

Notes

1. The ^{Text as expression} ~~text~~ of a system of artistic signs. Resemblance to the linguistic system but separate from it.
2. The sign function of certain elements.
general: opposition, relation (happy-sad, good-bad etc.)
3. The signs exist in the syntax of narrative development but they also function independent of ~~the~~ the narrative (in paradigmatic ways).

eg. Ismail - square

(acceptance) Youth — final state

astr. of lamp

(rejection) Adolescence — alienation after England

eg. Women

Naima } Egypt
Fatima }

Mary } ~~Europe~~ Europe
Italia }

How do we derive these
symbols from the text
[Contextual clues to the
interpretation of signs]
[Patterns of relation]

Polarities

heart - head

faith - science

Egypt - Europe

communality - individualism

Islamic society & values

Chen:

Peasant - city (Cairene)

emotion - reason

progress - tradition

Women:

Fatima: family: resignation & faith

Naima: Degradation: faith mistress of soul and body
(Prostitute)

Marg: European: individual, helpful, open
no attachment (reason to rescue sb else).

Iphigelia: European Quirene: grasping, greedy

Square:

Pre-adolescence:

Acceptance

unaware

engaged

like raindrops in the Ocean

Fatima

Adolescence

Self awareness (exp. through sexuality)

contention

Naima

loneliness/isolation

sexuality

Leaving for Europe

movement/alienation

no one pays attention

Naima

desire

Fatima

Returns from Europe

separation/alienation completed/individualism I, I, I

wretched crowd

Mary

Ruins

Fatima

dehumanized people

Isolation

perverted values

Return to square

Doubts new values/re acceptance of the old

Maturity

Naima

Solidity

Fatima

Treatment of Fatima

Failure of treatment

Runs away

Iphthalia (Europeans in Egypt)

Return to Square

(Europe: individualistic, lonely, fighting exploding
love and pity as recreation)

Ramadan

World cast off its old dress

brings back youth

Keeps distinctive temper & Character

Solidity

Laylat ul Qadr:

return of the light (lifts shroud over heart and eyes)

Nazima ^{breathing} purified by faith

treats Fatima by faith & science

Becomes an Egyptian (acceptance of life)

Grand father (Boy) - narrator
His father (great grandfather)

Elders son (father's business) (?)
2nd son (al-Azhar - teacher) (?)
Ismail

Fatima (orphan cousin)

Grand mother

Life of
People

Visit mosque from village
(Feelings expressed)

Settle in Cairo
(Change: ^{urban renewal} vs. Spirit)
(Protection: blessing)

Govt. School
(Arabic proficiency)
(Pampered Child: repository
of hopes)

"Only my heart has the answer"
(Why waste a whole generation
for the success of one)

Resignation and faith
(Vow to Umm Hashim)

Protected by God and Umm
Hashim / bounded by district
and square

(clear conscience)

Breathing

The light of the lamp

Tyranny / contentment
Laws / conventions

Boy:

{ lost in the crowd like a raindrop in the ocean
Not aware / not detached
Only purpose was to look

Adolescence

body with a compulsion of its own

Contending forces / Pathing

Shuns company / loneliness

[sexuality / brushing the women / awareness of bodies]

Naima (mistress of her soul and body)

{ oil from the lamp
a cure for blindness
the legend: miraj night }

Naima

the lamp (the light which swallows up difference)

(essential mysticism of pervades Islam)

(Not knowing what had touched his heart)

{ Poor grade
decision to go to Europe
[Where Muslim law was both truth and Science]
Engagement
Hunger for Women (Prostitute / women of Europe) }

Sacrifice
by
family

Farewell to The Square

Movement/hurry/race

No one pays attention

Dardiri exhausted

Prostitute

(Prayer for forgiveness: my body is not my own

Hovering between life and death

I desires to speak to her: a voice hidden in his heart

Dardiri: under lamp (last image of Cairo)

—Jumble—

(Nawata reasserted)

7 years later

Prof: "Your country has great need of you {blindness}
for it is the land of the blind."

family: come to us

Emotion of arrival

Memory:

Change in England (lost chastity: pleasure in nature)

Mary: infatuated

bestowed affection and attention on him

Laziness & dullness $\Rightarrow$ activity & self confidence

awake: love of art & beauty in music, nature & human spirit

he: sit & contemplate / marriage / future / Tradition as peg / fear of freedom
she: walk on / love / Present / Peg as a trap / fear of fetters

he: suspicious of strangers / ether directed / politeness as protection
she liked all people / no ? of friendship / cut dead the rejects

he: wins or loses in relations / tends to sick & defeated
she: encourages only those she enjoys / charity begins at home

Soul in Ruins

Religion only superstition

Individualism / vs. communalism

Loneliness, drowning, anxiety, illness

Saved by Mary

Religion $\rightarrow$ science

heaven $\rightarrow$ nature

Parting w/ Mary: she moves on to another affluence but
no ties / cutting of ties

Love for Mary $\Rightarrow$ Love for Egypt (Egypt externalized)

The urge to reform: { superstition, illusion, customs }
(Set for struggle) { science and scientific logic }

Trip home

— dirt flies poverty destruction —

— flame of revolution —

(How Cruel)

mother: empty - negative goodness (voice whispering inside)

father (Patience & exhaustion)

Girlfriend & beefsteak $\Rightarrow$ radish & bean cakes

Fatima: village girl / blindness

(Eye treatment: Basic conflict

Nervous trouble

Goes to square:

Crowded: poor wretched, bound by chains of oppression

Ruins / waste land

animal noises / no human expression

Values

{	Content = weakness
	Goodness = idiocy
	Patience = cowardice
	Cheerfulness = dissolution

Lamp. more smoke than light (ignorance & superstition)

cries I, I, I

"Cursed be the day..."