

Ansky's Memoirs

① 1878/79 Alex

left Vitebsk for Lyozne at age 17

beginning of 1881

cf to vyokn & rognk

10 impact of pogroms : intensified piety

called for communal fast

rabbi calls for uprooting apostasy from their midst

② Antokolsky (in Paris)

③ Lefzer

⑤ Lavrov - esp. his death bed

⑥ Clemenceau

* ⑦ A Christian as Jew. Martyr 185-9

Nikolai Ivanovich Blinov

Ansky and he starred in amateur production of Čirikov's The Jews

Ansky as Lefzer, Blinov as Christian student Berezin who dies protecting

Lefzer's family in the pogrom

→ fulfilled his role in Zhitomir pogrom!

⑩ Sweet Recollections : Union of the Russian People (1905) 193-8

1909-1911 Ansky did lecture circuit

how the local Bzovitsher unit sold its clubhouse to... a Jew
eg of their total ineffectiveness

⑪ Mendele 175-186

his cowardice : afraid of every goy \leftrightarrow Seretz's pride

how ז'ל ז'י is far less compelling than ז'לל - ז'י

sees him as a rev. spirit nonetheless

⑫ Zhitlovsky (testimonial speech, 1912) 189-198

how they buried knives in their secret playing ground to use for self-defense

ג'סול'נ'ו 8860/60 812: 70/60/1/5
ב'כ'ר'ג'ס ב'כ'ר'ג'ס ס'נ'ס'ב'ל'י'ת'י'ת'

'63NEK

sequel to Peretz's Monah, except now from Ashmedai's perspective; maskilic agenda, hell only reduced to 2 conventions so as to highlight human folly

"folklore" = (1) talmudic legend (2) common superstition

overwhelmingly Hebraized style; pseudo folk narrator 2-(2 Peretz only mixes analogies "innocently" uses realm of dream life to describe the underworld (43)

~~In this the first lit attempt to recreate hell from the inside?~~

① Ashmedai in his Tower

- parochial, shtetl perspective פ'ר'ו פ'ו (4, 16) פ'ו 6:1
- narrator a hasid (6); hates maskilim (9) very pious (10)
- realm: 7/8, 6/11, scorpions of the Arabian, Nimrod's cup

② Ashmedai / Michael

- naive cf reveals maskilic bias (10)
- Michael bored w/drinking 2/11/11 1/1; ecstatic over primatone
- complains about fallen state of heaven (14-15) today 0/1/33 went only

(Ocherk)

1904 pms psir psankl

- ① 2 Habad melamdin: study in contrast
 - older men totally decrepit & silent; younger 1 on top of all "political" developments
 - Ansley mimics their 1-way conversation; funny punchline: whatever I say, he contradicts me!
- ② Story of Isser, R. Efrim's star pupil. From Volozhin to medical school & back. Failed attempt to win him back. Ayzik-Henech feeds him the good news (concern for Jew. institutions, soldiers) and the bad (pizna, paintings)
- ③ Return of Isser's son from gymnasium. Ayzik-Henech engages him in debate. Isser son brags of "their" cultural, scientific advances.
New tactic: they are bringing a new moral order. At this, R. Efrim finally balks. That's our territory!!

Ansky

- beg w/ slaughter of $\frac{1}{2}$ $\frac{1}{2}$ instead of the black one
sets up main conflict between mother - daughter - maid - and - absent father
- extremely neg. attitude to Ivan the boy
- maid is the one to remind her mistress to go to mikve
- (12) how Khane "rescued" Leybke from death - folklore element
- 13-17 her simply piety (very overstated); exaggerated respect for learning
- 18 ff return of Borach (= Ansky's absentee father)
20-21 or 6500/5: returns depressed; brings very little \$ w/ him
21 no sooner did he arrive than the women wished him gone
- grandmother's iron discipline w/ Leybke
(25) Khane's secret wounds = eldest dies of TB; youngest in prison
26) her rebellious spirit: I would have demanded my full salary
27) Leybke's return from heder beten to a pulp
Shibes: Leybke can't sit down; father furious; corporal punishment in heder
32 Grandmother is pitiless: I've seen plenty of beten asses in my lifetime
Khane rocks him to sleep w/ macaronic lullaby
33 love of Borach/Mulke expressed thru $\sqrt{2}$; try to get '12-100 to set a

Samovar

- chp. 7 : portrait of melamed : primal sin of boys playing w/ gentile boys & girls
- chp 8 Khane's revolt : Leyble won't be sent back to that ^{33A}
- chp 9 : two enemy camps : Eitchan vs rest of the house ; Leyble's clandestine love of the cat
- chp 10 conflict w/ Khane comes to a head ; order her fired
- chp 11 : enter usurper Reb Atkiva ... who will be able to argue him into postponement if not Khane ...

(1892) סיפורים 52

- ① Another AB hook. Ca 1883, far from home & his "fanatical" parents. Giving lectures & starving. Anatomy of hunger. Can't ask credit from the grocery because she suspects I'm a Jew. Landlady doesn't because she curses Jews in his presence. Ruse fails to get bread. Another battle: to get food (75). Refuses to schmooze from his distant relatives because there's no going back.
- ② Alyosha Rogov - spoiled member of their group. Arrives there at meal time but lies about his hunger. Melzin the free-loader. Gets 20 kopek on 12th
- ③ Meets Isakov in street who needs \$ for whole family dying of typhus.
- ④ Runs off to get Dr. Rogov, who asks why he doesn't concern himself w/ other Jews (84). Has an attack of stomach cramps. Dr. Rogov puts sick call
- ⑤ Anushka Pavlov. Can't admit his hunger to her either because all the provisions must go for the sick children. Narrator on his last legs.
- ⑥ Run in w/ Melzin who's riding high. Narrator furious. Now in semi-delirious state; remembers his dead mother; review of early childhood. Physical hunger → emotional one for family & love
- ⑦ Next morning runs off to library where he's overcome w/ hunger cramps. Meets Isakov on way to Dr. Rogov. Cannot comprehend extent of narrator's hunger.

⑧ Wakes up in his zunt's home Saturday night. Calls him Yosele. Suddenly embarrassed
before his friends that they heard his zunt's און זיך פֿון זיך → reconciliation

another study in Jew. self-hate

AB book: narrator interviews a 90-yr-old former Cantorist - spoke idiomatic Russian: no resemblance to a Jew whatsoever

His life story: martyrdom of the children; torture. 2 stand out: Avrom who is 1st to convert and Mendl. The latter influences Avrom to renounce the cross → dies of his wounds. Mendl kills himself after fleeing peasant family twice. Narrator - Gersha Felle & 12 others held out until a general ungratefully them. Their 1st public Yom Kippur. Their Ktt inspired by Mendl. View the general as Elyshu Hamari. Take wives from among the Jew. wrestles. See photo of Felle's grandson in St. Petersburg

✗ later: at home of philosemitic Duma member. Melnikov's fake conversion via Finland gets him admitted, but now he's thrown out those who suffer for their f'idishkryt vs. those who suffer from it neither Melnikov nor the lawyer can see the diff.

(1910) 7-30'0

Study in self-hate

- ① 25-yr-old bon vivant in small town; ladies' man; specializes in anti-Semitic jokes; only problem: he's really a Jew
- ② Friendship w/ ispravnik who loved him for his generosity & his jokes; only the mother-in-law couldn't tolerate his self-hate: why don't you convert?
- ③ his dental practice: Jew. "intelligentsia" was flattered to go to him → feeling claustrophobic
- ④ Ispravnik promoted to provincial capital: urges him to seek recommendation to a bank
- ⑤ Lieutenant Anastasyev: how they drink together; hatred of him, too fed on his dirty jokes & had a filthy mind
- ⑥ Audience w/ Anastasyev: very tense. "Are you sure you won't steal?" Reminds him that most bank directors are Jews; eager to hear him use the word zhid.
- ⑦ At 1st received warmly by bank director; then rejected because of his Jewishness! Swears zhid upon leaving

19 spells out ideology of the "chronicle" 2/16/18 17 - 1/1/18

- Haskalah: essentially destructive, lacking a new ntl creation, threatened the very existence of Judaism, of the people, & left in its wake a broken gen. - yet the ecstatic idealism was something to behold!

(4) Breakup of the Vitebsk Yeshiva: caught in the net, the whole yeshiva is abandoned; Itzikovitch left high & dry

How he goes from house to house trying to get students; Khane-Leye the innkeeper sets as his press agent

(88) Long for the spirited discussions among his friends

(103) bilious love affair; the groom who has to write Russian love letters to his bride - she wants a romance even tho the marriage was arranged (105-107)

123) Tells fast lies about his leaving the yeshiva

125-28) male conversation; swapping jokes about iztors, maskilim

128-29) another joke - about conversion

The Priest tries to brainwash him = analogy to Iser & Co (142)

Esther-Droshe way-lays him in the forest

(20) How the Rabbi wins him over → breaks down

(21) Purification Ritual - mikve + book burning + hair cropping 172

Mutual recrimination among the housewives
that has discredited when Rabbi discovers his talmudic friending
crisis precipitated by defection of young Elze & letter from erstwhile convert
→ converts makes good the threat at the end of "Behind a Mask"

(1912) $\frac{1}{7}$ NR:12 k

- ① Strong AB hook: on a train in Russia, meets an old political rival from Switzerland; nostalgia for the Good Ol' Days; notices that Moyshe Zilberzveyg (alias Afanasi) is more Jewishly oriented; reminiscence about mutual friend who converted \rightarrow another passenger interjects a story about Conversion Business in Moscow in 1870s \rightarrow reminds Zilberzveyg of another incident of how a Christian refused to convert.
- ② Bern: Anasztasia Stefanovka, devoted to the Party. Central Committee sends her / Afanasi back to Russia to bolster the St. Petersburg cell \rightarrow forged passes: pe a peasant, she - a Jew. Her endless run-ins w/ police.
- ③ Solution: she should convert \rightarrow refuses to do so
hunch-line: $\frac{1}{7}$ NR:12 k

(1) 8562 - 1813 :3

1. Eiserman's arrival in M. - 1st exposure to the city - mistakes the Jews for gentiles (9)
2. Visit to the book store - buys *1813* *1813* for high price because copies had been burned (15)
owner steers him towards Kipluner - *1813* *1813* (17)
3. Worker over by 2 gymnasium students - Geverman just took up being a smithy (20)
Eiserman wishes to change his physical appearance (22)
4. Sees a boulevard for 1st time - meets Uler swooning ecstatically over Piznev - boasts that *1813* *1813* is even more esoteric (25) *1813* *1813* - *1813* *1813* *1813* : use yeshiva terminology of textual mastery (26-27) he (Eiserman) speaks in Jew. code (28)
Kipluner offers him free Russian lesson
5. Uler in praise of the yeshiva (30) - talks conspiratorial code - Russified students vs. former yeshiva students (32) - both fans of *1813* *1813* - plan to sell his *1813*
6. Mirklin - suggests he read Levinsohn - decide to let him in on writing session
7. Sheinburg's satire on town money-lender & *1813* *1813* - heavy irony - Mirklin & he dismiss Pushkin for not being useful (73) - Sheinburg Hbs. Haskalah = measure of true excellence
Mirklin of. Piznev to Levinsohn - Sheinburg leads double life Sheinburg
8. Eiserman in praise of the pen & of clandestine works - turns out he was writing about his own family!
9. The *1813* *1813* - Uler sings Sanya's praises - loves her w/ true ideal love"

Eiserman hasn't a clue what he's talking about - Uler defines Ideal Love (50) - tells Sonya's story - urges Eiserman to keep the mask on; cannot live in the open no a mask!! Uler's fond memories of the yeshiva (53)

10. In skul - sees Sheynsburg in his pious role - Uler cursed in the market place, accused of being an informer - very upset by this
11. The GP N 78 on edge of town (58-59): Ziporin ~~tip~~ binding a book; 2 teen-ye yeshiva-bokherim; Kornblatt the obsessive Latin student, Fryevitch on the couch reading Buckle
12. Fryevitch explains how he mastered Russian on his own - no grammar needed! Broke his teeth on Dielingki - loved its incomprehensibility = (77) Сила и сила и Uler breaks up his Russian reading w/ Zohar; Fryevitch quotes Nekrasov in praise of physical labor; \$ ethic: won't take Eiserman's \$ but will borrow against it
13. Ritual of eating trayf - Hillel arrives - yeshiva-bokherim refuse to eat trayf
... (72) Григорий Паша и Григорий и
14. Mirkin arrives - Hillel hands him Sonya's missive - Hillel's strict code of behavior don't show your hand in presence of strangers (74) - doesn't trust Eiserman Mock ritual of cutting off Eiserman's peyes (75-76)
- 15/16. Puz to "marry" Sonya
17. Eiserman cannot grasp principle of physical labor - his 1st Russian lesson w/ Kaplaner

(2) 1857-1863 '3

18. Eisenman accompanies Mirkin & Hillel to the S'if - the S'NAN - Mirkin sympathetic to Eisenman's disappointment - agrees to teach him as well - how he & Hillel worked over the entire S'if

19. Mirkin's lesson in the shul - begins w/ Lomonosov - try to win over the S'NAN Mendel Mirkin swears to Eisenman that he'll break him in

20. Eisenman gets a room of his own: Sacred oath (107) & 1/2 p'k p'n (109)
Geverman: swears he'll never go home again; takes up physical labor; how his mother pleads her case; NT describes their rebelliousness exactly (108); mother's moving response Mirkin moved by her; Geverman proclaims his freedom

21. Plan to rescue Sonia; Mirkin questions Geverman's action - portrait of G's mother (112)

22. Geverman's mother arrives thinking he tried to convert → breaks down: Mirkin's long conversation w/ her: he enunciates his credo & she enunciates hers (119) she p'k p'k p'k p'k p'k
? ... p'k p'k p'k p'k p'k v p'k p'k p'k p'k p'k p'k p'k p'k p'k p'k

Code of non-interference

23. Mothers / Sons (QUOTE, 121) - enter Gersina, his former tutor; debate on Dostoevsky in Kaplaner's house - anti-aesthetic bias of Pisarev - Karl Fichte's Physiological Letters stand above Pushkin - Meyerov announces that he still believes in God (129)

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? וְאֵלֶּיךָ יָשׁוּב וְיִשְׁעֶיךָ יִשְׁעֶיךָ וְיִשְׁעֶיךָ יִשְׁעֶיךָ וְיִשְׁעֶיךָ יִשְׁעֶיךָ וְיִשְׁעֶיךָ יִשְׁעֶיךָ וְיִשְׁעֶיךָ יִשְׁעֶיךָ
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(3) 575872 - PN:13

35. Mirkin at Olga's house - ostensibly on business; rejects her advances (197) → tries to stifle his inner turmoil; in shul: Masmiel Mendel at first captures him w/melancholy chant → tournament of pilpul: Mirkin wins
36. Young musklim writ results in great excitement, esp. Ziporin; Sonia's escape
Olga takes over the reins of the operation: Sonia & Mirkin in mutual bond
37. Sonia's father bursts in; the fight w/Uler: defines it as class warfare
(210) 46601/1; 470656 1's 1572 2/1 2/1 pit
Eiserman's mock-pious szabbath greetings Parody
38. Hasidic youngsters arrive at 674 37; Gewerman admits his capitulation: returned home → mother; whole town in uproar; Kevash has nihilist novel in his possession
discusses Ruskiy Vestnik
39. Counterculture: songs, recitation; 1st Kiddish, then Russian (218-19) their humor
2 circles: gymnasium students w/their jokes; ex-yeshiva students w/their
Uler's tour-de-force w/Pisarew 220-25 Pzodiac sermon
40. Ziporin returns from train station
41. Mirkin & Eiserman remain; Mirkin sings 217 2/1-2
Anshky puts into Mirkin's thoughts a glowing evaluation of the Haskalah
Eiserman tells him story of Feitkovitch → Mirkin decides to take up the challenge

42. Mirkkin suppresses his desire for Olyz \rightarrow will lower for Mitostrike

(4) 185722 - 18N'13 '3 - 15/14's

- draws sharp distinction between Russified youth & former yeshiva students
- reveals in ability of latter to master foreign culture on their own terms (chs 12-13) & their elaborate rituals of heresy; keeps the tension of being betwixt between alive
- Elye depowered because (1) he hadn't attended yeshiva (2) is too ready to change
- no conversion experience after another: working the SWAN to join their Russian course; taking up physical work; a room of one's own; principle of total freedom of choice 119-20
- Mirkin gradually emerges as the moral center (112); but also a provincial (130)
- Another portrait of a Yiddish name - Geverman's mother (106-120)

יהודה געבערמאן'ס מוטער'ס פארשטייט פאך, ערפינדט איר ארבעט, געזעצט אים און, אפטייל '3...
(121) . 058615 26065826

(23) You Are What You Read: Dostoevsky vs. Mikhailov

Their double standard vis-à-vis WOMEN 156-57

Zhitlovsky (265) claims that Geverman is Anshin's self-portrait - the real Anshin hated the Old World even more extremely; his arena became radical protest

Analogy & Jewish Reading Habits/Literacy

How far to stretch the analogy w/ peasants?

Jewish ^{male} literacy is given. Pioneers²: 1/2 the towns daughters willing to hire Itsikovitsh as Russian tutor.

Value of Telund curriculum: Itsikovitsh reveals his limitations to the Rabbi; hardly self-sufficient in Telund; Pioneers² central character lament that Elze never attended a yeshiva (find exact quote); how an ilui could master

Pisarov thru sheer will-power. Would return to esoteric Kabbalah as well their pilpul over Russian thinkers identical to studyhouse debate

(Pioneers could be profitably mined by any social historian)

Dostoevsky disprized by majority; here believes that Lilienblum tops them all what trick would these young men have w/ folklore? Telund is what keeps from thinking & acting like Jews.

The one who is ready to convert: check his level of Telundic learning.

The Russified students are written off completely - that's why Lilienblum looms so large. Could the glorification of Kabbalah have come via lects?

(Zeitlin reacquainted the Miropolyer Rebbe's crisis-of-faith as deriving from '3, the puta)
(discovery of Reb. N. L. L. L.) - Tszdik as mediator.

Ansky's utopian program of 1919 only allowed for traditional studies as optional & at parents' own expense.

Radical politics were a way of recapturing the excitement of Vitebsk, the 1st flush of discovery; whoever was reminded of Pioneers when he came upon Ansky, hammering out a new utopian platform was right on target.

Shatzky hyper-critical of Ansky's ethical ideas - blindly applied from Russian → Jew. folklore

∴ Dybbuk draws heavily from literary sources: Song of Songs, Nehemiah, Zohar

must explain his earlier plays

Maskil - as - Archetype

1. Haskalah discredited

Peretz: how to say Goyt in 7 langs; pathetic maskil in 50 3/2 - 1500

Mendele: pathetic maskil peddling his wares in Fische; Haskalah's return

SA: reinventing himself as traditional storyteller

not to speak of Smolenski's full scale attack on maskilim as purveyors of self-hate

2. Ansky now writing his own idealized AB = in 4 versions!

1900 Di Vayn - 2 versions

June 1909 Di Vayn - year of his jubilee (must have been a catalyst)

1904 Pioneers (dated 1903 in CW 104)

- how it differs from his true story: never severed relations w/home

3. Why now?

a) based on his years as Narodnik - that dream still glorified

returned to the fold as Di Vayn - that's how he was known

b) now reads that back as a Jewish archetype

c) still believes in intelligentsia stooping to conquer - lecture tour

d) finally vindicated in Ethnographic Expedition → WW I!

e) he becomes the maskil bridging ^{mystical} knowledge & life experience

4. Brilliantly exploited as plot device
Mendel Turk (1902 or earlier)

1909 speech repudiates the 16 yrs. but reclaims ^{as Narodnik} the modernist thrust, the validity of that experience as archetypal of Jewish history in Russia. Still sees himself as engaged in doing הצלה amongst the folk.

but in that other AB statement admits that it was the Russian experience that enabled him to reclaim his Jewishness

Анскы - Біо
פּאָרשט 070-711 .2 פּרֹב זיַן 5'87 פּה : אַלער 16 פּרֹב 12/2 11
17/7'6117

Postcard written from Osvej, near Vitebsk

נ'1177 1177א written in response to Lilienblum's death & to the Zionist revisionist; trying to rehabilitate him as leader of entire cultural renaissance

- Zinberg's short bio in EM no. 1: he himself caught reading Lilienblum; no mention of Osvej
- in Under a mask: hero now portrayed in neg. terms
- dates 16 yrs. from Luzzov's death 1900 → 1884
- EM 1910 No. 3 following Zinberg's report of the bequest: marks L's death as turning point of return
- pre-1900: looking for eternal virtues of folk behavior
- post-1900: looking for dynamic principle, heroes, movers

III Разрешительные ордера

5851725013

Пионеры (1905) 3-232

Тологныи - очерк (1892) 233-59

Феука - очерк (1910) 263-75

Среди судействующих (1912) 279-306

מגוהרן הוה

יגהרן

מגוהרן הוה

Anatoly : Russian - fiction (IV)

In the Vortex, Maelstrom - dedicated to Boris Naumovich Sinani

Отец и сын

В Новомъ руси (1906)

Мертва вечерняя (1904) sacrifice at night?

Из путевого заметок

1. Позорные впечатления (1906)

2. Мить Нечём (Jan 1908)

3. Новые поёзи

Пасхальная мистерия (эскиз) 1910

1/5 1/4 1/2 1/3
1/4 1/2 1/3

1/2 1/3 1/4 1/5

1/2 1/3 1/4

Sobranie sochinenii

Со стороны

Angly : Russian - Tiddell (vol. V)

В. „Омыѣ“ - очерк с натуры / очерк с натуры / очерк from nature 1883-86 (V)

7/180 pk

За высокой стѣной - очерк 1908 (V)

(1909) 3/114 5/217 5/23 5/66 5/2

На моргах (Рассказъ, 1892) V

[5/216]

„Свадьба“ - очерк 1892 V

[„5/115 5/216 5/23, 5/2“]

Тоска 1886 V

5/17 5/25 - [5/116]

Домъ (1887) V

[1/215]

From his Diaries V Из памятной книжки

На Новыя земли 1889 V 193-234

[358 5/21 5/116]

Legends & Facts 1906 235-42

Полночьенное 1911 243-55

5/238 5/216 5/2

In Antkolski's Master House 1896, 1904 256-82

In Pasteur Institute 1899 283-95

From Foreign Meetings Из заграничных встреч

E. I. Konrad 299-

P. L. Lavois 1901

Бэрн 1909

1/9203

1883-86 p/vk pk

I. Hangover

1. The Abyss Tavern early in the morning - arrival of Aksenia, central character
2. Malke & Khanke; description of a sotch; Aksenia sells her kerchief for a drink
3. gallery of early morning drinkers; cook & mistress of someone
4. Akulina, beggar woman & her daughter Glashke; tries to steal ~~it~~ from her "sleeping" mother → fight
5. Glashke sneaks mother drink from Khanke & shares it w/ Aksenia
6. Kondrkerich tries to sneak a drink
7. Aksenia returns full of pep & brings Rosalka - treats her to a drink

II Regulars

1. Leyb who disprizes tavern-keeping as mere women's work. Arrival of 1st Jew. drunk, Michtl, followed by his angry wife → fight; Aksenia has a good laugh
2. Peasant woman sells Khanke stolen TV
3. Terrible fight between Glashke / mother over 8 kopecks
4. Stanislaw sells sand, lends it over the women for not working
dying of TB they provoke an attack & recoil from sight of blood

- why Alcenia?

- because she had been educated, is a fallen woman of much intelligence

- her moral positions are tenable, eg. eyes at Antonio's mistress.

(2) June 1/6

- Terrible fist fight between Stanislaw & women; Aksenia thrown unconscious
5. Stanislaw cannot control his rage; Aksenia revives, hysterical; Khinke calms her w/ Russian song
 6. Feodosin the Prince, Abramov - his high & mighty speech & manner. His dog Hamlet; flirts w/ Aksenia; tries to force dog to drink
 7. Beggarwoman Malashko; Rosalka returns, dancing on the floor boards treats women to drinks
- ⑧ Lukian, artisan - Rosalka & he flirt & drink → leave together

III Domestic Scenes

1. Mid-day - Aksenia returns to redeem her kerchiefs
2. Mikhailik, privileged beggar - berates the women w/ his crutch - forces Aksenia to drink w/ him; enobled to him it now emerges
3. Horrible scene of Anton discovering his wife Praskovia & berating her
4. Leon redeems his boots - treats the women
5. Praskovia tells her story
6. Anton's mistress comes to take her home; Aksenia furious at her
7. Feodosia, Leon's wife arrives; fights w/ Aksenia
8. Ivan, blind beggar, accompanied by Luke who reflects her infant

9. Lzrkz steals his \$

13/11/2006

1. Sore buying bread; Zelig forgives the debt; Sore's house full of starving children (rents from shoemaker & Yachne (109) proletariat: Sore owes them 8 months rent
2. Narrator's ironic comment on their pedigree no papers: How Sore married Moyshe 1036 str 4/6 V - portrait of an epikyros - wonderful dialogue between 2 men
3. Moyshe - rehabilitated by Sore's love - scene of their intimacy (121) - another brilliant dialogue between Sore / mother-in-law; Moyshe forced to become an artisan: spinner / digger; father-in-law waxes him into it
4. Revolution in Moyshe's life: becoming a worker; the shame of it mitigated by Strif-nel-N-dip (130) lengthy description of their work as diggers / Khayim-Volf = most positive type; incipient revolutionaries (135 ff) - the accident - Berkin the Gvir: exploiter who is momentarily moved by sight of Moyshe on the tavern bench - Sore's arrival
5. Meanwhile, back home: horrible strife between Yachne & Yankov the shoemaker set off by non-payment of rent - Sore's children scream too to shut baby up Sore breaks the terrible news - Will Berkin pay damages? Rivko - Hendl di Takerin (155-59)
6. Berkin's Home - Sore's revolt - 1 month later denouement / miracle

Mendel Terk (1902)

1. Fake AB setting: in a Lithuanian shtetl during Russo-Turkish war enters Mendel, the hasidic melamed; pumping narrator for news on the war
2. Shows his naivete upon seeing narrator's library; call Bezunofield בזנופילד $\text{הוא היה סופר של פוליטיקה}$ $\text{הוא היה סופר של פוליטיקה}$ $\text{הוא היה סופר של פוליטיקה}$
הוא היה סופר של פוליטיקה. his talmudic analysis
3. Portrait of a henpecked husband: comic routine until he "agrees" to drink tea discuss Mendel; believes that Ishmael will defect Esau to bring on the Messiah
4. Author's childhood reverie - bewitching hour שעת הנסיון $\text{הוא היה סופר של פוליטיקה}$ - storytelling
5. Debate in shul - brilliant dialogue; Mendel's hatred of Russia; enlists the gvir to prove Russia's imperialism; diversity of views → Mendel blames them for the latest slaughter
6. Mendel's visit: wants a Turkish paper! His total alienation from Mother Russia
7. Plevne falls: scene in Mendel's header: narrator hasn't the heart to tell him Michael broods the news instead; Mendel's halting knowledge of Russian; Mendel's mystical gloss on Turkish defeat $\text{הוא היה סופר של פוליטיקה}$ $\text{הוא היה סופר של פוליטיקה}$ $\text{הוא היה סופר של פוליטיקה}$
Michael provides proof in $\text{הוא היה סופר של פוליטיקה}$; return to old $\text{הוא היה סופר של פוליטיקה}$

Asky - Stylized FT

- 66-161 מלכות ארץ ישראל היא עם מלכות ארץ
- Famous tale of how 2/3 anti-Jew. decrees were annulled by Apter's hasidim acting out the royal court
 - highlights the comic discrepancy of Hasidim play-acting the Tsar

Ecumenical Fantasy

- 178-169 חסידים רבים נרצחו
1. Sholem-Shelkha Pohrebizher's war against Satan; hasidim "in those days" often looked & spoke goyish; rebe, too, would exclaim *Moi kochani* in moment of religious ecstasy
 2. מלחמת גוססקים = אף כי אף מן המלחמה (172) - how the "Gossacks" steal hens, then reimburse the peasants w/ \$ & whiskey → brotherly love
 3. the crime: destroys a holy pillar because he's reincarnation of Jeremiah b. Nebat
the verdict: can no longer be a Cossack. Priest is deeply moved.

Misogodic:

1. Montefiore's quicksilver & wealth; lacks talmudic learning
Jew. heroism = sacrifice for the people חיל' - חסידים רבים נרצחו
2. Gershon - Tzahum's spiritual wealth; lacks \$
brings him to England - happy end

f. I.J. Singer's use of the same motif of hasidim - as Cossacks!

Analogy - stylized FT

76-193 ^{שאלת ה"ספיק" מה יצא 'סוף' ה"ש"ו}
- same story as in ^{ה"ש"ו} ^{ה"ש"ו}; except that Tzar tries to kill Montefiore →
cause of Crimean War

(1910) ^{ה"ש"ו} ^{ה"ש"ו} = 217-199 (1906) ^{ה"ש"ו} ^{ה"ש"ו}

1. storytelling in context: wedding of R. Leivick's youngest grandson → fierce debate w/ only hasid over their devotion to ^{ה"ש"ו}
 2. R. Itchele Monastiršćiner (d. 1880); also ready to sacrifice himself for ^{ה"ש"ו} / ^{ה"ש"ו}
R. of Anichislav appeals for help → delegation to Petersburg → ~~his sacrifice was rewarded~~
R. Itchele fainted dead away
 3. Audience w/ Tzar; his terrible stare (210) → Jews cleared of guilt
 4. Denouement: hasid unrepentant. Proves he was really a hasid!
- Afterword 213-17; Analogy's analysis, variants of to Purim

- 234-223 ^{ה"ש"ו} "v3"
1. Reb. Nakhmen Freydes: his generosity; Lewines impoverished; still pays 4 gulden for ^{ה"ש"ו} ^{ה"ש"ו}; outbid by perversu; wife donates all her jewelry →
sewn onto special ^{ה"ש"ו}
 2. Bzyne di ^{ה"ש"ו} dies trying to be burned along w/ her beloved shul

binary oppositions

Montefiore vs. Tzar Nicholas
" vs. talmudic scholar
rich vs. poor are
hasid vs. Cossack
rabbi vs. Tzarist might

power of the spirit always victorious

Ansky - stylized PT

1. Begins w/ verse: Frag. Peretz tradition

2. עֵשֶׂה לְךָ אֱלֹהִים (1906) → later in Peretzitoe; Purim paradigm

3. אֵלֵינוּ יְיָ אֱלֹהֵינוּ (1909) - not anthologized

- fatal predictability of Jew. fate from destruction of Temple → today
- simple Jew's intimate relation w/ God → holds Him up to Torah
- Rebbe of Apt as intercessor: lands R. Fugels, אֵלֵינוּ יְיָ אֱלֹהֵינוּ

4. אֵלֵינוּ יְיָ אֱלֹהֵינוּ (1913)

- God held accountable; ∴ decree of Roman King is annulled

4. אֵלֵינוּ יְיָ אֱלֹהֵינוּ (1916)

- differential impact of Expedition / WWI
- bleaker hist. scenario; sense of universal foreboding
- thicker hasidic milieu: Mezhibizh, social types, shul w/ thatched roof
- context of prayer; characters from Shirhei haKodesh
- אֵלֵינוּ יְיָ אֱלֹהֵינוּ precedes אֵלֵינוּ יְיָ אֱלֹהֵינוּ

Russian Journals

Russkaya mysl' (Russian Thought) - Moscow 1880-1918, monthly

ed. S.A. Yuriev - populist

after 1905 shifted to right wing of Cadet

1910-1918 ed by Struve

Russkoe bogatstvo (Russian Wealth) - Petersburg monthly 1876-1918

populist in 1880s;

1882-92 ed by Obolensky, Tolstoyan

1890s: more populist under Mikhailovskiy & Korolenko - printed mostly

serlist writers like Uspensky

1905 organ of pop. socialists

AP50.R85

Russian Populism / Venturi

1. Lavrov's Affirmative Action - "the unpaid debt which weighs on the conscience of the privileged group towards the millions of workers of this generation and those of the past"
- direct appeal to conscience of intelligentsia; (called them to a sense of duty (450)
= ethical formulation of the political problem (460)
 2. The Cause of the Book (482-83)
 - a) spreading (legally printed books to educate the masses - eg Dno Hospital
 - b) pub. cheapbooks abroad & smuggling them into Russia - eg on Stenka Razin & Pugachev to awaken memories of revolt
 3. Kropotkin - Socialists must adopt the life of the peasants & the workers & merge w/it (484)
 4. Bervi - expand def of Russian working class to include peasants, miners, industrial wage earners in large towns 488
-
1. Herzen - the essence of a just & equal society existed already in the Russian peasant commune - the obshchina, organized in the form of a collective unit called the mir vii

Zeitlin on Ansky

49 אשכנז = Andreyev's The Life of a Man, "someone in grey" + אשכנז
both voice of fate & moral voice, explains & justifies the harsh decree

50 always followed the masses

praises his hasidic story אשכנז, אשכנז, אשכנז - where?

fortunous argument on the אשכנז's board of the Heder heder in Vitebsk
extraordinary attraction of philo. materialism - liberate humanity from spiritual dross
Uopenesky fright him to delve into soul of the peasantry

Explaining his אשכנז

Sh. Eisenfeld - Bern 1904, Student Zionist circles there & then the programs 1905/6

Reizen - impact of reading Peretz 1901; then the programs of 1905

Zitron - conversion experience in Vilna - (1905) hearing men expound on

אשכנז in beamedresh → ~~enveloped~~ a flood of memories

Moravsky locates this event in אשכנז

Zeitlin has trouble w/ Zitron's version - how close was Ansky to the אשכנז
אשכנז in Vitebsk?

stories of this word / next

Zeitlin argues that he became truly ~~shatz~~ deservant but was afraid to alienate
his radical friends

L. Toft (in Q&A)
Wygotsky (in toft) rewriting extraordinary scene of Anshy leading Kol nidre
on a train

Zeitlin claims that unlike Peetz & other stylizers, Anshy identified w/ hasidic tales
proof: published the Miropoler Rebbe's toge under his own name in Moment 1919, 227

trd. ft don't deal w/ erotic motif; exc for Test 5/2 1/1/11 which is prob.
borrowed from non-Jew. sources. 7/23 has do with sin & repentance, not w/ undying
love; also element of fear is lacking in hasidic tale
critical of schematic portrait of the zaddik - real ones were much stronger
borrowed problematics of Peetz's 1/33-1/2 1/2/11

Zhitlovsky on Ansky GS 15

- XVI - his main preoccupation & contribution: developing a new branch of social sciences: comparative sociopolitical folklore
- XVIII - living among peasants & salt miners he doesn't agitate; he reads ^{to} them & engages them in discussion; records their folklore
- XIX his Ocherki narodnoy literatury is acclaimed only by Pivin too late to influence Russian rev. thought; too early as a theoretical position
- XX Paris years: feeding off earlier experiences & materials; studies life of French masses - through books because he's not able to travel
- XXI planned a huge comp. study of Russian & French folklore to be pub. in German Academic Publishing House for Social Sciences where Zhit. served as an ed. - leaves for Switzerland after Lurava's death; helps found Agrarian Socialist League & joins SR Union; when Gershuni arrives, joins the newly-founded Party & heads its Jew. Section
- XXIII once he discovered Jew. folklore, brought all his theoretical problems to bear on it long metaphysical digression on greatness of collective creativity
- 37) Ansky: a "Communist" from early on; believes in superiority of collective over indiv. creativity

42-45 Few-Gentile relations

Zhitlovsky's What If scenario would est. Andri as founder of new social scene.
repeated refs to his book Nzrod i Tser (48, 20)

49-50 ends w/ critique of Andriy's conservatism - his defense of the hader
would compromise his own "truths" for the sake of the folk's

50

... [Hebrew text]

Lunsky or Ansky

Prophetic (21); even Szabod uses the term when describing Ansky's intervention for Jav. zrestees (14)

Constantly telling story of his life (22) - prized SA's last will but instead reading from his works, would ask that his biography be read instead
deep regret over (1) yrs cut off from his people and (2) childlessness

Religiosity; kept father's yortszeit; asked Lunsky to continue observing it sent for his long x/c from Otwork; left it behind

Had to play the role of an orthodox Jew during Expedition to gain people's trust

As reader of Dybbuk (23)

Embarrassed by his rich quarters on Pohulanka when so many people were going hungry

Tried to effect marriage between Zionism / SR (same dream he had in Moscow; cf Chernov)

His open opposition to the Bolsheviks even during their occupation of Vilna; spoke against Zerubavel

Spoke out for Balfour's Declaration

not rights of Armenians & border people. Gapon defends Russian sovereignty. Joins the S.R. Party outright but is excluded from its central com.

- f) Gapon wants Ansley to ghost write his memoirs - trying to cash in on his legendary status. Leaves for London on a book contract May-end July. Debate on Jew. Ques. at 1st Conf - P.P.S. delegate - 2 Jew - denies that Jews are a nation but Gapon defends their rights. After Zhitomir pogrom, Jew. Territorialist leader suggests that Gapon author an anti-pogrom brochure. Gapon enthusiastic. His 2-faced attitude to Jews in rev. movement (42-43)
- g) Ansley's stay in London - quotes free Gapon's sermon-like appeal - 70,000 copies printed in Ghent. Only the Bolsheviks refuse to distribute it
- h) Gapon's falling out w/ all the parties & esp the intellectuals. Ansley leaves Ghent between mid-Aug ↔ 18 Oct. Returns to find out about pol. earnesty. Euphoria. Walks Ansley up at midnight. I'll go either w/ God or w/ Devil!

- 134 makes interesting distinction between indiv / mass movement
 inconceivable that masses of Jews raised in tradition would uproot all vestiges at once
anthropology of Jew. socialist movement would reveal these hidden continuities
- 135 Lyessin made this connection explicit
 (1902) /ik Givv}; heaven & earth
- 136 analyzes ЭЦЕР for its "Jew." symbolism
 in article from 1/8/11 (reprinted an earlier version from 1895/6)
- 138 FF Nahum Byrkin - championed the prophets / excoriated the rabbis

Chernov on Ansky 52-

1st meeting in Berne, 1899 (53-63)

- Ansky starts wrestling w/him! Loses both rounds; swears himself 2 weeks later by smearing Chernov's face w/ ^{cream cheese} sour cream while asleep!
- apparently, he had a reputation as a prankster
- the internal contradictions of Ansky's person;

Socialist Agrarian League: Ansky comes immediately from Paris to enlist support

- bitterly disappointed in Vasily Vorontsov, but Lvov comes thru
- S.D. as orthodox Marxists, despised the peasants; Ansky killed that the old dream of mobilizing them might still come true
- acts as go-between w/Zhitlovsky's "Union"
- Lvov's sudden death 6 Feb 1900

64 told Chernov about his students' "commune"; then reported similar stories about Lev Hartman & Nekrasov - they all lived like Chernichewsky's hero Ralchmetov
Impresses Chernov w/ extraordinary self-sacrifice w/ overlay of rev. legend (64-65)

a) what Hartman himself had told him

b) what Panzyev wrote about Nekrasov in his Memoirs

66 chose salt-and-coal-miners because that hadn't been tried before!

coal miners accepted him as another outsider - so low on the totem pole that all

were equal. Known as Semyon Alkimovitch; grew to respect the miners.

- Chernov questioned his motives. Andrey replied that the work did break his health; teeth fell out from scurvy - skorbut.
- Andrey involved w/ of Hartman & Pavel Aksevolod & Lev Dritzsh = they were real extremists.

"discovered" by Grigori Ilitch Schreider, then ed. of Yug in Ekaterinoslav; pub. correspondence about life of miners

- insisted that he go apprentice under Uspensky in Petersburg; Andrey in turmoil
- very melodramatic story of Uspensky finding him in wee hrs of the morning walking the streets; didn't realize that he was a Jew w/out right-of-residence
- Uspensky invented his pen-name; took initials S.A. from the correspondence, added AN-SKI. (completely diff version!)
- Uspensky urged him to leave Jewish & Russian provincialism behind
- fixed him up w/ Larion

73 - 79 = his sex life: women flocked to him, but relations were prob platonic
one day rebuffed his friends by announcing his "marriage" to Janet, 1/2 French-woman, 1/2 Russian → terrible strife between them

- married her on the rebound.

- wrote in writer's café Cluserie de Lilia's (77)

- finally married someone much younger than himself after leaving St. Petersburg

[רשימה] (1) דברים אלו, דבר יא, ב, III, 1901, 12 (46), $u-u$, $aaab$

[רשימה] (2) ביומנים, פון, נידריסאלן, עט פרינג 1904 (63), $u-u$, $abab$, $abab$, $abab$, $abab$

[רשימה] (3*) די זעלבע ארט קלארי, דער פרינג 1904 (69), $u-u$, $aaaa$

(4) אסאך (א פאלדאט) (גאלינגאט) און פרינג דע חיים סטיטאליק (3 דער פרינג 1904 (210), 2 (214), 3-2 (215); 2 (216); 2 (231); 2 (239); 2 (244); 2 (250); 3-2 (254); 2 (258); 2 (263); 2 (263))

(5) און איר, דער פרינג 1905 (161), $u-u$, $abab$, אטקא אונד, טייר

(6*) " (פאלדאט גאלינגאט) דער פרינג 1905 (194), $u-u$, $ababccdd$, אטקא אונד קאט, טייר

(7) דער קער (פון נידריסאלן); דער פרינג 1905 (198), $u-u$, $abab$, אונד, טייר

(8) אונד " אונדערע פון אונד, דער פרינג 1905 (11); $u-u$, $abab$, אונד, טייר

(9) אמירה נפש, (דבר ציוני), דגל ארץ, (דבר פנים) 1906 (83) 3-2; (84) 2; (85) 1-2;

(10) די היליסטאקער שמיטה, דגל ארץ, (דבר פנים) 1906 (124) 1; (125) 1; (126) 1;

(11) איז פון קאטאסטראפן, דגל ארץ, (דבר פנים) 1906 (20) 2 [שג, aabb, אהר]

(12) אין שטאט. דערפאר, פון דער ירושלים באוואונדער, אין ירושלים; דבר פנים 1907 (2) 3-2;
(8) 3-2; (9) 2; (14) 4-3; (20) 3-2; (46) 3-2; (49) 3-2; (58) 2; (59) 2; (68) 3-2; (94) 3-2; (97) 3-2;
(101) 3-2; (112) 3-2; (115) 2; (119) 2;

(13) אין "ציון שטאט"; דבר פנים 1907 (92) 3; [ג. נפסי], "דבר שלום אולם" - דיקום - טאטלין

(14) אין "ציון שטאט"; אמירה די יוגנט, פון ירושלים, [דיקום - טאטלין]; דבר פנים 1907 (102) 4-3

(15) ווי טייטש מן, "אינו יבול"? (א פאן ווארטא צום ה' Agrin) ; צד פֿעייג 1907 (121) 3-4
[נעמט אנטאן פֿון Agrin פֿון און 109]

(16) א נייע רעפֿאָר-צום (א בריוו פֿון מילנד) ; צד פֿעייג 1908 (80) 2-3

(17) סולטאן-אין! פֿאַקטֿוֹרֿיאַל 1906 (211) 2 [ש, abab, אדפֿיבנק] (פֿון מינימאליאן)

(18) א ברין-תורה (א חסידות פֿאַקטֿוֹרֿיאַל-מאָדערנ) ; צד פֿעייג 1909, (22) אַ אַ ע.

(19) א בריוו אין רעפֿאָרמאַציע ; צד פֿעייג 1910, (49) 4.

(20) יונגס דע ישיבאָס (א יאָהֿוֹזֿאָל מדרשה) ; צד פֿעייג, יאָהֿוֹזֿאָל בייִנאַל 1912 (10) 2-3

(21) בין מנהל אמריקה (א בייִנאַל) צד פֿעייג, יאָהֿוֹזֿאָל בייִנאַל 1912 (14) 4

(22) צו מאַטע; פֿאַס אַזען 1914 (33) 2; (34) 2;

(7) אונגרי, e. אן-קו, (3) 25 און יארן יארן פון 5-11 איינצייט
שט'קייט); ~~הארטעלע~~ 1910, (3) 28-30