

*OXFORD BIBLIOGRAPHIES* IN JEWISH STUDIES

“SIMON DUBNOV”

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Simon Dubnov

Introduction

Simon Dubnov (also written Shimon, Shimen, and Semyon, Dubnow and Doubnov) was a journalist, historian, political figure, and public intellectual of wide influence among Jews in the 20th century. Dubnov was born to a traditionally religious family in Mstislavl, in the Russian Empire, but he stopped observing Jewish law as a teenager and sought, unsuccessfully, to gain credentials to enter a Russian university. Instead, from 1880 until 1922 he worked as a journalist in the Russian-language Jewish press (and to a lesser extent the Hebrew and Yiddish press), living in St. Petersburg, Mstislavl, Vilna, and Odessa. During those years Dubnov published a historical look at Hasidism (first published serially in *Voskhod*), outlined his philosophy of Jewish history, and published books on Jewish history intended for a general audience, especially students. Dubnov was also important in the establishment of the Jewish Historical-Ethnographic Society in St. Petersburg and its journal *Evreiskaia starina*. Dubnov's transition from journalist to professional historian coincided with his evolution into a Jewish nationalist, as he published essays, primarily in Russian, advocating a form of Jewish nationalism consistent with the Jews' history in the Diaspora. As such, Dubnov's historical

work and political work are so intertwined that in some cases there is no true distinction between the two. Dubnov believed that Jewish national preservation in the modern world was only possible by securing legal recognition of the Jews as a nationality, building a secular Jewish culture based on historical self-consciousness, and instituting secular communal self-government. Because he considered Central and Western European Jewry to be already lost to assimilation, Dubnov focused his efforts on Eastern European Jewry: the Russian Empire, and to a lesser extent the Austrian Empire. His writings on Jewish history emphasized the long history of Jewish self-government and autonomy in the Diaspora. His political writings—most famously those published between 1897 and 1907—on Jewish education, the Jewish press, Jewish politics, emigration, and Jewish nationalism focused on the necessity of a renewed commitment to Jewish autonomy in the Diaspora. Dubnov described his political philosophy as Jewish autonomism. Several key tenets of his political philosophy were adopted across the Jewish political spectrum, in the Russian and Austrian Empires, but also in Palestine before Israeli independence and to a lesser extent in the United States. Dubnov settled in Berlin in 1922 where he finished and published (first in German translation) his magnum opus, *World History of the Jewish People*, and lent his stature to the founding the YIVO Institute. Dubnov moved to Riga in 1933, and was murdered there with the rest of the Jewish population in 1941. The Central Archives for the History of the Jewish People in Jerusalem and the archives of the YIVO Institute in New York both hold substantial collections of Dubnov's personal papers and correspondence. A guide to YIVO's collection of Dubnov materials (Record Group 87) is available online in the form of a digital finding aid.

### General Overviews

A vast literature exists that assesses Dubnov's life, theories, and influence on the development of both Jewish nationalism and Jewish historical self-consciousness. Several scholars have attempted an assessment of Dubnov's oeuvre and influence in a short essay. Jonathan Frankel's and Renée Poznanski's are the most insightful. In his brief introduction to a biography by Dubnov's daughter, Sophie Dubnov-Ehrlich, Frankel 1991 focuses on the evolution of Dubnov's way of thinking about history and politics from the 1880s until the 1920s. Renée Poznanski's introduction to her French translation of Dubnov's "Letters," Poznanski 1989, takes a similar approach but also considers Dubnov's relation to other ideologists and ideologies, as well as the significance of Dubnov's autonomism and Diaspora nationalism in recent years. Pinson 1970, an introduction to an English edition of Dubnov's "Letters," looks at several issues of central importance to Dubnov and his contemporaries such as Diaspora, autonomy, language, America, and Palestine. Yudi Mark, a Yiddish linguist who had been a follower of Dubnov and an activist in his political party, also takes a thematic approach in his short book on Dubnov with chapters on Dubnov's life and on how Dubnov approached such

questions as Yiddish, spiritual nationalism, and autonomism. Groberg 1993 looks to how Dubnov's oeuvre has been treated by other historians and at the same time provides a helpful assessment of the historiography dealing with Dubnov. Haruv 2010 has compiled an extensive bibliography of secondary literature dealing with Dubnov's life and thought. Finally, Shapiro 1975 provides a succinct and helpful summary of Dubnov's entire life in less than eight pages.

Frankel, Jonathan. "S. M. Dubnov: Historian and Ideologist." In *The Life and Work of S. M. Dubnov: Diaspora Nationalism and Jewish History*. By Sophie Dubnov-Erich; translated by Judith Vowles; edited by Jeffrey Shandler, 1–33. Bloomington: Indiana University Press, 1991.

A succinct introduction to Dubnov's life, influence, and way of thinking.

Groberg, Kristi A. "The Life and Influence of Simon Dubnov (1860–1941): An Appreciation." *Modern Judaism* 13 (1993): 71–93.

A "bio-bibliographical" essay assessing the historiography on Dubnov (until 1993), and in particular, Dubnov's influence on other historians. Excellent source for bibliographical references for articles on all stages of Dubnov's life.

Haruv, Dan. "Shimon Dubnov: Reshima bibliografit mo'eret." In *Safra ve-saifa: Shimon Dubnov, historyon ve-ish tsibur*. Edited by Avraham Greenbaum, Yisrael Bartal, and Dan Haruv, 213–262. Jerusalem: Merkaz Zalman Shazar, 2010.

An excellent bibliography (annotations in Hebrew) listing nearly 250 works about Dubnov. Particularly useful are the forty-five well-annotated entries listing where Dubnov is mentioned in memoir literature of family, peers, and figures of scholarly or political stature.

Mark, Yudi. *Shimen Dubnov*. New York: Workmen's Circle/Futuro, 1962.

A collection of short essays (in Yiddish) examining different aspects of Dubnov's intellectual biography, as a historian and political figure.

Pinson, Koppel S. "Simon Dubnow: Historian and Political Philosopher." In *Nationalism and History: Essays on Old and New Judaism*. Edited by Koppel S. Pinson, 3–65. New York: Atheneum, 1970.

An overview of Dubnov's life and major literary contributions.

Poznanski, Renée. "S. Dubnov, l'homme et son époque." *Lettres sur le judaïsme ancien et nouveau*. Translated and edited by Renée Poznanski, 11–70. Paris: Cerf, 1989.

Poznanski's substantial introduction to her annotated French translation of Dubnov's "Letters."

Shapiro, Leon. "Simon Dubnow: A Biographical Essay" and "Introduction." In *History of the Jews in Russia and Poland: From the Earliest Times until the Present Day*. Vol. 1. Edited by Simon Dubnow, ix–xxvi. New York: Ktav, 1975.

Serving as the introduction to a reprinting of Dubnov's *History of the Jews in Russia and Poland* (translated by Israel Friedlaender), the biographical essay draws mainly from Dubnov's memoirs and his daughter's biography.

### Biographical

A number of biographical works have been written about Dubnov, though there is still no complete scholarly biography that makes use of the full range of available archival resources, published records, and secondary literature. The contours of Dubnov's life and scholarly trajectory over the years are clear enough in the biography Dubnov-Erich 1991, written by his daughter Sophie Dubnov-Erich, and based primarily on the first two volumes of Dubnov's memoirs (the third and final volume had not yet been found), some correspondence, and the personal recollections of the author. Viktor Kel'ner's Russian biography, Kel'ner 2008, fills in many of the grey areas in Dubnov-Erich's, and is considerably more descriptive. Robert Seltzer's doctoral dissertation was for a long time the best assessment of Dubnov's intellectual evolution toward nationalism, focusing as it does on his early life, and has been recently revised, updated, and published as a monograph in Seltzer 2013. Other shorter works focus on specific periods of Dubnov's life, such as Hilbrenner 2003, which looks at Odessa, and Kel'ner 1996 and Schlögel 1998, which look at Berlin. Horodetzky 1951 provides a genealogical outline of Dubnov's family history. Horowitz 2012 considers how Russia and Russian shaped Dubnov's identity and life's work.

Dubnov-Erich, Sophie. *The Life and Work of S. M. Dubnov: Diaspora Nationalism and Jewish History*. Translated by Judith Vowles; edited by Jeffrey Shandler. Bloomington: Indiana University Press, 1991.

English translation of the Russian biography *Zhizn' i tvorchestvo S. M. Dubnova* written by Dubnov's daughter and published in New York in 1950. Includes editorial annotations, a short bibliography, a chronology, an introduction by Jonathan Frankel, and personal recollections by the author's son and Dubnov's grandson, Victor Erlich.

Hilbrenner, Anke. "Nationalization in Odessa: Simon Dubnow and the Society for the Dissemination of Enlightenment among the Jews in Russia." *Simon Dubnow Institute Yearbook 2* (2003): 223–239.

Examines Dubnov's Odessa years, generally understood as the period of his "nationalization." Hilbrenner applies sociologist Pierre Bourdieu's theories to argue that Dubnov's intellectual

evolution to nationalism was closely linked to a conflict between social groups over “cultural capital”: in contrast to the financial security and recognized authority of the city’s Jewish professional elite, Dubnov and his literary circle existed on the margins.

Horodetzky, S. A. “The Genealogy of Simon Dubnow.” *YIVO Annual* 6 (1951): 9–18.

Originally published in Yiddish in YIVO’s *Historishe shriftn* in 1937, traces the rabbinic scholars in Dubnov’s family back to the 17th century.

Horowitz, Brian. “Ha-shorashim ha-rusiim shel hayey Shimon Dubnov ve-shel mahshavto.” *Tsiyon* 77.3 (2012): 341–358.

Horowitz considers Dubnov’s biography in light of how his life, identity, and work were shaped by Russia geographically, the Russian language, Russian literature and culture, and other Russian intellectuals.

Kel’ner, Viktor Efimovich. “‘Ia teper’ prikovan k Berlinu’ (S. M. Dubnov i ego okruzhenie v germanskoi emigratsii 1922–1933 gg.)” *Russkoe evreistvo v zarubezh’e* 1.6 (1996): 377–389.

Details Dubnov’s activities and acquaintances in Weimar Berlin.

Kel’ner, Viktor Efimovich. *Missioner Istorii: Zhizn’ i trudy Semena Markovicha Dubnova*. St. Petersburg, Russia: Mir, 2008.

The only complete biography of Dubnov, focusing mostly on the 1880s to 1920s. Draws mainly on Dubnov’s published record in Russian; his “letters,” memoirs, and journalistic writing, as well as the memoirs of his peers. Includes a chronology of Dubnov’s life, a bibliography of Dubnov’s publications by year, and a bibliography of other memoirs and secondary literature.

Schlögel, Karl. *Berlin, Ostbahnhof Europas: Russen und Deutsche in ihrem Jahrhundert*. Berlin: Siedler, 1998.

The chapter “Simon Dubnows Berliner Tagebuch” (pp. 218–233) discusses Dubnov’s years in Berlin, his work and associates, and the geographic space of his life there. Schlögel uses Dubnov to explore questions of the place of Berlin to Russian Jews and the question of how Jews viewed their prospects in Russia and Germany in the 1920s and 1930s.

Seltzer, Robert M. *Simon Dubnow’s “New Judaism”: Diaspora Nationalism and the World History of the Jews*. Leiden, The Netherlands: Brill, 2013.

Based on Seltzer’s doctoral dissertation, “Simon Dubnow: A Critical Biography of his Early Years” (Columbia University, 1970), focuses on Dubnov’s life, influences, and intellectual evolution from 1860 to 1907. Draws on Dubnov’s memoir and published writings.

## In Memoir Literature

Writing memoirs was common for members of the Jewish intelligentsia in late imperial Russia, especially after emigration. Dubnov's is perhaps the best available memoir of Jewish political life in late imperial and revolutionary Russia. A number of other memoirs written in Russian, Hebrew, and Yiddish also capture the spirit of the times from different perspectives and discuss Dubnov's role in Jewish political and cultural life. The memoirs of Perel'man 2009 were written from the standpoint of a close intellectual acolyte and hence include considerable attention to Dubnov. Others such as Krol' 2008 and Sliozberg 1933–1934 were written from the perspective of individuals who participated in many of the same cultural and political projects as Dubnov (while not sharing his political views), and discuss him in relation to those aspects of their lives. In Dinur 1960 and Ginsburg 1944 Dubnov is mentioned only occasionally, but these memoirs are important because they closely describe the St. Petersburg/Petrograd intellectual life in the late imperial period and World War I. Two memoirs capture a more personal side of Dubnov and his wife Ida: Dubnova-Erich 2005, written by his daughter Sophie, and Erlich 2006, written by his grandson (Sophie's son) Victor.

Dinur, Benzion (Ben-Tsiyon). *Bi-yeme milhama u-mahpekha: Zikhronot u-reshumot mi-derekh hayim*. Jerusalem: Mossad Bialik, 1960.

Much of this memoir by Dinur (originally Dinaburg), a historian at the Hebrew University in Jerusalem and at one time Israel's Minister of Education, focuses on the intellectual life of Petrograd (St. Petersburg) during World War I and the Russian revolutionary period.

Dubnova-Erich, Sophie. *Bread and Matzoth*. Translated by Alan Shaw. Tenaflly, NJ: Hermitage, 2005.

Dubnov's daughter Sophie's memoirs, translated from Russian, provides a rare look into Dubnov's family life and role as a father. It also provides an excellent portrait of his intellectual milieu and the mixing of intellectuals of different ideological backgrounds. Sophie became a Bundist but was personally acquainted with figures as diverse as Vladimir Jabotinsky, Semyon An-sky, and Maxim Gorky.

Erich, Victor. *Child of a Turbulent Century*. Evanston, IL: Northwestern University Press, 2006.

The memoirs of Dubnov's grandson (Sophie's son) include a brief but intimate portrait of Dubnov's life in Berlin: details of his work habits, family relations, and intellectual circle.

Ginsburg, Saul M. *Amolike Peterburg: Forsungen un zikhroynes vegn Yidishn lebn in der rezidents-shtot fun tsarishn Rusland*. New York: Tsiko bikher farlag, 1944.

Saul (Shaul) Ginsburg was trained as lawyer in St. Petersburg, but became one of the Russian Empire's most influential Jewish journalists, writing in Hebrew, Yiddish, and Russian. Ginsburg was among the founders of the Russian Empire's first Yiddish daily, *Der fraynd*, and, like Dubnov, he also wrote for *Voskhod*. Dubnov and Ginsburg worked together on a number of the same cultural and political projects in late imperial St. Petersburg, described in this memoir.

Krol', Moisei Aaronovich. *Stranitsy moei zhizni*. Introduction and notes by N. L. Zhukovskoi. Moscow and Jerusalem: Mosty kul'tury/Gesharim, 2008.

Krol' was an ethnographer and socialist revolutionary who became involved in Jewish communal politics beginning in 1903, and describes many of the key figures active in St. Petersburg, including Dubnov.

Perel'man, Aron. *Vospomimaniia*. St. Petersburg, Russia: Evropeiskii Dom, 2009.

A collection of short memoiristic essays about important people and periods of his life, including one chapter devoted to Dubnov (pp. 49–59). Perel'man was an autonomist and a member of the Folskpartey, as well as an editor of *Evreiskaia starina*.

Sliozberg, Genrikh Borisovich. *Dela minuvshikh dnei: Zapiski russkogo evreia*. 3 vols. Paris: Pascal, 1933–1934.

Genrikh Sliozberg was a lawyer active in Jewish communal affairs and the founder of the St. Petersburg-based Jewish Defense Bureau. Many of his communal activities overlapped with those of Dubnov, who is mentioned several times in Volumes 2 and 3.

## Historian

Most scholars accept the impossibility of separating Dubnov's historical and political writings. Dubnov's purpose as a historian was Jewish national regeneration and self-consciousness, and his Diaspora nationalist ideology was constructed using historical arguments. Nonetheless, for the purpose of this bibliography a distinction needs to be made between scholars primarily concerned with assessing Dubnov's historiographical importance and those who look more at his political and ideological relevance. Dubnov's historical writings spanned from ancient Israel to his own day. He viewed Jewish history in the Diaspora as a series of shifting hegemonic centers of civilization—Babylonia, Iberia, Western, Central, and Eastern Europe, etc.—where as one center came under pressure, another would strengthen. Dubnov emphasized the historic role of Jewish autonomy in the Diaspora as the crucial preservative of Jewish nationality. This section is divided into two subsections: works that look at one or more particular aspects of Dubnov's historical and scholarly approach, and works that compare Dubnov to other Jewish or Russian historians.



## Historical and Scholarly Approach

Dubnov played an important role in developing Jewish history as a scholarly field in the Russian Empire (even when practiced by nonprofessional historians), creating the field's key institutions (such as the Jewish Historical-Ethnographic Society and the journal *Evreiskaia starina*) and writing many of its key texts (both philosophical and in the form of multivolume histories). Dubnov's particular influence on Jewish national and historical self-consciousness in the Russian Empire, especially among members of the intelligentsia, is a common theme in many works on Dubnov's role as a historian. Recently, historians such as Jeffrey Veidlinger and Anke Hilbrenner have looked more closely at intellectual components of Dubnov's historical approach and the context for his development into a professional historian. Veidlinger 2004, Veidlinger 2009, Hilbrenner 2003, and Hilbrenner 2007 each assess the components of Dubnov's historical philosophy and stress the importance of his Russian philosophical influences. Veidlinger emphasizes Dubnov's institutional and cultural significance whereas Hilbrenner focuses more on Dubnov's intellectual impact. Other works look at more specific aspects of Dubnov's historical approach or scholarly relevance and its relationship to Dubnov's evolution as a historian: Rabinovitch 2005 looks at Dubnov's role in the founding of the Jewish Historical-Ethnographic Society, Seltzer 1986 looks at Dubnov's fascination with Hasidism and its origins, and Niger-Charney 1946 draws attention to the significance of Dubnov's literary criticism. Duker 1931–1932 provides a helpful introduction to the origins and contents of the historical journal Dubnov edited. Many more individual articles on Dubnov's historical and scholarly approach can be found in the festschrifts, journal special issues, and "Dubnowiana" in the journal *The Simon Dubnow Institute Yearbook* (cited under Festschrifts to Dubnov).

Duker, Abraham. "'Evreiskaia Starina': A Bibliography of the Russian-Jewish Historical Periodical." *Hebrew Union College Annual* 8–9 (1931–1932): 525–603.

An introduction to the founding of *Evreiskaia starina*, the Jewish historical journal edited by Dubnov (until 1918), and a topical bibliography of the journal's contents over the duration of its publication.

Hilbrenner, Anke. "Simon Dubnov's Master Narrative and the Construction of Jewish Collective Memory in the Russian Empire." *Ab Imperio* 4 (2003): 143–164.

An abbreviated English version of the key arguments of her book. Hilbrenner suggests Dubnov wrote his historical works "from the margins": as an eastern European Jew (not German), as a Jew (not Russian), and as a historian (within the intelligentsia). Dubnov's master narrative as presented here centers on Jewish national development within imperial contexts.

Hilbrenner, Anke. *Diaspora-Nationalismus: Zur Geschichtskonstruktion Simon Dubnows*. Göttingen, Germany: Vandenhoeck and Ruprecht, 2007.

Examines the intellectual components of Dubnov's historical philosophy and its relationship to his political ideology. Pays particular attention to the role of the *kahal*—Jewish autonomous government—in Dubnov's historical and political thinking.

Niger-Charney, Samuel. "Simon Dubnow as a Literary Critic." *YIVO Annual* 1 (1946): 305–317.

Explains the role of Dubnov's literary criticism in his evolution as a historian, and his importance as an early critic (in Russian) of Yiddish literature.

Rabinovitch, Simon. "Positivism, Populism and Politics: The Intellectual Foundations of Jewish Ethnography in Late Imperial Russia." *Ab Imperio* 3 (2005): 227–256.

Looks at the role of Dubnov, among others, in the founding of the Jewish Historical-Ethnographic Society in St. Petersburg.

Seltzer, Robert. "The Secular Appropriation of Hasidism by an East European Jewish Intellectual: Dubnow, Renan, and the Besht." *Polin* 1 (1986): 151–162.

Explains how Dubnov's studies of Hasidism published in *Voskhod* between 1888 and 1893 were influenced by his reading of Ernest Renan, and important in his transformation into a historian.

Veidlinger, Jeffrey. "Simon Dubnow Recontextualized: The Sociological Conception of Jewish History and the Russian Intellectual Legacy." *Simon Dubnow Institute Yearbook* 3 (2004): 411–427.

Examines Dubnov's influences with a new emphasis on the importance of the Russian intellectual climate.

Veidlinger, Jeffrey. *Jewish Public Culture in the Late Russian Empire*. Bloomington: Indiana University Press, 2009.

Examines the transformation of Jewish culture, cultural production, and cultural institutions in late imperial Russia. Dubnov's significance in popularizing Jewish history and creating the Jewish Historical-Ethnographic Society makes him a significant figure in this process, and consequently this book.

#### In Relation to Other Historians

Comparisons have frequently been made between Dubnov's historiographical approach and that of Jewish, Russian, and other historians to explain the intellectual context in which Dubnov

developed as a scholar. Some works that examine Dubnov as a historian place him in the broader context of Jewish historiography whereas others are more inclined to place Dubnov's historiography within the Russian intellectual context. Brenner 2001, a book devoted to historians and the development of modern Jewish historiography, sees Dubnov as representing the beginning of Jewish history's use for secular, national, political purposes. In another book of essays about Jewish historians and historiography Kochan 1977 explains what a "sociological" historical approach meant to Dubnov. The edited volume Guesnet 2009 places much of Jewish historiography in East-Central Europe between the dominant paradigms of Graetz (i.e., Central Europe) and Dubnov (i.e., Eastern Europe). Greenbaum 1993, Greenbaum 2006, Horowitz 2009, Nathans 1999, and Seltzer 1983 all look at Dubnov within the context of an emerging Russian Jewish historical discipline and emphasize the importance of Dubnov's predecessors, such as the historian Heinrich Graetz, and contemporaries, such as the lawyer and historian Iulii Gessen.

Brenner, Michael. *Prophets of the Past: Interpreters of Jewish History*. Translated by Steven Rendall. Princeton, NJ: Princeton University Press, 2001.

Beginning in the 19th century, examines the evolution of Jewish historiography, mainly in Europe. See especially the chapter "The Nationalization of Jewish History: The View from the East" (pp. 93–118).

Greenbaum, Avraham. "The Beginnings of Jewish Historiography in Russia." *Jewish History* 7.1 (Spring 1993): 99–105.

Examines Jewish historiography in Russia, including by Dubnov, prior to Dubnov's call in *Voskhod* for a Russian-Jewish historical society.

Greenbaum, Avraham. *Perakim ba-historiyografiya shel Yahadut Rusya*. Jerusalem: Merkaz Dinur/Merkaz Zalman Shazar, 2006.

A short book on the development of Jewish historiography focusing on Jewish historians in the late Russian Empire, and outside of Russia in the Soviet period. See in particular the chapter on Dubnov (pp. 36–55).

Guesnet, François, ed. *Zwischen Graetz und Dubnow: Jüdische Historiographie in Ostmitteleuropa im 19. und 20. Jahrhundert*. Leipzig: Akademische Verlagsanstalt, 2009.

A collection of articles examining Jewish historiography in East-Central Europe, with special attention to the tension between Eastern and Western historiography (i.e., Graetz and Dubnov). See in particular the chapter by Kerstin Armborst-Weihs about Galician historians appointed by Dubnov to write in *Evreisaia starina* (pp. 99–118).

Horowitz, Brian. *Empire Jews: Jewish Nationalism and Acculturation in 19th- and Early 20th-Century Russia*. Bloomington, IN: Slavica, 2009.

See in particular the chapter "'Dialogue' with Heinrich Graetz, Polemic with Avram Harkavy: Simon Dubnov's Struggle for the Domination of Russian-Jewish Historiography, 1883–93" (pp. 99–115). Also includes vignettes of many of the key figures of late imperial Jewish politics and culture, including several individuals associated with Dubnov's intellectual milieu and political circle.

Kochan, Lionel. *The Jew and His History*. New York: Schocken, 1977.

Kochan's chapter "The Apotheosis of History: Dubnow" (pp. 88–98) is a succinct assessment of Dubnov's historical and political theories, in particular his sociological approach to Jewish history.

Nathans, Benjamin. "On Russian-Jewish Historiography." In *Historiography of Imperial Russia: The Profession and Writing of History in a Multinational State*. Edited by Thomas Sanders, 397–432. Armonk, NY: M. E. Sharpe, 1999.

Explains the development of the self-conscious attempt by Jews in Russia to develop historical scholarship and institutions, with attention to Dubnov (and others). Nathans emphasizes the centrality of law and the quest for legal rights in this process.

Seltzer, Robert. "From Graetz to Dubnow: The Impact of the East European Milieu on the Writing of Jewish History." In *The Legacy of Jewish Migration: 1881 and Its Impact*. Edited by David Berger, 49–60. New York: Brooklyn College, 1983.

A comparison of the philosophical and historical worldviews of Dubnov and the German Jewish historian Heinrich Graetz.

### Political Ideology

Dubnov participated in a number of late imperial Jewish political projects, but his impact was most widely felt as someone who articulated how Jews might make an ethical and historical claim to Jewish nationalism in the Diaspora, and a legal claim to Jewish national autonomy in a multiethnic state such as the Russian or the Austrian Empire. Dubnov's national and political theories reached a broad audience and were influential among Zionists and socialists, despite being rooted in Diaspora nationalism and liberalism. A number of articles address the basis for and influence of Dubnov's national theories. Klier 2000 explains how Dubnov perceived the Jews as a nationality in relation to Russian and Jewish intellectuals at the time, whereas Goldin 2012 compares Dubnov's national ideology to those of his contemporaries in Russian

and Polish national thought. Friedlaender 1961 and Lestschinsky 1963 describe Dubnov's national theories from the perspective of two individuals who worked with him (Friedlaender as his translator into English) and were close to him personally (Lestschinsky as a friend in Berlin). Poznanski 1998 emphasizes the role of the Diaspora in Dubnov's explanation of Jewish national development. Rabinovitch 2005 suggests that the creation of the Soviet Union and Dubnov's relocation from St. Petersburg to Berlin served to reinforce his belief in his national ideology and historical theory. Rabinovitch 2014 is the first synthetic history of autonomism, with considerable attention to Dubnov's political and ideological influence on modern Jewish politics. One can see a number of examples of the reception and adaptation of Dubnov's national theories by other intellectuals in Rabinovitch 2012.

Friedlaender, Israel. "Dubnow's Theory of Jewish Nationalism." In *Past and Present: Selected Essays*. By Israel Friedlaender, 247–274. New York: Burning Bush, 1961.

A lecture delivered to the Jewish Endeavor Society in New York, 1905, and originally published in the *Maccabean*. Friedlander was Dubnov's translator into English, and here he explains Dubnov's understanding of nationality, especially compared to Zionism.

Goldin, Semion. "Ha-le'umiyut ba-"Mikhtavim 'al ha-Yahadut ha-Yeshana ve-ha-Hadasha' me'et Shimon Dubnov ba-heksher ha-rusi ve-ha-polini." *Tsiyon* 77.3 (2012): 317–339.

A comparison of Dubnov's ideas about nations and nationalism to those of a number of his Polish and Russian contemporaries, such as Roman Dmowski and Petr Struve, who were also writing about the nature of nationalism while creating their own national programs.

Klier, John D. "The Russian Jewish Intelligentsia and the Search for National Identity." In *Ethnic and National Issues in Russian and East European History*. Edited by John Morison, 131–145. New York: St. Martin's, 2000.

Places Dubnov's national theories in the context of 19th-century attempts to understand whether the Jews constituted a nationality in the Russian Empire.

Lestschinsky, Jacob. "Dubnow's Autonomism and his 'Letters on Old and New Judaism'" In *Simon Dubnov, l'homme et son oeuvre: Publié a l'occasion du centenaire de sa naissance (1860–1960)*. Edited by Aaron Steinberg, 73–91. Paris: Section Française du Congrès Juif Mondial, 1963.

Explains the context for Dubnov's letters and how the therein were received by the broader Jewish public.

Poznanski, Renée. "Dubnov and the Diaspora." In *A Missionary for History: Essays in Honor of Simon Dubnov*. Edited by Kristi Groberg and Avraham Greenbaum, 5–10. Minneapolis: University of Minnesota Press, 1998.

Short essay explaining the integration of the Diaspora into Dubnov's theory of nationalism.

Rabinovitch, Simon. "The Dawn of a New Diaspora: Simon Dubnow's Autonomism from St. Petersburg to Berlin." *Leo Baeck Institute Yearbook* 50 (2005): 267–288.

Examines how leaving the Russian empire affected Dubnov and his ideological commitments.

Rabinovitch, Simon, ed. *Jews and Diaspora Nationalism: Writings on Jewish Peoplehood in Europe and the United States*. Waltham, MA: Brandeis University Press, 2012.

An anthology of Jewish writings touching on different aspects of Diaspora nationalism, a number of which reflect Dubnov's influence. Also includes a new annotated translation of Dubnov's second letter, "Jews as a Spiritual (Cultural-Historical) Nation among Political Nations" (pp. 23–44).

Rabinovitch, Simon. *Jewish Rights, National Rites: Nationalism and Autonomy in Late Imperial and Revolutionary Russia*. Stanford, CA: Stanford University Press, 2014.

Examines the complete trajectory of Dubnov's political and ideological influence, across the political spectrum, in late imperial and revolutionary Russia. Argues that Dubnov's autonomist ideology was central to the development of Jewish nationalism.

### Political Figure

Dubnov was more active as a journalist, publicist, historian, and political ideologist than as a political figure; however, he did help to found a political party (The Jewish Peoples' Party, *Evreiskaia Narodnaia Partiia* in Russian, or *Folkspartey* in Yiddish) and lent his name and stature to its activities, in various locations, throughout his lifetime. For a brief summary of this party's purpose and Dubnov's role in it see Greenbaum 2010. The height of Dubnov's political activities took place during Russia's Revolution of 1905–1907. During that time he was a central figure in the Union for the Attainment of Full Rights for the Jews of Russia (known commonly as the *Soiuz polnopraviiia*) and the burgeoning Jewish ideological and party politics that came with a freer press and elections to the First and Second Dumas. While no single book examines all of Dubnov's political activities, several look at aspects of how Dubnov influenced the political debates of the period. Janowsky 1966 discusses Dubnov's role in bringing the issue of national rights to the fore in Jewish politics, especially during the Russian Revolution of 1905–1907. Fishman 2005 is about the development of Yiddish culture but explains how Dubnov influenced the parameters of the debate about the reconstruction of the

Jewish community in the late imperial period. Gassenschmidt 1995 provides a detailed description of the machinations of Jewish liberal politics in the late imperial period, and Horowitz 2009 of Jewish philanthropic and communal work, in both of which Dubnov played a prominent role. Frankel 1981 provides much of the historical context necessary to understand the development of Jewish nationalism in late imperial Russia. Whereas Frankel 1981 highlights the role of violence in radicalizing Jews politically, Nathans 2002 and Horowitz 2009 see greater continuities and a more powerful politics of integration. Polonsky 2010, the second volume of Antony Polonsky's three-volume synthetic history of the *Jews in Poland and Russia* (which takes its inspiration from Dubnov's similar project), explains autonomism and Dubnov's influence within its discussion of the development of the new Jewish politics in Eastern Europe.

Fishman, David E. *The Rise of Modern Yiddish Culture*. Pittsburgh, PA: University of Pittsburgh Press, 2005.

Looks at questions about language, community, and Diaspora nationalism in which Dubnov was actively engaged and influential. See in particular the chapter "Reinventing Community" (pp. 62–79).

Frankel, Jonathan. *Prophecy and Politics: Socialism, Nationalism, and the Russian Jews, 1862–1917*. Cambridge, UK: Cambridge University Press, 1981.

The most complete examination of the development of Jewish political ideologies and party politics in Russia and their transmission to the United States and Palestine, focusing mainly on the period from 1881 to 1917. While Frankel devotes no single chapter to Dubnov, he is a significant figure in the book, as are his followers and opponents.

Gassenschmidt, Christoph. *Jewish Liberal Politics in Tsarist Russia, 1900–14*. New York: New York University Press, 1995.

Describes many of the key political projects and debates in which Dubnov was an important participant.

Greenbaum, Avraham. "Shimon Dubnov ve-ha-miflaga ha-'amamit' ('Folkspartei')." In *Safra ve-saifa: Shimon Dubnov, historyon ve-ish tsibur*. Edited by Avraham Greenbaum, Yisrael Bartal, and Dan Haruv, 189–196. Jerusalem: Merkaz Zalman Shazar, 2010.

A very brief summary of the Folkspartei and Dubnov's role in its life.

Horowitz, Brian. *Jewish Philanthropy and Enlightenment in Late-Tsarist Russia*. Seattle: University of Washington Press, 2009.

Focuses on the history of the Society for the Promotion of Enlightenment among the Jews of Russia (known most frequently by its Russian acronym OPE). Describes Dubnov's relevance to the eventual transformation of this institution and its shift toward Jewish nationalism.

Janowsky, Oscar Isaiah. *The Jews and Minority Rights (1898–1919)*. New York: AMS, 1966.

Looks at Dubnov and other advocates of Jewish national minority rights in the Diaspora. Focuses on practical implications such as party politics, World War I, and the problem of national minority rights in the post–World War I peace conferences.

Nathans, Benjamin. *Beyond the Pale: The Jewish Encounter with Late Imperial Russia*. Berkeley: University of California Press, 2002.

The most important recent book on the experience of Jews in late imperial Russia in the universities, the professions (especially law), and intellectual life, with special attention to 19th- and early-20th-century St. Petersburg. Dubnov is a significant figure.

Polonsky, Antony. *The Jews in Poland and Russia*. Vol. 2, 1881–1914. Oxford and Portland, OR: Littman Library of Jewish Civilization, 2010.

The most up-to-date and detailed assessment of the Jewish experience in the late Russian Empire; discusses autonomism and Dubnov's political and historiographical influence.

#### Dubnov And Ahad Ha'am

Dubnov and the spiritual Zionist Ahad Ha'am offered contrasting views of Jewish nationalism and the Jewish future—publicly and combatively—but were close personal friends and maintained a regular correspondence. While Ahad Ha'am and Dubnov shared a sense of Jewish nationality based on a secularized culture, the former sought to negate the Diaspora (at least as a state of being, or mentality), and Dubnov sought the Diaspora's affirmation as the basis for Jewish national existence. This contrast and the two figures' friendship produced a number of comparisons. Much of their correspondence with one another has also been published in *Igrot Ahad Ha'am* (Simon 1956–1960, cited under Published Correspondence). Fraenkel 1963, Orbach 1978, Seltzer 1983, and Weinberg 1996 each offer a comparison of Dubnov's and Ahad Ha'am's national philosophies based on their published writings. Goldstein 1998 draws attention to the interesting commonality that both Dubnov and Ahad Ha'am had daughters who married non-Jews, and contrasts their reactions. Zipperstein 1992 is a biography of Ahad Ha'am that pays considerable attention to Ahad Ha'am's relationship with Dubnov and their philosophical differences.



Fraenkel, Joseph. *Dubnow, Herzl and Ahad Ha-am: Political and Cultural Zionism*. London: Ararat, 1963.

Fraenkel claims that as a young political Zionist in Vienna (in the 1920s) he and his political cohort were positively influenced by Dubnov's *Weltgeschichte*, in contrast to their negative view of Ahad Ha'am's cultural Zionism. Fraenkel traces Dubnov's views of proto-Zionism, Herzl, Ahad Ha'am, and Zionist settlement in Palestine mainly as represented in the *Weltgeschichte*.

Goldstein, Joseph. "Fathers and Daughters: Dubnov and Ahad Ha-Am." In *A Missionary for History: Essays in Honor of Simon Dubnow*. Edited by Avraham Greenbaum, 35–40. Minneapolis: University of Minnesota Press, 1998.

Compares the significance to Dubnov and Ahad Ha'am of their daughters' marriages to non-Jews.

Orbach, Alexander. "Jewish Intellectuals in Odessa in the Late Nineteenth Century: The Nationalist Theories of Ahad Ha'am and Simon Dubnov." *Nationalities Papers* 6.2 (Fall 1978): 109–123.

A very brief comparison of Dubnov and Ahad Ha'am's views of Jewish nationality, as they developed in late-19th-century Odessa.

Seltzer, Robert M. "Ahad Ha-am and Dubnov: Friends and Adversaries." In *At the Crossroads: Essays on Ahad Ha-am*. Edited by Jacques Kornberg, 60–73. Albany: SUNY Press, 1983.

Looks at the personal and intellectual relationship between Dubnov and Ahad Ha'am. Seltzer argues that there was more difference than similarity between the two ideologies.

Weinberg, David H. *Between Tradition and Modernity: Haim Zhitlowski, Simon Dubnow, Ahad Ha-Am, and the Shaping of Modern Jewish Identity*. New York: Holmes & Meier, 1996.

Based on their published writings, compares the secular nationalist ideologies of Dubnov and Ahad Ha'am, as well as the socialist Yiddishist Chaim Zhitlowsky.

Zipperstein, Steven J. *Elusive Prophet: Ahad Ha'am and the Origins of Zionism*. Berkeley: University of California Press, 1992.

A biography of Dubnov's closest friend, gives important context and sense of milieu, especially in Odessa.

Autonomism and Folkism after World War I

Dubnov's political ideology and political party lived on beyond the dissolution of the Russian Empire, most significantly in interwar Poland, but also in civil war Ukraine, interwar Lithuania, and Weimar Germany. After the Bolshevik Revolution in October 1917 Dubnov largely shut himself off from politics and mainly resisted requests by folkists in other countries, such as Poland, to become actively involved in the Folkspartei. Weiser 2011 looks at the Folkspartei in Poland, its influence on Jewish politics, and the evolution of folkism, with special attention to the leader Noah Prylucki. Kiel 1975 more briefly and generally describes folkism in Poland and includes a translation of the party's October 1917 platform. A number of Dubnov's followers moved to Kiev following the Bolshevik takeover of Petrograd in order to participate in an experiment with Jewish autonomy there, described in Abramson 1999, which ended with the Red Army's victory in the civil war. Liekis 2003 describes the politics behind the establishment and dissolution of Jewish autonomy in independent Lithuania. Brenner 1990 looks at Jewish communal politics in Weimar Germany and the Jüdische Volkspartei's activities and influence. Balberyszki 1954 provides a short comparative account of folkism in interwar Poland, Lithuania, and Ukraine from the perspective of an insider in interwar folkist politics. Karlip follows a small group of folkists who moved to Paris and established a journal there that reflected their ideological disillusionment at the moment of World War II's commencement.

Abramson, Henry. *A Prayer for the Government: Ukrainians and Jews in Revolutionary Times, 1917–1920*. Cambridge, MA: Ukrainian Research Institute and Center for Jewish Studies, Harvard University, 1999.

Examines the movement for, and attempted institutionalization of, Jewish autonomy in civil war Ukraine. Describes Dubnov's theoretical contribution, and the practical role of a number of his followers.

Balberyszki, M. "Volkism and the Volks Partei." In *The Struggle for Tomorrow: Modern Political Ideologies and the Jewish People*. Edited by Basil J. Vlavianos and Feliks Gross, 235–243. New York: Arts, 1954.

A very brief history of the various incarnations of Dubnov's party, focusing mainly on its successors in Ukraine, Poland, and Lithuania. Balberyszki claims to be one of a small group of survivors who, following World War II, briefly reestablished the Folkspartei in Lodz under the name Jewish Democratic Party.

Brenner, Michael. "The Jüdische Volkspartei: National-Jewish Communal Politics during the Weimar Republic." *Leo Baeck Institute Yearbook* 35 (1990): 219–243.

Examines the politics of the Jewish Volkspartei in interwar Germany, its relation to Zionist politics, and the influence of Weimar political culture.

Karlip, Joshua. "At the Crossroads Between War and Genocide: A Reassessment of Jewish Ideology in 1940." *Jewish Social Studies* 11.2 (Winter 2005): 170–201.

Examines the "second generation of Diaspora nationalists," their ideologies, and the journal *Afn sheydveg* at the beginning of World War II.

Kiel, Mark W. "The Ideology of the Folks-Partey." *Soviet Jewish Affairs* 5.2 (1975): 75–89.

A short history of the folkism in Poland. Includes as an appendix an English translation of "The Programme of the Folks-Partey" from October 1917.

Liekis, Šarūnas. *A State within a State? Jewish Autonomy in Lithuania 1918–1925*. Vilnius, Lithuania: Versus Aureus, 2003.

A history of Jewish autonomy in interwar Lithuania: its theoretical, legal, and political beginnings; its institutionalization; and its official end in 1925. Liekis also evaluates the legal status of the Jews until 1939.

Weiser, Keith Ian. *Jewish People, Yiddish Nation: Noah Prylucki and the Folkists in Poland*. Toronto: University of Toronto Press, 2011.

Looks at the legacy of Dubnov's political ideology in interwar Poland, in particular through the figure of Noah Prylucki.

### Dubnov's Legacy

Dubnov's political ideas and historical work influenced Jewish politics and scholarship beyond Europe, and long after his death. Much of the mission of Dubnov's Jewish Historical-Ethnographic Society was remade in interwar Vilna by the founders of YIVO, as described in Kuznitz 2014. As Bartal 2007 discusses, Dubnov's political ideas made their way into debates over Jewish autonomy in the Yishuv. Loeffler 2010 and Stillschweig 1944 show how Dubnovian ideas were also considered in relation to the Jews in the United States and Europe during WWII, respectively. In recent years, scholarship such as Lederhendler 1994 and Arkush 2009 has looked to Dubnov as a model for how to balance concern for Jewish cultural and national development with the serious academic study of topics in Jewish studies. As seen in Beizer 2010, one scholar even recently compared Dubnov's autonomist theories to the reality of Jewish communal organization in the post-Soviet Commonwealth of Independent States. Perhaps most helpful for understanding Dubnov's legacy in Jewish academic scholarship, Deutsch 2012 assesses the broader impact and significance of the model developed by Dubnov and others in late imperial Russia.

Arkush, Allan. "From Diaspora Nationalism to Radical Diasporism." *Modern Judaism* 29.3 (2009): 326–350.

A statement for 21st-century Dubnovism. Arkush critiques the ideologies of recent "diasporists" and finds them lacking in comparison to that of Dubnov. Concludes by imagining how Dubnov would view the State of Israel today.

Bartal, Yisrael. *Kozak ve-Bedvi: "Am" ve-"erets" ba-le'umiyut ha-yehudit*. Tel Aviv: Am Oved, 2007.

Examines how European Jewish ideas about enlightenment, nationalism, and autonomy came to be adapted in pre-state Israel. Emphasizes Dubnov's influence regarding legal frameworks for autonomy and the development of "autonomist Zionism."

Beizer, Michael. "Simon Dubnov's Theory of Autonomism and Its Practicability in the CIS." In *Safra ve-saifa: Shimon Dubnov, historyon ve-ish tsibur*. Edited by Avraham Greenbaum, Yisrael Bartal, and Dan Haruv, 87–102. Jerusalem: Merkaz Zalman Shazar, 2010.

Makes a convincing argument that post-Soviet Jewish communities in the CIS have managed to establish cultural and communal autonomy, tempered by the reality that they are dependent on foreign help and under pressure from emigration.

Deutsch, Nathaniel. "When Culture Became the New Torah: Late Imperial Russia and the Discovery of Jewish Culture." *Jewish Quarterly Review* 102.3 (Summer 2012): 455–473.

Review essay examining recent scholarship focusing on Jewish culture and cultural institutions in late imperial and revolutionary Russia.

Kuznitz, Cecile Esther. *YIVO and the Making of Modern Jewish Culture: Scholarship for the Yiddish Nation*. New York: Cambridge University Press, 2014.

A history of the institute for Jewish scholarship in history, Yiddish philology, and statistical and social sciences known as YIVO, from its ideological origins until World War II. Kuznits argues that YIVO's founding spirit borrowed from both Dubnov's Diaspora nationalism and his belief in the importance of historical study for Jewish national self-consciousness in Eastern Europe.

Lederhendler, Eli. *Jewish Responses to Modernity: New Voices in America and Eastern Europe*. New York: New York University Press, 1994.

In the book's final chapter, "Afterward: The Politics of Cultural Transmission, the Legacy of Simon Dubnow, and Jewish Studies" (pp. 189–197), Lederhendler considers the value of the

"Dubnov model" for modern Jewish academics, and considers the long-term significance of his historical work.

Loeffler, James. "Between Zionism and Liberalism: Oscar Janowsky and Diaspora Nationalism in America." *AJS Review* 34.2 (2010): 289–308.

Examines Jewish Diaspora nationalism in the United States through the figure of Oscar Janowsky, the author of the first scholarly study of the movement (*The Jews and National Minority Rights, 1898–1918*). Discusses the relationship to, and differences between, Janowsky and Dubnov's view of Jewish nationality in the Diaspora.

Stillschweig, Kurt. "Nationalism and Autonomy Among Eastern European Jewry, Origin and Historical Development up to 1939." *Historia Judaica* 6 (1944): 27–68.

A survey of Jewish autonomism in the Austrian and Russian empires and their successor states. Prepared under the auspices of the American Jewish Committee's Research Institute for Peace and Post-War Problems, focuses on World War I, the Minorities Treaties, and the League of Nations' failure to protect Jewish rights.

#### Festschrifts to Dubnov

A number of volumes and conference proceedings honoring Dubnov have been published in Hebrew, English, German, Yiddish, and French. Elbogen, et al. 1930; Rawidowicz 1954; Meisel 1961; and Steinberg 1963 are notable because most of the contributors were Dubnov's contemporaries, and people who saw Dubnov in one way or another as a teacher or mentor. Greenbaum and Groberg 1998 and Greenbaum, et al. 2010 survey Dubnov's influence from a greater personal and scholarly distance. The Simon Dubnow Institute Yearbook (and the institute itself) has ensured continual flow of scholarship on Dubnov, as each year includes at least one article or short piece of "Dubnowiana." A 2012 special issue devoted to Dubnov by the Israeli historical journal *Tsiyon* includes several new perspectives on Dubnov's influence and influences. Selected articles from the publications below are given specific citations elsewhere in the text.

Elbogen, Ismar, Josef Meisl, and Mark Wischnitzer. *Festschrift zu Simon Dubnows siebzigstem geburtstag*. Berlin: Jüdischer Verlag, 1930.

An anthology of historical essays compiled by Dubnov's students and colleagues in Berlin, in honor of his seventieth birthday. Essays by Ismar Elbogen, Rafael Mahler, and Aaron Steinberg examine Dubnov's historical theories.

Greenbaum, Avraham, Yisrael Bartal, and Dan Haruv, eds. *Safra ve-saifa: Shimon Dubnov, historyon ve-ish tsibur*. Jerusalem: Merkaz Zalman Shazar, 2010.

Articles in English and Hebrew by leading scholars of Dubnov. Includes an annotated bibliography by Dan Haruv of works about Dubnov.

Greenbaum, Avraham, and Kristi Groberg, eds. *A Missionary for History: Essays in Honor of Simon Dubnov*. Minneapolis: University of Minnesota Press, 1998.

Articles in English (several translated from Hebrew, Yiddish, and Russian) about Dubnov's life and scholarship. Includes short articles about Dubnov-related archival materials in Russian archives and at the YIVO Institute in New York, as well as a bibliography (up to 1998) of works about Dubnov.

*Jahrbuch des Simon-Dubnow-Instituts/Simon Dubnow Institute Yearbook*. 2002–.

An annual of articles in English and German about Jewish history and culture, usually with a thematic focus. Each volume includes a section on "Dubnowiana" with articles (German or English) about Dubnov and sources on his life and history.

Meisel, Nachman, ed. *Tsum hundertstn geboyrintog fun Shimen Dubnov*. New York: Yiddisher Kultur Farband, 1961.

A volume honoring the centennial of his birth, including short articles about and by Dubnov, a chronology of his life, and a few short letters (to V. Latski-Bertoldi, Chaim Zhitlovsky, and Yosef Meisel).

Rawidowicz, Simon, ed. *Sefer Shimon Dubnov: Ma'amarim, Igrot*. London and Waltham, MA: Hotsa'at Ararat, 1954.

Essays about Dubnov's life and scholarly influence, mainly by individuals close to him during his Berlin years (as well as his daughter). Also includes over 150 pages of letters (in Hebrew) from Dubnov to friends and colleagues.

Steinberg, Aaron, ed. *Simon Dubnov, l'homme et son oeuvre: Publié a l'occasion du centenaire de sa naissance (1860–1960)*. Paris: Section Française du Congrès Juif Mondial, 1963.

Articles in English, French, Italian, and German on Dubnov's life and oeuvre.

*Tsiyon* 77.3 (2012).

A special issue of the Israeli historical journal devoted to Dubnov, with articles (in Hebrew) by David Engel, Semion Goldin, Brian Horowitz, Vladimir Levin, and Dmitry Shumsky.

## Works

Dubnov wrote prolifically, in no small part because he began writing as a journalist and for most of his career relied on his publishing for income. Most of his published books were compilations and revisions of articles originally published in the Russian, Yiddish, or Hebrew press, especially *Voskhod* (in its various forms), and between 1909 and 1918 in the historical journal *Evreiskaia starina*. Dubnov wrote far more works of history and literary criticism (often forgotten) than he did of political commentary, though his political essays, especially on the topics of Jewish nationalism and autonomy, were widely read. Dubnov also served as an editor and contributor to the *Evreiskaia entskilopediia*, published in St. Petersburg between 1906 and 1913, and of *Evreiskaia starina*, the journal of the Jewish Historical-Ethnographic Society. Dubnov kept up a diary and memoir as well as a lively correspondence with other members of the Jewish intelligentsia. Most editions of Dubnov's memoirs have been published with his "auto-bibliography," a year-by-year list of Dubnov's publications in each language. This "auto-bibliography" is the most useful tool available for tracing Dubnov's evolution as a Jewish literary personality.

## Memoir

In the tradition of Jewish intellectuals at the time, Dubnov kept a diary with the intention of publishing his memoirs. Dubnov wrote the memoir in Russian and published it in three volumes under the title *Kniga zhizni* in 1934, 1935, and 1940 (all copies of the third volume were presumed lost or destroyed until one was found in a private collection and republished in 1957). *Kniga zhizni* has been translated, partially or in full, into several languages, including German, Hebrew, Yiddish, and French, and is widely considered one of the best memoirs of Jewish intellectual life, and personal transformation, in late imperial and revolutionary Russia and Weimar Berlin. No complete translation exists in Hebrew or English (though an abridged two-volume Hebrew translation was published in 1936–1937). Because of the large number of translations and reprinting, only the most recent editions are listed below: Dubnov 2004 (Russian), Dubnov 2004–2005 (German), and Dubnov 2001 (French). In addition to his memoir, Dubnov also published *Fun 'zhargon' tsu Yidish* (Dubnov 1929), a collection of short memoiristic essays in Yiddish about various Jewish literary figures, many of whom he knew personally.

Dubnov, Simon. *Le livre de ma vie: Souvenirs et réflexions, matériaux pour l'histoire de mon temps*. Translated and annotated by Brigitte Bernheimer; preface by Henri Minczeles. Paris: Cerf, 2001.

An extensively annotated French translation of *Kniga zhizni*, in a single volume.

Dubnov, S. M. *Kniga zhizni: Materialy dlia istorii moego vremeni. Vospominaniia i razmyshleniia*. Moscow: Mosty Kultury, 2004.

Dubnov's memoir—in the form of mixed autobiography and diary—up until 1933. Includes annotations and a short introduction by V. E. Kel'ner, as well as Dubnov's "auto-bibliography."

Dubnow, Simon. *Fun 'zhargon' tsu Yidish, un andere artiklen: Literarishe zikhroynes*. Vilna: B. Kletskin, 1929.

A collection of literary memoirs; essays and short pieces about many of the key figures in the creation of modern Jewish literature (especially Yiddish literature), many of whom were Dubnov's friends and contemporaries. Dubnov was an important literary critic, writing in *Voskhod* about new Jewish literature under the pseudonym Kritikus.

Dubnow, Simon. *Buch des Lebens: Erinnerungen und Gedanken: Materialien zur Geschichte meiner Zeit*. Göttingen, Germany: Vandenhoeck and Ruprecht, 2004–2005.

A three-volume German translation of *Kniga zhizni*, edited by Verena Dohrn. Includes a forward by Dan Diner. Volumes 1 and 3 translated by Vera Bischitzky; Volume 2 translated by Barbara Conrad.

#### Published Correspondence

Many letters written to and from Dubnov have been published with introductions and annotations. The most substantial compilations are Rawidowicz 1954 and He-'avar (1961). Many letters exchanged between Dubnov and Ahad Ha'am can be found in Simon 1956–1960. Much of Dubnov's correspondence with his English translator in the United States, Israel Friedlaender, is included in Davis 1954. Two individual letters have been separately published as Meisel 1943 and Beizer 1994 (which features a letter composed by Dubnov and addressed to Lenin but never sent by the author).

Beizer, Michael. "An Unsent Letter from Simon Dubnow to Lenin." *Jews in Eastern Europe* 24 (Summer 1994): 49–51.

A letter by Dubnov addressed directly to Lenin, but never sent, arguing his right to emigration and the necessity to do so for him to finish his life's work.

Davis, Moshe. "Jewry, East and West (The Correspondence of Israel Friedlaender and Simon Dubnow)." *YIVO Annual* 9 (1954): 9–62.

An introduction to Dubnov's relationship with his English translator, Israel Friedlaender, and the latter's efforts to make Dubnov's scholarship known to an American audience. Includes



nineteen letters in Hebrew, English, and Russian. Particularly insightful about how Dubnov believed his historical work should be organized, and his perspective on American Jewry.

Karo, Baruch, and Yehuda Slutsky, eds. *Special Issue. He-'Avar* 8 (1961): 109–168.

A special commemorative issue of the Hebrew historical journal *He-'Avar* devoted to Dubnov includes a selection of his published correspondence (in Hebrew, and translated from Russian to Hebrew), including a number of letters from Dubnov's personal papers at the Central Archives for the History of the Jewish People in Jerusalem. Letters are to other intellectuals and literary figures, colleagues, communal institutions, and publications.

Meisel, J. "A Letter from S. Dubnow from the Last Year of his Life." *Kirjat Sepher: Bibliographical Quarterly of the Jewish National and University Library, Jerusalem* 20.3 (October 1943): 177–179.

A letter (in Hebrew) from Dubnov to Yosef Meisel, annotated and introduced by Meisel, written by Dubnov in Riga, 1941. Dubnow writes about the war, his work, and family.

Rawidowicz, Simon, ed. *Sefer Shimon Dubnov: Ma'amarim, Igrot*. London; Waltham, MA: Hotsa'at Ararat, 1954.

Pages 245 to 401 of this festschrift are annotated Hebrew letters from Dubnov to a range of colleagues, friends, and Jewish intellectuals.

Simon, Arye, ed. *Igrot Ahad Ha'am*. 6 vols. Tel Aviv: Devir, 1956–1960.

The published correspondence of Ahad Ha'am, in six volumes, includes many letters to and from his close friend Dubnov.

### Historical Writing

Dubnov was the most important scholar to write a comprehensive history of the Jews since Heinrich Graetz, and is notable for shifting the scholarly attention of post-medieval Jewish history from Central and Western Europe to Eastern Europe, where the majority of Jews lived. Dubnov composed his historical works mainly in Russian, writing serially in *Voskhod* and later *Evreiskaia starina*. In 1891 Dubnov famously called for Russian Jewry to take up the task of collecting historical materials and developing a historical consciousness. This long essay first appeared serially in *Voskhod*, when the journal reopened after having been closed by the censors for six months following the Jews' expulsion from Moscow, and was published shortly thereafter as a book, Dubnov 1891. Dubnov also outlined much of his philosophy of history in a long essay in *Voskhod* in 1893 published later in English translation as Dubnov 1903. Dubnov wrote monographic studies—for example on Hasidism, anti-Jewish violence, Jewish self-government, and Jewish soldiering—but he was most important as a generalist writing

synthetic histories. His three-volume Jewish history primer for schools and self-study, Dubnov 1898–1901, was very popular and republished in many editions by several publishers. Over time Dubnov built progressively toward his comprehensive history of the Jews by expanding and revising existing works. After publishing on the history of Hasidism (see Dubnov 1930), Dubnov edited and revised a Russian edition of short German works on the history of the Jews (by C. Beck and M. Brann) and then independently composed a three-volume *General History of the Jews* (up to the French Revolution). Dubnov's *General History* became the foundation for all of his further synthetic and comprehensive studies, which all built upon, expanded, and updated this work. His *Recent History of the Jewish People* (since 1789, in three volumes) and a three-volume *History of the Jews in Russia and Poland* (which appeared first in English translation) expanded the coverage in the *General History*, and finally, his ten-volume work most commonly referred to by its German name, the *Weltgeschichte*, combined all of his scholarship. To Dubnov, the definitive edition of his life's work was not the German *Weltgeschichte*, Dubnov 1925–1930, but the ten Russian volumes published in Riga between 1936 and 1939. Those volumes were *History of the Jews in Europe* (4 volumes, 1936–1937, recently reprinted as Dubnov 2003), *Recent History of the Jewish People* (3 volumes, 1937–1938), and *History of the Jewish People in the East* (covering ancient Israel, 3 volumes, 1939). Dubnov 1967–1973 combines all ten volumes of Dubnov's definitive Russian edition into a five-volume English translation. In addition to the German and English translations just mentioned (and others), dozens of different editions of Dubnov's historical works have been translated into Hebrew, Yiddish, Spanish, and French. Due to limitations of space, only selected representative works and editions are included below.

Dubnov, Simon. *Ob izuchenii istorii russkikh evreev i ob uchrezhdenii russko-evreiskogo istoricheskogo obshchestva*. Saint Petersburg, Russia: A. E. Landau, 1891.

Dubnov excoriates Russian Jews for their lack of historical self-consciousness or historiographical tradition. Dubnov overstated the case (Russian Jewish historical self-consciousness did exist), but his call for Jewish intellectuals to engage in gathering historical materials, and to found a Russian-Jewish historical society, was widely influential, and on a practical level helped him to gather source material.

Dubnov, Simon. *Uchebnik evreiskoi istorii dlia shkoly i samoobrazovaniia*. 3 vols. Odessa: 1898–1901.

Dubnov's early three-volume history intended for schools and self-study examining the biblical period (vol. 1), the post-biblical and ancient period (vol. 2), and the Middle Ages and more recent times (vol. 3). This simplified history was intended to introduce readers to biblical

criticism and scientific (nonreligious) historiography. Very widely circulated among Russian Jews between 1900 and 1920; published in multiple editions.

Dubnov, Simon. *Jewish History: An Essay in the Philosophy of History*. Translated by Israel Friedlander [from Russian to German] and Henrietta Szold [from German to English]. Philadelphia: Jewish Publication Society, 1903.

This essay, intended as an introduction to an abridged Russian edition of Graetz's *History of the Jews*, was originally published as "Chto takoe evreiskaia istoriia? Opyt filosofskoi kharakteristiki," *Voskhod* (October 1893) 10–11. It summarizes and encapsulates Dubnov's historical writings from the early 1890s. Available in full text on Google Books.

Dubnow, Simon. *Weltgeschichte des jüdischen volkes, von seinen uranfängen bis zur gegenwart*. 10 vols. Berlin, Jüdischer Verlag, 1925–1930.

Dubnov's magnum opus, published first in German.

Dubnov, Simon. *Toldot ha-hasidut: 'Al yesod mekorot rishonim, nidpasim ve-khitve-yad*. Tel Aviv: Devir, 1930.

Dubnov's studies of Hasidism's origins, published in Russian in *Voskhod*, marked his first forays into serious historical work. Dubnov collected Hasidic sources and attempted to explain them sociologically. He published this three-volume study, based on his earlier research, in a single Hebrew volume (Yiddish and German translations appeared the same year).

Dubnow, Simon. *History of the Jews*. 5 vols. Translated by Moshe Spiegel. South Brunswick, NJ: T. Yoseloff, 1967–1973.

The English translation of the Russian edition Dubnov considered the definitive version of his historical corpus. Volume 1 includes the helpful "General Introduction" written by Dubnov and its subsection "A History of This *History*," mapping out the process by which he consolidated his work in the *History of the Jews*. A bibliographical supplement follows outlining the various editions published.

Dubnov, Simon. *Istoriia evreev v Evrope*. 4 vols. Jerusalem and Moscow: Gesharim/Mosty kult'ury, 2003.

A recent reprinting of the four volumes published in Riga in 1936–1937 (*History of the Jews in Europe*). Dubnov considered this the definitive edition to his most original and significant historical work. Volume 1 includes a helpful introduction by Viktor Kel'ner.

Political Writing

Dubnov's essays on expressly political issues he called his "letters," which appeared in the newspapers *Voskhod* and *Budushchnost'* between 1897 and 1906. Dubnov published the letters collectively in 1907, adding a new essay explaining the goals of his political party, the Jewish People's Party (*Evreiskaia Narodnaia Partiia*, or *Folkspartey*), formed to contest the Second Duma elections. Dubnov's early letters are more theoretical than practical and outline his own theory of Jewish nationalism, the historical uniqueness of the Jewish nationality, and the basis of his political ideology, autonomism. Beginning in 1902, Dubnov began to address more practical issues facing Russian Jewry, devoting essays to topics such as education, party politics, journalism, Zionism, emigration, the Jewish intelligentsia, and anti-Jewish violence. Dubnov did write on political questions after 1907, but not with the same intensity (only one post-1907 piece has thus far been republished, "What Should One Do in Haman's Times?" written in 1939 and published in English translation in Pinson 1970 [cited under General Overviews] and in Yiddish in the festschrift edited by Nachman Meisel). Following the tsar's abdication in 1917, Dubnov published his vision for Jewish rights in the Russian Empire's successor states in a pamphlet that was translated into English and published in the United States as Dubnov 1917. Dubnov 1907 was the best-known edition of Dubnov's political writings in his own day and is used by most scholars seeking to get closest to the original articles. Dubnov 1989 is a well-annotated French translation of Dubnov 1907, and is the only translation in any language that uses this edition. Dubnov revised, abbreviated, and removed letters for the Hebrew translation, Dubnov 1937, and the English translation, Dubnow 1958, was not of the original Russian but of this later Hebrew edition.

Dubnov, S. M. *Pis'ma o starom i novom evreistve (1897–1907)*. St. Petersburg, Russia: Obshchestvennaia Pol'za, 1907.

Dubnov's essays in Jewish political theory and practice, known as his "letters," published as an anthology in what the publisher called the "systematically revised and expanded edition." Available in full text on Google Books.

Dubnov, S. M. *The Demands of the Jews*. Philadelphia: Jewish Publication Society, 1917.

English translation of Dubnov's Russian pamphlet, *Chego khotiat evrei*, written after Tsar Nicholas II's abdication and published in Petrograd (St. Petersburg) in 1917. Dubnov outlines the demands for Jewish civil and national rights in the successor of the Russian Empire.

Dubnov, Shimon. *Mikhtavim 'al ha-Yahdut ha-yeshana ve'ha-hadasha*. Translated by Avraham Levinson. Tel Aviv: Hotsa'at ha'Hoker, 1937.

This Hebrew translation was published with Dubnov's cooperation. Three of Dubnov's letters from the 1907 collection were removed, and Dubnov edited and updated the essays.

Dubnow, Simon. *Nationalism and History: Essays on Old and New Judaism*. Edited by Koppel S. Pinson. Philadelphia: Jewish Publication Society of America, 1958.

The only English translation of Dubnov's "letters" was made from the abbreviated and considerably edited Hebrew edition of 1937. Nevertheless, it provides the best guide in English to Dubnov's political philosophy. Part I includes thirteen of Dubnov's fifteen original "letters." Part II includes several of Dubnov's essays not originally published with his "letters," mostly dealing with his historical philosophy.

Dubnov, Simon. *Lettres sur le judaïsme ancien et nouveau*. Translated and edited by Renée Poznanski. Paris: Cerf, 1989.

A complete translation of Dubnov's "letters"; uses the original 1907 Russian volume as its source. Extensively and helpfully annotated, with an excellent introduction and a useful multilingual bibliography. The best translation of Dubnov's political writings available in any language.