

ECLIPSED VOICES

curated by Başak Şenova

project no. 2

“ELEPHANTS IN THE NIGHTS OF METULA”
by
SALA-MANCA

2005 - 2010

FOREWORD

“Off-the-record” narratives have the potential to generate voids in the vortex of registered histories. As an ever-changing representation of the past, “memory” constructs new patterns in reading history. Collective memories in time alter their content, brought about by social, political, and economical changes. Thus, individual memory develops in interaction with the diverse realities of social inputs. Our memory shapes our lifestyles, political and ideological positions. Yet, in the process of remembering, we reconstruct a memory by adding or changing details each time. Therefore, memories are never stable. At the same time, the acts of confrontation, integration, and adaptation are possible only through these ephemeral and fragmented memories, since they indicate the construction of defense mechanisms with which allow us to cope with life.

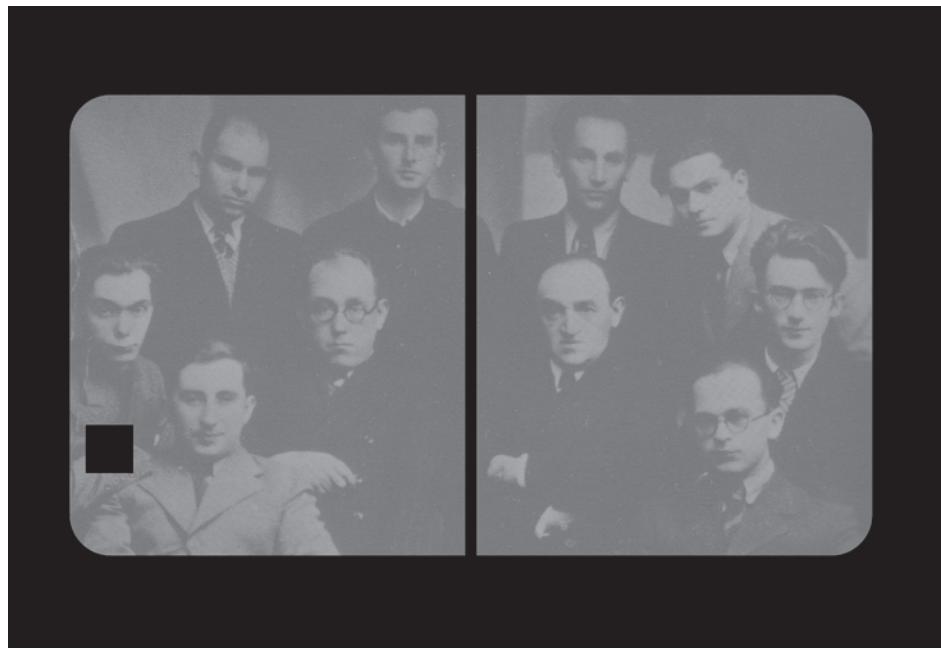
In any case of political and economical imposition and repression, identities have systematically been lost and fragmented. On personal levels, identities are re-constructed with the fragmentation of narrations -as memory extracts- and the disconnected temporality of multiple realities.

“Eclipsed Voices” is a long-term research-based art project, detecting works whose subject matters coincide with memory and alter diverse issues of social, political, cultural, and economic aspects of our daily life. Each work, in its own way, has the restrained intention of trying to understand the local realities that surround us and shape our identity. In this sense, the works collectively communicate certain off-the-record information about various conditions and realities. In each work, we clearly witness such narratives in different verbal and visual levels in every possible layer: political, territorial, spatial, psychological, economical, and social.

Moreover, this collection of works touches upon the issues related to the control of memory, as each work clearly manifests how individual stories about the past interact with existing narratives and other forms of remembrance.

The fact that these memories will undergo further change since those alive to tell them cease to inevitably exist. In this project, this conviction is the activating motive underlying the obsessive attempt to document personal narratives as eclipsed voices.

Başak Şenova



in memory of Avrom Suzkever

ELEPHANTS IN THE NIGHTS OF METULA

Elephants in the Nights of Metula is an installation that includes video, digital slides, film, animation, and dual audio in Yiddish and English. The performance is based on the texts of the Yiddish poet Avrom Sutzkever (1913-2010), re-contextualizing his poetry in the historiography of Israeli literature from a contemporary perspective.

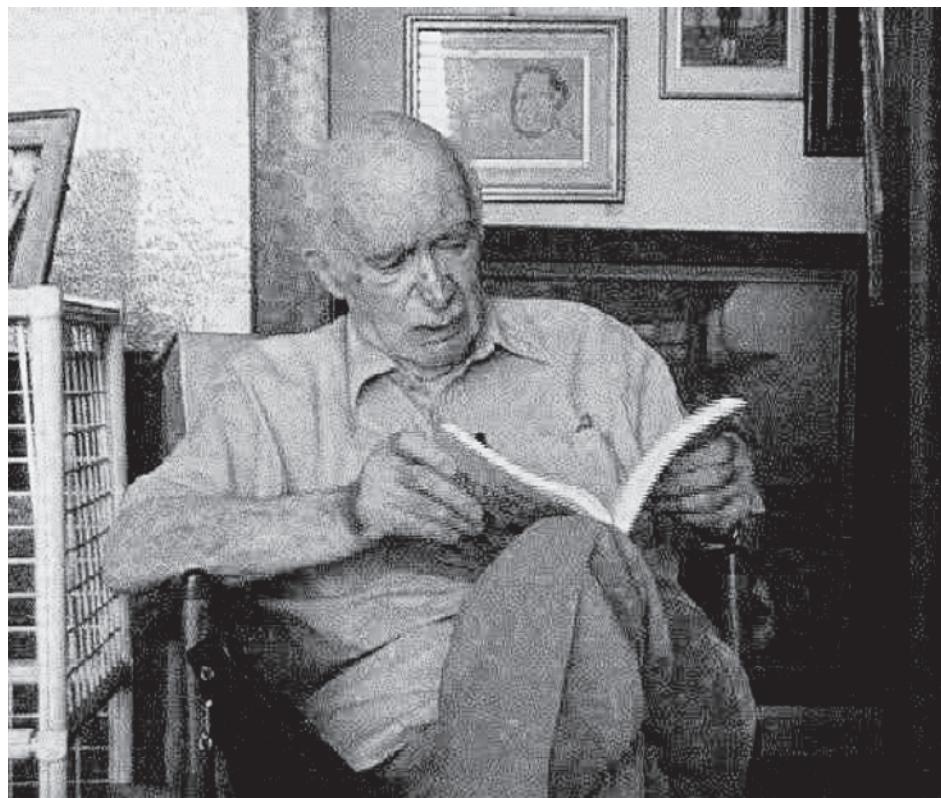
The story told in the installation deals with the harsh Israeli cultural control policies with respect to the Jewish diaspora cultures existing in the 50's, and which in its turn represented a process of hegemonization of resulting in a new Hebrew culture.

This project is a continuation of our performance work dealing with texts and poetry. The piece also relates to our research on the gap between the written letter (the text), its voiced expression, the body and the icon, and visual, cultural and sound translations.

Avrom Sutzkever, who passed away last January at the age of 96 years, was indeed one of the greatest poets in the Yiddish language, and was also recognized as of the most prominent poets of the 20th Century. Despite his talent and originality, Since his writings were in Yiddish; he remained almost unknown in Israel.

The poems in this booklet are in 4 different writings:

- Yiddish
- Yiddish (transliteration in Latin letters)
- English written through truespel transliteration, a phonetic system for English writing
- English translation in Braile (graphic)



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דער היישעריך

דער היישעריך האט שיין אַרְמַגְעָבִיסֶן אָונְדְזָעֵר פְּלוּישֶׁ.

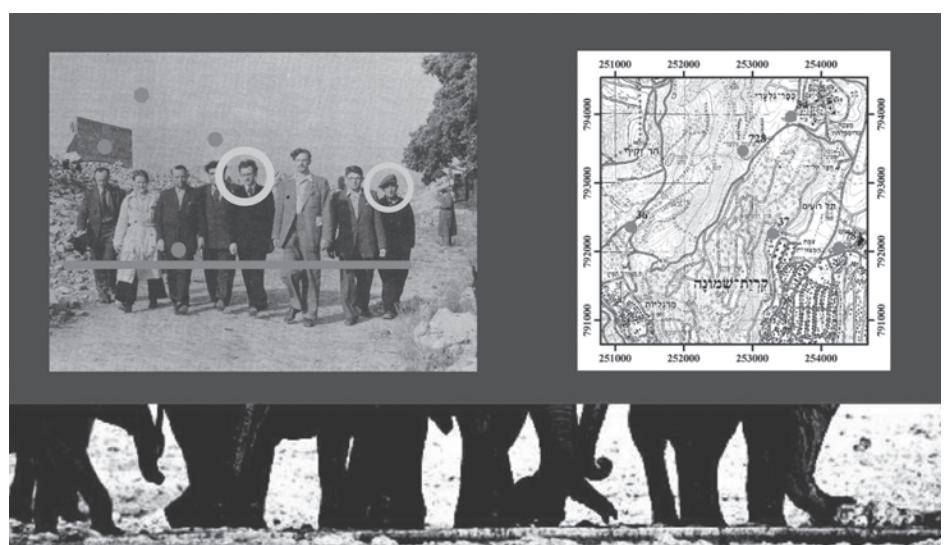
ער האט גמיינט

מִיר זענען זָאנְגַעַן, זָאנְגַעַן.

די ווינכע אויגן פון די איזלען

שווימען אין זיין בלוט.

ער האט שיין אויגע פֿרָעָס

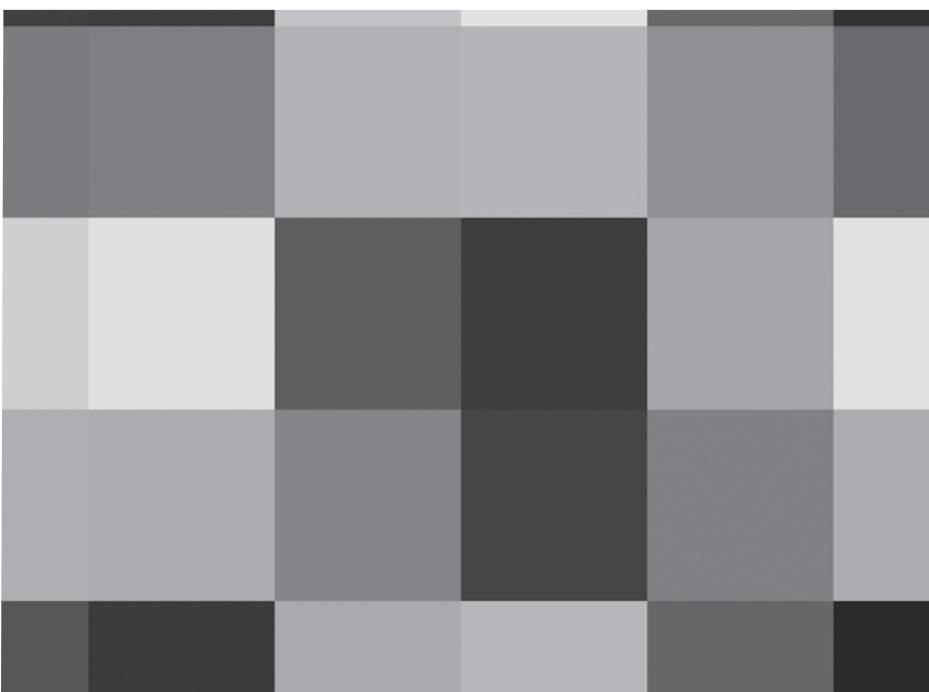
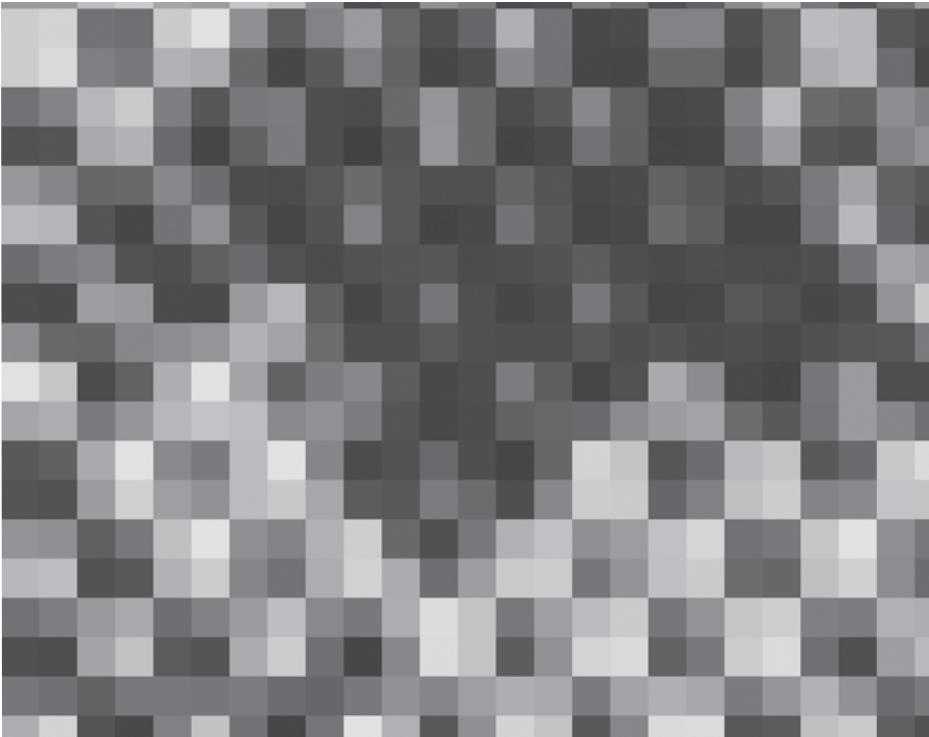


ער האט שיין אויגעפֿרעסען די לבנה.

די שלאגט מיט דימענטן פון צונע פלייגל.

שקלאָפַן

**אצינד האט זיך דער היישעריך אַלְאָז געטאן צו גאט...
צו גאט, וואס האט דעם היישעריך באשאָפּן.**



6

der heysherik hot shoyn arumgebisn undzer fleysh.
er hot gemeynt:

mir zenen zangen, zangen.
di vaykhe oygn fun di eyzlen
shvimen in zayn blut.
er hot shoyn ufgefresn
ale shotns fun di beymer.
er hot shoyn ufgefresn di levone.
zi shlogt mit dimentn fun zayne fligl.
di shtern knien: mir'n zayn dir shklafn!
atsind hot zikh der heysherik a loz geton tsu got...
tsu got, vos hot dem heysherik bashafn.

Thu loekist
Haz bitin intue our flesh.
Hee thhaut:
Stauks, wee aar stauks.

Sauft iez uv daankeez
Swim in hiz blud.
Hee haz divvourd
Aul shadoez uv treez.

Hee haz divvourd thu muen.
Nou shee reflects diemindz frum hiz weengz.
Thu staarz neel: Wee shal bee yer slaevz!
And nou thu loekist daarts tue Gaad...
Tue Gaad hue kreeyyaetid thu loekist. *

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העלפַּאנְדָּן בע נאכְטָ, ווי שׂווערע גשׂטער
ויאסּ קומען איינער נאכּן צוֹיִיטָן
בְּאַדְן זִיר אֵין טִישָׁר,
זעבען נִיט קִין הַעֲלֶפָּאנְדָּן,
זַיְ טְרָאָגָן בְּלוֹיז אֵ מַאֲסָקָעָן.
איַר, דָּעַר יְעָגָר פּוֹן דִּי נַעַכְתָּ,
ויאסּ האָב גַּעַדְעָן ווי שְׁטָעָרָן
פָּאָרוּוֹאַנְדָּלָעָן זִיר אֵין אַנְטִילָאָפָּן -
הַאָב אַמְּאָל בִּשְׁם ווֹאַסְעָר
נאָכְעַלְיוּעָרטָן, צְוִישָׁן גְּרָאָז, אוּיפּ דִיבָן
לְבַנְהָדִיקָע הַעֲלֶפָּאנְדָּן
ויאסּ צִיעָן זִיר צָום בְּרָעָגָן.

יעדר האט א ושל בטרקט דעם טיר
צי קינער דעת ניט,

און אויסגעטאן די העלפאנדיישע מסאקסע.
און אויסגעטאן די אויערן, די ציין, די לאנגענע בעדער -
און ס'האבן דיז אנטפלעקט פאר מישען אויגן
דיבן מיידלער.

זיבן מידלער שנשידן-אויף דאָס וואָסער מיט די בריסט,
ביגען זיך ווי רײַצנדיקע שטראָלן,
שוּוַיְמָעַן, שוּוַיְמָעַן.

**כ' האב געוויסט: זי וועלן באַלד צוּרִיקְשׂוֹויִימָעַן, אָוָן אַנטָאָן
די אוּיעָרָן, די נְעֶזֶעֶר –**

ווערן העלפֿאנדע אויף סַנְטַן.
און שטיילער פּוֹן אַשְׁלָאנְג בֵּין אִיר דערקְרָאָכֶן צוֹ דיַ מסָקָעָס,
מיַטְגָּנוּמָעָן אַיְנָע אָונָן באַהֲלָטָן זִיר צְרוּקָ.

helfandn bay nakht,
vi shvere gayster
vos kumen eyner nokhn tsveytn
bodn zikh in taykh,
zenen nit keyn helfandn,
zey trogn bloyz a maske.

ikh, der yeger fun di nekht,
vos hob gezen vi shtern
farvandlen zikh in antilopn -
hob a mol bam vaser
nokhgelyert, tsvishn groz, af zibn
levonedike helfandn
vos tsien zikh tsum breg.

yeder hot a vayl batrakht dem taykh
tsi keyner zet nit,
un oysgeton di helfandishe maske.
oysgeton di oyern, di tseyn, di lange nezer -
un s'hobn zikh antplekt far mayne oygn
zibn meydelekh.
zibn meydelekh shnaydn-uf dos vaser mit di brist,
beygn zikh vi reytsndike shtraln,
shvimen, shvimen.

kh'hob gevust: zey veln bald tsurikshvimen, un onton
di oyern, di nezer
vern helfandn uf s'nay.
un shtiler fun a shlang bin ikh derkrokhn tsu di masks,
mitgenumen eyne un bahaltn zikh tsurik.

un ven di zibn meydelekh, in a hilenish fun perl,
hobn zikh genumen onton in di helfandkleyder -
hot far eyner oysgefelt a maske, un farblibn
iz zi naket af a shteyn, mit tsiteriker hoyt,
on a fraynd, on tsartlenish, on laske.
un ikh, der yeger,
hob hasene gehat mit ir - a meydl on a maske.

Elefints at niet, hevee goests
Kumeeng wun after unnuther
Baetheeng in thu river,
Aar naat elefints,
Thae just wair thu mask.
Ie, thu hunter uv thu niet,
Hue sau hou staarz
Tern intue antiloeps -
Wunts uppaan u tiem, wuz lerkeeng
At thu river, ummung gras, fer sevin
Muen elefints
Waukeeng tue thu shor.

Eech uv them pondered thu river fer u wiel
Tue see if aul wuz kleer,
And took auf his elefint mask.
Took auf his eerz, his tusks, his laung trunk -
And beeffor mie iez, uppeerd
Sevin gerlz.
Sevin gerlz slieseeng thu wauter withh thair breasts,
Bendeeng liek tempteeng raez,
Swimeeng, swimeeng.

Ie nue: suen thae'll swim bak and daan
Thair eerz, trunks - wil bee elefints uggen.
Quieter than u serpent, Ie krept up tue thu masks,
Took wun and hid miesself.
And wen thu sevin gerlz, in u vael uv perlz,
Beeggan tue daan thair elefint kaastuemz -
Wun misd her mask, rimmaend naekid,
Naekid aan u stoen, her skin trembleeng.
Noe frend, noe kurres, noe wormthh.

And Ie, thu hunter,
Maireed her - u gerl withh noe mask.

.....

ועל וועט בלישבן, וואס וועט בלישבן? בלישבן וועט א ווינט
בלישבן וועט די בלינדקייט פונעם בלינדן וואס פארשוווינדט.
בלישבן וועט א סימן פונעם ים: א שנירל שויים,
בלישבן וועט א ואלקנדאל פארטשעפעט אויף א בוים.

ווער וועט בלשין, וואס וועט בלשין? בלשין וועט אַטראָפּ,
בראשיתדייק אַרוֹנִיסְטוֹגָרָאַזּן ווַיַּדְעֵר זְבוּן באַשָּׁאָפּ.
בלשין וועט אַפְּידָלְרִיאַז לְכֻבּוֹד זִיכְרָאַלְיָיִן,
זְבוּן גְּרָאַזּן פּוֹן דֵי גְּרָאַזּן ווּעַלְן זִי פְּאַרְשָׁטִיִּין.

מער פון אלע שטערן אָדש פון צפּוֹן בֵּין אַהֲרֹן
בלישבן וועט דער שטערן וואָס ער פְּאַלְתִּין סָאמָע טרער.
שטענדיך וועט אַטרָאָפּן ווּשָׁן אוּיר בלישבן אַין זְשִׁין קְרוּג.
ווער וועט בלישבו. גאט וועט בלישבו. איז דיר בית גענוג?

ver vet blaybn? vos vet blaybn? blaybn vet a vint,
blaybn vet di blindkayt funem blindn, vos farshvindt.
blaybn vet a simen funem yam: a shnirl shoym,
blaybn vet a volkndl fartshepet af a boym.
ver vet blaybn? vos vet blaybn? blaybn vet a traf,
breysesdik aroystsugrozn vider zayn bashaf.
blaybn vet a fidlroyz lekoved zikh aleyn,
zibn grozn fun di grozn veln zi farshteyn.
mer fun ale shtern azh fun tsosn biz aher,
blaybn vet der shtern, vos er falt in same trer.
shtendik vet a tropn vayn oykh blaybn in zayn krug.
ver vet blaybn, got ver blaybn, iz dir nit genug?

Hue wil rimmaen, wut wil rimmaen? U wind wil stae beehhiend.
Thu bliendnis wil rimmaen, thu bliendnis uv thu bliend.
U film uv foem, perhhaps, u vestij uv thu see,
U flimzee kloud, perhhaps, enttaengoold in u tree.

Hue wil rimmaen, wut wil rimmaen? Wun silubool wil stae,
Tue sprout thu gras uv Genesis az aan u nue ferst dae.
U fidool-roez, perhhaps, fer its oen saek wil stand
And sevin blaedz uv gras perhhaps wil understtand.

Uv aul thu staarz frum wae out northh tue heer.
That wun staar wil rimmaen thu fel intue u tair.
U draap uv wien rimmaeneeng in u jaar, u draap uv due.
Hue wil rimmaen, Gaad wil rimmaen, iz that innuf fer yue?

*FUN ALTE UN YUNGE KSAVYADN (poems and prose 1935 - 1981)
ODE TZU DER TOIB (1955)*

www.sala-manca.net

ECLIPSED VOICES project no. 2
“ELEPHANTS IN THE NIGHTS OF METULA” by SALA-MANCA

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