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1. KUSCHITISCHE SPRACHEN

*With best wishes
from
Gorosh*

BOGUMIL W. ANDRZEJEWSKI

REINISCH'S WORK ON SOMALI AND ITS SIGNIFICANCE TODAY

I. Truly Pioneering Work

When LEO REINISCH began his research on Somali he was confronted with a pioneering situation. Somali was still an unwritten language, and written communication among Somalis was conducted in the Arabic language, a full knowledge of which was common only among men of religion and town merchants. According to oral traditions, in REINISCH's time some men of religion used the Arabic script for writing religious poetry in Somali, but its use in this way was restricted to a few individuals and their entourages, and no manuscripts are extant from the period. Thus REINISCH did not have the advantage, when writing down Somali, of the guidance which can be obtained from the native perception of phonemic distinctions embodied in any well-established alphabetic writing used by the speakers of the language themselves.

Nor did he have at his disposal any fully reliable scholarly publications which he could take as a starting-point in his research. With the exception of BERGHOLD and SCHLEICHER¹, the authors of any publications preceding those of REINISCH were missionaries, colonial officials or explorers who became amateur linguists in response to the needs of their respective pursuits, and it seems certain, judging from their works, that they were not acquainted with the linguistic science of their time. BERGHOLD and SCHLEICHER did have a background of academic training in linguistics, but their work could not be entirely relied upon, for reasons which we can only guess. Perhaps they were not sufficiently gifted in their sense of aural perception to undertake research in an unwritten language with an unfamiliar sound system, or

¹ BERGHOLD 1897 and 1899 and SCHLEICHER 1892. For bibliographical details of this and all other Notes see References.

* My typescript was submitted in 1982!
That is why the bibliography is out of date

else they did not work long enough on the language to train themselves readily to recognize unfamiliar sounds².

In his work on Somali REINISCH had to overcome yet one more disadvantage. Conditions in Somalia at the time were not conducive for travel by foreigners, and he had to conduct his researches with Somali informants abroad. In spite of this limited contact with the language and lack of opportunity to learn to speak it with any fluency, his results were impressive, and those Somalis who are acquainted with his works are astonished that he could achieve them under such conditions.

Though REINISCH had to face these hardships of a pioneering situation, some of the circumstances of his life and work favoured his enthusiasm for Somali and his enterprise. His life coincided with exhilarating advances in linguistic science: great discoveries were made in comparative linguistics, especially in the Indo-European field, and phonetics began to establish itself firmly as a precise science related to physiology and acoustics. It was the time of great hopes that many languages otherwise widely dissimilar could be grouped together and that links of common descent could be discovered among them by scientific methods.

The environment in which REINISCH lived was highly favourable for research. Vienna, that great centre of sciences and arts in the mainstream of European intellectual life, was also the capital of a multinational state, well known for its liberal policies towards the various languages of its citizens and for its generosity to scholarship and research. The University of Vienna and the Imperial Academy of Sciences received funding from the State which they used for the advancement of knowledge, and they were generous even when the activity they supported brought no hope of any practical benefits in the spheres of commerce, industry or national and international politics. Such an enlightened policy no doubt helped and encouraged REINISCH in his researches, which in the case of Somali resulted in five works. These are discussed in the next section of this paper, each under its separate heading.

² Accuracy of aural perception is a constant problem in research into unwritten languages which are foreign to the researcher. Experience shows that even between individuals who have received intensive ear-training and instruction in phonetics there are wide variations in ability which can only be accounted for by differences in natural endowment. Judging from his transcription of oral texts REINISCH was exceptionally gifted in this respect.

II. Reinisch's Publications on Somali

*Die Somali-Sprache: I. Texte*³

This work consists of a large collection of transcripts of oral texts obtained from two Somalis from the Northern part of Somalia. In the introduction REINISCH gives their names as IBRAHIM ABDILLAH and JUSUF ALI respectively, using the spelling conventions applicable to German. In the transcription which he uses for Somali, these two names would be written as IBRÁHIM 'ABDILLÉ and YÚSUF 'ALÍ, and in the Somali official orthography as IBRAAHIM CABDILLE and YUUSUF CALÍ⁴. The first provided the texts on pp. 1—187 and the second those on pp. 188—287.

REINISCH, of course, wrote down his texts under dictation, and this situation is far from the modern ideal of collecting oral texts, when the researcher sinks into the background while the performer is being unobtrusively taperecorded as he addresses his words to an audience of his own compatriots in the normal context of communication. Oral texts written under dictation at research sessions with foreign collectors are notorious for losses in their standards of naturalness, wealth of detail and aesthetic appeal, but it is clear from REINISCH's texts that this did not happen in his case. Both IBRAAHIM CABDILLE and YUUSUF CALÍ were obviously very articulate, imaginative and gifted narrators who were by no means discouraged by the unusual context of research sessions from keeping the customarily high standards of Somali eloquence. We can also make a conjecture that there might have been something in REINISCH's personality and his behaviour to his two informants that inspired them with good will towards him and willingness to cooperate.

The texts in this collection fall into three categories: translations, sociological testimonies and oral literature. Approximately two-thirds of the translated texts are taken from the Bible, with passage from both the Old and the New Testament. Although it is not stated from what language these translations into Somali were made, the way of transcribing biblical names suggests that REINISCH used an Arabic version as the source text, e. g. MÚSA for MOSES, ÚRDUN for Jordan, ŠIMSON for SAMSON and MÁRYAM-AL-MAGDALIYA for MARY

³ REINISCH 1900 b.

⁴ Information concerning this orthography is provided in ANDRZEJEWSKI 1974 and 1978 a. Its salient features are as follows: it represents the voiced and voiceless pharyngeal fricatives by C and X respectively, and it indicates vowel length by doubling the vowel letters.

MAGDALEN⁵. The originals of the remaining translations are described as two Arabic stories, but their text is not provided and instead a German translation is given. This raises the question as to what language REINISCH used when communicating with his informants. Was it Arabic, English or German? Only biographical research into the lives of REINISCH or his informants can provide us with the answer. It can be deduced, however, from the high degree of accuracy of these translations that both sides had a very thorough knowledge of the language or languages they shared.

By "sociological testimonies" are understood here texts about customs, laws and traditional practices and beliefs. Their wording makes it clear that they are not taken from the traditional repertoire of narration in Somali but were given to REINISCH in response to requests for information. They form only a small part of the collection, on pp. 78—81 and 106—130.

A much larger part consists of transcripts of oral prose narratives which on account of both style and presentation can be considered to form part of Somali oral literature. Some are set in the traditional Somali environment and most probably had been in circulation for a long time before they were written down by REINISCH, while many contain passages in alliterative poetry which are incorporated into the narration in accordance with a customary practice in vogue even today. Others are set in an urban environment and could possibly be of Arab origin, since in Somali towns, especially those on the coast, there was a great deal of contact with Arabia. Whatever their origin, all these narratives are of the type that would circulate in Somali society as a form of entertainment, and some are clearly designed, judging from their sophistication, for adult audiences. They contain accounts of unusual events and humorous situations, sometimes conveying a moralistic or cautionary message and sometimes merely observing life with a measure of wit and scepticism, much as is to be found in the Decameron or the Canterbury Tales. There are also some animal fables which belong to Somali children's lore, and draw their protagonists from the local fauna.

In addition to prose narratives this collection contains some proverbs and sayings and a few short poetic texts of songs.

⁵ REINISCH's treatment of biblical names differs from that adopted in the modern version of the Bible in the official orthography, which to a large extent draws upon the original languages of the Bible and uses the Somali forms of names shared by Muslims and Christians. See United Bible Societies 1979.

*Die Somali-Sprache: II. Wörterbuch*⁶

This volume consists of two parts: a large Somali-German dictionary and a shorter one, German-Somali. The first provides grammatical information about each entry and frequently illustrates the use of the word listed by a sentence taken from the corpus of texts in the first volume, while the second is just a word list.

While the main source of the words in the dictionary is the corpus of texts collected by REINISCH himself, also included are all the words used in the publications of other authors on Somali. In view of the unreliability of such secondary sources REINISCH checked them with his informant YUUSUF CALL.

The organization of the Somali-German dictionary deserves special attention since the entries are grouped according to their roots and not in alphabetical sequence only, in a manner reminiscent of Arabic and Hebrew dictionaries. This arrangement throws into relief the synchronic etymology of words and the potentialities of the derivational system of the language.

*Die Somali-Sprache: III. Grammatik*⁷

This volume provides an outline of Somali phonology, morphology and syntax. The section on phonology gives a description of the articulation of the Somali sounds and thus also explains the system of transcription used in all three volumes of *Die Somali-Sprache*. Most of the space in this section is occupied by comparative lists headed by the title *Lautveränderungen* (Sound-changes). There is no explicit statement on the methodology of comparison but anyone acquainted with 19th century comparative linguistics can interpret what is implied. In REINISCH's lists there is a tacit assumption that the similarities between Somali words and those brought for comparison from other languages result from their common descent from a Hamito-Semitic parent language no longer existing. The dissimilarities on the other hand are due to the sound-changes which led first to the division of the parent language into different languages and then to further divisions within them and so on. This assumption is based on the analogy of the formulations which resulted from the discovery of the relationships within the languages of the Indo-European family.

The remaining part of this volume describes in detail the morpho-

⁶ REINISCH 1902.

⁷ REINISCH 1903.

logy and syntax of Somali and is illustrated by examples drawn from the texts in the first volume. One of the salient characteristics of REINISCH's approach to Somali morphology is his treatment of the verbal system which is reminiscent of that used in grammars of Semitic languages. Thus the different conjugational patterns of Somali verbs are treated in the same way as those of the Semitic primitive and derived verbs. At this point it should be observed that in Somali this derivational system is as productive as its equivalent in Semitic languages such as Arabic and Hebrew, and at the same time is semantically more regular. This, of course, side by side with the comparative word lists, serves as one of the proofs of the Hamito-Semitic origin of Somali. The actual wording used by REINISCH in classifying verbs into strong and weak is no doubt inspired by the terminology of Indo-European linguistics, but its application in detail points to links with the Hamito-Semitic family.

*Der Dschäbärtidialekt der Somalisprache*⁸

Unlike the three volumes of *Die Somali-Sprache* this work is based not on REINISCH's own research but on the materials collected in 1901—1902 by WILHELM HEIN in Aden and Shaykh 'Uthmān in Southern Yemen, where was a large number of expatriate Somalis. HEIN died before preparing his research notes for publication, and REINISCH processed them and published them with full acknowledgement to his deceased colleague. This is a very short work of only 88 pages, and consists of an outline grammar, 14 short texts with translation and a small dictionary. The term *Dschäbärti* (*Jabarti* or *Jeberti*) requires some explanation since it was used among Arabs in Southern Yemen⁹ for certain groups of Somalis, but is normally not even known in Somalia. In this book the term refers to one of the dialects of Central Somali¹⁰. HEIN's informant could have been a second generation immigrant to Arabia, since his description of the geographical location of the dialect is obviously inaccurate and REINISCH's Northern informants most probably never visited its area. REINISCH carefully ascribes this information to HEIN's informant and does not take responsibility for its accuracy. Central Somali, the main geographical area of which is in the

⁸ REINISCH 1904.

⁹ MORENO 1955, 9. IV: ... *Ġabarti*, nome dato dagli Arabi ai Musulmani dell'Africa Orientale. I am not certain whether this is in current use still.

¹⁰ For information about this group of dialects see ANDRZEJEWSKI 1971, pp. 271—272, MORENO 1955, pp. 325—389 and SAEED 1982c.

Bay region of Somalia with over spills into the adjacent areas, is the most divergent dialect group in relation to the one sometimes referred to as the Common or Standard Dialect group¹¹ which includes the Northern dialect spoken by REINISCH's two informants.

In its layout and approach this work resembles the treatment accorded by REINISCH to the Northern dialect, but there are some differences. In the section on phonology the comparative lists involve not only Hamito-Semitic languages but also internal comparisons between Central and Northern Somali. The texts are entirely taken from oral literature, some designed for adults and others for children, in the form of animal fables. There are no translations into Somali from other languages and no sociological testimonies. The dictionary is limited to a Somali-German version.

There is a supplement of some twenty pages consisting of oral texts in Northern Somali dictated to HEIN by his informants. There are no translations from German into Somali and most of the texts belong to oral literature for adults, in which the prose narratives contain some passages in poetic form. There are several poetic texts of dance-songs, clan boasting songs and children's songs, and this collection, like the first volume of *Die Somali-Sprache*, includes some sociological testimonies.

*Dr. A. W. Schleichers Somali-Texte*¹²

As the title of the work indicates, this book contains Somali texts collected by A. W. SCHLEICHER, which REINISCH edited after his death in 1894, at the request of his widow. SCHLEICHER was an engineer and businessman who, when he had achieved financial independence, turned his whole attention to the study of African languages, studied in Berlin and then with REINISCH in Vienna, and travelled extensively at his own expense. He died of tropical fever, leaving an unpublished collection of texts which he had taken down under dictation from Somali informants.

REINISCH seems to have edited the text without making changes, such as the correction of errors of perception. All the texts are in prose and the majority are taken from a repertoire which would be aimed at adult audiences, but they differ slightly from those in REINISCH's collection since many describe local feuds and identify the

¹¹ Common or Standard Somali is now used as the official language of the state. For information about it see ANDRZEJEWSKI 1971.

¹² REINISCH 1900 a.

clans involved. Some of the texts are animal fables for children, and there are a few sociological testimonies, but there are no translations into Somali.

The book has two supplements containing texts written down by other collectors. CYPRIEN DE SAMPONT, a missionary who together with EVANGELISTE DE LARAJASSE published a practical Somali grammar, sent REINISCH two texts, and REINISCH seems to have accorded them the same treatment as those of SCHLEICHER, publishing them almost without changes. The first is a fairy tale, probably of Arabic origin, and the second is a sociological testimony of the autobiographical type, dictated to him by a Somali informant.

The second supplement consists of texts taken from a collection written down by C. P. RIGBY, a British army officer, and published by him in Bombay in 1850¹³. REINISCH reprints the texts in the form in which they were originally written, together with their English translation. He adds, however, another version of them in his own transcription, accompanied by a German translation. The rewriting of RIGBY's texts was a necessary step since his transcription is not at all adequate to represent the phonetic distinctions in Somali. Most of the texts consist of sentences, some arranged in question and answer form, presumably for their potential usefulness for foreign travellers in Somalia, but there are also four short prose narratives taken from the adult repertoire of Somali oral literature.

III. Developments since Reinisch

Since the publication of REINISCH's works substantial developments have taken place in the linguistic and literary branches of Somali studies. First of all there was the invention, by CUSMAAN YUUSUF KEENADIID in the 1920's, of a phonologically accurate alphabet for Somali¹⁴, and after the Second World War several Somalis wrote and published in their mother-tongue using this or one of the various other methods of transcription¹⁵. These activities received the official encouragement and support of the Somali government after independence, and culminated in the adoption of a scientifically developed national orthography in the Latin alphabet in 1972¹⁶. At the same time Somali be-

¹³ RIGBY 1850.

¹⁴ MORENO 1955, pp. 290—297, provides a description and texts.

¹⁵ ANDRZEJEWSKI 1975 b and 1978 b, and JOHNSON 1973.

¹⁶ ANDRZEJEWSKI 1974, 1978 a and 1980 a, LATTIN 1977 and XUSEEN 1968.

came the official language of the state, and it is now used in government administration and all public business, it is the medium of instruction in all pre-university education, and literacy has spread even to remote rural areas. Research into the Somali language and literature is conducted at the Academy of Arts and Sciences, formerly the Academy of Culture, in Mogadishu, and at the National University of Somalia there is now a Department solely concerned with these subjects, with a large enrolment of students every year.

Publications in Somali in the sphere of language studies have included two monolingual dictionaries, a grammar, a manual of phonetics and a number of articles on various aspects of the language¹⁷. The resources of the language have been greatly expanded by the creation of a vocabulary to meet the needs of modern life, so that there are now newly invented words, introduced into the language by the education system and the mass media, which make it possible not only to discuss politics and world affairs in Somali without searching for words and lengthy circumlocutions but even to teach in it such subjects as higher mathematics, chemistry or electronics¹⁸.

There is no lack of texts in Somali on all kinds of subjects, including transcripts of oral literature and works of literary scholarship, as well as new creative literature in the fields of poetry, drama, the short story and the novel¹⁹. One important development which took place a few years ago was in the study of the scansion of traditional oral poetry, which previously had defied analysis. Two Somali scholars discovered the nature of the quantitative rules, which turn out to be reminiscent of those used in Classical Latin and Greek²⁰.

In Europe and America advances have been made in the field of Somali phonetics, morphology, syntax and lexicography which ex-

¹⁷ ANDRZEJEWSKI 1977 and 1979a, CUMAR 1975 and 1977, SAEED 1982a and XUSEEN 1980b.

¹⁸ ANDRZEJEWSKI 1980b, CABDI 1980, CANEY 1982 and CHISE and MAXAMED 1980.

¹⁹ For accounts of these literary developments see ANDRZEJEWSKI 1975b and 1978b, and GÉRARD 1981. Bibliographical information can be found in JOHNSON 1969 and 1973, and LAMBERTI 1980; it is to be further updated and supplemented in the *Handbook of Somali Studies* now in preparation under the editorship of CHARLES L. GESHEKTER (History Department, California State University, Chico) and LEE V. CASSANELLI (History Department, University of Pennsylvania, Philadelphia).

²⁰ An account of this system is given in CABDILLAHI 1980 and JOHNSON 1979 and 1981. Bibliographical information about the works written in Somali on this subject is found in JOHNSON 1979.

pand, supplement and, on rare occasions, rectify REINISCH's formulations. In particular it has been demonstrated that the role of accentual patterns which, as REINISCH observed, act as exponents of grammatical gender, have also numerous other roles, such as marking case forms and differentiating, along with affixes, the verbal paradigms. Progress was also made in the study of the relationship of focusing particles (indicators) and the distribution of verbal paradigms, the methods of subordination (embedding) and the role of conjunctions in this process²¹. The relationship between Somali and other languages of the Cushitic group has also received attention and formulations have been proposed as to its exact nature²².

In recent years Somali language studies have profited greatly from the close official cooperation between Italy and Somalia, for the Italian government, as a form of aid, has provided funds and the services of several academic linguists to assist the Somali Academy of Arts and Sciences and the National University by preparing a series of descriptive works and dictionaries. This has already resulted in two substantial publications on phonetics, lexicography and syntax, and there are other works in preparation²³. At the moment a Somalo-Italian team of some fifteen researchers is engaged in the preparation of a large Somali-Italian dictionary; the work is already far advanced, and when it is completed the compilation of a monolingual dictionary and several technical dictionaries is envisaged.

Somali literary studies continue in Europe and America, and a substantial corpus of texts drawn from the oral literature has been published, with translations or vocabularies, while foreign scholars have made contributions to the description and analysis of Somali literature both oral and written²⁴.

²¹ Account of the work which has been done on the linguistic description of Somali are found in PALMER 1971 and ZABORSKI 1976. Extensive bibliographical information is provided in ANDRZEJEWSKI 1975a and 1979b, JOHNSON 1969 and LAMBERTI 1980, but the following items should be added to it: ANTI-NUCCI and PUGLIELLI 1980, CARDONA and AGOSTINI 1981, HYMAN 1981, PUGLIELLI 1981 and SAEED 1982h and 1982c.

²² FLEMING 1964 and HEINE 1978 and 1980.

²³ CARDONA and AGOSTINI 1981, MAFFI 1982 and PUGLIELLI 1981.

²⁴ Accounts of these developments are given in ANDRZEJEWSKI 1978b and GERARD 1981. Note however that these surveys do not cover the period between 1900 and 1940, during which some contributions were made to the field, among the most important of which are JAHN 1906 and TILING 1925. They both continue the scholarly tradition established by REINISCH in the treatment of

IV. Relevance of Reinisch's Work to Somali Studies Today

Scholars working on Somali today realize how great was REINISCH's contribution to the advancement of the subject. This is reflected in frequent references to him in their publications. The lasting nature of his contribution is well summed up in a statement made by BERND HEINE: *Thanks to the work of Leo Reinisch . . . and others Somali has become one of the best documented languages of Africa*²⁵.

Workers in Somali studies today are particularly grateful to him for providing us with specimens of the Somali language, in the form of continuous texts, from a period for which we have hardly any other reliable records, and he did this in a transcription which represents the sounds of the language with a high degree of accuracy and is relatively free from errors of perception. As time passes, REINISCH's texts increase in value as early documents of the language.

Both in Somalia and abroad there is a great deal of interest in reconstructing the oral literature of the 19th century, and earlier periods, by collecting poems and prose narratives preserved through oral transmission, and Somalis are very fortunate in that their poetry reciters follow the custom of aiming at verbatim memorization, which greatly helps the task of reconstruction. For anyone engaged in this type of research REINISCH's texts provide a very useful source of documentation as well as material for comparison, since he worked in the period which they are endeavouring to reconstruct with the highest possible degree of accuracy. It is clear from REINISCH's texts of passages of oral poetry that the metres used are the same as in the 19th century poems reconstructed from oral transmission. Similarly, the prose narratives he transcribed have the same stylistic devices and, at times, themes as those which have been preserved through oral transmission and which by internal evidence or the study of their geographical spread can be assigned, with a reasonable degree of probability, to the 19th century or earlier periods.

These texts of oral literature are also highly relevant as sources of historical information. There is a great deal of incidental matter in them which when properly scrutinized and evaluated can help us to re-

oral texts, making substantial contributions to the recording of Somali oral narratives and to the knowledge of contemporary Somali life. TILING 1925 also contains interesting historical information, as does KIRK 1905, which though less accurate in the matter of transcription contains poetic texts of considerable interest. For bibliographical information see the items listed in Note 19.

²⁵ HEINE 1978, p. 3.

construct what life was like then in Somalia and can be compared with information obtained from other sources. No less useful in this respect are the sociological testimonies, especially since many of the customs and laws described there have become obsolete though still remaining important to the study of Somali cultural history.

REINISCH transcribed his texts with meticulous care, and the literary sensitivity of his translations can be held up even today as a model for the proper treatment of oral texts. It is probably due to his influence that most of the researchers and translators who came after him into the Somali field avoided the obtuseness of translation or carelessness in the handling of oral texts which are by no means rare in African studies.

What has been said about the value of REINISCH's texts as early documentation of the language applies equally to his dictionaries in *Die Somali-Sprache* and *Der Dschäbärtidialekt der Somalisprache*, since some words recorded there are now archaic or have disappeared from the language altogether, and as time passes the process of erosion will continue. The vast majority of the lexical items recorded, however, are still in common use, and the dictionaries remain an indispensable tool of research for anyone engaged in Somali studies. At present they are used by the Somali-Italian lexicographical team both as sources of entries and as materials for counterchecking the entries already recorded. REINISCH's own theoretical approach to lexicography is relevant here; he groups words in composite entries according to their roots, and this reflects an important aspect of the structure of the Somali language, for it has a very prolific derivational system in which numerous words are formed from the same root and there are great potentialities for further expansion of the vocabulary by derivation. Although later dictionaries, with the exception of that of R. C. ABRAHAM²⁶, do not exploit the derivational system in this way, preferring the practical convenience of instant retrieval, REINISCH's dictionary remains a model of scholarly lexicography well fitted to the structure of Somali. His realization of the derivational potentialities of Somali is fully vindicated by the great vocabulary expansion during the second half of this century. In modernizing their language by the addition of new words, Somali broadcasters, journalists, educationalists and scholars showed a marked inclination to make use of this derivational system rather than borrow from foreign languages.

REINISCH's preoccupation with this particular characteristic of So-

²⁶ ABRAHAM 1964.

Somali influences his approach to morphology, as can be seen in his work on the grammar, especially on the verbal system. He has exercised a strong influence on two later researchers, MARIO MARTINO MORENO and the present writer, in this sphere²⁷. Anyone today who works on the intricate relationship between Somali verbs which share the same root but differ in their root extensions, can find inspiration in REINISCH's work.

His use of continuous texts as the main sources of both data and exemplification, instead of the more modern method of the direct questioning of language informants, follows the pattern of research adopted by scholars working on dead languages such as Ancient Egyptian, Hebrew, Latin or Classical Greek. It may seem antiquated today, but in fact it has great advantages which are now obvious in view of the developments of two branches of linguistics, namely discourse analysis and pragmatics. In fact, isolated sentences, so much used in modern linguistics as examples, can in some ways be defective sources of linguistic information, even if they exhibit maximum grammaticality, unless the natural context of their utterance is fully explained to the reader.

In his work on Somali phonology REINISCH provided comparative lists of words and stated assumed sound-changes. Thus he placed Somali in the Cushitic group, which he regarded as a branch of the whole Hamito-Semitic group of languages. In the light of subsequent research his formulations appear less hypothetical than they were at the time of their publication, though they still require further validation through systematic exploration of sound-changes. As progress is being made in comparative studies in the Cushitic and other branches of Hamito-Semitic studies, REINISCH's work continues to exercise its influence as a source of inspiration and stimulus to further research.

Since the independence of Somalia in 1960 and the introduction of Somali as the official language of the state in 1972, his work has acquired a new kind of relevance in the field of cross-cultural understanding. When Somali people come into contact with or hear of REINISCH's work, they are very much impressed by the attention which a scholar from a distant land gave to their language almost a century ago. They find it particularly interesting and satisfying to see that he had no motive of economic or political gain either for himself or his country, yet devoted some years of his life to the description of the So-

²⁷ MORENO 1955 and the publications specifically concerned with verbs, listed in ANDRZEJEWSKI 1975a and 1979b.

mali language and the recording of its oral literature with the thoroughness and empathy which are due to them.

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In the bibliographical entries below, names of Somali authors are not inverted since surnames are not used in Somalia and the customary order of names represents genalogical sequences. Thus while a non-Somali name like MARTINO MARIO MORENO is entered as MORENO, MARTINO MARIO, the Somali name CABBILLAHI DIIRIYE GUULEED remains unchanged. This is done in accordance with the recommendations in ANDRZEJEWSKI 1980c, recently accepted by the Library of Congress in Washington and the Library of the School of Oriental and African Studies in London. It should be noted that when Somalis write in Somali they spell their names according to the rules of the official orthography, but when they write in a foreign language they adopt the spelling conventions of that language; for example, CABBILLAHI DIIRIYE GUULEED and ABDILLAHI DERIA GULEED represent two spelling versions of the same name. In order to avoid confusion, all the Somali names are given first in their Somali spelling and are then cross-referenced by the sign = to the forms used on the title-pages of their publications in foreign languages.

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