

Date: Thu, 08 Jan 1998 23:59:22 +0200
From: Zion <zionsacs@netvision.net.il>
To: daroskies@JTSA.EDU
Subject: Re: Nightwords

WONDERFUL TO HEAR FROM YOU, DAVID. I AM IN JERUSALEM - A MUCH GREATER CAPITAL THAN D.C.

I HAVE NOT BEEN PARTY TO THE DISCUSSION WITH DAVID, BUT EVEN A MINIMAL COMMENTARY AT THE END WOULD DO WELL IN TWO SENTENCES TO EXPLAIN SOMETHING ABOUT THE ORIGINAL SOURCE LIKE KAZENZAKIS OR KIERKEGAARDE ON THE AKEDAH OR ISAIAH'S QUOTE ON THE ASSYRIAN ATTACK AND ITS HINTS AT GERMAN BLITZKRIEG . THE POINT IS NOT TO BE COMPREHENSIVE BUT SUGGESTIVE. THE SECOND PART OF THE COMMENTARY COULD BE SECTION BY SECTION OFFERING ONE IDEA FOR THE STRINGING OF SOURCES TOGETHER. FOR EXAMPLE EXPLAIN THE HALITZAH PROGRESSION FROM A RITUAL OF DENIAL OF RESPONSIBILITY FOR ONE'S DECEASED BROTHER WITH AN UNEXPLAINED SHOE SYMBOL TO THE POEM OF SHOES OF BROTHERS WITH NO ONE TO DO YIBUM FOR THEM EXCEPT US WHO HAVE JUST REMOVED OUR SHOES..WILL WE DENY THESE BROTHERS THEIR NAME? OF COURSE YOU CAN CONSATRACT MANY SUCH MAKINGS OF MESANING OUT OF THE STRING OF INTERTEXTUALITY YOU CREATED. AT LEAST OFFER THEM ONE WITH A CAVAEAT THAT IT IS ONLY ONE POSSIBLE INTEGRATION.

THE MIDRASH YOU WROTE IS SO MAGNIFICENT BUT YOU MUST OFFER SOME HANDLES TO HELP THEM READ IT. UNFORTUNATELY IT IS NOT A TEXT FOR STUDY BUT FOR PERFORMANCE SO THESE NOTES IN THE BACK WILL POINT THE WAY TO THE DEPTHS WHICH WILL OTHERWISE BE LOST.

I WILL BE IN USA TEACHING EVERYDAY IN FEB BUT WHEN I GET HOME AFTER PURIM I WOULD BE WILLING TO CONDUCT AN EMAIL CHEVRYTA ONEACH SECTION TO GET YOUR JUICES GOING. YOU NEEDN'T DO ANY RESEARCH. JUST SOME ASSOCIATIONS.

DON'T ABANDON THE ANNOTATED ALICE NIGHTWORDS. NOAM

At 10:32 08/01/98 -0400, you wrote:

>I had a long meeting with David Alcott at Clal yesterday to map out the
>revised edition of NIGHTWORDS. He came down hard on the need for a
>commentary and asked me to ask you what exactly you had envisaged. I
>still support the idea, though i admit that assembling and editing such
>material can be very difficult. The format won't be anything like that of
>your Haggadah, so most likely the commentary would have to go at the end.
>Would that still work, do you think? David believes that you're in
>Washington. If so, why not call me either at home (212) 666-2694 or at
>work 678-8914?

>Mimeni

>David

>

>

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A Different Night Web Page: <http://www.geocities.com/Athens/6092/home.html>
"Shalom Shalom to those who are far and those who are near" (Isaiah 57:19)
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Date: Thu, 26 Mar 1998 19:13:48 +0200
From: Zion <zionsacs@netvision.net.il>
To: daroskies@JTSA.EDU
Subject: Re: Nightwords - call me over pesach 6712897 h so we can meet

DEAR DAVID,

SORRY FOR MY CONFUSION OF TWO VERSIONS. LET ME RELATE TO NEW VERSION.

At 07:35 26/03/98 -0400, you wrote:

>I sat right down to revise the MS and ran into a major confusion
>concerning the Amidah. Since you cite both the old and new versions, I am
>uncertain which you mean. By combining the Ninth and tenth, do you mean
>Buber + Jonah (=Old version) or Buber + Leivick (=New version)? I MEANT
TO COMBINE BUBER AND LEVICK WHICH BOTH DEAL WITH GUILT When you
>suggest that i eliminate the Eleventh prayer, do you mean the leivick poem
>or the very long song by Kaczerginski? The last will make a HUGE
>difference in terms of length, since singing SHTILER SHTILER takes longer
>than anything else save for the Ritual of the Numbers. And it may,
>indeed, slow things down too much.YES I MEANT TO DELETE SHTILER BECAUSE
IT TOO LONG AT THIS POINT IN THE LITURGY AND LESS LIKELY TO WORK UNLESS
PEOPLE PUT A LOT OF EFFORT INTO LEARNING THE SONG. Finally: where to
end? With Camus
>(Old version) or Reb Nahman (New version)? I AM IN FACT UNCERTAIN.
EITHER ONE IS A GOOD ENDING.

>
>I also need a little more prodding to convince me that the sources ought
>to go at the bottom of the page. I know that there is liturgical
>precedence in the Rinat Yisrael, the Art Scroll, and Birnbaum to supply
>the sources. But part of is committed to creating a transtemporal liturgy
>that weans us away, if only for an hour, from our historical positivism.
>I'm afraid that too much knowledge will get in the way of the experience.
>NIGHTWORDS, in this respect, is the opposite of my anthology THE
>LITERATURE OF DESTRUCTION, which labors to contextualize each reading
>within a literary-historical frame. Here the idea is to make ALL OF
>CULTURE the crucible of the Destruction. Do you really believe that the
>reader needs the sources up front to "understand" what's happening?
>with love
>Dovid

>
>HERE I AM ABSOLUTELY CONVINCED THAT THE NOTE SHOULD BE BELOW IN SMALL
PRINT. THE POINT IS NOT TO KEEP THINGS IN A HISTORICAL CONTEXT BUT TO
MAKE THE INTERTEXTUALITY OF THE CREATIVE REJUXTAPOSITION CLEAR. AS PEOPLE
PERFORM IT THEY WILL CONCENTRATE ON THE TEXTS BUT THEY WILL AT LEAST BE
ASTONDED BY THE BREADTH OF SOURCES SOME OF WHICH THEY WILL RECOGNIZE
ADDING DEPTH OF ASSOCIATIONS NOT DEATHLY HISTORICISM. OTHERWISE THEY WILL
WONDER IF YOU WROTE THEM YOURSELF AS I MISTAKENLY THOUGHT INITIALLY. IN
OUR AGE WE SHOULD COVER OUR TRACKS WHEN WE QUOTE AND RECONTEXTUALIZE BUT
DO IT PROUDLY MAKING THE ANCIENT AND MODERN TEXTS SPEAK IN NEW WAYS .

DON'T BUDGE ON DELETING THE HBREW... YOU ARE AN INTERNATIONAL JEW NOT
MERELY A NORTH AMERICAN AND JEWS IN ISRAEL AND DIASPORA ARE DISCOVERING
GREATER COMMON SPIRITUAL GROUND WHICH YOU CAN HELP FEED. I AM SO HONORED
TO BE YOUR HEVRUTA AS YOU REFLECT ON YOUR CREATION 30 YEARS LATER. NOAM

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