

Reviews

Roger Blench and Stuart McGill (eds.), *Advances in Minority Language Research in Nigeria*, vol. I, African Languages Monographs, Kay Williamson Educational Foundation, Köln: Rüdiger Köppe Verlag, 2012, 372 pp.

The focus over the last few decades on minority languages and language endangerment has resulted in the description and cataloguing of many world languages and, consequently, has led to the development of a new branch – documentary linguistics. Linguistic surveys and reports, a perfect illustration of which would be the online UNESCO *Atlas of Endangered Languages*, are aimed at capturing local and global initiatives related to language documentation. The book under review contributes to these common tasks in two ways. It presents a particular region of great linguistic diversity, while also undertaking the evaluation of research achievements on its (demographically) “threatened languages” (p.1).

The volume is a collection of studies on the little-known minority languages spoken in the Middle Belt region of Nigeria. The publication gives evidence of research activities undertaken by the linguistic training centre for missionaries in Jos, and records its involvement in language documentation on Nigerian minority languages. The fifth publication in the series of *African Languages Monographs* is intended to be only the first volume devoted to the specific topic in question.

The twelve chapters are arranged into four parts dealing with the main topics of the volume. The introductory part written by Roger Blench consists of a single overview chapter which contains relevant data and comments, as well as a discussion of current linguistic research and language development in Nigeria in the context of language endangerment. According to the author’s findings, among four hundred and eighty-nine Nigerian languages (as listed in his *Atlas of Nigerian languages*, third edition) some twenty are severely

endangered or moribund, while as many as two hundred are threatened. The survey, which is based on his experiences and observations made over the years, contains a thorough critique of the current situation. According to this opinion, the involvement of Nigerian research and academic institutions in language development activities has not been satisfactory. Some attempts to document endangered languages by adopting fashionable linguistic theories are shown to be neo-colonial since they take “no interest in the languages for themselves” (p. 3). The author urges the linguists to undertake more wide-scale efforts towards a revitalization of languages in co-operation with the communities which treat language maintenance as a means of expressing their ethnic identity.

Part II, entitled *General issues*, deals with interdisciplinary themes or cross-languages issues. The initial article “Understanding Nigerian prehistory through its linguistic geography”, again by Roger Blench, focuses on reconstructing the ethnolinguistic history of Nigeria. It adopts highly controversial methodology of linguistic reconstruction, relying on vocabulary which elsewhere is classified as cultural and therefore irrelevant for creating genetic models. Here it is used as a linguistic evidence to support distinction among groups practising agriculture, pastoralism, and fisheries. Hence, cognates for ‘hippo’, ‘crocodile’, ‘cow, cattle’, ‘profit’ allow for constructing the routes of prehistoric migrations of language users. Present-day Nigeria with its ethnolinguistic complexity is presented as a successive homeland for speakers of Nilo-Saharan, Gur-Adamawa, Benue-Congo, Bantoid, Chadic, Volta-Niger, Ijoid, and Jarawan Bantu. The postulated ‘Jalaaic’ group, the traces of which are preserved in the Jalaa language, is treated as a remnant from the pre-agricultural period, not related to any other group. The suggested migration routes are also supportive for some revised subclassifications of the language groups. The presented theory necessarily remains a proposal that needs to be verified in further works. In particular, the outlined history of population movements has to be confronted with archaeological and genetic findings.

The second article in Part II refers to sounds that are cross-linguistically uncommon elements. “Unusual sounds in Nigerian languages” by Matthew Harley concentrates on three classes of sounds: labiocoronals, interdental approximants, and one unique

sound described as the “explosive bilabial nasal”. Firstly, the author examines long-recognized sets of double-articulations (labi coronals) in Biu-Mandara languages by analyzing their prosodic context and relation to their equivalents in cognate languages. With this examination, he constructs a hypothesis on processes responsible for present-day labialized consonants. It is a significant contribution to reconstructive work on Chadic, and in particular of the Biu-Mandara group. Secondly, the interdental approximants are described as extremely rare sounds in world languages. Their distinctive characteristics in languages of the Bauchi cluster are presented through pictures of speaker’s facial views and a spectrogram of the word [aḏa:t] ‘tongue’. Finally, a unique sound, which was found in Ninkyob (a Plateau language) and is not attested in any other human language, is analyzed in terms of its distinctive features and transcription.

The third article of Part II aims at combining historical-comparative linguistics with oral history. “Their tongues still speak loud: a linguistic evaluation of the oral traditions of origin of some peoples of Plateau State” by Selbut R. Longtau contains a comparative analysis of language data (mostly words) and their interpretation in the context of oral traditions of origins. Therefore, the cognate forms for ‘arm, hand’ in a given geographical area create the ground for a hypothesis on the migration of Eastern Kainji speakers, whereas the root for ‘iron’, common in Plateau languages, justifies the Plateau origin of the Yangkam group. This is not genuine historical linguistics but rather cultural or ethno-linguistics, which allows for postulating hypotheses concerning the group’s cultural background and its external contacts, but not referring to its roots. However, linguistic findings of this kind are supportive for negative evaluations of the claims of oral traditions for origins which trace back their roots to the big empires of the region.

The subsequent article “Arabic script in modern Nigeria” by Andy Warren-Rothlin provides an overview of the Hausa and Fulfulde Ajami orthographies. It contains a very detailed description of the rules for adopting Arabic script in West Africa and a wider context for multiple orthographies attested in Nigeria (including orthographies in Roman script). The significance of Arabic script for literacy in minority languages is also mentioned by drawing attention to

the presence of this script in public life, with its communicative but also iconic function.

Part III, *Morphosyntax in the Nigerian Middle Belt*, examines various aspects of grammar in individual minority languages. It begins with Daniel Gya's discussion of focus strategies in Rigwe (a Plateau language). The ways of realization of information structure in this language vary. On the one hand, there are different variants and allomorphs of pronouns for focusing noun constituents; while phonological, morphological, and syntactic strategies for marking focus on verbs and other constituents on the other. The presented structures provide a catalogue of syntactic and morphophonological devices for focus marking, including a special morpheme, known as the focus marker. In the next article, Sophie Salfner discusses strategies of coding tense, aspect and manner in Ikaan (spoken in south-western Nigeria). Although tense and aspect categories are presented as patterns of verbal morphology, the main focus is placed on structures in which these categories, alongside the manner, are realized beyond verbal inflection. The detailed semantic distinctions are marked with additional morphemes (mostly adverbs of time and manner) that are integrated into the verb. The rich set of exponents that are traced back to their lexical meanings make the system very complex and diversified. The article also includes a clear demonstration of some processes of grammaticalization that operate within the verbal system. The third contribution by Anne Storch deals with verbal nouns in Jukun (a group of languages spoken in north-eastern Nigeria). Among different strategies to derive verbal nouns from verbs (suffixes, vowel alternation), special attention is paid to the reduplicated forms. They are analyzed as compounds consisting of a verb and its cognate object, i.e. the verbal noun. The historical reduction of linear morphology in these structures remains the justification for marking the category of transitivity which has no other overt indicators in contemporary structures.

The data presented in the articles was collected by the authors in the field, mostly as parts of projects oriented at studying minority languages within academic programs on endangered languages and documentation.

Part IV, *Topics in Kainji linguistics*, is devoted to one group of languages which has gained the attention of linguists interested in

classification proposals, and is of special significance in the context of minority language research. Kainji languages (Plateau 1 in Greenberg's classification of the mid-seventies, later considered as a distinct subgroup within Benue-Congo) are poorly represented in linguistic documentation. The four papers of the last section contain the results of recent research on these languages, mostly linked to local literacy and Bible translation projects. The topics discussed represent different aspects of linguistic theory that have their specific manifestation in African languages. Stephen H. Dettweiler discusses the relevance of vowel length contrast in C'Lela (a language spoken in the Kebbi State of northwest Nigeria) for its systemic oppositions in spoken and written varieties, analyzing the implications for decisions on C'Lela orthography. Rebecca Smith Paterson focuses on the semantics of noun classes in ut-Ma'in (another language of the Nigerian Kebbi State). In this language, the semantic criteria for noun class divisions are so strong that even loanwords are assigned to derivational and agreement patterns according to their semantic properties. The rich exemplification of noun class pairings sheds more light on the class system in its 'classic' realization. In another article, Stuart McGill analyzes geminate consonants in Cicipu (a language of north-western Nigeria) from the historical perspective. Diachronic investigation is based on the comparative analysis of lexicon and morphophonological processes responsible for the development of a geminating noun class prefix or the geminate consonant being a part of the stem. It should be noted that the term GENDER is here used for the category identified elsewhere as 'noun class'. The final chapter refers to the information structure. David Crozier analyzes the derivational morphology of Tsishingini (a Central Kambari language of northwest Nigeria) with a focus on its verbal extensions. It is shown that the function of verbal affixes is not reduced to syntax and semantics, as some verbal extensions code discourse-pragmatics relations.

All papers are shortly recapitulated in abstracts at the end of the volume.

The book under review is a significant contribution to linguistic theory, both in its general perspective and in the African studies dimension. The authors concentrate on topics of current theoretical interest and give examples from original language sources. The data

provides evidence for a variety of systemic manifestations of regular grammatical categories and uncovers some unusual features. New language systems (or their parts) are presented with special attention paid to maintaining clarity and accuracy. The topics are only discussed following a brief introduction to the language and a description of its grammar, due to the fact that these languages were largely absent from the earlier linguistic works.

The book is very innovative within the field of historical linguistics and classification matters, especially in those aspects that refer to using linguistic data for tracing Nigerian prehistory and establishing mutual relationships between ethnic groups. Connecting ethnolinguistic history with linguistic reconstruction remains a proposal that needs to be verified by other sources. As for the classification matters, Robert Blench's contribution to the volume contains new ideas related to the classification of Niger-Congo languages, including a revised subclassification of Benue-Congo languages and subgrouping of some units (e.g. Plateau languages).

The most spectacular achievement of the volume involves the documentation of minority languages in Nigeria, including endangered languages that have thus far not been registered in the UNESCO world atlas. The publication promotes some newly established orthographic versions of language names (e.g. Tsishingini, Cicipu). Therefore, the earlier name Fyer is now replaced by Fier, Mapun is used as a variant of Mupun, Gurdung has replaced Gùrdùm/Gùrùntùṅ). However, there are still some unclear solutions, especially related to the use of prefixes. The list of languages of the Plateau State (p. 103) includes the name Irigwe, whereas chapter 6 is devoted to Rigwe; a language identified as Fyem is listed as if it were spelled Pyem (which is suggested in the description, p. 97). However, in terms of questions related to language names, the book contributes to a better understanding of orthographic matters of minority languages. It also includes a discussion of some aspects of developing literacy among minorities in Nigeria.

Advances in Minority Language Research in Nigeria is a valuable publication that gives an account of the research activities of the Jos Linguistic Circle in which missionaries and academics have met in their concern for 'threatened' languages and manifested their

interest in both theoretical and practical aspects of language endangerment. However, the cover picture, which connects the idea of minority languages with non-civilized people, seems to be an unsuitable and possibly even controversial illustration of the presented ideas.

Nina Pawlak

Herrmann Jungraithmayr, *Studia Chadica. Ausgewählte Beiträge zur tschadischen Sprachwissenschaft. Selected by Julia Becker, Anna Haffner and Rainer Voßen, Köln: Rüdiger Köppe Verlag, 2011, 247 pp.*

Professor Hermann Jungraithmayr, the leading German Africanist of an international reputation and fame, celebrated this year his eighties birthday. The book prepared by the Institute of African Linguistics, Goethe University in Frankfurt am Main, is an anthology comprising the reprints of eighteen his most important publications in the field of Chadic linguistics. They have been arranged in a chronological order, starting with the one published in 1961 and ending with that of 2009.

In an introduction (pp. ix-xxvi) Rudolf Leger has presented the scientific career of the scholar, with a special attention paid to his field research, editorial and organisational activities, both in Germany and on the international scene. In 1995 he was awarded the honourable title *Mai Yadak* – „Minister of Defence” for his promotion and protection of the Tangale language and culture. In the further part of the introduction readers are acquainted with the contents of the reprinted papers.

In „Beobachtungen zur tschadochamitischen Sprache der Jegu (und Jonkor) von Abu Telfan (République du Tschad)” (1961) H. Jungraitmayr provides the first description of that language which is classified in the East Chadic group. In a traditional way he describes phonemic inventory, and nominal and verbal systems. The article ends with a small Jegu-German and German Jegu glossary. The Jegu language is characterised by the richness of nominal plurals. Its independent and personal pronouns display a typical Afroasiatic distinction in the 2nd and 3rd persons of singular.

Angas was another Chadic language which very early attracted attention of Professor Jungraithmayr. It is spoken on the extreme west of the Chadic language territory (on the Southern Plateau of Northern Nigeria) by some 100.000 people. In an article titled „On the ambiguous position of Angas” (1963) the author compares Angas with the neighbouring language Sura (Mwaghavul) which seems to preserve some older language traits. Elements of Angas-Sura morphology as well as syntax are quite similar to those in Hausa. Many lexemes, especially names of the body parts, probably constitute a common heritage. All these makes Professor believe that Angas and Sura belong to the Chadic family.

Languages of the Ron group (Fyer, Bokkos-Ron, Daffo-Batura, Sha and Kulere) are characterised by a great amount of the internal plural forms of nomina and verba. In an article titled „Internal A in Ron plurals” (1965) the author accepts it as a distinctive feature of the Ron and Angas sub-groups, and considers this phenomenon as a common Chadic legacy.

In another article, „The Hamitosemitic present-habitative verb stem in Ron and Mubi” (1968) the scholar for the first time compares two languages which are spoken on the peripheries of the Chadic language area: Ron in Nigeria and Mubi in the Chad Republic. He comes to a conclusion that both languages comprise some comparable verb paradigmata: short forms for the ‘prefixal praeteritum’ and long forms for ‘present’.

The relationship between Chadic languages and the other members of the so-called Chado-Hamitic language family is discussed in „Ancient Hamito-Semitic remnants in the Central Sudan (1968). Few Chadic languages, for example Hausa, contain some innovations in their verbal system which are not found in other tongues of this family. The eldest features of development display Ron languages (Fyer, Bokkos, Daffo-Butura, Sha and Kulere) which are believed to be on the same level of development as Akkadian, Arabic and Old Egyptian.

During his field research in Northern Nigeria Professor Jungraithmayr concentrated on Tangale and the Ron-Angas languages. In „The Tangale vowel harmony system reconsidered” (1971) he distinguishes nine vowels instead of eight vocalic phonemes which he had noticed in the translation of New Testament and accepted this

number in his earlier publications. His own field notes made him believe that besides closed phoneme /o/ there is another vowel – open /ʊ/. All the vowels have been divided into *u*- and *ʊ*- groups, and the vowel harmony has been shown in Kaltungo and Shongom dialects.

The article titled „Perfectiv- (Kurz-) und Imperfektiv- (Lang-) Stamm in Aspektsystem osttschadhamitischer Sprachen” (1974) is a milestone in research on the aspect system of the East Chadic languages. The author distinguishes two main groups in the verbal conjugation and then divides them into four types: Hausa, Angas, Bolanci and Ron-Daffo type. The common feature of all these types is that the perfective aspect has a short stem and the imperfective one is characterised by a long stem.

In „Sprachhistorische Schichtstufen im Tschadraum” (1977) the scholar critically assesses the thesis that so-called Chado-Hamitic languages can be ascribed to a reconstructed proto-language. He supports this statement by referring to lexeme „blood” which in the Chadic languages has four independent roots. Three of them might have come from Semitic, Kushitic and Old Egyptian, whereas the fourth one could profit from the Nigrific substratum.

An analysis of the aspect stems construction has been proposed in an article titled „A tentative four stage model for the development of Chadic languages” (1978). Having taken into account linguistic data from the East, Central and West Chadic tongues the author comes to a conclusion that the verbal complex of Chadic is built on three most common bases which from the chronological point of view could be ascribed to four stages of imperfective stem development: strong apophony, weak apophony, suprasegmental tone replacement (apophony) and zero change.

The problem of the historical stages in the development of Chadic languages has been raised in article titled „On mono- and triradicality in early and present-day Chadic – how reliable are reconstructions?” (1983). The author supports the thesis of the original triradicality of verbs, mainly in East Chadic languages (Migama, Mudi, Dangaleat), and reconstructs the historical development of the lexemes „eat”, „drink” and „die” which in present-day languages have a monoradical shape. When presenting the method of recon-

struction he refers to some lexemes taken from the Indo-European language family, e.g. Latin *augustus* and French *août* [u].

The processes of word shortening in Chadic have been described in an article titled „Apocoptation and syncopation in Chadic – from the synchronic to the diachronic” (1987). Apocoptation consists in clipping of final vowels and sometimes also weak consonants whereas syncopation denotes a loss or weakening of internal vowels. The phenomenon has been presented on the basis of Tangale and some other Chadic languages which could have two, and sometimes even three forms of a lexeme: the one in final form, in non-final form, and in prefix-like form.

In „Centre and periphery: Chadic linguistic evidence and its possible historical significance” (1991) the author proposes some typological criteria which allow to discern an opposition between the central and peripheral Chadic languages. Having taken them into account he advances a hypothesis concerning the movement of the Chadic speaking peoples. The speakers of the ‘conservative’ languages settled to the east and west of the Lake Chad. Those speaking ‘innovative’ languages found their homeland to the south of Chad: their tongues underwent strong influence of the Benue-Congo languages.

In 1972 Professor Jungrathmayr was engaged in studying Migama (Djonkor), an East Chadic language spoken in Abu Telfan Mountains. The results of his research were presented earlier, and thirty years later supplemented in an article „Migama – die Sprache von Wilhelm Raabes ‘Abu Telfan’” (1992). Its title refers to the novel *Abu Telfan oder die Heimkehr vom Mondgebirge* (1867) written by Wilhelm Raabe.

In the majority of Afroasiatic languages the pronominal systems are of greatest importance for the linguistic reconstruction and for the understanding of the genus reducing processes in the pronominal store. Of special interest are the pronouns of the first person singular which are dealt with in an article titled „The 1st person singular pronouns in Chadic” (1999). Its author distinguishes twofold representation of them: one with a nasal element (Hausa, Ron-Daffo, Tangale and Sibine) and the other one with semivowel *y* (Migama,

Mokilko, Mubi, Mbara and others). They give rise to three types of the pronominal paradigmata.

The Grimm's Law was initially referring to the Germanic sound shift. Professor Jungraithmayr has applied it to the West Chadic in his article „Grimm's Law in Tangale?” (2003). He has noticed regular sound change as observed in the Kaltungo and Shongom dialects.

Both Tangale and Tuareg languages have got ventive verb constructions. In „Altrilocality in Tangale and Tuareg: a common heritage feature?” the author considers the possibility of a Chadic-Berber provenance of the ‘distance’ and ‘altrilocality’ morphemes.

The scholar joined the discussion circle dealing with the controversial problem of subjunctive in Chadic and in the other Hamito-Semitic languages. In an article titled „Le paradigme verbal en *-U* dans les langues chamito-sémitiques” (2005) he comes to a conclusion that besides some innovations in present-day Semitic and Chadic the vowel suffixes *-e/-a/-o* denote respectively perfect, imperfect and subjunctive.

The final article in the volume, „Historical metamorphoses in Chadic” (2009), proposes different levels of the Chadic languages development, since ca. 5000 years up to date. Two main traits of those transformations could be discerned. The first one consists in passage from a synthetic to analytic type of languages. The other one is marked by the change from apophony to apothony in function of the phonological means of the lexical and grammatical morphology.

At the end of the book the reader will find complete bibliography of Professor Jungraithmayr which comprises his publications in years 1953-2010. They testify to the enormous contribution of the scholar and his praiseworthy input into the African linguistics. Many students and researchers will certainly profit from this reprint of his most important case studies which are scattered in various journals and books.

Stanislaw Pilaszewicz

**Karl-Gottfried Prasse, *Tuareg Elementary Course (Tahaggart)*,
“Berber Studies“, 33, Cologne: Rüdiger Köppe, 2010, 220 pp.**

Karl-Gottfried Prasse is a well-known Danish linguist. He is recognized for his numerous researches and work on Semitic and Berber languages, as well as the Tuareg language. His achievements include the systemic description of the Tuareg grammar published as early as 30 years ago. The author has already worked on particular linguistic topics and retranscription of Charles de Foucauld's Tuareg texts in prose. The *Tuareg Elementary Course* is the first publication which aims at application of the linguistic knowledge of this language in practical use. The course appears as the 29th volume of Berber Studies series.

Tuareg language called Tamajagh or Tamachaq, depending on dialect, is used in 5 countries: Mali, Niger, Algeria, Burkina Faso and Libya. The author has already explored three major Tuareg dialects. In his dictionary, published in 2003, the author of the book has explored dialect spoken in Niger, in the four volume manuals of grammar of 1972-2009, dialect spoken in Algeria has been investigated, whereas in 1985 the author presented some morphological tables of dialect from Adrar in Mali. The course under review is devoted to the Tahaggart dialect of the Hoggar region in south Algeria and the adjacent regions of Azzar and Ahnat. This particular dialect is spoken by relatively few people comparing to the dialects used in Niger and Mali. However, it is also the best known dialect and the earliest one to have been examined. The first studies, by C. Motylinski *Grammaire, dialogues et dictionnaire touargés* and A. Hanoteau *Essai de grammaire de la langue tamachek* have been published on the verge of XIX and XX centuries. The most substantial work on the dialect of Hoggar named Tahaggart is the four-volume dictionary of C. de Foucauld already mentioned, published first in 1951 and re-issued in 2009. De Foucauld's work was published with original notes of the Tifinagh alphabet of Tuareg language. Prasse's work, on the other hand, is transcribed. Out of many ways of transcribing Tuareg, Prasse is using the official Malian transcription of Tuareg with small modifications.

The Tahaggart dialect is considered to be the key to learn other dialects. Prasse's publication is not intended to provide a comprehensive beginner's course in Tuareg. Aware of its content, the au-

thor encourages the reader to use other sources to complete the study of the language. Nevertheless for the English speakers this is a really important work on Tuareg studies, as most of other works done so far have been published in French.

The course is divided into 22 lessons, and is preceded by an introduction. The first lesson could be an introduction. It contains a presentation of sound system and some basic information about Tuaregs, their dialects and alphabet. All the other lessons are divided into three or four subjects. Almost all are dedicated to particular verb and preposition, together with examples. The book contains also dictionaries: Tuareg English and English-Tuareg.

The publication provides a rich set of grammatical patterns of Tahaggart. The biggest part of the course is devoted to verbal system. Prasse gives many illustrations of verbal paradigms and supports them with useful comments. The volume is rich in examples on use of this particular forms but the course lacks some exercises for students. Though there are some colloquial sentences for everyday use like: “See you later”, “Come to me”, “I am hungry” etc., the sentences serve as an illustration of systematic rules of grammar rather than communication needs. There is no sample texts, however, some short notices of particularities like kinship terms are given. The volume also contains a list of abbreviations and a short bibliography.

According to authors’ statement, the electronic version of the course has been available for few years and created the basis for the printed one.

Even though the course is not really enough to learn how to speak Tuareg, it is a good starting point for exploring the language. Especially it is considered to be essential for studying the works of Charles de Foucauld. The book can be used as a manual for learning conjugation of Tuareg and a means to understand basic rules of its grammar.

Marta Jackowska Uwadizu

Doris Löhr & Ari Awagana (eds.), *Topics in Chadic Linguistics VI*, "Chadic Linguistics / Linguistique Tchadique / Tschadistik" 7, Köln: Rüdiger Köppe Verlag, 2011, 202 pp.

The volume contains thirteen papers from the 5th Biennial International Colloquium on the Chadic Languages, which took place at the University of Leipzig in June 10-14, 2009. Since the date of the conference and of the official retirement of Professor H. Ekkehard Wolff almost coincided, the proceedings are dedicated to this famous German Africanist, who was engaged in scientific research and teaching activities at the Universities of Hamburg, Maiduguri, Niamey and Leipzig.

The colloquium was attended by international scholars from Africa, America and Europe, who presented 32 papers. The book contains a selection of contributions, which reflect current linguistic research on two branches of Chadic: West and Central Chadic. They are concentrated on Chadic internal and external classification, lexicography, semantics, and oral literature.

The first article in the volume by Ari Awagana is titled „La lexicographie du buduma – une étude exoloratoire” (pp. 9-21) and deals with some ancient vocabularies of that language from the contextual point of view. The author provides the reader with short historical survey of publications and lexicographic works on Buduma and then presents some remarks and commentaries referring to the lexicographic works, which were compiled by S.W. Koelle, P.A. Benton, H. Barth, and captain Gaudiche.

Sergio Baldi & Rudolf Legere in their paper titled „Some diachronic observations on gender and number in Bole-Tangale languages, (pp. 23-31) describe the current system of nouns in that language group, which is spread in the wider Gongola-Benue basin of the North-Eastern Nigeria. They observe gender levelling process progressing from geographically northern languages (Bolanci, Kwami and Kupto) towards the southern languages (Tangale, Pero, Piya, Widala and Nyam), in which almost all nouns are of feminine gender.

In „Chadic ‘brother’ and ‘sister’” (pp. 35-50) Václav Blažek analyses two above mentioned kinship terms in the representative choice of the Chadic languages: first from the point of view of the internal etymology, and then also in perspective of the external ety-

mology. He proposes the most archaic shapes for those kinship terms, confirming his findings by some external cognates taken from Cushitic, Egyptian and Semitic.

Roger Blench in his paper titled „Mwaghavul plurifunctional verbs” (pp. 51-66) discusses a rich system of verbal plurals in Mwaghavul, a relatively large West Chadic language spoken in Central Nigeria. He reminds the reader that some formation strategies of plurifunctional verbs reflect widespread Chadic morphological processes, but some others correspond „in general appearance and semantics to neighbouring Plateau languages” (p. 64), which could be better characterised as metatypy.

Richard Gravina’s contribution, „The internal classification of Chadic Biu-Mandara” (pp. 67-84) calls into question the hitherto existing classification of Biu-Mandara into three sub-branches. He tries to prove that there are only two sub-branches, which could be labelled North and South.

An effort of classifying Goemai verbs on the basis of their semantics has been undertaken by Birgid Hellwig in „Lexical aspect classes in Goemai (West Chadic)” (pp. 85-100). The author presents preliminary findings from the study of that language and tries to place them into a West Chadic perspective.

Attributes of the lexemes from the semantic field of kinship (*amarya*, *kishiya*, *uwargida*, *iyali* and *dangi*) as provided by L1 and L2 Hausa speakers in Nigeria are discussed by Dymitr Ibrishimow & Balarabe Zulyadaini in their case-study titled „Fighting friends with the scent of a bride: Wives, ‘family’ and ‘relatives’ in Hausa from a cognitive point of view” (pp. 101-107).

The causative derivation, traditionally known as ‘grade 5’ is dealt with by Marit Lobben in „Agreement and relative topicality in the *-aC* causative/caused-motion and benefactive constructions in Hausa” (pp. 109-129). The author is of opinion that *-aC* suffix in Hausa is related to a set of agreement markers.

Idiomatic linguistic structures are discussed by Doris Löhr in her article titled „Multiword expressions in Malgwa” (pp. 131-144). This is the first overview of the most frequent strategies for the construction of verbal multiword expressions in a Central Chadic language spoken in the north-eastern Nigeria by some 30.000 people.

Adam Mahamat in „Les différents types de contes dans la littérature orale des kotoko de Makari” (pp. 145-154) distinguishes two types of stories among the Kotoko people living in the northern part of Cameroon. His classification is based on the way in which a story is presented in front of the audience.

In „Means of transport. The concept of vehicle for L1 and L2 Hausa speakers” (pp. 155-168) Maria Schubert analyses the semantic field of „vehicle” in Hausa among L1 and L2 speakers on the bases of two notions: *abin hawa* and *abin sufuri*.

Gábor Takács has gathered new evidence to Chadic lexemes signifying arrow, bow, hunting, and killing. He took it into account in his study titled „The ‘Chadic Lexical Roots’ and their Afro-Asiatic background” (pp. 169-184).

The volume ends with an article by Henry Tourneux titled „La contribution de Heinrich Barth à la lexicographie du parler kotoko de Logone-Birni” (pp. 185-202). The author emphasises that Barth collected numerous terms which even now are of interest not only for the comparative linguistics but also for anthropologists, geographers and businessmen. This substantial corpus of the Kotoko words was noticed in merely two days!

Stanisław Pitaszewicz

Joseph McIntyre, Mechthild Reh (eds.), *From Oral Literature to Video. The Case of Hausa.* (Study Books of African Languages, vol. 21, edited by Wilhelm J.G. Möhlig and Bernd Heine), Köln: Rüdiger Köppe Verlag, 2011, 116 pp.

The book contains three articles and the introduction where the editors talk about the influence of modern technology and socio-political changes on Hausa cultural genres, present the contributors of the volume, and summarize their articles.

One of the contributors is Ado Ahmad Gidan Dabino – writer, publisher, journalist, film producer and director living in Kano, Nigeria. The other is Abdalla Uba Adamu – professor of Science Education and Curriculum Studies and a lecturer in Media and Cultural Communication at Bayero University, Kano, Nigeria.

The first article *Littattafan Soyayya: Samuwarsu da Bunkasarsu da kuma Tasirinsu ga Al’ummar Hausawa a Nijeriya*

(Hausa Love Stories: Origins, Development and their Impact on the Hausa in Nigeria), as the editors state is “a slightly modified version of a lecture given in Hausa by Ado Ahmad Gidan Dabino (Hamburg, November 2008), (p. vii)”. The article has been translated to English and the parallel versions — Hausa on the left-hand page, English on the right-hand page — have been included in the book. The Hausa version has been preserved in order to “pay tribute to the growing importance of Hausa language, its literature and its ever-increasing place in the internet” (p. vii).

Ado Ahmad Gidan Dabino's article concerns love novels, called *littattafan soyayya* (lit. ‘books of love’) in Hausa. First he writes about love customs of Hausa people that are a mixture of a local tradition, and foreign patterns, taken mainly from the Arabs and Europeans. Later he discusses the history of written love stories in Hausa tradition which dates back to XIX century when the first love songs written in Ajami were recorded. In XX century many love novels were published as a result of literature competitions organized since 1932, but the real boom for publishing love stories started in 1980s. Gidan Dabino gives several reasons for this fact such as availability of computers, assistance offered by the writers’ associations, government agencies and international organizations, as well as promoting books by reading them in radio stations or by publishing them as a series in newspapers and magazines. But perhaps the most persuasive reason is the fact that love novels are really popular among readers, especially young people, thus the publishers and booksellers are interested in printing and selling them as it brings good business profits. Gidan Dabino underlines that only those few writers who have made a name for themselves could afford writing something else than a love story and then find acceptance among the readers and booksellers (p. 25). For young writers the only chance to settle on the book market is creating a love story.

The impact of love stories on Hausa society is another component of Gidan Dabino’s paper. He suggests that apart from economic factors such as providing jobs for young people, love stories caused some sociological changes such as challenging forced marriage, opening debate about love issues and weakening “the trait

which was said to be typically Hausa, i.e. the lack of interest in reading, or the “non-reading culture” (p. 37).

Another article inserted in the volume is *Media Technologies and Literary Transformations in Hausa Oral Literature* written by Abdalla Uba Adamu. The paper discusses not only the impact of media technology on oral literature, but also the influence that modern media have on emerging of new oral genres. Adamu tries to “analyze the trajectory of the transformation from oral folk-tales to literature and finally to the film medium” and argues “that the media appeal of literature and film have successfully supplanted the traditional base of oral literature in a society that sees media technologies as the main path to contemporary development” (p. 45). An interesting concept presented by Adamu is summarized in the Figure 1 (p. 47) where a circle that starts from Hausa oral culture including *tatsuniya* ‘folktale’, *karin magana* ‘proverb’, *kacici-kacici* ‘riddles’ among others, and leads first through indigenous drama and drama groups then through TV drama series as well as Hindi and foreign film culture that influenced Hausa Video films to return to oral culture again. Thus, for Adamu traditional *tatsuniya* folktale “is a quintessential antecedent to contemporary Hausa popular culture” (p. 48). *Tatsuniya* is also an encyclopaedia of scripts for the children all across Hausaland. Children were not only listening to the folktales, but also picked up elements of the storylines and began to mimic them adding some musical forms. Such “shows” were presented at home and later in community centers giving rise to a street drama known as *tashe* which was performed from 10th day of Ramadan. Apart from *tashe* other forms of drama developed, e.g. *wasan gauta* (pantomime game at Emir’s palace) or *wasan ‘yan kama* (comic entertainment). These forms of drama were later transformed into written plays creating a new genre known as *wasan kwaikwayo* ‘drama’ – more sophisticated form of *tatsuniya* addressed to urban, educated audience (p. 56). Dramas based on written scripts were often played on stage theater by educated young men, who treated the play as a form of education or political and social criticism rather than an entertainment. Some of these groups staged their plays on the radio or transited it to a television drama. However when the local TV was founded in Kano in 1981 its producers gave up the written scripts in

favor of storylines taken from *tatsuniya* folktales rooted in the cultural traditions of Muslim Hausa society. This template functioned till the beginning of XXI century, when Hausa Video Films heavily influenced by Hindi and Western movies took the stage.

In the second part of his article Abdalla Uba Adamu writes about Hausa music as oral literature. After having given an explanation about traditional poets and musicians, he focuses on influences that Hindi films have had on Hausa entertainment music. One example of such a hybrid musical product is the emergence of songs that use the meter of the playback songs taken from the Hindi films and Hausa lyrics. Incomprehensible Hindi words are substituted with Hausa prose in such a way that they mirror the original sounds. Another example of songs inspired by Hindi film music are praise songs created by the pupils of Islamic schools who adapt meters taken from Hindi soundtracks to praise the prophet Muhammad in Hausa language.

In his second contribution, *Eastward Ho! Cultural Proximity and Eastern Focus in Hausa Fiction and Videos* Adamu explains why Hausa popular culture, including literature, music and film takes inspiration from Eastern media flows, i.e. from Middle East and Asia, rather than from the West. When it comes to the modern Hausa literature, the interest in the East has been observed since its beginning, i.e. since 1930s when Hausa authors were encouraged by British officers to write books in their own language using newly created Roman alphabet. One of the books that won the first literary competition was *Ruwan Bagaja* by Abubakar Imam. The author admitted, in an interview, that “he was “inspired” to write *Ruwan Bagaja* after reading the Arabic stories in the *Maqamat* by Abu Muhammad al-Qasim Hariri (1054-1121) of Basra” (p. 84). According to Adamu this “inspiration” became “the first of the ‘rip-off’ phenomena of foreign media by the Hausa” and indicated “the direction of future Hausa literary adaptation” (p. 84). Although later novels published between 1950 and 1984 avoided the Eastern focus and reflected Hausa social and political mindset, the interest in the East came back due to the popularity of Bollywood films in Northern Nigeria. The boom for Indian cinema started in 1970s, when they were shown not only in cinemas, but also in state

television houses and became available on video-cassettes. However, their tremendous impact on creative fiction and Hausa video films started about 20 years later, when 4-6 year old children who had watched Indian films at home together with their mothers grew up and became film makers. “Their main creative mechanism was the appropriation of Hindi Masala films, revamped into Hausa copies, complete with story - lines, songs and choreography” (p.90) – the trend that Adamu has called in Hausa *Bollywoodanci* (‘bollywoodnization’). The obsession with Indian films went so far that Hausa film stars started using the names of their Bollywood “equivalents”, the first Hausa-Hindi language primer including transliteration of Hindi lyrics and their Hausa translation was published, and advertisements of local films imitating Hindi film posters started covering the cities of Hausaland. The fascination with the East left imprint on creative writers who either appropriated storylines from Indian films and turned them into popular books or translated Middle Eastern folkloric epics, especially Persian novels into Hausa. The translations of Persian stories presented “the macho image of the male” (p. 101), while film-based books focused on female characters and circled around the subject of love.

In his article Adamu tries to give an explanation, why Eastern cultural “products” are much more acceptable for the inhabitants of northern Nigeria, than Western ones. It is quite easy to explain the interest in Middle East due to a common religion, word-borrowings, social mores and cultural mindsets rooted in Islam (p. 85), but the fascination with India is not so obvious because of geographical, social and religious distance. Adamu believes that Hausa novelists and filmmakers appropriate Indian film templates because they include topics close to the Hausa’s hearts, such as love triangle or forced marriage. What attracts the Hausa audience is also “flowing saris of actresses, and the macho posturing of actors” (p. 92), emotional ambience, song and dance sequences, and finally surface similarities between Hausa and Indian everyday life including dress code, wedding celebrations or youths riding their motor scooters.

Although each of the three articles is very inspiring and sheds a new light on Hausa contemporary literature, films and popular culture, there is a question that has been on my mind after I read the book: what made the editors publish the book comprising three

articles that are loosely connected with one another, or even if they are connected, it is not the title that binds them together. Out of three keywords included in the title: “oral literature”, “video” and “Hausa” only the latter really characterizes the content of the book. Someone looking for an information about the oral literature would be disappointed, because only the first contribution of Adamu partially discusses the subject. Both papers of Adamu touch upon the Hausa video films, but in Gidan Dabino’s article the only fragment that refers to “video” is an information (followed by the list of books and films’ titles) that since Hausa film industry became popular many authors have decided to replace writing with film producing or directing and their books have been made into films (p. 35). One can ask where does an idea of a title come from? I believe the answer is to be found on the publisher page where it is stated that the volume evolved out of an International Workshop on “Transporting Oral Literatures between Media, Cultures and Languages” as a part of the European project “African Oral Literatures, New Media, and technologies: Challenges for Research and Communication”. Thus, the title perfectly fits in the name of the project, rather than characterizes the content of the book.

Another question that comes to my mind is connected with the purpose of the book – is it glottodidactic (as the title of the series suggests) or scholar. The reason for this is the discrepancy between the articles of two contributors. Gidan Dabino’s paper containing aligned texts in two different languages looks like a part of a text book for advanced Hausa students or a Hausa-English parallel corpus while Adamu’s contributions are regular academic papers. The editors explain that the book serves as a textbook for students of Hausa language and Hausa culture but can also be interesting to “students focusing on interrelationship of culture and technology as well as to students of cross-continental influences and of cultural change in general” (p. x). I am not convinced that joining text book to study a foreign language with an academic publication in one tiny volume serves a good purpose, but perhaps there are some enthusiasts of such a combination. Nevertheless the book is worth recommending to all interested in Hausa modern literature, films, music, and media, especially that it involves a “local insight” into

the issues due to the fact that both contributors are at the same time the representatives of the Hausa culture.

Izabela Will

Matthias Brenzinger, Anne-Maria Fehn (eds.), *Proceedings of the 6th World Congress of African Linguistics, Cologne, 17-21 August 2009, Köln: Rüdiger Köppe Verlag, 2012, 658 pp.*

The volume under review encompasses a selection of papers delivered at the 6th World Congress of African Linguistics (WOCAL6), which was held at the University of Cologne in August, 2009. It was given the motto „African Linguistics for Understanding and Progress” with the aim 1. to remind scholars of the necessity to relate their scientific work on African languages to the world outside academia, and 2. to stress the validity of the involvement of African languages in development and unity on the African continent.

The Congress was accompanied by several special events: Nubian Symposium, meeting of the Tima research group and a pioneer Workshop on African Sign Languages, which allowed the deaf and hearing scholars to come into close academic contact. Some 30 African researchers participated in a summer school on language documentation, which was organised in the frame of the WOCAL6 and secured the strong participation of African scholars: among 292 academics from over 60 countries, who delivered their papers, more than 100 learned men represented African universities. As far as the number of the participants is concerned, with more than 650 partakers it was by far the largest congress of the WOCAL series so far.

The volume contains 62 contributions, which – with the exception of the Congress keynote addresses and panel leading presentations – have been evaluated by at least two external reviewers. More than 40% of the submitted papers could not be included, mainly due to the severe space limitations of the publication. Those published in the *Proceedings...* have been arranged in six groups.

The first one, „Plenary papers” contains 10 essays, two of them directly referring to the Congress’ motto: the one by Neville Alexander, „African languages for Africa’s development”, and the other one by James G. Bennet, „Language and poverty in Africa: Do language policies help or hinder poverty reduction?” Two other articles deserve special mentioning due to their relative novelty in the field of African linguistics: Sam Lutalo-Kiingi dealt with „The im-

portance of Deaf involvement in African Sign Language research” and Margarida Maria Taddoni America described the importance and „liturgical” use of „African languages in Latin America”.

Under the heading „Historical, comparative and typological linguistics” merely 7 papers have been taken into account. They concern *inter alia* problems like serial verbs in Niger-Congo languages, origin of clicks in south-western Bantu languages and reassessment of the Ijoid language relationship.

In section „Phonetics and Phonology” one can find 14 contributions, a substantial number of which are dedicated to the tone systems in single languages. Only the article by Richard Gravina, „Vowels, consonants and prosody in two Central Chadic languages”, has comparative character.

The fourth part of the book titled „Morphology, syntax & semantics” is the strongest numerically, as it encompasses 21 case studies, which additionally are highly differentiated. It seems, however, that the locative constructions have been given special attention and discussed by the researchers.

10 articles have been placed under the heading „Sociolinguistics”. Two of them were dedicated to the major African languages, Hausa and Swahili, which so far had been almost absent in this volume: Maik Gibson wrote on „Language shift in Nairobi”, and Andrew Haruna discussed „Language shift in Northern Nigeria: The precarious situation of the minority languages”. Personally, my attention was attracted by Carole de Féral due to her presentation „Urban practices and new identities: Pidgin and Francanglais in Cameroon”.

The volume has been edited and graphically designed in an exemplary fashion, like the other volumes with proceedings of the World Congresses of African Linguistics. It is worth recollecting that the Rüdiger Köppe Verlag monopolised the editorial work of all the WOCAL congresses, with the exception of the Special 6th World Congress of African Linguistics in São Paulo (2008), which was dedicated to exploring the African Language connection in the Americas. The merit of the Köppe’s editorial house for African linguistics is of highest rank as it carefully and painstakingly documents the most important events in this field of scientific research.

Stanisław Pilaszewicz