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Volume 17 of *al-Karmil* opens with Mahmūd Abū Fanneh's article on language and style in the stories for children by the Israel Arab Writer Salīm Khourī (1934-1991). In front of S. Khourī there was the predominant style of the famous Egyptian Kāmil Kīlānī, who was a pioneer in writing for children. Salīm Khourī tried gradually to rid himself of Kīlānī's approaches.

In his *Ajni hat al-Awātif* (published in 1967), Khourī addressed both the children and the older age, thus creating an ambivalent text. The most prominent features of this story are the departure from classical or borrowed themes, the dependence on reality in terms of time, place, events and characters, and the avoidance of complicated style and classical language and the oratory direct approach, especially in dialogues.

His second book of short stories, *Qulūb Baydā*, (published in 1969), is a univalent text addressed to children only. This work emphasizes the change and the free approach which the writer adopted in his story telling. The stories of this book, unlike the story "*al-shakk badīlan*" (published in 1984), which is addressed to the older age, are free from symbolism and complication in form and content. These are stories which appeal to children in their language, dialogue, and themes.

Fuad Kan'anī in the first part of his paper on the shi'ite poet Talḥa ibn 'Ubaydullah al-'Awnī, who died in Egypt in the year 350\961, concentrates on the shi'ite elements in his poetry. He points to the fact that this poet was very enthusiastic to the shi'ite religio-political party, and his poetry reflects that al-'Awnī dwells much on the shi'ite ideology and gives much space to the *manāqib*

of Ali, and the massacre of Hussein at Karbalā.

In the second part the writer puts together all the extant poetry of al-'Awnī, about 600 lines, and tries to reconstruct the pieces which seem to be originally from the same poem. The first attempt to collect the poetry of al-'Awnī was made in Iraq by Muḥammad al-Samāwī, but his book seems not to have been published, and hence the importance of this attempt.

'Abd al-Raḥmān Mar'ī, in his study on mendicancy in *Maqāmāt al-Ḥarīrī*, shows that beggary was widely spread in al-Hariri's era (the sixth century of the Hijra). During that period a host of beggars and pan-handlers used to con people and steal their money and goods. Al-Ḥarīrī, as other writers, was influenced by the discourse and way of life of these beggars, and wrote descriptions portraying their life style which was densely full of mimicry and dialogue techniques. Among them, most renowned were the storyteller al-Ḥārith ibn Hammām and Abū Zayd al-Sarūjī, the heroes of wonder stories and events. al-Sarūjī combined two major traits: articulation and manipulation.

Al-Ḥarīrī chose mendicancy to be the principal theme in his *maqāmāt*. Events of mendicancy were mentioned in 44 *maqāmas* from the 50 he composed. Normally, the hero of the *maqāma* succeeds in attaining money and goods using various treacherous ways such as extortion, parasitism and beggary. Al-Ḥarīrī expands on the issue of mendicancy in his *maqāmāt* criticizing this disrespectful social phenomenon and advising people not to commiserate those loathsome hypocrite beggars.

In this study of the Turkish suffixes -li, -siz, -luk, and -çi in the spoken Iraqi Arabic, Masliyah concludes: (1) -li is suffixed in Iraqi Arabic to names of places to form adjectives indicating the inhabitant of a particular place, (Baghdad/Baghdadi, Baghdad/Baghdadian'). Constructions with -li nowadays are quite rare. (2) The suffix -sizz which is added in Turkish to nouns to form adjectives meaning without -less, is limited in Iraqi Arabic to nouns denoting a characteristic or trait (damagh/damaghsizz, 'brain/brainless'), (wujdān/wujdānsizz, 'conscience/without conscience'). (3) One finds that the Arabized suffix -logh, which is employed in Turkish to form abstract nouns, in Arabic nouns that are already abstract by -iyyah: (tambal/tambaloghiyyah, lazy/idleness), (ḥaywān/ḥaywānoghiyyah, 'animal/ignorance'). -log is also found in a few words such as: (qalabalogh, 'commotion'), (çamurlogh, 'car fender'). (4) Most of the nouns with -çi used in Iraqi Arabic are foreign words (more Turkish than Persian) denoting occupations and professionals (qahawçi-'coffee vendor'). Several refer to persons who have certain habitual activities such as: (sakhtaçi, 'wily', qamarçi, 'gambler'). A few relate to persons who are members of the indicated nouns: ('isabçi, 'gangster', zorkhançi, 'an athlete who belongs to body-building gym'). The suffix -çi in Iraqi Arabic is so productive that is attached to Arabic nouns already in patterns denoting professionals, or agents: (bawwabçi, 'doorman'), (mnakkiçi, 'joke lover'), ('arrakçi, 'one who always picks fights'), (golçi, 'goalkeeper'), and is also used with certain common nouns: (tarafçi, 'one who lives in luxury'), ('aftaçi, a booted person').

In The Book Review Section, al-Ṭayyib al-'Arūsī writes on 'Īqād al-Shumū', by Muḥammad Albuiṣāmī.