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Review of *Moyu Yanjiu* [A Study of Mak] by YANG Tongyin. 2000. Central Nationalities University Press. 313pp.

Moyu Yanjiu is a linguistic and ethnographic description of the Mak language (a Kam-Sui language in the Kadai phylum) and its speakers, who live in the Lingnan Buyi-Miao Autonomous Zone of Guizhou, China. It actually draws grammatical examples largely from (Ai-)Cham, which until now has been described as a separate language close to Mak, but which the author argues is merely a sister dialect of the same language. Following is a summary of the contents of the book, completed with an evaluation of its contents.

Chapter One: Cultural Background Description

Chapter one begins with description of the area in which Yang and his team conducted fieldwork, beginning in October 1994. Along with some broad population statistics, Yang asserts that having investigated both Mak and Cham (also know as Ai-Cham, , although this is more properly the designation of the people who speak Cham, and not the language itself) during this period, the two are close enough to be considered separate dialects of the same language, rather than two closely related but different languages. The second section gives a much more detailed account of the living situation of the Mak and Ai-Cham peoples, including specific localities in which the languages are spoken, population percentages in those areas, and living conditions.

The third section is a condensed but informative description of the history of Mak/Cham research, beginning with Li Fang-Kui's initial research in 1942 which culminated in his 1943 book, *Mohua Jilue* (the author notes was this was the first time that the Cham language appeared in print). Other scholars who have published more recent work in the eighties (Ni Dabai, Shi Lin, and Cui Jianxin) are also men-

tioned. After some discussion about the difficulties in trying to learn anything about the history of the Mak or Cham from Chinese written documents, Yang describes another problem with their own oral tradition (the Mak say that they originated in Shandong, but the Ai-Cham say Guangxi). After a look at the various Kam-Sui autonyms and exonyms, he sides with the Ai-Cham tradition, suggesting that an original homeland in Guangxi fits well with the current distribution of the various Kam-Sui groups as well as the close relationship of the Kam-Sui languages with Lakkia, itself located in Guangxi.

The following sections offer descriptions of Ai-Cham societal and family structure, rituals, food and drink, holidays, customs, and house styles (the places where the Mak differ from the Ai-Cham, which amount largely to the Mak having more surnames and holidays than the Cham, are noted at the end of the chapter). These are all of anthropological interest, both generally and for anyone interested in pursuing comparative regional or Kam-Sui-specific ethnography.

The focus then moves to the status of language use in the Ai-Cham villages. The present level of native language maintenance is described as stable, since anyone who calls themselves Ai-Cham but cannot speak Cham becomes the object of ridicule. However, there is also a significant amount of interaction with speakers of other languages, notably the Mak and Buyi, but also Sui, Zhuang, and, increasingly, Chinese. All children are therefore at least bilingual by the time they become teenagers, although many people can speak three or four or even all five languages to some degree.

Chapter one ends with a mention of the few cultural differences between the Mak and the Ai-Cham (which amount largely to the Mak having more surnames and holidays than the Ai-Cham) and the decision to use the Cham dialect of Mak as the basis for the following grammatical description in the next several chapters.

Chapter Two: The Mak Sound System

The Cham subdialect used for this description is that of Taiyang village, and the chapter is split into two sections, the first on the structure and components of the syllable, and the second on Han loans.

The initials are described first, including 61 one in all. There are five places of articulation (labial, alveolar, palatal, velar, and glottal), and there is the option of palatal coarticulation with the labial and alveolar series, and labial coarticulation with the alveolar, palatal, and velar series. The manners of articulation are normal for a Kam-Sui language, possible stops being plain, aspirated, and voiced, and fricatives being voiceless or voiced (although there are some gaps). Sonorants – nasals, liquids, and glides – are all able to be realized as either voiced or voiceless, the only interesting exception being the nasals with coarticulations (these are voiced only). There are some useful notes on the phonetic realizations of some initials, and examples illustrating each of them (and showing that the alveolar affricates have entered the Mak inventory as a result of Chinese loanwords).

Next are the 65 rhymes. There are eight open rhymes, eleven with final glides, 22 with final nasals, and 23 with final stops. There is also one word, the second person singular pronoun, which consists of the syllabic velar nasal [ŋ]. There is a length distinction only of the vowel [a] in closed rhymes. Yang again gives some additional information on phonetic realizations as well as co-occurrence restrictions, and gives examples for all rhymes.

Finally, the nine tones are described, which include six tones in 'live' syllables and three tones in 'dead' syllables. Of the latter category, the seventh and ninth tones represent a length-based split in syllables with originally voiceless initials; there has not been a comparable split in syllables with originally voiced initials (all with the eighth tone). Examples and discussion by the author follow.

The final part of this section is on syllable structure, and describes the possible shapes of the syllable as well as various co-occurrence restrictions between the initials, rhymes, and tones.

The second half of this chapter is devoted to a description of Han loans. There are two distinct layers of Han loans in Mak: an older layer, and a more recent layer corresponding to the variety of southwest Mandarin with which Mak is in contact. Yang addresses the old layer first, comparing Mak loans with the Middle Chinese of the Qieyun (note that a basic understanding of the Qieyun will help the reader keep up with Yang's comparisons), describing the correspondences between initials, rhymes, and tones. He then moves to the more recent layer of Mandarin loanwords, doing the same. Here, he is meticulous in his discussion of the final outcome of these loans in all parts of the syllable. This section is quite interesting, not only for historical reasons, but also for anyone interested in the topic of loanword phonology.

Chapter Three: Structure of the Mak Vocabulary

The first of three sections in this chapter begins with a general statement on the Mak lexicon. Yang first seeks to establish the place of Mak within Kadai, using basic lexico-statistical methods. His results generally agree with the findings of other Kadai scholars: within Kadai, Mak is closest to other Kam-Sui languages, further from Zhuang-Tai, and furthest from Hlai; within Kam-Sui, it is closest to *Maonan, almost as close to Sui, and furthest from* Kam and Mulam (note that the author did not include the Then (Yanghuang) language because he did not have access to the data in time). Other significant points in this section include the facts that approximately ten percent of Mak vocabulary is comprised of lexical isolates (having no cognates with either other Kadai languages and no evidence to show that they are loans), homophones are very limited, and that there are two layers of words, native and loans, with some of the loanwords having been fully assimilated into the grammar.