

from the rest of colloquial varieties of Arabic and converging towards Berber. This convergence is presented as a process due to historical accidentalities as well as to contact-induced factors.

Fadila Brahimi and Jonathan Owens (*Language legitimization: Arabic in multiethnic contexts*; 405-446) examine, by way of questionnaire-based methodology, attitudes about language by comparing attitudes towards Arabic in Nigeria and in Algeria.

The present volume, to the reviewer's best knowledge, is the first comprehensive work dealing with Arabic as a minority language. The valuable studies, most of them being of a truly pioneering nature, will greatly contribute to the investigation of minority languages, both in the Arabophone area and elsewhere. The book will be of interest to Arabicists, (socio-)linguists, dialectologists, lexicologists as well as to all those who have something to do with language policy.

Ladislav Drozdík

KLEIN, Martin: *Slavery and Colonial Rule in French West Africa*. Cambridge, Cambridge University Press 1998. 354 pp.

Martin Klein's eagerly awaited book is a history of slavery in three former French colonies – Senegal, Sudan and Guinea, discussing chiefly its evolution, nature and the attitudes of the colonial power's authorities towards it. It gives to a reader interested either in slavery or just historical realities of this region a profound, comprehensive, facts rich overview, based on several years of research by the author in African and European archives, collecting of oral records and reports by missionaries. The study covers a period from around the abolition of slavery by the French National Assembly in 1848 until the end of disruptions caused by the return of *tirailleurs* from World War I about 1921.

The well-known debate of conflicting interpretation on the nature of slavery in pre-colonial Africa between Meillassoux's, more violently based and arbitrary natural view and Miers and Kopytoff's more benign and relationship-like one, appears here to some extent too, and although author does not entirely agree with many of Meillassoux's assumptions, it is his analysis, which is more appropriate to the region discussed in this book.

The author tries to answer many questions tied to the uniqueness of slavery in Africa, the degree of its importance among the investigated societies, its "inevitability" in the land rich, but labour short centralized societies or the constraints and contradictions such as its low productivity and the slave's humanity issue.

As the slave labour and slave trading was so crucial for these societies that the colonial enterprise was practically impossible, without recognizing and respecting this, another point in the discourse are tensions, which were emerging between the Parisian officials and later republican abolitionists, pressured by the European public opinion, and African colonial administration, aiming at order, stability and "peace" in the governed territories.

In this respect, there are compared both, the colonies separately as the techniques of administration of individual French governors, including their attitudes towards slavery.

Slave raiding and slave trading, and the role of Atlantic slave trade is investigated especially in the highly specialized slave producing states such as Fulbe's state in Futa

Jallon, together with an analysis of their jihads, ideologically anchored in Islam, giving thereby to slave holding and slave using a religious justification as the role of Islam in the setting of restrictions to slave handling or in the emancipation process later.

The author also emphasizes devastating consequences of the weapons revolution in the second half of 19th century, the *tirailleurs* emergence and circumstances of their recruitment as the consequent problems resulting from their returning home.

Conquest of Africa by European powers at the end of 19th century, meant a turning point in the evolution of slavery, becoming a barrier to the development and serious obstacle to colonial exploitation of the region, which definitively ceased to be tolerable and tenable for European traders. In the chapters concerned with the period of emancipation of slaves, the author focuses his interest on the changes in the balance of power, the situation of former slaves, their status and acculturation into new roles, which not always met their expectations and hopes and rather left them to face the persistence of "old customs" or often also cope with lack of their own self-identification as a free person. But chiefly, the transition from slave labour to free labour threw the affected societies into an agricultural crisis as "the masters were not used to work and freed persons have considered their new status a right to do nothing, ...,when abandoned to themselves and not directed, they have not worked and have been immersed in misery .."

By this comprehensive, and historical fact based research, relevant to a wider context, Martin Klein brought to the reader a book, which helps in understanding not only of African slavery itself, but due to its persistence in the minds of many former slaves even long after its abolition, in understanding a lot about the African present as well.

*Miroslav Koziel*