

Stantsie Baranovitsh: A Synchronic Map
Saul Noam Zaritt November 10, 2009

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Train Narrative (Salesman & Passengers)

Monologue of Jew from Kaminka

Communal Narrative (through Reb Nisl)

Letters of Kivke, the hardships of the life-cycle of
the wandering Jew

Q: What is the heart of
darkness & who can see
inside it?

Traumatic Kernel: THE THREAT

of violence against the Jewish
community, the breakdown of
harmonies and balances, the
breakdown of traditional leadership
and influence, the violent end of the
possibility of the Jewish life-cycle,
the end of oral folk history.

Double-speak of the living-dead

Traditional Shtetl Authority, (linguistic) Harmony with Goyim

Folk-Speech, Oral History (from father)

Normalized (expected) Forms of Narrative (beginning middle and END) and the
Narrative of History (Current Events)

Polyphony (desperate hold on literature/language)

Alternative Outline:

I. Exposition:

- a. Current events, violence against Jews
- b. identification of speaker (tells a story from good old times, a burnt up pinkes, oral history through patriarchs)

II. Transgression, Trial, Intervention and Escape

- a. Theologies: Jews. vs. non-Jews (traumatic kernel, tension and violence)
- b. Reb Nisel Shapiro (traditional authority figure)
- c. The Living Dead (liminal, threatening)

III. Letters: Jewish Life Cycle

- a. Destitution of a perpetual wanderer (2x) (unspoken threat)
- b. Marriage (2x) (implicit threat)
- c. Burden of in-laws (2x) (vague threat)
- d. Jewish gesheft [Menakhem-Mendl] (2x) (explicit threat)

IV. Arrival in Baranovitsh (circular narrative)