

Archaeology 3: University of Nottingham Postgraduate Conference 2009: Volume 3, Nottingham, 2010). The storage function of the building, and the suggestion of D. Symington (p. 137) that it was one of the storehouses (called “seal-houses”) known from Hittite texts, should be contrasted with the enormous underground silo-structures used for grain storage in central Anatolia in the earlier Hittite period at Kaman-Kalehöyük and Boğazköy. Are these differences regional, chronological, settlement-type specific or a combination of these?

After its destruction at the end of the IIc period, this building appears to have been rebuilt along much the same lines in the II d period. This is of great interest as Mycenaean pottery found in the II d building appears to post-date the conventional end of the Hittite Empire by several decades. Among the Mycenaean pottery is a group of vessels that E. French interprets as a “drinking set”, i.e. krater, pouring vessel, other vessels (p. 374). Here one might refer to Itamar Singer’s interpretation of a passage in a thirteenth-century inventory text from Hattusa, in which it appears that a similar drinking set is specifically labelled as being “Ahhiyawan”, the ethnic designation almost universally associated with Homer’s Achaeans (KBo 18.181; I. Singer, forthcoming, “Beware of Ahhiyawans bearing gifts”, in F. Teffeteller, *Mycenaeans and Anatolians in the Late Bronze Age. The Ahhiyawa Question*, Proceedings of an international workshop held in Montreal, 4th–5th January 2006).

The attention to detail in this book is magnificent. It supplies a firm foundation for further work in the region and the finds it presents offer interesting glimpses of social and cultic organization and events, as well as crucial insights into local developments at key phases of Anatolian history. However, a full historical appreciation of the role played by Kilise Tepe in Bronze Age Cilicia will have to await much further excavation, not only on this site, but in the wider region.

Mark Weeden

THE NEAR AND MIDDLE EAST

SOLOMON I. SARA, S.J.:

Sībawayh on ʔimālah (Inclination): Text, Translation, Notes and Analysis.

viii, 192 pp. Edinburgh: Edinburgh University Press, 2007. £80.

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This short text comprises a translation and analysis of selected chapters from the seminal eighth-century treatise on Arabic grammar entitled *al-Kitāb* (the Book), composed by the Basran grammarian Sībawayhi (d. 180/796). The original work has long been considered the *magnum opus* of Arabic linguistic thought as it not only offered the earliest systematic treatment of Arabic grammar, but also definitively shaped the form and content of successive centuries of Arabic grammatical thought. Consisting of approximately 950 pages in some editions, the *Kitāb* is divided into three principal subject areas: syntax, morphology and phonology. The chapters selected for translation here cover the topic of *imāla*, which features in the work’s phonological discussions as presented in the final part of the *Kitāb*. It should be pointed out that *imāla* constitutes the phonological phenomenon of

the inclining of the *fathā* towards the *kasra* in the context of its pronunciation; it also includes the inclination of the “ā” (*alif*) towards the “ī” (*yā*) (See Aryeh Levin, “The authenticity of Sībawayhi’s description of the *imāla*”, *Jerusalem Studies in Islam* 1998, 15, Hebrew University of Jerusalem, 74–92). In the literature on Quranic readings (or *qirā’āt*) this phenomenon was referred to as *idjā’* and examined in conjunction with other related phonological traits such as *idghām* (assimilation), *fath* (raising), and *tashīl* (omission of the *hamza*). Despite being fleetingly treated at different junctures in the *Kitāb*, Sībawayhi devoted six chapters to the discussion of *imāla* (477–482) and these form the subject of Sara’s translation and analysis.

The book is divided into three parts: the first offers a general introduction to the translation; the second features the six chapters, translated in a rich translation format incorporating the transliterated Arabic terminology – the Arabic text is included alongside the translation; finally, in the third section, corresponding chapters are devoted to the analysis of the translated materials. A glossary of technical terms together with lists of sundry examples is included in the book’s appendixes. It is the case that earlier versions of selected parts of the work were previously published in the *International Journal of Islamic and Arabic Studies* (1994/9, pp. 58–115 and 37–82). Interestingly, a complete German translation of the *Kitāb* by Gustav Jahn was published from 1894–1900. It was based on the original Arabic work edited by Hartwig Derenbourg (1881–85), whose edition is actually used as the source of Sara’s translation.

For those familiar with classical Arabic linguistic thought, Sībawayhi’s work is an immensely challenging but rewarding text; it confirms not only the incredibly advanced levels of scholarship achieved within the discipline of grammar, but also the distinctly innovative approach to the study of language refined by its author. The significance of Sībawayhi’s work is reflected in the attention it continues to receive as evidenced by recent studies, including Ramzi Baalbaki’s *The Legacy of the Kitāb: Sībawayhi’s Analytical Methods within the Context of the Arabic Grammatical Theory* (Leiden: E. J. Brill, 2008) and Amal E. Marogy’s *Kitāb Sībawayhi: Syntax and Pragmatics*. (Leiden: E. J. Brill, 2010). The intended aim of Sara’s translation, which despite its covering only a minor portion of the original text, is to make aspects of this influential work accessible to a wider academic audience. Overcoming “obstacles and challenges posed” by the original work, it is hoped that the translation will foster interest in Sībawayhi’s book, inspiring non-experts and experts in Arabic to learn more about his theoretical accomplishments in the field of linguistic thought. Although it might be argued that such translations would not necessarily be required by those who are able to grapple with the language of the original materials, such efforts do draw attention to the richness and intricacy of the early sources and thereby allow a relative gauging of the sophistication of the theories and constructs developed within the tradition of Arabic grammatical thought.

Mustafa Shah

ETAN KOHLBERG and MOHAMMAD ALI AMIR-MOEZZI (ed. and trans.):
*Revelation and Falsification: The Kitāb al-qirā’āt of Aḥmad
b. Muḥammad al-Sayyārī. Critical Edition with an Introduction and
Notes.*

(Texts and Studies on the Qur’ān.) viii, 363 pp. (English), 201 pp.