote + grotesque ; fantasy mediates the grotesque

overcoat = goat

ending fails because he tried to out-Gogol Gogol

Asher Berlin : fad of European labels → SA = 2nd Gogol 15-16

had "Gogol" box ~~for~~ to keep his most recent work

hair à-la Gogol ; displayed his collected works ; could imitate him (30)

1903/4 displaced by Gorky (37) only his portrait & Mendeleev's lamp in his room

Refs in letters to Ruznitsky

30 Nov. 1887: Hlestakov's letter in the Inspector General

5 Mar. 1888: Gogol & Turgenev as "poets"

8 June 1888: remember the petty officer who whipped himself?

Cfs. 5" JJ' to Gogol's Inspector General #71 letter to Malakhovsky 28 June 1894

carried passage of Gogol's Dead Souls around like an amulet

27" 189: laughter thru tears passage

Portrait of Gogol hung in his room Berk. I: 21

known in Russia as Jewish Gogol III: 187 → taken up by antisemitic press IV: 38

of Coventry - The 1950s

As the stories (of the סדרת הרכבות) pick up speed within the train, the train itself slows to a halt, suspended in time, "going nowhere, fast"

- Train has a leveling effect - robbing its passengers of all that is uniquely theirs
- Bel is acidic, full of hot air ↔ Priest is semi-verbal
- Nosh Tongonok - like his biblical namesake, his role is to alert the Jews to impending disaster (Susan Lazer)
- pay 1 group of Jews gafim (Cossacks) to protect the Jews from another group of gafim

STASIS & CHANGE : The landscape is the same but the technology is disruptive
~~the~~ history is on the move ↔ yet it remains essentially a setting for pogroms & theological hatred

- a train which would be regarded...judged a shameful failure of efficiency & technology, is seen to possess extraordinary virtues in Bohopdi (Edith Post)
- Bohopdi, where necessity is the mother of perception/perspective
- they also live in a practical world of flexible belief
- no one (on the סדרת הרכבות) addresses the narrator w/ a private story - they all recount "traditional" narratives

Another semiotic clue of the Miracle Tales: an entire folk repertoire has already grown up around this train.

- underscores the alienation of the other pol'sho - people who have become so immersed in private grief that, while mouthing phrases in praise of God they lose connection w/ them & w/ humanity (Post)
- so the narrator is corrupted by his encounter w/ modernity so must the artist not immerse himself so completely in his art that he separates from the community & lose connection w/ essential values
- The Shame in "18 from P." is the failure of communication
- Barzovitch: the teller too is only fully engaged when he is telling the story
- Hoshema Ribbar: the Jew survives because he is mobile & flexible; the priest is illy threatened by modernity but too rigid to bounce back; Berl must win his verbal victory before he realizes that he possessed the practical knowledge to act
his mental faculties alone allow him to adapt to changing situations (Greenblatt)

(1) or 65 W2 - 1/2/5-1/c

Autumnal setting: because of SA's mood, the period of reaction (Erik) or simply because they were published during the holidays?

① Competitors: subplot of social commentary; exposé of the Jew intellectual who defends Jew interests but won't shell out any \$ "on principle"; authoritative power of Russian proverbs
Role of digressions (137): part of his professional profile

② Happiest Man in Kodya: social panorama (a) Reb Alter, tolerant traditionalist
(b) Itzik Borodentso, tight fisted rich boor (c) Jewish squire of Kodya who support communal causes (d) the good Russian doctor

③ Station Bolanovich - Male subculture of Jew travelers; dramatized storytelling act
Mock-heroic plot imbedded within less-than-heroic one

Climax of heroic plot (157) 12²-11³⁰; joyous celebration; even *n'kha sim!*

2nd plot: Kirke's machinations to milk the Jew community - told thru letters

4 successful blackmail attempts, climaxing w/ 5th letter parodying the pretensions of plot 1: "I'll let him know that we Jews have 2 great God above who rescued Kirke from the grave..."

④ 18 from Peresh cheperaz - comedy of errors: purpose → 1 edict no bad as the next

(2) or (SLW2 - /KAS:K

⑤ Man from Buenos Aires - manic energy, behavior, in dress, in speech; of brilliant speech (171) justifying any manner of employment at all

⑥ Elul: recapitulates the story of a suicide that occurred in Elul 2 yrs before
overheard story of bewitched father

[2 stories about Slowpoke Express + intro]

⑦ The Slowpoke Express - off the beaten track; time stands still

⑧ Miracle of Ashena Rabbaz: FT plot: semi-sacred time; Jew/Gentile disputation;
told thru multiple narrators Modern plot: the run-away locomotive, told thru telegrams

⑨ The Wedding that Came without its Bride - (a) timeless tale of intrigue, intercession, bribes,
Jew-in-powerful-places, Nozh, Nachman, narrator (b) technological miracle tale!

Tale (a): Gossesles are coming on horseback; Tale (b) pilgrims arriving by train, herded
by telegrams

⑩ The Tullis Koton - also narrated by merchant from Heysen; how a tightwad was tricked
out of 100 rubles by letting in a 1/6 - 1/6; climax on board the train - artificial

⑪ A Game of 66 - another tale of swindle

(a) anatomy of speech: those who are silent / who talk too much / who
are spiteful → digression on his next-door neighbor

- (b) string of anecdotes about men losing their shirt playing 66
 (c) brilliantly told tale of being swindled at 66 <linked to 10/11>
 (d) Is he using the story to swindle the narrator into playing?

Private Visions of Hell

(12) High School

- (a) Hell = living w/ argumentative wife (218) Later: A wife who won't talk is a thousand times worse than a nag (224)
 (b) crazy machinations to get his son admitted
 (c) ends in the middle; he - in mind

(13) The Automatic Exemption

obsessive man. of a father

How could I bring my Eisek to the draft board when he was with the angels in heaven? (235)
 open-ended

(14) It Doesn't Pay to Be Good = total self-justification

another obsessive father who drives his niece & nephew & wife away
 all are silent in his presence; concerned only w/ phony O/N!

(15) Burned Out

begins w/ mercantile vision of hell ⁽²⁴⁷⁾ → the whole town is against him; he's paying much of
 ostensibly did it for the children
 inadvertently reveals his misdeeds (254)
 ends in a verbal ecstasy over the wedding he'll throw

(16) Hard Luck

diamond dealer who loses/repairs his briefcase only to have it stolen
 title refers to the thief

(3) /R2J5-1/c

17) Fated for Misfortune

Begins w/ elaborate self-justification + theme of fate
contrast between self/ Menashe-Goy

Part I: crescendo of good deeds on behalf of widows, orphans

Part II (263 ff): how they turn against him thru Danielchik, the black sheep
punch-line: kept no receipts

18) Go Climb a Tree If You Don't Like It

Ridiculous story of 2 ^{sick} men who switch IDs with his brother-in-law during a search for
illegal Jew is Yehopetz

"fooled" the authorities → stuck w/ upkeep of his brother's family! + his asthma
& TB + insomnia!

19) The 10th Man

Brilliant story-telling set: how the ultra-assimilated Jew who refuses to be 10th to a
minyan is put in his place by 3 stories

Portrait of the grieving father = surrogate storyteller - an excellence
master at kaddish!

20) Third Class

narrator's swan song

master of social panorama, the masks people wear, negotiated Russian, Polish
thematic connection to previous story: Jew or Gentile?

1) Story of 2 self-hating Jews writing ea other w/ent's jokes

2) The Jews of 3rd class: how he was almost poisoned by a wonder drug!

"The whole car is talking together at once in a splendid show of Jew. solidarity"

Tevye vs Ayznban

I Walter Benjamin

A. Teller of local traditions

1. Tevye's rootedness in 1 place
2. his phenomenal memory → perfectly formed tales
3. forging sacred time / place within his limited geog. - family preoccupation
4. horse-drawn vehicle
5. seller of dairy

B. Teller of exotic places

1. Anonymous traveling salesman
2. dozens of chance encounters; localized memory; some tales truncated
3. rapid pace of travel; no long-term relationships
4. 3rd-class train
5. subculture of middlemen, belong nowhere - male world

II Mikhail Bakhtin

A. Tevye as dialogic master

1. w / SA
2. w / daughters, wife, God, himself, horse

B. Traveler's World

1. Some master raconteurs — but not the same as dialogue performance, studied pauses, posing, seduction
2. Some obsessive monologues — these men are crazy!

III Story & History

A. γ (s) etc. means both; even mayse has hist. connotations

B. Gogol's settings don't admit of hist change

1. Dikanka — modern
2. St Petersburg — ultramodern

C. SA as master of hist midrash

(4) орги. вэ - /лэ/лэ/к

① From lit. → oral tale

storybook plot précis → narrator's advance summary (eg /сг-а-с/с ст?)

how its function has changed

what's imp. is not what happens, but the manner of its telling

② Unparalleled distancing effect

лэ-сг: plot of Artsybashev's Senia as retold by the merchant's clerk to the father-narrator who retells it to his interlocutor as overheard by the traveling salesman!

③ All-male society

/сг-а-с/с ст: freethinker has to address in public

/сг-а-с/с ст: presence of 2 women = special event

④ Most modern storytelling setting

world of newspapers (66 л), card sharks, politics, slave trade, suicide

diverse storytellers - including types found never befriended

cf. ending of 66 л: begins to fear the narrator

heterogeneous

⑤ Thoroughly Jewish

ר' עזריאל - leather man bought off w/ story to make a minyan

66 1c - play cards on the ass of a lone sleeping guy!

→ ר' ש' א' 60 - all of them standing around talking Jew. politics

⑥ Genesis in Nessi

Berk III 303

model for Heissin merchant ibid 5-303

culturally integral community
united by lang, custom, & religion

little contact with any other community

offers corporate version of the solipsism Sogal later embodied in indiv. characters

place of the supernatural

special atmosphere of license, gaiety that remove life from its usual rut &
make the impossible possible

- ② מרצ - medicine heroines - private inquisit, social isolation
- ③ מרצ - מרצ : patriarch
- ④ מרצ - king-for-a-day (old conceit)
- ⑤ מרצ - even death is enviable
- ⑥ מרצ - servant girls can get even
- ⑦ מרצ - time for "spinning gold"

INTRUSION OF HIST = SA innovation

- ① TRAINS
- ② EMIGRATION TO AMERICA (also 16)
- ③ IDEOLOGY
- ④ POLITICAL ANTI-S
- ⑤ ZIONISM

(11) נאמל ג'רז'ס (1902) (2) נאמל

Zionism comes to K... a little later than elsewhere
Same 3-part structure as Dreyfus

Noyekh Rebs'osele's grandiloquent speech

intro Shmaya der Secretary & Correspondent for the Movement

(12) פ'עלן 12 1/11 (1902)

נאמל (1902)

parody of Cain & Abel <146>, Adam & Eve <149>

SPEECH AS THERAPY: Rebs'osele's "philosophy" (151)

birth of the heroes: confused > merged as one

(14) ג'ו-ג'ו (1902)

monologue about a theft: dramatized storytelling א-ל 1/12/1902

(15) א-ל (1909)

whole family lives off לשון = (a) father as א-ל (b) mother as באבא

(c) son as ג'ו-ג'ו - milker (d) children as delivery kids for א-ל

idyllic ending - count their loot late into the night

(16) א-ל (1915) - א-ל א-ל

text history of א-ל Berk IV: 567

⑦

(1) 820-178 177 (1902)

monologue of 2 bolegole (a) his romance w/ melamed's daughter (inserted above his status) (b) wife's illness due to frequent pregnancies (running herself into the ground) despite doctor's warnings (c) his heavenly status on 120 → bathetic fall into the mud with final, wincing refrain.

⑧

115 1/117 178 278 178 (1902)

death of the RUE at Neilah; ~~introduces~~ Reb Yuzifl (82) enunciates the motto

⑨

171/178-178 -173 (1902) inspired by Gogol's The 2 Ivans?

- a) mock-idyllic buildup to 2 servant girls named Nokhome meeting w/ 171/178-178 rich in ethnography & curses
 b) eat up the 171/178-178
 c-d) their respective mistresses raise the roof > caricature of merchant class
 e) the mutual insults > call each other by their nicknames
 f) at the public prosecutor's > high comedy: Jews thru Gentile eyes
 g) Reb Yuzifl makes peace / the truth emerges

⑩

171/178 178 (1902)

- a) woman's world: 3 women weep over their bitter fate
 b) Reb Arfe's Complaint: no (well-to-do) Jews are dying!
 mule 171/178-178

① הנהגתו של הרב ע"פ ה
② הנהגתו של הרב ע"פ ה

הנהגתו של הרב

heroine abandoned by her young husband 3 months after marriage

he → America; she → pregnant

the rebbe = her only ally; consolation from dead parents in heaven

fear of still life prevents her suicide

her "communal" home → living hell of envy → group solidarity around the bris

→ MEDIATES her private anguish / her social isolation

③ הנהגתו של הרב

typical monologue of a "mad" grandfather revelling in his →
tied to Purim (sendah) ↔

all his children are dependent on him for their livelihood

exe for the lowly fish seller - son-in-law who must support them all

④ הנהגתו של הרב ע"פ ה

⑤ הנהגתו של הרב ע"פ ה

Zeyd Rebs Shyos takes over late father's worry & returns all the 100s

Kasrilovke runs off to Reb Tuzifl who suffers thru Zeyd's tirade against:

worry, war, injustice

Rabbi concludes that he has 2 screws loose

⑥ Dreyfus in Kasrilovke → picks up on Zeyd's role

Medium & Message

- ① Wahrheit paid well only for novels Berk II: 1 >
- ② Bershadski's plan for modern γ 52 - 2644 γ id. γ 177
- ③ SA's chapbooks sold in 200,000 copies; at newsstands throughout USSR IV: 8

(3) Plot Summary

- ① Intro situation, author's presence very prominent; Revekka et al theme of eavesdropping; Marcus' purloined letter
- ② Author digresses on death; Sonia wants piece of the pie; Rebecca / Ossip
- ③ Author digresses on other sudden deaths; Sender / Froyla on the menu Miriam-Khaye, the ideal wife; Marcus the Ideal Son; Sender's rise to fame / fortune exquisite exposé of how Sender avenges himself of the money bags
- ④ [Originally: confrontation between father / son] Why Marcus was so spoiled; protected by his melamed; reads Turgenev, wants to be educated
- ⑤ Dr. & patient; Froyla too hungry for spoils; telegrams go out Sender's correspondence w/ Chaim
- ⑥ Rebecca & Ossip; the train ride that didn't turn to adultery; always wins over love (168) Ossip's disastrous business ventures
- ⑦ Aunt Dobrisha arrives, hounded by Ossip; Dr. Klugers greed
- ⑧ Card playing at the sick bed
- ⑨ Midsummer's night: author meets Khavie Kedushe en route to Sender's V-act dialogues of community / family closing in for the kill
- ⑩ Denouement: Sender recovers; Ossip steps Marcus & is banished

(11) "poetic" ending - the leave taking; the scene at the train station

Nov. 23 1905 headline in
Yudishes tapeblatt

on commission from the paper who offered to bring him to America

הסדר - מסעו של הרב - אלה

המסע של הרב - אלה, שסיים את מסעו בארצות הברית

(Nov 23)

המסע של הרב - אלה 1

(Nov 24) המסע של הרב - אלה 2-3

המסע של הרב - אלה! המסע של הרב - אלה, שסיים את מסעו בארצות הברית

(Nov 26) המסע של הרב - אלה [3] המסע של הרב - אלה

(Nov. 27)

המסע של הרב - אלה 4-5

(Nov 28)

המסע של הרב - אלה 6-8

(Nov 29) 9-10

(Dec 1) 11

(Dec 2)

המסע של הרב - אלה 12

(Dec 5)

המסע של הרב - אלה 13-14

(Dec 6)

המסע של הרב - אלה 15-16

(Dec 10)

המסע של הרב - אלה 17-18

20-19

21-22

13

23

15

24

(17) 25

() 26

(21) 27

(22) 28-29

() 30-31

(27) 32-33

SA & World Literature

① Dickens

Berk I: 527, V: 11

insisted upon by Amphyteatrov IV: 28

② SA's veneration of Chokhov IV: 60 ff

③ loved Knut Hamsun V: 107

SIA's use of Hebrew

ש'N = mark ; Bercovitch insists that thruout his career, it was only (SAB, 24) a put-on

earliest extant letter (SAB # 1) to Hirsh Vaysbord defends status of Holy Temple even tho takes great pride in his Russian

[SAB no 4 ; letter to brother dyke] begins angry letter w/ heavy dose of ש'N
[SAB no 5] opening even more proddic

11 Jan 89 → Dinegin - parody of Nakhum Sokolov's style

SA's Political Allegories

1. Vilna censor takes on "o'j C.M. ibvN, v-j'sAoo Berk I: עק
2. extraordinary pop. of דס"ו ווין נר נר י'ו מלכ"ו נר Berk I: עק
3. how the parties misread him Berk II: ספ-ד
4. his wishy-washy Zionism ibid עק

SA no Mimetic Realist

- ① mastered regional dialects Berk I: 3/7 II: >
- ② real-life models for his characters Berk II: >13 >30 (S'), 3/2 1/6 1/6 MMS S-N (22)
1x66 73/23/1/6 (N) (0)
- ③ absorbed only mundane reality from his trips (to Galicia) Berk II: 1/2-2/2
- ④ visited Antwerp to write immigration section of Holt III: SN
- ⑤ how he pumped informants for material > 4 stories of Heissin merchant III: S-30>

7/6/82 - 0/1/85 0/1/81

1 April 88 to Dinegar : 1st mention; refs to

7/1/82 0/1/81 0/1/82 6

- nothing like it ~~even~~ in Hebrew
- wants trans of German aphorisms
- will be apolitical
- openly competitive w/ Spector (but later won't forgive Peretz!)

16 July 88 to Dinegar : offering both Frischman & Aliza 10 kop / line

7 Apr 88 to T229: Linetsky gets a touch less than 10; youngsters even less
offers T229 20 ~~50~~ kop / line

28 July 88 : offers Rwnitsky 5 kop / line

7 Aug 88 to Duba ~~ew~~ - already spent almost \$1000 on honoraria
will surpass ~~book~~, ~~no~~

11 Jan 89 to Dinegar - offers him 10 kop / line

16 Jan 89 " ~~---~~ - got into trouble for sliding scales

SA & the Odessa School

- ① included Bizlik in his own repertoire Berk II: 10
- ② loyal to Odessa all his life ibid 60
- ③ Mendele recognizes his strengths ibid 27
- ④ SA's trad. attitude to Habs: the more v'p'oo - the better IV: 167
- ⑤ Habs-aid symbiosis: SA - Peretz - Mendele IV 307
- ⑥ special love for Litvaks IV 277
- ⑦ Elitism & isolation of Odessa circle V: 6-7

[Ego Ideals]

SA's Album (21 yrs old)ג'אל ל"א

- | | | |
|---------------------|------------------------------|-------|
| 1. Tsar | 18. Puuhlein | |
| 2. Descartes | 19. Gogol | |
| 3. Humboldt | 20. Nekrasov | |
| 4. Goethe | 21. <u>Saltykov-Schedrin</u> | ----- |
| 5. Copernicus | 22. Titiza (Jew. philo) | |
| 6. Darwin (philo) | 23. Mosz Mendelssohn | |
| 7. Shakespeare | 24. Heine | |
| 8. Prof. Schleidin | 25. Spinoza | |
| 9. Buckle | 26. Börne, Ludwig | |
| 10. George Sand | 27. Adzra Hkooen Lebensohn | ה"א |
| 11. Raphael | 28. Gr. Rapinowitsch | |
| 12. Krilov | 29. B. Mazelsohtzen | |
| 13. Shcherchenko | 30. I. I. Shereshevsky | |
| 14. Karamzin (hist) | 31. Kalman Schulman | |
| 15. Turgenev | 32. Fin (ed. פ"א) | |
| 16. Derzhavin | 33. Harkzvy | |
| 17. Lermontov | 34. Rabbi Solomon Rubinowits | |

Father / son

SAB p. 33 sent honorarium to his father

father's letter of 8 June 87 : reprimands him for not sending ed. his photo

"let the whole world see who it is who enlightens their path & who it is who enlivens
fid. lit..."

SA's own WILL patterned on his father's (just turned 58)

SA = Joseph; his youngest, most beloved
makes direct analogy to Jacob's testament (trans. in My Father SA 43) ^{פרשת פקודי}
enjoins him to remain true to his enlightened form of Judaism
pleads for continued aid to stepmother

(SA trans. it into Russian, אדוּלָה)

Funereal black border on his stationery : 5 Feb 88 to Dingor; 20 Feb 88 to Ravnitzky
8 Apr 88 to Dingor : wrote פרשת פינחס while sitting in jail; pub. 2000 copies
(8 June 88 to Ravnitzky)

Relationship to In-laws

[SAB no. 4, letter to brother Elye] (already married)

- mortified at unexpected poor relative to Sofieuke
- in-laws in middle of ~~split~~ split had come for a visit → big fight over his pension
- wd prefer my old job in Kiev to being financially dependent upon Loryew
- Loryew holds financial reins very tightly

SA in Parental Rde

- 4/5 Jan 88 letter to Dinegar - lengthy discussion on daughters' illnesses
7 Jan 88 " " Ravnitzky - Tissi had croup; Lyali got it too in lesser form
16 Oct 88 : death of her niece in Talta
13 Dec 88 to Dinegar : her actual death
ca Dec 88 wrote epitaph on Mindal Loyev's tombstone; HeL acrostic

Sa's fatalism

[Letter to his father upon birth of Tissi ; SAB No. 2]

NATURE = all powerful; source of innate human traits; font of life
doctors are ineffectual against the life force

אנו נשאלים על ידי גורלנו ונשאלים על ידי גורלנו

[SAB no. 6 ; letter to brother Elze] we are merely victims of blind fate

SA no lit. beginner (1)

[letter to brother Elye SAB no. 3]

- identifies his pen-name for his benefit; sends him free subscription to P. N. S. & the Folksblat; [no. 5] signs n.s.h. - n.s.k. for 1st time

[Bercovitch's n., ibid., p. 28] wrote his article on infant care even as he was reading up on it himself; Folksblat no 22, 1884

[letter to brother SAB no. 4] disprizes maskilim of Borsopol & Pereyaslav-

[SAB, 190] 1st, unanswered letter to Abraham. - in Russian

- wrote the master to call attention to himself

- admits to copying - 1/10th when writing "Mechamenu"

- anxious abt his future career as writer

[Toy no. 1] as opp. to "high seriousness" of Spector, the novelist, sees self as SATIRIST

ל' ע' ב' ד' ה' ו' ז' ח' ט' י' י"א י"ב י"ג י"ד י"ה י"ו י"ז י"ח י"ט כ' כ"א כ"ב כ"ג כ"ד כ"ה כ"ו כ"ז כ"ח כ"ט ל' ל"א ל"ב ל"ג ל"ד ל"ה ל"ו ל"ז ל"ח ל"ט מ' מ"א מ"ב מ"ג מ"ד מ"ה מ"ו מ"ז מ"ח מ"ט נ' נ"א נ"ב נ"ג נ"ד נ"ה נ"ו נ"ז נ"ח נ"ט ס' ס"א ס"ב ס"ג ס"ד ס"ה ס"ו ס"ז ס"ח ס"ט ע' ע"א ע"ב ע"ג ע"ד ע"ה ע"ו ע"ז ע"ח ע"ט פ' פ"א פ"ב פ"ג פ"ד פ"ה פ"ו פ"ז פ"ח פ"ט צ' צ"א צ"ב צ"ג צ"ד צ"ה צ"ו צ"ז צ"ח צ"ט ק' ק"א ק"ב ק"ג ק"ד ק"ה ק"ו ק"ז ק"ח ק"ט ר' ר"א ר"ב ר"ג ר"ד ר"ה ר"ו ר"ז ר"ח ר"ט ש' ש"א ש"ב ש"ג ש"ד ש"ה ש"ו ש"ז ש"ח ש"ט ת' ת"א ת"ב ת"ג ת"ד ת"ה ת"ו ת"ז ת"ח ת"ט

[Toy no. 2] מ' מ"א מ"ב מ"ג מ"ד מ"ה מ"ו מ"ז מ"ח מ"ט נ' נ"א נ"ב נ"ג נ"ד נ"ה נ"ו נ"ז נ"ח נ"ט ס' ס"א ס"ב ס"ג ס"ד ס"ה ס"ו ס"ז ס"ח ס"ט ע' ע"א ע"ב ע"ג ע"ד ע"ה ע"ו ע"ז ע"ח ע"ט פ' פ"א פ"ב פ"ג פ"ד פ"ה פ"ו פ"ז פ"ח פ"ט צ' צ"א צ"ב צ"ג צ"ד צ"ה צ"ו צ"ז צ"ח צ"ט ק' ק"א ק"ב ק"ג ק"ד ק"ה ק"ו ק"ז ק"ח ק"ט ר' ר"א ר"ב ר"ג ר"ד ר"ה ר"ו ר"ז ר"ח ר"ט ש' ש"א ש"ב ש"ג ש"ד ש"ה ש"ו ש"ז ש"ח ש"ט ת' ת"א ת"ב ת"ג ת"ד ת"ה ת"ו ת"ז ת"ח ת"ט

Mandate of true artist: draw life as he really sees it

SA the Man

- ① Patriarchal figure who was "lost" away from home Book II: 21-41
- ② 1908: winter of his career III: 207
- ③ sense of total exile III: 107
- ④ total rejection of America III: 1-117 → positive attitude V: 617
- ⑤ impact of his TB attack: shift in tone, rhythm III 307
- ⑥ Contracting psych. universe (1913) V: 103
- ⑦ Reaction to Beilis Trial V: 73

SA as Folk Hero

- ① In shtetl Glinyali received like a rebbe
- women bring him their babies for blessing! Berle II: 211-KN
- ② Saved from a mob of kairidic fans in Warsaw V: 217
- ③ SA as the Great Consider (Warsaw kairid) ibid

SA - attitude to Zionism

[Toy. no. 1] refuses to write according to party directives

מסאד 4.10 ע'16 "ישק יצחק", פואר

- cannot believe Jews will embrace Zionism

[Toy. no. 2] again disparages the ideologies

refuses to burlesque the Zionists - tho no ideal is immune from comic deflation -

a) because Rava itsky & Co. would reject it

b) you cannot fool w/ Jews' last hope

admits to being more involved in Zionist cause 3 yrs before [1883]

police fun at his Zionist idyll Breptg

sees Zionism as long-range goal

SA in America

Gorky's 1st performance - in Polish - April 1905

- SA already saw himself playwright-in-residence for Jacob Spivakowsky's Odessa Jewish art theater (OFS B no. 102)

- play closed down ; Fishson & Co triumphant

Cohen claimed the "Jewish Mark Twain" label was coined "to clarify to reporters of the American press the extent of SA's popularity as a humorist" (Forverts 5/19/1916)

- extensive coverage in Gorky 10/25/1906 of his program experiences & his visit to the paper ; many Her-of-fact reports in Gorky's ; none at all in L'G

- Marmor in Kemfer created a folk manifestation at the harbor to match Gorky's visit 6 months before

- other glowing reviews in Herzst's Der amerikazer

- Gorky vs SA (xeroxed from MS)

- very revealing interviews in The Hebrew Standard, The American Hebrew

- saw his bon vivant exterior, only his optimism

- not revolution, but fight against bureaucracy ; played down his Zionism & lauded accomplishments of American Jewish

Nina Warke "Sholem Aleichem's First Visit to America: Success & Failure of a National
Celebrity" MA thesis Dept of Linguistics 1988 CU

SA in America

Uznice analyzes his 2 problems: don't abandon bride-and-groom after the wedding;
the stories that united under Jewish's hand

26 his open letter to the kiddish press (Moya zhurnal 11/4/1906): brilliant spoof

29 Leo Wiener's History p. 196: he draws his subjects from 2 class of society with
which the masses are not particularly well-acquainted. "Could effect manners of MC
more than he could console the masses

- Cohen shared the same bias; saw him as bourgeois writer; he lacked class
consciousness

- finances of his 2 plays pk (yrbk) jk jstovka kine stik jlvok rds
l'jstovko stik stovk v.1.111 (Tomshersky)

- Tyndlet of him to Shomer as source of praise! (33) put into serious issue

- w/erotic ending of 3rd act → SA changed it

- debate over Creative Betrayal: orthodox would support it as harmless diversion;
nationalists as rooted-in-the-folk; socialists rejected it out-of-hand

SA's Level of Observance

Beilin (48) - kept נע
didn't work, went to shul

SAB (pp. 118-120)

indignant letter to Misha's בן who asked whether he'd celebrate the ניסן-22
son wore 19-1/6 said נע-1/17 every night

ניח-27 episode

Berkowitch ties it to his fatalistic mood in 1970 on eve of his bankruptcy
27 177

SA's 1st public reading in Warsaw took place on 1st day of ניסן 1908 27 260

Hanukkah in SA household Berke I: 02

Correspondence / style.

21 June 87 to Rwnitzky (Tog no. 4)

"רשימת" "ע, להעביר לך" : פרסומים 4.16 עם הודעה "הנה אתה נהנה מה זה."

1 Dec 87 to Rwnitzky : marvelous joke about a Polish squire's 1st visit to a concert

4/5 Jan 88 : פרסומים "ע" (letter to Dinegar) - vulgarity

early April 88 to Rwnitzky opens letter

!הנה אתה נהנה מה זה 11/4/88

Vulgarity : פרסומים ... א, פרסומים (הנה אתה נהנה מה זה), censored

28 July 88 to Rwnitzky : long comic opener on how nice etc of his original letter

23 Aug 88 to Dinegar - playing w/ hard time

הנה אתה נהנה מה זה, פרסומים 11:45

~~proof 88 : addresses him as brother~~

Russian connections

- 28 Oct 87 to Dineen : ref to Ulym, Russian humor magazine
- 20 Feb 88 to Rwnitaky modeled his prose poems on Turgenev & du Mauriant
- 5 Mar 88 " " : Gogol, Turgenev = supreme "poets"
- 26 July 88 to Abram. its ending of v. 1.1.2 to Ostrowsky's The Dark Kingdom

Quota Gogol

[Toq no. 2]

אני מן הסתם יודע את הסצנה הזו, (אולי לא). האם אתם יודעים?

1 Dec 87 to Ravnitzky : do you remember the scene in Gogol's The Inspector General w Khleotzkov's letter?

8 June 88 to Ravnitzky : האם אתם יודעים את הסצנה הזו? האם אתם יודעים את המילים?

7 Aug 88 to Dubnow ← to a Gogolesque woman

Letters to Ravnitsky

5 Jan. 1886

describes himself as a satirist; unlike Spector, I can't write a serious novel

23 Jan 1886

defines tragedy as comedy =

resists ideological label; neither a Paleophile nor an assimilationist

30 Nov. 1887

life of a semi-prof. writer

Rabinovitch vs. SA

his activities - no sign of story telling!

17 Aug. 1888

everything up to Stempenya written in great haste

22 Oct 1888

epg from Stempenya of character vs. type

24 Jan. 1889

familial bond to Jewish people (cf. radically diff. self-portrait in # 70 [1894])

24 Sept 1889

censoring Linetsky's "cynical" vocabulary for YFB

4 Dec. 1889

can't manage the NATURE doc.

fear of imitating Mendele

18 June 1894

writing story for children in Ad. *Am. Ind. Rev.* (published 1903)

24 June 1894

aimed toward Φ

Relationship to Ravnitzky

(Toy no. 3) addresses him as β_T - as '3's'

indirect flattery of R thru cl. to Russian lit. periodicals
- identifies him as kindred spirit

אברהם בן אביהו פה פתח דלתו לרבינו בן אביהו β_T - as '3's' ל"ו

8 June 88: declares him as comrade-in-arms in fight for Yiddish

21 Aug 88; prizes his analytic powers; urges him to take for writing poetry
admires his self-control; makes him permanent critic of β_T

disagreement over whether R. should review SA's own work in β_T

4 Oct - collects his letters; insists that he date them
complete trust in his edit. abilities

7 Oct 88 - ranks him w/ Abram as sole arbiters

Personal Animus

Contr 2 Lewy

- 21 Aug 88 to Rw: mock prayer to rid the world of him
- 13-14 Sept to Rw: now promoting Frischman over FRUG who betrayed him
- 13-14 Sept 88 (?) to Rw - gives the bad books for himself to review - why?
- 20 Sept 88 - admits to being too volatile - then defends it on principle
- 11 Jan 89 to Dineen - had 2 falling out w/ Vaynsberg
- ca Feb 89 to Ruzitsky (no. 21) 7:05 AM 1/25 (20/6/20/6) PM 1/25 1/25 1/25

SA / Abramovitch

[SAR 190] 1st, disingenuous, disingenuous letter, in Russian - designed to impress

[Zog. no. 1] quotes Mendele preface to Napier, Gotthold, Zunzer, Gottfader
admits to having copied $\approx 180\%$ in his Russian story "The dreamer"

- after Abram ignored his 1st invitation to write for "Zi"o, enc. recommendation from Kiev censor

- Abram began calling him his "yid"; said he didn't look Jewish

1 Oct 88: both he / Rwaitsky defend Abram's honor > oppose Dinegar on these grounds

7 Sept 88 to Rwa. defending Abram

1894 to ~~the~~ Spector (Zog. no. 64): Abram model for love in tid. fiction

Relationship w/ Spector

- 1 Dec 87 to Rwnitsky = jokes fun at 3/25/87
- 18 Jan 88 to Dinegar quotes from earlier letter to Spector
- 16 Oct 88 to Dinegar - complains that Spector spreading false rumors abt honoraria
- 20 Oct 88 " " - trying to placate Spector now thru Dinegar
- 7/8 Jan 89 to Dinegar 11/6/88 n/r; keep him in the dark about me

