well already have been developed in the Mamluk period, when Syria and Egypt were under Mamluk dominance. This is a suggestion worth noticing when further manuscripts from that period are analyzed.

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Everhard Ditters and Harald Motzki (eds.): *Approaches to Arabic Linguistics, presented to Kees Versteegh on the occasion of his sixtieth birthday*. Leiden, Boston: Brill, 2007. (Studies in Semitic Languages and Linguistics, vol. 49). xxxii + 757 pp. ISBN 0081-8461, ISBN 978-90-04-16015-6.

Kees Versteegh has been widely considered to be one of the most eminent scholars in the field of Arabic linguistics, the core area among the broad range of his scholarly interests. Since his Ph.D. dissertation *Greek Elements in Arabic Linguistic Thinking* (1977), his publications include a great number of important contributions to Arabic linguistics and the history of Arabic, among them several monographs, e.g., *Pidginization and Creolization: The Case of Arabic* (1984), *History of Arabic Grammar* (1986), *Arabic Grammar and Qur'ānic Exegesis in Early Islam* (1993), *The Arabic Linguistic Tradition* (1997), and *The Arabic Language* (1997). He is also widely known as a tirelessly working editor and co-editor of renowned book series, collective volumes and encyclopaedias, such as *The History of Linguistics in the Near East* (1983), *Studies in the History of Arabic Grammar* I and II (1985, 1990), *The History of Linguistics in the Low Countries* (1988/1992), *History of Language Sciences* (Vol. I, 2000), *Woordenboek Arabisch-Nederlands* and *Nederlands-Arabisch* (2003), *Approaches to Arabic Dialects* (Festschrift Manfred Woidich, 2004), and the monumental *Encyclopedia of Arabic Language and Linguistics* (2006–).

According to the preface, the broad range of Versteegh's scholarly interests, his expertise in different fields, his academic contribution to them, as well as his network of global contacts

forced the editors to confine the area of the *Festschrift* to Arabic linguistics, and in time created pressure to only select the first set of early contributions. Even so, the result is a rich volume of 27 contributions of a high standard, divided into three chapters reflecting the foci of Versteegh's scholarly *oeuvre*: history, linguistics, and dialects.

In an article entitled "Inside the speaker's mind: speaker's awareness as arbiter of usage in Arab grammatical theory", Ramzi Baalbaki treats Sibawayhi's method of grammatical analysis, which aims at examining the speaker's mental operations and at determining the formal and semantic effects of these operations. This method is exemplified in his analysis of *ḥikāya* (compound) and non-*ḥikāya* (non-compound) particles, often degraded or at times even obliterated by later grammarians.

In his 46-page article "Arabic *alladī* as a conjunction: an old problem and a new approach", Werner Diem discusses an issue previously treated by Meir Bravmann (1953), Joshua Blau (1961, 1965, 1967), Anton Spitaler (1963), and Manfred Woidich (1980, 1989). He starts his diachronic interpretation from the expression (a) *al-ḥamdu li-llāhi lladī* 'praise be to God who' and its re-interpretation (b) 'praise be to God that', and sketches the subsequent development as a series of generalizations: (c) *malīḥ alladī* (for *malīḥ 'anna*) 'it is nice that'; (d) *wayl laka lladī* (for *wayl laka 'anna*) 'woe is you that'; (e) *'a'lamtuhu lladī* 'I informed him (of the unpleasant fact) that'; (f) *'fāh il-'ahid illi ma yšūfhāš* (Tunisian Arabic) 'he made a pledge that he would not see her.' In this series, Cairo Arabic has reached stage (d) only. The Appendix offers most intriguing remarks on the Hebrew and Syriac backgrounds of the *Ḥamdalah*.

"Arabic *avant la lettre*. Divine, prophetic, and heroic Arabic" by Stephan Wild is a most interesting, even entertaining article on the Islamic traditions concerning the origin of language in general as well as the imagined linguistic history of Arabic. The theologically based starting point, the absolute purity of the Arabic spoken by the Prophet and his companions, logically led most grammarians to adopt a pessimistic view: "In an almost incredible *volte-face*, they saw the fate of the Arabic language sealed and its purity doomed to corruption precisely at the moment when the

Muslim faith and the *Qur'ān* won over the world."

Otto Zwartjes's contribution "Inflection and government in Arabic according to Spanish missionary grammarians from Damascus (18th c.): Grammars at the crossroads of two systems?" gives new insights into methods of teaching Arabic in pre-modern Europe. Interestingly, Zwartjes demonstrates how the Franciscans in Damascus, although not the pioneers themselves, were probably the first grammarians who introduced extensively Arabic terminology to the Spanish metalanguage.

Working within the framework of the Theory of Matrices and Etymons (Bohas 1997, 2000) and taking the lexicon of Arabic as a synchronic whole, Georges Bohas and Abderrahim Saguer, in their article "The explanation of homonymy in the lexicon of Arabic," a follow-up to their previous paper entitled "Sur un point de vue heuristique concernant l'homonymie dans le lexique de l'arabe" (2006), challenge the traditional conception, invented by the Arab grammarians, of the tri- or quadriconsonantal root.

Mushira Eid's article "Arabic on the media: hybridity and styles" explores the language used in a hybrid context whose purpose is both to inform and to entertain. The degree of hybridity depends on variables such as the purpose of communication and projections of identity, as well as the extent to which the speaker is comfortable with this hybridity. Eid describes the variety produced in such context as a collage of features drawn from three linguistic spaces: the *fushā*, the local *‘āmmiyya*, and an unspecified variety. She makes a terminological distinction between 'code-mixing' and 'hybridity', meaning with the former a local feature (a local analysis that focuses on the specific motives for alternations, providing a rationale of local relevance), and using the latter as a global feature of text (a global analysis that focuses on motives that can be found in categories such as identity and group membership, providing a rationale of global relevance to the speakers involved).

Gert Borg's contribution "How to be KOOL in Arabic writing: linguistic observations from the side line" discusses the language of the Egyptian monthly *ʾIḥnā, ṣawt jīl bi-ḥāluḥ*, a magazine using MSA, Egyptian Arabic, and varieties of mixed language. Borg discusses several practical and theoretical problems in the

orthography for which no consistent convention has yet been developed. Thus, to the unaccustomed eye, representing the weakened or even lost /q/ by *ʿalif*, as well as writing the vowel of a stressed syllable *plene*, i.e., with a *mater lectionis*, may be rather confusing.

The tradition of popular poetry in today's Bedouin society is far from dead, as Clive Holes justifiably points out in his article "Arabic popular poetry and political satire: a study in intertextuality from Jordan." It is not merely alive, but its focus has essentially broadened. Thus, it seems to be transforming itself into a voice of socio-political commentary and criticism, which transcends purely local tribal concerns and addresses regional and even international issues. Holes gives an interesting example of this development by comparing a version of a pathetic Jordanian song from the 1960s and a satirical version of it in which the Jordanian society in the early 1980s is sharply criticized. A striking example of addressing international politics is a poem which depicts President Bush's woes during the 2004 Iraq insurgency, using standard Bedouin tropes and imagery: *ašraft riġmin fī maġārīb taksās / riġmin ʿawāl min al-bašar ġēr mānūs / u ɗarabt min hammī xmāsī bi l-asdās / u ḥassēt fī rāsī kamā ʿarg nāġūs*, in Holes's rhymed translation 'Ah climbed atop a Texas peak, / out west in our proud nation, / A peak so hah no folks live there, / to fahnd some isolation. / Ah brooded deep upon mah woes, / Ah felt at mah wit's end, when / —Ah heard a bell toll in mah head— / what did that bell portend, then?'

Rudolf de Jong's contribution is part of his recent research into the dialects of southern Sinai. In addition to typological positioning of the dialects of the ʿLēgāt and Ḥamāḍah, he also gives sample texts dealing with proposal, betrothal and wedding, agriculture, snakes, and hunting rabbits. An interesting result of the ongoing research is that dialects of southern Sinai appear to constitute a relatively homogeneous group.

In his essay "Classical and colloquial Arabic archaisms", Alan S. Kaye (†), on the basis of a number of plausible examples such as Classical Arabic *lā* vs. dialectal Arabic *laʾ* (cf. final glottal stop in Proto-Semitic) and Classical Arabic *qalb* vs. Proto-Semitic **libbu*, affirms that Classical Arabic should stop being referred to as the

preserver of nearly all original Semitic phenomena. He is certain that further study will demonstrate that spoken Arabic dialects occasionally preserve more original forms than does Classical Arabic.

In her article "Do they speak the same language? Language use in Juba local courts", Catherine Miller presents two complete samples of interaction recorded in 1981 and 1984 in two local courts of Juba, the capital city of southern Sudan. The recording of 'natural' corpora illustrate effectively the 'natural' diversity prevailing under the label of Juba Arabic, making all systematic linguistic analyses more complex and rendering the concept of 'autonomous linguistic system' rather problematic. The two poles of the linguistic continuum, Standard and Colloquial Arabic, are possible to describe, whereas it is hardly possible to decide where the boundary is between these two languages within the continuum.

The essays referred to above are only examples of the rich contents of the volume. The list of the authors not mentioned above is conclusive evidence of the range of the articles as well as of their solid quality: Salman H. Al-Ani, Louis Boumans, Kinga Dévényi, Joseph Dichy, Everhard Ditters, Robert Ermers, Jan Hoogland, Joost Kremers, Pierre Larcher, Aryeh Levin, Jonathan Owens, Yishai Peled, André Roman, Judith Rosenhouse, and Manfred Woidich.

Several of the contributions are in one way or another connected to Versteegh's published work. These include Michael Carter's essay "Pragmatics and contractual language in early Arabic grammar and legal theory" in which he comes to the conclusion that Sībawayhi's *Kitāb* is "the creation of a single mind, an unprecedented description of Arabic in all its domains, religious, poetic, public and private, in a theoretical framework which drew deeply upon the principles of the nascent legal system and owes almost nothing to external traditions". Indeed, open criticism is a distinctive mark of all scholarly work of a high standard, in this volume in a friendly, collegial way exemplified by the closing words of Carter's article, referring to Versteegh's *Greek elements in Arabic linguistic thinking* (1977): "This view may not meet with the approval of the dedicatee of the present volume, but it is a tribute to his belief in the right of dissent that such heresies can be

published without fear of legal action.”

Approaches to Arabic Linguistics is a very carefully edited collection of solid essays, and the editors deserve praise; the only major slip in accuracy I noticed is the disorderly, uncorrected transcription of Clive Holes’s article, probably attributable to the original transcription, a kind of *Vorlage* written by the Jordanian collector of the poems. The usability of the rich contents of the volume is substantially increased by a 57-page index. Above all, the versatility and high quality make it most rewarding reading for students, teachers, and researchers working in the field of Arabic linguistics.

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Gunvor Mejdell, *Mixed Styles in Spoken Arabic in Egypt. Somewhere between Order and Chaos*. Studies in Semitic Languages and Linguistics. Vol. 48. Leiden, Boston: Brill, 2006. ISSN 0081-8461, ISBN-13: 978-90-04-14986-1, ISBN-10: 90-04-14986-4. 481 pp.

Ever since Charles A. Ferguson’s classic article *Diglossia* (1959), the concept of diglossia in Arabic has been elaborated and modified by several researchers who point out that Ferguson’s description is too categorical and overlooks the range of sociodialectal variation. Thus, Haim Blanc (1960) identified five different stylistic levels: plain colloquial, koineized colloquial (with levelling devices), semi-literary or elevated colloquial, modified classical, and standard classical. Also, El-Sa‘īd Muḥammad Badawi (1973) defines five levels which he places within the continuum of contemporary Egyptian Arabic, two in the domain of Standard Arabic (*fuṣḥā al-turāṭ*, *fuṣḥā al-‘aṣr*) and three in the sphere of Colloquial Arabic, reflecting different levels of the speakers’ education (*‘āmmiyyat al-muṭaqqafīn*, *‘āmmiyyat al-mutanawwirīn*, and *‘āmmiyyat al-ummiyyīn*), each level sliding into the next as “the colours of the rainbow”. Gustav Meiseles (1980) identifies four levels (Literary or Standard Arabic, Oral Literary Arabic, Educated Spoken Arabic, and