



**The assassination of Tsar Alexander II outside the Winter Palace in  
St. Petersburg, March 13, 1881**



**Jewish Migration from the Pale Settlement in Russia (1850-1914)**

***Theodor Herzl, The Jewish State. New York: Dover Publications, 2006. Introduction:***

The question of Jews is not, in my opinion, a social or religious one, even though it has garbed itself in one of these forms. It is a national question, which will be solved only if we make it one of the political questions in the world, whose secret will be discovered in the seat of the civilized nations and peoples together.

We are a nation, one nation!

In the innocence of our heart we tried to intervene among the Gentiles, our neighbors, in all our places of residence and live like them, without leaving in our hands anything save the faith of our forefathers; but we were rejected with both hands. In vain will we always work to be faithful citizens, and sometimes even

more than necessary. In vain will we sacrifice our guts and our blood like the rest of the people of the land, in vain will we try and lift up the lands of our residence in wisdoms and sciences and increase their wealth in commerce and acquisition.



**The Kishinev Pogrom**

**H.N. Bialik, "The City of Slaughter" in Complete Poetic Works of Hayyim Nahman Bialik, Israel Efros, ed. (New York, 1948): 129-43 (Vol. I). First published 1903.**

ARISE and go now to the city of  
slaughter;  
Into its courtyard wind thy way;  
There with thine own hand touch, and  
with the eyes of thine head,  
Behold on tree, on stone, on fence, on  
mural clay,  
The spattered blood and dried brains of  
the dead.  
Proceed thence to the ruins, the split  
walls reach,  
Where wider grows the hollow, and  
greater grows the breach;  
Pass over the shattered hearth, attain  
the broken wall  
Whose burnt and barren brick, whose  
charred stones reveal  
The open mouths of such wounds, that  
no mending  
Shall ever mend, nor healing ever heal.  
There will thy feet in feathers sink, and  
stumble  
On wreckage doubly wrecked, scroll  
heaped on manuscript

...

Come, now, and I will bring thee to  
their lairs  
The privies, jakes and pigpens where  
the heirs  
Of Hasmoneans lay, with trembling  
knees,  
Concealed and cowering—the sons of  
the Maccabees!  
The seed of saints, the scions of the

קוּם לְךָ לְךָ אֶל עִיר הַהֲרָגָה וּבֵאתָ אֶל-הַחֲצָרוֹת  
וּבְעֵינֶיךָ תִּרְאֶה וּבְיָדְךָ תִּמְשֹׁשׁ עַל-הַגְּדָרוֹת  
וְעַל הָעֵצִים וְעַל הָאֲבָנִים וְעַל-גִּבֵי טִיחַ הַכֶּתָּלִים  
אֶת-הַדָּם הַקְרוּשׁ וְאֶת-הַמֶּחַ הַנִּקְשָׁה שֶׁל-הַחֲלָלִים  
וּבֵאתָ מְשֹׁם-אֶל-הַחֲרָבוֹת וּפְסוּחָתָ עַל-הַפְּרָצִים  
וְעַבְרָתָ עַל-הַכֶּתָּלִים הַנִּקְוָבִים וְעַל הַתַּנּוּרִים  
הַנִּתְצִים,  
בְּמָקוֹם הָעֵמִיק קִקְרָקַר הַמַּפְזָז, הַרְחִיב הַגְּדִיל  
הַחוֹרִים,  
מִחֲשֵׁף הָאֲבֹן הַשְּׁחָרָה וְעָרוֹת הַלְּבָנָה הַשְּׂרוּפָה  
וְהֵם נִרְאִים כְּפִיּוֹת פְּתוּחִים שֶׁל-פְּצָעִים אֲנוּשִׁים  
וְשֹׁחֲרִים  
אֲשֶׁר אֵין לָהֶם תִּקְוָה עוֹד וְלֹא-תִהְיֶה לָהֶם תְּרוּפָה  
וְטָבְעוּ רְגְלֶיךָ בְּנוֹצוֹת וְהִתְנַגְּפוּ עַל תְּלֵי-תְלִים  
שֶׁל-שְׂבָרֵי שְׂבָרִים וְרִסְסֵי רִסְסִים וְתַבּוּסֹת  
סְפָרִים וּגְוִילִים

...

וְעַתָּה לְךָ וְהִבֵּאתִיךָ אֶל-כָּל הַמְּחַבְּאִים  
כְּתִי מְחַרְאוֹת, מְכֻלְאוֹת חֲזִירִים וּשְׂאֵר מְקוֹמוֹת  
צוּאִים.  
וְרֵאִיתָ בְּעֵינֶיךָ אֵיפֹה הָיוּ מִתְחַבְּאִים  
אֲחֵיךָ, בְּנֵי עַמְךָ וּבְנֵי בְנֵיהֶם שֶׁל-הַמַּכְבִּים  
נִינֵי הָאֲרָיוֹת שֶׁבְ"אֵב הַרְחֻמִּים" וְזָרַע

lions!  
Who, crammed by scores in all the  
sanctuaries of their shame,  
So sanctified My name!

"ה"קדושים.  
עֲשָׂרִים נֶפֶשׁ בְּחֹר אֶחָד וְשְׁלֹשִׁים וְשְׁלֹשִׁים,  
וַיִּגְדְּלוּ כְבוֹדִי בְּעוֹלָם וַיִּקְדְּשׁוּ שְׁמִי בְּרַבִּים...

## **The Translation of Bialik's poem to Russian**

Hayyim Nahman Bialik's "In the City of Killing"...is widely considered the most influential poetic work written in a Jewish language since the Middle Ages. (p. xviii:)

Since the mid-nineteenth century, Jews in large numbers had acquired a formal education, with Russia's cities within the Pale of Settlement and elsewhere packed with university-trained Jewish doctors, lawyers, pharmacists, and notaries...Russian-language books, not those in Yiddish or in Hebrew, were the ones most sought after in the many dozens of small-town libraries set up by Jews in the last decades of the nineteenth century. **It was only once Hayyim Nachman Bialik's brilliant Hebrew poem on the Kishinev pogrom "In the City of Killing" was translated to Russian – by Vladimir Jabotinsky, later the founder of right-wing revisionist Zionism- that it captured a widespread devoted following.** (p. 7)

Bialik was that rare figure who bridged the otherwise mostly unbridgeable chasms of early Israeli society. Bialik had long been praised by right-wing Zionism's Vladimir Jabotinsky, one of his best translators, and by Israel's first Prime Minister, David Ben Gurion, an avid reader

since his teens. (p. 140). **Steven J. Zipperstein, Pogrom, Kishnev and the Tilt of History, New York 2018.**

**Jabotinsky, Vladimir. "Introduction to the Russian translation of The Burden of Namirov" (Bialik's "In the City of Slaughter"), Poems. Jerusalem. 1947. Pg. 234:**

In that city, I saw within the filth  
One piece of a torn Torah scroll  
I shook carefully from an eternal  
parchment  
The dust in which it was strewn  
And there it was written: "In a  
foreign land"  
Just two words in number with  
eternity  
In these two words  
Is hidden the history of all the  
murderous pogroms

בְּעִיר הַהִיא רָאִיתִי תוֹךְ סֶחֱי  
פֶּסֶה אַחַת מִגּוֹיֵל תּוֹרָה קְרוּעַ  
נִעַרְתִּי בְּזִהִירוֹת מִקְלֶף נֶצְחִי  
אֶת הָאֶבֶק שֶׁבּוֹ הָיָה זְרוּעַ  
וְשֵׁם כְּתוּב: 'בְּאֶרֶץ נְכַרְיָה'  
רַק שְׁתֵּי מִלִּים מְסַפֵּר עִם הַנֶּצַח  
בְּשְׁתֵּי הַמִּלִּים הַלְלוּ  
חֲבוּיָהּ הַיְסוֹתוֹרְיָה שֶׁל כָּל פְּרָעוֹת הָרָצַח

