

REVIEWS

***Studia Africana. Papers in Honour of Sergio Baldi*
(Topics in Interdisciplinary African Studies 46),
edited by Gian Claudio Batic, Rudolf Leger.
Köln: Rüdiger Köppe Verlag 2017, 169 pp.
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The book is a collection of articles written in honor of prof. Sergio Baldi, “an exceptional authority in the field of African languages and linguistics” (p. 9). The languages of the chapters included in the volume are English and French. The main part of the book is preceded by a short Foreword (p. 9) and a list of publications by Sergio Baldi (p. 11-17). The articles are arranged according to alphabetical order by contributors’ last name. The articles are rather short, oscillating from six to thirteen pages, excluding references. The topics are as diversified as the research interests of professor Baldi and comprise lexicography, lexical semantics, language typology, historical linguistics, phonology, literature (written and oral), and culture.

Out of thirteen papers presented in the volume, the majority concern language and linguistics. Within these language-oriented papers, four focus on presenting raw language data with the commentary sections reduced to a minimum. Such is the paper by Rudolf Leger “Superstitious beliefs among the Kupto”, where the short introduction of Kupto language spoken in Nigeria and the notion of superstitions are followed by a list of fifty three Kupto superstitions translated into English and deprived of any commentary or concluding remarks. Two articles that concern historical linguistics are quite difficult to follow for those who are not familiar with the specific conventions concerning the abbreviations, notation system, and the way of presenting data characteristic for the field. Anna Belova in “Lexique culturel en Afrique nord-orientale (termes de “l’or” et ses espèces)” shows various terms for ‘gold’ used in East-North Africa, starting from the most ancient Egyptian *nb(w)* and ending on the most recent Arabic *dahab*- which slowly replaces the ancient terms in the modern languages spoken in North

Africa. As claimed by the author, the spread of the terms reflects historical situation and cultural contacts between the people who were not necessarily each-other's neighbors. In "More links between Chadic, Cushitic, and Omotic (animal names)" Olga Stolbova presents the lists of 23 lexical cognates limited to animal names. The article is almost deprived of comments and seems to be devoted to the specialists interested in historical linguistics. The last article focused on presenting language data is "Origin and development of bird names in Kxoe (Kalahari Khoe): Some preliminary thoughts" by Rainer Vossen. The author lists and classifies the names of birds in Kalahari Khoe spoken in Namibia and Botswana. He divides the presentation into several sections: inherited names (names reconstructible for Proto-Khoe), onomatopoeic forms, borrowings from neighboring Bantu languages, descriptive or periphrastic names, lexical innovations, and undetermined origin.

Other papers concerning linguistic topics have more descriptive nature. Herman Jungraithmayr in "Seven precious findings in Chadic after 60 years of research: *Eine Blütenlese*" shares his personal experience in discovering certain features of Chadic languages such as passive voice in Tangale, subjunctive mood in Mokilko or attributing gender system to verbal categories (imperfective and perfective) in Gadang. The paper is vividly written with the description of author's memories of how and when the particular discovery took place.

Aliyu Mu'azu in "The interference of the first language over second language: A case of some phonological processes among Ebira speaking Hausa" focuses on presenting a process of elision which takes place when the speakers of Ebira (Niger-Congo language) speak Hausa (Afroasiatic language). The phenomenon is illustrated by the examples showing processes of deglottalization, vowel lengthening and merger. Unfortunately, the presentation of the language data uses unclear system of notation, lacks morphological glosses and contains numerous typos (e.g. on p. 87 *io* instead of *zo*, *me* instead of *mai*), making it useful only for those who know Hausa as the Hausa orthographic system was used to note the pronunciation of Hausa language spoken by Ebira. Another weak point of the paper is the lack of a slightest note of how and where the presented data were obtained.

Flavia Aiello and Maddalena Toscano in their paper "On some Swahili ICT terms" discuss the newly created words related to Information and Communication Technology (ICT), such as *password*, *website*, *web*, and *internet*, grounding them in the historical and social context. The authors draw attention to the strong cultural connotation of the newly coined term *nywila* 'password' derived from the historical term: *nywinywila* used for password during the Majimaji war

against the Germans. They also show, by providing various statistic data, that some terms developed by the linguists and language experts were either neglected or contested by the native speakers of Swahili. The paper contains a proposal of a new etymology for the word *tovuti* 'site, website'. Authors claim it developed from Arabic word *tabuti* 'Arch of the Covenant'.

In his paper "Of direction, will, and intention: An analysis of the Hausa *nufa*" Gian Claudio Batic undertakes an analysis of the Hausa verb *nufa* 'head towards the place, intend to mean something' suggesting that this semantic extension of the verb is triggered by the metaphor: "Intend to mean something is head towards a place". The paper would be more complete if the author decided to ground the phenomenon within the common semantic change of the verb 'to go' which is used cross-linguistically to state intentions, make offers and promises (Traugott 1989: 40), e.g. English *I'm gonna* or compare it with a common grammaticalization pattern from the verb 'to go' to the future tense marker (Givón 1973).

Another paper devoted to the Hausa language is written by Nina Pawlak "Measuring the content of happiness: Semantic notions coded in the Hausa word *lafiya*". The author claims that each culture developed a specific attitude towards the concept of 'happiness' and this attitude is visible in the lexicon of a given language, as well as in the language use. The Hausa data investigated by Pawlak show that there are several lexical terms conveying the concept of happiness. However, the emphasis is put on a frequently used term *lafiya*, which literally means '(good) health' and renders many positive meanings connected with the state of happiness, such as: 'good mood, peace, safety, nature'. It is claimed that the semantic prototype of this term refers to *harmony (balance)*, which is an important Hausa value determining the feeling of being happy.

Georg Ziegelmeyer in the paper "On the idiomacity of Kanuri *bu* 'eat' and *ya* 'drink': A case of calquing from Hausa?" touches upon an interesting topic of great similarity between the metaphorical extensions of consumption verbs 'eat' and 'drink' in Kanuri and Hausa. In both languages the extensions go along a basic semantic cut: 'eat' => overcoming = [+ control] versus 'drink' => undergoing = [-control]. Ziegelmeyer not only presents a rich linguistic material comparing the two languages, but also tries to explain the semantic similarities between the languages which are not genetically related. According to the author, there are two possible explanations: similarities between metaphorical extensions of the consumption verbs found in several African languages and contact-induced transfer of metaphorical extensions from Hausa to Kanuri.

Apart from the papers devoted to linguistics, the volume contains a few papers related to literature and culture. One of them is the contribution by Mariusz

Kraśniewski "The revolution in Hausa music: Hip-hop, the *arewa* chapter" that touches upon a fascinating issue of contemporary hip-hop music in northern Nigeria which is a mixture of rap music imported from the United States and a dominant trend in Hausa pop music – *nanaye* style of singing – taken straight from the Bollywood movies. This specific combination of music styles is further globalized by using Hausa and English language in lyrics. The author discusses various barriers to introducing gangsta-style music in the conservative, Muslim society of the Nigerian North, such as the actions undertaken by the Censorship Board as well as the dissent of the religious leaders and the government authorities. He admits that due to several obstacles the revolution in Hausa music was "not a shocking therapy, but rather a 'translation' of the foreign cultural product for the local market" (p. 67).

Henry Tourneux and Hadidja Konaï in "Les formules d'ouverture et de clôture des contes peuls du Diamaré (Cameroun)" discuss the issue of opening and closing formulas used in storytelling. The study is mainly based on Fulfulde tales collected and edited by Paul K. Eguchi in 1970 and 1980. When it comes to opening formulas, they are fairly obvious and consists of phrases such as: 'here it is', 'this is, this will be', 'this is a fairy tale', 'small fairy tale' or the religious formulas taken from Arabic. The closing parts are much more enigmatic and difficult to understand without having access to some culturally conditioned activities, such as preparing the meat in a pot digged into the ground and covered with clay. The name of the dish produced in the pot (*takkaande* in Fulfulde) gave rise to the closing formula sometimes strengthened by the use of the ideophone *mulus* or a phrase referring to chicken's or hare's droppings. The authors draw attention to various associations between preparing and eating a meal and telling the story in order to justify the use of such closing formulas.

Stanisław Piłaszewicz's paper is focused on a poem written by Alaji Umaru at the beginning of the 20th century. The poem presents the life and works of a man called Musa, who was operating in 1904-1905 on the Gold Coast territory and proclaimed himself a Mahdi. Piłaszewicz shows a broader perspective of the Mahdi's movements connecting it with the tensions and stresses present in the societies of the colonial times. Another aspect of the poem shown in the paper is the personal engagement of the poet for whom Musa is somehow a rival, an opponent who attracts the attention of the people. Therefore, Alhaji Umaru presents himself as a defender of truth, while Musa is described as a liar known of charlatanic practices.

In a nutshell, the papers presented in the book represent a broad variety of topics concerning the languages, culture, literature, and society of the whole African

continent. Such a diversity is commonly accepted in volumes published as *Festschriften*, which are not expected to have neither monographic nor very insightful character. However, at least to my belief, the content should be presented in a reader-friendly manner which would present contributors' research to a broader audience. Shaping the volume in a way that would present the scattered topics in an organized and comprehensive manner is the editors' responsibility. The editors of this volume decided to limit their role to composing a few paragraphs presenting the biographical note of prof. Baldi and compiling the list of his publications. They did not interfere neither in the way of presenting the topics by particular authors, nor in unifying the formal side of the book. The book does not contain any cross references, the system of presenting language data and morphological glosses differ from one paper to another. The volume does not contain an index which would direct the reader at least to the languages mentioned in the book. It is also quite difficult to understand why the editors did not eliminate the long-forgotten terminology, abandoned in the field of African studies long time ago, like Semitochamitic (p. 49), Hamitosemitic phylum (p. 53) or did not correct the obvious mistakes "Ebira belongs to the Kwa sub-group of the Niger Congo family" (p. 85) present in particular papers.

Givón, T. 1973. "The Time-Axis Phenomenon", *Language* 49(4). 890-925.

Traugott, E. C. 1989. "On the Rise of Epistemic Meanings in English: An Example of Subjectification in Semantic Change", *Language* 65(1). 31-55.

Izabela Will

Language, Literature and Culture in a Multilingual Society. A Festschrift for Abubakar Rasheed. Vol. I-II,
edited by O.-M. Ndimele, M. Ahmad & H.M. Yakasai.
 Linguistic Edition 105-106, Muenchen: Lincom GmbH
 2016, 1122 pp.

This monumental two-volume publication was firstly released as one-volume book in Nigeria in 2013. It is a collection of 77 papers addressing various issues in linguistics which were presented in 2011 during the 24th Annual Conference of the Linguistic Association of Nigeria (CLAN) at Bayero University and Ni'ima Hotel in Kano. Thanks to the efforts of the Association's members, the event brought together the linguists from the northern, mostly Hausa-speaking region

of Nigeria, and the southern scholars working on various other languages, including many lesser known to the foreign academics. The conference was held to celebrate the achievements of Professor Abubakar Rasheed and resulted in a book written in his honour with a dedication "to all students of linguistics in Nigeria".

Abubakar Adamu Rasheed is a distinguished scholar in linguistic stylistics and a Professor of English who spent most of his academic career teaching at the Department of English and Literary Studies at Bayero University where, additionally, he was holding a position of Vice-Chancellor until 2015. He is known for his devotion to development, preservation and promotion of the indigenous Nigerian languages and literatures, as well as for his support for the activities of the Linguistic Association of Nigeria. His experience and achievements led him to innumerable privileges and high-rank functions, i.e. he was holding the position of executive secretary of National Universities Commission (Nigeria) and president of Oxonia University Network (international structure). During his almost 40-years-long academic career, in his many publications, Professor Rasheed focused mainly on the text linguistics, stylistics, and discourse analysis. His research covered also the issues of English teaching as well as the ideological function of language use in Nigeria. For his tremendous work Professor Rasheed was granted a title of the Member of the Order of the Federal Republic by the authorities of his homeland.

Two volumes in honour of Professor Rasheed are organized into four thematic sections which cover: Language and Society; Applied Linguistics; Literature, Culture, Stylistics and Gender Studies; Formal Linguistics. The latter field of research is represented by 34 papers and thus turns out to be the dominant one. Roughly 19 out of 77 papers focus on the Hausa language, 9 are devoted mainly to English, while many other papers additionally concern both of these languages. The remaining papers are devoted to the impressingly wide spectre of different Nigerian languages, including Igbo, Yoruba, Nigerian Pidgin English and various lesser studied languages such as, i.e. Igala, Jukun, Kanakuru, Bassa, Urhobo, Kambari, Izere, Bura, Warji. Moreover, some works take into account languages native to other parts of Africa (Swahili and Arabic) and both Africa and Europe (Portuguese and French). The variety of topics and the large number of languages addressed are a great advantage of the anthology. The authors applied diverse methodologies accordingly. Thus, formalists, generativists, ethnolinguists, cognitivists, sociolinguists and comparativists are represented among the contributors, not to mention the scholars with non-linguistic background. The papers compiled in the anthology represent high scientific standards

and the majority of them have an innovative character. Certainly, all the papers published are worth mentioning. However, for the sake of the review, only small sample of the contents of the book can be presented. Nevertheless, despite rather arbitrary selection of the papers, I will try to give a brief overview of each of the four thematic sections.

As it was already stated, Section Four: Formal Linguistics is the biggest one as it fills the whole second volume of the anthology. For this reason it deserves a special attention as well as the privilege of being reviewed at first. The section is opened by a prominent Chadologist and Hausaist Russel Schuh with the paper "Word Families in Hausa". The aim of the article is to show a historical relationship between the words (predominantly verbs) grouped into 20 word families using synchronic (comparative) and diachronic approaches in order to revise the set of rules that governed the Hausa word derivation in the past. Compared to the study of English, the main problem of this research is the insufficient number of profound reference works as well as lack of the written sources for Hausa and other closely related languages older than 200 years. Therefore, in contrast with English, the etymological development of words cannot be simply traced diachronically. Hence, Schuh supports his thesis with a comparative method and the up-to-date theories on historical sound changes in Hausa. He concludes that the salient topic of word families in Hausa is open to advanced research and expects it to be further elaborated for the sake of the Chadic studies.

Two of the major languages of Nigeria, i.e. Igbo and Yoruba, are well represented among the formal linguistic analyses included in this chapter. For instance, Adebola Ayoola Isaiah devoted his paper to the tone and vowel harmony in Oworo dialect of Yoruba while Balogun Nasrudeen Akanbi focused particularly on the vowel harmony in the Ekiti dialect. As to the study of Igbo, there are two interesting papers focused on the morpho-syntactic properties of this language. They were written by the academics representing the minimalist-generativist and structural approach respectively, i.e. "The Head-Feature Parameter and the Igbo Verb Compound" by Amaechi B. Oha and "Head-Modifier Shift in Igbo" by Stephen Madu Anurudu and Ayo Bamgbose.

Amos Dlibugunaya conducted a comparative lexical analysis of Kilba and Margi which are closely related Chadic languages spoken locally in the Adamawa and Borno states in Nigeria. Using Swadesh wordlist method and referring to the lexicostatistic and glottodiachronic estimations he formulates a significant conclusion that Kilba and Magi share 81% of their lexicons, and therefore they came from a common root and separated ca. 1299 AD. It seems to be an important fact to be noted within the Chadic linguistics.

Yakubu Magaji Azare offers interesting considerations on the deverbal noun forms in Hausa. He applies the methods of cognitive linguistics. In his rather short but pithy paper he demonstrates some interesting examples of the metonymic relation between a verb and a concrete deverbal noun derived via the verbal noun as their middle link, e.g. *shūrā* 'to push with legs' via *shūrā* (verbal noun) to *shūrā* 'an ant hill'. Some other papers in this section include problems in general and African formal linguistics (semantics, morphology, syntax, grammar), translations, lexical borrowings, aspects of phonology and prosody, and standardisation of Hausa orthography.

Finally, we go back to the Section One: Language and Society which consists of 13 papers. At the beginning of the book Ayo Bamgbose gives the opening address to the participants of CLAN. He provides a brief description of the activities and achievements of the linguistics associations and departments in Nigeria. He mentions LAN as one of the most prominent among them. Nevertheless, he describes the fundamental problems and challenges which the young linguistics scholars are facing in Nigeria. He also addresses the question of teaching native languages. In conclusion, Bamgbose appeals for intensifying the efforts in order to lift the Nigerian languages and linguistics onto a higher level.

Dahiru Muhammad Argungu investigates what he calls "transmission of message of proverb". He points out the semantic similarities between proverbs in Hausa and Swahili, providing the examples of functionally equivalent sayings in both languages. On the other hand, he notes the differences which emerge mostly from unique character of each culture and environmental conditions of the places where their speakers live. He claims that while due to certain facts, in both societies the main mode of transmission of proverb's message is oral (for which he gives satisfactory and diversified examples), in Swahili there is a special device called *kanga* intended for that purpose. It is a colourful cloth worn by mostly muslim women across East Africa which has a proverb or a saying written on it. Such proverb, he claims, serves various functions. Most importantly, it is a way of expression for women who wear *kanga* with a particular saying on it. Secondly, the proverb on the cloth is a type of self-advertisement which encourages a customer to buy it. As to compare, this "commercial" dimension of the proverbs' use emanates but orally in Hausaland in the announcements of traditional peddlers selling medicines and herbs such as *mai magani* and *'yar mai ganye*.

Endangerment status of Igala is a main focus of the paper by Joseph Abuh. The language in question is a Yoruboid belonging to the Kwa group. Its community of estimated 1.5 mln people inhabits eastern parts of Kogi State in Nigeria (Igalaland). The paper argues that despite of relatively large number of speakers,

Igala is an endangered language. On the basis of the results of the questionnaires filled up by the representative groups of Igala speakers and with reference to The UNESCO Framework for Intergenerational Status of Language, it is stated that the language may become extinct by ca. 2091 if nothing is done to revitalise it. The author presents the results of a detailed analysis along with the precise recommendations on how to prevent the extinction of Igala. Worth noticing in the context of language preservation and promotion is that in the same volume another paper devoted to Igala was published, namely "Honorifics in Igala" by Abudllahi Ahmad. Some other issues in this section cover, i.a. semantics of certain domains of Hausa and Jukun languages, body language of Hausa, Arabic language use in education, and language policies in Nigeria.

17 authors contributed to Section Two: Applied Linguistics. Six of them focused on various issues related to teaching English to Nigerian students. Clifford Irikefe Gbeyonron investigated the efficiency of a classroom discourse in general English classes at Nigerian universities. Referring to numerous relevant researches, he gives an in-depth analysis of challenges in a multicultural Nigerian English classroom. The main conclusion is that both students and a teacher should be sensitive in order to avoid misinterpretations and disturbances in communication which may result from the divergence in their cultural and linguistic background. The convincing examples he provided, support his thoughtful recommendations.

Abdalla Uba Adamu gives a detailed description of the process of archiving and digitizing the Arabic sources on the history of Kano. These efforts are undertaken in order to preserve the manuscripts and provide easier access to them. He elaborates on technical issues as well as enlightens the problems of obtaining and analysing certain *ajami* manuscripts.

Two articles address the question of orthographies of Kambari and Urhobo, respectively. But let us focus on yet another paper devoted to the general problems of Nigerian languages' orthographies by Garba D. Gandu. In his richly informative article Gandu expounds the steps in procedure of elaborating and approving a new orthography for a Nigerian language. He points out all criteria and principles which are taken into consideration by the Nigerian Educational Research and Development Council which is in charge of approving the orthographies as well as specifies some of over 50 languages for whom it was already accomplished. One of the prominent scholars engaged in this process was Ozo-mekuri Ndimele who *en passant* co-edited current volumes and took the liberty of closing them with his paper entitled "Nigerian Pidgin: An Overview". To conclude, some other issues in this section cover errors in translation from

English to French in Nigeria, the preservation of endangered languages, and the choice of language for literacy in Nigeria.

As we approach towards the end – Section Three: Literature, Culture, Stylistics and Gender Studies represents a particularly wide range of topics with 13 papers including “Laughter in a Multilingual Society” by Aliyu Muhammad Bunza. In his ethnolinguistic analysis of the Hausa use he focuses on variability of meaning and problems in understanding the utterances as the factors which provoke laughter. Thus, he evokes major language-related causes of laughter: phonological disruptions (in pronunciation of phonemes and tones), cultural differences, coincidence of meanings, situational confusion and deception, choice of words and phrases as well as proper comprehending of their meaning extensions. The author observes that in a multilingual society such as the Nigerian nation, the laughter occurs often in interactions between the native and non-native Hausa speakers as well as the speakers of its different dialects. It may also be the result of meaning coincidence between certain Hausa words and words in the other languages.

Another interesting paper on Hausa investigates the symbolic values of language. Its author, a distinguished Polish Hausaist Nina Pawlak, analysed a bunch of diversified examples in order to demonstrate issues in coding and modifying symbolic values attributed to different cultures and languages through incorporating them into Hausa in various ways as well as took into account the native values of Hausa people. Thus, her source data covered i.a. lexical items, specialist terms, loanwords, forms of address, names, idioms, proverbs, and other conventional figurative structures. Her probing attitude towards the research subject and solid methodological background resulted in worth-noticing observations on globalisation influence on Hausa linguo-cultural character from the linguistic perspective.

In his paper Salisu Alhaji Sadi brought up some general aspects of Nigerian religious discourse. He concentrated on narrations of two movements, namely *Izala* (Sunni orthodox) and *Shi’a* (revolutionary Shi’ism). He fairly acknowledges that their impact on the multilingual and multiethnic society through linguistic means is manifested mainly by “infiltration of loanwords to cover the new events in our religious practices”, e.g. Hausa *ɗan bida’a* in its first meaning is ‘a religious innovator’ but in *Izala*’s ideological narration drives directly to yet another meaning ‘a heretic’, cf. Arabic *bidā’a* ‘¹. innovation, ² heretic doctrine’. Thus, particular factions participating in religious discourse shape the social attitudes and opinions by intentional use of the linguistic means. These rather general observations overlap with particular conclusions of Ahmad S. Abdussalam and Abdulganiy A. Abdussalam who conducted an eyes-opening research on manipulation of

religious discourse on the basis of Islamic Yoruba *wa'azi* (sermons). Thus, it is claimed that Muslim preachers implement various strategies of manipulation on the level of lexicon, phrases and structures, context, and facts in order to persuade their audience and/or achieve benefits. Besides what was presented above, Section Three covers also such issues as the history of Hausa literature, gender and feminist interpretations of the texts written by the Nigerian novelists, discourse qualitative and quantitative analyses (i.a. political and religious discourse), communication challenges in multicultural society, and body components in Hausa idioms.

In conclusion, *Language, Literature and Culture in a Multilingual Society. A Festschrift for Abubakar Rasheed. Vol. I-II* is an anthology composed of the impressing 1122 pages. It contains 77 scientific papers written predominantly by the Nigerian scholars and a brief profile of Professor Abubakar Adamu Rasheed. Thus, it is surely an adequate tribute to him.

In the field of the African studies this anthology is a publication of worldwide importance. To support this statement let it be claimed that the topic of the diversified Nigerian linguo-cultural situation gathered tens of domestic scholars as well as some of the most prominent American and European hausacists joint in producing two magnificent volumes. I highly recommend the book to all scholars in linguistics, literature and culture. While the book is focused on Africa and Nigeria in particular, the methodological background of the contributors makes their works' results comparable and valuable also for the researchers on languages, literatures, and cultures related to other parts of the world.

Patryk Zajac

Sergio Baldi, *Grammatica di lingua Hausa con esercizi e brani di lettura*. Milano: Editore Ulrico Hoepli 2017, 195 pp.

This is a revised and enlarged version of the former *Grammatica della lingua Hausa (versione preliminare)* published by the Dipartimento di Studi e Ricerche su Africa e Paesi Arabi, Istituto Universitario Orientale, Napoli 2001. The grammar is thought as a handbook for Italian students and is composed of 20 chapters (*capitoli*). Apart from this it contains a short introduction, exercises and solutions of the exercises, a chrestomathy (*chrestomazia*), and six appendices: Hausa dialects, proverbs and sentences, Hausa personal names, measurement of time, cardinal points of the world, and monetary system of Nigeria. At the end of the book one can find an exhaustive bibliography.

In the introduction basic information on the Hausa country and people is given. There are some considerations on the spread of the Hausa language in Africa and behind, and on its research and classification in the spectrum of African languages. When enumerating the African countries, in which there are at least traces of Hausa, the Benin Republic was considered as ex Togo (p.1). In fact it is the former Dahomey.

Hausa is a tonal language and has a set of long vowels which are disregarded in the official orthography despite their significance in the lexicography and grammar. In the reviewed handbook they are studiously marked by the apostrophes and macrons. Still, this system of marking is the main source of omissions and misprints in the book. We are going to enumerate some of them (and some others) page by page.

Fulbe instead of *Fulbe* (p.1); 18211865 instead of 1821-1865 (p. 2 and *passim*); lack of a colon (p. 4); 'In Hausa ci sono 24 consonanti' (p. 5) and 'Lo HS presenta un sistema di 32fonemi consonantici' (p. 8); *gni* instead of *ogni* (p. 6); *boko* 'scuola' instead of 'il libro' (p. 12); *bũdẽ àkwàtĩ* 'chiudi lo scatolo' instead of 'aprire lo scatolo' (p. 14); *nẽwa* instead of *nãwa* (p. 36); *tàẽmbayà* instead of *tãmbayà* (p. 41); *an ginàwà sarkĩ sãbon gidà* instead of *an ginà wà sarkĩ sãbon gidà* (p. 43); *sarkĩ biyu sun nãn* instead of *sarkĩ biyu sunà nãn* (p. 57); *yãriny à ta fi uwařsà wàyõ* instead of *yãrinyà ta fi uwařtà wàyõ* (p. 58); *kàřanta* 'scrivere' instead of 'leggere' (p. 59); 'Aspetto compiuto II' instead of 'Aspetto incompiuto' (p.62); *kàrba* instead of *kàrba* (p. 62); *dànkàs shi* instead of *dãukàs shi* (p. 65); *nã bi ta kàsuwã* 'egli ando per il mercato' instead of 'io ando per mercato' (p. 79); *bà zãn yĩwu ba ìn tàfi* 'non e possibile che tu parta' instead of 'non e possibile che io parta' (p.100); *yaishẽ* instead of *gaishẽ* (p. 102); *amrya* instead of *amaryã* (p. 109); *siettin* instead of *sittin* (p. 124); *dari* instead of *dari* (p. 124); *bà mù gan ba* instead of *bà mù ganĩ ba* (p. 127); *ki* instead of *ki* (p. 131); *aikĩdà* instead of *aikĩ dà* (p. 136); 'yaikin' instead of 'aikin' (p. 137); *wàyāròn* instead of *wà yāròn* (p. 139); *ko* instead of *ka* (p. 146); *yà dà gõbe* instead of *yãu dà gõbe* (p. 161); *kwànàkii* instead of *kwànàkĩ* (p. 169).

The compiled list of misprints is not complete as it was rather difficult to follow the all Hausa examples with tone and vowel markings. Apart from the above errata one has to pay attention to some faults in the bibliography. *Chadic Lexical Roots* has been published by Herrmann Jungraithmayr and Dymitr Ibrizsimov, not by Herrmann Jungraithmayr and Philip Jaggar. Likewise, the initial editions of *Einführung in die Hausa-Sprache* have nothing in common with Philip Jaggar: it was published by Herrmann Jungraithmayr and Wilhelm Möhlig.

Despite all these shortcomings the *Grammatica* could be considered as a significant achievement in the study of the Hausa language. It is a continuation of the former works of Prof. Sergio Baldi crowned by the *Dizionario Hoepli Hausa* (2015). His interest in lexicography is evidenced by several lists of different categories of Hausa verbs, independent and dependent nominals, classes of plural nominals, and others. Let us hope that this innovation will facilitate the learning and teaching of Hausa, especially for the Italian students.

Stanisław Piłaszewicz