

Just as the *Volkssänger* take up the notions of a Jewish nose and Jewish speech patterns and attempt to strip them of their antisemitic sentiment, the distorted portrayal of the Jewish man was intended to dissolve the widespread prejudice of his effeminacy into laughter. The frequent reference to the feeble Jewish man underscores that Viennese Jews were preoccupied with the stereotype of the effeminate Jew and endeavored to respond to it. An analysis of *Volkssänger* plays, I have argued throughout this study, allows us insight into the everyday life of the Jews around 1900, their sensitivities, problems, and concerns.

The explorations I have undertaken in this book began with the question why the topic of Jews in the general Viennese popular culture around 1900 has remained relatively unexplored. One of the reasons for this neglect may be the analytical tools that historians use. In the following chapters, I have introduced Jewish *Volkssänger* groups and a series of plays that they produced and performed. By analyzing these works and their historical contexts, I have deduced several features that constituted Jewishness among the Jewish *Volkssänger*. Their relations with non-Jewish colleagues, in summary, were notably complex and interwoven. Dichotomous categorizations cannot account for this complexity. These Jewish–non-Jewish interactions were also fraught with tension, and anti-Jewish hostility sometimes expressed itself. Antisemitic sentiment, however, was likely less pronounced among the *Volkssänger* than in other areas of Viennese society.

Notes

1. Hannes Leidinger, *Die Bedeutung der Selbstausslöschung: Aspekte der Suizidproblematik in Österreich von der Mitte des 19. Jahrhunderts bis zur Zweiten Republik* (Innsbruck: Studien-Verlag, 2012).
2. Because many scholars have already written about the prejudice of the “effeminate Jew” based on physical and medical characteristics, I do not discuss it in detail here. On this, see in particular Sander L. Gilman, *The Jew's Body* (New York: Routledge, 1991); Klaus Hödl, *Die Pathologisierung des jüdischen Körpers: Antisemitismus, Geschlecht und Medizin im Fin de Siècle* (Vienna: Picus Verlag, 1997), 164–314.
3. Albert Hirsch, “Der Apostel vom Schottenfeld,” *Niederösterreichisches Landesarchiv [NÖLA in subsequent citations] (Theaterzensur)*, Box 21/22 (1902), 51.
4. Bernhard Haskel, *Im schwarzen Rössl*, NÖLA (Zensur), Box 115/35 (1898), 81.