

THE BACCHAE

A WILD READING LIST

MA BIBLIOTHÈQUE

WILD READING

SHARON KIVLAND

ANNA WROTE TO ME from Berlin, where she had seen me read from my book *Abécédaire*. She had heard the readings of the entries on maids and their murderous conditions. She told me about an exhibition and what she had been invited to make for it, including a selection of books, but no, she thought instead she should ask someone else and sent me the invitation. In turn, I sent out the invitation, through the usual channels, thinking about whom I might incite to join me in wild reading, sharing what has incited them, despite the bibliographic conventions I would inevitably apply for you cannot take the pedant out of the maenad, no, not even if she rejects authority when the god comes to her city and she is possessed by his spirit and all that, when she and her sisters leave their spinning and their weaving, which I suppose are texts of sorts, if you follow some lines of thought, that you might dream of taking on a braid or a weave, a warp or a wool, without being sure of the textile to come, if it would deserve the name of text in the figure of the textile. And really, these activities not always that gentle, that decorous, if you think about the Moirai, from fate to death, snip snip, or about the work of weaving that symbolises unconscious phantasies (shuttle/penis, thread/ semen, woven material/child, and then the snapping of the thread in the shuttle, why of course, castration), or if you consider quite a few weavers, such as Circe and Calypso, Clytemnestra and Medea, and Philomela, who, speechless, her tongue cut out, wove the scene of her rape on her Thracian web, and when it was read at last, she became a nightingale. Well, anyway, the women dropped spindles and went off to the mountainside. I called my list, or rather those who sent me their wild reading, or no, I

called both list and readers, the Bacchae, after Euripides, though I might also have called them bassarids, maenads, or bacchantes, wild readers, in any case. In their frenzy, on the mountainside, they did not have that much time for reading, what with the endless suckling of fawns and snakes, the carrying of fire in their hair, the tending of the grape vines (duties never went away entirely), the demented dancing and orgiastic drinking, the attacks on villages and the kidnapping of children, the ripping apart of cattle and other animals with their bare hands, or the dismemberment of notable figures (usually men) but on the other hand, there were times when they did like to get their teeth into a text, tearing it down to the delicious bone, I mean, don't we all like the taste of words, salty and metallic? There was rest as well as recreation on the mountainside, revelry, of course, but also there was the return to the waters of the spring, where after washing the blood (from villagers, cattle, other animals, sometimes one's own son) from their bodies, clad in lovely fawn or fox skins, they lounged about with their bodies relaxed, leant against the foliage of the silver firs, lay among oak leaves on the ground, their lovely heads entwined with garlands of vines, oak, ivy, and flowering convolvulus, quite worn out, completely exhausted, by their ecstasies, by the delightful violence they performed. And then there was time for the raving ones to read, their reading could be as wild as they liked, inattentive or indifferent to textual conventions, rewriting what they read, working over the gristly bits, pulling them out from their pearly (though it must be admitted, sometimes rosy-tinged) teeth with a straw or a plume, a feather, rubbing up the words the wrong way, and acting out (the call to interpretation, the inroad into transference, wild transference, solutions to desire) the good parts, chewing the muscle and the meat of the books, the bloody books in the whole bloody business of reading.

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THE WILD READERS

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