

de la société tamang, une attention plus grande aux phénomènes culturels, la spécificité des Ghale par exemple, groupe politiquement dominant à Timling, par rapport aux Tamang. "The work never stops" conclut Tom Fricke. On lui donnera volontiers raison sur ce point.

Gérard Toffin

Galloway, Brent D.: A Grammar of Upriver Halkomelem. Berkeley: University of California Press, 1993. 667 pp. ISBN 0-520-09619-3. (University of California Publications in Linguistics, 96) Price: \$ 70.00

Halkomelem gehört zur Zentralgruppe der Salish-Sprachen und wird in British Columbia am Frazer River sowie auf dem Südzipfel von Vancouver Island gesprochen. Upriver Halkomelem ist eine von drei Dialektgruppen des Halkomelem, das insgesamt noch etwa 50 ältere Sprecher hat. Die Sprache zeigt wie die anderen Sprachen der pazifischen Nordwestküste bestimmte typologische Charakteristika, zu denen u. a. umfangreiche und komplizierte Konsonantensysteme, verbunden mit einer Neigung zu Konsonantenhäufungen, gehören. Das Lautinventar umfaßt insbesondere glottalisierte Verschlußlaute und Affrikaten, den Unterschied velar versus postvelar, labialisierte Konsonanten sowie stimmloses *l* und eine glottalisierte Lateralaffrikate. Die Silbe hat die Struktur (s)(K)KV(K)(K)(K)(s), so daß im Wortinneren und am Wortende bis zu vier Konsonanten ohne zwischengeschalteten Vokal vorkommen können. Einige Besonderheiten im Lautinventar des Upriver Halkomelem widersprechen Aussagen der Sprachtypologen über universale Eigenschaften von Sprachen: so gibt es nur ein Nasalphonem *m*, nicht aber ein Nasal *n*, nur postvelare (uvulare) Verschlußlaute *q* und *q'* sowie velare mit Lippenrundung *kw* und *k'w*, nicht aber die einfachen velaren Laute *k* und *k'* (diese sind in den Salish-Sprachen der Zentralgruppe aufgrund historischer Lautveränderungen zu *c* bzw. *c'* geworden).

Das Halkomelem ist in starkem Maße polysynthetisch, wobei ein umfangreiches Morpheminventar, überwiegend Suffixe, sowie verschiedene Reduplikationsmuster Anwendung finden. Das Zusammentreffen von Bestandteilen innerhalb eines Wortes ist dabei oft mit Lautveränderungen verbunden. Die morphologische Komplexität zeigt sich vor allem beim Verb; auch sind viele nominale Formen im Halkomelem von verbalen Grundelementen abgeleitet. Dem Sprecher einer europäischen Sprache so selbstverständlich und obligatorisch erscheinende Kennzeichnungen wie Tempus und Numerus sind im Halkomelem optional, dagegen sind Angaben zu Raumlage und Gestalt von Objekten stark ausdifferenziert; auch spielt die Kategorie Kontrolle in der Grammatik eine zentrale Rolle, d. h. es muß bei Handlungen durch verschiedene Flexionssuffixe gekennzeichnet werden, ob die Handlung als vom Subjekt absichtlich herbeigeführt angesehen wird oder ob nicht.

"A Grammar of Upriver Halkomelem" gliedert sich in mehrere Teile. In der Einleitung (1–14) werden Angaben über die Datenerhebung gemacht und es wird ein Abriß der Forschungsgeschichte gegeben. Den ersten

Hauptteil bildet die Lautlehre, die aus zwei Kapiteln besteht: Phonetik und Phonologie (15–42) und Morphophonemik (43–164), wobei im letzteren die komplexen Lautveränderungen dargestellt werden, denen Morphe me beim Zusammentreten bzw. bei der Reduplikation unterworfen sind. Der zweite Hauptteil ist der Morphologie (165–411) gewidmet. Die einzelnen Kapitel behandeln: Pronomina, lexikalische Affixe, Verbmorphologie, Partikel, Nominalmorphologie, Demonstrativa und Numeralia. Innerhalb der Darstellung der Morphologie nimmt den größten Raum die Behandlung der recht komplexen Verbmorphologie (237–360) ein. Der Syntax wird nur ein eher kurzes Kapitel (412–459) eingeräumt, da bereits in die Darstellung der Wortarten und ihrer Morphologie viel Information über syntaktische Phänomene eingeflossen ist.

Im dritten großen Block werden recht ausführlich die wichtigen semantischen Domänen des Upriver Halkomelem (460–637) und das verwendete Lexeminventar präsentiert. Es finden sich Zusammenstellungen der Verwandtschaftstermini, der scherhaften oder beleidigenden Bezeichnungen für anatomische Besonderheiten, der Krankheiten und der medizinischen Terminologie, aber auch der Begrifflichkeit des Kanufahrens und des Kanubaus, um nur einige hervorstechende Themen zu nennen. In diesem Block werden, vielleicht etwas versteckt, als Kapitel 13.3.4 außerdem Sprechereignisse (612–637) behandelt, wobei verschiedene Typen wie Erzählungen, Lieder oder Alltagsgespräche kurz charakterisiert werden. Zwei Karten nebst Legenden informieren schließlich über das Sprachgebiet sowie über die Toponymik des Halkomelem.

Der Autor beschäftigt sich seit 1970 intensiv mit verschiedenen Salish-Sprachen. Mit der vorliegenden Grammatik, der aktualisierten und erweiterten Fassung einer Dissertation aus dem Jahre 1977, wird das Upriver Halkomelem so kenntnisreich und umfassend dokumentiert, wie es für kleine und dem Aussterben nahe Sprachen sehr selten ist.

Michael Dürr

Gebre-Igziabiher Elyas, Aleqa: Prowess, Piety, and Politics. The Chronicle of Abeto Iyasu and Empress Zewditu of Ethiopia (1909 – 1930). Ed. and transl. by R. K. Molvaer. Köln: Rüdiger Köppe Verlag, 1994. 596 pp. ISBN 3-927620-20-3. (Studien zur Kulturkunde, 104) Preis: DM 128,-

This edition of an heretofore unpublished chronicle of the reign of the Ethiopian "interim"-ruler Iyasu (1913–1916) and his successor Empress Zewditu (1916–1930) is a valuable historical source on a remarkable though brief period in modern Ethiopian history written by an Ethiopian insider. It is also an impressive piece of text-critical and historical editing by Dr. R. K. Molvaer, earlier known from his work on Ethiopian literature and society.

The book gives the original text in Amharic (266 pp.) as well as in English translation (254 pp.), accompanied by a preface, introduction, postscript, and an appendix by the editor. The title of the chronicle, "Prowess, Piety,

and Politics", does not appear in the Amharic original and is presumably the addition of the editor.

The translation of the text is faithful and very good, but the editor's practice of frequently adding alternative words or phrasings in brackets (though we were warned for it by himself, 12) makes it tiresome reading. I will not give examples of instances where the alternative words (or spelling) are just superfluous for understanding, because they are too many and are not points for argument.

The text is divided in 104 brief "chapters." The style is anecdotal, without much of an overall narrative structure weaving the various episodes together in a coherent whole. But the account is chronological, presenting the events happening in a certain year. Characteristic is also the frequent use of biblical allusions and parallels. The text contains many dialogues and verbatim statements of protagonists. Also, interesting poetic verses (e.g., praise poems) made by contemporaries on certain events and persons are cited. Much of the text seems to be based on notes made by the author during events he witnessed.

The editor has annotated the main text in 861 notes, which fulfill an essential role. They are a *tour de force*, containing a wealth of information on historical dates, backgrounds of events, complex family relationships, etc. There is also an excellent index, useful for checking and comparing the many personal names in the text.

Although this work can, by its nature, not be used as an authoritative interpretation of the Iyasu-Zewditu period, it has new information on many points, e.g., military campaigns, power rivalry, political decisions, state policy, and on the power-politics of leading nobles, among them Ras Teferi Mekonnnin, the later Emperor Haile Sillasie I. The chronicle gives new versions of stories and rumours, so important in Ethiopian history, about the actions and the lot of these leading persons in early 20th-century Ethiopia, the interpretation of which is still partly open. It can thus be used as a major source on that period. A large part of the information given was already known in the oral traditions of leading families and of certain regions, and some of it will, due to its petty nature, now be fairly insignificant. But the historical picture as a whole vividly evokes the values and outlook of the leading strata and of the nature of politics of the era. In this limited sense, the book can be used as a reference work on the period. But it is to be seen as a typical "native historiography" – its claim is to be no more than a chronicle of events and actions based on the author's experience as an eyewitness as well as on the interviews he had with people who were eyewitnesses – without being set in a wider academic debate. It has no weighing of evidence, no critical use of sources, and no attempt to interpret or explain the course of events except in a general moral sense. Nevertheless, the information is very important, and often fascinating to read.

This work stands in a long Ethiopian tradition of chronicle-writing. It was, of course, produced in a time when Ethiopia did neither have a system of academic higher education nor a well-developed class of intel-

lectuals discussing its history and society, despite there being a growing number of foreign-educated people. Gebre-Igziabiher Elyas was the son of such a person (Aleqa Elyas Hailu, who studied in France), and was a highly educated man, being well-versed in the traditional Ethiopian fields of Ge'ez literature and poetry, Church culture and history. He was employed at the Court by Empress Zewditu, and later (perhaps with some reluctance) by Haile Sillasie, who sent him first to the provinces to be a schoolteacher for more than ten years. In 1944, just after the liberation of Ethiopia from Italian fascist rule, Gebre-Igziabiher was again asked to write the chronicle, on the basis of an earlier manuscript which was destroyed by the invading Italians in 1936. But the publication of this last version was never authorized by Haile Sillasie. There were always tensions between the two, related to the fact that (20) in 1930, Gebre-Igziabiher – in a move characteristic for Ethiopian political culture – had destroyed all the papers and notes relating to Zewditu (for whom he had worked as personal secretary), to prevent Haile Sillasie from using them "against her." This friction attests to the fact, so far not extensively researched, of how much Haile Sillasie's behaviour, values, and politics were – contrary to his carefully polished image – disputed by many people within leading strata in Ethiopia. (Another good example of such criticism is a very interesting memoir of Gaitachew Bekele, *The Emperor's Clothes. A Personal Viewpoint on Politics and Administration in the Imperial Ethiopian Government, 1941–1974*. East Lansing 1993.)

Gebre-Igziabiher's view of Iyasu is fairly conventional, but balanced. His description largely reflects the majority opinion of the time in the leading circles of the country. But he also mentions positive things done by the young leader, such as new lawmaking and church-and mosque-building activities (never crowned king or emperor), and inevitably also his much disputed behaviour (womanizing, spending much time in hunting and other leisure activities, unpredictable actions, not listening to advice, and his senseless and unprovoked violence, e.g., massacring and enslaving the "Gimira" people south of Jimma) for whom he has already been widely condemned. The chronicle confirms, although more with a tone of regret rather than severe condemnation, that Iyasu was simply not enough of a strong or smart character to find a balance between the temptations his powerful position exposed him to and the call of duty as the national ruler. An interesting question about Iyasu has always been whether he, the son of the converted ex-Muslim Wello king Ras Mikael, was "sympathetic" to Islam (i.e., wanted to convert, as his powerful noble opponents later said) or not. This chronicle shows that in his actions he favoured both the Muslims and the Orthodox Christians with privileges and rewards, and that he was trying to accommodate both, without being really committed to either, certainly not to Islam. Would his policy have matured and would he have given less offence to many people, Iyasu might, perhaps, have devised a better solution to the

problems of national identity and identification among the religiously and ethnically diverse population of the country. But that his policies were always controversial in many ways is evident from various episodes, e.g., his forbidding the public mourning for emperor Menilek in December 1913, his incessant traveling around and his seeking support among lowland Muslim (Afar, Somali), and his ignoring and insulting important sections of the leading nobles, mainly from Shewa. All this is not new, but told in great detail in the chronicle. Interesting is the recorded reaction of Iyasu to the invitation of an Italian envoy to come to Italian-held Eritrea and be supported by the authorities there in his quest to regain the throne: he resolutely rejected the offer (412), so that he was a staunch nationalist is no longer in doubt.

The plot to (successfully) overthrow Iyasu and replace him with Zewditu as queen is given due attention, with many names and details, as are the ensuing battles at Segale and Meqdala, which were won by Ras Teferi's party (who of course became the crown prince and regent in 1916). The crucial role of War Minister Habte-Giorgis is duly acknowledged here. After this power change, the chronicle is mainly devoted to the evolving policy of Ras Teferi, to his appointments, his modernization efforts, and his foreign relations and travels, all before his coronation in 1930 of course. Also details of domestic and foreign (Italian, British, and French) intrigues are described. The 89th chapter contains the description of the coronation ceremony (in 1928) of Ras Teferi/Haile Sillasie as king (not as emperor).

As the Postscript says (557), the chronicle has no fully negative judgement on Iyasu. Neither does the author state that there were very good reasons to depose him at the time. The rest of this Postscript has some further information on the history of Iyasu during and after his deposition: on the old question of whether he was considering conversion to Islam during his long stay in Harar, on his flight to the Afar and Somali lowlands, his imprisonment at Fiche and later at Gara Mulleta, and the mysteries around his (and Zewditu's) death. Many questions still have not been clarified beyond the usual level of Ethiopian political gossip and hearsay. The editor feels, however, that the historical role, his character, and the nature of Iyasu's rule have not been properly assessed, and pleads for a reconsideration, even a "rehabilitation" (569).

J. Abbink

Hall, John S.: Religion, Myth, and Magic in Tangale. Ed. by H. Jungraithmayr and J. Adelberger. Köln: Rüdiger Köpfe Verlag, 1994. 215 pp. ISBN 3-927620-46-7. (Westafrikanische Studien, 5) Preis: DM 54,-

This book is published 70 years after its composition on the field by a protestant missionary, John S. Hall, a scottish, very respectful of the indigenous culture and traditions and also well cultivated, mainly in the field of languages. He studied Hebrew, Arabic, French, and later on Hausa, the lingua franca of the area, the Bauchi Province in north-eastern Nigeria, where the Rev. worked among the Tangale, a tribe of some 70,000 individuals

who, up to the moment of his arrival, were rather isolate, with some slight islamic influence but not yet touched by Christian missions.

The German editors have done a quite important service both to ethnologists and to the Tangale people because the materials Father Hall collected long ago are firsthand ones, relating the religious beliefs and attitudes of an African people living in the traditional way.

The volume is centered on religion but the diligent reader will note very useful even if brief expositions on social and economic organization, on the Tangale's *Weltanschauung* – i.e., on nature, man, and supernatural –, on village's life, traditional medicine and its practitioners, and chiefly on witchcraft, a dominant belief and fear of the single as well as the community.

The Supreme being, Yamba, living in the sky, is too far away for receiving a cult, even if respected; the world and human life are dominated by a crowd of spirits, benevolent or malignant: in the midst are very important tutelary spirits (*shoro*) of the individual, house, waters, farms, and so on. The same importance have the spirits of the dead, who necessitate being objects of the cult and the memory of the living: otherwise they will punish the survivor. Life after death is conceived as the same as on earth and for that reason the soul needs prayers, sacrifices, and offerings, mainly of food. Every individual, animal, and even unanimated things have a soul (*shirum*): only witches with the second sight can see spirits, demons, and souls.

Religion, i.e., respect and fear, are present in human behaviour, from farming and collecting the crops to the birth of a son, from marriage to war, from pregnancy to head-hunting, from sickness to death. The village is literally enclosed in a number of sacred places, from the village's tree to the sacred grove, and even the hut where people live has its sacred spots; most important is the central place of the compound, where men meet.

I find the editors and the author's daughters decided for the best in leaving the manuscript as near to the original as it was possible: in this way we have in front of us a very important chapter of a native African culture before the big changes of the following half-century. A world where man respected his gods and gods were interested in man and his conduct.

Ernesta Cerulli

Harring, Sidney, L.: Crow Dog's Case. American Indian Sovereignty, Tribal Law, and United States Law in the Nineteenth Century. Cambridge: Cambridge University Press, 1994. 301 pp. ISBN 0-521-46716-0. Price: £ 14.95

Obwohl sich die Vereinigten Staaten ein Rechtssystem geschaffen haben, das sich in nicht wenigen Fällen der "Indianerproblematik" annimmt und – wenngleich auch eine ambivalente Beurteilung durchaus möglich ist – die besondere Stellung der Indianer darin hervorhebt, wurden diese Besonderheiten doch in den Forschungen zur US-amerikanischen Rechtsgeschichte bislang weitgehend ausgespart. Vor allem trifft dies auf bestimmte lokale oder zeitlich begrenzte Untersuchungsfelder zu;