

origin of Chinese civilizations. This tendency was reflected for instance also by the "searching for roots" (*xungen*) literary movement in the 1980s. Dru C. Gladney offers to the reader a detailed analysis of the, in his words, ethnoreligious resurgence in a Muslim Chinese (*Hui*) community in the Ningxia Province which started in the early 1980s. Data collected during repeated field research illustrate the various social, economic and religious aspects of this process (from a comparative perspective it is interesting to note that a similar process, in which there is a close link between the ethnicity and the distinctive religious tradition, has started in Tibet) in regard to the neighbouring Han population, the state and the worldwide Muslim community, *umma*. The paper by Mary S. Erbaugh "The Secret History of the Hakkas: The Chinese Revolution as a Hakka Enterprise" (pp. 185-213) deals with the role of Hakkas in the Communist Revolution and in a broader sense with the issue of ethnic identity in modern China. The author mentions also the history of the migration of Hakkas in China. Andrew F. Jones in his "The Politics of Popular Music in Post-Tiananmen China" (pp. 291-307) discusses the birth of rock music in China, the attitude of the state to this subculture and the use of rock music as a medium for political protest.

Due to the fact that some of the contributions were published earlier and use data from the late 1980s and early 1990s (for instance the two chapters on sexual behaviour and on the homosexuality) their conclusions are valid only in a limited way, as Chinese society has undergone rapid changes in the 1990s. This illustrates that the central topic of the publication under review was not and could not be exhausted as it encompasses a rich number of particular issues which are central to our understanding of contemporary China and could be not squeezed into one volume. To pick up the cartographic terminology of the subtitle, there are numerous other white places which are to be mapped. The present volume has successfully started this important undertaking.

Martin Slobodník

WITTRICH, Michaela: *Der arabische Dialekt von Āzax*. Wiesbaden: Harrassowitz Verlag 2001. xxiv + 212 pp., br. ISBN: 3-447-04377-6. DM 118.

The scholarly context for the study of Mesopotamian and (South-East) Anatolian dialects has been created by Haim Blanc (1964) in terms of *qeltu* dialects. The primary investigation within the newly created frame has led to the constitution of an important and prestigious branch of Arabic dialectology. The latter development is mainly due to the amazing results of Otto Jastrow's field work in the area that constitutes the starting point of a quite specific dialectological tradition.

The present monograph is a full-scale description of the major characteristics of the Arabic spoken in the Turkish district capital Āzax or Idil numbering cca 13,000 inhabitants. Most of them are Kurdish speaking Moslems living in the neighbourhood of an Arabic speaking Christian minority. The Āzaxis, considering themselves Arabized Arameans, are mostly bilingual: besides Arabic (the subject of this monograph), they speak the language of their Kurdish neighbours. The formally educated have an additional (oral and writing) competence in Turkish.

The monograph, a further development of the author's doctoral dissertation *Grammatik des arabischen Dialekts von Āzax /Südostanatolien/* (University of Heidelberg, 1999), is mainly based on the author's field-work with the Āzaxi immigrants into Ger-

many and freely draws on Professor Jastrow's tape recordings collected between 1967 and 1972 in South East Anatolia.

The monograph consists of five parts as follows:

- I. Introduction (Einleitung): Āzəx, its inhabitants, Āzəxi Arabic as a *qəltu* dialect, transcription, informants.
- II. Phonology (Phonologie).
- III. Morphology (Morphologie).
- IV. Syntax.
- V. Paradigms (Paradigmen).

In Part IV a number of highly interesting annexion types are analyzed (148):

- true noun-plus-noun annexions:

*əlsarɣ əl'krād* 'the attack of the Kurds' (der Angriff der Kurden);

*əlmart əlabu* 'the father's wife' (die Frau des Vaters), and:

annexion-like noun-plus-adjective phrases:

*maħfarət ləb'ide* 'the remote hole' (die weit entfernte Grube).

Were it not for the latter type (*əlsarɣ əl'krād*), the paragraph 4.2.3 (b) would seemingly be superfluous, since *bənt əmalihə* 'the good daughter' seems to follow the pattern of 4.2.3 (c) (*maħfarət ləb'ide*), while *maqbaɣət əlmasihīye* 'the cemetery of the Christians', provided that we have to do with a genuine noun-plus-noun phrase, is apparently classifiable as a case of 4.2.3 (a) (*laylət əssawm*).

The paragraph 4.4.7., dealing with relative clauses (RCs), presents two main types of RCs:

- attributive RCs, linked to an Ant(ecedent) noun, outside of the RC, through a coreferential Rel(ative pronoun), with a definite Ant (a), or without an overtly expressed Rel, with an indefinite Ant (b):

(a) *ka ɣəf qass əl-barraxən* 'ich kenne den Pfarrer, der euch getraut hat';

(b) *ka ɣəf qass ibarraxən* 'ich kenne einen Pfarrer, der sie trauen wird', and:

- RCs referring to an Ant simultaneously operating as Rel: since the syntactic function of the RC is no longer determined by the invariable reference of Rel to Ant, it derives its function directly from its relation to the predicate of the main clause (hence the free variability of functions):

Ant/Rel: *əl-* in: . . . *əl-mənkən yəbət taqtəlu* ' . . . Wer von euch hereinkommt, den töte ich' (RC as an object clause);

Ant/Rel: *l-* in: . . . *l-əsay malih la-ɣōhu isay malih* ' . . . wer Gutes tut, tut sich selbst Gutes' (RC as a subject clause), etc. (167).

It might have been useful to mark the distinction between these RCs in a slightly more explicit way than that actually adopted (Das Relativpronomen kann auch substantivisch verwendet werden). It must be admitted that even this hint can guide the reader to correct deductions.

These few remarks, referring to marginal issues, only present the alternative points of views and personal predilections of the reviewer and they are not intended to obscure the high levelled transparence and consistence of this valuable monograph. The study of Wittrich's work is really rewarding. The wealth of first-hand material in a consistent linguistic ordering and a neat model-quality presentation lets the reader acquire a reasonably complete picture of the dialect of Āzəx within the endangered family of *qəltu* dialects of South-East Anatolia. The monograph is a valuable contribution to Arabic dialectology.

Ladislav Drozdík