

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.

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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); *bùdè àkwàtì* 'chiudi lo scatolo' instead of 'aprire lo scatolo' (p. 14); *nèwa* instead of *nàwa* (p. 36); *tàèmbayà* instead of *tàmbayà* (p. 41); *an ginàwà sarkī sābon gidā* instead of *an ginà wà sarkī sābon gidā* (p. 43); *sarkī biyu sun nān* instead of *sarkī biyu sunà nān* (p. 57); *yāryīn à ta fi uwařsà wàyō* instead of *yāryīnà ta fi uwařtā wàyō* (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 *dāukàs shi* (p. 65); *nā bi ta kàsuwā* 'egli ando per il mercato' instead of 'io ando per mercato' (p. 79); *bà zān yīwu ba ìn tàfi* 'non e possibile che tu parta' instead of 'non e possibile che io parta' (p.100); *yaishē* instead of *gaishē* (p. 102); *amrya* instead of *amaryā* (p. 109); *siettin* instead of *sittin* (p. 124); *dari* instead of *dari* (p. 124); *bà mù gan ba* instead of *bà mù ganī ba* (p. 127); *ki* instead of *ki* (p. 131); *aikìdà* instead of *aikì dà* (p. 136); 'yaikin' instead of 'aikin' (p. 137); *wàyāròn* instead of *wà yāròn* (p. 139); *ko* instead of *ka* (p. 146); *yā dà gòbe* instead of *yāu dà gòbe* (p. 161); *kwàràkii* instead of *kwàràkī* (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.

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