
REVIEWS

Paul Newman (ed.) *Syllable Weight in African Languages*,
Current Issues in Linguistic Theory 338, Amsterdam & Philadelphia:
John Benjamins Publishing Company, 2017, 219 pp.

Syllable weight is found among linguistic concepts which are both obvious and self-evident as well as unclear in terms of their constituent features. Identified as an opposition between heavy and light syllables, it has many structural variants with regard to what constitutes a heavy syllable. It differs from language to language and for theoretical analysis, it must be regarded as a higher level concept which captures various aspects.

The monograph on syllable weight edited by Paul Newman discusses the theoretical aspects of syllable weight in linguistic analysis and presents how the concept is manifested in African languages. The monograph includes evaluation of the concept from different perspectives and presents syllable weight in genetically, geographically and typologically different languages. The volume is published by John Benjamins Publishing Company in the series Current Issues in Linguistic Theory as its 338th volume.

The book is organized in twelve chapters which focus on either theoretical interpretation or exemplification of the syllable weight concept in particular languages. The focus is put not only on its segmental constituents but also on its relation with moraic structure, accent, rhythm, tone and phenomena such as reduplication or sonority. A lot of attention has been paid to the languages from North and West Africa (mostly of Afroasiatic family) where the idea of syllable weight in its linguistic dimension is connected with the well-established canon of meter in poetry. The volume ends with an index which includes authors' names, names of languages and linguistic terms.

The presentation of syllable weight starts with an introductory chapter in which Paul Newman discusses the concept in historical perspective with reference to his own contribution to African linguistics and linguistic theory which consists in introducing syllable weight (both as the concept and the term) to modern phonology. The idea is more widely developed

in Chapter 1, *Syllable weight as a phonological variable*, this chapter being an abridged version of Newman's paper published in 1972 where it was first proposed as a new variable relevant for linguistic description. The theory which relies on heavy/light syllable dichotomy is illustrated by Hausa and other Chadic languages (Bole, Kanakuru) and includes data from Arabic and some European languages. The author shows cross-language validity for the concept of syllable weight and its significance for understanding various processes in individual languages. One of the main claims is that there is one and only one type of light syllable, namely Cv, but what constitutes a heavy syllable is connected with language-specific phenomena. In Chadic, the form of heavy syllables is Cvv or CvC and the contrast between heavy and light syllables is correlated with morphological processes. The paper focuses on presenting the concept of syllable weight in its segmental manifestation, but it also discusses interaction between syllable weight and tones, functioning as morphological variable or as the prohibition against falling tones on light syllables.

The discussion about syllable weight as a theoretical and typological concept continues in Chapter 2. Matthew Gordon in *Syllable weight: A typological and theoretical overview* shows that the weight criterion employed in languages may be different and the phonological representation of weight found across languages is not uniform. From this perspective, syllable weight is defined as "the property that differentiates syllables with respect to their prosodic behavior" (p. 27). Stress is indicated as a phenomenon which is sensitive to syllable weight, but it is also admitted that tonal languages have their rules of tonal assignment which are associated with heavy syllables. Phenomena in which syllable weight plays a role make the list longer and include metrical feet that are templates governed by syllable weight.

The Author demonstrates how various processes usually analyzed as distinct phenomena (compensatory lengthening, reduplication, some specific instances of prosodic morphology) are connected with syllable weight. He also presents the results of studies on relationship between phonological properties of weight and its phonetic exponents which also have its language-specific manifestation. The importance of syllable weight in the development of moraic theory is also indicated.

The presentation of the function of syllable weight in particular languages begins with chapters discussing the data of Afroasiatic languages. In Chapter 3 *Syllable weight and morphophonologically induced resyllabification in Maghrebi Arabic* Lameen Souag demonstrates how the notion (and the term) of syllable weight allows for interpretation of diachronic changes that account for alternations in morphophonology of modern Arabic dialect. Contrary to earlier interpretations, basing mostly on phonological representation of the syllable, it is shown how the category of syllable weight (including the light, heavy and superheavy distinction) can justify the processes responsible for the deletion of short vowels (or schwa – zero alternations) more widely in North African Arabic. The process is perceived as a tendency towards avoiding vowels in light syllables which is presented as a possible Berber influence.

In Chapter 4, *Syllable weight in Amharic* Hannah Sande and Andrew Hedding analyze the role of coda consonants in determining syllable weight. With reference to the typology of the syllable weight system, in which CVC syllables are either heavy (type A) or light (type B), the authors identify Amharic CVC syllables as light unless the coda is geminate. This CVG system is distinguished as another pattern (type C) in which geminate consonants in coda position affect the perception of syllable weight. In Amharic, geminate consonants are results of the reduplication process which is motivated by the stress system.

In the next chapter, *Syllabic weight in Tashlhiyt Berber*, François Dell and Mohamed Elmedlaoui provide a summary of the existing knowledge of various aspects of syllabification. Using data from Tashlhiyt Berber, they discuss the status of geminates in a coda position that are related to weight. A large part of the article is devoted to the relationship between the syllable structure in its textual representation (i.e. grammatical syllabification) and the syllable segments which are realized in traditional singing. It is also shown how the notion mora which is significant in the analysis of heavy/light contrast finds its application in songs (as meter patterns) and in grammatical forms (as templatic plurals). The long tradition of research on syllable structure in Tashlhiyt from various theoretical perspectives is reflected in specific terminology and numerous references that make the description hermetic. For example, the authors use

abbreviations H/L to mark heavy and light syllables respectively, whereas these symbols are commonly used in linguistic works to mark (H)igh and (L)ow tones.

The question of relationship between textual and poetic material is further discussed in the Hausa data. In *The psychological reality of syllable weight* (Chapter 6), Russell G. Schuh demonstrates how the distinction between light and heavy syllables accounts for regular patterns of versification. Relating the category of syllable weight to the feeling for one's own language, he analyses the metrical properties of Hausa poetry (*wakā*) in syllabic, musical and psychological dimensions. The comparison of written text and its oral performance (in sung form) shows that the musical settings manifested in the division into musical bars are faithful to the syllable weights of the text even if the durational distinction between syllables is actualized differently. The Author concludes that Hausa speakers are aware of the syllable weight distinction and the singers preserve this distinction in sung duration of light vs. heavy syllables.

Chapter 7 by John M. Keegan (*Syllables and syllable weight in Sara-Bagirmi languages*) initiates the presentations of Nilo-Saharan data. In the languages under discussion (Mbay, other Sara languages, Sara Kaba languages, Bagirmi and Kenga) the categories of syllable weight follow the pattern based on the sequence of CV (for light syllables) or CVV and CVC (for heavy syllables). However, the option of non-consonantal onset, consonants of complex articulation (e.g. prenasalized stops) and distribution rules that affect the final syllable position make these patterns largely differentiated and allow distinguishing the third superheavy types (C)VVC, (C)VVV, and (C)VCC. What supports the differentiation between heavy and light syllables is tone which contributes to the rules of syllabic readjustment, especially in the course of morphological processes which are helpful in the reconstruction of language development.

Another Nilo-Saharan language, Fur, provides data for discussing the importance of syllable weight in relation to reduplication. The study by Ashley L. McKeever *Reduplication in Fur: Prosodic structure and sonority* (Chapter 8) presents patterns of reduplication in which syllable weight is one of the factors determining its output, but they also include sonority principles of the coda consonant.

In Chapter 9 *Non-uniform syllable weight in Southern Kenyan Maa (Maasai)* Richard Griscom and Doris L. Payne investigate syllable weight in Maa (Maasai) from Kenya in relation with some phonological phenomena which determine a different categorization of syllable weight. The differentiation starts from the definition of syllable which is grounded in a combination of the sonority hierarchy and extends to phenomena such as distribution of contour tones, restrictions on syllable templates and minimal verbal root requirements. The data from Maa do not confirm the binary categorization between 'light' and 'heavy' syllables and therefore the manifestation of the category is identified as non-uniform.

Chapter 10 Fiona Mc Laughlin and Caroline Wiltshire *Syllable weight in the phonology of Pulaar* examines the role of syllable weight in stress assignment. Based on the data from Fuutankoore Pulaar, a Senegalese dialect of Fula, it investigates the correlation between syllable weight and stress in connection with other processes such as compensatory lengthening, patronymic reduplication, minimal word requirement. The question of the 'salient' syllable which is correlated with stress is discussed from the perspective of various (up to four) levels of weight. In addition, cross-dialectal comparisons of the role of syllable weight in Fula shows that the criteria for stress assignment differ between dialects.

Chapter 11 by A. Agoswin Musah *Syllable weight and tonal pattering in Kusaal: A moraic perspective* poses new challenges to the interpretation of light/heavy syllable contrast. It investigates the syllable types and structures in Kusaal (Gur language) which is tonal. The specific feature of this language in which the final syllable consonants are not moraic and do not contribute to syllable weight (therefore the CVC syllables are light) sheds more light on the studies of moraic structure and the role of tone in syllable/mora division.

The Interaction between tones and syllable weight is further discussed in Chapter 12, *Syllable weight and tone in Mara Bantu languages* by Lotta Aunio. Weight-related tone placement is discussed for some Mara Bantu languages spoken in Western Tanzania which represent the Niger-Congo phylum. Whereas segmental structure of nouns and verbs have been presented as a common areal feature, variations in the prosodic systems are discussed for Ikoma, Isenye, Nata, and Ngoreme separately.

As these languages have restricted tonal systems in which only one high tone per word is allowed, the discussion extends into other aspects related to the “stress-tone scale” and pitch prominence relevant for linguistic typology.

The book *Syllable Weight in African Languages* is a unique monograph discussing the concept of syllable weight, which is manifested in language in relation to complex phenomena, including stress, tone, reduplication, sonority, germination, vowel length, minimal word requirements, and metrics. African languages enable discussing this complexity from both a theoretical perspective and as a representation of typologically, genetically and geographically different languages. The authors of these particular presentations are renown specialists in theoretical and/or African linguistics, focusing on the language of their long-term and exhaustive studies.

The volume is organized so that chapters highlight particular aspects related to syllable weight and develop the ideas by complementing each other. In this approach, the understanding of syllable weight goes beyond the ‘classic’ opposition between light and heavy syllables which is based on the contrast between Cv and Cvv/Cvc syllables and extends it to many other types and variants that include other features. Since its establishment as a linguistic concept on the basis of Chadic languages, syllable weight has gained a new dimension due to going beyond the previously analyzed circle of languages, especially including tonal languages.

The monograph on syllable weight edited by Paul Newman gives linguistic investigations new directions, possibly not related only to syllable weight. The discussion on the psychological reality of syllable weight includes the question of correlation between the abstract concept invented by linguists for analytical purposes and the speakers’ feeling for language that escapes the frames of linguistic investigation.

Nina Pawlak

Samuel G. Obeng, Christopher R. Green (eds.), *African Linguistics in the 21st Century: Essays in Honour of Paul Newman*, Koln: Rudiger Koppe Verlag, 2017, 154 pp.

This book is a collection of 10 chapters written on various linguistic aspects of diverse African languages. The purpose of the book is to celebrate the eightieth birthday and fiftieth professional anniversary of the accomplished and renown Hausaist and Chadist, Paul Newman. There is no doubt that Newman could be said to be the most prominent Hausaist of all times, the author of many seminal and widely used descriptions of the language, with immense contributions not only to Hausa and Chadic studies, but also to African and global linguistics in general. In fact, prior to the current volume, leading Chadists, Philip J. Jaggar and H. Ekkehard Wolff had compiled a commentary of Newman's works titled *Chadic and Hausa Linguistics: Selected Papers of Paul Newman with commentaries*, presenting some of the finest linguistic studies on Hausa and Chadic languages available thus far.

The eight analytical chapters in this volume cover a wide range of topical issues on many traditional aspects of linguistics: phonetics/phonology, morphology, syntax and semantics, as well as the interface between these subfields such as phonetics-phonology and phonology-semantics. The two other chapters are the introduction and an account of Newman's professional life. The languages discussed belong to the two major African language phyla: Afro-Asiatic (to which the Chadic group belongs) and Niger-Congo (which is the largest linguistic family on the continent). The methodology across these chapters is similar, in that most of the authors employ empirical field data, applying various linguistic theories (many of which were Newman's brainchildren) as tools for data analysis and interpretation. Similarly, the authors have used a systematic glossing pattern which presents the data in enormous grammatical detail, and provides evidence of the assumptions and conclusions postulated thereof. The chapters are discussed in turn.

Chapter 1 is an introduction by the editors which provides the general overview of the book ranging from the aims and scope of the publication, to the topics and languages covered, as well as the theoretical frameworks

and general methodological issues pertaining to all of the chapters in the book. Apart from a general summary of the volume, the editors highlight the key issues and contributions of each chapter.

In chapter 2, Wolff, H. E. analyses *Vocalogenesis in (Central) Chadic Languages* which is a diachronic reanalysis of the vowel systems of Chadic languages. In the beginning, Wolff discusses the Chadic vowel system in general, and the typological features of Central Chadic vowels, followed by a reconstructive analysis of the genesis and evolution of the Chadic vowel system. Wolff suggests that there may be no phonemic vowels in the Proto-Chadic language, and that the Central Chadic vowels, as they are today, are a result of prosodic features such as labialization and palatalization. In the end, four diachronic stages of the evolution of the Central Chadic vowel inventory were discussed. These include: step 1: /a/, step 2: /i, u/, step 3: epenthetic *schwa*, step 4: /e, o/.

Chapter 3, titled *Nasality and the Gengbe syllable* by Lotven, S. and Obeng, S. G. addresses the question of nasality in the consonantal and vocalic syllables of the Gengbe (Mina) language (Left Bank, Kwa group, Niger-Congo) spoken in Southern Togo and the Mono region of Benin. Employing the autosegmental theory, the authors examine the application of the so-called *Oral-Nasal Onset Allophony Rules* in the language. They conclude that these rules are largely applicable to the Gengbe syllable albeit with some exceptions. Nasalization in this language, according to the authors, is syllable-bound, in that it could only spread within, but not outside of the syllable boundary. In terms of the direction of nasalization, nasality usually spreads leftwards onto a preceding consonant, but also rightwards, albeit in limited circumstances such as clitic nasality.

Abbie Hantgan-Sonko's *A weight-based analysis of Joola Eegimaa lenition* in chapter 4 discusses syllable weight in relation to segment position in Joola Eegimaa (Atlantic, Niger-Congo) spoken in Southern Senegal. The purpose of the chapter was to show that Eegimaa lenition is sensitive to syllable weight, and to contribute to the current discussion on the phonemic representation of the Eegimaa consonants. The earlier parts of the chapter focus on background issues such as Eegimaa consonantal inventory, which is followed by a summary of the existing literature related to the topic. Using the theory of *Weight by Position* proposed by

Hayes (1989), Hantgan-Sonko shows that lenition in Eegimaa is sensitive to syllable weight. In conclusion, the implications of the weight-based analysis of lenition on the contemporary controversies surrounding some consonantal phonemes were discussed.

This is followed by Christopher, R. Green and Michael C. Dow's *Morphology of nouns in Najamba (Dogon)* that constitute chapter 5. Najamba belongs to the Dogon subgroup of the Niger-Congo family, with very little descriptive literature. The authors set out to review Heath's (2011) suggestion that class-internal patterns of nominal inflection is unpredictable in the language. They show that the assumed haphazard nature of the nominal inflection patterns in the language was as a result of misanalysis of all noun stems as underlying vowel-final. To explain the systematic nature and predictability of the alternations, Green and Dow propose an analysis that allows for vowel and consonant-final noun stems, taking into consideration other relevant parameters such as phonotactics, syllable shape and stem versus affixal faithfulness.

Chapter 6 is Seth Ofori's *Semanticization of some phonological attributes in sound imitating words in Akan*. The chapter focuses on the phonology-semantics interface in the segmental composition of onomatopoeic words in Akan (New-Kwa, Niger-Congo) spoken in Ghana. From data presented in the study, the author shows that there is indeed a correlation between the phonetic features and sequence of sounds of an idiophone and its referent such as the events described, physical properties or the state of delivery. The chapter provides extensive background and review of literature as well as Akan word and syllable structures in relation to various sound classes and onomatopoeic words.

In the following chapter 7, Roland P. Schaefer and Francis O. Egbokhare discuss serial verb construction in Emai (West Benue-Congo, Niger-Congo) spoken in Nigeria. Titled *Emai serial verb domains: Symmetrical and asymmetrical*, the chapter analyses the symmetry and asymmetry of serial verb constructions in three semantic domains, *vis*: locative contact constructions, possession retention and the manner of directional motion. The authors show that predicate pair elements are symmetrical, asymmetrical or a mixture of both, across all semantic domains. Furthermore, the implication of this study on linguistic theory,

especially the intra-semantic domain variation, was discussed in the conclusion.

Kofi K. Saah's chapter 8, titled *The null 3rd person object pronoun and the syntax of Akan* provides an analysis of pronominals in Akan (New-Kwa, Niger-Congo). The chapter discusses the conditions allowing for the use of the null object and the interaction between a null pronoun and the verbal tense in the language. Saah provides a counter argument against an existing claim on this subject and provides an alternative explanation by analysing the syntactic behaviour of third person singular object pronouns in three separate conditions, *vis*: animacy condition, lexical condition and clause-final/right edge condition. By analysing various syntactic constructions such as serial verbs, and focused declarative and interrogative sentences, the author concludes that Akan allows a null 3rd person object pronoun governed by the above mentioned conditions.

Chapter 9 is Nina Pawlak's analysis of the semantic content of the notion BE in Hausa (Chadic, Afro-Asiatic) widely spoken in West Africa and beyond. As the title '*To be*' and '*not to be*' in Hausa: *The question of grammar and communication* implies, this chapter analyses the expression of 'be' through active and stative verbs within various syntactic constructions. Pawlak shows that the interpretation expresses a variety of meanings identified in different exponents, and that Hausa, like other West African languages, codes particular notions *via* specific markers. Beyond the syntactic aspects, the study points out the semantic content of the notion BE, and that new communication contexts provide a clearer distinction between 'being' in the sense of 'existence' and 'being' in its general, unspecified context.

The final chapter 10 profiles a comprehensive account of Paul Newman's journey to the top, spanning over five decades of active academic sojourn. There are no better authors of such a chronicle than his life partner, Roxana Ma Newman and one of his most accomplished disciples, Philip J. Jaggar. In this chapter, the authors summarise his successes, contributions and the most remarkable moments of his life, both as an individual, and his career as a linguist. It takes the reader through a fascinating, inspiring, yet challenging story of the life and experiences of the man and scholar, Paul Newman. From this chapter, one would say, a linguist can't be better!

Overall, the book is extremely interesting in many ways, especially the natural data-based analysis and varied theoretical approaches applied by the authors. The scope of the book, in terms of languages and topics covered, the confluence of scholars, juxtaposed to the celebrant's life and career, is simply amazing. However, it would have been even greater if all four of the African language families were represented to celebrate Newman *san frontier*.

Ahmadu Shehu

Christine Chaillot (ed.), *The Dialogue between the Eastern Orthodox and Oriental Orthodox Churches*, Volos: Volos Academy Publications, 2016, 519 pp.

The breach of ecclesial communion between Eastern Orthodox Churches and Oriental Orthodox Churches, caused by the pronouncements of the Council of Chalcedon, concerned the relationship between the human and divine natures of Christ.

The relations between the separated Churches were very difficult and caused by mutual accusations of heresy. This painful division continues to modern times. For many centuries, the establishment of dialogue between Eastern Orthodox Churches and Oriental Orthodox Churches was not possible. It was only in 1964 the unofficial dialogue between these families of Churches began, and the official theological dialogue started in 1985.

This topic of such difficult dialogue is taken up in the book *The Dialogue between the Eastern Orthodox and Oriental Orthodox Churches* in a comprehensive and multifaceted way. The book was edited by Christine Chaillot and published in 2016 and it presents a rare view of the history of bilateral relations between Eastern Orthodox Churches and Oriental Orthodox Churches. It is a very unique source for research on understanding the relationships between them. The Editor of this publication is an eminent expert of life and spirituality of the Oriental Orthodox Churches, the Eastern Orthodox Churches and also on the dialogue between these two families of Churches. Christine Chaillot focused on

Overall, the book is extremely interesting in many ways, especially the natural data-based analysis and varied theoretical approaches applied by the authors. The scope of the book, in terms of languages and topics covered, the confluence of scholars, juxtaposed to the celebrant's life and career, is simply amazing. However, it would have been even greater if all four of the African language families were represented to celebrate Newman *san frontier*.

Ahmadu Shehu

Christine Chaillot (ed.), *The Dialogue between the Eastern Orthodox and Oriental Orthodox Churches*, Volos: Volos Academy Publications, 2016, 519 pp.

The breach of ecclesial communion between Eastern Orthodox Churches and Oriental Orthodox Churches, caused by the pronouncements of the Council of Chalcedon, concerned the relationship between the human and divine natures of Christ.

The relations between the separated Churches were very difficult and caused by mutual accusations of heresy. This painful division continues to modern times. For many centuries, the establishment of dialogue between Eastern Orthodox Churches and Oriental Orthodox Churches was not possible. It was only in 1964 the unofficial dialogue between these families of Churches began, and the official theological dialogue started in 1985.

This topic of such difficult dialogue is taken up in the book *The Dialogue between the Eastern Orthodox and Oriental Orthodox Churches* in a comprehensive and multifaceted way. The book was edited by Christine Chaillot and published in 2016 and it presents a rare view of the history of bilateral relations between Eastern Orthodox Churches and Oriental Orthodox Churches. It is a very unique source for research on understanding the relationships between them. The Editor of this publication is an eminent expert of life and spirituality of the Oriental Orthodox Churches, the Eastern Orthodox Churches and also on the dialogue between these two families of Churches. Christine Chaillot focused on

developing a very difficult, but also very important topic. The understanding of whose own bilateral ecumenical dialogues should be more widely known not only by specialists but also by ordinary people.

The editor's aim was to collect contributions from specialists coming from different Churches in order to create as complete a picture of these difficult relationships as possible. The publication is made up of a collection of articles. All of the authors are representatives of either the Eastern Orthodox or Oriental Orthodox Churches. Some of them have participated in official theological dialogue. Contributions are coming from prominent specialists and representatives of different Patriarchates and Churches. This book deserves attention. The foreword was written by His All-Holiness Ecumenical Patriarch Bartholomew (p. 15).

In the introduction, the editor briefly presents the path to reaching an official bilateral dialogue and state of current dialogue, the issues concerning misunderstandings in Christology, and other topics which have to be discussed before reaching full unity. The most important of them are the main dogmatic decisions of the Council of Chalcedon and the lifting of all condemnations ("General Introduction" by Christine Chaillot, p. 17-27).

Thirty-four articles are divided into three main sections. At the end there is an appendix with different statements and texts.

The first part of this book, "Eastern Orthodox Perspectives", shows the problems from the perspective of the Eastern Orthodox Church. Articles are divided into six sections: A: *The Theological Dialogue since 1985*, B: *Chalcedon and Patristics*, C: *Chalcedon and Theology*, D: *The Oriental Orthodox and Iconology*, E: *Chalcedon and Anathemas* and F: *The Theological Dialogue: Questions and Proposals Towards Unity*. Authors from the Eastern Orthodox Churches attempt to understand the role of Cyril of Alexandria and Severus of Antiochia on Chalcedon (Section B); The usage by Cyril of Alexandria of the phrase, *Mia physis tou theou logou sesarkomene* (One nature (*physis*) of God - the Word incarnate¹) in his early Christological doctrine ("St. Cyril of Alexandria's Miaphysite Christology and Chalcedon Dyophysitism" by Fr. John

¹ The formula „*mia physis*” does not have for Cyril a monophysite meaning, like for Apollinaris, but aims an union not by composition, but a union of simplicity, a single nature of the Word, but incarnated. For St. Cyril the human nature of the Jesus is

McGuckin, p. 39-55); the role and place of Severus of Antioch in the development of post-Chalcedonian Christology with consequences also for modern dialogue (“Severus of Antioch: Eastern and Oriental Orthodox Perspectives” by Fr. John Behr, p. 64-73).

In the following section of the book (Section C) the authors present different aspects of theology whose explanation is crucial for mutual relations. Among these important contributions one can read “The Cyrillian Character of the Chalcedonian Definition of Faith” (by Georgios Martzelos, p. 74-94), “Controversial Aspects in Christology of Dioscorus of Alexandria (by Ilias Kesmiris, p. 113-134), “The Issue of Wills and Energies in the Perspective of the Dialogue between the Eastern Orthodox and Oriental Orthodox” (by Fr. Cyril Hovorun, p. 134-146) or “The Romanian Theologians and the Dialogue with Old Oriental Churches or Oriental Orthodox Churches” (by Fr. Vassile Răducă, p. 160-185).

In this part of the publication (section D) there is an important article written by Christine Chaillot about the cult of Icons and representation of Christ in the Oriental Orthodox Churches. This article is one of the most interesting articles in this part of the book (“The Role of Pictures, the Veneration of Icons and Representation of Christ in the Oriental Orthodox Churches”, p. 186-196). The author presents an understanding of the veneration of icons in the Oriental Orthodox Churches and shows that “for the Oriental Orthodox the icon of Christ is a Christological argument, and not theological obstacle, because it is the proof of the visibility and the real humanity of God the Saviour” (p.195).

The next articles in section E concern legal issues related to anathemas, e.g. “Anathema: An Obstacle to Reunion” by Fr. John H. Erickson (p.197- 221), in which the author argues that despite mutual consent “all the anathemas and condemnations of the past which now divide us should be lifted by the Churches in order that the last obstacle to the full unity and communion of our two families can be removed by the grace and power of God” (1990 Chambèsy Agreed Statement, par. 10). Unfortunately, so far this has not been done yet (p.197).

always present as being made up of body and rational soul, the Logos is not substitutable in any way any to one of the elements of Saviors’ humanity.

The last articles in this part of the publication (section F) are related to the theological dialogue between the Eastern Orthodox and the Oriental Orthodox Churches. Authors show not only the experiences from the different environments, but also the challenges and possibilities for the future, such as “The Development of the Eastern-Oriental Orthodox Dialogue: The Experience of the Moscow Patriarchate” by Metropolitan Hilarion Alfeyew (p. 237-240), “The Bilateral Dialogue Between the Eastern Orthodox and the Oriental Orthodox Churches: Challenges and Future” by Metropolitan Emmanuel Adamkis (p. 222-236) or “Suggestions for Determining the Basic Cornerstones Leading to Ecclesial Unity” by Metropolitan Georges Khodr of Mount Lebanon. These articles are the valuable testimony of bilateral ecumenical dialogue.

The second part of this publication, entitled “Oriental Orthodox Perspectives” presents articles by authors from the Oriental Orthodox Churches. It is divided into two sections: A: *Articles on Christology by Oriental Orthodox* and B: *Articles on Liturgical Texts on Christology of the Oriental Orthodox Churches*.

This part of the book shows Christology from the perspective of the Oriental Church, including as it is expressed in their liturgical texts.

Christology is presented as understood in the Coptic, Syrian Orthodox, Armenian and Ethiopian traditions. In section A one can find five articles about the understanding of Christology in Oriental Orthodox Churches. The problem of the union of human and divine nature in Christ caused a split in the Christian world. The theological view that the divine nature of Christ is primal and dominates over human nature has been condemned and recognized as a heresy at the Council of Chalcedon. However, some bishops from areas that supported separatist tendencies towards the imperial power in Constantinople, such as Egypt and Syria, did not recognize the Council’s provisions.

The Oriental Orthodox Churches adopted the doctrine of monophysitism, but they rejected the views of the inventor of this doctrine, Eutyches, who proclaimed the assimilation of the humanity of Christ with his divine nature. Closer to them is the view of Cyril of Alexandria, according to whom the Word became flesh, creating one hypostasis, while preserving unchanged, Christ’s human nature.

Fr. Shenouda M. Ishak and Dn. Anthony Bibawy present Coptic traditions of Christology in the article “The Christology of the Coptic Orthodox Church” (p. 273-287). Metropolitan Mor Polycarpus Aydin writes on “Syrian Orthodox Christology and the Chalcedonian Definition of Faith” (p. 288-300). The Armenian tradition is presented in the article “The Armenian Christological Tradition” by Archimandrite Shahe Ananyan (p. 301-316). Getatchew Haile discusses this problem from Ethiopia’s perspective in the article, “The Christology of Ethiopian Orthodox Tāwahedo Church” (p. 348- 329).

Section B is dedicated to Christological liturgical texts in the Oriental Orthodox Church. Four articles show Coptic, Syrian Orthodox, Armenian and Ethiopian traditions.

Donna Rizk analyzes in her article the Christology in Divine Liturgies, Prayers, and Hymns of Coptic Orthodox Church (p. 349-362). The presence of Christ in the Syrian Orthodox Liturgy is the subject of Fr. Baby Varghese’s considerations (“Christ in Syrian Orthodox Liturgy”, p. 362-377).

Fr. Michael Daniel Findikyan presents “Christology and Armenian Holy Sacrifice (Soorp Badarak)” (p. 378-386), while Getatchew discusses Ethiopian’s Christological faith and liturgy (“The Christological Faith of the Ethiopian Orthodox Church as Reflected in its Liturgy”, p. 387-398).

The third part of this book, “Chalcedon and Practical Dialogue”, is dedicated to mutual dialogue in practice and presents the previous experience of bilateral relations. In this section, seven articles are dedicated to practical dialogue.

Kostadin Nushe analyses in his article Dialogue Between the Armenian Community and Eastern Orthodox in Bulgaria (p. 404-407). The subject of Michel Hjäms’ deliberations is the experience of the Eastern and Oriental Orthodox Cooperation in Sweden and the United States in America (p. 408-414). Stanislau Paulau presents analyses of the relations between the Ethiopian Orthodox Tewahedo Church and the Eastern Orthodox Church Family, both prior to and after the start of official dialogue (“Beyond Words: Practical Dialogue between the Ethiopian Orthodox Tewahedo Church and the Eastern Orthodox Church Family”, p. 415-

421). The editor of the whole book – Christine Chaillot – tries to show the activity of the Association 'Dialogue between Eastern Orthodox and Oriental Orthodox' in Paris (p. 427-431). George Alexander presents the text "Seeking United Orthodox Christian Witness through Mass Media and Other Types of Exchanges", p. 423-426).

The last part of this book, "Appendices", contains a collection of documents such as the Official Statements of the Theological Dialogue (section A), other official statements, a joint declaration, agreements and letters (section B) essential writings on Theological Dialogue (section C) and a short chronology of the Dialogue between the Eastern Orthodox and the Oriental Orthodox Churches (p. 511-514).

In my view, the book *The Dialogue Between the Eastern Orthodox and Oriental Orthodox Churches* is a work that everyone interested in theological dialogue between these two families of orthodox Christianity should read.

The book allows the reader to understand not only the difficult theological complexities that led to a split between churches, but also the specificity of Oriental Churches and their Christology as well as Liturgy.

The publication is perhaps a modest but successful attempt to present the mutual relationships and attempts to overcome (or at least lessen) the breach of unity both from the perspective of the Eastern Orthodox Church as well as the Oriental Orthodox Church.

The publication contributes to supporting a knowledge of the history of bilateral relations and gives hope for their continuing development.

Katarzyna Anna Mich

Susanne Epplé (ed.), *The state of status groups in Ethiopia: Minorities between marginalization and integration*, Studien zur Kulturkunde 132, Berlin: Reimer 2018, 283 pp.

“The existence of the marginalized minority groups in Ethiopia has puzzled scholars for decades” (p. 9), is one of the first sentences from the foreword of the book. The authors of the volume, aware of this fact, have successfully attempted to present the problem from different angles. Their aim was to offer not only new material on different groups, but also to confront research with findings and theories from previous publications on the subject. The terms “marginalization” / “marginalized groups” in themselves are discussed thoroughly in the volume, and other terms (e.g. “occupational groups” / “hereditary status groups” and “status groups” as applied in the title of the book) are offered with the view to better describe the various phenomena. Also the history of research is critically discussed (as in the „Introduction” by Susanne Epplé, esp. p. 13-17, or by Hermann Amborn, p. 131-133).

“The state of status groups in Ethiopia...” is an example of a vision of Ethiopia’s history and cultures presented from the perspective of the periphery; however, the influence of the state on the discussed groups throughout as well as the groups’ relationships with the state, are strongly addressed. The main interest of the authors lies in the areas that have remained on the edges of scholarly interest, e.g. Bayso and Haro people living on one of the islands on Abbaya lake in southern Ethiopia; Mao and Komo from western Ethiopia; or Kumpal-Agaw in the northwest of the country. Among the theoretical questions, the issue of sometimes blurred differences between ethnic and social groups has also arisen in the book. Another subject is the manifestations of marginalization, which are being discussed throughout the volume. Eating and drinking taboos resulting in separation within these spheres are among the most obvious, while breaking this separation is an obvious sign of overcoming marginalization. Another taboo is intermarriage between the members of groups of low and high status. One of the biggest values of the volume lies in the authors’ ability to present a picture of the contemporary situation of occupational and hereditary status groups within the context of the *longue durée* processes.

The volume begins with a foreword by Dena Freeman, whose work, co-authored with Alula Pankhurst, titled “Peripheral people: Excluded minorities of Ethiopia” (Addis Ababa 2003) is quoted throughout the book as one of the milestones in the scholarly interest in minorities and marginalization in Ethiopia. The volume continues with Editor Susanne Epple’s introduction in which she discusses the state of research in this field. She also highlights the problems attached to the question of minorities. This chapter itself provides a valuable source of information on the history of the research, the main themes connected to the subject and an overview of the most important discussions. The general introduction leads a reader to case studies divided into two parts. The first part discusses “Transformation and manipulation of social differences”, while another part concentrates on “Resistance of marginalization”. Susanne Epple continues her thoughts from the introduction in the first chapter, where she presents the contemporary situation in Ethiopia in terms of how and if the roles of status groups within the spheres of social life have changed at a local and national level (“The transformation of status groups in Ethiopia. Recent observations”, p. 33-48).

The internal and external factors involved in minimizing marginalization have been interestingly described in the volume. Conversion to Christianity is perceived as one of the most important factors which stimulate change. Conversions — to the Ethiopian Orthodox Church or to Evangelical churches — are often perceived by the members of the marginalized groups as a way to escape marginalization. A number of authors of the volume (including Samuel Tibebe in “The chances and limitations of integration through conversion to Evangelical Christianity”, p. 49-63) discuss to which extent and under which circumstances the method is effective. A different way of overcoming marginalization is presented by Susanne Epple and Fabienne Braukmann using the example of Haro people (“Overcoming layers of marginalization. Adaptive strategies of the Bayso and the Haro people of Laka Abbaya, southern Ethiopia”, p. 79-100). Both the motivations arising from the Bayso-Haro environment, and external triggers for change influenced the development of their mutual relations. In the case of internal processes, apart from adaptation through religion, some features of the Haro’s culture (i.e. the

Haro being respected for their magical and medical abilities as well as divination practices) influenced every-day life in which friendship and intermarriage practices started to be accepted. As for the external influences, migrating off of the island and modern education brought some change.

Within the volume, the authors also seek to describe social boundaries between the groups discussed, and at the center of interest is the flexibility of social categories which are closely related to how the boundaries are understood. Another important question asks how these boundaries change and to what extent they remain solid. Consequently, the methods of influencing situations are discussed, particularly which changes are caused by the developing social and political situation, and which are created by the members of the groups under discussion. It seems however, that even in a constantly changing environment the social order often remains to a large extent, static. This provokes further questions about the factors (among them social, historical, political) responsible for keeping the old order, or — in some cases — for returning to the established system. Another discussed problem are the processes that begin as social differentiation and later turn into discrimination. This problem is reflected in a chapter by Sayuri Yoshida (“From social differentiation to discrimination. Changes in the relationship between the Kafa and the Manjo of southwestern Ethiopia”, p. 193-217).

A subject which provokes many questions is on the status of the descendants of enslaved people. It might seem that, as a consequence of the many decades since slavery was officially abandoned in Ethiopia, the descendants of the slaves have managed to find their place within Ethiopian society without being stigmatized by the status of their ancestors. The situation proves to be otherwise, however. This subject is discussed by Bosha Bombe (“Heritages of slavery and status transformation. Evidence from Ganta, Gamo highlands of southern Ethiopia”, p. 65-78). Kiya Gezahegne’s contribution (“Living on the margins in the Rayya Qobbo highlands. Slave descendants in contemporary Wollo, Amhara region”, p. 157-171) also discusses the question of social memory regarding being a slave (or the descendant of a slave), but in an area geographically distant to the one researched by Bosha Bombe.

The authors show the contemporary situation not only from an anthropological, but also from a linguistic point of view. Graziano Savà and Kirsi Leikola present the problem from a linguistic perspective. Graziano Savà (“Code-switching from Bayso and Haro to Amharic as a status-change strategy”, p. 101-119) concentrates on using Amharic phrases in the Bayso and Haro languages while Kirsi Leikola (“Talking Manjo. Manipulating a social boundary through new linguistic resources”, p. 219-240) researches on Manjo. Both authors seek for an answer to how changes occurring in languages are related to social processes.

Among the most interesting perspectives is the one by Hermann Amborn (“Continuity and change in the relationship between artisans and farmers in southern Ethiopia”, p. 121-136). Amborn discusses the “marginalization” term itself and he further goes into presenting arguments showing that traditional relationships between artisans and farmers in the south of the country aimed for integration to a greater extent than marginalization. He also claims that marginalization was induced by the colonization of the south by the northern peoples representing the Ethiopian Empire.

Desalegn Amsalu opens the second part of the volume devoted to the persistence of marginalization with a chapter on the Kumpal-Agaw group living in northwest Ethiopia who believe that they are themselves responsible for their status as a cursed group (Desalegn Amsalu, “The social reproduction of marginalization among the Kumpa-Agaw of Northwest Ethiopia”, p. 140-156). The influence of the construction of Ethiopia as a contemporary nation state on the lives of minorities has been analyzed by Alexander Meckelburg using the example of the Mao and the Komo from western Ethiopia (“Minority integration and citizenship expansion. Observations from the Mao and Komo groups in western Ethiopia”, p. 174-192).

Of special interest is a translation of the text by late Eike Haberland which had first been published in German in the “*Paideuma: Mitteilungen zur Kulturkunde*” magazine (number 8, 1962). This chapter not only presents the state of art and the problem of status groups as it was perceived over half a century ago, but it also proves the contemporary value of Haberland’s findings at the time.

Annexes to the book include a glossary of terms in Ethiopian languages (p. 269-274), a list of contributors with information on their scholarly interests and achievements (p. 275-278) and an index of persons mentioned in the chapters of the book (p. 279-283).

Hanna Rubinkowska-Anioł