

importantes portant sur les expériences spirituelles et les parcours mystiques de deux grands maîtres sufis que sont Cheikh Abdel Razak de Koussa (Moutari Mahamane Sabo) et Cheikh Uthmân dan Fodio (Seyni Moumouni).

Au total, les contributions des uns et des autres émanent des communications présentées lors d'un colloque qui s'est tenu à l'Université Abdou Moumouni de Niamey en 2007. Rassemblées dans ce volume, elles se sont en effet attelées à l'étude des manuscrits africains en écriture arabe et *ajami* comme sources historiques. Les travaux publiés participent certes à la visibilité des manuscrits africains en arabe et *ajami* sur la scène internationale mais ils invitent aussi au renouvellement des sources de l'historiographie africaine tout autant qu'ils contribuent à la remise en cause de la vision européocentriste de l'histoire de l'Afrique.

A bien des égards, les manuscrits africains posent d'abord et avant tout le problème de leur inventaire au double plan thématique et analytique. De même, la question de leur conservation face aux intempéries diverses continue de tarauder bien des esprits. L'utilisation de plus en plus croissante des technologies de communications dans la numérisation et la vulgarisation des anciens manuscrits africains serait probablement une des sérieuses pistes à prospecter pour les universités et centres de recherche engagés dans de tels projets. Reste alors à espérer que l'initiative de FHA dans la mutualisation des efforts et des compétences avec des universités africaines puisse prospérer et se multiplier.

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KRUPA, Viktor. *Pohyby jazykov v čase a priestore od globalizácie k revitalizácii* [Movements of Languages in Time and Space from Globalization to Revitalization]. Bratislava: Igor Iliť – RádioPrint, 2010. 108 p. ISBN 978-80-970309-7-1.

The title of this slim book seemingly points to the author's aim of examining the changes in the position of languages in time and space, but it does not suggest that actually Viktor Krupa is mainly interested in the situation in Polynesia, which he tries to present within a wider context. At the beginning he briefly discusses a number of languages spoken in the world, certain aspects which contributed to their spread (migration) and to their decline (the role of parents, political, economic and social factors) as well as the role of politics in defining a language. He also pays attention to the language situation in Europe, particularly to the revitalization of Latin and to declining languages in this continent.

However, the core of Krupa's work is an account of the renewal of original Polynesian languages. He has devoted to them chapters entitled *From Hawaii through Tahiti to New Zealand and from Tonga through Samoa to Rapanui*, *The Superiority of Marquesas in East Polynesia*, *The Future of New Zealand Maoris*, *The Hawaiian Islands and their Future*, *On the South of the Polynesian Triangle*, *The Process of Revitalization in French Polynesia*, and *The Language Situation in Easter Island*.

All his considerations concerning particular Polynesian languages are presented within a really wide context. The author gives the geographical division of Polynesia and deals with the question concerning the origin of the Polynesians (from which ethnic groups they developed and when and by which routes they came to the islands). He points to the fact that the “exceptional seafaring abilities of ancient Austronesians... contributed to creating a whole, reminding one of the European cultural and linguistic whole” (p. 27). Krupa pays some detailed attention to the ethnic groups presented in particular chapters. For instance, the chapter on the Samoan Islands is devoted to the origin of their inhabitants, their contacts with Europeans, their traditions, way of life and their contacts with the inhabitants of Tonga as well as of other islands, which are also briefly characterized. In the largest chapter of the book (on the New Zealand Maoris), the author describes at length their first and subsequent contact with Europeans and points to the fact that the impact of contact with immigrants caused the decline of the Maoris’ ethnic consciousness as well as of the Maori language. However, later on with the growth in Maori education, the first signals of positive changes appeared which were also manifested in the Maoris’ relationship to their own language and particularly in their attempts to revitalize it. Krupa backs up his claims with a number of examples.

A similar situation can be seen on the Hawaiian Islands, where the English language came to the fore due to contacts with foreigners and as the number of inhabitants who could speak the Hawaiian language declined. Here, the author presents some controversial views on the first inhabitants of the Hawaiian Islands. He briefly deals with the process of the gradual internal unification of the Hawaiian tribes with the origin of their kingdom, the work of King Kamehameha I, and the Hawaiian intellectuals David Malo and Samuel Malaiakalani Kamakau. He also examines trade contact with foreigners, which according to some scholars contributed to the decline of the Hawaiian economy and the questioning of traditional religion and customs by native inhabitants. Krupa also mentions the views that the decline of Hawaiian society began without any intervention from outside.

The author proceeds approximately in the same way when describing the situation in French Polynesia – the arrival of the first Europeans, the organization of native societies, the position of native languages, the position of the Tahitian language in relationship to French and so on. He claims that to a degree the revitalization of the original language depends on the level of a particular school and access to media.

The book ends with a chapter on the language situation on Easter Island. Krupa briefly characterizes the way of life of the island’s inhabitants as can be deduced from archaeological findings and from later records of European researchers. He introduces the views of various authorities on the essence of the Rapanui language as well as the hypotheses on the origins of the Easter Island script.

It follows from the above discussion that the development of many societies and languages in Polynesia developed according to a similar pattern: the creation of a society with its own history and tradition followed by its general decline, most often under the impact of contact with immigrants, which is then followed after some time by an advanced form of the society coming into existence. All these developments were manifested in the position and role of native languages. The author concludes that the

results varied from island to island according to particular political conditions as well as in accordance with the reactions of local populations, the degree of their historical and social development and the depth of their common life with immigrants from far away.

This book by Viktor Krupa, a foremost Slovak linguist and specialist in Polynesian languages, concisely sums up existing knowledge of the past and the present of a number of Polynesian islands. It brings new views on changes in their culture, the quest for the future orientation of particular ethnic groups as well as on the role of native languages. The book contains useful maps and illustrations. It can be recommended to those who are interested in the question of the death and revitalization of languages in general and in the death and revitalization of Polynesian languages in particular as well as to those who are interested in the past and the present of Polynesian ethnicities and societies.

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