

Reviews

Aliyu Mu'azu, *Bakin Al'adu a K'agaggun Littattafan Soyayya na Hausa (Foreign Customs in Hausa Love Novels)*, Zaria: Ahmadu Bello University Press Limited, 2013, 132 pp.

This book is an enlarged version of Aliyu Mu'azu's Ph.D. thesis written under the guidance of Prof. Sa'idu Muhammad Gusau from the Department of Nigerian Languages, Bayero University in Kano. It was aimed at finding out foreign customs (and items!) which have been found in the Hausa love novels known as *littattafan soyayya*. They are of two kinds: those borrowed from afar (Europe, India, Middle East) and others coming from the neighbouring countries.

The book consists of five chapters. Not all of them refer straight to the topic but „additions” constitute a background to the analysis. Chapter one contains an introduction and a discussion on the meaning of word *al'ada* in Hausa. It presents the history of Hausaland (starting with the Bayajidda' story), its natural environment, living conditions and information on social stratification of the Hausa people. When discussing the genesis of the language, the Author shares common opinion of its membership in the Afroasiatic family.

In chapter two main reasons of contacts between Hausa people and strangers are given: commerce, travelling trade, exploratory travels, dry season migrations, visiting historical places, wars, and others. In the second part of the chapter one can find short history of the development of Hausa literature. Special attention has been paid to the condition of the love novels which became source materials for the research of foreign customs that have penetrated *littattafan soyayya*.

The third chapter is dedicated to those foreign customs and items which have been introduced to the Hausa love novels by Arabs, Europeans and inhabitants of India. Having provided short information on the history of Islam in Hausaland, the Author has traced three

customs which are believed to be brought by Arabs: putting henna on bride's body, wearing *jallabiyya*, and use of praying mat. The majority of foreign customs have come from Great Britain: lancing party (*lancin fati*), cocktail party (*kwaktal fati*), ornamentation of bride's and bridegroom's car, marriage invitation cards (*katin daurin aure*), calendar (*kalanda*), cutting cake (*yanka kek*), birthday ceremony (*bikin ranar haihuwa*), parents' day, wearing festive attire, tea party (*liyafar shan shayi*), picnic (*liyafar ya da rana*), and wedding dress (*rigar amarya*). As far as inhabitants of India are concerned, the Hausa novelists borrowed from them the habit of offering flowers, spending time among flowers and trees, embracing each other in love plays, painting flowers on fingers, use of lipstick, and engagement ring.

The fourth chapter is dedicated to the foreign items and customs which have been borrowed by Hausa people from the neighbouring ethnic groups. From Yoruba they have acquired words like *gogoro* (yardage cloth), *ashoke* (kind of cloth), and *anko* (bridesmaid). Part dealing with the Fulani influences is preceded by their short history and expansion, especially during their jihad against the Hausa states. They are supposed to have lent the Hausa people *goyon ciki* (carrying a baby on the back), *zanin saki* (woven cloth), *daurin kirji* (not commented upon), *shimfida farin kyalle a gado* (spreading out white cloth on bed to prove the virginity). According to the Author, *fura* (milk gruel) also was borrowed from the Fulani. Kanuri's presence in foreign items and customs encompasses *lafaya* (Kanuri's women cloth), *turaren wuta* (bark scent), *sisin gwal* (golden shilling used in matrimonial payment), and *dilka* (removing any hair from the bride's body). Only one item of Nupe origin has been taken into account: *sabulun salo* (a soap used as medicine against pimples).

Each foreign item and custom has been confirmed by citations from the literary source materials. Eleven of novels were of masculine authorship and fifty six came from the female creativity. Names of the authors and titles of their works are given in two appendixes at the end of the book which is pioneer undertaking in tackling the topic.

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Rainer Voigt (ed.) Tigre studies in the 21st Century – Tigre-Studien im 21. Jahrhundert, „Studien zum Horn von Afrika” 2, Köln, Rüdiger Köppe Verlag, 2015, 241 pp.

The book is the outcome of the III International Enno Littmann Conference held in Berlin in April 2009. Of all the papers presented during this meeting the editor has chosen only papers devoted to the study of the language and culture of the Tigre people. The Tigre language ranks as the fifth most spoken in the Semitic family and its speakers amount for roughly 20% of the population of Eritrea¹. It therefore certainly deserves scholarly attention. The book is, to the best of my knowledge, only the second collection of essays devoted to Tigre studies (the first one being Lusini 2010).

The volume opens with an essay by Hatem Elliesie, Stefan Sienell, Roswitha Stiegner, Bogdan Burtea „Der Littman-Nachlass im Archiv der Österreichischen Akademie der Wissenschaften“ in which the authors describe the fate of Enno Littmann’s personal library and papers, with special focus on the materials concerning the Tigre language. The collection is now housed in the Archiv der Österreichischen Akademie der Wissenschaften in Vienna. The remaining papers are grouped in two blocks: “Language and literature” (six chapters) and “Society, traditions and institutions” (four chapters).

In her article “The prefix ’at- in Tigre” Maria Bulakh attempts to clarify the usage of the causative marker ’at-. There are in fact two prefixes ’at-, one is the allophone of the more common ’a- before the guttural consonant, the other is an entirely distinct causative marker. Using the material from the dictionary by Enno Littmann and Maria Höfner (1962) the author presents a detailed analysis of the semantics of ’at- verbal formations and tentatively concludes that the two alternative causative markers are not connected with distinguishing between neutral and indirect causation, phenomenon known in some Ethiosemitic languages.

¹ Cf. <http://www.ethnologue.com/country/ER/languages> [accessed August 12 2016].

Bogdan Burtea in his essay „Anmerkungen zur Palatalisierung im Tigre“ studies the phonology of palatalization in Tigre. He identifies two types of palatalization. Fairly limited morphological palatalization occurs for example with the 1st person singular possessive suffix: *bet* “house” → *bečče* “my house”. Historical palatalization seems to be phonetically motivated for example by the vicinity of /r/ (Gə‘əz *ħasärä*, Təgre *ħacra*) or labialization (Gə‘əz *sokär*, Təgre *šəkkar*). This phenomenon displays some dialectal variation.

The article by Paolo Marrassini entitled “Linguistic stratification in Tigre” has been edited posthumously by Alessandro Bausi and seeks to address the issue of certain features of the Tigre language which can be interpreted as archaic within the Semitic language group. The author focuses on three such features namely the imperfect **yaqattal*, the nominal flexion and the definite article. The analysis takes into consideration wide comparative material from other Semitic languages while touching upon many issues of linguistic methodology such as problems of inadequate documentation or distinguishing between genetic isoglosses and parallel development.

Tesfay Tewolde in his essay “Relations between verb types and internal plurals in North Abyssinian Semitic” draws a parallel between the derivation of certain verbal form such as the so-called frequentative (*säbärä* → *təsabäru*) and the formation of nominal plural (*därho* → *därawəh*). His conclusion is that Tigre displays a plural pattern CaCāCVC which can be used for both verbs and nouns. The author further explores the possibility that this pattern “can be related to ancient adjective/stative CaCVC forms or to participles” (p. 111).

The editor of the volume, Rainer Voigt in his contribution “The development of Tigre literaturə” presents a very useful bibliographic survey of Tigre literature which he divides into five chronological stages. In the first three stages the production of literature in Tigre was the product of the contact between the Tigre speakers and Europeans. Interestingly, this contact in each stage had somewhat different character: first religious (Swedish Evangelical Mission and the French Lazarists), then scientific (Enno Littmann’s expedition), finally political (Italian colonial authorities). Further stages were

marked by the emancipation of Tigre speakers, first during the war of independence and later in the newly independent Eritrea. Apart from a wealth of rare bibliographical data, the author offers a comparison between two dictionaries of Tigre, a European and an Eritrean².

“Notes on Tigre-Beḡa interference” by Andrzej Zaborski is the second article in this volume which is published posthumously. It explores the linguistic manifestation of the ages-long vicinity of Beḡa and Tigre speakers in the Sudanese-Eritrean borderland. The examples of such manifestations include i. a. a similar origin of independent personal pronouns and *nota genitivi*, preservation of active participle or singulative suffix *-ay*. The author also briefly comments on the social nature of this linguistic contact within the context of multilinguality and serf-overlord relations in the region.

The essay which opens the block devoted society, traditions and institutions is “Conflict resolution and customary law in contemporary Eritrea: case studies of the Saho community” by Abdulkader Saleh Mohammed and Nicole Hirt. The authors seek to explain how traditional ways of conflict resolution contribute to maintaining stability and peace within Eritrean society and how they adapt to the bureaucracy of a contemporary nation-state. The example in question is the traditional law of Saho people. The authors briefly present the basic facts about the Saho and their customary law code and then proceed to analyze four case studies in which the application of this code is described.

Hatem Elliesie in his chapter “Social construct and system in Tigre tradition: a contribution to Eritrean customary law” focuses on the Mänsa‘ group of the Tigre people and their traditional code of laws known as *Fätəḥ Mähari*. Their traditional society had a hierarchical character and consisted of three strata: the ruling class, the serfs and the slaves. The *Fätəḥ Mähari* specified the duties of each group. Interestingly, as the author suggests, the code applied to Christian and Muslim Tigre alike. The code also mentions a number

² They are: *Wörterbuch der Tigr-Sprache* by Enno Littmann and Maria Höfner (Wiesbaden 1962) and *Kəbət qalat həgya Təgre* by Musa 'Aron (Asmara 2005).

of traditional offices (such as *kāntebay* or *šum*) but their exact role appears to be difficult to define.

Mohammed-Ali Ibrahim in his article “Rab‘at: the Tigre traditional youth organization” describes the *rab‘at* which he defines as “a common traditional youth organization throughout the Tigre ethnic group [...] based on small tribes and clans who live together” (p.182). It appears from the article that *rab‘at* is an institution which under various names and shapes is present in many groups in the Horn of Africa: a voluntary association with some internal organization whose overt function is to organize communal work for particular occasions but it is also a way of maintaining social control over its members as it has power to judge and punish. The author offers what seems to be a first-hand account of how *rab‘at* affects the daily life and lists vocabulary pertaining to this institution.

Finally, Saleh Mahmud Idris in his chapter “The Tigre and their traditional beliefs and superstitions: a socio-linguistic survey” describes Tigre traditional beliefs regarding phenomena such as: witchcraft, traditional healing, forbidden activities, the language of respectful avoidance within the family, impure foods and drinks, omens and premonitions. Furthermore, the author analyzes the traditional way of house construction, marriage customs, the upbringing of children and property ownership, trying to define the values which underline the daily life of the Tigre people.

The book concludes with an index (pp. 239-241) and a reproduction of an article from a Tigre-language newspaper *Eratrəya Haddās* with a report from the conference which was the source of the volume under review.

Each article in the book is accompanied by a bibliography and in a very innovative decision also by a summary in Tigre as if to declare that the research on Tigre should be done also for and by the people themselves. Thanks to this approach, the book is not only a valuable scholarly contribution but also an important step in the construction of scientific terminology of the Təgre language.

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Sergio Baldi, *Dizionario Hausa: Hausa-Italiano, Italiano-Hausa. Milano: Ulrico Hoepli Editore S.p.A., 2015, 588 pp.*

As it is stated in foreword (VI-VII), this monumental dictionary is intended for students, economists, tourists and all the others interested in Hausa language, Hausanists included. First steps in its compiling were undertaken in 1995, when Bernard Caron acquainted the Author with the ShoeBox computer programme, which became essential tool in Baldi's lexical research. With the help of Prof. Henning Schreiber the collected data were transferred into the Windows version of the ShoeBox Programme.

The dictionary contains more than 13.000 Hausa and above 10.000 Italian lemmata which have been taken from literary and journalistic texts, as well as from technical term lists and literary sketches. In the introduction (VIII-IX) one can find general information on the number of Hausa speakers as mother and vehicular tongue. The question of the Hausa ethnic and religious complexity is raised. Finally, the introduction of *Ajami* and *Boko* has been discussed. In the bibliography (X-XI) the lexicographical works have been taken into account with a small omissions. The reader is looking in vain for J. McIntyre's *Hausa Verbal Compounds* (Köln 2006) and V. Laptuhin's *Russko-Chausa Slovar'* (Moskwa 1963). The essential part of the dictionary is preceded by a guide for the users (XII-XIV) and a list of abbreviations (XV-XVIII).

The dictionary is provided with an outline of Hausa grammar and with useful appendixes: week days' names, Christian and Muslim months' names, personal and geographical names (586-588). It is principally based on standard Hausa. Since Hausa is also mother tongue for many inhabitants of Niger it encompasses also some terms of the local use, mainly of French origin. It also contains some words coming from several dialects spoken in northern Nigeria. All those

additions are duly marked in an abbreviated form.

As mentioned above the Author has borrowed technical and scientific terms from articles and lists published in *Harsunan Nijeria*. He mistakenly attributes this journal to the Ahmadu Bello University, Kano (XI) whereas it is being edited by the Centre of the Study of Nigerian Languages, Bayero University, Kano.

There is a number of misprints, omissions and few controversial opinions which are rather difficult to avoid in such serious undertaking. For example, it is rather a simplification to consider the Qadiriyya brotherhood as a Muslim sect (p. 28). In *bàn san indà dà yârā sukà tàfi* 'io non so dove i ragazzi sono andati' *dà* is redundant (p. 145). Plurals of *kadà* should start in the same line. In *K'ungiyar Àgàji ra Red Cross* instead of *ra* it should be *ta* (p. 195). On p. 222 *ta* is omitted in *Manufar dà ta shàfi dūniyà gàbā ðaya* 'politica globale'. On p. 236 *dàbà* should be divided into two words. On p. 247 instead of *kimāyà* it should be *kīyāmà*. The sequence *tayàmurnà* should be divided into two words (p. 260).

The main value of the dictionary is enlarging words treasury in relation to the traditional Hausa dictionaries. It does not mean, however, that it resolves all the lexical and idiomatic problems. Recently I was reading novel *Amina* by Mohammed Umar and could not find in Baldi's dictionary many words which were not attested in the existing vocabularies. Still Prof. Baldi has made a long step in Hausa lexicography but there remains enough work to be done by others.

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Abdourahmane Diallo, *Language Contact in Guinea. The case of Pular and Mande Varieties (Topics in Interdisciplinary African Studies, Volume 36). Köln: Rüdiger Köppe Verlag, 2014, 422 pp.* Language contact has become a major subject in African linguistics over the last several decades, providing a new perspective on studies into language development, mainly as the basis for drawing historical inferences (Möhlig *et al.* 2009). Much attention has been paid to identifying areas of convergence in West Africa (Cyffer, Ziegelmeier 2009) and the linguistic mechanisms of spreading areal features (Baldi 1997; Zima 2009). Less widely explored issues include extra-

linguistic factors (such as social aspects) that are responsible for linguistic phenomena.

The book under review presents an analysis of language contact phenomena in a limited territorial dimension and includes processes that are motivated by sociolinguistic factors, such as language diversity, extensive multilingualism and migration to cities. The study refers to Guinea, a recognized area of convergence in which languages of different origins and various typological features meet. The languages under investigation are Pular (the Fula variety spoken in Guinea), which belongs to the group of Atlantic languages, and some members of the Mande languages. Though these languages represent different units in genetic classification, it is worth mentioning that the notion 'family' is not quite appropriately used with respect to their status within genetic classification. Both Atlantic and Mande languages are major groups of the Niger-Congo family, though their relationship is relatively distant in terms of the system of genetic ties.

The analysis of contact phenomena between the Atlantic (Pular) and Mande languages of Guinea is well rooted in the Author's earlier achievements, which include the description of the Pular variety from Fuuta Jaloo (Diallo 2000) and studies on the sociolinguistic situation in Guinea. The extension of the analysis to Mande languages is supported by a detailed presentation of the Mande languages spoken in the area of investigation and comparison of their variants at the phonological and morphological level. The basis for the identification of contact phenomena is the significant difference between the two groups of languages (representing Atlantic and Mande patterns) in respect to their typological features. The two systems vary considerably in terms of their phonological inventory, morphophonological processes and suprasegmental phenomena. The interpretation of linguistic processes also includes their non-linguistic dimensions, such as language policy favoring Pular as the local *lingua franca*, and indicates some other factors which may influence language changes, such as the status of the president's mother tongue which grants a kind of political bonus to its position in the country.

The main study consists of three parts distributed over eight chapters. Part one “Social history and language change” provides an overview of the areas of investigation conducted over the course of three research trips between 2001 and 2004. The ten regions within Fuuta Jaloo and the immediate surroundings are presented as contact areas in which Pular interacts with individual Mande languages. This part deals with the documentation of historical and sociolinguistic factors that justify language contact. Linguistic data are presented as the contrastive description of the phonological and morphological characteristics of the Mande languages spoken in the research area. Through this description, the identification of dialect clusters and their mutual relationships is provided.

Part two “Mande influence on Pular” investigates the contact situation from the perspective of Pular. It deals with different levels of its system which undergo changes motivated by contact with Mande. In the process of borrowing, the phonological integration of Mande loanwords in Pular is marked by both regular changes and deviating peculiarities. Special attention is paid to the adaptation of vowels, which is based on re-ordering processes in the receiver language with regard to the ATR vowel harmony functioning in Mande languages. There is also well-based documentation related to the question of how tones are realized in a non-tonal language. The description provides evidence of the development of the Pular sound system in contact with Mande languages, but also demonstrates general phonological and morphophonological processes which are open to further theoretical interpretations. At the level of the morphology, it is shown that the integration mechanisms respect categories relevant for the receiver language, but this situation of permanent contact evokes processes of morphological restructuring that lead to systemic changes. Syntactic influences from Mande are illustrated with examples that are interpreted as evidence for mixed languages.

Part three “Pular influence on Mande” presents the contact situation from the Mande point of view. It contains two chapters which analyze the phonological and morphological integration, respectively, of Pular loanwords in Mande. The systems in contact have been analyzed through the rules of phonotactics (with reference to syllable

structure) and suprasegmental phenomena, such as vowel harmony and the tonality of the receiving language. An interesting observation is that in the process of borrowing Pular words into Mande some diachronic stages can be distinguished. They are marked by the gradual reduction of adaptation processes, which are replaced by respecting the original systemic rules of Pular. These processes are motivated by the bilingual situation in the region and increasingly better command of the standard variety of Pular by speakers of the Mande languages.

The study on language contact in Guinea provides rich documentation of language contact in a well-defined sociolinguistic setting. The collection of linguistic data is supported by good recognition of linguistic geography and of the language policy in the area under investigation, as well as by the proper identification of authentic discourse situations that might be relevant for the study. 37 tables and 12 figures summarize and present the results of the analysis in the form of graphic models. In the Appendix, parts of the data collection (free recordings of narrations and word lists) are presented.

The analysis which is made on serious methodological grounds provides more insight into the phenomenon of language contact. It presents processes which affect systems that are considerably different. It also provides an explanation for the changes in the morphophonology of Pular that make the Guinean variety significantly different from the other varieties of Fula. As for the Mande languages spoken in Guinea (especially Kakkabe and Jalunka spoken in the Fuuta Jaloo), the study gives evidence for divergence processes within Mande languages that separate languages influenced by Pular from the other Mande languages spoken in Guinea.

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