

(20-30 years old) of the language, in conversation with each other, if they are educated, tend to use those foreign languages.

Technical side of the dictionary deserves the high esteem which the famous Dietrich Reimer Verlag had gained so far. The only misprint has been "detected", on the very first page (p. I), where instead of *Yearwood* one reads *Year-wood*.

Stanisław Piłaszewicz

Joseph McINTYRE, Hilke Meyer-Bahlburg (assisted by Ahmed Tijani Lawal), *Hausa in the Media. A Lexical Guide*. Hamburg: Helmut Buske Verlag, 1991, 289 pp.

The period of the latest five years has been marked by a remarkable progress in the sphere of Hausa lexicography. Beside the lexical guide under review, two other dictionaries were published and both came from the hands of women-Hausaists.³ The problems of Hausa lexicography were also discussed in several Conference papers, both published and those awaiting for publication.

The book under discussion is a joint venture of a team of authors who were, or still continue to be connected with the Hausa Service of the Voice of Germany radio station (*Deutsche Welle*). It is not a complete dictionary, and that is why its authors preferred do call it a "lexical guide".

The material presented in this lexical guide was collected randomly. Most of examples come from Hausa translations checked by J. McIntyre in his work for the Hausa Service since 1983. As for H. Meyer-Bahlburg, she is responsible for vocabulary collected

3 Cf. Irmtraud Herms, *Wörterbuch Hausa-Deutsch*. Leipzig: Veb Verlag Enzyklopädie, 1987, 186 pp.; Roxana Ma Newman, *An English-Hausa Dictionary*. New Haven & London: Yale University Press, 1990, 327 pp.

from the same source prior to 1983 and she contributed useful examples from the Hausa newspaper *Gaskiya ta fi kwabo*, extracted from it during the early 1970s. The contribution of Malam Ahmad Tijani Lawal of the Hausa Service of *Deutsche Welle* consisted in helping J. McIntyre to check the examples for tone and vowel length as well as for the correctness of translation.

The authors are aware of an ambiguous character of their book which is playfully compared with *jemage* (fruit bat) from a Hausa story. One can say that it is neither a modern Hausa reader nor a dictionary. For the other one, it is a reader since the user will find some 6,000 phrases or sentences in it, illustrating the use of the entries. It is also a sort of dictionary as it is organized like one. Anyhow, it fulfills well its ends defined as helping the user in translating journalistic texts.

The "reader-dictionary" contains some introductory remarks in Hausa, English and German and its bulk is composed of three parts: I. Hausar Zamani. Hausa – Ingilishi – Jamusanci (pp. 1-147); II. Hausa in the Media. English – Hausa (pp. 149-216); III. Medienwortschatz. Deutsch – Hausa (pp. 217-289).

From the arrangement of the book presented above it is clearly visible that it is aimed at both German and English speaking users, but the Hausa speakers also can benefit from the lexical guide. What is more, it is a very useful "handbook" for those students who learning Hausa wish to improve their knowledge of German and English (like myself!). They would be even more happy if the German grammatical articles could be given in their full declination forms.

The user of part I is expected to have a basic Hausa vocabulary as well as a sound knowledge of basic Hausa grammar. This is important as some graphic signs and abbreviations point to grammatical variants of the entry. Following the entry, an italicized symbol indicating the grammatical category of the word, and one or more English glosses or translations are provided. Then, after a semicolon follow the German glosses and translations. Occasio-

nally there are more German than English glosses. The authors did their best to render Hausa idioms through their English and German equivalents, e.g.: *iihùu baayan harù* – "crying over spilt milk; Geschrei, wenn d. Kind in d. Brunnen gefallen ist" (p. 57). In some cases it was not possible to find such highly metaphoric translations in both target languages, e.g.: *ganin dàalaa bàa shìgaa birni ba nèè* – "do not count chickens before they are hatched; d. Dala-Hügel sehen, heißt noch nicht, in d. Stadt ankommen" (p. 26).

The authors are right when saying in Preface: "[...] we do not wish to claim that we have found the only possible translations" (p. viii). Therefore we decided to comment upon few entries in the first part of the lexical guide. The compound *kaayàyyakin màsàruufi* is translated into English as "consumer goods, domestic goods" (p. 70). According to my own observation during my stay in Nigeria (1984-1985), this entry should be better translated "essential commodities". The expression *kàshee mù rabàa* is translated literally (although not very exactly) "let us share the spoils" (p. 68). It is rather functioning as a lexical phraseologism with the meaning "collusion, conspiracy, clique" (lit. kill that we go shares).⁴

Like the majority of the Hausa lexicographers, the authors of this lexical guide provide rather simplified glosses for traditional titles used as semantical neologisms. For example, *mâadaaki* is translated "title of a high-ranking administrative official" (p. 91). On the other hand, it is interesting to note how traditional title *yàriimà* (used to be given the emir's son or brother, but not always!) became a semantic neologism with the meaning "prince" (p. 141ff.).

Another remark concerns the spelling of *ùngwaa* – "ward, part of town" (p. 37). All the other Hausa dictionaries render this word as *ùnguwaa*. Is there any misprint in such spelling or, maybe, the authors have a justification for it? In two cases printing mistakes

4 Cf. S. Piłaszewicz, "New Vocabulary and Idioms in Modern Hausa Literature", in: *Studies in Hausa Language and Linguistics*. Ed. by G. Furniss and P. J. Jaggard. London-New York: Kegan Paul International, 1988, p. 214.

are evident. On p. 3 the glosses to à'álaa are erroneously given in round brackets, whereas on p. 76 one can see *hankà-linsù* instead of *hankàlinsù*.

The first part of the book contains a sentence which I would like to consider as *nomen-omen*: *Poland zaa tà iyà shaawoo kâan màtsalàrtà dà kântà* – "Poland will solve her problems by herself" (p.118)!

English-Hausa and German-Hausa are a key to part I: they help the user to find any phrase given in Hausa-English-German glossary.

The Hausa orthography underwent several changes proposed by both European and local Hausaists. As a consequence, it caused some inconsistencies in the spelling. One is tempted to ask the authors of this lexical guide whether they had to spell some person-aspect markers as two separate words, e.g. *su nàa* and *su kèè* whereas Roxana Ma Newman only a year ago was spelling them *sunàa* and *sukèè*. *The Official Guide to Hausa Orthography*⁵ recommends in those cases a joint spelling.

In the Hausa version of Preface one wonders whether the construction *bai gajiyà ba* is grammatically correct (p. vii). On p. xiii, in 10th line from the top, the word "and" has been omitted by mistake.

Despite some critical (controversial?) remarks, *Hausa in the Media* should be considered as a work of major significance. Not only journalists, but also students of Hausa have received a valuable guide to modern developments in the spheres of Hausa lexicography and phraseology. In fact, some journalistic texts in Hausa could not be understood so far without the help of native speakers. The similar problems are faced by foreign readers of modern Hausa literature. The task of compiling a reader's guide to the contemporary creative output of the Hausa writers is still ahead.

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5 Zaria: Thomas Nelson (Nigeria) Limited, 1979, p. 39.