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Volume I is composed of three parts dealing respectively with Hamito-Semitic (pp. 9-109), Berber (113-170) and Chadic languages (pp. 173-274). They are preceded by *Convenor's Introduction* (pp. 1-7) in which Prof. H. G. Mukarovsky, having commemorated the late Professor Karl Petráček (who died in Prague on 1st July, 1987), gave some figures concerning the participation of scholars in the Vienna Congress (27 September-2 October, 1987) and recalled to the participants mind that it is in that town Johannes Lukas, the father of Chado-Hamitic hypothesis, studied and worked for few years. The Convenor considered it to be the task of the Congress to help and to promote the establishment of comparative Hamito-Semitic linguistics, as at that time not a single University possessed a separate chair in this field.

Part I opens with an article by F. Aspesi entitled "Genre de noms et genre de morphèmes personnels en chamito-sémitique" (pp. 11-28). Having presented the ideas of prominent scholars, the author urged his colleagues to embark upon a detailed description of the gender distinction in the languages of their competence. V. Blazek in a case-study dedicated to the memory of K. Petráček and entitled "A Comparative-Etymological Approach to Afrasian Numerals" (pp. 29-44) took into consideration basic numerals (1-10) from all branches of Afroasiatic family and pointed to the important parallels in Nilo-Saharan, Niger-Congo, Nostratic and North Caucasian languages "[...] which can indicate longtermed interference or old genetical links among AA and neighbouring language macro-families" (p. 29). The phonological principles of Afrasian reconstruction were presented by A. Militarev and O. Stolbova in a study "First Approach to Comparative-Historical

Phonology of Afrasian (Consonantism)" (pp. 45-72). Having proposed the Proto-Afrasian consonantal system, the authors tried to support it with lexical data taken from all five branches (72 items). Cultural lexicon of the Proto-Afrasian made A. Militarev to believe that the society using it could be characterized as epipalaeolithic, passing from intense gathering of wild cereals to early agriculture. A hypothesis concerning the chronology of the Proto-Afrasian language and its cradle, as well as 28 reconstructed items (with their reflexes in modern languages) of its lexicon complete the contents of Militarev's contribution "Evidence for Proto-Afrasian Cultural Lexicon" (pp. 73-85). A comparative analysis of the verbal aspect system in Indo-Germanic and Semito-Hamitic is proposed by R. Voigt in his study "Die drei Aspekte des Semitohamitischen und des Indogermanischen" (pp. 87-102). W. Vycichl in his contribution "Hundert Jahre hamitosemitischer Forschung" (pp. 103-109) reminds of the fact that the notion of Hamito-Semitic languages was introduced a hundred years ago by Friedrich Müller, then Professor of the Vienna University. He points also to some differences between the "old Hamitic" (composed – according to him – of Egyptian, Berber, Cushitic and Chadic groups) and "young Semitic" languages.

Part II opens with an article "On Berber Cases in the Light of Afrasiatic Languages" (pp. 113-122), in which A.Yu. Aikhenvald proposes a reconstruction of the Proto-Berber (Guanche) noun and pronoun case systems in the light of data from the other Afroasiatic languages. She comes to conclusion that on a Proto-Berber level two-case sub-systems can be reconstructed for both nouns and personal pronouns, though the structure of both is utterly different. L. Galand in his case-study entitled "Du nom au verbe d'état. Le témoignage du berbère" (pp. 123-138) proposed a hypothesis on nominal origin of the perfect (*l'accompli*) of the verbs of quality in Berber. The hypothesis is supported by a grammatical description of Ayt-Ziyan dialect by A. Allaoua who is the native speaker of it. Besides the reduplication of the perfective aspect forms found in several dialects in the North and Central Morocco, and its narrative use (instead of aorist) among Aït Sadden (east to Fez), there is

another peculiarity of that group of Tamazight dialects: the birth of a relative pronoun in them. This phenomenon is discussed by A. Leguil in "Gestation d'un pronom relatif en tamazight" (pp. 139-145). The northern dialects of Songhay, spoken in Niger-Mali Sahel, possess many forms of Tuareg origin. Their existence in Songhay is commented upon by R. Nicolai in a study "Songhay septentrional et touareg. Contacts de langues et contacts de populations" (pp. 147-162). The author proposes a theory of double origin, according to which the northern dialect is a result of the vernacularization of a vehicular form of the Songhay language spoken by Berber people who broke their contacts with the Songhay environment. K. G. Prasse in his paper entitled "New Light on the Origin of Tuareg vowels E and O" (pp. 163-170) revises his own earlier thoughts in this respect and, having taken into account some additional data provided by his Tuareg informants from Hoggar in Mali, comes to conclusion that *e* and *o* must at least be Proto-Tuareg, and as far as *e* is concerned, probably even Proto-Berber.

Eight papers are dealing with the problems of Chadic languages. S. Baldi in his contribution "Some Remarks on Arabic Loan-Words in Hausa" (pp. 173-184) makes some additions to Greenberg's article on this subject and analyses "[...] some points which were underestimated or misunderstood" (p. 173). The phonological system of the Chadic languages belongs to the uttermost differentiated (eight vowels in Mafa, Daba and others, and two vowels in Wandala and Gude; 119 consonants in Higi and 26 in Masa). D. Barreteau in his contribution "Comparaisons des systèmes consonantiques dans les langues tchadiques de la branche centrale" (pp. 185-198), based on first-hand data, makes some suggestions concerning the interaction between different elements of the phonological structure in the Central branch of the Chadic languages. A new hypothesis on the evolution of verbal systems in Chadic languages, quite different from that proposed by Newman (1977), is postulated by V. Colombel in her article "Evolution du système verbal en linguistique tchadique: synchronie dynamique et diachronie" (pp. 199-212). She is of opinion that the verbal af-

fixations are on expansion now and they have replaced the internal vocalic flexion. The Proto-Semitic phoneme labelled *s is known to have a simple correspondences with its Berber, Egyptian and East Cushitic correlates. A. Dolgopolsky in a study entitled "On Chadic Correspondences of Semitic *s" (pp. 213-225) takes into account the Chadic branch and summarizes the suggested by him sound correspondences. A new, two-stage method of comparing the Chadic lexical items proposes D. Ibrizimow in his case-study "A New Approach towards Chadic Lexical Reconstructions" (pp. 227- 234). The number of lexemes or semantic fields represented by a single root in the Chadic family is quite restricted (around 10). "Death" and "to die" belong to those largely distributed. Those lexemes are subject of an analysis "'Tod' und 'Sterben' im Tschadischen" (pp. 235-247) proposed by H. Jungraithmayr. H. Tourneux in his contribution "Place du masa dans la famille tchadique" (pp. 249-260) re-examines the problem of the classification of Masa among the Chadic languages. He supports the position of H. Jungraithmayr and Shimizu (1987) and comes to conclusion that the Masa group does not constitute a separate branch of Chadic since it is close to Musgu of the Central (Biu-Mandara) branch. The paper of P. Zima entitled "Songhay and Chadic in West African Context" (pp. 262-274) is based on a direct comparative analysis of various fields of the Songhay and Chadic lexicon, particularly that concerning the names of the body parts. The author states that it is too early to formulate any definitive conclusion on the nature and character of the Songhay-Chadic relationship since more substantial research on the Songhay-Niger Congo-Saharan-Chadic relationship and/or interference is needed.

Volume II deals with Cushitic (pp. 1-81), Egyptian (pp. 83-135), Omotic (pp. 137-150) and Semitic (pp. 153-337) languages.

Discussion on the Cushitic languages is opened by a paper of Muhammad Ali, the single native speaker taking active part in the Congress. His contribution is entitled "Antonyms and some Related Problems in Oromo" (pp. 3-11) and concerns mainly the mor-

phological negation. D. L. Appleyard having attempted at a preliminary reconstruction of the Proto-Agau consonantal system at an earlier Hamito-Semitic Congress, in an article "The Vowel Systems of Agau: Reconstruction and Historical Inferences" (pp. 13-28), this time presents the Proto-Agau vowel system. Taking into account only one of the East Cushitic groups of languages, G. Banti in a paper "Invariable Verbal Paradigms in some Omo-Tana Languages" (pp. 29-47) tries to answer a question: Can the three interpretative models (i.e. the prefix conjugation, the compound tense hypothesis, and the stative) account for all the verbal paradigms that are attested in Cushitic? R. J. Sim replies positively to the question raised in his contribution: "Hadiyya's other Causative?" (pp. 49-64). Causative in **-aa'** derived from ***-aad**, which functioned in Proto-East-Cushitic, was a mechanism for deriving factitive patient-type verb stems from non-verbals. In contemporary Hadiyya, its function has been shifted and now it introduces an element of causation. H. Stroomer in a contribution "Dialect Divergence in Southern Oromo" (pp. 65-74) provides some thoughts about the lexical divergence within Southern Oromo as illustrated in Boraana, Orma and Waata dialects spoken in Kenya. In "Insights into Proto-Cushitic Morphology" (pp. 75-81) A. Zaborski presents a simple inventory of the morphological elements which may be ascribed to Proto-Cushitic, first on the basis of Afar-Saho, and then – Rendile-Boni-Somali: most of them are a heritage from Proto-Hamito-Semitic. At the end, a genealogical tree of Hamito-Semitic is proposed.

Part V (Egyptian) opens with an article of A. Bélova entitled "Sur la reconstruction du vocalisme afroasiatique: quelques correspondances Égypto-Sémitique" (pp. 85-93) in which she draws some conclusions from Egyptian-Semitic (mainly Arabic) comparisons. C. T. Hodge in "Etymological Reassessment" (pp. 95-106) first pays tribute to F. Calice's comparisons of Egyptian and Semitic (1936), and then examines Calice's collection against his own, enriched field of data. By this he points to Calice's commendable feel for comparisons under discussion. A. Loprieno in a study "Towards a Typology of Middle Egyptian" (pp. 107-119) is con-

cerned with the typological distribution of subject and predicate in minimal (phrase) and complex (clause or sentence) Egyptian syntactic units and tries to show in what circumstances semantic or pragmatic constraints cause a modification of the basic, unmarked order. One of the three paradigms of the personal pronouns in Egyptian (suffixal, dependent and independent pronouns) is analysed by H. Satzinger in an article "Structural Analysis of the Egyptian Independent Personal Pronoun" (pp. 121-135).

The status of the Omotic languages continues to be the subject of controversy. For example, A. Zaborski shares the opinion that "[...] the Omotic hypothesis should be rather forgotten since it is now rather clear that Omotic is simply West Cushitic" (p. 70). Be it as it may, only a single paper was placed in Part VI (Omotic): that of G. Böhm entitled "Zur Deklination des Nomen in den Omotischen Sprachen" (pp. 139-150). The author takes into account end vowels in Nubian and discerns in them an important index as regards special historical relationship between Nubian and Omotic languages.

The Semitic languages belonged to the best represented at the Vienna Congress. Fourteen contributions dealing with them have been published in the *Proceedings*.

The paper of A. Boucherit is aimed at the description of the functioning of the verbal system in spoken Arabic of Alger, and it is entitled "L'expression de la concomitance dans le système verbal de l'arabe parlé à Alger" (pp. 153-165). A long bilingual inscription of Tell Fekherye provides the scholars with interesting data, useful in explaining unsolved problems formerly evoked by other Old Aramaic inscriptions. One of them is the "feminine" plurals which are discussed by V. Brugnatelli in a study "The 'feminine' Plurals in Old Aramaic: New Light from Tell Fekherye" (pp. 167-184). The notes of B. W. W. Dombrowski in "The Creation of Verbal Forms in Eblaitic and its Significance for the History of the Semitic and Hamitic Language Families" (pp. 185-208) are based on the recognition of the bulk of Semitic linguistic materials found in the Ebla tablets as the earliest dialect or group of closely

related dialects of Akkadian. F. A. Dombrowski in his essay entitled "Materials and Methods for the Use of a Comparative Semitic Wurzelwörterbuch" (pp. 209-233) intends to show how the roots and word families compiled can be understood still better through the extraction of underlying elements. In the Semitic languages there are a number of morphological elements occurring in various grammatical forms whose basic function may be described as the expression of 'individuation'. Three of them (the inflectional vowel **u**, prenominal forms, and gemination of the middle consonant radical) are discussed by G. Khan in "Morphological Markers of Individuation in Semitic Languages and their Function in the Semitic Tense System" (pp. 235-257). The relics of North Arabic writings in Old South Arabic characters are the subject of M. Kropps paper entitled "Blut- und Dauerregen im alten Ägypten? Zu den frühnordarabischen Inschriften aus Qaryat al-Faw" (pp. 245-258). It contains a useful commentary. The syntactic functioning of the particle **-f** in the Old South Arabic is the subject of N. Nebes' paper entitled "Zur Syntax der Partikel **-f** im Sabäischen" (pp. 259-276). A. Podolsky made the stress assignment in nominal forms of spoken Hebrew the subject of his contribution. It has been published under the title "The Problem of Word Accent in Modern Hebrew" (pp. 277-281). A re-examination of the function of Ugaritic **yqtl** form is proposed by M. E. J. Richardson in a short essay "Tense, Aspect and Mood in Ugaritic **YQTL**" (pp. 283-289). Some problems of forging new vocabulary in Amharic are shown by R. Richter in her paper "Zur Wortschatzentwicklung im Amharischen" (pp. 291-301). The tradition of the Mesopotamian epistolography and its parallels in Biblical texts are discussed by G. Sauer in a case-study "Amos 7, 10-17 und mesopotamischer Briefstiel" (pp. 309-313). S. Segert in "Northwest Semitic Postvelar /g/ in Correspondance to Dental Phonemes" (pp. 315-320) tries to determine the value of the 26th letter of the Ugaritic alphabet and comments upon its graphical variants. A review of the research efforts on the South Arabian languages is proposed by M. C. Simeone-Senelle in her contribution entitled "Récents dé-

veloppements des recherches sur les langues sudarabiques modernes" (pp. 321-337).

The volume closes with a final address of Professor Lionel Galand (pp. 341-344)

Stanisław Piłaszewicz

Stanisław PIŁASZEWICZ, *Religie Afryki. Ewolucja wierzeń rodzimych w kontaktach z islamem i chrześcijaństwem* (Religions of Africa. Evolution of the Traditional Beliefs in Contacts with Islam and Christianity), Wydawnictwa Uniwersytetu Warszawskiego, Warszawa 1992, 182 pp.

In order to understand the religious processes in contemporary Africa one has to remember that the Africans have for many centuries been exposed to the influences of Islam and Christianity. Contacts and interferences of African traditional belief systems with these two monotheistic religions were introducing many changes and transformations into the spiritual and social life of the Africans.

This book is a result of the author's long-term research in the field of religious phenomena in Africa. The volume under discussion is an important source for learning what, in fact, the African religions are. Here, however, the great attention has been paid to the processes of development of the African traditional beliefs under the influence of Islam and Christianity. In a short Introduction (pp. 5-7) the author explains that the aim of his book is to provide a much wider view of various phenomena which are discussed by him.

The first chapter entitled "Afrykańskie wierzenia rodzime" (African Traditional Beliefs, pp. 9-20) deals with the most important features of the African religions before the European expan-