

BOOK REVIEWS

EID, Mushira (Editor): *Perspectives on Arabic Linguistics VII. Papers from the Seventh Annual Symposium on Arabic Linguistics*. Amsterdam/Philadelphia, John Benjamins Publishing Company 1995. VII+192 pp.

The book presents eight papers (out of eighteen) read at the Seventh Annual Symposium on Arabic Linguistics, held on March 5–6, 1993 at the University of Texas in Austin. Two other papers (Safi & Broselow et al.), presented at the Eighth Annual Symposium, have been included in the volume for thematic reasons.

The corpus consists of three main sections:

Section One: Agreement in Arabic. The papers included, mostly guided by Chomsky-related techniques (most frequently derived from his government binding theory) deal with various aspects of agreement in Arabic. Naomi Bolotin (*Arabic and Parametric VSO Agreement*, 7–27) examines the agreement asymmetry in the subject-verb relationship in SVO and VSO word orders. Mark S. LeTourneau (*Internal and External Agreement in Quantified Construct States*, 29–57) deals with agreement asymmetries between the verb and a quantified construct state where the verb may agree with the quantifier or with its complement. The asymmetry is explained on the basis of NP-internal and NP-external agreement. Wafaa Batran Wahba (*Parasitic Gaps in Arabic*, 59–68) examines the licensing of parasitic gaps (base-generated empty pronominals) in Standard and Jeddah Arabic. Ibrahim Mohamed & Jamal Ouhalla (*Negation and Modality in Early Child Arabic*, 69–90) studies the status of negation as a functional category in early child language acquisition (Palestinian Arabic).

Section Two: Perspectives from Experiment-Based Studies – presents papers based on results from various types of experiments related to morphology: Sabah Safi-Stagni (*Morphological Structure and Lexical Processing: Evidence from Arabic*, 93–106), and phonology: Bruce L. Derwing et al. (*Experimental Investigations of Arabic Syllable Structure*, 107–118) and Ellen Broselow et al. (*The Timing Structure of CVVC Syllables*, 119–138).

Section Three: Discourse and Phonological Perspectives - deals with various aspects of discourse, phonology and morphology of Arabic. Ahmed Fakhri (*Topic Continuity in Arabic Narrative Discourse*, 141–155) examines the phenomenon in Al-Kabisi's story *al-Hajalah* (The Hopscotch). Fakhri adopts here the technique developed by Talmy Givón (*Topic Continuity in Discourse*, 1983). Munther A. Younes (*On Vowel Shortening in Palestinian Arabic*, 157–171) examines two types of word-internal vowel shortening – closed syllable and open syllable shortening – in three varieties of Arabic: Modern Standard, Cairene and Palestinian Arabic. The last article, by Michael McOmber (*Morpheme Edges and Arabic Infixation*, 173–189), provides a nonlinear morphological analysis with respect to infixation in Arabic.

Summarily, the volume is a highly valuable item in the Current Issues in Linguistic Theory series. The attention of the authors and the editor is primarily focused on new linguistic theories and techniques, and on their efficiency for Arabic linguistic research.

Ladislav Drozdík

OLIVERIUS, Jaroslav: *Svět klasické arabské literatury* (The World of Classical Arabic Literature). Brno, Atlantis 1995. 386 pp.

OLIVERIUS, Jaroslav: *Moderní literatury arabského Východu* (Modern Literatures of the Arab East). Praha, Univerzita Karlova 1995. 216 pp.

Although divided in two separate monographs, the subject of the author's valuable scholarly work is only one: the fascinating world of the Arabic literature. Faced with a spectacular diversity of data, the author had to cope with a challenging problem of selection, classification and interpretation.

Classical Arabic literature is usually considered to extend from the sixth century up to the end of the Arab Middle Ages (the end of the 18th cent.). Modern literature is traditionally delimited by the last two centuries. This basic division is reflected in that of Oliverius' two monographs.

Classical literature is presented in seven basic sections as follows:

- i. Pre-Islamic era (10–78);
- ii. Rise of Islam and the Koran (79–96);
- iii. Early Islam (632–661) (97–106);
- iv. Umayyad era (107–162);
- v. Abbasid era (163–312);
- vi. Muslim West from the 8th to the 12th cent. (313–336);
- vii. Era of the late Middle Ages (337–374).

The book is closed by a Selected Bibliography (375–380) and Personal Index (381–6).

Each section is introduced by a short but informative survey guiding the reader through his reading of what follows.

The pre-Islamic poetry, the core of the first section, is presented in its tribal affiliation which adds a social and partly even political dimension to its purely aesthetic values. The predominant descriptive nature of the archaic *nasīb*-modelled lyricism, radically different from what is usually understood by lyrics outside the Arab poetic tradition, is made clear not only by the author's scholarly analysis of the matter but also by expertly selected specimens of the best representatives of the genre.

The privileged position of the pre-Islamic poetry – archive of the Arabs (*dīwān al-ʿarab*) – is also rightly presented in its role of the highest criterion and indispensable key to the study of the Arabic language, genealogy, glorious events in history, and even to the philological exegesis of the holy text of the Koran.

The concise section devoted to Islam and the Koran offers a comprehensive picture of Muḥammad's mission and its impact on the Arab society. Extraordinarily well selected specimens of the Koran guide the reader to a more thorough understanding of the prophet's revelations on the background of Jewish and Christian elements. The excellence and superiority of the Koranic style, mirrored in the widely accepted doctrine of 'inimitability' (*'iʿgāz*

al-qur'ān) has, no doubt, far-reaching stylistic and aesthetic implications (viz., the time-honoured predilection for what is known as rhymed prose (*sağ*⁹) in some literary genres).

Poetic creativity of the Umayyad era, in the voluptuous urban milieu of the Umayyad aristocracy, offers a dramatic contrast to that of the desert poets of the Arab *ğāhiliyya*.

The Abbasid era, the Golden Age of Classical literature, was apparently the most challenging part of the monograph. Here, Oliverius, once again managed to select the best out of an enormous variety of competing men of letters, masterpieces and ideas.

Mystical poetry (307–311) is represented by three great personages: Ḥusayn ibn Manṣūr al-Ḥallāğ (* 858), ecstatic Sufi, great poet and martyr, restored to life in the lyrical drama by the Egyptian poet °Abdaṣṣabbūr “Martyrdom of al-Ḥallāğ” (*Ma'sāt al-Ḥallāğ*, 1983); Ibn al-Fāriğ (* 1181) and Muḥyiddīn ibn al-°Arabī (* 1165).

Al-Ḥallāğ's spiritual assets and perhaps also his martyrdom attracted the attention of numerous scholars, perhaps the most prominent of them being Louis Massignon who devoted forty years of his scholarly activities to exactly this personage (*La passion d'al-Ḥallāğ*, 1922, and an enormously expanded version of the latter, 1975; followed by a full-length Princeton University translation by H. Mason, *The Passion of al-Hallāj. Mystic and Martyr of Islam*, i-iv vols., 1982).

With Ibn al-°Arabī, I missed (in a flood of data it is always easy to miss what one would be glad to see) my favoured collection of mystical poems *Tarğumān al-'ašwāq* (Interpreter of Desires) which does not cease to be subject to controversial interpretations: love poems in a mystical disguise or rather true mystical odes that merely use erotic imagery to articulate spiritual messages.

Notwithstanding the fact that works of no direct literary orientation are, by definition, unrepresented in the monograph, with some epoch-marking intellectual and scholarly achievements an exception was made. Ibn Haldūn's (* 1356) *al-Muqaddima*, an exceptional work of unsurpassed value and innovative power, cannot be left unnoticed (355-366).

Modern literature is treated in the following sections:

1. *Nahḍa* in the Arab East.
 - 1.1. Ottoman Empire in the 18th and 19th centuries.
 - 1.2. Beginnings of Modern Arabic Literature.
2. National Literatures in countries of the Arab East.
 - 2.1. Modern Literature in Egypt.
 - 2.2. Modern Arabic Poetry.
 - 2.3. Modern Literature in Lebanon.
 - 2.4. Literature of Lebanese and Syrian emigrants in the U.S.A.
 - 2.5. Modern Literature in Syria.
 - 2.6. Modern Literature in Iraq.
 - 2.7. Modern Literature in Palestine.
 - 2.8. Modern Literature in the Sudan.

In modern literature, the regional restriction to the ‘Arab East’ is, of course, understandable for more than one reason, but nonetheless it leaves a gap that has somehow, sometimes, to be filled. To mitigate the remark, it must be said that several serious studies of Prague provenance already exist: Svetozár Pantůček, *Literatury Severní Afriky* (Literatures of North Africa), Prague 1978; *La littérature algérienne moderne*, Prague 1969; *Tunisskaya literatura*, Moscow 1969; *Tunesische Literaturgeschichte*, Wiesbaden 1974.

Since I do not feel competent to enter into detailed comments on Oliverius' valuable work that could not be, after all, other than positive, I would like to add some casual remarks of highly subjective ring.

While going through the passage on the well-known Egyptian historian and philologist Aḥmad Amīn (1886–1954), I missed, once again, his extraordinarily instructive autobiography *Ḥayātī* (My Life), Cairo 1950; recently translated into Spanish (*Mi vida*, Madrid 1993). Somewhat different from the superb lyrical autobiography *al-ʿAyyām*, by Ṭāhā Ḥusayn. Amīn’s autobiography offers a truly panoramic and thoroughly authentic picture of scholarly activities of the Cairene intellectual élite in the first half of the 20th century.

As a matter of coincidence, another personage of the same name caught my attention: Amīn Qāsim (1865–1908), well-known Egyptian publicist and reformer, indirect initiator of the women’s liberation movement in Egypt. As a propagator of women’s education and ‘abolition of the veil and women’s seclusion’ (henceforward *termini technici* in the movement), he is apparently far from seeking equality between women and men. Amīn’s ideal, when viewed from the angle of recent radical feminists, is an educated veil-less woman, who can nevertheless be integrated into the traditional orthodox pattern of patriarchal society (Leila Ahmed: *Women and Gender in Islam*. Yale U.P, New Haven-London 1992). When giving credit to the latter interpretation, we must simultaneously admit that such an ideal cannot exist beyond the limits of virtual reality.

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In spite of the lack of individual topic-related references and notes, Oliverius’ monographs represent fine pieces of scholarship with high informative and cognitive value. Reading them is a real pleasure and quite a new experience. Arabic literature, both Classical and Modern, is rearticulated in a thoroughly innovative way that will be a valuable source of information for serious students and the wider audience alike.

Ladislav Drozdík

DALY, Martin W.: *The Sirdar. Sir Reginald Wingate and the British Empire in the Middle East*. Philadelphia, American Philosophical Society 1997. VII+345 s.

Francis Reginald Wingate (1861–1953) undoubtedly belongs to the long line of those outstanding British officials who distinguished themselves in the British colonial administration leaving a serious trace on the modern history of the Near and Middle East. The period of almost forty years (he came to Egypt in 1883 shortly after the British occupation of the country and left it on the eve of the 1919 popular uprising) which Reginald Wingate spent in the services of the British Empire in Egypt and in the Sudan was of extraordinary importance in the political social and economic development of these two countries.

The author divided the whole work into three parts. In the first part entitled “For Egypt, For Empire” subdivided into 14 chapters, the author deals with the span from the birth of Reginald Wingate in 1861 to the end of 1899 when he was named to succeed Kitchener as governor-general of the Sudan and when the Khedive of Egypt, ʿAbbās II Ḥilmī promoted him to the rank of lieutenant-general (*al-farīq*) and appointed him *sirdār* (Commander in Chief) of the Egyptian Army. Regardless of the first two chapters that are concerned with his youth, childhood, family circumstances and education, in the following chapters the author already deals with Wingate’s activities in Egypt where he arrived as a young lieutenant in June 1883. At that time the situation in the Sudan became increasingly complicated, with the uprising of Muḥammad Aḥmad better known as al-Mahdī already exceeding the boundaries of the province of Kordofān. Wingate witnessed the defeat of the Eyp-

tian expeditionary force commanded by the British general Hicks. Wingate began to work in the Egyptian War Office as “a sort of assistant secretary” to Sir Evelyn Wood, *sirdār* of the Egyptian army. The fatal end of the British general in Egyptian service Gordon Pasha who departed Cairo for Khartoum, at the beginning of 1884, with the task of salvaging the Egyptian civilian and military population in the Sudan, and the Sudanese who wished to leave, correctly evaluated by the author, who says that “Gordon was the wrong man for the task at hand and was selected for the wrong reasons”. He adds that “the ill-assorted hopes and expectations of the British public, press – and of Gordon himself and his superiors in Cairo – were based on ignorance of the Sudanese situation and exaggeration of his ability” (p. 22). At the end of January 1885 al-Mahdī attacked and conquered Khartoum and in the battle Gordon was killed. As a consequence of this failure in the Sudan which at the same time required preparations for the defence of Egypt, Sir Evelyn Wood resigned the *sirdarship* and Sir Francis Grenfell succeeded him. Wingate too decided to leave the ranks of the Egyptian army. He returned to Great Britain and continued his service in the British army. But he discovered very soon that he had made a serious mistake because the prospects of service advance for an officer who was talented but impecunious and the prospects for the increase of his financial income were much more modest at home, than they were in the Near East. For that reason he gladly welcomed the possibility of rejoining the Egyptian army, and after less than a year he was back in Cairo. In 1889 Wingate was put in charge of the new intelligence office and organized the Egyptian army’s intelligence system. The offered chance gave him the opportunity to strengthen his position but it must be underlined that his good command of both literary Arabic and some local dialects was of great advantage. It is worth mentioning that in this period he wrote a book entitled “Mahdiyyism and the Egyptian Sudan” which was published in London in 1891 and deals mainly with the military history of the period 1883–1889. Professor Daly suggests that it was the urgent need for an additional income which induced Wingate to write books and articles. In his writings Wingate clearly favours Anglo-Egyptian advance into the Sudan and concentrates his attention on a single goal: the overthrow of the Mahdist state. In 1892 Grenfell resigned and in his place Colonel Herbert Kitchener was appointed, “with whose fortunes Wingate’s would be mingled for the next quarter of century” (p. 44).

The following chapters deal with the preparation of forces and equipment for the regaining of the Sudan from the Mahdist insurgents. The relations of Wingate to the Austrian adventurer and author of the book “Fire and Sword in the Sudan” Slatin Pasha is remembered. Professor Daly gives a detailed account of the military preparations for the Sudan campaign that began in 1896 and ended in early September 1898 with the crushing defeat of the Sudanese. In this regard he again correctly looks at the military possibilities of the Sudanese stating that “reckless bravery was no match for modern weapons ...” (p. 106). Nevertheless, Kitchener despite his flaws became a national hero for the British. However, shortly after the victory a serious British clash with the French occurred which was related to the colonial partition of Africa. At the town of Fashoda (today called Kodok) on the White Nile in Sudan, an advancing British-Egyptian force, encountered a French force under Captain Marchand. While Daly points out Wingate’s merit in the peaceful solving of the incident, he correctly states that “the Fashoda Incident, like many episodes in the Scramble for Africa, was decided in Europe. In the end it was the relative strength of high-seas fleets, not of Nile flotillas and collapsible steamers, that won the day for the British” (pp. 115–116).

However, Wingate’s professional advance was also the result of coincidence and of his patience. As Daly picked out, Wingate’s eventual success depended upon Kitchener’s lack of immediate prospects elsewhere and other’s refusal to serve under him any longer in

Egypt. Cromer decided to remain as agent and consul-general in Cairo, blocking that avenue to Kitchener's advance. No first-class command in India was available, so Kitchener decided to stay too, in the dual role of sirdar and governor-general of the Sudan. When it became clear, both Rundle and Hunter (superiors to Wingate) decided to go, Hunter to India, Rundle to Britain. "Thus Wingate was finally made a pasha of Egypt and promoted adjutant-general of the Egyptian army" (p. 118).

Kitchener's tenure as governor-general of the Sudan was short lived. In the first half of December 1899 British troops suffered several heavy defeats in South Africa, so Lord Roberts was appointed as new commander-in-chief and Kitchener his chief of staff and second-in-command. The way was finally opened to Wingate, who, on 22 December 1899 was named to succeed Kitchener. The Khedive promoted him to the rank of Lieutenant-General (al-fariq) and appointed him *sirdār* of the Egyptian army (p.127).

The second part of the book entitled "Governor-General of the Sudan" is divided into 8 chapters and is related to the sixteen-years period in which Wingate acted in both the high posts. He spent most of his time in the Sudan in relative independence of his immediate superior – the High Commissioner of Egypt. Daly precisely shows the functioning of the Condominium saying that "the tacit bargain of condominium was that the British ruled while the Egyptians paid (p. 151). Very interesting are the Daly's remarks about the cool relationship between Wingate and Cromer's successor in the high commissionership Sir Eldon Gorst (1907–1911). As Financial adviser to the Egyptian government (1898–1904) Gorst had been Cromer's understudy, with direct control of the Sudan budget, and as early as 1900 had written on Wingate's "administrative incompetence" (p. 171) but it seems exaggerated. Although the tense relationship between the two men was interrupted by Gorst's sudden death in 1911, the appointment of Kitchener who was in a powerful position caused Wingate's mixed feelings (p. 189). However his feelings proved false and during Kitchener's tenure his position became even stronger. Daly's familiarity with the events is shown in his comparison of Cromer's, Gorst's and Kitchener's approach to the treatment of political and economic issues. The outbreak of the World War I had serious consequences for Egypt too: Kitchener was appointed secretary of state for war, Britain declared a protectorate over Egypt, and in Kitchener's absence the new British representative in Egypt, Sir Henry McMahon, was styled high commissioner. The more experienced Wingate successfully administered the Sudan and played an indirect but important role in forming the Arab policy. He even took up the arming of the Arabs in Hijaz. Administrative and personal problems connected with the war made McMahon's task in Egypt more difficult. His weakness and "the appearance on the scene of powerful soldiers blurred the distinctions between civil and military administration and confused chains of command" (p. 240). McMahon's administration had been judged a failure; but if even in peacetime he would have faced a formidable task in Cairo, the war complicated it to the point of impossibility. So at the end of 1916 Wingate replaced McMahon as high commissioner for Egypt and Lee Stack succeeded Wingate as *sirdār* of the Egyptian army and governor-general of the Sudan.

The third part entitled "Egypt and Beyond" divided into 7 chapters deals with Wingate's activities from his appointment as high commissioner of Egypt until his death. But the stress lies on the chapters about his sojourn in Egypt and especially the problems related to the Egyptian revolution of 1919. Professor Daly throws new light on many events which have been of crucial importance for the postwar development of Egypt.

Professor Daly in his work based mainly on documents used for the first time correctly depicts Wingate as an able and ambitious man who made his way to high offices thanks to his assiduity and knowledge and partly to patience and luck. Wingate realized very soon

that because of his modest origin and lack of money he could not count on high offices at home so he preferred the colonial service. Throughout the book we witness his struggle with financial problems. The attitude of the British ruling class towards him was typical and appeared in awarding him only a baronetcy not the expected peerage. Similarly, the manoeuvres of the leading Foreign Office personalities relative to his dismissal from the high commissioner'ship were in fact not fair. On the other hand when Daly gives assessment of this man of modest origin, he does not hesitate to say that "Wingate was an archimperialist. Acquisition and administration of territories and peoples are the context of his career" (p. 266).

In his well-argued and convincing book based mainly on Wingate's voluminous private papers and on archival sources in Britain and the Sudan, Professor Martin Daly, while giving a full biographical treatment of Wingate, one of the distinguished figures in Britain's Empire in the Near East, also masterfully guides the reader through a crucial period (1883–1919) in the historical development of Egypt and the Sudan.

Karol R. Sorby