

Timeline: Semyon Akimovich An-sky/Shloyme-Zanvl Rappoport

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The Timeline has been developed based on the archival and printed sources listed below. I have also used information gathered by the contributors to this volume.

1863

Born October 15 (Julian calendar; October 27 by Gregorian calendar) in Chashniki, in the Lepel district of Vitebsk guberniia (province), which is today Belarus, to a poor Jewish family. His mother, Anna (Chanah) runs a tavern. His father, Aron Rapoport (the official spelling; Shloyme always preferred Rappoport) travels a great deal; at some point he works for the Moscow Poliakov family as a messenger. Aron eventually abandons the family. Shloyme is the only son, much indulged by his mother; he has two sisters, Beila (later Azarkhi) and Sarah (who eventually marries another Rappoport). Soon the family moves to Vitebsk.

Opposite: Jewish communities visited by An-sky's ethnographic expedition, 1912–14, original map prepared and researched by Benjamin Lukin and drawn by William L. Nelson. SOURCES: A. Rechtman, *Yidische etnografye un folklor* (Buenos Aires, 1958); photo album of the expedition, Archives of the Museum of Anthropology and Ethnography, St. Petersburg (MAE RAN); photo collection of St. Petersburg Judaica; photo Collection of the Central Archives for the History of the Jewish People (Jerusalem); L. V. Sholokhova, *Fonoarkhiv evreis'koi muzichnoi spad-shchini* (Kiev, 2001); Yudovin's sketches, Israel Museum, Jerusalem; L. Sholokhova, "Iz istorii etnograficheskikh ekspeditsii S. A. An-skogo" (unpublished manuscript, Kiev, 1999); A. Kantsedikas and I. Sergeeva, *The Jewish Artistic Heritage Album by Semyon An-sky* (Moscow, 2001).

1878

Meets Chaim Zhitlowsky, a boy two years younger than himself, from a wealthy family, taught Russian and Hebrew by private tutors. Together, the boys perfect their Russian and read broadly in Russian and European literatures. His parents put up little or no opposition to his studies. Zhitlowsky later becomes a well-known Yiddishist and Diaspora Jewish nationalist and writes a lengthy memoir about his friend.

1880

Reads maskilic works, including Moshe Leib Lilienblum's Hebrew memoir *Hattot Neurim* (Sins of Youth); moves away from traditional Judaism. Studies blacksmithing and bookbinding.

1881

Early in this year, leaves Vitebsk to begin 10 years of wandering through the European part of the empire. Shifts frequently from tutoring to working with his hands. Writes stories and sketches about Jews and Russians and tries to get them published. The first stop is a small town, Liozna (the birthplace of Shneur Zalman, the founder of Habad Hasidism), where he works as a private tutor, teaching Russian and secular subjects to Jewish children.

1882

When the leaders of the Jewish community of Liozna discover that he is disseminating radical ideas, he has to leave town, an episode he then recounts in memoir and fiction. Writes a novel in Yiddish that is published in Russian translation as *Istoriia odnogo semeistva* (The History of a Family; later revised and retitled "Shtifkinder" [The Stepchildren]). The friend who translates it sends it to the Russian-Jewish journal *Voskhod* (The Dawn). In 1882 or perhaps 1883, travels to Dvinsk (Daugavpils), at the western edge of Vitebsk province, and works there as a bookbinder.

1883

Writes a Yiddish sketch, "Di ksovim" (The Papers). Begins a longer sketch about a Jewish tavern, "V 'Omute'" (In "The Whirlpool"). On December 16 is in the shtetl of Osveia, still in Vitebsk province.

1884

Publishes “History of a Family” in *Voskhod* (Sept.–Dec.) under “Pseudonym.” Visits father in Moscow. His mother appears to have died.

1885

In this year or perhaps late 1884, moves out of the Pale of Settlement to Tula, a provincial capital in central Russia south of Moscow, then farther south to the village of Yefremov, where he tutors the family of a Jewish friend. Leaves following a crisis in the family related to a daughter who has converted to Christianity in order to marry a non-Jew (per Zhitlowsky). Draws close to the Social Democratic movement of Chernyi Peredel (Black Repartition), which argued for gradualism and propaganda over terror, but he does not join any party officially (per Zhitlowsky). On March 16 is at Izium station in the province of Donetsk. On March 31 is at Lozovaia-Pavlovsk station.

1886

Has moved south and east to Slavianoserbskii district in the province of Ekaterinoslav (today Dnepropetrovsk, Ukraine). Teaches Jewish children in the Kupershtokh family. Works at some points during his time in the south in salt and coal mines and salt-processing plants. Sends “Den” (The Day), “Dozhd” (Rain) and “Zemlia” (Land) to *Russkie vedomosti* (Russian Gazette), but they are rejected. Often reads publicly in Russian to peasants and miners; reads Lev Tolstoy and other Russian thinkers on literacy; writes a summary and analysis of his reading. Occasionally travels back to Vitebsk, Riga, and Dvinsk to see friends and family; spends time with sister Sarah in Briansk; they and their friends attract the attention of the police in the late 1880s. In November is in Golubovka; writes that he has been chased out of Krasnopol’ (Slavianoserbskii district). His reading, politics, and literacy activism all define him as a “populist”—that is, a radical who believes in the central significance of Russia’s rural population for its future and thinks that intellectuals need to repay a moral debt to the poor.

1887

Long article on miners’ lives, which he had worked on for six months, is rejected by *Severnyi vestnik* (Northern Herald). In October writes from

Ekaterinoslav to the populist writer Nikolai Mikhailovsky, asking for help in publishing his manuscripts; Mikhailovsky never responds.

1888

Sketches from rural life are rejected by *Severnyi vestnik*. Begins to correspond with another populist writer, Gleb Ivanovich Uspensky. In June is in Ekaterinoslav.

1889

Writes on January 9 of his recent arrest: was briefly jailed for suspected propaganda, then released, but had to leave Starodub (Chernigov district). Returns to Krasnopol'. Uspensky publishes some of An-sky's material about the folk culture of miners in an article, "New Folk Verses," in *Russkie vedomosti* (April). On August 29 writes of a visit to Kiev and a discussion with Sholem Aleichem.

1890

In January and February publishes "To New Lands," about peasants moving from the south of the empire to the Urals, in *Trud* (Labor), under the pseudonym S. Vid'bin. Lives near a railroad station where he interviews passing peasants, going from internal provinces to the Don, about their work plans. In March is in Nikitovka, east of Kharkov. Police decide to keep him under surveillance.

1891

Early in the year is in Pochev (Chernigov province). Plans to visit St. Petersburg.

In January comes to Petersburg. Uspensky introduces him to the new editors of *Russkoe bogatstvo* (Russian Wealth), Mikhailovsky and Sergei Krivenko. In February is in Liuban, in the St. Petersburg suburbs; speaks of moving to Novgorod; is registered as a Novgorod inhabitant. Spends time in St. Petersburg (perhaps unofficially living near Krivenko) until mid-summer, moving in populist circles. Begins to publish under "S. A. An-sky" in *Russkoe bogatstvo*: "A Sketch of the Coal Industry in the South of Russia" appears in the January and February issues. His association with that journal continues through 1917. His first book, *Sketches on Folk Literature*, is serialized by *Russkoe bogatstvo* in the summer and fall. "Sheep," a story about peasants forced to sell their sheep, is pulled by

the censors from the journal. At some point during this year, drafts two sketches from Jewish life: “Hungry” and “Mendel the Turk.” Around July, leaves for Western Europe. Spends a brief time in Berlin, then visits Zhitlowsky, now writing a dissertation in philosophy at the University of Bern in Switzerland. Following a rejection by Masha Reines, Zhitlowsky’s cousin, sends Zhitlowsky a telegram on October 2 saying he must return to Russia, but changes his mind and instead goes to Paris the next day.

Until the end of 1905, stays in Europe. Publishes on intellectual and economic life in Europe in Russian newspapers such as *Iug* (The South) and in liberal Russian journals, including *Vestnik Evropy* (The Herald of Europe), *Russkaia mysl'* (Russian Thought), *Zhurnal dlia vsekh* (Magazine for Everyone), *Russkaia shkola* (Russian School), *Obrazovanie* (Education), and *Russkoe bogatstvo*. Works as an agent for several journals in St. Petersburg, commissioning articles from émigrés. Meets well-known Russian émigrés and French radicals; reads broadly in European (especially French) literature and social theory; considers writing a large synthetic work on folklore. Writes about folklore, literature, and literacy among Russian peasants; after 1900, becomes increasingly interested in these issues among Jews.

1893

Works for a few months as a bookbinder, first on his own and then with the German anarchist Rudolf Rocker; works briefly in a factory.

1894

Begins to work as the private secretary of Petr Lavrovich Lavrov, the central figure in the radical Russian emigration in Paris, known for his seminal populist writings and his vast erudition; remains close to Lavrov until Lavrov’s death in 1900. *Sketches on Folk Literature* is republished in St. Petersburg as a book. Visits the Paris studio of the Russian-Jewish sculptor Mark Antokol’sky. The secret police in Russia follow his activities through informers in Europe; an official injunction is issued for his arrest.

1895

Writes in July of a new job that ties him to Paris and the Bibliothèque Nationale. According to police, he secretly returns to the Russian empire to visit family.

1896

Writes “V evreiskoi sem’e” (In a Jewish Family), about a Jewish boy’s rebellion against his kheder (traditional Jewish primary school). Publishes “Di ksovim [The Writings],” translated by another from Russian to Yiddish, in I. L. Peretz’s Warsaw publication *Oyneg shabes* (Shabbat Celebration), as Sh. Rapoport. Publishes in *Novoe slovo* (New Word, Petersburg) about literacy, libraries, and folksongs in Western Europe.

1897

Aron Rapoport dies in Briansk, at the home of his daughter Sarah.

1898

Writes to Krivenko of his horror and fascination with the Dreyfus Affair. In April writes to Aleksandra Uspenskaia about giving a lecture on the critic Vissarion Belinsky, illustrated with slides (“foggy pictures”), at a Russian émigré literary organization.

1899

Meets Viktor Chernov, a prominent radical writer, later author of a memoir about him.

1900

Works as the secretary of the Russian Division of an International School in Paris, organizing talks on science and the arts. On February 6, Lavrov dies. Seemingly following a rejection by another woman, writes in March of his marriage to a woman who is half-French, half-Russian. The liaison, about which his friends were skeptical, soon dissolves. At some point after April, moves from Paris to Switzerland. With Chernov, founds a radical organization based on populist principles and dedicated to promoting revolution in Russia, the Agrarian-Socialist League, a precursor to the Socialist Revolutionaries Party (PSR).

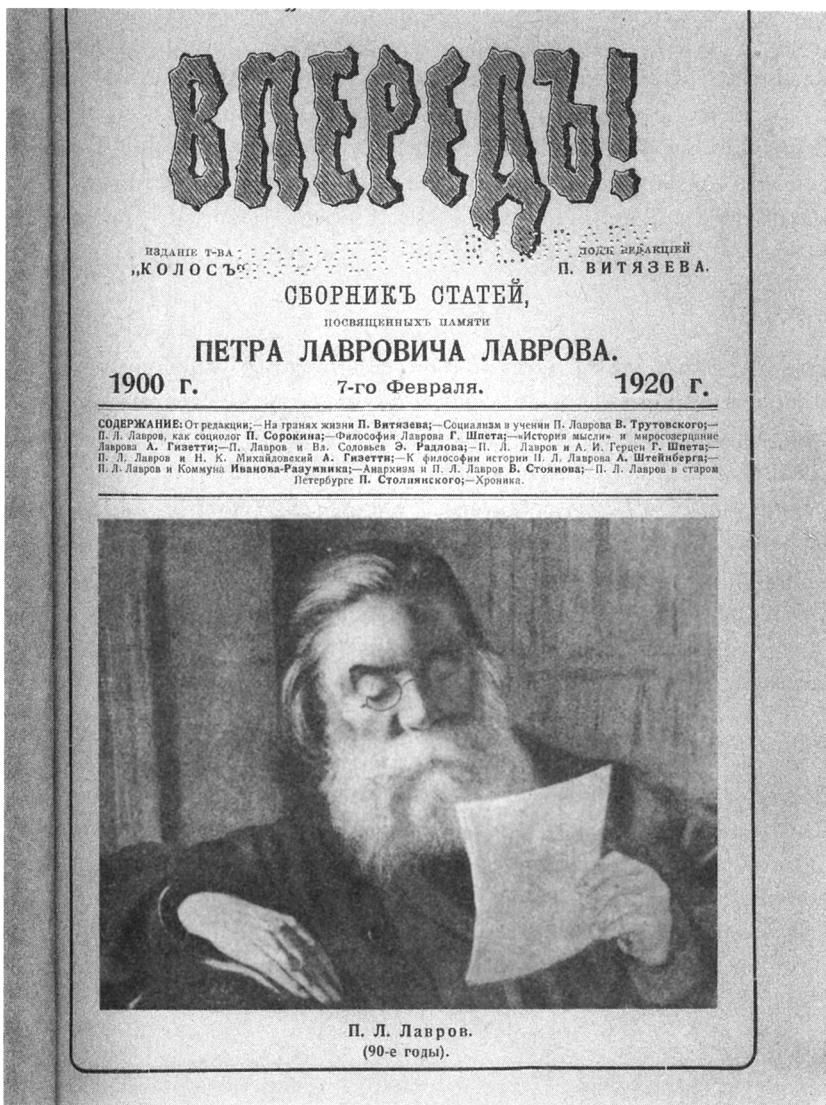


Figure 1. Petr Lavrov in the 1890s, reproduced on the cover of a special issue of the revolutionary journal *Vpered!* (Forward!) that was dedicated to his memory.

SOURCE: Hoover Institution, Stanford University.

1901

Reads the *Collected Works* of Peretz and is impressed that Yiddish writing can be so sophisticated and modern. At an event hosted by the Jewish Labor Bund in Bern, reads his revolutionary poem in Yiddish, “Tsum bund: In zaltsikn yam fun menshlikhe trern” (To the Bund: In the Salty Sea of Human Tears). Publishes a Yiddish poem, “Der elnt” (Loneliness), in a Zionist newspaper, *Der yid* (The Jew).

1902

This year or late in 1901 adopts a new pseudonym, Z. Sinanni (or S. Sinani), and uses it for a few years to sign revolutionary plays, poems, and pamphlets, mostly in Yiddish. Writes “Di shvue” (The Oath), which becomes the anthem of the Bund; it is published in October along with “Tsum bund” in *Der idisher arbeter* (The Jewish Worker, London). Participates in meetings in late 1901 and early 1902 that culminate in the founding of the PSR, a party known for its support for terror to bring down the tsarist regime. Is friendly with Boris Savinkov, Uspensky’s son-in-law, who in 1903 becomes the leader of the SR Combat Organization; takes credit for bringing Savinkov into the PSR.

1903

Begins to publish Yiddish poetry—originals and translations from Russian—in a Petersburg Yiddish newspaper (which moves to Warsaw in 1910), *Der fraynd* (The Friend). Continues his association with that newspaper until it folds in 1913. After Uspensky’s death, writes to Uspenskaia in March that the reading room for Russian students in Bern, for which he raises funds and collects books, will be named after Uspensky.

1904

Writes “Ashmedai,” a lengthy poem in Yiddish about the divorce of a devil and his wife, inspired by Peretz’s “Monish.” Continues to write stylized Jewish folktales, in Russian and Yiddish, prose and poetry, until his death. His novel in two parts about the maskilic movements of his youth, *The Pioneers*, is published in Petersburg in *Knizhki voskhoda* (Booklets of the Dawn) in 1904 and 1905. A Yiddish translation appears in *Der fraynd*. Publishes a revolutionary play in Yiddish. In late 1904 and

early 1905, as Z. Sinanni, co-edits with Yosef Hayim Brenner a Yiddish journal published in London, *Kampf un kempfer* (The Fight and the Fighters); includes translations of Russian SR propaganda and some of his own revolutionary verse.

1905

Publishes a collection of Russian stories in St. Petersburg. Meets the revolutionary and provocateur Father Gapon, instigator of the “Bloody Sunday” violence that touched off the 1905–7 Revolution, and helps him write a pamphlet condemning the pogroms. Is close to the maximalist wing of the SRs (per an old friend, Shmuel Gurevich). After the October Manifesto and the ensuing amnesty, returns to Russia. While on the way back—in Berlin—translates the “Internationale” from French into Yiddish. Is stopped at the border because of the old arrest warrant, waits three weeks in Königsberg, then enters the country, passing through Verzhbolov on December 31.

1906

In February and March conducts a debate in *Voskhod* with Simon Dubnow on the role of Jews in the revolution. In April participates in an SR congress in Vitebsk. Travels in June to report on the pogrom in Bialystok; writes on it in *Voskhod*. Works for *Mysl'* (Thought) and for an SR newspaper, *Syn otechestva* (Son of the Fatherland). Conducts negotiations with the maximalists on behalf of *Der fraynd* requesting a grant from the proceeds from the notorious expropriation operation of “Fonarnyi pereulok” on October 14 (per Gurevich). In October completes a novella about the 1905 revolution, “V novom rusle” (On a New Course). Publishes revolutionary plays in Russian. Attends meetings of the Duma, the new parliament, and publishes articles critical of it, calling for revolution.

1907

On January 5 his apartment in Vitebsk is searched by the police, who find incriminating letters and manuscripts, including one that questioned the notion of the peasants’ loyalty to the tsar and another that criticized the Duma. On January 23–25 is arrested and briefly jailed in Vitebsk. The authorities later decide that, since the manuscripts were not published or meant to be published, he is not guilty. In February participates in an “Extraordinary Party Congress” of the SRs in Tamerfors, Finland.

Publishes a pamphlet, *What Is Anarchism?* Early in that year, “On a New Course” is published in Russian and Yiddish. In the fall, receives financial support from the lawyer Samuil Moiseevich Shryro so he can devote himself to gathering Jewish folklore.

1908

On March 7, marries Esther (Edia) Glezerman, a young pianist from Vitebsk, and lives with her in Vilna through May. Often lives in Terioki (now Zelenogorsk), Kuokkala, or Antrea, in Finland, outside of St. Petersburg, but travels to St. Petersburg for meetings; spends the night at the apartments of the psychiatrist Boris Sinani, Gurevich, Dubnow, and others. The lawyer Henrik Borisovich Sliozberg reports that, though the authorities were unwilling to grant An-sky permission to live in St. Petersburg permanently, he was able to convince them to look the other way when An-sky appeared in town for literary work. On October 12 participates in a debate at the Jewish Literary Society of St. Petersburg about the appropriate language for Jewish literature: Dubnow writes that he and An-sky both defended a trilingual literature, comprising Yiddish, Hebrew, and Russian. Publishes a seminal article on the differences between Jewish and non-Jewish folklore, “Evreiskoe narodnoe tvorchestvo” (Jewish Folk Art, though the title is often translated “Jewish Ethnopoetics”), in Russian in *Perezhitoe* (Experience). (This issue of the journal is dated 1909 but appeared late in 1908.) From this year through 1918, travels inside and outside of the Pale giving lectures on general topics and on Jewish culture and history; reports on his own experiences in Russian-Jewish journals and Russian newspapers. His reputation as a writer and speaker grows among Jews and Russians.

1909

Through 1911, edits three collections of Russian and world literature for the popular reader, under the rubric *Almanakh-Kalendar’ dlia vsekh* (Almanac-Calendar for All). Participates in the founding of a Russian-language journal on Jewish history, *Evreiskaia starina* (The Jewish Past), and publishes articles there on folklore. Edits and publishes in *Evreiskii mir* (Jewish World) through 1911. Is involved with the planning of the *Evreiskaia entsiklopediia* (Jewish Encyclopedia). On September 12, a fire in a Terioki hotel destroys many of his papers. In September and October he participates in a debate in a Yiddish journal edited by Zhitlowsky in New

York, *Dos naye lebn* (The New Life), with Zhitlowsky and others about the proper role of Christian imagery in Jewish literature. On December 27, a celebration is held in the Jewish Literary Society in honor of the twentieth-fifth anniversary of his first publication.

1910

At a banquet held on January 9 in continuing celebration of the anniversary, speaks about the difficulty of living between Russian and Jewish cultures. Edits *Evreiskoe obozrenie* (Jewish Views), which briefly replaces *Evreiskii mir*. In October writes in *Evreiskii mir* about how to prevent Jewish assimilation; attacks on him follow in *Novoe vremia* (New Times) and other conservative publications. In September continues his debate about the trilingualism of Jewish literature in *Evreiskii mir*, arguing now with the Yiddish writer Shmuel Niger and others. Writes and speaks about the pacifism of the Russian people. Becomes acquainted with the prominent Russian writer Fedor Sologub and his wife, Anastasiia Chebotarevskaia.

1911

Hosts Peretz in April on a fairly unsuccessful visit to St. Petersburg. Writes in August acknowledging the dissolution of his marriage with Edia. Joins Dubnow's Jewish Historic-Ethnographic Society of St. Petersburg. Edits a new magazine, *Molodoe evreistvo* (Young Jewry). Makes plans for fundraising to support a Jewish ethnographic expedition, which eventually comes in large part from Baron Vladimir Guenzburg, head of one of the empire's wealthiest and most philanthropic Jewish families (in banking and gold mines).

1912

At the request of the Russian writer Vladimir Korolenko, who is interested in the blood libel trial of Mendel Beilis, writes an article on Jewish folklore about the blood libel. Through 1914, heads the Baron Horace Guenzburg Jewish Ethnographic Expedition. During three summer seasons, travels through small Jewish towns in Volhynia and Podolia with a small team of researchers, taking photographs, recording folksongs, collecting manuscripts and ritual objects, and interviewing Jews about their beliefs and practices. (Through 1916, continues to meet with the board of the expedition to discuss ways of rescuing the material culture of the

Jews in the occupied zone.) The police keep the expedition members under close watch.

1913

His five-volume collected works in Russian are published. In April gives a lecture lauding the *kheyder*, the traditional Jewish primary school, which sparks an attack by Moshe Litvakov in *Kievskaia mysl'* (Kiev Thought). In September leaves the expedition and attends the Beilis trial in Kiev. Publishes his impressions in *Rech'* (Speech). Meets the Polish Jewish folklorist Pinchas Graubard, who would later work as his secretary in Warsaw and then write a memoir of An-sky, *An ander lebn* (Another Life).

1914

His second book on peasant literacy, *Narod i kniga* (The Folk and the Book), mostly written during his time in emigration, is published. Inspired by the findings of the ethnographic expeditions, he drafts *The Dybbuk* in Russian early this year (probably begins it late in 1913; Vladimir Guenzburg comments on the first full draft in a January 30 letter). Is advised to translate it into Yiddish and does so. Publishes the questionnaire that his team used during their second summer of the expedition, a lengthy book, under the title *Der mentsh* (Man). An exhibit displaying objects from the expedition opens on April 19 for specialists. When the war begins in August, the ethnographic expedition is cut short: the team had gathered 2,000 photographs, 1,800 folktales, 1,500 folksongs, 1,000 melodies, 100 historical documents, and 500 manuscripts, purchased 700 sacred objects for 6,000 rubles, and recorded 500 wax cylinders of folk music. In August turns to gathering information about the situation of the Jews in the war zone and tries to organize help. On November 21 leaves for Warsaw. Through 1917 works for the Evreiskii Komitet Pomoshchi Zhertvam Voiny (EKOPO, Jewish Committee to Help War Victims) distributing aid in war-torn Poland, Galicia, and Bukovina. Records his impressions in a diary in Russian.

1915

Believing that the play may be staged by the Moscow Art Theater, submits the Russian *Dybbuk* to the censor, who approves it after requesting a few changes. Reads the play at the homes of friends, including Sologub,

the Russian-Jewish painter Leonid Pasternak, and others. In the fall, meets the young actress Roza Monoszon (later Ettinger), who would edit some of his letters to her and write a memoir. In September gives his first lecture supporting the Zionist Vladimir Jabotinsky's idea (shared by Joseph Trumpeldor) of a Jewish Legion that would join the Allies in World War I and fight to liberate Palestine from Ottoman rule.

1916

From December 27, 1915, through January 5, 1916, participates in the All-Russian Congress of Folk Theaters. In January the Odessa police acquire a Russian manuscript they attribute to An-sky, "Galicia," with a eyewitness account of atrocities perpetrated by Russian soldiers on Jews in the war region. Revises *The Dybbuk* to conform to the advice that he has solicited from friends and theater professionals, including Konstantin Stanislavsky, director of the Moscow Art Theater. Spends an evening in December at the Moscow house of Tolstoy's chief disciple, V. G. Chertkov, lecturing on Jewish folk art.

1917

On January 8, the Moscow Art Theater announces that it has accepted *The Dybbuk* (though it was not ultimately performed there). Following the February Revolution, An-sky begins to participate more actively in Russian politics. Is elected to the All-Russian Constituent Assembly as an SR, representing Vitebsk. During this year, writes for SR newspapers, *Volia naroda* (The Will of the People), *Delo naroda* (The Business of the People), and *Trud* (Labor). A Jewish Museum displaying objects from the expeditions is established in St. Petersburg but is open only a few hours a week between the spring and the fall, then closes. Begins to rework his Russian diary of his experiences with EKOPO in Yiddish. In late October, after the October Revolution begins, represents the Petrograd Duma at meetings with Lev Kamenev, Iuly Martov, and other Bolsheviks.

1918

Spends part of this year preparing a volume of graphics from the expedition, *Al'bom evreiskoi khudozhestvennoi stariny* (An Album of Artistic Jewish Antiquities). However, as a prominent SR and an opponent of Bolshevism, he fears for his security under the new regime. After the

Bolshevik dissolution of the Constituent Assembly in January, spends much of the spring in Moscow, then leaves through Pskov and Dvinsk for Vilna, where he arrives in September. The Hebrew translation of *The Dybbuk* by Hayim Nachman Bialik is published in Moscow in *Ha-tekufah* (The Era).

1919

Organizes the Jewish Historic-Ethnographic Society in Vilna. The Yiddish *Dybbuk*, perhaps revised with the inspiration of Bialik's Hebrew translation, is published in Vilna. An-sky's sympathies for Zionism grow ever stronger, and he studies Hebrew. After a pogrom in April, when his friend the writer A. Vayter is killed, An-sky moves to Otwock, a resort outside of Warsaw. Publishes regularly in the Yiddish newspaper *Moment* (Moment); many of these pieces are revisions of stories and articles published earlier in Russian.

1920

Writes to Zhitlowsky in February that he has secured a contract for a 15-volume Yiddish collection of his works, including fiction, poetry, memoirs, and articles on folklore. Also in February, completes a three-volume Yiddish work, *Der yidisher khurban fun Poyln, Galitsye un Bukovino, fun tog-bukh 1914–1917* (The Jewish Destruction in Poland, Galicia, and Bukovina, from a 1914–1917 Diary often called *Khurban Galitsye*, The Destruction of Galicia). Meets Savinkov and Nikolai Chaikovsky, passing through Warsaw and intending to go back to Russia and fight the Bolsheviks; debates with them how to prevent the violence against Jews now occurring in White-controlled territory. Suffering from diabetes and angina, An-sky dies of a heart attack at a clinic in Warsaw on November 8, not long after his fifty-seventh birthday (and only a day after he attended a meeting for the organization of a Warsaw Jewish Ethnographic Society). He is buried in the Jewish cemetery in Warsaw, next to Peretz and another Yiddish writer, Yankev Dinezon. In his will, asks that all his works be republished in Yiddish and Hebrew. Leaves his collections to the Jewish Historic-Ethnographic Societies in Petersburg, Vilna, and Jerusalem, along with half his money; the other half he leaves to his two sisters and his nephew, the artist Solomon Yudovin. On December 9, the Vilna Troupe premieres the Yiddish *Dybbuk* in Warsaw to



Figure 2. An-sky and his sisters, Sarah Rappoport and Beila Azarkhi, taken during World War I, when An-sky was working as an aid worker. SOURCE: An-ski, *Gezamelte shriftn*, 15 vols. (Vilna, 1920–25), 6: frontispiece.

tremendous acclaim. The publication of An-sky's 15-volume collected works begins in Poland; it is completed in 1925.

1922

The Habima Theater premieres the Hebrew *Dybbuk* in Moscow with marked success; the play becomes the signature piece of the company during its international tours and after its relocation to Palestine in 1926.