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In the first of the articles published in *Al-Karmil* Volume 12, 'Aṭāllāh Jabr demonstrates that in his critical book *Minhaj al-Bulaghā' wa Sirāj al-Udabā'* Ḥāzīm al-Qartājannī (d. 864/1285) had a complete theory on the metre of Arabic poetry which deviated from that of al-Khalīl b. Aḥmad al-Farāhdī on several points. It is based on the aesthetics of poetic phonetics and on music as the expression of poetic imagination at the moment of creation, and on the assumption that writing poetry is an attempt to transmit the impact of the inner state of mind of the reader and receiver of the poem.

Examining the 'Generic Constraints in the Stream-of-Consciousness Novel in Modern Arabic Literature' Maḥmūd Ghanāyim arrives at a definition which suggests five such constraints. (1) There is an almost permanent admixture of the voices of narrator and character and of external and internal worlds. (2) The meaning of realism and 'internal time' is expressed through the concreteness of the character. (3) Consciousness is presented as 'pre-speech' rather than as fully processed speech. (4) Both symbols and motifs stem from the character's consciousness. (5) Organized cause-and-effect plot is rejected.

In the second part Ghanāyim then turns to a detailed study of 'Ayyām al-'*Insān al-Sab'a* (1968), by 'Abd al-Ḥakīm Qāsim (1935-1990).

Rafi Talmon in his 'A New Approach to the Problem of Parts of Speech' reapproaches the question of foreign influence on the formation of Arabic grammar during the second half of the 2nd/8th century. He studies the list of eight parts in Ibn Muqaffa's introduction to the translation of Aristotle's *De Interpretatione* and concludes that it is based on the famous list of Dionysios Thrax in the earliest extant grammatical treatise in Greek, the *technē grammatikē*. Two further questions are investigated: (a) What model did Ibn Muqaffa follow; and (b): What was the impact, if any, of this list in Arabic on the writings of Arab grammarians.

*Al-Karmil* 11 contained summaries of papers submitted to the 'Second Israeli Symposium on the Arab Grammatical Tradition,' which was held at the University of Haifa in November 1990. We are pleased to be able to present our readers in the present volume with three papers that were read (in English) at the Symposium. 'The Ethical Basis of Arabic Grammar' by M.G. Carter formed the opening address to the conference and is reprinted here in the author's slightly edited version. It is followed by Nadia Anghelescu's "'Government" (*amaḷ*) as a Criterion for Distinguishing between Form-Classes in Arabic Grammar' and Kinga Dévényi's 'The Arabic Conditionals and 8th-Century Arab Grammarians: Between Theory and Practice.' We wish to thank the authors for their permission to include their papers in the present volume of *Al-Karmil*.