



24. Afrikanist*innentag

Online



The Institute for African Studies, Goethe-Universität Frankfurt am Main, is delighted to announce that the 24. Afrikanist*innentag will take place from **Thursday 1st July to Saturday 3rd July 2021**. The conference will take place entirely online. Furthermore, all submissions that were accepted for AFRA2020 are automatically accepted for the AFRA2021 programme. More details below.

2nd Call for Papers

We are now accepting abstracts for presentations for the general session, for each of the three panel sessions as well as for poster presentations. **DEADLINE: 8 March 2021**

General session

We warmly welcome researchers and PhD students working on any field of African languages and linguistics to submit abstracts for paper presentation to the general session. Presentations may cover but are by no means restricted to the following topics:

- Description of African languages (phonology, morphology, syntax, semantics, pragmatics)
- African linguistics and linguistic typology
- Historical linguistics
- Language classification
- Comparative and areal linguistics
- Anthropological linguistics
- Cognitive linguistics
- Sociolinguistics
- Teaching African languages
- Literatures in African languages

Panel sessions

We are excited to offer three panel sessions. The Call for Papers for each panel is provided below and on the [conference website](#).

- 1) Commands, blessings and warnings: Grammatical and ethnolinguistic aspects of directives in African languages
Panel organisers: Ronny Meyer & Yvonne Treis (CNRS/INALCO, LLACAN)
- 2) Linguistic Biographies
Panel organisers: Andrea Hollington (Uni. zu Köln) & Nico Nassenstein (JGU Mainz)
- 3) The 'African type(s)' of pronominal honorification
Panel organiser: Lee Pratchett (Humboldt-Universität zu Berlin)

Poster session

We would also like to invite MA students, PhD students and researchers to submit abstracts to present their research in the form of a poster.

Online Presentations: Suggested Format

We realise that many conferences have been rescheduled for 2021, with many hoping to take place live and in person. This promises for a busy conference year. With the status of the pandemic and travel restrictions still unpredictable, the 24. Afrikanist*innentag will take place entirely online, thus eliminating concerns about whether the conference will take place and if you are able to get there.

Presenters of papers and posters are requested to submit a pre-recorded presentation or screencast in advance of the conference. Our hope is to make presentations available slightly in advance of the conference to give conference participants the opportunity to view all presentations – no more missing out on the talks you want to hear due to speaker overlap! This will all be carried out in accordance with presenters' consent and nothing will be made publicly available beyond the scope of the conference. Further details will be made available once the size of the conference becomes clearer.

Submission Guidelines

Presentations should last for 20-25 minutes with 5-10 minutes for discussion (max. 30 minutes total). The conference languages are German and English. Please submit your abstract (max. 300 words) using the Easychair platform: <https://easychair.org/conferences/?conf=afra2021>. You will be prompted by Easychair to create an account if you do not already have one in order to submit your abstract. In the submission form, please select if your presentation should be considered for the general session, one of the panel sessions, or the poster session.

Important dates

Deadline for abstracts: **8th March 2021**

Notification of acceptance will be made by **15th March 2021**.

For further information please check our conference website or get in touch by email.

https://www.uni-frankfurt.de/82151345/24_Afrikanist_innentag
afra2021@easychair.org

24. Afrikanist*innentag
Panel 1

**Commands, blessings and warnings:
Grammatical and ethnolinguistic aspects of directives in African languages**

Organisers:

Ronny Meyer & Yvonne Treis (CNRS/INALCO, LLACAN)

Our workshop would like to bring together researchers working on the description and documentation of African languages to discuss grammatical and ethnolinguistic aspects of directives and related speech acts. Apart from descriptions of the grammar and use of commands ('VERB!') and prohibitions ('Don't VERB!'), we are **especially** interested in analyses of the morphology, syntax, lexicon and/or usage contexts of blessings and curses ('May you VERB!'), congratulations ('Congratulations for having VERBED!'), warnings of imminent dangers ('Take care not to VERB!') and threats ('Don't dare to VERB!') – which are to date still little or not at all studied in African languages. In the following we provide an (incomplete) list of aspects that we believe merit closer attention.

Commands and prohibitions

- Morphology of imperative verbs (in comparison to indicative verbs)
- Negation of imperatives (prohibitives): morphological (a)symmetries (see e.g. Miestamo 2007)
- (High-frequency) imperative-only verbs (see e.g. Cohen 1984)
- Commands in reported speech
- Expression of commands to 1st and 3rd-persons, e.g. dedicated hortative and jussive forms
- Non-command meanings of imperatives
- Expression of commands and prohibitions beyond imperatives: "command strategies" (Aikhenvald 2017), "veiled commands" (Henry 2017) and "whimperatives" (Wierzbicka 1991) such as *Would you open the door?*
- Directive (conative) interjections (Ameka 1991) and other verbless directives, see e.g. interjectional German *psst* 'Be quiet!' and Kambaata animal-directed commands, e.g. *sú* 'Catch!' (directed to a dog)

Blessing and curses

- Morphology of benedictive/maledictive verbs (compared to other verbs)
- Morphology and syntax of blessings/curses in comparison to speech formulas for greeting, thanking, apologizing and congratulating
- Lexicon and idiomatic expressions
- Dedicated (introductory) particles
- Usage context and cultural background

Congratulations

- Morphology of verbs in congratulations (compared to other verbs), see e.g. the use of perfective verbs in Ethiopian languages
- Lexicon and idiomatic expressions
- Dedicated (introductory) particles
- Usage context and cultural background

Warnings and threats

- Morphology of apprehensive verbs (Faller & Schultze-Berndt 2018, Vuillermet 2017), see e.g. the dedicated apprehensive paradigm in Kambaata (Treis 2018)
- Syntax of warnings and threats, see e.g. the dedicated apprehensive construction in Gban (Fedotov 2018) and the insubordinated apprehensives in Amharic *ind-a-t-räsa* (COMP-NEG-2SM-forget\IPFV) ‘Take care not to forget!’ (lit. ‘So that you don’t forget.’)

We invite contributions on individual languages (based on fieldwork data or written corpora) or comparative studies of languages of one genetic grouping or area, either from a synchronic or a diachronic perspective. Form-to-function approaches (exploring the array of functions of a certain morpheme, paradigm, particle, interjection etc.) and function-to-form approaches (exploring the different means of expressing commands, blessings, warnings etc.) are equally welcome. We accept abstracts in German, English and French.

It is planned to edit a joint publication after the workshop if there is enough interest.

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Yvonne Treis (yvonne.treis@cnrs.fr)

Colleagues who have already expressed their interest to participate

- Klaudia Dombrowsky-Hahn (U Bayreuth) on Bambara blessings (Mande)
- Anne-Maria Fehn (U Frankfurt) on Khwe and Ts’ixa (Khoe)
- Angelika Jakobi (U Köln) on Dongolawi or Tangle (Nubian)
- Raija Kramer (U Hamburg) on Fula (Atlantic)
- Alice Mitchell (U Köln) on Datooga imperatives and prohibitives (morphology, syntax, discourse patterns)
- Rebecca Voll (CNRS-LLACAN) on Mundabli (Bantoid) reported commands

References and selected readings

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Panel 2

Linguistic Biographies

Organisers:

Andrea Hollington (University of Cologne) & Nico Nassenstein (JGU Mainz)

The field of linguistic biographies has gained momentum in sociolinguistic and linguistic anthropology in the last years, since its emergence in the 1980s/1990s. Usually investigated through biographic in-depth interviews and the ethnography of communication, linguistic biographies focus on individual persons' practices, ideologies and metalinguistic knowledge and views and thus regard the people as protagonists in the creation, distribution and development of their repertoires and their (individual) linguistic performances (Matras 2009, Blommaert 2010). Following a repertoire-based approach (Lüpke & Storch 2013) enables us to examine the fine-graded nuances of individual language use and the ways in which people acquire, value and use linguistic resources which reflect and represent their life stories. Linguistic biographies, in this regard, are personal narratives that indexically link people to the world they live in through language. They are concerned with the linguistic experiences throughout life (Franceschini 2002).

While language biographies have often been investigated with regard to migration, language acquisition and learning in mostly European contexts, this panel seeks to shed light on language biographies that involve African languages and linguistic practices. Looking at African linguistic biographies promises to yield interesting results not at least through the fact that the majority of speakers of African languages is multilingual. This is not limited to the African continent (a rich source of multilingual and complex linguistic biographies) but also involves other parts of the world through migration and diaspora. We welcome contributions that shed light on various aspects of linguistic biographies and thus help to establish the field in African Studies and African Sociolinguistics.

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Panel 3

The ‘African type(s)’ of pronominal honorification

Organiser:
Lee Pratchett (Humboldt-Universität zu Berlin)

Honorification encompasses various strategies that encode paradigmatically social deixis distinctions between speakers and other referents (e.g. Brown & Levinson 1987: 198-204). The manipulation of pronominal forms for such ends is cross-linguistically widespread. Yet, consider the following summary of the distribution of second-person pronominal honorification systems in a recent volume on (im)politeness in language: “Apart from Europe such distinctions exist in South-east Asia, India and perhaps Central America but they are not attested in North and South America, North Asia, Australia or Papua New Guinea” (Jucker & Kopczyk 2017: 439). The omission of the world’s second largest populated continent, home to a third of the planet’s languages, is all the more unfortunate in light of how Africa was described half a century ago: “the African honorific pronoun systems differ from many systems found in other parts of the world” (Gregersen 1974: 51). The primary aim of this panel is to fill the very literal gap in the appraisal of pronominal honorification by inviting descriptions that illustrate this phenomenon in African languages.

That Europe is recurrently described as a “hotbed” for languages with a politeness distinction in the pronominal system (Helmbrecht 2013; Jucker & Kopczyk 2017: 439) has much to do with a historical research bias towards these languages, both in the sampling methodology and by focussing on the type of pronominal honorification commonly attested in them (see Helmbrecht 2002). The one type common to European languages is *addressee* honorification and typically involves the extension of the second-person plural pronoun to a singular addressee in particular social contexts. It has been dubbed the *tu/vous* or even ‘European type’. Yet, it is well attested in African languages, including Amharic (Leslau 1995: 46f), Kambaata (Treis 2008: 330ff), Makhuwa (Maughim 1898: 7-8), and Makwe (Devos 2008: 163), to name but a few. An example from Gbaya is given in (1).

- (1) Gbaya ‘bodoé (Ubangi, Niger-Congo; adapted from Roulon-Doko 1997: 87)
- ʔá mè té-, ʔèè né ... mé té- òùk nù sààyé ʔènèmé ná
INTJ 2SG come 1PL go 2SG come stay ground village alone NEG
(Mother to daughter) “Ah [tu] viens, allons-y ... tu ne resteras pas seule au village.”
- wòóyèé ! nàà, ʔènè né
no mother 2PL.HON go
(Daughter to mother) “Non, maman, allez-y.”

A typology of the form and function of repertoires and styles necessitates a thorough appraisal of the African type(s) of pronominal honorification strategies. Common to all of the languages listed above is the second type of pronominal honorification, namely *referent* honorification. In Gbaya, this involves incorporating the system of logophoric plural pronouns (Roulon-Doko 1997: 88). In many Bantu languages, referent honorification involves manipulating the agreement pattern typically triggered by a noun. In Bantu gender systems, most human nouns belong to the so-called human gender and as such trigger Class 1 (singular) and Class 2 (plural) agreement patterns, realised as prefixes that are marked on a range of targets. In some Bantu languages, speakers paradigmatically encode politeness levels by

using the Class 2 agreement pattern when talking about an individual, as exemplified by Fwe in (2) and (3) (also e.g. Irvine 1998 54-55 for Bemba; see also Storch & Dimmendaal 2014: 17-21). This strategy is also part of expressions using the subjunctive mood to make imperatives more polite, as in (4) for Haya (see Devos & van Olmen 2013).

(2) Fwe (Bantu K40, Niger-Congo; Gunnink 2018: 117)

ba-zyib-ehere

CL2-know-NEUT.STAT

‘S/he is well-known.’ (person older than ego)

(3) Fwe (Bantu K40, Niger-Congo; Gunnink 2018: 117)

haiba ba-mu-kéntu u-angu ba-kewsi n-nyazi mbo-ndi-ba-kan-e

when CL2-CL1-wife CL1-POSS1 CL2-have CL9-lover NFUT-1SG-CL2-refuse-PFV.SBJV

‘If my wife has a lover, I will divorce her.’

(4) Haya (Bantu J20, Niger-Congo; Lehman 1977: 147, cited in Devos & van Olmen 2013)

ba-m-p-é o-mw-óono

CL2-1SG-give-SBJV AUG-CL3-salt

‘Give me salt!’ (polite)

A different kind of pronominal honorification is found in Akan: “personal pronouns systematically undergo lexical tone changes in the environment of the different subclasses of kinship noun” (Boadi 2000: 121). This can be seen in possessive constructions with pronominal modifiers, as in (5).

(5) Akan (Kwa, Niger-Congo; Boadi 2000: 121)

| | | | | | |
|----|-----------------|--------------|----|-------------------|-------------------|
| a. | <i>mé wɔ̄fa</i> | ‘my uncle’ | b. | <i>mè bá</i> | ‘my child’ |
| | <i>mé ni</i> | ‘my mother’ | | <i>mèwɔ̄faasé</i> | ‘my niece/nephew’ |
| | <i>mé kùne</i> | ‘my husband’ | | <i>nè yére</i> | ‘his wife’ |

Internal and external language dynamics are important dimensions in the extant literature on pronominal honorification. Concerning African languages, it has been suggested – albeit tentatively – that addressee honorification in African languages might be due to contact with certain European languages like French which spread as a result of colonialism (Helmbrecht 2003: 197). Whilst I side with Gregersen (1974: 54; also Aikhenvald 2010: 219) that the “the notion of plurality is vivid enough [...] in conveying the notion of social distance to permit multiple convergence in many parts of the world”, the question of contact is worthy of further investigation. In the eastern Kalahari, contact has resulted in the replication of the ‘Bantu type’ system in some Kalahari Khoe languages (Khoe-Kwadi). This is illustrated in (6) where honorific concord is made using the 3rd-person common gender plural person-gender-number suffix *-re* in a the same way agreement class 2 is used in Bantu languages across southern Africa (Pratchett 2020: 46-49; see also Treis 2008 for the influence of Amharic on Kambaata).

(6) Tshwa (Kalahari Khoe, Khoe-Kwadi: Pratchett 2020: 47)

Ranamane-re tana //xau Radinoko-m djoro oa xa-re na-ba |hoo

PN-PL.HON then chase PN-M.SG.GEN back LOC DEM-PL.HON DEM-M.SG.ACC run

‘Ranamane, then chased after Radinoko_k and he_j ran after him_k [...].’

Almost half a century after Gregersen's (1974) call for a holistic description of honorification in African languages, this panel serves as an opportunity to assert the contribution of African languages to the typology of pronominal honorification. Contributions on the themes illustrated above or related to any of the following topics are welcome (with the option to produce a joint volume if there is enough interest):

- pronominal honorification in individual languages, incl. corpus-based studies
- diachrony of honorific pronouns in African languages
- variation in pronominal honorification strategies within languages/language areas
- pronominal honorification systems arising due to contact (with African/non-African languages)
- acquisition of pronominal honorification systems
- descriptions of how such systems they used by speakers/social dynamics
- other novel descriptions of strategies for encoding social deixis in African languages will also be considered

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Abbreviations

| | | | |
|------|-----------------|------|-------------|
| ACC | Accusative | NFUT | Near future |
| AUG | Augment | PFV | Perfective |
| CL | Agreement class | PL | Plural |
| DEM | Demonstrative | PN | Proper noun |
| GEN | Genitive | POSS | Possessive |
| HON | Honorific | SBJV | Subjunctive |
| LOC | Locative | SG | Singular |
| M | Masculine | STAT | Stative |
| NEUT | Neuter | | |

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