

NOTES AND NEWS

BILINGUALISM AND VERNACULAR EDUCATION. In *Oversea Education*, vol. 1, no. 2, I. D. Clarke, Superintendent of Education in Southern Nigeria, discusses the question of bilingual school education, with special reference to the recent investigation of bilingual problems in Wales, in an article entitled 'The Language Question in West Africa'. The article is very instructive with reference to analogous problems in West Africa, and we therefore propose to give our readers some idea of the main arguments. In Wales the English and Welsh languages have existed side by side for four centuries. Although in the sixteenth century Welsh was suppressed by the English authorities, later it gained new life mainly through religious revivals. As early as 1811 the Rev. Thomas Charles, writing about the overwhelming success of Welsh vernacular education, made the following extremely sound statement: 'Experience now proves beyond dispute that if it ever be attempted to bring all Welsh people to understand English, we cannot better pave the way for it than by teaching them to read their own language first.' This statement has, with reference to Africa, often been repeated since then, by people who likewise spoke from experience, but their voice has very often remained unheeded.

During the nineteenth century schools were again conducted in English, but since the end of the century the Welsh language was officially recognized and favoured. Experiments have now been made to compare the school performance of bilingual children (Welsh and English) and of children who spoke only one language. The result was that all the children from the country districts, who used only one language, showed a considerable and consistent superiority over the bilingual children in the same districts. The same result was attained when a similar test was carried out among 900 students in University College at Aberystwyth.

There is in Wales now general agreement that the early stages of education should be in Welsh. Dr. D. E. Saer (in his book *The Bilingual Problem*) suggests that the teaching of English should begin at the age of nine years, that is to say, the age at which the average child enters Standard III, after having been at school for four years. He says: 'We think that the increased power in the mother tongue will be an enormous lever for the more rapid learning of the second language.'

These scientific investigations have shown clearly that a child at an early age 'cannot live equally well in two languages'; that 'the young child who has been obliged to learn a second language from the time when he first enters school possesses serious mental disadvantages which persist through

life'; that 'harm is done to the child's mind by teaching it a second language before it has properly learned its own'. If that is true of Welsh children, will it not be equally true of African children? Should not these results make us doubt if the educational method adopted in many African schools is really for the good of the African?

Apart from many practical considerations a real danger in the elimination of the vernacular in education seems to be this, that apart from a few exceptions the African child will not really feel at home in the European language; he may read, perhaps even digest and reproduce anything he reads (if he does read) in a European language, but he will not produce anything original in it, at least he has never done so. He could only do that in his own language, and African folk-lore shows that he is very well able to do so. But if in his education we eliminate or neglect his language, if we do not teach him to cultivate it and to think in it, we may deprive him of the faculty of developing his own mind and of contributing anything material to the mental culture of humanity.

In the same number of *Oversea Education* H. R. Cheeseman gives a short account of the teaching of English in Malaya. Most of the Malay pupils who take an English secondary school course undergo a complete elementary course in and through the Malay language before beginning their English course. The author has 'no doubt whatever that on purely educational grounds, namely, what is best for the mental development of the pupils, the present arrangement whereby Malay pupils are taught in Malay in the preliminary stages of school education, is undoubtedly sound'. In the 'English' schools in Johore, where English and Malay were taught simultaneously almost from the commencement of the school career, the results were 'disastrous', neither language was properly learnt.

It is particularly noticeable that under the present system the Malayan pupils continue to study their own language even after they have entered the English school. During the first two years Malay is dropped in order to enable the pupils to study English intensively. But after that period teaching in Malay is resumed. It is hardly necessary to mention that only a selected number of boys go to the 'English' school, i.e. learn English.

The case of the Malayan and African languages is different in so far as Malay has a far larger literature than African languages have. But there is no serious reason why books for higher education should not be produced in the more important African languages.

THE NEGRO IN EARLY HISTORY. In 1922 H. Junker, the Viennese Egyptologist, published a lecture on the first appearance of negroes in History ('Das erste Auftreten der Neger in der Geschichte'). According to him, during the Ancient and the Middle Empire (5000-1700 B.C.) there were no negroes

living in the immediate neighbourhood of Egypt. The southern neighbours of Egypt were Hamites, as is evident from skeletons as well as from paintings and engravings. Also excavations in Nubia from the Ancient Empire have produced Hamitic skeletons and skulls. In the Middle Empire, between 2000 and 1700, great changes took place in Upper Egypt, large masses of peoples pressing northward through the whole of Nubia into Egypt. But these again were Hamites and not negroes. So the whole country far to the south of Egypt appears to have been populated by Hamitic tribes.

It is not to be inferred that before this time the negro was wholly unknown to Egyptians. Individual negroes may have been imported into Egypt at a very early date. The Boston Museum possesses two excellent painted limestone portraits of an Egyptian 'Ethiopian' prince and princess of about 3000 B.C. Dr. Reisner calls these 'the earliest known portraits of negroes'.

Beginning from 1000 B.C., that is after the downfall of Egypt during the Hyksos period, representations of genuine negro peoples become numerous. 'The Egyptian artist, who from early times had an uncommonly keen eye for the typical and characteristic, draws the black figures, lightly caricaturing them, in a perfect form, which has never been surpassed. From this time on the negroes may safely be said to enter into the circle of historic peoples' (Junker).

The first meeting of the two races seems to have taken place at two different points: in Punt, between Eritrea and British Somaliland, where in 1482 the Egyptian commercial fleet as well as the Hamitic Punt people met a large number of negroes, probably as foreign settlers. 'We see them, on the famous pictures of the rock temple of Dér el bahri, moving along between their round huts erected on poles.' The second place of meeting was, at about the same time, in the countries of the Upper Nile, i.e. in places where up to this day negro peoples live. In the succeeding period negroes reached Nubia in considerable numbers, from the south as well as from the west, and mixed with the aboriginal Hamitic inhabitants.

These facts show that, apart from the Arab invasion, the habitat of the peoples in Egypt and the Sudan is to-day practically the same as it was four or five thousand and probably many more years ago. And the 'entrance of negroes into history' is a merely passive phenomenon and has remained so until the present day.

An extremely thorough investigation of the negro in Greek and Roman civilization has recently been published.¹ Apart from its archaeological and artistic value, the book will be a delight to all those interested in the representation of the negro race in Greek and Roman art; it contains quite

¹ Grace H. Beardsley, Ph.D., *The Negro in Greek and Roman Civilisation, a study of the Ethiopian type*. Baltimore: The Johns Hopkins Press; London: Oxford University Press, 1929. 16s.

excellent illustrations, some of which (e.g. the profile of the vase, third century B.C., facing p. 91) are strongly reminiscent of corresponding Benin works of art.

The Greeks speak of Ethiopians, a term which in early ages has a somewhat vague and sometimes fantastic meaning; later it designates the African, the 'sun-burnt', but includes both the Hamitic and the negro type, although in the great majority of the illustrations in the present book no doubt as to the true negro character of the persons can be entertained.

On a number of Greek vases the Ethiopian is inscribed Amasios, which is probably the genitive of Amasis, as Achilles' name on the same vases is also given in the genitive. The attempts to interpret this term have failed. The following hypothesis is therefore suggested: The Berbers in North Africa, from Western Morocco to Tripolis, call themselves Amaziyy. The Greek colonists in North Africa would hear this name and would bring it with them to Greece, and so Amaziyy, which is almost phonetically identical with Amasis, became a general term for the African, whether negro or Hamitic.

The earliest appearance of the Ethiopian type in the art of the Greek mainland is on a series of plastic vases in the form of heads, some single and some janiform, dating from the latter part of the sixth century B.C. 'Here is the true negro type, woolly-haired, prognathous, with broad nose and large everted lips. There is no doubt that Ethiopians were actually on Greek soil and that they served as models for the potter.'

One of the early links between the country of the Ethiopians and Greece was the city of Naucratis in the Nile delta. It seems to have been founded by Milesian colonists in the early half of the seventh century B.C.; and as it was the only port of the delta which foreign ships were permitted to enter it became the gateway to Egypt for all.

In the fifth century and later the number of negroes living in Greece (as slaves) must have considerably increased. The 'Ethiopian' is, particularly in figurines, a vogue, a fashion, and an interesting subject. The artists have caught him in varied attitudes and occupations, boys run about waiting on their masters, carrying dishes and amphoras, filling vases for banquets from wine-skins, cleaning boots, singing songs, dancing; but all his occupations seem to have the common characteristic that they are not menial. The Ethiopian slave is sufficiently rare and fashionable to be reserved for personal service or for entertainment.

The Romans, through their North African colonies, were more familiar with the Berber type, and only when Rome took over the control of Egypt did they become more acquainted with the negro. The earliest mention of Ethiopians occurs in the *Eunuchus* of Terence, where an Ethiopian slave girl is introduced (the term *niger*, from which our 'negro' is derived, does

not seem to have been used as a substantive, but only as an adjective). The Roman attitude towards the Ethiopian as expressed in literature is in correspondence with the national character less kindly than the Greek; in some references there is even a contemptuous tone. So Juvenal tells us how a black Moor is delegated to serve the poor guests, while a more choice Asiatic slave waits on the patron and the host.

Miss Beardsley's book is a most careful compilation and may safely be recommended to those who want exact information about the representation of Africans in Greek and Roman art; it is at the same time instructive and pleasant to read.

MAMBO LEO.¹ *Mambo Leo*, which is the title of the journal in Swahili published by the Government Printer, Dar es Salaam, means, freely translated, 'Affairs of To-day'; and has proved to have been an inspiration, as it has become almost a household word, not only in Tanganyika Territory, but also in the neighbouring territories. Any new kind of clothing, or dance, or, for that matter, anything new or startling, whether good or bad, is generally termed 'Mambo Leo'.

The idea of the journal was first conceived in 1922, and the first number was published in January 1923, the Director of Education being chairman of the publication committee formed for the purpose of selecting the material to be published; since then the journal has enjoyed increasing popularity among both the literate and illiterate natives, one copy often being read to a gathering of illiterates and then passed on to others. The circulation for the last three years has kept steadily round 10,000.

The aim of the journal is to provide interesting and instructive literature for the native, especially those who have left school—for whom at present there is very little available in the way of reading matter, though gradually suitable books are being produced. The price is 10 shilling cents per copy.

The journal has a very wide circulation; copies are sent to subscribers in Kenya, Uganda, Zanzibar, Belgian Congo, Nyasaland, and even to some East Africans residing in South Africa.

The field covered by the articles published in the journal is very wide, and it is the endeavour of the staff to make the articles appearing in each number as varied as possible. First comes the Editorial. This is a chatty article, usually topical and frequently inspired by letters received from the native contributors, although from time to time instructive matter is introduced in a palatable form. The Editorials are very popular. Next generally comes

¹ With this article the series of short articles on vernacular periodicals in Africa is continued. The object of this series is to show what is being done in this important field, and the Editor will be grateful if editors of other vernacular papers will send similar information for publication in *Africa*.

'News of the World', containing one or two items of world news of interest to natives. Then follow short articles and stories, after which a page or two is devoted to news from the various districts contributed by natives, ending up with the 'Post Box', also from native correspondents, in which many discussions take place, varying from the cause of a whirlwind to 'Which is of more importance, property or intelligence?'

The short articles are of an instructive nature; for instance agriculture, cotton-growing, preparation of hides for market, the danger of mosquitoes and house flies, the advantages of the Post Office Savings Bank, laws and regulations affecting the native, and so forth. These are generally contributed in English by members of the various Departments and then re-written and translated. One or two short stories are usually included, such as the Uncle Remus stories, and folk-lore stories contributed by natives, while a serial is generally running through the paper: 'Sindbad the Sailor' and other of the *Arabian Nights* and *Treasure Island* have appeared at different times. At present a History of the Territory is being given.

From time to time Swahili poetry is included, and such works as *Utenzi wa Ayubu* (The epic of Job), the *Inkishafi*, and *Mwana Kupona* have been reprinted by permission.

The class lists of all examinations open to Africans are published.

An important feature is the illustrations, and in addition to those of purely local interest, photographs of persons or places of interest outside the Territory are frequently published with descriptive articles. Amongst these the King and Queen, the Houses of Parliament, and so on, have proved to be very popular. That perhaps of the Prince of Wales and the Duke of York on the occasion of their visit appealed to the native public more than any, and the special photographs published as a supplement are treasured possessions in many a native hut to-day.

After the journal had been running for two or three years the idea was put forward that some of the more valuable material already published might with advantage be revised and printed in the form of small pamphlets. These pamphlets have proved to be very popular and are much used to supplement the reading matter available for the village schools. So far eight have been published, the number of pages varying from 30 to 65 and the price from about twopence to threepence. The Sheldon Press undertook the publication of these pamphlets, and have supplied excellent illustrations in 'line' which add immensely to the value and interest of the booklets.

Eine Ausstellung im Lichthof des Völkermuseums II in Berlin zeigte vom 4. Mai bis 15. Juni den wesentlichsten Teil der Ausbeute der deutschen Forschungsexpedition, die unter Leo Forbenius 1928 bis 1930 in Südafrika arbeitete: eine Kopiensammlung von Felsbildern.

Sie stammen aus den Sandsteingebirgen im heutigen Basutolande, Oranje-Freistaat, Natal, in der Kapprovinz, im früheren Deutsch-Süd-West und aus den Granitbergen Süd-Rhodesiens. Die sogenannten Höhlen mit den zahlreichen Malereien sind nicht geschlossen, wie in Frankreich und Nordspanien, es sind Grotten, die durch oft weit überhängenden Fels vor Regen geschützt sind, gleich den 'abris' in Südost-Spanien. Neben den gemalten Bildern sind gravierte in geringerer Anzahl in bestimmten Teilen des Landes erhalten; die Sammlung der Expedition enthält Beispiele aus Transvaal, Freistaat, Kapprovinz und Betschuanaland. Die Gravierungen findet man auf im Felde verstreuten Dioritblöcken, häufig auf flach im Boden liegenden Steinen.

Von den Gravierungen sind grösstenteils Abreibungen gemacht. Die Malereien sind in Aquarellen und Farbstiftzeichnungen nachgebildet, oft in der natürlichen Grösse der Originale.

Aus der Menge des zusammengetragenen Materials ergibt sich trotz der Mannigfaltigkeit der Darstellungen die Möglichkeit deutlicher Gruppierung.

Die Gravierungen sind fast ausschliesslich Tierbilder; Antilopen, Zebras, Elefanten, Giraffen, Rhinoceros sind am meisten vertreten und oft meisterhaft gezeichnet. Die selten vorkommende Menschengestalt ist dagegen schematisch, unorganisch, ohne Proportion und Bewegung, steht näher den geometrischen Gebilden, die vorläufig völlig unverständlich sind. Die südafrikanischen Gravierungen bieten viele Vergleichspunkte mit den Felsbildern in der Sahara und der nubischen Wüste.

Die Felsmalereien scheiden sich nach Inhalt und Stil der Darstellungen. Die Bilder aus dem südlichen Teile des Arbeitsgebietes der Expedition geben Tiere, die aufgefasst sind, wie der Jäger sie beobachtet, die einmalige Erscheinung mit den Feinheiten kleiner Augenblicksbewegungen; die Menschen sind abgebildet bei der Jagd, beim Tanz, in einherziehenden Reihen und sitzenden Gruppen. Eine Eigentümlichkeit der südlichen Malereien sind die häufigen menschlichen Körper mit Tierköpfen, Mischwesen aus menschlicher und tierischer Gestalt. Solche Fabelwesen sind ebenso wie die Szenen aus dem Leben veristisch dargestellt, zuweilen sind minutiöse Einzelheiten, Schmuck oder Bemalung ausgeführt; stets ist ein Eindruck wiedergegeben, und mit Vorliebe der heftiger Bewegungen. Formal sind keine Entwicklungen zu unterscheiden, besonders geglückte und ungeschicktere Darstellungen gehen durcheinander. Die Malereien im südlichen Gebiet sind vielfarbig in allen Tönen der Erdfarben, die grossen Körperflächen der Tiere sind gewischt.

In den aus Südrhodesien stammenden, für Südafrika nördlichen Felsbildern überwiegt die Menschengestalt, manchmal in monumentaler Grösse. Ueberraschender Weise gibt es Darstellungen von Landschaften: neben einem Baum ist ein See gezeichnet mit Fischen darin, Berge sind angedeutet,

über die ein Mann läuft, ein andermal kniet eine Frau darauf, während unten ein Mann in den See schreitet. Dem anderen Gehalt der Malereien entspricht ein vom südlichen verschiedener Stil. Die Gestalten erscheinen als einfarbige Silhouetten, meist braunrot. Auch die für den nördlichen Stil charakteristischen Tierbilder sind fein umrissene, ruhige Silhouetten. Der Mensch wird in einer durchgeführten Stilisierung gebildet: breite Schultern und keilförmig sich verjüngender Körper. In den ruhigen Haltungen kehren bestimmte Stellungen und Gesten wieder, die feierlich anmuten. Einzelne zusammenhängende Darstellungen sind zu verbinden mit Mythen und heiligen Gebräuchen, von denen wenige alte Eingeborene noch erzählen können.

Aus solchen Einzelzügen bauen sich zwei verschiedene Welten auf. Die der Urheber der südlichen Felsbilder entspricht der des prähistorischen Menschen des europäischen Jungpaläolithikums. Inhalt und Darstellungsweise zeigen erstaunliche Parallelen zu den bekannten Höhlenmalereien Westeuropas, besonders der südostspanischen Gruppe. Den Merkmalen des nördlichen Stiles aus Südrhodesien Verwandtes ist in der Keramik des ältesten Mesopotamien und des vorgeschichtlichen Aegyptens zu finden. Zu den gegenständlichen und formalen Beziehungen in der Malerei treten in diesen Gebieten übereinstimmende Ueberlieferungen von dem alten sakralen Königstum und Bestattungsriten.

Genaue Bestimmungen der Zeit, in der die südafrikanischen Felsbilder entstanden, der Menschen, die sie schufen, wird unmöglich sein in diesem Erdteil, wo Altes nicht vom Neuen abgelöst wurde, sondern beides nebeneinander weiterlebte, und wo jede fixierte Ueberlieferung fehlt. Für die Erforschung der kulturellen Zusammenhänge bietet die Felsbildersammlung ein Material, das noch der Bearbeitung harret.

The Secretary-General has recently returned from a visit to Tripoli, where he saw the Governor-General Field-Marshal Badoglio, heads of various government departments, military and naval officers, administrators, and a number of Berbers, Arabs, and Africans from neighbouring colonies.

As he had known the country under Turkish rule some twenty years ago, he was all the more interested to note the many improvements brought about by Italian administration. Part of the territory still remains unsettled, but the Governor of Tripoli, who is also Governor of Cyrenaica, is for the moment giving all his attention to Tripolitania, leaving the pacifying and opening up of Cyrenaica until later. The native population consists mostly of Arabs and Berbers, and there are about 20,000 Jews, of whom a great part are farmers. The real work of colonization of Tripolitania began in 1922 with the advent of the Fascist, when a great number of peasants from Sicily as well as from Tunisia were brought over and settled on the land wherever it was not already cultivated by the local Arab population. The Secretary-General was, how-

ever, almost as much impressed by the work which has been done since 1922 in laying out a European town outside the walls of Tripoli, improving the native town and building a large port, as he was by the actual work of developing the land. Many miles of permanent motor roads have been constructed and a regular supply of water for irrigation purposes is provided by windmill pumps and a number of barrages to store the water brought down by mountain torrents.

Arabic, Berber and Italian are the recognized languages, and any division amongst the inhabitants of the colony is on religious lines, for racial prejudice does not exist. The natives are neither ignored nor left out of the general plan for developing the country; they are brought fully into the life of the general community either as farmers or as headmen of villages, minor officials under the Italian administration, teachers in the Arab schools, and medical assistants in the various hospitals. The Secretary-General's account of the aims and work of the Institute therefore aroused great interest. The chief aim of the Government, however, is to keep before the people the former Italian occupation of the country under ancient Rome, which is amply illustrated by the numerous Roman remains.

The Secretary-General also visited Naples and Rome, where he saw several members of the Institute, the Minister for the Colonies, and various persons connected with the Colonial Administration. He also had interesting personal interviews with His Holiness the Pope and Signor Mussolini, who both expressed their appreciation of the work which the Institute has undertaken.

The publishing house of Longmans Green, London, has recently published an Elementary Arithmetic, specially prepared for African schools by some of the staff at the Protectorate Training College, Koyeima, Sierra Leone. The books have been printed both in Mende and in Temne.

It has been suggested that an Arithmetic so produced might be suitable for translation into other African languages. With this end in view the firm had an English version prepared which has been sent to a certain number of people interested in African education, who are contemplating the preparation of vernacular Arithmetics. Copies of the English version of the book may be had on application to the publisher.

In addition to the Elementary Arithmetics, the firm is publishing a series of Readers, similarly prepared at Koyeima, in Mende and Temne. Of these also an English version is being prepared, which may be useful for translation into other vernaculars, or for adaptation as a basis of vernacular readers.

The books mentioned are printed in the script recommended by the Institute.

The following information which will be of interest to readers of this Journal has recently been received from the Gambia. There is at present only one vernacular school, but in connexion with this school five teachers are being trained to open other similar schools. There is also another (boarding) school which is to a certain extent vernacular in the lower standards. In the past there have been no Mandingo readers for the schools, which has handicapped them considerably; the children (and the teachers in training) have made considerable progress since they were supplied with readers.

At the suggestion of the Government of Tanganyika Territory, Miss Bleek of Cape Town is leaving for the Territory to study the life and language of the so-called Kangeju natives. This is a hunting people of small stature, speaking a clicking language, living in the bush north of Mkalama. The Government of the Territory is providing the transport and guides.

Herr Dr. Baumann vom Staatlichen Museum für Völkerkunde in Berlin ist im Auftrag dieses Museums nach dem Süden von Angola gereist, um dort ethnologische Studien zu treiben und ethnographische Sammlungen zu machen. Die Reise ist auf etwa ein Jahr berechnet.

Im Oktober 1929 wurde in Leipzig die Gesellschaft für Völkerkunde, über deren beabsichtigte Gründung bereits berichtet wurde, mit 160 eingeschriebenen Mitgliedern konstituiert. Sie bezweckt die Pflege und Förderung des Gesamtgebiets der Wissenschaft der Völkerkunde. Auf deutschsprachiger Grundlage beruhend steht sie Ethnologen und Freunden der ethnologischen Wissenschaft in allen Ländern offen. Sie veranstaltet alle zwei bis drei Jahre wissenschaftliche Tagungen. Der Vorstand hat für die zwei nächsten Tagungsperioden seinen Sitz in Leipzig. Vorsitzender ist Prof. Dr. Fritz Krause.

Eine neue völkerkundliche Zeitschrift wird unter dem Titel *Ethnologische Studien* im Verlag Asia Major (Leipzig C. 1., Scherlstrasse 2) ausgegeben. Herausgeber ist Prof. Dr. Fritz Krause, Direktor des Museums für Völkerkunde in Leipzig. Die Zeitschrift wird rein völkerkundlichen Inhalt haben und nur Aufsätze bringen. Als Sprachen sind Deutsch, Englisch und Französisch zugelassen.

It is proposed to note in the Bibliography, under a separate heading, books published in African languages, as far as information about them is available. It will therefore be much appreciated if those members who are responsible for the publication of such books will kindly send copies to the offices of the Institute.

Zu E. Torday's 'Bantu oder Ntu'. Hierzu hat uns Herr Pater Wanger eine Entgegnung gesandt, die wir gekürzt wiedergeben. Wir schliessen damit die Diskussion.—DER HERAUSGEBER.

Ich glaube, es ist ein Sophisma, wenn ein Deutscher den anderen fragt, ob man 'die Mann' oder 'die Männer' sage, wenn der eine so gut wie der andere weiss, dass man neben 'der Mann, die Männer' richtig deutsch 'der Holländer, die Holländer', 'der Maori, die Maori', 'der Hindu, die Hindu' und ebenso richtig deutsch 'der Ntu, die Ntu' sagt. Torday lässt das Ntu-nomen 'aus einem Stamm und einem *Derivativ*' zusammengesetzt sein. Was wohl hier *Derivativ* bedeuten mag? Wovon abgeleitet? Oder was und wie ableitend? Zulu in 'Zulu-Volk' sei 'als *Adjektiv* benützt', nach welcher Grammatik?, wenn ich fragen darf. Torday stellt, nebenbei in geschmackvoller Weise, *un* in *unSinn* auf gleiche Stufe mit *ba* in *baSuto*. Ist ihm das ernst? Soll das Wissenschaft, Sprachwissenschaft sein? 'Bantu' soll überhaupt kein 'Bantuwort' sein, weil es von den Philologen gebraucht wird. Abgesehen davon, dass es nicht ausschliesslich von Philologen gebraucht wird—hört beispielsweise 'Geographie' deswegen, weil es in dieser Form in den deutschen Sprachschatz aufgenommen wurde, auf ein griechisches Wort zu sein? Im Interesse der Wissenschaft und Logik plädierte ich lediglich für eine Änderung 'von Form zu Form ein und desselben Wortes'.