

Reviews

Zygmunt Frajzyngier, Paul Eguchi, Roger Prafé, Megan Schwabauer, *Dictionary of Hdi. A Central Chadic Language of Cameroon*, Rüdiger Köppe Verlag, Köln 2015, 187 pp.

Hdi is a Central Chadic language spoken by 10.000 to 25.000 people mainly in Tourou, right on the border between Cameroon and Nigeria, in the Far North Province of Cameroon. Several thousand speakers have migrated to Nigeria and settled down in Mubi and Yola area. The great majority of Hdi are farmers.

The dictionary has been compiled with assistance from Erin Shay and Henry Tourneau. It incorporates data from the late Paul Eguchi's "Matériaux pour servir à l'étude de la langue hidé: Vocabulaire" (1971). Roger Prafé has been the principal language assistant for this dictionary: he has recorded all of the entries and examples. Henry Tourneau has edited the French entries, translated many examples and pointed out erroneous translations of some terminology for flora and fauna. Erin Shay has read through the introduction to the dictionary and made valuable editorial suggestions. Megan Schwabauer has entered all of the data into the Lexus database and has also compiled the first versions of the English-Hdi-French and French-Hdi-English indexes. A number of Hdi speakers shared their knowledge of the language with the Authors, and several students from the University of Colorado participated in the work on this dictionary.

The dictionary can be used in conjunction with the Lexus database, where all the entries and examples are accompanied by sound recording. Certain entries pertaining to flora and house implements are accompanied by photographs. Megan Schwabauer has entered all the data into the Lexus database and introduced numerous corrections. She has also compiled the first versions of the language indexes.

The dictionary consists of four parts. The first part is a grammatical sketch. The second part is the Hdi-English-French dictionary, the third part is the English-Hdi-French index, and the fourth part is the French-Hdi-English index. Having the French and English indexes may help Hdi speakers of both Nigeria and Cameroun in the acquisition of those two European languages.

The essential part of the dictionary, Hdi-English-French, contains entries consisting of the lexical item followed by the indicator of its categoriality, translation into English, translation into French, and examples of its use. Curiously, its existence (pp. 54-125) is not noted in the *Contents* on p. VI. The inclusion of both French and English in the indexes will certainly be helpful for the Hdi people in learning the two European languages spoken in the area.

Stanisław Pilaszewicz

Halima C. Schmaling, Lawan Bala Hausawa (co-author of Book 1). *Maganar Hannu. Harshen Bebaye na kasar Hausa/Hausa Sign Language. Liffafi na farko: Iyali/Book 1: Family*, Kano: Good Image Printing Ltd., 2011, 28 pp;

***Littafi na biyu: Haduwa da sadarwa/Book 2: Meeting and communicating*, Hamburg: Helmut Buske Verlag, 2013, 31 pp;**

***Littafi na uku: Kwatancin mutane da abubuwa/Book 3: Describing people and things*, Hamburg: Helmut Buske Verlag, 2016, 35 pp;**

***Littafi na huɗu: Kasuwanci da kidaya/Book 4: Commerce and counting*, Hamburg: Helmut Buske Verlag 2016, 32 pp;**

***Littafi na biyar: Ayyukan yau da kullum/Book 5: Everyday activities*, Hamburg: Helmut Buske Verlag, 2017, 35 pp.**

A series of books by Constanze Schmaling (more widely known in Nigeria as Halima ‘Yar Fulani, hence the double name of the author written on the cover) were published at six year intervals with the aim of familiarizing the readers with the basic signs of Hausa Sign Language (HSL). The series is an ongoing project which is expected to be continued. Although there are some differences between particular books of the series – the first one has two authors and was published in Kano, while all the others have one author and were published in Hamburg – they fall within a continuum. All books have the

same format and a similar layout. At the beginning of each book there is an introduction in English and in Hausa where basic information about HSL and the history of the book are provided. The first book also contains biographical notes about the authors. The main part of each book consists of around 40 to 60 drawings of signs with a translation into Hausa. At the end there is a kind of annex: an alphabetical list of Hausa equivalents of HSL signs used in the book, together with their translation to English and the page number where the sign can be found. The drawings in the first book were made by Lawan Bala Hausawa, a deaf person speaking HSL and trained in fine arts. Due to his death, which took place before the publication of the first book, all of the other books came into being with the help of other Hausa illustrators. The artists took part in workshops organized in Kano, where, together with the members of Kano State Association of Deaf, prepared the drawings of the signs. Each drawing made by an artist was consulted with the speakers of HSL and changed when necessary before being inserted into a book.

The series is one of the outputs of long-time research on HSL undertaken by C. Schmaling. However, her outstanding monograph (Schmaling 2000) scrutinizing the topic is rather reserved to a narrow branch of specialists who deal with sign languages. The reason for that is that the system of transcribing signs used in the book is quite complicated and demands acquiring over 300 icons. Instead, the books of the series are accessible to the broader audience since the drawings are clear and easily understood. The signs presented in particular books are organized according to certain topics such as kinship and relationship (Book 1), self-presentation and basic communication (Book 2), physical appearance, features of character and description of things (Book 3), counting and shopping (Book 4), everyday activities (Book 5). Somehow, the books are also grammatically ordered – for example the first one contains mainly nouns. The second, apart from nouns and verbs, contains many signs having grammatical function (e.g. negative particle, existential copula) but also signs referring to whole phrases rather than particular words (e.g. ‘I do not know’, ‘it’s not my business’). In the third one, we find mainly adjectives and so called abstract nouns of sensory quali-

ty, e. g. ‘bitterness’, ‘heaviness’. More than half of the signs placed in Book 4 are numbers. The last book contains verbs, verbal nouns and nouns denoting states and actions.

The author hopes that the books would be useful in adult literacy classes teaching deaf people to read and write in Hausa and for hearing people to remember the signs they have learned (Book 2, p. 8). In my opinion, the books could also be used as a reference for comparative reasons by those interested in sign languages. They are also of interest for gesture researchers as some of the signs shown in the book are used by Hausa hearing people as common emblematic gestures or quotable gestures (i.e. conventional, culture-specific gestures that can be used as a replacement for words). For example, a sign for *ki* ‘refuse’, ‘not want to do something’ is lowering the head towards the arm and lifting the arm toward the head at the same time (Book 2, p. 12). It looks exactly like a gesture used by Hausa hearing people when they want to say ‘no’ (Will 2017: 15). I believe the books are of great use for students of the Hausa language looking to become accustomed with basic signs, and for Hausanists interested in lexical semantics or cognitive studies. The content of the books is helpful in comparing the way of conceptualizing certain notions in Hausa and HSL. For example, the word for ‘arrogance’ in Hausa is *girman kai* (lit. bigness of the head); the sign referring to the word in HSL consists of placing both palms on the temples and moving them outside in order to show growing head (Book 3, p. 11). Thus, the modality of these two notions differs, but on the conceptual level they refer to BIG HEAD.

In my view, apart from didactic or academic value, the series also has social value, which goes beyond the content of the books. It draws attention to a large community of HSL speakers and makes their way of communicating important. During my stay in Kano in August 2016 I had a chance to take part in the event of launching Book 3 and Book 4 of the series. The event was quite spectacular since the emir of Kano as well as many municipal and academic officials were invited. But apart from the noblemen, German embassy representatives, members of academic community there was also a large group of deaf people present at the event. Because of their

presence, all the speeches were translated from Hausa to HSL. For the community of Hausa deaf people it was a special day, almost a festival. Not only did they get a free copy of the books, but also they looked, appreciated and acknowledged the books. In this respect, the importance of the series is not to be underestimated.

Bibliography:

Schmaling, C., 2000, *Magana hannu: Language of the hands. A descriptive analysis of Hausa Sign Language*, Hamburg: Signum.

Will, I., 2017, „Niewerbalne sposoby wyrażania negacji w kulturze Hausa”, *Afryka* 45, 11-32.

Izabela Will

Odile Racine, *Les extensions verbales en swahili standard*, Rüdiger Köppe Verlag, Köln 2015, 251 p.

On dit parfois que le verbe est l'âme de la langue. Comment faire pour la percevoir et la saisir, de quels outils se servir pour la comprendre, la découvrir et la montrer aux autres?

En 2015, la maison d'édition allemande Rüdiger Köppe Verlag de Cologne, bien connue pour ses publications concernant la problématique africaine, et, en particulier, les langues d'Afrique, a publié en collaboration avec l'INALCO (Paris) un ouvrage monographique consacré aux verbes du swahili, une langue est-africaine, dans sa version standard¹. Son auteure est Odile Racine, chercheuse-enseignante de langue et civilisation, maître de conférence à l'INALCO, et membre de l'équipe LACITO (Laboratoire des Langues et Civilisations à Tradition Orale).

L'ouvrage est consacré aux formes verbales dérivées appelées extensions, créées grâce à l'adjonction des suffixes à la racine/base verbale. L'auteure en analyse neuf, à savoir: le duratif, l'agrégatif, l'associatif, le compressif, l'applicatif, le statif, le causatif, le dissociatif et le passif, représentés respectivement par les morphèmes dérivationnels: *-a-*, *-am-*, *-an-*, *-at-*, *-i/-e-*, *-k-*, *-s/-sh-/z-/ny-/fy-/vy-*, *-u/-o-*, *-w-*); la forme *-p-* (l'inceptif, ang. *inceptive*) n'a pas été prise en considération à cause de son extrême rareté.

¹ C'est déjà le 24e volume de la série éditoriale *East African Languages and Dialects*.

En quoi consiste le rôle de ces suffixes dérivationnels? Qu'y a-t-il d'intéressant dans les formes qu'ils permettent de créer? La question s'avère bien complexe. De manière brève et généralisante, on peut dire que ces suffixes modifient d'une certaine façon la signification initiale du verbe (p.ex. en lui conférant un sens contraire, ou en indiquant l'agent déclencheur de la situation en question). En même temps, on observe un changement au niveau de la structure argumentative du prédicat (concernant le nombre d'arguments, la modification éventuelle de leur fonction, ou, le plus souvent, leur disposition), ou au niveau énonciatif (celui de la relation énonciative). L'analyse des extensions doit donc prendre en considération plusieurs strates de la description de la langue: la morphologie, mais aussi la sémantique, la syntaxe, l'analyse de l'énonciation et la pragmatique. Dans les recherches consacrées à cette problématique (surtout à leur début), c'est la morphologie qui a été mise en avant, d'où l'aspiration de l'auteure à étudier ces formes plus en profondeur.

Les extensions verbales constituent un phénomène très fréquent dans les langues de la famille bantu (elles apparaissent également en dehors de celle-ci), certains aspects en ont déjà été notés au XIXe siècle, et décrits par la suite, mais ceci d'une manière fragmentaire, incomplète ou soulevant des doutes. L'auteure en propose une approche nouvelle et globalisante. Elle utilise dans son analyse l'appareil notionnel de la Théorie de l'Énonciation d'Antoine Culioli (ang. *Theory of Utterance*) et sa bibliographie contient plusieurs titres s'y rapportant. Quelles sont les raisons de ce choix? Outre le fait que l'approche culiolienne met en valeur le lien entre la langue et la culture, l'auteure justifie son choix en soulignant la nécessité: *d'une part de se doter d'outils qui n'aboutissent pas à des contradictions comme c'était le cas dans le cadre de la linguistique fonctionnelle, d'autre part de se faire émerger des phénomènes, d'oser se laisser guider par la langue, d'ôter ses œillères, en un mot se de débarrasser² de calques et d'apprendre à observer.* (p. 9)

L'auteure fixe ainsi des objectifs bien ambitieux. Elle décide également de passer outre la division classique en formes produc-

² On devrait lire 'de se débarrasser'.

tives et improductives, et de privilégier une approche totalement synchronique (cf. p. 11)³.

La structure de l'ouvrage est très claire et logique (ce qui se voit déjà dans la table des matières⁴). Après l'introduction, apportant entre autres des informations de base sur le swahili, sur les recherches au sujet des extensions en général ainsi qu'une brève esquisse du contenu de sa propre recherche (pp. 9-18), l'auteure passe en revue les outils théoriques qu'elle utilise dans son analyse (chap. I, pp. 19-32) ainsi que la construction du module verbal en swahili, en réunissant les morphèmes étudiés dans un tableau récapitulatif qui prend en considération plusieurs critères tels que l'origine du verbe, l'élément final de la base verbale et sa voyelle finale (chap. II, pp. 33-60).

Ensuite, l'auteure passe à la description du phénomène étudié à partir de la Théorie de l'Énonciation (au niveau sémantique et syntaxique, en y incluant des éléments de la dimension énonciative). Les quatre chapitres suivants constituent ainsi l'essentiel de son ouvrage. Trois d'entre eux présentent les extensions simples, c'est-à-dire contenant un seul morphème dérivationnel (chap. III-V, pp. 61-169). Cette répartition découle de la distinction faite par l'auteure en trois types d'extensions, marquant: 1) des qualités et des états, 2) des procès fragmentés, 3) une intrication de relations. Un tableau récapitulatif contenant toutes les formes étudiées suit ces chapitres. Le dernier chapitre est consacré aux combinaisons des morphèmes dérivationnels allant jusqu'au quatrième degré (chap. VI, pp. 171-233). L'auteure prend en considération non seulement leur quantité (dans l'ordre progressif), mais également leur disposition. Chaque chapitre se termine par une brève conclusion.

³ Ce qui n'est pourtant pas tout à fait vrai, car on y trouve plusieurs références à des formes anciennes (cf. p.ex. le tableau 2, le contenu de la colonne intitulée *BC* – « bantu commun »).

⁴ Nous proposerions toutefois d'en supprimer quelques sous-chapitres ne comportant aucun exemple noté par l'auteure, à savoir 6.1.1, 6.1.4 et 6.1.6 (ce qui aboutirait à une parallèle avec le chapitre suivant), ainsi que 6.1.2 où il n'y a qu'une seule forme verbale *tand.a.w.a.a*, par ailleurs discutable (et dont la notation suggère qu'il s'agit d'une unité d'ordre supérieur, comportant trois suffixes).

L'ouvrage comporte aussi une conclusion générale, un index et une bibliographie. L'index contient l'appareil notionnel utilisé par l'auteure ainsi que quelques noms de langues⁵ mentionnées dans son ouvrage. La bibliographie est divisée en trois parties, énumérant: 1) les ouvrages littéraires en swahili, 2) les ouvrages de linguistique, et 3) les dictionnaires et ouvrages de terminologie linguistique.⁶

L'objectif principal de l'étude était de démontrer que les opérations ayant lieu au niveau morphologique ont pour résultat l'expression par le verbe de nouveaux types de processus et introduisent en même temps divers types de relations entre les éléments de départ et d'aboutissement. L'auteure se propose de décrire les principales propriétés de ces processus, en se focalisant sur le statut lexical du verbe et sur les relations prédicatives. L'ouvrage contient environ 200 exemples d'emplois des verbes étudiés en contexte. Les types de relations observés sont présentés sous forme de schémas graphiques.

Le corpus analysé est composé d'unités provenant d'une vingtaine d'ouvrages à caractère lexicographique; leur signification est ensuite vérifiée en contexte (corpus de romans, presse et conversations quotidiennes), et, si nécessaire, soumis à l'interprétation des locuteurs natifs de Dar es Salaam et Zanzibar. Le corpus littéraire (qui permet la vérification du corpus lexicographique) comporte au total 47 ouvrages qui sont essentiellement des romans et des pièces de théâtre⁷ datant des années 1953 à 2010. Les écrivains Said Ahmed Mohamed et Ken Walibora sont le plus représentés (chacun par quatre ouvrages). La décision d'utiliser un tel corpus résulte de la conviction de l'auteure que c'est dans les textes littéraires – contrairement aux comportements de la vie quotidienne observés dans la civilisation locale – qu'on a le plus souvent affaire à l'expression des

⁵ Notons en passant un manque de conséquence: les noms des langues sont écrits tantôt avec une majuscule, tantôt avec une minuscule.

⁶ Certains ouvrages figurent dans les deux sections (p.ex. Doke 1935, Dubois 1973).

⁷ Dont un ouvrage à caractère ethnographique au sujet du peuple Nyamwezi (Yongolo 1953), un discours politique (Nyerere 1969) et des manuels (Chiraghdin 1981, Makombo *et al.* 2006), qui, à notre avis, altèrent le caractère homogène du corpus.

sentiments et des émotions.

Il faut en revanche noter l'insuffisance d'informations au sujet du corpus journalistique et des autres sources prises en considération⁸. Nous ignorons aussi en quoi ont pu consister les commentaires au sujet des données linguistiques venant des locuteurs natifs tanzaniens, qui étaient ceux-ci⁹, quelles étaient les questions qui leur avaient été posées. Les échanges étaient-elles formalisées ou tout à fait spontanées? A-t-on également soumis à la vérification la perception des schémas graphiques?

L'auteure adresse son ouvrage avant tout aux étudiants avancés du swahili ainsi qu'aux traducteurs¹⁰ et autres personnes potentiellement intéressées (p. 19). L'ouvrage est aussi compréhensible pour ceux qui ne connaissent pas cette langue, car chaque exemple d'utilisation en contexte est accompagné d'une description détaillée de la structure morphologique de l'énoncé analysé.

Il m'est difficile d'évaluer l'ouvrage d'Odile Racine de manière tout à fait univoque. La description de la procédure mise en œuvre montre l'immensité de la tâche entreprise par l'auteure: celle-ci a dû, tout d'abord, extraire des dictionnaires toutes les extensions verbales (il est à regretter l'absence des données statistiques!)¹¹, ensuite, vérifier leur signification en contexte (ce que d'habitude les dictionnaires omettent de faire, en partant du principe qu'elle se laisse déduire à partir de la forme du suffixe, ce qui n'est pas toujours vrai), puis, les faire interpréter par les locuteurs natifs, et enfin, analyser chaque

⁸ On trouve quelques rares indications au sujet du corpus journalistique et celui des médias (nous en avons trouvé quatre: „Raia Mwema” (p. 166), „Zanzibar Leo” (p. 149), „Deutsche Welle” (p. 30) et freemedia.co.tz/dai-ma/habari (p. 164)).

⁹ En ce qui concerne les sources des exemples, nous n'avons trouvé qu'une indication: *profesa mmoja wa UDSM* ‘un professeur de l'université Dar es Salaam’ (p. 75).

¹⁰ Du point de vue des besoins des traducteurs, il serait utile de disposer d'un index de toutes les formes d'extensions analysées.

¹¹ L'auteure justifie son approche en invoquant la priorité de l'explication causale (à savoir, pourquoi le nombre de combinaisons est limité et l'ordre des morphèmes non arbitraire).

forme en ayant recours aux notions de base et au cadre théorique adopté. D'une part, l'effort que cette tâche a nécessité¹² est sans aucun doute à apprécier; de l'autre, cependant, il faut remarquer que les critères de la sélection et de l'extraction des exemples restent peu clairs, semblent assez arbitraires et parfois douteux, ce qui rend le résultat final pas toujours fiable, d'autant plus que la rédaction du texte comporte parfois des inexactitudes, voire des erreurs manifestes¹³.

¹² A titre expérimental, nous avons recensé quelques extensions enregistrées dans la version électronique du dictionnaire TUKI. Ainsi, à la lettre 'A' (16 pages du dictionnaire sur un total de 372 pages, c'est-à-dire 4%) on a: 59 associatifs, 244 applicatifs, 134 statifs, 106 causatifs, 73 passifs (plus de 600 formes au total), ce qui montre bien l'amplitude du phénomène.

¹³ Nous ne citerons ici, à titre d'exemple, que quelques erreurs que nous avons relevées sur deux pages choisies. Ainsi, les allomorphes de l'applicatif sont *-li-*, *-le-* et non pas *-liw-*, *-lew-*; *-lia* ne signifie pas 'mangeable'; *-nywea* ne signifie pas 'avoir honte, être humilié'; on ne voit pas la raison d'indiquer lors de l'analyse les formes dérivées autres que celle qui a servi de base à la dérivation (p.ex. à côté de *-pakata*, *-kamata* on a *-pakia*, *-kamua*) (p. 39); *-fedhehe* signifie 'humilier' et non 'être humilié'; *-jumuika* est dérivé de *jumuia* et non de *jamii* (p. 47). De telles inexactitudes sont nombreuses; le pire, c'est qu'elles apparaissent dans l'ouvrage qui a aussi une vocation didactique, et en plus, dans ses éléments fondamentaux tels que le tableau récapitulatif – par ailleurs très utile! - des morphèmes des extensions. A titre d'exemple, dans le cas du dissociatif, la voyelle [e], finale de la base verbale, devrait se trouver à côté de [a], [i], [u] et non pas de [o] (cf. *-tega* > *-tegua*); dans le cas du statif, les racines d'origine bantu, terminées par deux voyelles on a des allomorphes *-lik-*, *-lek-* et non *-ik-*, *-ek-* tandis que dans ceux arabes terminées par [e] – *-ek-* et non *-lik-*; on ne voit pas non plus la raison de l'absence de l'applicatif et du statif dans le cas des racines arabes terminées par deux voyelles [au]. Il nous est également difficile d'accepter l'interprétation de certaines formes, p.ex. *-pika* considéré comme statif (p. 133), *-ingia* comme applicatif (p. 205), et *-fufua* 'ressusciter' comme dissociatif de *-fa* 'mourir' (p. 116).

L'auteure attribue à l'astérisque deux fonctions différentes, ce qui peut facilement induire le lecteur en erreur, l'utilisant pour signaler les morphèmes et racines en provenance du bantu commun (ils sont souvent –

L'auteure note et étudie des phénomènes bien intéressants, et attire l'attention du lecteur sur certaines nuances de sens jamais décrites auparavant. D'un autre côté cependant, face aux attentes éveillées par la lecture, le peu d'informations à caractère culturel ou celles liées à l'influence des normes sociales sur l'emploi de telle ou telle forme laisse le lecteur sur son soif (tel a au moins été notre cas).

Nous avons sans aucun doute affaire à une description des extensions verbales en swahili originale, homogène et, à ce jour, certainement la plus complète¹⁴. Cependant, quelques questions se posent, une fois la lecture achevée: Est-ce que les extensions organisent effectivement la pensée des locuteurs du swahili de la manière présentée par l'auteure? Est-ce que l'image qui en est dressée permettra au lecteur de mieux comprendre l'esprit de cette langue et la lui rendra plus proche?

Zofia Podobińska

Aleksi Ylönen, Jan Zahořík (eds.), *The Horn of Africa since the 1960s: Local and International Politics Intertwined*. London, New York: Routledge, 2017, 269 pages, with collected bibliography and index.

The book published this year and edited by Aleksi Ylönen and Jan Zahořík provides an analysis of the contemporary situation in the Horn of Africa. It is a rare and successful attempt to present a complex view on the history of the region. The engagement of different powers and divergent results of their activities were also taken into consideration. The editors' aim was to collect contributions from specialists with various backgrounds, in order to create an as com-

mais pas toujours – mis entre parenthèses carrées) et pour indiquer les formes inacceptables.

Autre défaut mineur: on trouve dans le texte plusieurs références à Walibora 2003 (au total, il y en a 10, p.ex. à la page 102 où il est cité deux fois, ou à la page 105), tandis que cet ouvrage ne figure pas dans la bibliographie.

¹⁴ Même si certains aspects du phénomène ont été traités d'une manière trop sommaire (comme p.ex. la sémantique du causatif). Notons aussi au chap. 6.2.3 l'absence de la combinaison applicatif + applicatif + causatif (cf. p.ex. *end.e.le.z.a*).

plete picture as possible. The authors represent various fields: political science, anthropology, history, and international relations. They also have different perspectives. Along with specialists of Western backgrounds who offer a “view from outside” regarding the issues under discussion, there are also those experts who represent universities from the Horn of Africa. Fourteen chapters by eleven authors divided into four parts provide a history of five official countries in the Horn i.e. Ethiopia, Eritrea, Somalia, Sudan and South Sudan (Djibouti has not been separately analysed), and a special case of the internationally unrecognised, however *de facto* functioning state of Somaliland.

Many researchers and observers stress that the Horn of Africa is among the most turbulent regions of the world. The countries in the Horn are among the poorest and considered to be the least stable. According to the Fragile State Index of 2017¹⁵, South Sudan is the least stable country and Somalia is the second least. Sudan is the fifth, while Ethiopia and Eritrea are among the twenty least stable countries, Ethiopia being the fifteenth and Eritrea the nineteenth. At the same time there is a lot of discussion, both in the media and by the specialists of the region, about the economic change and development in at least some of the countries of the Horn – Ethiopia being the best example. In the discussed volume the authors present neither disastrous nor propitious scenarios for the region; instead, each contribution offers a different angle of perceiving the history and the current situation.

The first part of the book is devoted to the sub-region in macro-perspective, while the other three parts concentrate on specific states and territories. According to the editors, “the intention has been to

¹⁵ Fragile State Index is composed by The Fund for Peace organisation. It estimates the stability or “fragility” of a country according to twelve social, political and economic indicators. According to information from its website, the Fund for Peace was founded in 1957 and is “an independent, non-partisan, (...) non-profit organization based in Washington, D.C. and Abuja, Nigeria”, it “works to prevent conflict and promote sustainable security globally by building relationships and trust across diverse sectors”. Source: [http:// fundforpeace.org/fsi](http://fundforpeace.org/fsi), available on Dec 28th 2017.

provide a wide view covering the sub-region, not only in terms of territories and countries, but also in terms of disciplines, methods, approaches, and used sources” (p. 5). The macro-perspective of the Horn includes presenting the central role of Ethiopia between 1960s and 1980s (“Turbulent political developments in the Horn of Africa during the Cold War: the central role of Ethiopia, 1960s to 1980s” by Jan Zahořík, p. 11-22); general considerations on the role of clientelism and political communities in state making in the region (“State making, transnational clientelism and political communities in the Horn of Africa” by Solomon M. Gofie, p. 23-37); and remarks on the partition of states and its effect on the situation in the region (“States breaking and dominoes falling? Considerations of separatism and international recognition in the Horn of Africa” by Aleksí Ylönen, p. 38-54).

Parts two to four of the volume discuss the situations in respective states and territories, with the second part concentrating on Ethiopia and Eritrea, the third part on Somalia and Somaliland and the fourth on Sudan and South Sudan. The involvement of external powers is an important part of the picture, the more so that the Horn of Africa has always played an important role in international politics. Located in a strategic position in respect to the Red Sea/Indian Ocean African coast, as well as in control of a vast area of the Nile (including Blue Nile) basin, the region’s meaning in global politics has been immense since ancient times. With the discovery of oil resources in Somalia (including Ogaden, a Somali-inhabited part of Ethiopia) and Sudan/South Sudan, the political and economic control over the Horn of Africa is even more tempting. Currently, the external powers who want to control the region are many, ranging from obvious ones like the United States, Israel, Saudi Arabia and China, to much less obvious ones, such as Iran. Some of these powers have long histories of connection, to the Horn, others are new economic and political partners. Jan Zahořík discusses this problem from Ethiopia’s perspective (“External factors and their impact on internal political dynamics in Ethiopia”, p. 57-72), Itziar Ruíz-Giménez Arrieta from the perspective of the Somali (“When the outside is inside: international features of the Somali “civil” war”, p. 123-144) and Leben Nelson Moro

provides a view on the international engagement in South Sudan (“South Sudan’s oil and international engagement”, p. 205-219). The involvement of specific powers is also discussed. Gedion G. Jalata and K. Mathews’s contribution deals with Chinese presence in Ethiopia over the years (“Ethiopia and China: changing relations”, p. 73-87), Antonio M. Morone analyses Somalian relations with Egypt (“Somali independence and its political connections with Nasser’s Egypt”, p. 109-122) and Federico Donelli concentrates on Turkey’s involvement in Somalia (“A hybrid actor in the Horn of Africa: an analysis of Turkey’s involvement in Somalia”, p. 158-170). The engagement of foreign powers and history of colonisation is also the main factor related to religious politics in Sudan over the decades. Yosa Wawa’s interesting remarks shed light on the partition of South Sudan from this perspective (“Islamization, Arabization, and the break-up of the Sudan”, p. 220-233).

Another important bulk of topics discussed in the volume refers to the fact that the Horn of Africa is a rare example of a region where new states (Eritrea and South Sudan) emerged in the last decades. Apart from the two internationally recognised states, there are two others – Somaliland and Puntland – which are struggling to separate from Somalia. This political dynamism has also been thoroughly discussed in the volume. In this context, apart from the above mentioned Aleksii Ylönen’s contribution (“State making and dominoes falling? (...)”), K. Mathews provides a glimpse on “Crisis of statehood in Somalia” (p. 145-157), while Urban Jakša discusses Somaliland’s case (“Affirmation or erosion of sovereignty in the Horn of Africa? The case of de facto state Somaliland”, p. 171-186). Aleksii Ylönen also tries to answer the question whether Eritrea constitutes a threat to peace in the Horn, arguing that even though it is an authoritarian state “widely considered to be a rogue state and a spoiler of peace in the Horn of Africa”, it has “little capacity to undermine the prevailing power relations in the sub-region” (“Eritrea: a sub-regional menace?”, p. 88-106). The same author presents analyses of the relations between Sudan and South Sudan, both prior to and after the independence of the latter (“Any prospects for future peace? Politics and war surrounding the Sudan-South Sudan conundrum”, p.

189-204). Taking all of this into consideration, the authors present a complex situation of this part of Africa, where local, regional and international interests intermingle.

The Horn of Africa since the 1960s is an example of a thoroughly successful attempt to present the contemporary situation in the region based on solid historical analyses. The authors make an effort to put the discussed problems in the *longue durée* perspective, even though the title of the book suggests that the time perspective is restricted to the second half of the 20th and the beginning of the 21st century. Also with the publication of the volume, its editors and authors contribute to supporting the idea that without a knowledge of the history and cultures of the area, studies in political sciences and international relations lose their *raison d'être*. As such, the book should be recommended to all who are interested in the post-colonial history and contemporary issues of Africa, and especially of the Horn. The more so that the volume provides collected and systematised information, which on most other occasions appear scattered and with no proper analyses. The book contains a comprehensive bibliography (p. 234-265) and an index (p. 266-269).

Hanna Rubinkowska-Aniol

Fikre Gebrekidan Reda, *Tigrinya – English/Amharic Codeswitching*, Köln, Rüdiger Köppe Verlag, 2015, 235 pp.

Codeswitching has now become an independent field of linguistic research with growing interest shown in the phenomenon, even though for a long time it was hardly recognized by linguists writing about language contact. The reasons for this include changing attitudes towards language mixing: historically viewed as a sign of linguistic incompetence, but now more frequently acknowledged as one of the most interesting aspects of bilingual speech, despite it still being stigmatized by some and considered a threat to the purity of local languages.

This book is a doctoral dissertation written by Fikre Gebrekidan Reda under the supervision of Elizabeth Lanza and Kjell Magne Yri, specialists on contact linguistics at the University of Oslo. It deals with both the grammatical and sociolinguistic aspects of codeswitch-

ing among the Tigrinya speakers living in the multilingual environment of Ethiopia. What is unique about this work is the fact that while most texts on codeswitching describe the phenomenon within language pairs, the author of this study takes into consideration three languages: two of them closely related, i.e. Tigrinya and Amharic, and one genetically and typologically distant, i.e. English. Multicultural and multilingual Ethiopia is/presents a perfect field of research into bi- or trilingualism, particularly with respect to codeswitching, as most of its inhabitants are naturally predestined to speak more than one language. There are more than 80 local languages spoken in Ethiopia, with Amharic being the working language of the country's administration. English, which in Ethiopia is a foreign language, plays a very important role as the language of instruction on the secondary and higher education levels. Although not recognized officially, it is regarded as a prestigious language, exerting a huge impact on all of the other tongues spoken in the area.

Fikre Gebrekidan Reda's research focuses on trilingual codeswitching involving Tigrinya, Amharic and English. As the author states in the introduction, the aim of the study is to answer two questions: firstly, how do typological differences (Tigrinya-English) and similarities (Tigrinya-Amharic) affect the frequency and structure of codeswitching? And secondly, what are the possible pragmatic and discursive functions that codeswitching or serves in conversation?

The book is comprised of eight chapters of which the two introductory ones contain a short and general account on the genesis and development of the study of codeswitching and a review of the available literature on the topic with a detailed description of the theories developed over years of research into the subject. The author presents different types of and approaches to codeswitching, selecting Myers-Scotton's MLF Model and its supporting 4-M Model as the theoretical framework for his research. According to the MLF Model, only one of the two languages involved in codeswitching can take a predominant role (ML) in that it determines the grammatical frame of the sentence, while the other is embedded (EL) in it. Such a framework requires classic intrasentential (i.e. occurring within

the boundary of a sentence) codeswitching data, and – as a result – 552 mixed Tigrinya – English/Amharic utterances have become the object of analysis in this study (quoted in Appendix A). The author concentrated on providing trilingual data rooted in informal speech, which was quite a challenging objective and required a lot of vigilance and determination. He carefully selected his informants from among university students or graduates that spoke Tigrinya as their first language and Amharic and English as their second and foreign language, respectively. Fikre Gebrekidan Reda also used a questionnaire (quoted in Appendix B) in his research, which helped him to deal with the sociolinguistic aspects of codeswitching.

Chapters five and six contain the main body of the research – a thorough analysis of instances of codeswitching starting from different grammatical categories of English/Amharic word switches (76% of all examples) to phrases (19%) and clauses (5%) inserted into a main Tigrinya sentence. Based on the analysis, one can conclude that English nouns are the most frequently occurring items, while also adjectives and adverbs are quite often inserted into Tigrinya utterances. Adjectives from both languages are often supported by a Tigrinya relativized copula form, which serves the purpose of emphasizing the utterance. As for verbs, there are no direct English verb insertions into Tigrinya sentences due to morphosyntactic differences between the languages. English verb switches are always supported by Tigrinya helping verbs. Amharic verbs can be inserted directly into sentences and they even take on Tigrinya affixes owing to similarities in verb morphology between the two languages.

The sociolinguistic aspects of codeswitching are dealt with in chapter seven. The author observes that codeswitching performs various discursive functions, such as repetition, clarification and emphasis. He also notes that bilingual turns can serve the purpose of adding a new dimension to a conversation.

The concluding chapters summarize the findings. Out of the 552 occurrences of English/Amharic codeswitching in Tigrinya, 450 were documented for Tigrinya and English, 58 for Tigrinya and Amharic and only 45 were instances involving all three languages. English has the highest percentage of switches, despite the lack of simi-

larity with the other two closely related languages, Tigrinya and Amharic. The author suggests more research is required regarding the reasons why Tigrinya speakers seem to codeswitch more to English than to Amharic despite the similarity of the Tigrinya language to Amharic.

The book is certainly a valuable addition based on meticulous research and extensive references, and it fills a significant gap in linguistic literature on language contact in Ethiopia.

Ewa Wolk-Sore