

Reviews

Sergio Baldi, Geraud Magrin (eds.), *Les échanges et la communication dans le bassin du lac Tchad. Actes du colloque de Naples du réseau Méga-Tchad*, Studi Africanistici, Serie Ciado-Sudanese 6, Napoli: Università degli Studi di Napoli „L’Orientale”, 2014, 569 pp.

Since its inception the Mega-Chad network has organised fifteen colloquia in various countries (France, Germany, Netherlands, Nigeria, Cameroon and Italy), proceedings of which have been published in separate volumes. The sixteenth colloquium in September, 2012 was revolving around the topic indicated in the title of the volume presented here. The contributions selected for publication have been distributed in five sections.

The first one titled **Échanges matérielles sur le temps long (Material flows in a long term perspective)** contains six articles. The first one, „La diversité des échanges de plantes: regards interdisciplinaires”, presented by a group of ten scholars, investigates social and biological factors modulating genetic exchanges for two crops in the Lake Chad Basin: pearl millet and Bambara groundnut. Another group of researchers, S. Langlais, G. Favreau, R. Tapia and Ch. Leduc, in „La diffusion des techniques de creusement des puits et de puisage á travers le Sahara et le Sahel” deal with the variety of types of wells and water-lifting devices and come to a conclusion that the Lake Chad Basin appears to be a crossroads where water technologies are transferred between the inhabitants of northwestern Africa. Internal exchanges among the Tubu pastoralists are described by C. Baroin in her article „Échanges internes et externes chez les pasteurs: le système économique des Toubou”. Walter E.A. van Beek in „Dynamics of Kapsiki/Higi marriage exchanges” retraces the evolution of the conjugal transactions among Kapsiki from northern Cameroon. Technical systems, socio-economic organisation and iron ex-

change networks of the Dii ethnic group in the upper Benue valley are discussed by O. Langlois and I. Abdoul Sardi in their contribution „La circulation du fer depuis le pays dii au début du XX^{ème} siècle”.

The second section composed of four contributions, **Le commerce, les réseaux, les circuits commerciaux (Trade and commercial networks)**, is opened by Hadiza Kiari Fougou, Boureima Amadu, J. Lemoalle and G. Favreau in the self-explaining article „L'évolution des circuits de commercialisation du poisson dans la partie nigérienne du lac Tchad en phase de Petit Lac”. T. Musch in „Linking regions by men and animals. Note on transnational livestock trade in Banki / Borno State” concentrates on some characteristic traits of transnational networks which are maintained by livestock tradesman in the Banki market. In „Les échanges monétaires en zone rurale dans le Mayo-Danay (Extrême-Nord du Cameroun: lieux, acteurs et pratiques” Ch. Violon and J. Wencelius aim at the analysis of the plurality of forms of money exchanges by the Tupuri farmers in the rural areas of Mayo-Danay. G. Mbaye Ngaressesem in „Des handicapés physiques, acteurs du trafic quotidien entre N'Djaména et Kousséri” provides information about the origin of the disabled merchants-traffickers operating in a „parallel trade” between N'Djaména and the small Cameroonian city of Kousséri.

The third section titled **Politiques et influences extérieures sur les échanges / Policies and external influences on exchanges** is composed of four articles. Ch. Segnobos in „La moto chinoise: une révolution urbaine et rurale” deals with the massive arrival of the Chinese motorcycles on the North Cameroonian market and describes jobs generated by the motorcycle taxis in Maroua and Ngaoundéré. Internal crisis of agricultural production in Central African Republic, which is troubled by armed conflicts, is dealt with by E. Chauvin in „Conflits armés, mobilités sous contraintes et recompositions des échanges vivriers dans le nord-ouest de la Centrafrique”. G. Magrin and G. van Vliet in „Désenclaver le pétrole: une bifurcation pour le Tchad?” analyse the contradictory role played by recent access to oil in a landlocked Chad. C. Arditi and others try to answer the question: „Le développement a-t-il influencé l'agrobiodiversité dans le bassin

tchadien au cours du XX^{ème} siècle? Histoire d'une conservation par les échanges". They pay special attention to the 'informal' seed exchange networks.

The fourth section, **Échanges régionaux des mots et des idées / Regional exchanges of words and ideas**, contains five contributions of a linguistic character. S. Baldi and R. Leger in „On Language Contacts in the Mega-Chad Area: The Arabic Influence" take into account Arabic words which with Islam entered the lexical inventory of Hausa, Fulfulde, Kanuri, Kwami and Kupto. The article by B. Caron titled „Loanwords in South-Bauchi-West Chadic Languages" gives more information on vocabulary and history of those languages, and at the same time verifies the functioning of the data base RefLex. H. Tourneux in „La communication linguistique interethnique au nord du Cameroun" points to the increasing importance of Fulfulde in northern Cameroon despite the appearance of consciousness movements among some ethnic minority groups. R. Blench in „Linguistic evidence for the chronological stratification of populations south of Lake Chad" discusses the indications of the chronostratography of those peoples settled to the south of the Lake Chad. Two texts of MuĖammad al-WālĖ, highly respected scholar from Central Sahel, are presented by D. van Dalen in his essay „The making a man of letters. Exchange as intellectual strategy in the work of MuĖammad al-WālĖ".

The final section, **Échanges et identités / Exchanges and identity**, contains five papers and begins with that by R. Dewiere titled „Nommer l'autre: la représentation politique du monde au sultanat du Borno (XVI^{ème} siècle)". F. Dumas-Champion in „'Gizey, terre d'échanges'. Considérations sur la diffusion du pouvoir sacré lié à la terre (Cameroun/Chad)" strives to show that the Masa-Gisey have a sacred power bound to the earth which is comparable to the one of the Wina, the Tupuri and the Musey. A. Melis gathered data on the initiation language of the Masa people from Cameroon and gave some information on the newly reintroduced ritual session in his contribution „La langue de l'initiation Laḡata, moyen de communication interethnique (Cameroun-Chad)". L. Gaffuri, A. Melis and V. Petrarca in „Les Gizey du Cameroun et du Tchad: identité, dyna-

mismes, échanges culturels” points to the documents which testify to a long standing negotiation over the Gizey identity’s relationship with other neighbouring populations. The volume closes with an article by S. Ruelland titled „Les pronoms tupuri: adamawa et tchadique?”, in which she investigates H. Tourneux’s suggestion that the large quantity of loan-words from Chadic languages in Tupuri may partly be attributed to a Chadic substratum.

Stanisław Pitaszewicz

Girma Awgichew Demeke, *Grammatical change in Semitic: A Diachronic Grammar of Amharic*, "Afroasiatic Studies" 4, Princeton-Addis Abeba: WibTaye Publishers, 2014, 336 pp.

This volume has been published under the auspices of the Institute of Semitic Studies in Princeton. Like the previous ones, it is focused on Ethio-Semitic languages, in this case Amharic. Amharic boasts unusually long recorded history among African languages yet this book seems to be the first systematic attempt to reconstruct its development over the period for which we have any reliable data. If my understanding of the author’s intentions is correct, the work surveys “oldest Amharic manuscripts” (p. 2) in order to show the main differences between pre-18th century Amharic (“Old Amharic”, henceforth OA, so defined on p. 3) and modern Amharic (MA).

It might be perhaps useful for the prospective reader to list here the material from which the author has drawn his data on OA, as it is not clearly indicated in the book. These are:

- *Timhirtä haymanot*,¹
- so-called Royal Songs,²
- so-called Fragmentum Piquesii,³

¹ R. Cowley, “A text in Old Amharic”, *Bulletin of the School of Oriental and African Studies* 37:3, 2004, pp. 597-607. Throughout this review I am using the transliteration employed by the author.

² Quoted after I. Guidi, “Le canzoni geez-amariña in onore di Re Abissini”, *Atti della Reale Accademia dei Lincei*, Rendiconti ser. 4, vol. 5, 1889, pp. 53-66.

³ R. Cowley, “Ludolf’s Fragmentum Piquesii. An Old Amharic tract about Mary who annointed Jesus’ feet”, *Journal of Semitic Studies* 28:1, 1983, pp. 1-47.

- Hiob Ludolf's *Grammatica linguæ amharicæ*,
- a manuscript referred to as Kane 196 containing "Geez-Amharic Grammar", the exact location of which is obscure to me,
- a series of contributions by Getatchew Haile.

This list could be easily expanded, as the author states himself, by manuscripts such as EMLL 1943, 2118 and others. This "corpus" is of course problematic in many ways, which is explained in the introduction (pp. 1-7). As for the manuscripts, the usual problems of dating (both the text and the carrier) arise. As for Ludolf's work, the first comprehensive grammar of Amharic, its reliability is at times highly questionable of which even the great pioneer himself was aware⁴. In the royal songs the original syntax is obscured by the poetic form.

Chapters 2-7 cover various aspects of OA grammar. Every linguistic example is presented in Ethiopic script and supplied with name of the source (for OA entries), transliteration, glossing of grammatical terms and literal translation. Such presentation will probably be appreciated by readers who do not have extensive knowledge of Ethio-Semitic languages.

In chapter 2 after briefly presenting the principles of Ethiopic script the author addresses various issues regarding phonology. As one can deduce from the table on p. 23, according to the author's reconstruction OA and MA have almost identical inventory of phonemes, the main difference being the loss of two pharyngeal sounds in MA (namely /ħ/ and /ʕ/) and introduction of a labiodental voiced fricative /v/ which however seems to be limited to foreign words. Certain diachronic phonological processes can be reconstructed on the basis of available data such as the change /k/ → /x/ → /h/ discussed on pp. 49-53. In other instances the author prefers to speak about tendencies rather than well defined changes; for example the fact that in OA /ž/ appears very often in the context where MA has /j/ (pp. 37-39). A mention is made of some other phonological

⁴ Cf. *Igitur me saepe conjectare oportebat, ad quem locum in grammatica status & formatio alicujus vocis referenda esset* (H. Ludolf, *Grammatica ...* p. 3).

processes such as palatalization, consonant alternations (/s'/:t'/ or /l'/:n/) or labialization but no major differences between MA and OA are detected.

Chapter 3 discusses basic word classes and describes all the basic parts of speech identified for Amharic. There seems to be very little difference between OA and MA in terms of nominal and verbal morphology. Of interest is however the use of the plural marker *-acc* alongside *-occ* in OA which has possibly become fossilized in some MA forms such as *irsaccäw*. Regarding the adpositions, the author claims (p. 89) that spatial postpositions so common in MA did not undergo full grammaticalization in OA but rather still function as nouns. He notices also (pp. 88-89) that the preposition *kä-* has in OA an allomorph *xä-*, nowadays restricted only to the Menz dialect of Amharic.

Chapter four deals with agreement, tense and negation. Again, the differences between OA and MA are proven not to be very striking yet some points deserve a special mention. There is a tendency in OA for apocoptation in verbal forms much stronger than in MA (pp. 111-114) which the author analyzes against the data from Shonke-Tollaha variety of the Argobba language. The OA employs greater number of object markers than MA, although this may be just an impression resulting from inconsistency of writing. Regarding the tense system, the author notes that OA allows for simple imperfect to be used in matrix clause (pp. 126-129). In fact this is the only non-past form used in the Royal Songs. Also in this chapter (p. 130) the author mentions an OA particle *žig* which can follow simple imperfect, perfect and jussive. This particle is altogether missing in MA and its meaning roughly corresponds to MA *zänd*. Regarding negation one very substantial difference between OA and MA is that the former allows the main verb to appear without the negative marker *-m*, for example *?ayg^waddäläwat* "she did not lack". Also the negative verb of existence can occur without this marker: *?elläw* as opposed to MA *yälläwim* (p. 134). According to the author, this leads to the conclusion that the use of post-verbal negative markers is an innovation in Transversal Ethio-Semitic languages.

In chapter 5 entitled "Word order, relative clauses, imperson-

al constructions" the author concludes that while MA "has a rigid head-final order" (p. 137) OA is mixed in this regard. As exemplified by sentences on pp. 139-142 the verb can take the initial or even medial position within a clause. The OA relative constructions differ from their MA counterparts in that they appear without the obligatory (for non-past tense) marker *-mm-* whose origin is also discussed. An interesting impersonal construction (called *injonctif* in some sources⁵) which seems to have an equivalent in Gurage languages is presented as yet another discrepancy between MA and OA but also as a remain from the diachronic stage when Amharic was not yet a rigidly head-final language.

Chapter 6 deals with the copular constructions. Most of the chapter is devoted to analyzing various grammatical elements based on the element *n (in particular the copula, the so-called accusative marker and the coordinating conjunction). After reviewing the earlier literature and presenting comparative material the author concludes that all these elements ultimately derive from a focus marker. OA seems to have certain copular constructions which do not exist in MA (pp. 153-154). One of them is a clause without any visible copula, the other employing a morpheme *-t* which however the author associates rather with marking definiteness or focus (pp. 180-189).

Chapter 7 on pronouns records numerous variants and allomorphs of demonstrative, interrogative and personal pronouns and seeks to determine some laws of historical development. In demonstrative pronouns we notice phonetic development well known from other domains of the language such as the passage /l/→/n/. After a lengthy survey of independent personal pronouns in various Ethio-Semitic languages (pp. 205-216) the author focuses on third person pronouns. Regarding the singular the author argues that the forms *irsu* and *issu* are not, as it might appear, simply variants but there are traces of them having different functions and more importantly they can be derived from two different words: *irsu* from *riʔs "head" and *issu* from *hins "lower part of the belly [?]". The historical develop-

⁵ See for example: S. Strelcyn, *Médecine et plantes d'Éthiopie*, Warszawa 1968, p. 65.

ment of third person plural is somewhat less puzzling and the author demonstrates that in the first quarter of the 20th century MA *innärsu* came to fulfill this function replacing earlier *irsaccäw* which in turn has been moved to the domain of honorifics. The author closes this chapter with some interesting notes on sociolinguistic aspects of pronouns.

Chapter 8 entitled “Conclusion” contains the summary of all the most important topics raised in the book but it also touches upon the issue of semantic and lexical development, otherwise consciously ignored by the author.

The book is furnished with three appendices. Appendix 1 is a list of abbreviations. Appendix 2 explains the classification of Ethio-Semitic Languages. By far the most valuable is Appendix 3 (pp. 256-325) as it contains the sample texts from various historical stages of the Amharic language. The sampled texts are as follows:

- the Royal Songs transcribed from the Bodleian Library
- manuscript Bruce 88 as well as the facsimile of the relevant pages of the manuscript itself
- *Timhirtä haymanot* (facsimile of the manuscript only)
- Fragmentum Piquesii (transcription and facsimile of the manuscript)
- excerpts from three chronicles of *as'e* Tewodros (the anonymous one, by *aläqa Zännäb* and *aläqa Wäldä Maryam*)
- three excerpts from Afäworq Gäbräyäsus' *Grammatica della lingua amarica* (Roma 1905) which are supposed to represent late 19th century Amharic.

The book concludes with references (pp. 327-332) and index.

While the author has not, as it seems, uncovered any new data that would enrich our present knowledge of the older stages of the Amharic language, he has managed to combine the available information with the up-to-date linguistic methodology and to include some fairly recent comparative material (particularly from Argobba and Gurage). The presentation of the material makes it easily available to linguists who do not specialize in Ethio-Semitic languages.

The scope of the book makes it unavoidable that certain issues are only briefly mentioned. For example, perhaps if we looked deeper into the dialectology of Amharic it would turn out that some of the differences between MA and OA are dialectal rather than diachronic. Do the *andimta* commentaries which have gained so much scholarly attention in recent years contribute to the understanding of historical development of Amharic? These and many more questions arise after reading this thought-provoking monograph.

Marcin Krawczuk

François-Xavier Fauvelle-Aymar, Bertrand Hirsch (eds.), *Les ruses de l'historien. Essais d'Afrique et d'ailleurs en hommage à Jean Boulégue*, Paris: Éditions Karthala, 2013, 498 pp.

This Festschrift is dedicated to the memory of Jean Boulégue (d. 2011), professor of history at the Paris University Panthéon-Sorbonne. From 1976 until his retirement in 2005 he was teaching nineteenth century history of Africa and became famous from his books on the ancient kingdoms of Wolof and on the Luso-Africans of Senegambia. He has authored numerous contributions to the collective works and published many articles and reviews in the field of African studies.

The volume encompasses articles referring to the ruses of history which should be denounced by historians. Their everyday tasks are to reveal hidden thoughts and silences of the written sources; to explain contradictions in narration which stimulate the recurrence to orality; to recognise the truths of memory and to discover the intervention of censorship. Those four obligations of a historian gave rise to four sections of the book.

Section one titled „Derrière l'écrit, ou les ruses de l'oralité” contains six articles and begins with the one by Rokhaya Fall on the necessity of recurrence to the oral tradition in the writings on African past. Jose da Silva Horta deals with the Wolof oral tradition from the Cape Verde Islands. Claude-Hélén Perrot tries to answer the question whether the Éotile (Ivory Coast) are autochthons: she makes use of oral traditions, travel reports and ancient maps. The relationship between scripture and word of Lefèvre d'Étaples and his disciples is

presented by Nicole Lemaitre. André Thiéblemont, a historian of recent armed conflicts, ponders on the possibility to register the memories of the military operations which were witnessed by a war reporter. Christian Seignobos points to the difficulty in history writing of the Muzuk and the Masa from Cameroon.

The second section of the book, „Comment l’histoire s’écrit, ou les ruses du pouvoir”, is composed of seven articles. Marie-Laure Derat re-analyses two versions of the „chronicle” of the Ethiopian king Zara Yaeqob (1434-1468). New interpretations of this chronicle and another one of Ba’eda Mariam have been proposed by Bertrand Hirsch. Liliane Daronian gives an account of her experiences during her journey to the historical Armenia where all the traces of the Armenian community genocide have been totally effaced. Gérard Chouin compares the structure and composition of two travel reports from the Guinea Coast and discovers the traces of censorship in them. Chouki el-Hamel pays attention to the register of slaves of sultan Mawlay Isma’il in the late seventeenth Century Morocco. A review of the European imperial regimes as Muslim powers all over the world is given by David Robinson. Having taken into an account the *lingeer* of the Walo kingdom of the Senegalese Wolof, Imke Weichert refers to the power of women in the so-called dual gender political system.

Six papers have been placed in the third section titled „Savoirs et représentations, ou les ruses de la mémoire”. Christian Décobert discerns a parallel between a story of the copper city from *Thousand and One Nights* and the famous epos of Alexander. Names of hunger and those of „tired people” in the Soninke country (Senegal) are discussed by Monique Chastanet. Henri Médard revisits the historiography of Buganda, a kingdom in present-day Uganda, in the pre-colonial and present times. The image of the „barbarian” Zulu in the ninetieth century France has been reconstructed by Sophie Narain. Of special interest is an article by François-Xavier Fauvelle-Aymar in which he presents the correspondence between Raymond Mauny and Władysław Filipowiak concerning excavation of Niani (Guinea), the potential capital of the Mali empire. Françoise Doutreuwe and Bernard Salvaing ponder on the architectural evolu-

tion of the Sankore mosque in Timbuktu.

In the final section, „Retours aux sources, ou les ruses de l'enquête”, five articles have been published. At its beginning one can find the third article in this volume which refers to Ethiopia and deals with the Sembrutes inscription, pseudo-king of Aksum. Robin Seignobos analyses two „shifted” transmissions of information on the Nubian kingdom by the Arab geographers. In the seventeenth century the African coast became an asylum for so-called New Christians: Peter Mark takes into account iconography to make observations on Maroons thus enriching traditional historic sources. Maria Emilia Santos Madeira refers to the sacred forest situated between the former Portuguese colony of Angola and the South African Union. The volume closes with an article by Tal Tamari who deliberates over a Bambara translation of an Arab poem by Imru'l-Qais.

Stanisław Piłaszewicz

Nina Pawlak, Ewa Siwierska, Izabela Will (eds.), *Hausa and Chadic Studies in Honour of Professor Stanisław Piłaszewicz*, Warsaw: Dom Wydawniczy Elipsa, 2014, 271 pp.

This book is a monograph comprising contributions by 21 authors on various aspects of the Hausa language and culture in the broader sense of the Chadic-speaking area of West Africa. The volume is dedicated to Professor Stanisław Piłaszewicz – a renowned Polish specialist in African studies, the author of numerous works on the Hausa language and its literature (oral and written), on the religions of West Africa, as well as on other Chadic languages and a mentor to many of the Hausa students.

On the opening pages of the book Eugeniusz Rzewuski, in his article *Professor Stanisław Piłaszewicz. Croquis for a portrait. On the occasion of His 70th birthday*, sketches a portrait of the Scholar followed by a long list of works published by the Professor and a list of theses supervised by Him throughout His academic career, which was compiled in collaboration with Bożenna Hanczka-Wrzosek.

This celebratory volume acknowledges Professor's strong links with the international scholarly milieu and at the same time

confirms the importance of Hausa studies at the University of Warsaw. The authors include leading Africanists from France, Germany, Italy, Russia and Nigeria, as well as Polish specialists in the Hausa language, literature and the history of West Africa. The contributions are divided into four topical sections.

Part I: Current progress in linguistics contains four articles dealing with linguistic issues concerning Hausa and other Chadic languages. Ahmad Tela Baba, from the University of Maiduguri, opens this part with his recent study of the Guddiri dialect of the Hausa language entitled *Hipercorrection in the use of velar ejectives amongst the youths in Guddiri Hausa*. The author notes the differences in the pronunciation of glottalized segments by older and younger generations of speakers of Guddiri Hausa, which he explains in sociological rather than in phonological terms. Herrman Jungraithmayr from the Goethe University of Frankfurt am Main, in his contribution entitled *The subjunctive in Mokilko – a mixed perfective-imperfective verb stem*, describes the morphological changes of verbs in the Chadic language Mokilko, where the basic opposition between perfective and imperfective verb stems has been enhanced by the appearance of a third, subjunctive stem. Olga Stolbova from the Institute of Oriental Studies in Moscow, in her article *Hausa contribution to Chadic database (vocabulary of farming)*, presents part of her research on the Hausa lexicon in a diachronic perspective. Under discussion here are common Chadic terms for farming and their counterparts in more distant languages from the Afroasiatic language phylum. Andrzej Zaborski, in his contribution *Questions of Chadic 'prefix' conjugations and Chado-Afroasiatic Ablaut*, discusses prefix conjugations of Chadic languages from the Afroasiatic perspective, finding many common typological and morphological traces. He stresses the need for further descriptive studies of the Chadic language area.

Part II: History and language development deals with historical issues, including the history of languages. The opening article in this section, *French loans in Hausa*, is by Sergio Baldi from the University of Naples "L'Orientale". The author presents a substantial collection of French loan-words in Hausa, noting that Hausa has

been developing in Niger in a direction distant from its standard form. This contribution is of great value to Hausa studies, as up until now researchers were preoccupied with the influence of the English and not the French language on Hausa. Nikolay Dobronravin from St. Petersburg State University, in the article *Tackling the publication of Ajami manuscripts: A historical Hausa poem from Ségou*, stresses the importance of Ajami writings in the development of Hausa literature. He describes writing styles and techniques of publications in Arabic script and, as an example, analyzes the form and content of one particular poem from the Bibliothèque Nationale in Paris, dedicated to the holy war of Usman dān Fodio. Rudolf Leger from the Goethe University of Frankfurt am Main, in an article entitled *The 'Urheimat' of the Proto-Afrasian speaking peoples and their early migrations – with specific reference to Chadic speaking groups of the wider Gongola-Benue basin*, joins in a discussion about the prehistory of Afroasiatic people – the proto-plasts of the Hausa and other Chadic speaking groups. He puts forward the assumption of the westward migration of Chadic peoples from their previous habitat in the Eastern part of geographical Sudan. Basing his findings on a careful examination of Bole-Tangale language data, he shows historical and linguistic interactions which led to the formation of a language league (Sprachbund) in this area. Robert Piętek from the Siedlce University of Natural Sciences and Humanities, in his *Comments on European knowledge of the African interior in the 16th and 17th centuries*, analyzes how Europeans' knowledge of Africa developed throughout their presence on the African soil.

Part III: Language and culture contains articles focusing on semantics in language studies using cognitive methodology. All the works published in this section concentrate on Hausa, which reflects its position as the best-studied and best-described language of the area. The first title, *Les noms des parties du corps dans les versions haoussa de la Bible*, is a joint effort by Philippe Cassuto from the University of Provence and Victor Porkhomovsky from the Russian Academy of Sciences. The authors, basing their research on the Hausa Bible, show the use of body part names in metaphors describing the attributes and the works of God. The next contribution –

'Fathers' and 'mothers' in Hausa from a cognitive semantic point of view – also authored by two scholars: Dymitr Ibrizimow from the University of Bayreuth, and Balarabe Zulyadaini, from the University of Maiduguri, is a presentation of the results of attribute listing tests carried out with L1 and L2 Hausa speakers in Nigeria on lexemes connected with the semantic field of kinship. The next author is Joseph McIntyre, an experienced teacher of the Hausa language in Hamburg University, who in his text *Teaching Hausa: Language(s), Culture(s) and the Semantics of the 'Grade' System* sheds light on the ethnocentric conditioning of learning a foreign language. It is followed by an article by Nina Pawlak from the University of Warsaw, entitled *'Woman' and 'Man' in Hausa Language and Culture*, which is a semantic analysis of lexical equivalents of concepts denoting 'a woman' and 'a man'. The way the word *mata* is used to mean 'a woman' and 'a wife', as well as other linguistic evidence, reflect the traditional model of a family and the clear divisibility of genders in Hausa society. The article by Hafizu Miko Yakasai from Bayero University of Kano, *Gestures as negative and emphatic markers in Hausa*, concludes this topical section. The author interprets gestures as a part of the grammatical system of a language. He concentrates on the meaning of negation and emphasis in Hausa expressed by gestures of the head or hands.

Part IV: Literature and Culture concerns social issues as appearing in Hausa literature and political publications. In the first contribution, *The 'Yan Izala movement – its educational and social activity in Northern Nigeria*, Sabina Brakoniecka, a PhD candidate from the University of Warsaw, introduces the programme and activities of the conservative 'Yan izala movement founded in 1978 by Ismail Idris bin Zakariyyah and analyzes the cause of its popularity among the lower social classes. Another PhD candidate from the University of Warsaw, Patrycja Koziel, in an article entitled *Hausa women's rights and changing perception of gender in Northern Nigeria*, focuses on the social status of Nigerian women in contemporary world, who, on the one hand, are denied many rights under Islam but, on the other, are beginning to regain their social consciousness, forming women's associations to fight against injustices. In the next

article, entitled *Could tradition find its niche in popular culture? Characteristic features of the Hausa oral literature and its possible place in modern reality*, Mariusz Kraśniewski from the Polish Academy of Sciences shows how Hausa oral tradition finds its way into mass culture and, in particular, the music of Nigeria. The contribution of Ewa Siwierska from the University of Warsaw, *Charisma within Islam: Ibrahim Niass in Hausa poetry*, is devoted to the Community of Grace, an independent branch of the Tijaniyya brotherhood, and its founder Ibrahim Niass – a Muslim scholar, mystic and a master of medicine, whose exceptional powers were the cause of many extraordinary events, described in Hausa poetry as miracles. The concluding article of this section and of the whole volume, *The image of the East in contemporary Hausa novels*, is by Izabela Will from the University of Warsaw. The author illustrates the influence of Arabic culture, mainly through the image schemas of prestige and aesthetics, on contemporary Hausa culture.

The contributions collected in this book reflect the scope of research on Hausa language and culture, which in the field of African studies constitutes a distinct area comprising Hausa or Chadic studies. The book reveals the presence of Polish specialists in research conducted in this part of Africa and their cooperation within the international milieu of Chadologists.

Ewa Wolk-Sore