



## Reviews

**Thomas Bearth, Jasmina Bonato, Karin Geitlinger, Lorenza Coray-Dapretto, Wilhelm J.G. Möhlig, Thomas Olver (eds.), *African Languages in Global Society. Les langues africaines à l'heure de la mondialisation. Lugha za Kiafrika kwenye enzi ya utandawezi*, „Topics in Interdisciplinary African Studies” 15, Köln: Rüdiger Köppe Verlag, 2009, 499 pp.**

The present volume contains fifty-four papers accepted for publication from among 101 contributions that were read at the Symposium „Text in Context: African Languages between Orality and Scripturality”, which was organised by the Africanist Section of the University of Zurich in co-operation with the Swiss Society of African Studies. It took place at the University of Zurich between 17 and 21 October, 2001. The Symposium gathered 131 registered participants, among them 62 scholars from Sub-Saharan Africa. From 22 to 25 October there was a Post-Symposium on African languages in digital society, attended by 30 participants. The Symposium was accompanied by further highlights like „African Languages and African Football – a Literary Competition” (October 19) and „Public Round-Table on Multilingual and Multicultural Education in Africa and Europe in the 21<sup>st</sup> Century” (October 20).

From among fifty-four papers accepted for publication, thirty-nine were in hard copy form, and they constitute the core of the present volume. Fifteen others have been included as part A of the companion CD-ROM enveloped in the dust jacket. Part F of the CD-ROM contains a selection of poetic texts submitted by African writers in response to a competition on African languages and African football, which was launched by the Swiss Society of African Studies. More detailed information on technical aspects of the Symposium and on the contents of published papers can be found in a „Preface” by Thomas Bearth, main editor of the volume (English

version pp. XV-XXVII and a shorter French version XXIX-XXXVI). The main bulk of the book is preceded by a „Dibaji/ Prologue” by the Euphrase Kezilahabi’s authorship (pp. XXVII-XXXIX) and by *Kumbukumbu*, a Swahili obituary of the late Ruth M. Besha (pp. XLI-XLIII) by Yared M. Kihore. She attended the Symposium and delivered a plenary address to its participants just a few months before her untimely death. Her contribution titled „Regional and local languages as resources of human development in the age of globalisation” (pp. 1-13) opens the essential part of the volume. In this introductory paper Professor Besha has taken into consideration the linguistic profile of Tanzania and tried to demonstrate how the language issue could be a key to the „non-development” of Africa.

In the first section, „African verbal art and contemporary society” (pp. 15-90) six papers have been published. Eric Adja shows in his contribution how Fongbe proverbs are used in modern Benin media for the social and political purposes. The dialogically enacted proverbs are even used in the electoral campaigns as evidenced by two attached voting papers. Sa’idu Babura Ahmad compares three versions of a Hausa story known as „Ruwan Bagaja” (The Water of Bagaja), which were transmitted in 1911-1913, 1971 and 2001 respectively through three different media: orality, Latin script and present-day „hybrid” media. The researcher points out that all the media, oral, print and electronic, are flourishing side by side up to date, although in different social circles. Story-telling sessions take place in almost all towns and villages throughout northern Nigeria. Having provided brief information on the Yoruba kingship, institutions and the palace poetry, Akintunde Akinyemi comes to a conclusion that the Yoruba traditional rulers have skilfully managed to „domesticate” the palace chanting to their own advantage. In our times the palace artists use their art to further confirm the sacredness of the kings. Making use of her own field research among the Zarma people from Niger, Sandra Bornand discusses the power relationships between a genealogist/historian (*jasare*) Djéliba Badjé and a Zarma noble. In order to enjoy a dominant position in society, the noble has to submit temporarily to the griot who is socially inferior but is able to define the principles of behaviour. The paper presented

by Getie Gelaye analyses the role of two genres – *quererto* „war songs” and *fukkera* „heroic recitals” – of the Amharic poetry, which was composed, recited and sung by the peasants of East Gojjam in response to the unjust land redistribution policy carried out by the Ethiopian government in 1996/1997. Those poems express peasants’ grievances, protests and feelings of bitter sorrow and condemn the Land Distribution Policy. They are directed against local officials and denounce their corruption and injustice, thus pointing to the conflicts between rural population and local armed agents. Wole Ogundele reminds the reader that the Yoruba language functions on a midway between the complete orality and the unachieved literacy. Since two decennia it has been used as a main vehicle in the Yoruba video film production, which combines technology and commercial motives with traditional culture, and displays some specific features of African post-modernism understood as a counterpart of post-colonialism.

The second section, „African languages in African literature” (pp. 91-149), contains five papers and opens with a study by Fatimata Munkaïla and Abdoul-Aziz Issa Daouda, in which they try to analyse the complex reasons, which motivate the Nigerian writers to choose some ancient local names for the characters of their novels. In an analysis of *L’Anté-people* novel by Sony Labou Tansi, Jean-Michel Nzikou discovers some traces of four Congolese mother tongues (Kikongo, Lingala, Munukutuba and Teke), which have penetrated the French written work and „[...] operate like a palimpsest, a re-writing of a culture dominated by orality” (p. 105). Michel Naumann concentrates on the second generation urban literature in Nigeria and contrasts it with the literary work of representatives of the first one (Chinua Achebe, Wole Şoyinka). He examines the novels by Biyi Bendele-Thomas (born 1967), in which town varieties of language are used for the literary purpose. Richard Samin tries to point out why Es’kia Mphahlele combines English with his mother tongue seSotho and with the forms borrowed from orality in his creative output, and especially in the novel titled *Father Come Home*. Doing thus Mphahlele shapes a form of literary writing meant to be understood by all South African readers. Antoinette Tidjani Alou first

discusses the obstacles which discourage the development of creative writing in Niger, and then concentrates on two of the best-known literary works: *L'Aventure de Bi Kado fils de noir* by Boubou Hama and *Sarraounia* by Abdoulaye Mamani. She aims to elucidate the interplay of history and magic in those novels.

The third section, „African languages in education and society” (pp. 151-271), contains 9 contributions and starts with the paper by François A. Adopo, in which he presents the Programme of an Integrated School, a basic educational programme launched recently by the government of the Ivory Coast Republic. It is aimed at overcoming the gap between formal education and the socio-cultural milieu of the pupils, and gives the languages (10 of them, including Diula and Baule) habitually spoken by the pupils their place in the school teaching. „Quel avenir pour les élèves malgaches d’aujourd’hui?”: trying to answer this question Béatrice Coffen presents a short history of the linguistic situation on Madagascar, discusses the so-called *malgachisation* policy based on a new variety of the Merina language known as *malgache commun*, and describes the re-introduction of French as the language of education. There are many obstacles which make it difficult to introduce home languages into the educational systems of the African countries. Those challenges are dealt with by Elisabeth Gfeller who substantiates her findings by her own field experience in the Western Region of Ethiopia. To the main obstacles belongs the necessity to choose one of three alphabets as there are three scripts in competition there: Arabic, Ethiopic and Latin. Andrew Haruna provides detailed information on various attempts to formulate a language policy in education in Northern Nigeria. He pays special attention to the „[...] circumstantial position of Hausa and English” (p. 191) and points to some of the barriers which hinder the effective use of Hausa as a medium of instruction. Sociolinguistic situation in Morocco is presented by Frank Jablonka who undertook empirical research in suburbs of Rabat-Salé and interviewed young educated urban speakers. He concentrates on the aspect of cultural identity related to three languages in contact: Arabic, dialectal Arabic and French. According to his findings the competence in French does not challenge the identity based on Arabo-

Islamic culture. Kapele Kapanga appeals to the policy makers asking them to grant their support to basic education in the mother tongues of Africa. He claims that languages and ideologies inherited from the colonial times constitute main hindrance to the participative democracy and to the political empowerment as such.

The paper by Stephen M. Neke & Jan Blommaert comments upon the Medium of Instruction debate in Tanzania, which began as early as in 1961. It has been drawn from an extensive research, which arose from a widespread belief that the notion of English is equivalent to education. The authors made use of two sources: newspaper articles and the open field interviews with secondary school teachers. The majority of respondents linked English with the high quality education whereas Swahili was imagined as a vehicle of a poor quality education. Colette Noyau & Alilou Cissé take into account the relation between oral (home) and written (French) languages in the school system of Togo and Benin. The majority of children “discover” the French language only when they go to school. It makes the learning process a very complex cognitive task for them. The image of the linguistic situation in Niger stems from an inquiry carried out among some 3.800 persons by a team of the Swiss and Niger sociolinguists: the results of their research have been presented by Pascal Singy. Twenty tongues are spoken in this country, nine of them being recognised as national languages. Although French occupies a privileged position, Hausa and Zarma challenge it in many formal contexts as low variety of the vehicular diglossy, and they oppose French as the vehicular of the “high” variety.

Only two papers have been published in a section titled “African languages and gender” (pp. 273-275). Soundjock-Soundjock presents there a Camerounian epic of Mongo Dzam containing as many as 36.592 verses, in which its hero accedes to the throne through the agency of two brave and wise women: king’s daughter and a wife of a supernatural creature. The second paper by Inyang Udofot aims at providing linguistic evidence for the existence of sexism in Nigerian languages. The author takes into account ten randomly selected tongues and substantiates his statement by a thorough analysis of phrases which are used in order to portray women and to show some atti-

tudes towards them. He comes to a conclusion that sexism present in some Nigerian languages ignores, insults and deprecates women, but in the Ijaw community women are highly regarded, which is certainly due to the fact that they are a matrilineal community.

In the next section, "From orality to writing" (pp 297-368), Christine Glanz presents an essay on the religious literacy of the Baganda people in Uganda. The study constitutes an extract from the wider research conducted in urban Kampala and in the rural Mpigi District. The Ugandan language policy allows the language choice in cultural activities. The languages understood by the majority, Luganda and English, dominate religious events in the area under study. Arabic is obligatory language of Islam, whereas Christianity does not prescribe a specific tongue. The paper by Peter Gottschligg explores dialectal variations according to the initial consonant alternation (ICA) of the Fulfulde verb and comes to a conclusion that due to the multitude of dialectal features of ICA it seems pointless to make an attempt at a pan-dialectally standardised written form of this language. Nawdba from Togo have non-hierarchical social structure, which makes us understand the absence of a prestige dialect of Nawdm, their language. Jacques Nicole explains how a specific Nawdm orthography has been conceived in order to enable the members of each dialectal group to read the texts with their own dialectal particularities. The use of Berber as a national language of Algeria (since 2001) continues to be limited essentially to the oral communication. It is split off in various dialects and at present has three graphic systems: Latin, Arabic and "Lybico-Berber" script Tifinagh. Noura Tizgiri explains how, despite all the difficulties, the Berber users try to create websites using mostly a variety of the Tifinagh script. Having discussed the complementary roles of speaking and writing within the general communication complex, Petr Zima pays attention to the specific types of literacy in Africa, restricted and extended one, and points to its transitory character. African literacies and literatures are deeply affected by the fast increasing impact of audio-visual mass media.

In the section "African languages in language planning and language politics" (pp. 369-448) seven papers have been published. Elena Bertoncini discusses a particular language variety, which is

used in a Swahili weekly titled *Kasheshe*. It is written in a strange language and style with the aim to distinguish it from other Swahili newspapers. Two other papers on Swahili and in Swahili are also based on an analysis of the press language. Nelli V. Gromova detects a number of common features, which are characteristic for the Tanzanian press in general. She emphasises that the language of newspapers is incessantly enriching and renewing itself by the use of new phraseology, borrowings from English and sociolects. Yared M. Kihore discusses a number of grammatical features of the editorials in the newspapers *Mtanzania* (A Tanzanian) and *Majira* (name of a radio programme), which are privately owned and which command a reputable position in the country. The paper by Daniel Franck Idiata focuses on the Gabon languages and evaluates their vitality by analysing the data concerning the language use by some 1.200 children from Libreville. Tanzania's changing language policy and its impact on socio-economic development is dealt with by Daniel J. Mkude. According to his prophecy, the impact of liberalisation and free market economy may push Swahili back and eventually marginalise it. The author is in favour of developing a unifying African language: the obvious candidate for this role is Swahili. Josué Ndamba, from the critical viewpoint, first reviews different reasons for the maintenance *status quo* in the use of African languages, and then proposes an integrated language planning in the frame of the regional integration scheme, in which the Congo languages should be taken into account. The article by Yolande Nzang-Bie proposes an initial approach to the standardisation of the Fang language in Gabon. The data coming from over 400 informants suggest that the reference dialect ought to be chosen by the language communities themselves.

The final section of the volume, "African languages in the digital age" (pp. 449-495), consists of four papers. Russell H. Kaschula is preoccupied with the use of the South African national languages on Internet. He believes that the increasing use of cellular phones could facilitate the access to the African languages functioning in the web system. The paper by Maurice Tadadjeu and Blasius Chiatoh concentrates on the possibilities of developing digital satellite communication network in African languages. It contains some proposals, which



are intended to introduce the concept of the satellite communication project. Kwesi Yankah tries to demonstrate how the language of *mass media* has contributed to shaping the culture and democracy in Ghana. He argues that the privately owned radio has helped to valorise an indigenous (Akan) language and fostered greater participation in the decision making process. The last paper of the volume by Akosua Anyidoho describes how the emergence of public and private regional radios has contributed to the promotion of the national languages of Ghana. She concentrates on the communication strategies of the radio and TV presenters, and on the development of the Akan language.

In an epilogue Wilhelm J.G. Möhlig (pp. 497-499) rightly observes that the eight years delay in publishing proceedings of the Zurich Symposium did not made them in any way outdated. On the contrary: “The problems raised and the ideas forwarded by the discussants are as acute as they used to be at the time of the Symposium” (p. 497). The papers published in the hard copy form display considerable equilibrium: twenty of them have been published in English and seventeen in French. Two papers in Swahili make us believe that African languages deserve more dignified place in the world wide scientific discourse. The volume has been edited in an exemplary way from both the technical and professional point of view.

*Stanisław Pitaszewicz*

**Wilhelm J.G. Möhlig, Frank Seidel, Marc Seifert (eds.), *Language Contact, Language Change and History Based on Language Sources in Africa*, “Sprache und Geschichte in Afrika/SUGIA” 20 (Special Volume), Köln: Rüdiger Köppe Verlag, 2009, 385 pp.**

A special issue of SUGIA makes known the proceedings of international workshop held at Koenigswinter near Bonn in 2007. The volume brings together the experiences of linguists working in the field of linguistic historiography in Africa. Main contribution are results of the project “Migration, Settlement and Cultural History on the Basis of Linguistic Sources in South-West Africa” undertaken by the Special Research Centre ACACIA of the University of Cologne.

The volume contains 13 articles on language history and history based on language sources. The geographical area is not strictly limited, however, the subjects of the project focus mainly on the Bantu languages of Northern Namibia and Southern Angola. In this case, linguistic data are used as evidence for the pre-colonial history of the people speaking these languages. Some data come from the other regions of East, West and South Africa (from Songhay, Jukun, Kordofanian, Mande, and Khoesan languages). The language data are not direct sources for the history, they are used to discuss methodological aspects of tracing back the language history when the written sources lack. The volume presents the most significant achievements of the diachronic studies in the field of African linguistics in the last few decades.

The methodological background of the volume is presented in the opening article by the Editors: Wilhelm J.G.Möhlig, Frank Seidel, and Marc Seifert, i.e. *Language Contact, Language Change and History: Based on Language Sources in Africa*. With reference to the historical studies of African languages, two models of change are seen as basic for recognition of language history: evolutionary change (documented on the ground of historical comparative method) and contact induced change. Contact phenomena that support the idea of non-linear evolution and significantly modify the concept of mono-genealogical development of languages, are recognized as different scenarios that can be interpreted from the historical perspective. In this context, the authors also mention a very specific method of dialectometry which is a device to measure the degree of proximity between dialects and languages in coherent geographic areas. They demonstrate its use in historical argumentation. The article serves as guidelines on different linguistic methods adopted in reconstructions and their value for interpretation of historical processes.

The case studies presented in the book make an attempt to correlate linguistic sources with some extra-linguistic facts, and give them a historical interpretation. Different sources are taken into consideration, such as oral literature, art, ethnographic and archeological sources, social structure, economy, etc.

Roger Blench in his article *Was there an Interchange between Cushitic Pastoralists and Khoesan Speakers in the Prehistory of Southern Africa and how can this be Detected?* develops a hypothesis that in ancient times there was interaction of Khoe speakers and Cushitic pastoralists somewhere in modern central Zambia. Such a hypothesis which is supported by the arguments of comparative ethnography and archeology, would not be possible without linguistic evidence (mostly lexical etymologies) that indicate the transmission of cattle culture.

Another approach to understanding the African prehistory is presented in Koen Bostoen's article *Semantic Vagueness and Cross-Linguistic Lexical Fragmentation in Bantu: Impeding Factors for Linguistic Paleontology*. It is shown that the far horizon of cultural history (evolution of Bantu pottery in this case) is recognizable through the analysis of vocabulary, that includes semantic fields within lexical items and their semantic shifts.

Inge Brinkman (*Writing, Oral traditions and the Construction of Ethnic Identities*) defines ethnohistory at a more abstract level and discusses the questions of orality and literacy in the context of ethnicity. The case studies of two areas in Angola (South-East Angola and Northern Angola) show that understanding of ethnic identity is co-related with cultural and historical environment and therefore oral traditions can hardly be interpreted through events.

The interrelation between oral tradition and linguistic findings is also discussed in Geritt J. Dimmendaal's article *Esoterogeny and Localist Strategies in a Nuba Mountain*. The language contact scenario (rather than strategies of intentional manipulation proposed earlier) serves as an explanation for the linguistic distance between the two genetically related languages - Tima and Katla.

Axel Fleisch in *Language History in SE Angola: The Ngangela-Nyemba Dialect Cluster* discusses the instance of non-linear language development which is the result of intensive language contact leading to language shift and a double affiliations. With a dialectometrical approach (providing separate measuring of lexical and phonological evidence), the author describes the ties between the lan-

guages of the Nyangela-Nyemba cluster to shows their different historical scenarios.

Wilfrid H.G.Haacke analyses contact phenomena with regard to interpretation of genetical links within Khoisan languages. In the article *Crossing the Linguistic Divide between Namibian Khoekhoe and Kalahari Khoe: Possible Directions for Future Research* the linguistic data provide clues about the early migratory history of Khoe-speaking peoples.

Eileen Kose's article *A Sketch of Pre-Colonial Metalworking in Northern Namibia and Southern Angola* investigates the spread of iron production in south-west Africa. In this case, source material is represented by archeological findings that receive confirmation in oral history and cultural anthropology. Also linguistic evidence, such as rituals and taboos or place names supplement archeological data and shed more light on iron working groups and links between the people.

Wilhelm J.G.Möhlrig presents *Historiography on the Basis of Contemporary Linguistic Data: The Herero Case*, that gives an adjustment of historical linguistic findings to the extra-linguistic historical picture. This fundamental question on language traces of past events is here investigated through the analysis of the Herero speech community. Interesting results concern distinguishing contact scenarios in the development of language that are arguments for the interpretation of historical facts (migrations, social turbulences in the region) known from other sources.

Robert Nicolai in his article *Language Contact, Areality, and History: the Songhay Question Revisited* presents the complex picture of language history that gives new content to the traditional notion of "genetic origin". The hypothesis that the Songhay language was formed by contacts with different languages and therefore it may serve as an instance of a *mixed* language is controversial and not fully accepted by linguists dealing with language reconstruction. However, the paper demonstrates that the historical evidence from non-linguistic sources warrants the support for the hypothesis that Songhay has evolved through contact of a variety of Mande with the Arabic-Berber *lingua franca*.

A detailed study of a contact zone is presented in Hennig Schreiber's article *Social Networks, Linguistic Variation and Micro Change in an African Context: A Case Study in the Borderland of Mali and Burkina Faso*. The research made in two neighbouring villages demonstrates the mechanisms of language change that are observed at the level of individual contacts across the language family borders. It explains language change by social network structure. The analysis has a methodological value for the studies on different types of language contact situations.

The contact phenomena interpreted in terms of the concept of stratification are demonstrated by the history of Yeyi, a Bantu language spoken in convergence area between the Bantu and Khoisan families. Frank Seidel (*Layered Language Genesis in the 'Catch Basin' of the Linyanti and Okavango Swamps: The Case of Yeyi*) does not question the genetic relationship of that language, but rather focuses on 'layering' of innovative influences that make the genetic relationship not discernable.

Marc Seifert presents a study on oral literature. The article *Folktales as a Source for Historical Traces: The Reintroduction of Iron Working along the Central Kavango* is an analysis of narrative texts that gives a contribution both to methodological study on diachronic methods of text comparison and to the historical study on ironworking in the northern Namibia and southern Angola.

Anne Storch's article *Cultured Contact: Ritualisation and Semantics in Jukun* refers to secret and ritual speech that functions in multi-lingual context. Special registers are placed in social and cultural context and are interpreted in terms of contact scenarios.

The book is edited in an excellent way, the data from African languages are supported by diagrams, figures, and maps. References are indicated at the end of each article, whereas the bibliography is fully listed at the end of the volume. The index of languages and subjects near the back of the book enables finding the item (topic) in the text.

*Language Contact, Language Change and History Based on Language Sources in Africa* provides a significant contribution to linguistic historiography of Africa. First of all, however, the publication makes a thorough overview of the results of diachronic linguis-

tics in the area of African studies and gives them a new dimension. It focuses on explaining contact phenomena and linking them to historical events on the continent. The contributors give the evidence to the idea that contact scenarios, not the reconstruction of protolanguage, are main goal of linguistic studies oriented at tracing the history of the people speaking these languages.

*Nina Pawlak*

**Norber Cyffer & Georg Ziegelmeyer (eds.), *When Languages Meet. Language Contact and Change in West Africa*, "Topics in African Studies" 13, Köln: Rüdiger Köppe Verlag, 2009, 160 pp.**

The book is a collection of 8 papers on language contact and change that provides exemplification of areal influences in the development of languages. Various case studies examine contact phenomena in West Africa, with a consideration of their universality and areality. The interest focuses on the very specific territory of the West African Sahel region. This is a contact area where three African language families meet, i.e. Afro-Asiatic, Nilo-Saharan and Niger-Congo, and where genetically unrelated languages are used in a relatively close distance.

The book explores different perspectives in the development of Kanuri which was a dominant language of the area in earlier times (as the official language of the Kanem-Bornu empire) and position of which has faded nowadays. Various aspects of its change that are caused by the linguistic context are demonstrated in three contributions.

Norbert Cyffer in his article *Cause and reason in Kanuri: the impact of areality on linguistic change* investigates the means of expressing subordination that are interpreted in terms of sentence/clause structures influenced by contact. The presentation of data is supported by more general linguistic observation that sentence structures are not much determined by language family patterns. In the processes of language development the concept for grammatical marking and the relevant formatives are distinguished as separate notions.

Doris Löhr's article *Reduction of dialectal features in Kanuri as outcome of language contact* demonstrates the leveling processes within dialect continuum of Kanuri that are strongly connected with the spread of Hausa in this area. The data collected by the author during her field research are to show the 'linguistic accommodation' at the level of phonology and syntax. The analysis shows the implementation of some Hausa subordinators (*hár/háttá* 'until', *dón/dalil* 'because', *tún da* 'since', *sái dái > séde* 'except, until', *dole* 'must') that are used on the whole Kanuri-speaking area without respecting Kanuri dialect boundaries.

The incorporation of foreign features at all levels of grammatical structure is recognized in the Buduma-Kanuri direct contact situation. In *Quelques aspects des interferences kanuri-buduma* Ari Awagana demonstrates the instances when the two genetically unrelated languages share not only the lexicon, but also properties of nominal and verbal morphology. In this context, a very specific feature was recognized on the phonological ground, namely articulation of the Buduma words 'in a Kanuri way', that respects the morpho-phonological alternations characteristic of that language.

The West African Sahel region is also investigated as an area of the dominant position of Hausa, both in the past and in the modern times. In the article *The Hausa particle koo – a widely spread formative in Northern Nigeria*, Georg Ziegelmeyer presents the polyfunctional and polysemantic particle *koo* (which is Hausa by origin) that is frequently employed in some other languages spoken in northern Nigeria. The fact that the languages (Fulfulde, Chamba-Daka and Guruntum) are representatives of different language families illustrates the impact of external factors on the development of language structures. Author's claim about the restricted area in which the particle *koo* is employed, is a contribution to the studies on ethnic and cultural contacts in the region.

The question of lexical borrowings from Hausa to Adamawa-Fulfulde is investigated in terms of social conditions that motivate those loans and linguistic aspects of their grammatical adaptation. Abubakar Umar Girei (*Hausa loanwords in Adamawa-Fulfulde: a question of prestige or sociolinguistic necessity*) presents a rich do-

cumentation of Hausa loanwords from various social and cultural registers in both original and modified form. However, the orthography does not clearly reflect the mechanisms of adaptation. As the original Hausa words are presented in the standardized orthography which does not provide marking long vowels (*direba, doya, karuwa, uwar gida*) they are hardly comparable with their equivalents in Fulfulde which are marked for vowel length (*direeba, dooya, kaaruwa, uwar gida*). Moreover, some original Hausa terms are written not in standard form (*zanin gado, kosay*) that makes the Adamawa Hausa a distinct variety distinguished for the purposes of this investigation.

Out of ‘the Borno convergence zone’ and ‘Hausa *lingua franca* territory’ the book provides the evidence for areal features in another area of West Africa that emerged from the contact between South Mande and Kru languages (for which the term ‘Upper-Guinean Coast Sprachbund’ is used). Valentine Vydrine’s article *Areal features in South Mande and Kru languages* gives a rich catalogue of both phonological and morphological features that are common to the languages of the area. The distribution of some characteristic sounds (labiovelar consonants **kp, gb**) and spreading of morpho-phonological rules are noted (like e.g. vowel harmony and the rule of “consonant homoresonance” which means realization of a foot-internal /-L-/ as [-n-], [-r-] or [-l-] depending on the class of the foot-initial consonant). The common ‘culture vocabulary’ and even ‘basic vocabulary’ raise questions about historical arguments explaining the similarities. Some of them are discussed in the article.

A new pattern of language contact in Africa is presented in Bamidele Rotimi Badejo’s article *The dynamics of Yoruba-English contact in Nigeria*. The author examines the relation between European and African languages in South-Western Nigeria. In this case, the co-existing of languages without the contact of the neighbouring societies determines the nature of new linguistic phenomena. The point is to show the ongoing change of English and its development as a new means of expression in the new cultural environment.

The contact between Arabic and African languages is discussed in Sergio Baldi’s paper *Arabic loans in West African languages: a semantic shift*. It is a presentation of loans in which the change of their



source meaning is determined by some non-linguistic conditions. This aspect of linguistic change is important in tracing the earlier forms of common roots and their reconstruction, therefore the interpretation of changes in terms of language contact is a contribution to more general historical investigations.

The book under review presents a significant contribution to areal studies in both theoretical and material dimension. The contact phenomena are richly documented at the level of phonology, morphology, and syntax. The examples of spreading the vocabulary contribute much to the studies on common cultural zones in Africa. The recognized features are important for understanding more global tendencies in linguistic change, through which the idea of *Sprachbund* has gained thorough and more complex interpretation.

Nina Pawlak

**Jouni Maho, *The Bantu Bibliography, African Linguistics Bibliographies 8*, Köln: Rüdiger Köppe Verlag, 2008, 844+xxiii pp.**

The eighth monumental volume of *African Linguistics Bibliographies* is devoted to Bantu languages. Its author, Jouni Maho, is well known for his previous work in Bantu linguistics which also includes referential studies: on Bantu noun classes (Maho 1999, reviewed in SDALC 29, 2001: 84-88), and a bibliography of works on Tanzanian languages (Maho and Sands 2002, reviewed in SDALC 34, 2003:83-85).

The present bibliography is meant to be exhaustive and it contains approximately 17 000 references on Bantu languages out of which about 11 500 concern various aspects of descriptive and theoretical linguistics and the remaining sources are mostly ethnographic and historical works which can be of use to linguists as well. The book consists of six parts, an appendix and two indexes.

The first part *Language by language survey* (pp. 1-674) constitutes the main body of the book and is organized into sixteen chapters covering sixteen Bantu zones of the updated Guthrie's classification (included in the appendix and described in Maho 2003). Within each zone, languages are listed according to their classification code and the references are arranged in the alphabetical order of authors' names without further divisions into specific subjects. Some lan-

guages have a lot of space devoted to them, for example, Swahili (with its dialects), pp. 188-254, or Zulu, pp. 610-635. Some others may have only a few or even one reference and there is no inclusion of languages for which no published work is available. The second part *Comparative, general, miscellaneous* (pp. 675-735) is devoted to general studies on specific topics, such as, noun classes (pp. 675-691), tense and related issues (pp. 692-707), names of people and places (pp. 707-714) and miscellaneous ('unsorted', pp. 714-735). The short part three *Proto-Bantu* (pp. 736-738) contains references to diachronic work on the reconstructed Proto-Bantu and the following part four *The "Bantu Expansion"* (pp. 739-744) covers mostly historical references on Bantu origin and early migrations. The fifth part of the book (pp. 745-750) includes works on classifications and language surveys. The last part six (pp. 751-761) contains bibliographies. A classified list of the Bantu languages and dialects appears in the appendix (pp. 762-786). The book ends with two indexes: one of language names and another of authors' names.

In general, the bibliography is very well organized and transparent. The listing of the references in the main part of the book according to a referential code (and not alphabetically) has been a good choice since it makes an easy access to the references on closely related languages and dialects, while a language code can be quickly checked in the index. In addition to the references on individual languages, each chapter of part one includes a section devoted to works on a language group, as well as general works on languages of the geographical zone. For example, subchapter 1.7 *Languages of zone G* starts with G10: Gogo-Kagulu group. One general reference is listed under the group heading and then the references for two languages of this group: G11 Gogo and G12 Kagulu. Then, G20 Shambala group follows with references for the group and for the individual languages, and so on, until the last group in this zone: G60 Bena-Kinga. The chapter closes with a section on general references pertaining to languages of zone G which includes some unsorted references, too. Each section is distinguished visually by specific marking, for example, group headings are in bold, language headings are indented and marked with the bullet. References for particular dia-

lects are listed separately after the general references for each language. In the case of Swahili, for example, the references for the Standard Swahili and the varieties not specified as a particular dialect are given under the heading “G41, G42, G43 Swahili”. After those, specific dialects come separately, starting with Tikuu and ending with Mgao; some dialects are listed in clusters, e.g. Mombasa Swahili which includes Mvita, Ngare, Jomvu, Changamwe and Kilindini. Alternative names of languages and dialects are mentioned after the language/dialect heading, for example, *Tikuu* comes first and then alternative names as *Tikulu*, *Bajuni*, *Gunya*. Prefixed language names are seldom mentioned (even as an alternative), for example in the Swahili group: *Kiswahili* is given after *Swahili*, *Kingwana* after *Ngwana*, *Shingazija* after *Ngazija*, but only *Mwani*, *Tikuu*, *Mwiini* etc. and no *Kimwani*, *Kitikuu*, *Chimwiini*, but I do not think it is a problem to a prospective user of the bibliography - a Bantuist, well aware of the prefixed/non-prefixed language names.

The structure of the major part one leads to many repetitions of the same work coming under different headings in different sections of the zone. For example, Nurse and Hinnebusch (1993) is mentioned as many as sixteen times only in the ‘Swahili group’ section, because it appears as a reference to different Swahili dialects and closely related languages as Ngazija or Mwani. In addition, the same book appears as a general reference to zone G and as a specific reference to languages and dialects of zone E (Pokomo, Elwana, Mijikenda). Even more overlapping will be found in the case of general references as e.g. Johnston 1919/22 which is included in various zones under general and language-specific headings. Such repetitions, although take significant amount of space, are very practical and make the search faster and more convenient than if they were avoided under a different organization of the book. The only problem I have is the way references are cited: always with full first and middle names, often with the ISBN numbers, unnecessary inclusions of words as *Press* in the name of a publisher, etc. For example, the two references mentioned above are written as:

Johnston, Harry Hamilton. 1919/22. *A comparative study of the Bantu and semi-Bantu languages*, 2 vols. Oxford: Clarendon Press. Pp. xi, 819; xii, 544.

Nurse, Derek, Hinnebusch, Thomas Joseph. 1993. *Swahili and Sabaki: A Linguistic History*. Ed. by Thomas J. Hinnebusch, and with a special addendum by Gérard Philippson. UCP in linguistics, 121. Berkley: Univ. of California Press. ISBN-10 0-520-09775. Pp. 780.

Such detailed specifications, repeated here and there again simply take too much space and are quite redundant: the names of the authors appear in full in the authors' index and could be abbreviated to the initials in the contents of the book, likewise other bibliographical information should be kept to the (exhaustive) minimum. But apart from this critical remark on too much generosity with space, I have no other complaint concerning the shape and contents of the book. The bibliography is very comprehensive, it includes a lot of publications not easily available and not often cited so far thus giving them a chance to be better known to a larger audience of Bantuists. It provides a very useful tool for anybody, whether already experienced and knowledgeable or not, who is willing to work on Bantu languages. To sum up, it is a gigantic and extraordinary piece of work, important for Bantu studies.

In addition, Jouni Maho has compiled a supplement to the published Bantu Bibliography (currently dated May 19, 2010 and available on his homepage in the electronic version) which will be updated as additional works are available. The supplement preserves the format of the published bibliography, with the same parts and categories distinguished. He has also created an electronic Bantu Online Bibliography available for a free use on his homepage in which the entries are alphabetically organized according to authors' names. This bibliography, updated on a regular basis, provides a very convenient tool for search of a particular item or for general literature on narrow topics.

## **References**

Johnston, H. H. 1919/22. *A comparative study of the Bantu and semi-Bantu languages*, 2 vols. Oxford: Clarendon.

Maho, J. 1999, *A Comparative Study of Bantu Noun Classes* (Orientalia et Africana Gothoburgensia 13), Göteborg: Acta Universitatis Gothoburgensis.

Maho, J., 2003, "A classification of the Bantu languages: an update of Guthrie's referential system. In: D. Nurse and G. Philippson (eds.), *The Bantu Languages*. London: Routledge. 639-651.

Maho, J. & B. Sands, 2002, *The Languages of Tanzania: A Bibliography* (Orientalia et Africana Gothoburgensia 17), Göteborg: Acta Universitatis Gothoburgensispp.

Nurse, D. and Th. J. Hinnebusch. 1993. *Swahili and Sabaki: A Linguistic History* (with a special addendum by Gérard Philippson). Berkley: University of California.

*Iwona Kraska-Szlenk*

**Anne Storch (ed.), *Perception of the Invisible. Religion, Historical Semantics and the Role of Perceptive Verbs*, „Sprache und Geschichte in Afrika” 21, Köln, Rüdiger Köppe Verlag, 2010, 393 pp.**

The content of this volume is based on papers and discussions which were presented during the international, multidisciplinary conference that was held at the University of Cologne between 14<sup>th</sup> and 17<sup>th</sup> November, 2007.

In a short introductory chapter of the same title as the title of the book (pp. 8-19) Anne Storch defines the motivation standing behind the subject of this scientific meeting: „[...] to enhance our understanding of the spiritual aspects of African social histories, to develop tools for the description and analysis of non-material culture, and to stimulate multidisciplinary research” (p. 9). The book encompasses 17 articles representing various approaches typical of several related disciplines: Africanistics, cultural anthropology, Egyptology, history, linguistics, social anthropology and politology. The articles and their authors have been briefly introduced by

the Editor in the preface. The contributions have been divided into four thematic sections

The first section, „Representations of Invisible/Unseen Objects” contains seven articles, and it begins with the essay by Heike Behrend titled „Electricity, Spirit Mediums and the Media of Spirits” (pp. 21-34). She deals with the spirit mediums in Uganda and points – in the historical perspective – to the role of new media in the process of producing occult powers. Gerrit J. Dimmendaal in „Perception of the Living Dead and the Invisible Hand in Teso-Turkana” (pp. 35-49) investigates lexical terminology as the linguistic manifestation of the material and spiritual culture of that ethnic group. He fixes his mind on the widespread terms for the „living dead” as invisible forces and comes to a conclusion that spirits in Teso-Turkana speaking communities are associated with colour rather than with smells. In „Written Pleas to the Invisible World: Texts as Media between Living and Dead in Pharaonic Egypt” (pp. 51-80) Sylvie Donnat points to the role of the written documents (known as letters to the dead) in the relationship between the living and the invisible forces, especially the deceased parents. Those letters were never part of the official culture and that is why there is no Egyptian term for them. According to Johannes Harnischfeger the invisible has become a crucial element in constructing new political authorities. In the contribution titled „Visualizing the Power of Deities. Spiritual Warfare in Igboland, Southeast Nigeria” (pp. 81-93) the Author deals with the techniques of visualizing occult forces that assume political and judicial functions. Having started with the presentation of the oracles in Igboland (Okija and Ibinukpabi oracle of the Aro people), he tried to point out that the power is rooted in the realm of the occult practices and some Nigerian politicians consult all sorts of spiritual and magic experts in order to safeguard their career. Joseph Koni Muluwa and Koen Bostoen in their article „Les plantes et l’invisible chez Mbuun, Mpiin et Nsong” (pp. 95-122) provide the reader with the documentation referring to the magical and religious usage of plants in three closely related Bantu ethnic groups of the Bandundu province (Congo-Kinshasa). They point out that

plants serve as crucial media between the living and the ancestors. In a short essay titled „Imagination and its Readings in Ancient Egypt” (pp. 123-131) Anja Kootz discusses some possible interpretations of the Ancient Egyptian notion of its spiritual world and pays attention to the meaning shifts as the years go by. Ritual and magic practices of the Pharaonic Egypt are also dealt with by Juan-Carlos Moreno García in his article „Oracles, Ancestor Cults and Letters to the Dead” (pp. 133-153). He comes to a conclusion that the cult of the ancestors who were involved with the affairs of their living kinsmen used to maintain the cohesion of the Egyptian extended families and to preserve the kin collective memory.

At the beginning of the second section titled „Social Organization and History”, which contains four contributions, Keith Allen in „Tabus and Quirks of Human Behaviour” (pp. 155-164) surveyed the origin and definition of *taboo* from the world-wide perspective and then discussed the practice of female genital mutilation in some African societies. She summarised her discourse by the statement that „[...] for behaviour to be proscribed it must be perceived as in some way harmful to an individual or their community” (p. 163). The problem of *taboo* has been also raised by Ulrich Kleinewillinghöfer in his article „Bogoŋ *ak<sup>2</sup>lɛsa*. Taboos of the Chala” (pp. 207-223). The article is based on documentation coming from the endangered Bogoŋ tongue, a Gurunsi language spoken by the Chala people in Ghana. Having discussed the concept of *ak<sup>2</sup>lɛsa*, the Author tentatively grouped the *taboos* into several categories like those which have to be observed when living with a priest, those related to living with the invisible beings, and those which command people to abstain from all sorts of „dirt” and „filth”. In „Invisible Bonds between Kordofan and Dongolawi Nubians According to Tagle Oral Tradition” (pp. 165-205) Gumma Ibrahim and Marcus Jaeger present the activities of the Nubian Studies Group aimed at exploring how history and identity are created and recreated, and which are the implications of the now invisible past for the contemporary identities of the Tagle people from the Sudanic Kordofan.. The essay by Françoise Labrique titled „Percevoir le divin, selon le cycle des legends thébaines dans

Ovide, *Métamorphoses III* (pp. 225-243) discusses Thebaic legends which are contained in Ovid's *Metamorphoses*. The Author tries to prove that from among all the modes of perception, seeing is the most important for the ancient Greeks: the one who sees exerts his influence on the one who is seen.

The third section of the book is titled „Perceptive Preferences and Categorization Patterns”, and is represented by four articles. In „Eyes on Top? Culture and the Weight of the Senses” (pp. 245-270) Walter E.A. van Beek is of the opinion that perceptions do not differ world-wide, but the hierarchy of senses depends on cultural practices. He supports his statement by some examples taken from the divination practices of Kapsiki and Dogon, and from the funeral rituals of Kapsiki. The Author comes to a conclusion that rituals, which visualise the presence of the invisible, routinely appeal to as many senses as possible. Roger M. Blench in „The Sensory World: Ideophones in Africa and Elsewhere” (s. 271-292) provides the reader with an interesting study on ideophones in English and globally, with an accent placed on ideophones in the African languages. Special attention is paid to the odour terminologies and body image terms. Evelyn Fogwe Chibaka, the author of „The ‘Invisible’ Perception Verbs Comparison in Mankon and Meta?: Succession-Induction Rites” (pp. 293-311), having studied kingdom succession rituals among those two Cameroonian peoples attempted to demonstrate how the hierarchy of senses differs in different social and ritual contexts. Research on the Ethiopian „Sprachbund” is in an initial stage and concentrates on grammatical aspects. Ivone Treis considers her article titled „Perception Verbs and Taste Adjectives in Kambaata and Beyond” (pp. 313-346) as a very preliminary study of the shared lexicalisation patterns in the Highland East Cushitic language of Kambaata, and in other genetically related or geographically adjacent tongues.

The final section of the volume, „Language and Discourse”, comprises two contributions. Gratian G. Atindogbé in „Naming the Invisible in Bantu Languages of Cameroon” (pp. 347-372) ponders on the semantic coherence of nominal class systems. He examines sets of closed vocabulary items linked to the world of the „invisi-



ble': God, devil, spirit, ghost, sorcery, wizard, witch and others. His study has not shown „[...] any straightforward evidence via the vocabulary studied that there is a semantic coherence in the noun class systems of the Bantu languages which can lead to the definitive statement that modern Bantu languages share a common ancestor” (p. 368). In „Water and Inversion: African Conceptualizations” (pp. 373-390) Anne-Maria Fehn and Anne Storch examine the history of the notion of „deep water”, „sea” and „river” by combining analysis of the contemporary Nigerian „water” names with those of the seafaring adventures of the 18<sup>th</sup> century Atlantic Ocean.

The volume testifies to the success of the Cologne International Conference in fulfilling its aims. It is edited in an exemplary way and only few misprints could be detected in it: *extend* instead of *extent* on p. 12f.; *theater* instead of *theatre* on p. 30; *bring* instead of *brought* on p. 56f.; *thought* instead of *though* on p. 60; *are totally lack* instead of *totally lack* on p. 61; *interpret* instead of *interpreted* on p. 127; *as well* instead of *as well as* on p. 129; *within in* instead of *within* on p. 210; *world* instead of *would* on p. 246; *morning* instead of *mourning* and *enthone* instead of *enthroned* on p. 299, and *immorality* instead of *immortality* on p. 351. They neither obscure the reading of the rich theoretical proposals, nor the observation of the original documentary material.

Stanisław Piłaszewicz

**Joachim Crass, Ronny Meyer (eds), *Language Contact and Language Change in Ethiopia*, "Topics in African Studies" 14, Köln: Rüdiger Köppe Verlag, 2009, 120 pp.**

Joachim Crass and Ronny Meyer, who have been pursuing their structural and sociolinguistic studies for many years, focused this time on the phenomena of contact-induced language change. In the case of Ethiopia, the subject seems all the more relevant as it has hardly been researched up to now. As detailed examinations of the minor and less known languages of Ethiopia are reaching a satisfactory level, an analysis of their mutual influence becomes well justified.

The first article by Binyam Sisay “Copula and/or focus. The morpheme *-(k)ko* in two East Ometo languages” (p. 7-17) corresponds, together with the last one by Silvia Zaugg-Coretti on the focus marker in Yemsa and Oromo, to the former publication edited by the Crass/Meyer duo, *Deictics, Copula, and Focus in the Ethiopian Convergence Area* (2007). In his article Sisay argues that the process of grammaticalization of *-(k)ko* in Haro and Koorete from a copula to a focus marker is already over, as synchronically the gram *-(k)ko* is a focus marker only. Haro presents a more advanced stage of grammaticalization from COP > FOCUS, using a zero gram in the present tense unless focus is needed on one of the constituents, while Koorete requires *-ko* obligatorily, which is explained by the author through the obligatory marking of a sentence constituent for focus. The very interesting example (3) shows a nominative marker move to a predicate nominal constituent only to empty the position at a subject nominal which is to be marked for focus. But is a nominative marker obligatory in Koorete? Probably not (8c).

The problem of a focus marker, its origin and functions, is also approached by Silvia Zaugg-Coretti in “The morpheme *-tu* as a focus marker in Yemsa (Omoti) and Oromo (Cushitic)” (p. 97-120). In her quite short – as for the virtues of being substantive, thorough and neat – article the author claims that the question of the origin of the Yemsa *-tu* marker is still not clear, although the trail may lead to the conclusion that it has been borrowed from Oromo in social contacts between the speakers of the two languages. As admitted by the author, this hypothesis can hardly be supported by functions plus geographic conditions (similarity to the Southern Oromo variant). As the languages under discussion have a short written tradition, the origin of any constituent can hardly be established and becomes the subject of multi-dimensional speculations. In my view, the most acceptable, natural and manifestly not too far-fetched is a scenario where the existence of the cognate *-tte* in Ometo worked “...in favor of an adoption of the Oromo suffix *-tu*” (p. 116). Anyway, we need to follow Silvia Zaugg-Coretti’s reasoning to see it. The technical operation of differentiating between the Yemsa = *tu* and the Oromo

-*tu* from the very beginning of the article suggests that the morphemes' shape is the only obvious similarity between them.

Silvia Zaugg-Coretti co-authored, together with Christian J. Rapold, another article on Omotic languages, i.e. "Exploring the periphery of the Central Ethiopian Linguistic Area: Data from Yemsa and Benchnon" (p. 59-83). The article analyzes both languages from the point of view of areal features proposed for the Ethiopian Linguistic Area by Crass and Meyer (2008). According to Table 1. proposed by the authors in the conclusion (p. 77), Yemsa shares six and a half while Benchnon four and a half features out of fifteen proposed for eight Ethiopian languages belonging to the Semitic, Cushitic and Omotic languages of Ethiopia (including Amharic and Oromo). Three of the fifteen are shared by all of the Ethiopian languages investigated, including Yemsa and Benchnon, and they are considered to be the result of language contact. The final conclusion puts a question on an areal character of some features proposed by Crass and Meyer, for example the h-possessive > obligation path (p. 74), because of their cross-linguistic character.

There is no doubt that the quotative verb "to say" used to be included into the group of the areal features of Ethiopia. Ronny Meyer analyzed the verb in his article "The quotative verb in Ethiosemitic languages and in Oromo" (p. 17-43). The author presents the quotative verb "to say" and its functional expansion (productivity), concluding it might be considered a contact-induced phenomenon because it does not exist in out-of-Africa Semitics. The most probable source would be the Cushitic languages of Ethiopia, although the phenomenon is most clearly observable in Afar and Highland-East Cushitic, but not in Oromo and Somali, Ethiopia's two widely used languages. Besides, the phenomenon is attested in other languages of the world, so, according to the author, it might have been "...initiated, distributed and/or retained by language contact through multilingual individuals". To conclude on some minor but noticeable wording used in the article, in my opinion referring to "the frequency of use" requires some statistical data, otherwise the result just "seems to be" rather than is.

The next article by Ongaye Oda on “The spread of punctual derivation in Dullay and Oromoid languages” (p. 43-57) is an example of a well-organized and systematically presented data and, at the same time, it exposes some – expectable but undesirable – lack of data (see Bussa or Burji, p. 52). A contact approach using the proper interpretation of facts must leave empty slots and indicates directions for further research concerning a specific grammatical feature, in this case – punctual derivation. Being realized by the gemination of the final root consonant, the feature itself is hard to recognize, but still the author’s reasoning does not leave us without hope.

The importance of gemination as a classification feature on the one hand, and its “physical”, not to say – existential weakness on the other hand is one of the points of interest for Sascha Woellmin in his article “Some dialectal differences between Gumer and Chaha (Gurage)” (p. 83-95). Chaha has almost no gemination, while in Gumer gemination is (hardly) being preserved; as I have understood it, the fathers pronounce it, but the sons do not any more (p. 94). The author emphasizes that, except for some differences in phonology and lexicon, which are observed and accepted by the speakers of “the same”, which is an important sociolinguistic factor.

The publication edited by Crass and Meyer collects articles which present some very interesting and new data as well as interpretations on Ethiopian languages, giving them a chance to see the daylight, and, what is more, proposing some theoretical frame, namely the contact-change phenomenon. In the case of Ethiopian languages, this kind of approach is both justified and desirable. In descriptions of Ethiopian languages difficulties arise mainly on the level of the origin of linguistic features, and therefore an analysis of any Ethiopian language, including Amharic and Oromo as the biggest ones, cannot be complete without the contact approach. The most recent publication by Crass and Meyer proves this in an excellent, unaffected way, and I am sure its follow-up will reach me soon.

*Laura Łykowska*

**Yvonne Treis, *A Grammar of Kambaata (Ethiopia). Part 1: Phonology, Nominal Morphology, and Non-verbal Predication*, Köln: Rüdiger Köppe Verlag, 2008, 445 pp.**

The book is a result of a PH.D. project and meant as a first part of Kambaata Grammar. Kambaata, as explained in introductory chapter, is spoken in Ethiopia, around the Hambarrichcho massif situated about 300 km southwest of Addis Ababa. It is classified in the Highland East Cushitic branch of the Cushitic languages. This volume deals with phonology, nominal morphology and non-verbal predication. The language data was collected during several fieldwork trips conducted mainly in Daamboyya and Duuraame where Kambaata is spoken. The book contains 107 tables showing mainly declension case paradigms, various types of word classes (de-ajectival quality nouns, de-verbal nouns) and examples of word formation patterns among others.

The author states that the aim of the book is to „[...] give as complete account as possible of the phonology, morphology, and morphosyntax of nouns, attributes (adjectives, numerals, and demonstratives), and pronouns in Kambaata (p. 15)”. The description follows the Basic Linguistic Theory, advocated by R.M.W Dixon and contains many references to other closely related Cushitic languages, especially Alaaba and Qabeena, but also to Amharic which is the source of many loanwords for Kambaata.

The book is divided into 10 chapters. The first introductory chapter contains some basic information about the language, such as its classification and the overview of the literature as well as the presentation of the corpus on which the study is based. The next three chapters deal with phonological characteristics of Kambaata (chapter 2), accent (chapter 3) and morphophonology (chapter 4). Chapter 5 „Orthography” is quite crucial for the structure of the book because the author presents the rules of Kambaata orthography based on the Latin script and indicates how the official orthography varies from the orthography of the book. The explanation is important as the following chapters (from 6 to 10) contain the examples written in a slightly altered Kambaata orthography. Examples in previous chapters (from 1 to 6) are written in phonetic transcription.

Chapter 6 gives an overview of word classes that exist in Kambaata. Some of them are undisputed, such as nouns, verbs, pronouns, conjunctions, adverbs, ideophones and interjections. Others – adjectives, numerals, demonstratives and quantifiers are claimed to belong to a single word class called attribute with three subclasses: adjectives, numerals and demonstratives. Although the three subclasses of attributes have slightly different morphosyntactic characteristics (only adjectives and numerals function as head nouns, only adjectives can govern complements) they share one common feature that sets them apart from nouns and verbs, i.e. they can be used as gender/case agreeing modifiers of a head noun, e.g. *abbá* (M.ACC) *miní* (M.ACC) ‘big house’, *lamú* (M.ACC) *miní* (M.ACC) ‘two houses’ *ka* (M.ACC) *miní* (M.ACC) ‘this house’ (p.87).

Chapter 7 “Nouns” takes one third of the entire book and tackles with various aspects of nominal morphology: case, number, gender, agreement, word formation, and nominal suffixes. The figure presented at the beginning of the chapter shows how many derivational and inflectional morphemes can be attached to nouns in Kambaata and the example 280 (p. 100) *olleechchoontannée* “and with our neighbour (F)” clearly illustrates the usage of some of the morphemes: *oll-* (root), *-eechch* (singulative morpheme), *-oon* (case marker), *-ta* (linker), *-nne* (possessive pounoun), *´-V* (coordination suffix). The chapter also discusses so called 'special nouns' containing temporal nouns or spatial nouns among others. The categorial status of these lexemes is less clear as they lack some morphological or functional features of nouns.

The chapter discusses also the way of expressing spatial relations. The discussion can be found in sections concerning spatial nouns and cases. As Kambaata lacks adpositions, location or direction is expressed by means of spatial nouns that are used to encode static topological relations, motion verbs, and case: ablative, locative, or instrumental-comitative-perlative.

Apart from nouns, various morphemes of nominal origin are described in the chapter, such as pragmatically determined suffix *-n* marking the focus of the attention or topic continuity, *-be* – a sign of a speaker’s surprise or disbelief, *-nnu* “what about X”, and *-ma(t)* – a marker of heavy emphasis.

Chapter 8 describes attributives: adjectives (including quantifiers), numerals, demonstratives and vocalic attributes. Apart from attribute adjectives that have a unique morphology that sets them apart from nouns there are some lexemes with nouns-like features, e.g. *labb-áa* ‘male’, *me'-áa-ta* ‘female’. They cannot be categorized as nouns or as adjectives out of context.

All types of pronouns: personal (free and bound), demonstrative, and interrogative are described in chapter 9. It is noteworthy that Kambaata has two honorific pronouns. Treis gives an overview of historical development of pronouns, semantic features of referents (dependent personal pronouns may refer to humans only apart from exceptional cases where a non-human referent has an affectionate reading), grammaticalization process of certain pronouns (third person masculine bound pronoun has become a marker of definiteness), and their pragmatic function (third person honorific pronouns in sentences without overtly expressed subject may have an impersonal reading).

Chapter 10 describes non-verbal predication in Kambaata based on three types of copulas: one locative and two non-locative copulas. A locative copula, referred to as copula 1, consists of a defective verb *-yoo*. It is used to express location, existence, time, accompaniment and possession. Copula 2 is an enclitic, non-verbal copula used in ascriptive and predicational predication. Copula 3 is used in identificational and oblique case predication.

The author is very careful about her statements and manages to keep the reader informed about possible misinterpretations. Whenever the term may be misunderstood, Treis clearly states its usage. For example, on page 102, she explains that Kambaata has a “marked nominative system” which does not mean that nominative case has more phonological weight than the accusative, but accusative is more frequent, it is used in more contexts than the nomina-

tive. If the function of a morpheme or a lexeme is questionable Treis always indicates her doubts clearly or suggest two different hypotheses rather than superimposing the straight, yet not precise interpretation. For example in section 7.8.1 the author states that the pragmatically motivated suffix *-n* may be used as an emphasis marker or a marker of topic continuity, but its function is still obscure and requires further investigation. A similar statement is made with regard to the morpheme *-s*. After having stated that it is a definiteness marker, Treis quote a few counter-examples where the suffix is attached to inherently definite noun phrases (proper nouns and pronouns) admitting that it has to be examined whether the given characterization of the suffix is appropriate (p. 356).

The book contains more than a rough grammatical information. Treis managed to describe the language structure without losing track of the Kambaata people. Apart from the information about their occupation, history and economy (section 1.5) one can find Kambaata proverbs, riddles, and fragments of songs scattered throughout the chapters. The reader ends the book knowing that adults use affectionate language for the communication with infants by inflecting common nouns like personal names (section 7.2), men may be called by the name of their eldest son (footnote, p. 110), people make use of Ethiopian calendar having 13 months and their most important feast is *masaalá* and *shaashshigá* (section 7.7.1.1).

There are more than fifteen hundreds language examples in the book. All examples are glossed. The language data presented throughout the book consists not only of elicited sentences, but also of spontaneously produced utterances, fragments of narratives, and passages taken from school books. Reach and diversified language corpus collected by the author made it possible to discover certain nuances, such as the function of a morpheme *-n*, which „[...] is not frequent in elicited data, but used in almost every sentence of spontaneously produced oral literature or conversations (p. 226)“.



The book contains a lot of diachronic, comparative and typological notes. Due to the richness of information concerning anthropology or ethnology the book may be of use to specialists dealing with these fields. It is also a first-class source for those interested in morphology because Kambaata has extremely rich morphological structure. For descriptive linguists it is an excellent guide of writing a grammar. Finally, the book is to be highly recommended to Cushitists because of comparative remarks on other Cushitic languages.

*Izabela Will*