

ARA4303 Modern Arabic Fiction and Dramatic Arts (Stephan Guth)

Teaching schedule, fall 2013

Mondays 12:15-14:00, Grupperom 6 Georg Sverdrups hus (Main Library building)

Deadline for term paper: Dec. 09, 2013, 3:00pm

Term's focus: *The Short Story*

Novellesjangeren er sannsynligvis den mest vanlige og mest populære type moderne fortellende prosa i Midtøsten. Sjangeren oppstod på begynnelsen av 1900-tallet og var da et produkt, typisk for den koloniale situasjon, av elementer fra den lokale tradisjonen og vestlige (særlig engelske, franske og russiske) former for "moderne" fortelling som opplevdes som global standard. Sjangerens fremvekst og spredning er tett knyttet til nasjonsbyggingsprosessen, til den utdannede sekulære eliten (*efendiyya*) som stod bak nasjonsideen og til deres mediale plattform: feuilletonjournalisme i den oppblomstrende presse. I løpet av noen få tiår ble sjangeren fast etablert og har siden vist gang på gang at den var (og fortsatt er) et ekstremt fleksibelt instrument for å kommentere på aktuelle hendelser i politikk og samfunn.

I løpet av semesteret blir du kjent med noen høydepunkter til moderne arabisk fortellerkunst. Du får innsikt i forfatterens "arbeidstue" og å lærer deg å stille grunnleggende analytiske spørsmål. Gjennom å relatere litterære tekster til kontekstene de ble produsert i, vil du begynne å forstå arabisk fortellerkunst som en rik kommentar på forholdene arabiske mennesker lever i, og dermed i viktige øyeblikk eller faser til Midtøstens politiske og sosialhistorie.
















!!! (preliminary schedule, last updated 16 August 2013) !!!

For most recent version see ARA4303 in [Fronter](#).

NB: Exact dates, selection of readings, and individual tasks will be agreed upon together with course participants during the first three weeks of the term.

Date	session no., topic, texts	Student reporting
19 Aug.	0. Preliminaries / preparatory meeting	
26 Aug.	1. Theory and methodology (I): What, actually, is a "short story"? 📖 Definitions from the Internet (see Bibliography), e.g., "Short story", in: Wikipedia: http://en.wikipedia.org/wiki/Short_story <i>will be applied to classical examples of (Western) short story writing</i> T Guy de Maupassant, <i>Claire de Lune</i> (1882) T Anton Chekhov, <i>Death of a Government Clerk</i> (1883)	
02 Sept.	2. Theory and methodology (II): Literary analysis—the basics (plot, character, time, space, ...) 📖 Vladimir Propp, <i>Morphology of the Russian Fairytale</i> <i>See also</i> 📖 Engelstad 1976: 15-29, 32-45 📖 Evant/Fevang 2010 (?) 📖 no.wiki-innførsel "Vladimir Propp" 📖 sv.wiki-innførsel "Algirdas Julien Greimas" 📖 Guillemette & Lévesque 2006 "Narratology" <i>will be applied to examples of stories from the classical Arabic literary heritage that often are regarded as</i>	

	<p>The “forrunners” (I): <i>qiṣaṣ, ḥikāyāt, nawādir, ...</i></p> <p>T <i>Alf layla wa-layla</i> (8th c. and later): e.g. “<i>The Story of the Three Apples</i>”, or a Ḥātim al-Ṭā’ī story</p> <p>T at-Tanūḥī (939-994): an episode from <i>al-Faraj ba’d aš-šidda</i> (All’s well that ends well, ±980) or a similar collection of anecdotes</p>	
09 Sept.	<p>3. The “forrunners” (II): <i>maqāmāt</i> & neo-Classicism</p> <p>T al-Hamaḍānī (968-1008): a <i>maqāma</i>, e.g. “al-Maḍīriyya” (The Maḍīra), from <i>Maqāmāt</i> (Makamas, ±1000) [exc.]</p> <p>📖 <i>EAL</i>, art. “maqāma” (...)</p> <p><i>will be compared to a modern text that takes up this tradition but also modifies it, e.g.,</i></p> <p>T selected narrative passages from Muḥammad al-Muwayliḥī, <i>Ḥadīṭ ‘Īsā b. Hišām</i> (1898ff./1907), or Ibrāhīm al-Muwayliḥī, <i>Ḥadīṭ Mūsā b. ‘Īsām</i> (e.g., no. 8, 1900)</p> <p>📖 Allen 1992 (Introduction to <i>A Period of Time</i>)</p> <p>📖 Allen 2010 (in <i>EALB</i>, entry on Muḥ. al-Muw.)</p> <p>📖 Allen 2012 (in <i>MEL</i>, on Ibr. al-Muw.)</p>	
16 Sept.	<p>4. Emotionalism / sentimentalism on the eve of WW I</p> <p>T Muṣṭafā L. al-Manfalūṭī, “<i>Madinat as-sa‘āda</i>” (The Happy City, 1908)</p> <p>T Ḡubrān Ḥalīl Ḡubrān, “<i>Ṣurāḥ al-qubūr</i>” (The Cry of the Graves, 1908) or “<i>Martā al-Bāniyya</i>” (Martha from al-Ban, 1906)</p> <p>📖 Guth 1997 (“<i>Fa-ḡrawraqat...</i>”)</p> <p>📖 Starkey 2010 (<i>EALB</i> entry on al-Manfalūṭī)</p>	
23 Sept.	<i>Ingen undervisning (faglærer bortreist)</i>	<i>leseuke</i>
30 Sept.	<i>Ingen undervisning (undervisningsfri / ’bøstferie’)</i>	<i>leseuke</i>
07 Oct.	<p>5. ‘National literature’ (<i>adab qawmī</i>)</p> <p><i>A theoretical manifesto on Arabic ‘national literature’</i></p> <p>T ‘Ubayd 1921 (preface to <i>Iḥsān Hānim</i>)</p> <p><i>will be compared with its Persian counterpart</i></p> <p>📖 Jamālzādeh 1921 (preface to <i>Yeki bud yeki na-bud</i>).</p> <p><i>Then we will look into 2-3 short stories out of the following (to be agreed upon with participants) and ask how, and in how far, the ideals of adab qawmī have been realized in them:</i></p> <p>T Muḥammad Taymūr, “<i>Fī ’l-qīṭār</i>” (On the Train, 1917)</p> <p>T Maḥmūd Ṭāhir Lāšīn, “<i>al-Waṭwāt</i>” (The Bat, 1925) or “<i>Qiṣṣat ‘ifrīt</i>” (A Ghost Story, ca. 1926)</p> <p>📖 Guth 2007 (in <i>MEL</i>, on <i>Qiṣṣat ‘ifrīt</i>)</p> <p>T Mikhā’īl Nu‘ayma, “<i>Sā‘at al-kūkū</i>” (The Cocoo Clock, 1925)</p> <p>📖 Bell 2010 (<i>EALB</i> entry on Nu‘ayma)</p> <p>📖 El-Enany 2006: 158-65</p>	

	<p>T Maḥmūd Taymūr, “Ḥālat Sallām Bāšā” (Sallam Pasha’s Aunt, 1926)  Guth 2010 (<i>EALB</i> entry on Maḥ. Taymūr in general)</p> <p>T Maḥmūd Ṭ. Lāšīn, “Ḥadīṭ al-qarya” (Village Small Talk, 1929)  Hafez 1984 (in <i>IJMES</i>), or last ch. in Hafez 1993 (<i>Genesis</i>)</p>	
14 Oct.	<p>6. Post-WW II realism</p> <p>T Dū ’n-Nūn Ayyūb, “al-Āliha aṣ-ṣiġār” (The Little Gods, publ. 1948)</p> <p>T Yūsuf Idrīs, “Arḥaṣ layālī” (The Cheapest Nights, 1954), “Ġumhūriyyat Faraḥāt” (Farahat’s Republic, 1954), or “Qā’ al-madīna” (The Dregs of the City, 1956)  Cobham 1975 (on Y. Idrīs, <i>Qā’ al-madīna</i>)  Somekh 1975 (“Language and theme...”)  Kurpershoek 1981 (on Y. Idrīs’s short stories in general)  Cohen-Mor 1992 (<i>Changing visions</i>)  Mikhail 1992 (short fiction, Maḥfūz and Idrīs)  Ryberg 1992 (<i>Identitätskrise und gesellschaftlicher Umbruch</i>)  Allen (ed.) 1994 (<i>Critical perspectives</i>)</p>	
21 Oct.	<p>7. Early 1960s: Beginning doubts and existential uncertainty <i>2-3 short stories out of the following (to be agreed upon with participants)</i></p> <p>T Nagīb Maḥfūz, “Za’balāwī” (Zaabalawi, 1963)  Somekh 1970 (“Za’balāwī”)  Elad 1994 (“Za’balāwī”)</p> <p>T Yūsuf aṣ-Šārūnī, “az-Ziḥām” (The Crowd, 1963)</p> <p>T Zakariyyā Tāmir, “Šams ṣaġīra” (A Small Sun, 1963)</p> <p>T Laylā Ba’albakkī, “Safinat ḥanān ilā ’l-qamar” (A Space Ship of Tenderness to the Moon, 1964)</p> <p>T Imīl Ḥabībī, “Bawwābat Mandilbāwm” (The Mandelbaum Gate, 1968)</p> <p>T Nagīb Maḥfūz, “Taḥt al-miḏalla” (Under the Bus Shelter, 1969)</p> <p>T aṭ-Ṭayyib Ṣālīḥ, “Ḥafnat tamr” (A Handful of Dates, 1964), or “Dūmat Wad Ḥamid” (The Doum Tree of Wad Hamid, 1969)  Wielandt 1981 (on cultural identity)</p>	
28 Oct.	<p>8. Later 1960s and 1970s: Revolt and (hidden) criticism  Guth 2011 (literary trends since the 1960s)  Stehli 2011 (on magazine <i>Gallery</i> ’68) <i>2-3 short stories out of the following (to be agreed upon with participants)</i></p> <p>T Ṣun’ Allāh Ibrāhīm, “Tilka ’l-rā’iḥa” (The Smell of It, 1964)</p> <p>T Fu’ād at-Tikirlī, “at-Tannūr” (= The Truth, 1972)</p> <p>T Yūsuf Idrīs, “Bayt min laḥm” (A House of Flesh, 1971)  Malti-Douglas 1989</p> <p>T Muḥammad Ḥuḍayyir: “Sā’āt ka-ḥuyūl” (Clocks Like Horses, 1976/78)</p>	

	T Muḥammad Šukrī, “al-Qay’ ” (Vomit, 1971)	
04 Nov.	9. 1980s: Short short story T Muḥammad al-Busāṭī, “.....” (19.....) or some of the stories contained in 📖 Taha 2000 T Maḥmūd al-Wardānī, “Indamā tawaqqafa ’l-maṭar” (When It stopped Raining, 1981) 📖 Taha 2000 (very short story) 📖 Taha 2009 (on the Arabic “minimalist story”)	
11 Nov.	10. 1980s and 1990s: Exile / diaspora T Bahā’ Ṭāhir: “Bi’l-ams ḥalimtu biki” (Yesterday I Dreamt of You, publ. 1984) 📖 El-Enany 2006: 136-41 📖 Mejdell 2008 (etterord til overs. av <i>al-Ḥubb fi ’l-manfā</i>) 📖 Casini 2008 (Europe and the Self, <i>al-Ḥubb fi ’l-manfā</i>) 📖 Viviani 2008 (on B.Ṭ., exile, and <i>Dhababtu ilā shallāl</i>) T Ḥanān al-Šayḥ: “Aknus al-šams ‘an al-suṭūḥ” (Jeg feier solen av hustakene, 1994) or “Yawm fi ’l-manfā” (A Day in Exile, 1995) 📖 El-Enany 2006: 194-200	
18 Nov.	11. a) Recent developments T episodes from Ḥālid al-Ḥamīsī, <i>Tāksī</i> (Taxi Taxi, 2006) T a story from the Internet b) Individual tutoring / preparation of term paper	
25 Nov.	12. Individual tutoring / preparation of term paper (cont.)	
02 Dec.	Writing the term paper	student
09. Dec.	Deadline for submission of term paper: 3 p.m.	