

פסוקים
חז"ל

??

Unique in volume: only basing of poet behind the discourse - revelatory
Point of departure: encounter w/ elderly blacks, when encountered on
street corner, would tip their hats ~~at~~ deferentially - ~~despite~~ you know there
are former slaves who have preserved these habits so far after emancipation
Desire to hear about slavery firsthand, not via books - felt connection
a son of ~~a~~ formerly enslaved people - and a poet [responsibility, need,
duty]

His arrival in the South: smitten w/ the skies [via Heb. terms נֶסֶם וְנֶחֱם
נֶסֶם], light, paradisaical flowers, as he imagined paradise as a child.

In the same way: enchanted by black faces connected to the ~~border~~
world revealed to him as a child reading Uncle Tom's Cabin in Heb. -
bathed in heroic Heb. light that joined the 2 captivities -

??

when in adulthood he came South, it was the actualization of a childhood
fantasy - attracted & fascinated by:

- manner of speaking, exotic, childlike, ~~primitive~~, innocence
- old - beauty, nobility, like noble Savage
- ^{Divine} ~~Divine~~ spirit quickens them: songs, spirituals,
blues, נְסִיחַת פֶּה וְכֶסֶף כְּמִלּוֹת of longing & suffering before
living God -
- charismatic prayer & relig. experience: voice, body, soul

* Litchy, the post-religious Enlightenment Jew, who fled, or at least
departed from the direct, demonstrative relig. worship of his ancestors,
is drawn to blacks because they display so powerfully & unapologetically
direct religious experience

implies - strong language of desire - genuine, unstopable, more
than curiosity or respect - only the need for love, in person
testimony to satisfy this desire?

Unfulfilling experience to securing a real informant: hard to focus interlocutors, dim memories, fragments - most often immersion in nostalgia in which the persecutions are interwoven w/ lost ~~the~~ youth/childhood + longing for genuine + wonderful master - romanticization of slavery + the chaos + confusion that followed.

- 17 Acquaintance w/ verbal minister - his love for attending these meetings - voice of God that speaks through the sermons - uplift of spirituale - singled out as white, Jewish for special blessing - Minister directs him to Ezra, whom he praises as a Bible on 2 feet + a true source of wisdom - persistence, quest.

Why Ezra's existence was forgotten: distracted by struggles w/in J. community [takes this דא'ס דא'ס, as if he were a figure in a biblical drama] - the ^{help} battle of a Hebraist: campaign to establish school ~~דא'ס דא'ס דא'ס~~ is the desire of the householders to have their children know how to read the prayerbook + recite their ^{דא'ס} ~~דא'ס~~ - ("They won't be rabbis") + for a supplement: teach to read the Yiddish press + write a letter in Yiddish - battle of wills brings upon him: ~~דא'ס~~ ^{דא'ס} ~~דא'ס~~ ^{דא'ס}

* black slavery + its trials were put aside by the ~~דא'ס דא'ס~~ that was placed in - 9 + other pioneer Heb. teachers in America Leper House/Colony in Louisiana - place of final resting, a barren hope, all who enter - incarceration, quarantine
Case of Jew from EY who came to N Orleans but was immediately institutionalized w/ signs of leprosy - another Jew, a simple man who became wealthy + use his wealth for good deeds - sends monthly stipend to man's family left behind in EY - hearing death, the leper wishes to compose a letter in Heb to take leave of his family.

Accepts commission not b/c man is imp lay supporter but b/c of chance
to visit old age home w/ CW writes.

- 17 mood upon leaving: metaphysically + spiritually degenerated -
immersed in the qualities of the universe: suffering, disintegration
[not cured until 30th of word, really until 40] - thrust in to
black melancholy

redeemed by nobility of Ezra, who restores the candle of God