

5/8/79.

Notes & thoughts on Saussure

p. 80/82. Developing his notion of the importance of the voice.

On page 77. Political uncertainty & concomitantly distinctive conception of behavioural propriety. - idiom is close to home: voice, the person, the family, & the friend. i.e. political associations of the desert were largely constructed around such matters. There were no states in the desert.

There was instead the power of the voice, the eminence of the person, the solidity of the family, & the intimacy of companions dealing frankly & sincerely with one another. Beyond these domains there was a world of confusion & even violence.

Example of metaphors of spiritual significance. absence of chief of tribe = Cant metaph. - i.e. central inst. of polit. authority is absent.

Had chief: substitute chief :: substitute chief = letters. letters = absence of voice. i.e. letters of such pair represent the form. 1 imp.

He argues the style of letters attempts to retain quality of voice. 1 imp. Relation of content: form is inverse. of problem of communication of 'ikhan'

i.e. stability: illusi- again. Because of branching. stylized form + language. fast & loose.

Khan: real, letters, problem of interpretation. This would fit the i.e. a multi language - not a communication. toward multi.

Sufi view of reality as illusion. appearance / reality. contradiction the content / form of Nasir's letters.

Vocal manner crucial. Thus forms of voice. - substitute vocalizations (letters). this I think is very useful. i.e. stylizing like here

1 note. [c.f. Stone line analysis]. [c.f. Fight of 1000. Golden saddle etc.] - Trick!!

Strength conceded } by appearance } Success this further - is a short a term of failure. Perception of power?

p. 82. / Khan of house (letters) when pushed into pursuit of war, turn out to be formidable opponents.

p. 82. Time & space take on a definition in connection with political conflict.

Metaphor of scriptural significance (dilemma)
& dramatic evening (hidden in tents - concealed forces!!)

p. 83. Movements & stationing of groups are crucial aspects of a political conflict.

This is exactly my point about migrations & dance. - context of Bakhtian movements. [e.g. Shalvi Khan. - concealment of change in dress - behavior, between others].

ii. Time & space take on a definition as mere context others
(Bakhtian) mere [as mere context with nation]

NB
Enemy does not realize that appearance must be interpreted
they have no sense of form - as Nani's letter -
a plan for peace based on a formal arrangement - calls
he conducts a plan for war also based upon a formal arrangement

{Paradox of this formal arrangement is the dance.} Paradox of this formal arrangement can be read for either peace & war.

iii. formal arrangements can be read for either peace & war.
This fits with 'baste' to minimize conflict.
b) dance can be planned on to migration, as to political life.

Marriage; kinship :: context of form (positive/negative).
- aggression and/or defensive strategy.
p. 84. The realization of a man who understands the formal basis of peace are the same as those of a man who understands the formal basis of war. Now decides a group of cattle raiders will his formal arrangement & then treacherously attacks them from the rear he has been pushed unwillingly into war & is into a strategy of deceit & treachery. [i.e. peace from formal - to war via single formal arrangement]

Formal dimension of political experience.

It is the blindness of impulsive men who take things at face value which leads to political degeneration & in the final analysis, that some blind men will also lead inevitably to their defeat.

1899 Managers of the story is that authority rests in form. NB.

But a concern with forms is a potent aspect of political experience, & so there is an insistent association of polit. actions with the light of day. It is during the actual course of a struggle that the formal dimension of political experience can be vividly perceived.

- this is precisely the point I make particularly about dance
- & about culture generally.

The dance creates & recreates - constructs & reconstructs the spatial & temporal integrity of the individual in society; of man in conflict with other men; of man in conflict with immovable nature (pliable sticks = culture in the hands of man); & man in conflict with their own nature (impulses).

Dance is the manufacture of experience / formal arrangements - which all of this is encompassed. I need to expand momentarily on it.

Dance is a cultural experience in an experiential form. - therefore it is circular. Control / uncontrolled. Which man of form.

Dance is a meta-experience, & meta-form in a dialectical relationship. - so to is dance & migration. night/day, peace/war, equality/hierarchy (dominance) - reversible. affinity / antagonism

Transferable into each other - as is space/time

Dance : migration :: ritual : wedding :: poetry : speech.

meta communication - mine / others.

East - rising sun.

West - setting sun.

West : Winter, winterfall - spring - (life, merit). - slow, hot
East : Summer - autumn - winter - (death, decay) fast cold.

p. 86-87. The appearance of dir. of emphasis has political space & time take shape around political violence.

dir. of reveals character of form with polit. violence. Space & time are articulated (orderly) around a confrontation of the [wishes] [reconciliation & feud.].

e.g. story of Buddhaism. - emphasis on time?

at climactic moment of battle - decided (best) moment of spatial & temporal disorder. The world is put together around the problem of polit. violence. The world comes apart at the very moment of polit. violence. This is the procreation of men who appreciate the value of final arrangements. They know that a world of peace & security rests upon conflicting - political space & time so that political violence is contained. They know that the world must take shape around the problem of violence just as they know that the moment when passions merge & violence ensues is a moment of uncontrollable disorder. { e.g. also psychic trauma - e.g. also Jesus & Babylon }

In and God gives victory to the weak. The Buddha chief and by themselves triumph. No man can decisively triumph over polit. violence in desert & steps. But and... God gives victory to those who recog. the proper form by which one must refer to polit. violence. In the final analysis, an awareness of the importance of final arrangements for the construction of a polit. peace is a moral quality - in good we succeed, but we punished. other heroes live. Domain of extension of heroes is

p. 88. Marginalia - other heroes live. Domain of extension of heroes is margin of pos. Rivalry.

Truth conceal a protective energy
tribal domain itself conceals a potent, domestic energy. I suggest this is symbolical - the female image.
awareness / lack of awareness of limiting.
Shamefulness of a life of heroism. [ambivalence again]

p. 91. "The letters of an Urdu reveal the shape of a chiefly voice that speaks for peace. This is a voice that mirrors a recognition of the formal dimensions of experience precisely because it is a voice that consists of a formal arrangement of inscribed signs upon a plane of text. A multiplicity of scriptural significations suggests how a kind of relationality between behaviour & experience is the basis of peace - descent & steps. This relationality between behaviour & experience is generally deconstructive of thought & realistic man who considers how the setting of formal experience forms a strategy of peace.

in. influences behav. leads to descent. [Abdo Mahmed below]
 - greater than this discern-

154b. Human skill & the energies of beauty (woman)

Baluchian case of dance - performance of 'war' tied to aesthetic value. Dance clearly expresses aesthetic form & action are linked, (this deception & relation of visible appearance & hidden reality (trick of intention). The final dance is ritual of energy sourced in domestic world which is hidden, separated & protected from aggressive political public world & is managed as female - (beauty energy) to which men are tied. Unity of male & female in terms of skill & preservation of male with controlled but uncontrollable energy sourced in female domestic energy.

156. Useful for Abdo Mahmed. Reflection on the nature of man, war when he fails. Reflects the tension of a 'loss' when fails. Triumph of human spirit over adversity etc.