

coherence and influence on other grammarians should have vanished without a trace from the history of Arabic linguistics. Talmon concludes that Sībawayhi and the *naḥwiyyūn* “seem to base their theories on common foundations”.<sup>41</sup> Secondly, there is no evidence of a sharp break between the *naḥwiyyūn* and Sībawayhi’s work. According to Talmon the *naḥwiyyūn* are a major authority in the *Kitāb*, and Sībawayhi does not reject their general principles of grammatical analysis.<sup>42</sup> His criticisms are not directed against the use of analogy *per se* but against its use for the creation of new forms and