

Adam Mahamat in „Les différents types de contes dans la littérature orale des kotoko de Makari” (pp. 145-154) distinguishes two types of stories among the Kotoko people living in the northern part of Cameroon. His classification is based on the way in which a story is presented in front of the audience.

In „Means of transport. The concept of vehicle for L1 and L2 Hausa speakers” (pp. 155-168) Maria Schubert analyses the semantic field of „vehicle” in Hausa among L1 and L2 speakers on the bases of two notions: *abin hawa* and *abin sufuri*.

Gábor Takács has gathered new evidence to Chadic lexemes signifying arrow, bow, hunting, and killing. He took it into account in his study titled „The ‘Chadic Lexical Roots’ and their Afro-Asiatic background” (pp. 169-184).

The volume ends with an article by Henry Tourneux titled „La contribution de Heinrich Barth à la lexicographie du parler kotoko de Logone-Birni” (pp. 185-202). The author emphasises that Barth collected numerous terms which even now are of interest not only for the comparative linguistics but also for anthropologists, geographers and businessmen. This substantial corpus of the Kotoko words was noticed in merely two days!

Stanisław Piłaszewicz

Joseph McIntyre, Mechthild Reh (eds.), *From Oral Literature to Video. The Case of Hausa.* (Study Books of African Languages, vol. 21, edited by Wilhelm J.G. Möhlig and Bernd Heine), Köln: Rüdiger Köppe Verlag, 2011, 116 pp.

The book contains three articles and the introduction where the editors talk about the influence of modern technology and socio-political changes on Hausa cultural genres, present the contributors of the volume, and summarize their articles.

One of the contributors is Ado Ahmad Gidan Dabino – writer, publisher, journalist, film producer and director living in Kano, Nigeria. The other is Abdalla Uba Adamu – professor of Science Education and Curriculum Studies and a lecturer in Media and Cultural Communication at Bayero University, Kano, Nigeria.

The first article *Littattafan Soyayya: Samuwarsu da Bunkasarsu da kuma Tasirinsu ga Al’ummar Hausawa a Nijeriya*

(Hausa Love Stories: Origins, Development and their Impact on the Hausa in Nigeria), as the editors state is “a slightly modified version of a lecture given in Hausa by Ado Ahmad Gidan Dabino (Hamburg, November 2008), (p. vii)”. The article has been translated to English and the parallel versions — Hausa on the left-hand page, English on the right-hand page — have been included in the book. The Hausa version has been preserved in order to “pay tribute to the growing importance of Hausa language, its literature and its ever-increasing place in the internet” (p. vii).

Ado Ahmad Gidan Dabino's article concerns love novels, called *littattafan soyayya* (lit. ‘books of love’) in Hausa. First he writes about love customs of Hausa people that are a mixture of a local tradition, and foreign patterns, taken mainly from the Arabs and Europeans. Later he discusses the history of written love stories in Hausa tradition which dates back to XIX century when the first love songs written in Ajami were recorded. In XX century many love novels were published as a result of literature competitions organized since 1932, but the real boom for publishing love stories started in 1980s. Gidan Dabino gives several reasons for this fact such as availability of computers, assistance offered by the writers’ associations, government agencies and international organizations, as well as promoting books by reading them in radio stations or by publishing them as a series in newspapers and magazines. But perhaps the most persuasive reason is the fact that love novels are really popular among readers, especially young people, thus the publishers and booksellers are interested in printing and selling them as it brings good business profits. Gidan Dabino underlines that only those few writers who have made a name for themselves could afford writing something else than a love story and then find acceptance among the readers and booksellers (p. 25). For young writers the only chance to settle on the book market is creating a love story.

The impact of love stories on Hausa society is another component of Gidan Dabino’s paper. He suggests that apart from economic factors such as providing jobs for young people, love stories caused some sociological changes such as challenging forced marriage, opening debate about love issues and weakening “the trait

