



**LEN  
LEVINSON**

**WRITING AS  
LEONARD  
JORDAN**

**THE  
LAST  
BUFFOON**

# The Last Buffoon

**Dante Society of America**



## **The Last Buffoon:**

*The Last Buffoon* Len Levinson, Leonard Jordan, 2016-04-20     *The Last Buffoon* Leonard Jordan, 1980     *The Buffoon* Louis Wilkinson, 1916     Report Dante Society (Cambridge, Mass.), 1909     *Stigmas of the Tamil Stage* Susan Seizer, 2005-04-11 A feminist and performance studies oriented ethnography of the on and offstage lives of a group of traveling artists in southern India and their complex relation to their deviant status in the larger culture     **The Buffoon in Nineteenth and Twentieth Century Russian Literature** Galina Patterson, 1998     **The Flesh of Being** David Ross, 2008-12-18 The text is a conversation between the author and himself mediated by the text of Friedrich Nietzsche's *Thus Spoke Zarathustra*. The text is a pre-text, a reading both before and after that frames the art work. What is that? Let us say in the spirit of inquiry that of knowing thyself. What then of this strange hyphenation? The present text is a pre-text because it is before the Text, the text which the author is always writing but which manifests itself in sporadic impulsive bursts in the form of actual works. The book is the pre-text because it is an excuse, a rationale, a piece of pretension. The book is not about Nietzsche but what it is for someone to read Nietzsche's text, a book for everyone and no one. How then does one read a book meant for oneself if oneself is everyone and not at all for oneself if oneself is none? Or is it that the real task of reading is for the reader to read what reading is? Then again, need one distinguish between book and text? Perhaps it is impossible to read a book such as *Thus Spoke Zarathustra* without invoking the text or even sub-text that continually slips away. If one can read a book, one cannot the text for this reason: the text is what the reader has to write through the reading. This has been my experience with Nietzsche's text, an experience I share with my readers. The very possibility of reading invokes the need to re-write the text. Only in the space between reading and writing can the reader-re-writer hope to stand and understand the discursive grounds. Is that the play which this couplet performs? There does not the reader enter upon the playground. Read then and play. The author's thanks go to Mr Andrew Fuyarchuk for the fine editing job that he did. His contribution allowed further clarifications of the argument.     **Annual Report of the Dante Society** Dante Society (U.S.), 1914     **Munsey's Magazine for ...** , 1913     *Dante Studies* , 1907     **Annual Report of the Dante Society, with Accompanying Papers** Dante Society of America, 1908     **Report, with Accompanying Papers** Dante Society of America, 1913     **Munsey's Magazine** , 1912     **The Mentor** , 1918     **The Great Battle of Katsh-Tartar Bazardjik!! ...** Sir Tollemache Sinclair, 1877     **The Pall Mall Budget** , 1874     *The Book of Days* Robert Chambers, 1888     **Calcutta Review** , 1891     *Int'l Shrine Clown Association* , 2003-05     *The Spectator* , 1923 A weekly review of politics, literature, theology and art

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