

le papuskere phrala 'grandfather's brothers' (18) or as a combined marker together with the accusative indicator *-es-* (*le ~ -es*), as in *le dadeskeri cholov* 'the father's trousers' (accusative) (25).

Were the suffix *-ker* operating as a single marker, it would be apparently possible to classify it both as a genitive marker and as a possessivizer. Such double classification is followed in the description of a number of other languages. The Korean *-ui* marker may serve as an illustrative example: *chascan-ui kaps* 'the price of the tea cup' (genitive marker) as against *senayng-ui mal* 'the master's words' or *kim sensayng-ui ttal* 'Mr Kim's daughter' (possessive marker) (Lewin-Tschong Dae Kim 1974: 248).

Nevertheless, the co-occurrence of a genuine case marker (*-es*) and *-ker* makes the classification of the latter in case terms somewhat problematic since a conflicting case cluster would thereby result.

The second part of the book is dealing with the content, form and function of the speech acts and with four basic types thereof: cogitational, conditional, directive and phatic illocutionary acts.

Besides its high linguistic qualities as scholarly work, the book is fully qualified to serve as an efficient tool to guide the scattered bits of dialectal communication of the Slovak Romani communities towards a norm-bound written language. The completeness of basic syntactic patterns described, the high-level consistency and clarity of exposition and the well-balanced architecture of the book would make this challenging goal fully attainable were it not for several extra-linguistic factors difficult to deal with in the present-day Roma community in Slovakia. In this domain, the book will no doubt contribute to the rise of linguistic awareness with the Romani intellectuals and, hopefully, the common language users alike. As a valuable piece of linguistic scholarship, the monograph will be read with profit by Romanists, general linguists and all those who are interested in this wide-spread archaic language.

Ladislav Drozdík

TABAREV, A. V.: *Drevnie Olmeki (Ancient Olmecs: History and Problems of Investigation)*. Novosibirsk: Institute of Archaeology and Ethnography SBRAS Press, 2005. 143 pp. ISBN 5-7803-0138-7. (Press of the Institute of Archeology and Ethnography of the Siberian Branch of the Russian Academy of Sciences, Lavrentev prospect 17, Novosibirsk-90, 630090, Russia).

The author of the book, Prof. Dr. Andrei Vladimirovich Tabarev, is a well-known archeologist in Russia and the USA. He is the head leading researcher of the stone age in the Institute of Archeology and Ethnography of the Siberian Branch of the Russian Academy of Sciences. His ideas on the development of the ancient American cultures are supported by his American colleagues. The foreword of the book on the ancient Olmecs is written by Dr. Michael D. Coe, Professor Emeritus of Yale University (USA). He recommends the book by Andrei V. Tabarev as one of the best about the Olmec civilization of Mesoamerica. It is prepared and published with the support of the Foundation for the Advancement of the Mesoamerica Studies of the USA. Unfortunately, it is rather seldom that the publications of Russian scholars are supported by American

funds. Therefore many of them remain unpublished. It is interesting to note that in some of his other publications A. V. Tabarev gives parallels between the traditions of the Siberian peoples and those of the American Indians (e.g. Tabarev, 2004; Borodovsky and Tabarev, 2005). The publication of this book in Russian may allow to compare the strange animal style of the art of the Siberian peoples (Mansi, Hanty, Ket, Oroch, Orok, Hakas, Altai-Kizhi, etc.) with that of the ancient Olmec sculptures showing the strange beings who combine feline features with those of humans. The Siberian peoples also combine the animal features with human features.

In this case, we can think of the theory of the famous Russian archeologist Aleksei Pavlovich Okladnikov, who put forward the hypothesis in 1938 that the American Indians came to America from Siberia some ten thousand years ago by the Bering ice bridge (Okladnikov, 1938). Consequently, they brought their arts and languages. The articulatory base of every language is very conservative, therefore they preserved their articulation habits which can be seen through the data on the frequency of occurrence of phonemes in the speech sound chain in a language. We computed 22 of the languages of the Americas and received the frequency of the phonemic occurrence in speech (Tambovtsev, 2001). After that we used the methods of mathematical linguistics to compare the data on Siberian languages to those of the American Indian languages (Tambovtsev, 2003). The results obtained were quite interesting. The publication of the material on the ancient Olmecs may stimulate the comparisons of different sorts. It may help us to understand the link between the peoples of Siberia and American Indians.

Andrei V. Tabarev gives much material for thinking when he discusses in detail the previous (pp. 21–60) and contemporary (pp. 61–62) stages of the research of the Olmecs. The author gives the full list of the Russian investigators of the Olmec culture (D. D. Belyaev, G. G. Ershova, V. I. Gulyaev, A. A. Sidorov, R. V. Kinzhalov, Yu. V. Knorozov, V. M. Masson, etc.). For many linguists and myself it would be interesting to state what language did the Olmecs speak. Was it different or similar to the known American Indian languages? Or at least how did it sound? In this case, ancient Egyptian is luckier than the language of the Olmecs. Due to the parallel texts in ancient Egyptian and Old Greek we can see how it was pronounced.

The publication of this book in Russian is very important since American studies are not widely spread in Russia. It is the first book for the students of archeology and ethnography of this sort in Russian.

The book has an extensive list of literature on archeology and ethnology. It is recommended as the text book for the university students of archeology and ethnography.

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Yuri Tambovtsev