other hand are fully vocalized. The permanent repetition of stereotype phrases (greetings, wishes, forms of address etc.), proverbs and sayings as well as historical facts and cultural traditions and the appropriate terminology do not only aim at illustrating the grammar of the respective lesson but also at achieving a growing knowledge about this region of the world. The repetition exercises systematically deal with topics discussed in the lessons before to help the students not to forget basic structures. Some grammar exercises are repeated as lexical exercises with new vocabulary because it is assumed that the grammar dealt with long before is now consolidated.

Even educated Arabs sometimes encounter considerable difficulties in using their own language according to the rules which are valid and nearly unchanged since the revelation of the Koran fourteen centuries ago. However, after using this book with the help of an experienced teacher, every student who is diligent and has a little bit of talent, can eventually attain a quite good command of Arabic. The authors presented a valuable contribution to the teaching of Modern literary Arabic which will be appreciated both by teachers and students.

Karol Sorby

EDZARD, Lutz and WATSON, Janet (eds.): *Grammar as a Window onto Arabic Humanism. A Collection of Articles in Honour of Michael G. Carter.* Wiesbaden: Harrassowitz Verlag, 2006. 264 p. ISBN 3-447-05444-1.

The collection of papers in the present festschrift, is dedicated to Professor Michael Carter, as a token of personal and professional gratitude and respect on the part of the editors and all contributors to the volume whose publication coincides with the retirement of Michael Carter from his position as Professor of Arabic at the University of Oslo (1996-2004). Professor Carter is well-known for his inspiring commitment to the concept of Arabic humanism which determines his approach not solely to generally cultural but also to specifically linguistic phenomena. The festschrift volume is free from any notion of finality, it rather heralds another stage of Professor Carter´s research activity in his new position of an honorary professor at the University of Sydney.

The volume is introduced by a Dedication by the editors L. Edzard and J. Watson (p. 7-8), and Bibliography M. G. Carter (p. 11-19). The 10 studies appear in the following order:

Ramzi Baalbaki: (American University of Beirut,´Unfamiliar morphological terminology from the early fourth century A.H. Mu´addib´s *Daqā'iq al-Taṣrīf,* p. 21-50) examines the morphological terminology used in Mu'addib´s book *Daqā'iq al-taṣrīf* written in 949 A.D. in Ḫurāsān. Baalbaki analyses Mu'addib´s *ʿilal al-taṣrīf wa-daqā'iquhu* that is explanation of minute details of morphology or, in short, *taʿlīl* ´explanation, argumentation´. Besides this explanatory methodology going to the extreme, the author´s unfamiliar terminology, used side-by-side with terms sanctioned by the Arab grammatical tradition, is another spectacular feature of the book.

Mu'addib's coinages, cover all vital parts of the linguistic system of Arabic: verbs, word structure, morphological patterns and processes, and syntax, in Baalbaki's grouping.

Another study dealing with *taʿlīl* is due to Kees Versteegh (University of Nijmegen, 'A new treatise about *ʿilal an-naḥw:* Ibn Al-Warrāq on *'inna wa-'axawātuhā,* p. 51-65) is confronting two 10th century grammatical treatises: az-Zajjājī's *'Īḍāḥ* ('Explanation') with Ibn al-Warrāq's *ʿIlal an-naḥw* ('Grammatical argumentation'). In Versteegh's article the fairly complex *taʿlīl* theme is reduced to one of its most frequently discussed issues, namely to the government of *'inna* 'and its sisters', and related items. The problem of coordination with the *'inna*-governed *mubtada'* was examined from the point of view of Ibn al-Warrāq's theory of *mawḍiʿ* (virtual marker of a formally unrepresented syntactic role). The close similarity of both grammarians in the field of grammatical argumentation did not exclude some differences in their respective methodologies and general approaches. Az-Zajjājī's added interest in philosophical and logical issues was not echoed in the work of Ibn al-Warrāq who more strictly adhered to grammatical matters.

The provocative attack on Standard Arabic, *fuṣḥā,* the respected medium of the Arabic cultural heritage, and on Sībawayhi (d. 796), the founder of the Arabic grammatical theory, as well as its impact to the Arab cultural and academic milieu, is examined by Yasir Suleiman (Cambridge University, 'Arabic language reforms, language ideology and the criminalization of Sībawayhi', p. 66-83). The ideological, rather than strictly linguistic or sociolinguistic message comes from two controversial books published in rapid sequence: in 2002, *Jināyat Sībawayhi: al-rafʿ al-tāmm limā fī l-naḥw min awhām* (Sībawayhi's Crime: Total rejection of the Delusion of Grammar'), by Zakareya Ouzon, a Syrian writer, and in 2004, *Li-taḥyā al-luġa al-ʿarabiyya: Yasquṭ Sībawayhi* ('Long Live the Arabic Language: Down with Sībawayhi'), by Sharīf al-Ṣhūbashī, the former deputy minister of culture in Egypt. In both cases, the reaction was instantaneous and the long and fierce debate that followed, especially in Egypt, shows how language ideologies may be promoted by 'shock tactics' and a challenging tone and style that is, in many cases, far more important than the very substance of the argument.

Adrian Gully (University of Melbourne, 'Two of a kind?: Ibn Jišām al-Anṣārī on *naḥw* and Ibn al-Aṯīr on *balāġa*', p. 84-107) compares the famous grammatical treatise on syntax *Muġnī l-labīb ʿan kutub al-Aʿārīb,* by Ibn Hišām (d. 1359) with the well-known work on eloquence and literary style *al-Maṯal al-sā'ir fī adab al-kātib wa-l-šāʿir,* by Ibn al-Aṯīr (d. 1239). In excellency they represented on the cultural scene of their time, they were 'of the same kind', as the title of Gully's paper seems to imply, nevertheless their views on grammatical matters were slightly different. For Ibn Hišām, *iʿrāb* (desinential inflection) was the very fundamental tool for understanding the word of God and the traditions of His Prophet while, for Ibn al-Aṯīr, grammar was just one of many means to an end, the attainment of the highest standard of secretaryship.

Rewriting of an ideologically unacceptable text is the topic of Pierre Larcher (Université de Provence et IREMAM, 'Un texte d'al-Fārābī sur la "langue arabe" réécrit?', p. 108-129). An extract from al-Fārābī's work *Kitāb al-'alfāẓ wa-l-ḥurūf* (The book of expressions and letters'), quoted in al-Suyūṭī's (d. 1505) *Muzhir* was found to differ from the text of the same work published by Muhsin Mahdi under the title *Kitāb*

al-ḥurūf in 1996. The collation of the two versions showed that they differ in delimiting the territory where the pure Arabic (le domaine de l´arabe châtié) is spoken. Fārābī´s text published by Mahdi, failed to add to this territory that settled by the Quraysh, the clan of the Prophet Muḥammad. The possible implications of this failure were, of course, thoroughly unacceptable: the language of the Koran is not a pure Arabic? Trying to find out who rewrote Fārābī´s text, Larcher came to the conclusion that the most probable assumption is that both versions were written by the same person, namely Fārābī himself, in different periods of his life. The corrected version, quoted in Suyūṭī´s *Muzhir,* must have come into being somewhat later, under the impact of critical voices that necessarily followed such a grave omission.

In the hope of curing the discrepancy between the identity of meaning and the diversity of roots and to gain new tools for the treatment of homonymy, a theory of matrices and etymons (TME) is advanced by Georges Bohas and Abderrahim Saguer (Université de Lyon, ´Sur un point de vue heuristique concernant l´homonymie dans le lexique de l´arabe´, p. 130-154). In this theory, the organizing power of the root is discredited in favour of concepts derived from a set of semantic and phonetic criteria that are used to define and correlate the phonetic and notional invariants (cf. p. 135). At the recent stage of research the TME does not seem to go beyond the frame of an ambitious theoretical experiment.

James Dickins (University of Salford, ´The verb base in Central Urban Sudanese Arabic´, p. 155-195) examines innovative verb forms found in Central Urban Sudanese Arabic (CUSA) that are missing in the Standard Arabic lexicon. CUSA is said to identify with ´the dialect standardly spoken by long-term native Arabic-speaking residents of Greater Khartoum (Khartoum, Khartoum North, and Omdurman), and in other urban areas of central Sudan...´, (p. 156). These innovative verb forms are submitted to an analysis of what the author calls verb base, that is the verb root plus augments. Some of these augments, however, namely the ´inner combinable´ ones such as *galab, maglab, šaglab, gōlab, gallab, galban,* even if they may further combine with ´outer combinable´ passive-reflexive prefix *it-* (p. 179), have an intense idiosyncratic colouring and apparently stand outside the CUSA derivational system.

Werner Diem (University of Cologne, ´*laḥiqa bi-* "to join s.o." and *'alḥaqahu bi-* "to join s.o. with s.o." as euphemisms paraphrasing death´, p. 196-207) tries to clear difficulties in deciding whether *laḥiqa bi-* and *'alḥaqahu bi-* are to be interpreted in a given context in the basic or in the euphemistic death-related meaning. The study is supported by quotations from the prophetic tradition, poetry, historiography and other literary sources.

Ronak Husni and Janet C.E. Watson (University of Durham and University of Salford, resp., ´Arabic as L2: Linguistic and intercultural issues in composition´, p. 208-221) comment on the principal mistakes made by third- and fourth-year undergraduate students of Arabic in syntax, morphology, phonology, lexicon and orthography. In evaluating these recurring errors, the interference of the mother tongue of the students, mostly native speakers of English, and that of colloquial Arabic, which the students are relatively better acquainted with, is taken into consideration.

Problems raised by the Syriac fragment of Aristotle´s *Poetics* and the nearly complete Arabic translation of the latter by Abū Bišr Mattā (d. 940 A.D.), in

confrontation with the problematic passages of the Greek text, are examined by Lutz Edzard and Adolf Köhnken (University of Oslo and University of Münster, resp., ´A new look at the Greek, Syriac, and Arabic versions of Aristotle´s *Poetics*´, p. 222-264). A fresh look at the data collected, confirming the independence of the Syro-Arabic tradition manifested in Mattā´s Arabic translation, points once again to the leading role of Arabic in the transmission of Classical knowledge.

Ladislav Drozdík

WARD, Kevin. *A History of Global Anglicanism*. Cambridge: Cambridge University Press, 2006. 361p. ISBN-13 978-0-521-00866-2 (paperback).

The title of the book suggests that Anglicanism should not be seen as irredeemably English, since African, Asian, Oceanic, Caribbean and Latin American churches represent now the majority in the worldwide communion. Rather than as "an expansion of English Christianity", Global Anglicanism, or the idea of Anglicanism, should be seen as "not English, but Anglican".[1] The point is stressed by the cover image of the book showing Dr. John Sentamu, Archbishop of York, the first African who became a bishop of the Church of England, blessing the city of York on the day of his enthronement, 30 November 2005. At present there are thirty-eight distinct and independent Anglican churches or "provinces" spread all over the world in a number of countries, and varying in size from the big churches such as the Church of England (26 million baptized members), the Church of Nigeria (17,5 million), the Church of Uganda (8 million) and the Episcopal Church of Sudan (5 million) to the smaller churches in Mexico, the Southern America, Korea, Jerusalem, the Middle East, and some other parts of the world, numbering a few thousand members.

The books on Anglicanism have been largely written from theological perspectives, usually adopting a chronological approach. Such an approach in terms of space and time inevitably prioritized England at the expense of other regions of the world with cohesive and vibrant Anglican communities. Kevin Ward divided his work into regional sections, each regional section having its own chronological framework. To quote the author, his book is an attempt "to write a history of the Anglican communion from its inception as a worldwide faith, at the time of the Reformation, to the present day. While it does not ignore the contribution of the Church of England or those of British extraction who have established Anglican churches in other parts of the world, its emphasis is on the activity of the indigenous peoples of Asia and Africa, Oceania and America in creating and shaping the Anglican communion. In the British Isles, attention is paid to Welsh, Irish and Scottish contributions, not least because they played a disproportionate part in the establishment of Anglican churches in other parts of the world, both as colonists and missionaries".[2] In the parts of the world where the membership of the Anglican Church

[1] This is the title of Chapter I Introduction: "not English, but Anglican".
[2] Chapter I Introduction: "not English, but Anglican", p. 1.