|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **About you** | **[Salutation]** | Adi | [Middle name] | Mahalel |
| [Enter your biography] | | | |
| [Enter the institution with which you are affiliated] | | | |

|  |
| --- |
| **Your article** |
| **Sholem Yankev Abramovitsh** |
| **[Enter any *variant forms* of your headword – OPTIONAL]** |
| Sholem Yankev Abramovitsh (1835–1917), commonly known by his literary persona Mendele Moykher-Sforim (Mendele the Book Peddler), is considered to be the founding father of both modern Yiddish and modern Hebrew prose literature. Born in the town of Kapulye (Kopyl) in Belarus, he lived significant parts if his life in the Eastern European cities of Berdichev and Odessa. While in Berdichev, he published his first novel, *Limdu hetev* (*Learn to Do Well*). Published in Hebrew in 1862, this work was a product of the Jewish Enlightenment, i.e., the *Haskalah*, with its didactic tone and its emphasis on the need for reform in Jewish education. He twice rewrote and republished "Learn to Do Good,” first in 1868 and again in 1909-1912. Such revisions were typical of Abramovitsh's practice throughout his long writing career, and also characterized his adaptations of his own works from one language to the other. He adapted many of his early novellas in later years to fully fledged novels in Yiddish and in Hebrew (see list of second version in “List of Works”). He also adapted science books into Hebrew, as part of his "enlightening" project. |
| Sholem Yankev Abramovitsh (1835–1917), commonly known by his literary persona Mendele Moykher-Sforim (Mendele the Book Peddler), is considered to be the founding father of both modern Yiddish and modern Hebrew prose literature. Born in the town of Kapulye (Kopyl) in Belarus, he lived significant parts if his life in the Eastern European cities of Berdichev and Odessa. While in Berdichev, he published his first novel, *Limdu hetev* (*Learn to Do Well*). Published in Hebrew in 1862, this work was a product of the Jewish Enlightenment, i.e., the *Haskalah*, with its didactic tone and its emphasis on the need for reform in Jewish education. He twice rewrote and republished "Learn to Do Good,” first in 1868 and again in 1909-1912. Such revisions were typical of Abramovitsh's practice throughout his long writing career, and also characterized his adaptations of his own works from one language to the other. He adapted many of his early novellas in later years to fully fledged novels in Yiddish and in Hebrew (see list of second version in “List of Works”). He also adapted science books into Hebrew, as part of his "enlightening" project. |
| Abramovitsh's Yiddish debut appeared in 1864, with the novella *Dos kleyne mentshele* (*The Little Man*), followed by another novella *Dos vintshfingerl* (*The Magic Ring*, 1865). In "The Little Man,” Abramovitsh first introduced the dramatic character of Mendele Moykher-Sforim, whom he continued to develop throughout his works as the narrator of his stories. At least on the surface, this character belongs to the traditional Eastern European Jewish society of the little town (the *shtetl*). But being a traveling book salesman, he is exposed to the modern ideas of the Haskalah circulating in the Jewish world, thus leading the character to develop a semi-modern consciousness. Mendele would function as an intermediate character between the urban enlightened Jew and the traditional Jews of the little town. He spoke to them in their familiar, day-to-day language of Yiddish, rather than in Hebrew which was the language favoured by |
| the Haskalah but not understood by the masses of Jews. |
| Abramovitsh wished to form a standard Yiddish literary language that would unite the different Yiddish dialects. In his later works and adaptations he omitted colloquial language, replacing much of the Slavic vocabulary with Germanic and Hebraic Yiddish equivalents. |
| In 1869, Abramovitsh produced two works – the play *Di takse* (*The Tax*), and the novella *Fishke der krumer* (*Fishke the Lame*), which reflected his deepening concern over Jewish poverty. These works clearly challenged the belief that poverty could ever disappear under the rule of the benign capitalist. Exhibiting the clear influence of Hugo and Dickens, a clearly sentimental element became part of his literary work, alongside his stand as an enlightened rationalist that he exposed in his essays and science books. He shows in *Fishke* how his poor protagonists are more capable of achieving genuine feelings of romantic love than the modern enlightened "rationalist" Jew. |
| Writing fiction with narratives mostly based in the *shtetl* though Abramovitsh himself was a city dweller, it has been argued that Mendele represents in his fiction a romantic narrative of return to some pre-modern non-urban Jewish experience, rather than strictly the promotion of modern ideas such as rationalist science and education-reform. Although he was influenced by the nationalist tone that arose in the Jewish street beginning in the early 1880's, he himself never became a Zionist and, in fact, expressed criticism toward that movement in his work. **References and Further Reading**  Olga Litvak, *Haskalah: The*Romantic *Movement in Judaism* (New Brunswick, NJ: Rutgers University Press,2012); Dan Miron, “Der onheyb fun aktueln hebreishn roman: Historishe un kritishe bamerkungen tsu Sh. Y. Abramovitsh’s *Limdu hetev,*” in *Limdu hetev,* by Sh. Y. Abramovitsh, pp. 1–88 (New York, 1969); Dan Miron, *A Traveler Disguised: The Rise of Modern Yiddish Fiction in the Nineteenth Century* (New York, 1973); Samuel Niger, *Mendele Moykher-Sforim: Zayn lebn, zayne gezelshaftlekhe un literarishe oyftuungen* (New York, 1970). Gershon Shaked, *Ben seḥok le-dema‘* (Ramat Gan, Isr., 1965). **List of Works in Yiddish**  * *Dos kleyne mentshele* (The Little Man). Odessa 1864-5; 1879 (second version). * *Dos vintshfingerl* (The Magic Ring). Warsaw 1865; 1888-1909 (second version). * *Fishke der Krummer* (Fishke the Lame). Zhitomir 1869; 1888 (second version). * *Di takse* (The Tax). Zhitomir 1869. * *Di klyatshe* (The Nag). Vilna 1873. * *Kitser masoes Binyomin hashlishi* (The Brief Travels of Benjamin the Third). Vilna 1878. |