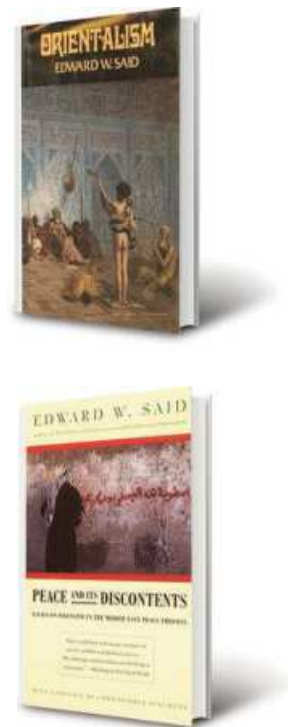


BIBLIOGRAPHY



Sea of gray: The destruction caused by Israeli strikes in Wadi Gaza, in the central Gaza Strip on November 28. AFP



FROM THE ARCHIVES

Know your English

K. Subrahmanian

“Sir, Mr. Rauf Hussain, Khairtabad, Hyderabad, wants to know whether the word ‘native’ has a bad connotation.”

“When you say ‘This is my native place’, you mean that it is your birth place.

*He is a native of Scotland.*

It has a bad connotation when it is used by a Westerner about “a person who was born and lives in a non-western country and who belongs to the race or tribe that forms the majority among its inhabitants, especially when they are poor and uneducated.”

*‘These natives are dishonest,’ said John Wilson.*

When you go abroad and try to live and dress like the local people, people will say that you have gone native. Earlier this was used with Europeans who adopted the life-style of natives.”

“Sir, Mr. S. Dhandapani, 309, Sulivan Street, Coimbatore, wants to know how to use ‘defray’.”

“‘Defray’ means ‘to provide money to pay (cost, expense)’.

*He gave his money to defray the expenses of his daughter’s wedding.*

The ‘e’ in the word is pronounced like the ‘i’ in ‘bid’. ‘Fray’ rhymes with ‘pray’. The stress is on the second syllable ‘fray’.”

“Sir, Ms. Varsha Khanwalker, Kakadeo, Kanpur, wants to know how to use the word ‘fissiparous’.”

“‘Fissiparous’ is from ‘fission’. ‘Fission’ means ‘division of cell etc. into new cells, etc’. When it is used figuratively, it means ‘involving division’. Fissiparous tendencies are tendencies that tend to divide rather than unite.

*I am alarmed at the fissiparous forces in the country.*

“Sir, Mr. C. T. Chidambaram, Tancof, Tiruvannamalai, wants to know how to use the word ‘pontificate’.”

“‘To pontificate’ is ‘to give one’s opinion or judgement as if it were the only correct one’. A man who pontificates thinks his is the correct view. This is a formal word and carries a bad connotation. Nobody likes a man who pontificates all the time.

*He doesn’t know much about medicine. But he always pontificates about it.*

“Sir, Ms. Asha Pandey, Varanasi, wants to know the meaning of the sentence ‘The best fish swim near the bottom’.”

“It means that what is valuable is not easily found. We have to work hard for it”

“Sir, Mr. B. Naresh, Ganga Hostel, IIT, Madras, wants to know the meaning of ‘filibuster’.”

“It has two meanings: (a) one who engages in unauthorised warfare against a foreign state (b) an obstruction in a legislative assembly, especially by prolonged speaking. A person who uses obstructive tactics in a legislature to delay the passing of a bill is said to filibuster. This word was used for the first time in the USA in 1841. The longest filibuster took place in the House of Commons in February 1881 when Pamell and his Irish supporters filibustered from 4 p.m. Monday till 9:30 a.m. the following Wednesday.”

*Published in The Hindu on February 20, 1990.*

# Reading Edward Said in the backdrop of the Israel-Hamas war

In our university campuses, a particular rendition of Edward Said finds persistent mention. Here he is admired and criticised as a Professor at Columbia University. However, there is another Said who fashions himself as an amateur intellectual, a Said who is unabashedly Palestinian

Jonathan Koshy Varghese

It has been two decades since Edward Said succumbed to cancer. In the aftermath of the events of October 7, 2023, opinions about Gaza and the Palestinians have surged. Perhaps now, more than ever, there is an imperative to revisit Said as he continues to remain the most severe critic of American-Israeli mistreatment of Palestinians.

After all, the story of Gaza and the Palestinians is much older and harrowing.

## The academic and the intellectual

In our university campuses, a particular rendition of Edward Said finds persistent mention. In this realm, Said is the author of *Orientalism* (1978), *The World, the Text, and the Critic* (1983), and *Culture and Imperialism* (1993). Here occasionally, the earlier works, *Joseph Conrad and the Fiction of Autobiography* (1966) and *Beginnings: Intention and Method* (1975), find timid mention. These spaces both admired and criticised him as the Professor at Columbia University. The adulation and criticism his person invited were deserving; after all, his *Orientalism* was critical to ascertaining post-colonial studies as a formal academic discipline. Said prompted us to contemplate, for the first time, that the Orient (or the East) was a hypothesis fabricated by the Occident (or the West). He urged us to understand that the prevailing portrayal of Islam as the perennial western adversary stemmed from the stubborn endeavours of post-enlightenment western explorers, poets, novelists, and professional orientalists. Said declared that the West envisioned the East before the East had the opportunity to envision itself. This is the rendition of Said that is scrutinised with meticulous, fervent attention.

However, Edward Said also fashioned an alternative version of himself. This was his identity as the public intellectual, operating outside the sheltered confines of the American university campus. Here, he projected himself as an “amateur” intellectual, a notion he eventually articulated in the 1993 Reith lectures. The

demands of expertise did not bind the Saidian “amateur” intellectual. The amateur intellectual demonstrated emotions and was driven by commitment to speak truth to power. One can revisit this version through two books, *Peace and its Discontents* (1995) and *Parallels and Paradoxes* (2002). Here, Said embodies contradiction and imperfection. This Said was unabashedly Palestinian and was unafraid to speak about a Gaza moulded by the Israeli state.

## Gaza: where it all began

Gaza was and continues to be the core of the Palestinian predicament. It is where the intifada began. It is the chaotic birthplace of the Palestinian freedom struggle and it evidences the ravages of Israeli colonialism. It evokes pity, fear, and anger. When one speaks about Palestine, one thinks about Gaza.

Nobody can deny Gaza’s centrality in the Arab imagination. Edward Said’s discussion of Gaza was precipitated by the Oslo Accords of 1993. *Peace and its Discontents* (1995) directly resulted from Said’s annoyance at what he thought was Yasser Arafat’s compromise. The essays guide us through his growing disillusionment with the Palestine Liberation Organisation (PLO). These essays’ prevailing sentiment is deep antipathy, primarily directed towards Arafat and the PLO, and indicate Said’s formal disassociation from the movement. Yet, these disassociations coincided with the formation of unexpected associations.

The Gaza that Said invokes is one that he sees through another’s eyes – Sara Roy. Sara Roy was a child of Holocaust survivors. Her mother and sister survived the Lodz and Auschwitz death camps, and her father was one of the only two Jewish survivors from Chelmno in Poland. After the war, in 1951, her parents settled in the United States to ensure a more pluralist upbringing for their children. This is a particularly crucial detail in Said’s text. It is Sara’s encounters with violence and her family’s connection to the turbulent chapters of Holocaust history that imbued her research with

such profound weight.

Said admired Roy’s meticulous and empathetic documentation of Gaza in *The Gaza Strip: A Demographic, Economic, Social and Legal Survey* (1986). Despite this, Roy was excluded by the PECDAR (Palestinian Economic Council for Development and Reconstruction) established in 1993 by the PLO following the Oslo Accords. For Said, this exclusion signified another failure of the Oslo Accords. While demonstrating his disaffection with the PLO in general and Arafat in particular, *Peace and its Discontents* revealed Said’s efforts to build fresh alliances. It remains a compelling, albeit polemic, testament to Said’s vision of Jewish-Palestinian dialogue for the reconstruction of Gaza.

## Dialogue and performance

Years following the Oslo Accords, Said’s *Parallels and Paradoxes* (2002) advocated another – the performative – aspect of Jewish-Palestinian dialogues. The conversation between Daniel Barenboim and Said was performed in front of a New York audience.

The rest of the dialogues, occasioned by Ara Guzelimian (artistic advisor of Carnegie hall), were designed as conversational interludes inserted between a series of concerts by the Chicago Symphony Orchestra (conducted by Barenboim) at the Carnegie’s Weill recital hall.

The manifestation of their persons, the occasion of their exchange, and the language of their dialogue was dictated by a specific intellectual project – the demonstration of dialogue between an Arab and a Jew caught within the matrix of the socio-political conditions that characterised West Asia. For instance, at the end of the second chapter, just as the two are concluding an exchange about the necessity for form (of composition) and time (that defines the composition) to balance out for effective performance, Barenboim refers to the failure of the Oslo Accords. He admits that he saw it as a failure due to the lack of coordination between the momentum and the content of the process. Said, however, intervenes

and explains that the very “notations” of the composition (the accords) were erroneous. Classical music lends its lexicon to augment the discussion on Gaza.

Edward Said, the son of Wadie Said, an American citizen and former soldier of Palestinian origins, is juxtaposed with Daniel Barenboim, who hailed from a Russian Jewish family that settled in Buenos Aires. As the book recreated the dialogic performance, Said appears to exemplify multiple identities: a Palestinian intellectual who embodied the potential of the American Dream, an Arab Christian, and the spokesperson for the Palestinian intifada in New York. Barenboim’s identity is equally illustrious, serving as the music director of the Chicago Symphony Orchestra and the Deutsche Staatsoper.

As the conversations advance, both approach questions of courage, commitment, and the very definition of compromise – in both art and life. These are not conventional interviews; instead, they are carefully orchestrated (though undeniably impassioned) interactions between two friends who hold a steadfast vision of music and society. In the process, art and culture are carefully woven into a singular conversational fabric. However, much of the strength of their interaction is derived from the very occasion of their conversation (between concerts), the site of the exchanges (New York) rather than from the strength or complexity of their prose.

Edward Said’s relationship with Sara Roy and Daniel Barenboim is a model worth remembering. The Gaza that Said discussed three decades ago has now re-emerged to confront us. Now, as we witness the devastation in Gaza, perhaps the Said we ought to read and remember is the unafraid one. Reading him is, simultaneously an act of re-reading and, hence, remembering him.

The dead cannot reminisce; others must undertake this task. And, while they have no say in the matter, they must endure it.

*Jonathan Koshy Varghese teaches Literature at Lady Shri Ram College.*

## THE DAILY QUIZ

# A quiz on FC Barcelona that had its genesis on November 29, 1899

V.V. Ramanan

**QUESTION 1**  
What is the biggest contribution of the Swiss Hans Gamperto to the history of the club?

**QUESTION 2**  
In his acceptance speech in 1968, the former president of the club Narcís de Carreras proclaimed a slogan that has become the motto of the club. What did he say?

**QUESTION 3**  
In which year did Barcelona become the first European football club in history to achieve the continental treble (La Liga, Copa del Rey, and UEFA Champions League) twice after doing it for the first time in 2009?

**QUESTION 4**  
About which all-time football legend, who was the club’s longest consecutive serving manager, did fellow Barca great Pep Guardiola say ‘he built the cathedral, our job is to maintain and renovate it’?

**QUESTION 5**  
Why is the club nicknamed ‘Blaugrana’?

**QUESTION 6**  
One more on nicknames. Which player-turned-manager of the club was dubbed ‘Floquet de Neu’ (Snowflake) after a famous albino gorilla in the Barcelona Zoo.

**QUESTION 7**  
Apart from Messi, Luis Suarez, and Ronaldinho, which other Barca players have won the men’s *Ballon d’Or*?



**Visual question:**  
Name this player who was the club’s leading goalscorer in the league and in official competitions with 302 goals until Messi surpassed him. FC BARCELONA

**Questions and Answers to the previous day’s daily quiz:** 1. The full form of ‘FCCC’ in UNFCCC. **Ans: Framework Convention on Climate Change**  
2. This term is used to describe the point in time when the carbon emitted by a country’s various sectors are offset by mechanisms that remove the same amount of carbon. **Ans: Net-zero**  
3. Name the landmark agreement agreed by UNFCCC countries in 2015, at COP21. **Ans: Paris Agreement**  
4. Over the last few years, the centre-piece of most international deliberations on addressing climate change has been this fund. **Ans: Loss and damage fund**  
5. COP28 will be the first COP to host this individual. **Ans: Pope Francis**  
Visual: Name the COP28 president. **Ans: Sultan Al Jaber**  
**Early Birds:** Sachin Yadav| Aromal Subi Stephen| Pratibha Lohiya| Tanmay Pandey

Please send in your answers to [dailyquiz@thehindu.co.in](mailto:dailyquiz@thehindu.co.in)

## Word of the day

**Congential:**  
suitable to your needs; able to exist and perform in harmonious or agreeable combination

**Synonym:** compatible

**Usage:** *This is a congenial atmosphere to work in.*

**Pronunciation:** bit.ly/congenialpro

**International Phonetic Alphabet:** /kənˈdʒiːniəl/

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