

HAUSA

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in association with

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Preface

Were it not for the fact that we have three matters to record, no prefatory note would be necessary in a volume in the well-established Teach Yourself series.

First, a note on the history of the materials in this Hausa grammar. The original lessons were used from 1962-1968 by Mr. Kirk-Greene in regular African language courses in the Summer Schools at the University of California, Los Angeles, and for faculty and post-graduate classes at Ahmadu Bello University. A parallel and advanced version was used by Dr. Kraft in his credit-earning courses at Michigan State University between 1964 and 1968, and at UCLA from 1968 to the present. On the experience gained from this considerable testing period we have combined and revised our course materials. Since 1966, Dr. Kraft has worked on the task of incorporating them into the eventual text of *Teach Yourself Hausa*. If the foundations of this volume lie in the original work of one of us, the credit for the final version is essentially that of the other.

Secondly, a reference to some of the distinctive features of this Hausa grammar. In most existent grammars, insufficient attention has been paid to the questions of marking tone and vowel length; we have given special attention to these essential aids to acquiring fluency. The supplementary sections of the book, such as the bibliographical guide to further reading, referential lessons, quick-look tables of grammatical synopsis and a two-way vocabulary of some 2000 words will place the student who completes this course in a promising position to sit formal examinations in Hausa and then, hopefully, move to the field to put into practice what he has learned at home. Again, we have sought to support

the morphological and syntactical analysis by a series of lively dialogues and typical situational conversations, and, later on, of traditional fables, proverbs and stories. Where the student has the advantage of working with a Hausa informant, he may conveniently have these conversation-pieces read or recorded. But since we are aware that, in the nature of the Teach Yourself series, many students will initially be faced with the problem of literally teaching themselves, we have here and there eschewed an approach that holds that grammars should be purely descriptive and never prescriptive, and have taken advantage of our class experience where we have found that a didactic 'laying down of the basic rules' is very often a helpful and appreciated framework for those beginning to learn an African language.

Thirdly, and most importantly, the acknowledgement of our debts of gratitude. To name all those—scholars, informants, research assistants, students—who have so readily co-operated in our work on this new Hausa course would be impossible. But we hope that if we specify those to whom our greatest thanks for information, explanation and clarification goes, and happily dedicate our book to all students of Hausa, be they Nigerian or otherwise, past or future, we shall have achieved our aim of due acknowledgement. Those to whom our special thanks are due include Mr. F. W. Parsons, Reader in Hausa at the School of Oriental and African Studies, University of London, whose exhaustive comments on the text were so helpful and upon whose scholarly analyses of Hausa verbs and noun plurals we have leaned so heavily; Dr. D. W. Arnott, Professor of West African Languages at the University of London, for his suggested improvements; Messrs. G. P. Bargery and R. C. Abraham, whose monumental dictionaries we rarely turned to in vain; the numerous and enthusiastic students registered for our respective courses over the

years; our various research assistants, Yahaya Aliyu, Benjamin Ishaku, Salisu Abubakar, Ibrahim Wada, Sani Abdullahi, Katherine (Powers) de Blij and Marguerite G. Kraft; and our typists, Jean Gorman and Dorothy Pelton, who have dealt so nobly with a language quite strange to them. In hoping that this book may be a helpful contribution to the learning of one of the two most important languages of Africa, we conclude by reminding our readers of the Hausa proverb **Kàràtū, farkonkà madàcī, farkshenkà zumà**: *it may be bitter to begin study but the end is sweet.*

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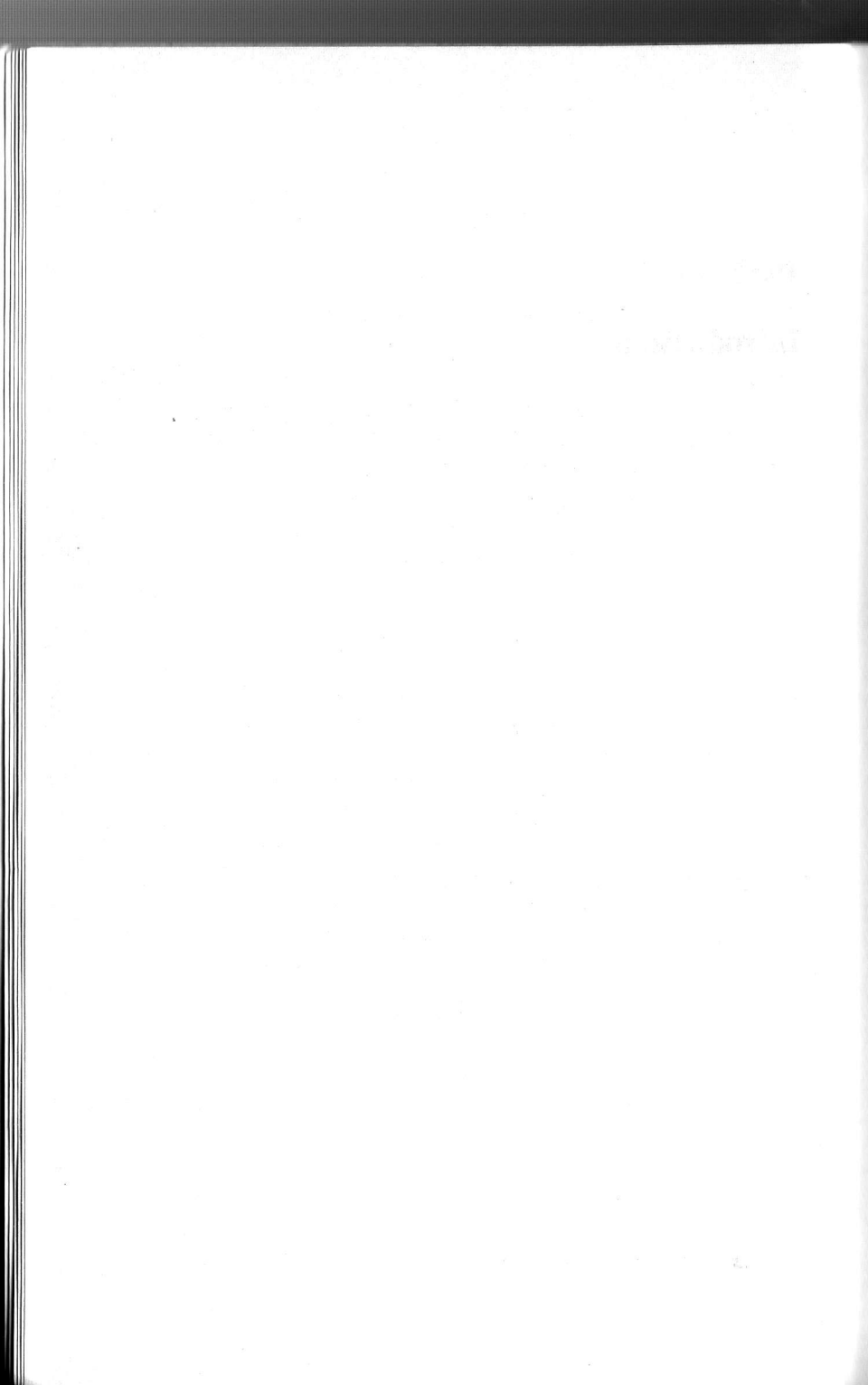
St. Antony's College, Oxford

1973

The first part of the book is devoted to a general survey of the history of the English language from its earliest beginnings to the present day. The author discusses the influence of various languages on English, particularly Latin and French, and the role of the dialects in the formation of the modern language. He also touches upon the influence of the Bible and the works of Shakespeare on the development of the English vocabulary and style.

History of English

The second part of the book is a detailed study of the English language in its various stages. It begins with the Old English period, discussing the influence of Old Norse and Old Saxon. It then moves on to the Middle English period, where the influence of French is particularly prominent. The author also discusses the influence of Latin and Greek on the English vocabulary. The final part of the book is devoted to the study of the English language in its modern form, discussing the influence of American and other foreign languages on the English spoken in the United States and other parts of the world.



Lesson 1

The Hausa Language

1. Hausa historically is primarily the name of a language rather than of a people. By extension, it has come to be used to describe the majority group of northern Nigerians, linked by a sense of unity based on a common language, history and customs. Ethnically, however, there exists some heterogeneity within this group, and religion-wise there are a few Christian and animist Hausa as well as Muslim Hausa.

2. The present-day Hausa people originate from the **Hausā Bakwāi**, the seven historical states of Kano, Katsina, Daura, Zazzau (Zaria), Biram, Gobir and Rano, which form the nucleus of the Kano, North Central and North-western states of Nigeria and of the contiguous portion of Niger Republic. These states flourished some 400 years ago; Kano city is reputed to be a thousand years old. At the beginning of the nineteenth century, the Fulani of Sokoto incorporated the governments of the **Hausā Bakwāi** into the Sokoto empire, the foundation of the political entity recognized up to 1966 as the Northern Region of Nigeria. The kingdom of Bornu, along with the remainder of present-day North-eastern, Benue-Plateau and Kwara states, remained outside the mainstream of Hausa and later Fulani influence.

Those ancient states where Hausa was spoken, but not as a mother tongue, were known as the **Banzā Bakwāi**, the seven 'illegitimate' ones. They included such areas as Ilorin (Yoruba), Nupe, Yauri, Kebbi, Kwararafa (Jukun), Gwari and Zamfara. **Gwāri** is a term still used to refer contemptuously to one who haltingly stammers out

pidgin-Hausa : **Bàgwāri nē**. Its opposite, the flattery given to a foreigner who speaks fluent Hausa, is **yā iyà Hausā kàmar jàkin Kanò**, literally *he speaks Hausa like a Kano donkey*. The Kano dialect is that normally accepted as 'standard' Hausa for teaching purposes, and is the one preferred in this book.

3. The Hausa language is generally recognized to be the largest West African language. Fifteen to twenty million people can claim Hausa as their mother-tongue with some ten million non-native speakers demonstrating varying degrees of competence in the language. It is the predominant language of the northern states of Nigeria and of neighbouring Niger Republic. Sizable Hausa-speaking communities (often itinerant and trading) are also found in many of the major cities of West, North and Equatorial Africa.

In the former Northern Region of Nigeria up to 1966, Hausa shared with English the status of 'official' language and both were written into the constitution. In 1964 the Northern House of Assembly considered the adoption of Hausa as the only language of business throughout the Government and in the legislature. Regulations towards implementing this were introduced but were rescinded in early 1966. Without a knowledge of Hausa, however, it is awkward to move very far from northern Nigeria's urban circles and difficult to communicate effectively with any but the English-speaking elite.

4. Hausa is classified by Greenberg as a member of the Chadic group of the Afroasiatic family of languages.¹ It is, therefore, more closely related genetically to Arabic, Hebrew, Berber and other members of the Afroasiatic

¹ See Greenberg, J. H., *The Languages of Africa*. Bloomington, Indiana : Indiana University, 1963.

family than are most of the rest of the languages of sub-Saharan Africa. To this extent Hausa is not a 'typical' African language.

The conceptual framework of the Hausa-speaking peoples expressed through the language is, however, definitely African and bears a close relationship to that expressed through more 'typically' African Niger-Kordofanian languages to the south of Hausa.

The cultural influence of the Near East upon the Hausa people is, however, quite prominent and is reflected in the language. The influence of Muslim thought and culture may be said to permeate many aspects of Hausa life and language. Borrowings of concepts (especially religious and philosophical) and vocabulary are recognizable at every turn.

As one result of early Muslim influence, Hausa has a literary tradition extending back several centuries before contact with Western culture. Hausa was first written in an Arabic script known as *ajami*. Today this representation of the language is largely restricted to Muslim scholars, divines (*malamai*) and their Koranic schools, having been superseded for most purposes by the Roman script (minus the diacritics) which is used in this book.

A large amount of printed literature is available in Hausa, and a variety of periodicals have appeared over the years, at least two of which are still produced regularly. Foremost among the secular producers of Hausa literature has been the Gaskiya Corporation, Zaria. In recent years, however, the Northern Nigeria Publishing Corporation at Zaria has emerged as the principal publisher of Hausa texts. The weekly newspaper *Gaskiya Ta Fi Kwabo* is the most prominent of the Hausa periodicals, and is supported by a relatively large number—when compared to the number of publications in other vernaculars—of books printed in Roman script and published by various commercial and mission groups

in Northern Nigeria. Since its removal to Kaduna in 1966, however, it has failed to retain the standard orthography (especially with respect to the 'hooked' letters), and should not, therefore, be imitated by those sitting for formal Hausa language examinations.

Lesson 2

Hausa Pronunciation I : Consonants and Vowels

1. Twenty-one written symbols will be employed to represent the twenty-four Hausa consonants (three of the consonants, **sh**, **ts** and **'y**, are represented by double letters).¹ The following chart provides a fairly accurate indication of the sounds of sixteen of these consonants :

- b** as in *big* : **bābù**, **bàbba**, **bàkī** ²
c as the *ch* in *church* : **can**, **cikà**, **màcè**
d as in *dog* : **don**, **bàdūkù**, **darè**
g as in *good* (never as in *gist*) : **gudù**, **gērō**, **dōgō**
h as in *hat* : **hūtà**, **habà**, **rahà**
j as in *jot* : **jāwō**, **kujèrā**, **jikī**
k as in *king* : **kārè**, **kūkà**, **kōwā**
l as in *like* : **lādā**, **lallè**, **lāfiyà**
m as in *man* : **mōtā**, **makōyī**, **dāmā**
n as in *not* : **nāmā**, **hannū**, **nīsa**
s as in *son* : **sanyī**, **sani**, **Hausā**
sh as in *shut* : **shiga**, **shā**, **tāshi**
t as in *tin* : **tāfi**, **tēbùr**, **fitō**
w as in *win* : **watà**, **wurī**, **rawā**
y as in *yet* : **yārō**, **hanyōyī**, **yunwà**
z as in *zero* : **zuwà**, **zāfi**, **kàzā**

¹ The letters *q*, *v* and *x* are not used in Hausa except sometimes in the spelling of foreign names. The letter *p* is sometimes seen as a non-standard representation of the sound regularly written as *f*, which, however, often sounds more like English *p* than English *f*. The sound represented in English by *qu* occurs regularly in Hausa words, but is written **kw**.

² See pages 9-11 and 14 for explanations of the diacritical marks.

2. The remainder of the consonants require special treatment.

f sounds very much like the English *f*, but is produced between the lips rather than between the lower lip and upper teeth as in the English *f*. Often, too, Hausa **f** is pronounced nearer the English *p*, e.g. **fili**, **lāfiyà**, **fità**, **fātà**, **fari**. In some words it is interchangeable with **h**, e.g. **fudu/hudu**, **tsöfö/tsöhö**.

' is a glottal catch like that which precedes each vowel in English exclamations such as *oh-oh* or *uh-uh*. In Hausa ' is written when it occurs in the middle of a word, e.g. **ā'ā**, **na'am**. Every word beginning with a vowel in Hausa actually starts with a glottal catch, but this, since it is predictable, is not written either in the official orthography or in this book, e.g. **aiki**, **addā**, **i**.

'y is a very rare Hausa sound which consists of *y* preceded by a glottal catch, e.g. **'yā'yā**, **'yarsà**.

The consonants **ɓ**, **ɗ**, **ƙ** and **ts** are known technically as *glottalized consonants*. That is, each is produced with a simultaneous glottal catch and released with a rather explosive quality to it. The **ɓ** and **ɗ**, in addition, are often produced implosively, i.e. with the air stream pulled into the mouth rather than expelled from the mouth as with **ƙ** and **ts**. In the schools of Hausaland the letters representing these sounds are referred to as *hooked* letters.

ɓ is like **b**, but with a simultaneous glottal catch and an explosive quality to the release, e.g. **ɓērā**, **lēɓē**, **haɓà**.

ɗ is like **d** (though the tongue position is a bit farther back), but with a simultaneous glottal catch and an explosive quality to the release, e.g. **ɗākì**, **ɗaya**, **kudì**.

ƙ is like **k**, but with a simultaneous glottal catch and an explosive, click-like quality to the release, e.g. **ƙōfà**, **zākì**.

ts is like **s**, but with a simultaneous glottal catch, an explosive quality to the release and, for many speakers, an initial *t* sound, e.g. **tsāfi**, **yātsà**, **tsūtsà**.

r is either a short trill or a flap which often sounds

much like an l. Though many Hausa speakers will maintain a distinction between the two r sounds, consistently employing one in certain words and the other in other words, the processes of linguistic change have so affected the use of these sounds that it is often impossible to predict accurately which r will be employed in a given word. The majority of Hausa speakers employ a trilled r before most consonants (except labial and velar), e.g. **murnà** ; in final position, e.g. **har** ; regularly in words borrowed from other languages, e.g. **barkà**, **karantā** ; and in a relatively small number of other words. The flap r occurs in most other contexts. The student is encouraged to discover what the pattern followed by his informant is, and to learn to employ that pattern in his own speech. He may find it convenient to add a tilde (r̃) throughout these lessons to indicate when the trill occurs in his informant's speech. The present authors have weighed the relative merits of consistently indicating the difference between the two r sounds throughout these lessons and felt that it would be less confusing to omit such indication here.

3. Hausa makes use of five short and five long vowels. However, only five written symbols are used in Hausa literature to represent these ten sounds. It is, therefore, necessary to supplement the accepted writing system in order to enable the student to know which sound is to be employed in a given word. *Long vowels* will thus be indicated in these lessons by the presence of a macron (ā) above the letter. Vowels with no macron are therefore short.

Due to the wide dialectal differences in the pronunciation of English vowels, it is very difficult to illustrate Hausa vowels unambiguously by employing English words. The following attempt to do so is only a general guide and must not therefore be depended upon too

heavily. The student must do his best to imitate his informant's production of the vowel sound carefully, whether or not the English illustration of the Hausa sound given below is accurate for his dialect. He may later find it profitable to substitute other English (or non-English) key-words for those given below. In any event, the long vowels (\bar{a} , \bar{e} , \bar{i} , \bar{o} , \bar{u}) are always 'pure' vowels in Hausa, unlike English where they are usually phonetic diphthongs (technically known as glides).³ The student should keep this basic difference between Hausa and English vowels in mind as he refers to the English 'key-words' below.

a most frequently ⁴ similar to the *u* in *butter*, *cuff* :

habà, àllò, tàfi

\bar{a} similar to *a* in *far*, *car*, *psalm* : **rānā, fātà, tàfi**

e similar to *e* in *bet*, *check* : **fensir, màcè, gòbè**

³ The student unaware of this characteristic of English pronunciation might profitably watch his lips in a mirror as he pronounces slowly a word such as *hope* or *loaf*. He will note that as he completes the vowel segment of the word his lips become more tightly pursed into a *w*-like position in anticipation of the final labial consonant. This process is technically known as a *vowel glide*, and these words are spelled phonetically *howp* and *lowf* to indicate the fact that the vowel segment in them is a complex of *o* plus *w*. Less easily observable but nonetheless real vowel glides occur on most other 'long' vowels in English as well. The vowel in *feet*, for example, involves a sliding (gliding) forward of the tongue into a *y* position (phonetically spelled *fiyt*) as does that in *rate* (phonetically *reyt*). Likewise the vowel in *far* involves a tongue glide which may be phonetically represented by an *H* (e.g. *faH* or *faHr*). The point is that Hausa vowels are not characterized by this type of 'diphthongizing'. Hausa long vowels are, therefore, phonetically representable as *oo* rather than *ow*, *ii* rather than *iy*, *aa* rather than *aH*, *uu* rather than *uw*, *ee* rather than *ey*. The English learner of Hausa must, therefore, give some attention to keeping his lips still as he produces a Hausa \bar{o} or \bar{u} , and his tongue in its starting position when he produces Hausa \bar{i} , \bar{e} and \bar{a} , regardless of the consonant that follows.

⁴ In proximity to *y* or *i*, **a** is often pronounced as short **e**, e.g. **yànzù, sai**. Other slight variations also occur in the pronunciation of **a**. The student should be on the lookout for them and seek to imitate the native speaker's production at all times.

ē similar to *a* in *rate, mate, date* : **lēḡè, gēmù, tēbùr**

i similar to *i* in *pin, bit* : **cikì, gidā, idò**

ī similar to *e* in *she, feet* : **kifī, shī, rīgā**

o similar to *o* in *obey* (very short) : **Bellò**

ō similar to *o* in *open, goal* : **dōkì, tuwō, mōtā**

u similar to the vowel in *foot, put* : **ukù, mùtùm, dubū**

ū similar to *oo* in *boot, root, toot* : **sūnā, tūlū, hūlā**

4. Short vowels are *quantitatively shorter* in duration than long vowels and very often differ in *quality* as well. That is, if a given short vowel requires a certain length of time to be produced, its long counterpart may require twice as much time. The fact that a given vowel is short rather than long may also be signalled (especially in closed syllables) by the fact that the short vowel *sounds* different from its long counterpart. Thus, the difference between **tāfi**, *go away*, and **tāfi**, *palm of the hand*, is signalled both by the differences in the actual length of the two *a*'s and by the fact that they 'sound' different (i.e. have a different phonetic quality).

5. In addition to the ten vowels, there are in Hausa two diphthongs. These are combinations of a short *a* plus *y* or *w* which occur in a single syllable. They are, however, written as **ai** and **au**:

ai usually approximates the *u* in *cuff* + *y* : **kāi, nai** ;
or the *e* in *bet* + *y* : **sai, zāi**

au usually approximates the *u* in *cup* + *w* : **kauyè, launì.**

6. The student should always keep in mind the fact that a language is made up primarily of *sounds* rather than written symbols. Written symbols are used in this book only as guides to the spoken sounds of the Hausa language, not as an end in themselves.

The system of written symbols here employed is designed to be as true a guide as possible to the spoken language. Therefore, *each written symbol represents one, and only one, meaningful unit of sound in Hausa.*

Lesson 3

Hausa Pronunciation II : Tone and Intonation

1. No language is known to be spoken without the systematic use of pitch distinctions in addition to the distinctions between the various vowels and consonants. English, for example, is characterized by a very intricate intonational system (the specifics of the system vary from dialect to dialect) in which pitch distinctions play a major part.

A large proportion of the world's languages—including all but a very few African languages—employ pitch *tonally* rather than intonationally. This is a usage quite distinct from that of English. Such languages are known as *tone languages*. Hausa is a tone language.

Each Hausa syllable consists of a given set of consonants and vowels plus an assigned tone. Each word must, therefore, be learned and pronounced with its proper tone pattern as well as its proper vowels and consonants.¹ In order to facilitate proper learning, and to avoid ambiguity, we have considered it helpful to employ accent marks in this book to indicate the proper tone of each syllable. In the traditional orthography (which does not indicate either tone or vowel length), for

¹ It is important to observe that *tone* and *tone pattern* are terms employed to designate a system which employs pitch distinctions in a relative manner—not in an absolute manner like notes in music. Different speakers, e.g. men and women, have different voice pitches and these may be varied for emotional reasons. It is the *relative interval* between successive syllables of speech that determines the tonal (and intonational) patterns being employed in language, *not* the absolute pitch on which these speech segments fall.

example, the spelling **jibi** represent two distinct words and the spelling **fito** represents three distinct words, differing in tone (see below).

2. In Hausa there are two tone levels (termed *high* and *low*), and a less frequent combination of high and low resulting in a *falling* tone. These tones are not necessarily assignable to absolute pitch levels such as those of a musical scale, but rather are important because they contrast with each other in a systematic way within the language. That is, Hausa high tone is of importance because it contrasts with low tone to account for the difference in meaning between words like **jibi**, *day after tomorrow*, and **jìbì**, *a meal*, or between **fitō**, *come out*, **fitò**, *ferrying*, and **fitō**, *guinea corn beer*.

3. In this book the grave accent (`) is employed over the vowel of the relevant syllable to indicate *low tone*. A *high-tone* syllable is signalled by the *absence of any tone mark* over the vowel. The circumflex (^) accent over a vowel indicates a *falling-tone* syllable (i.e. one which starts high and falls to low). A few examples of words differing only in tone are :

a cry	kūkā	kūkà	baobab tree
inside	cikī	cikì	stomach
he went	yā tãfi	yâ tãfi	he will go
(particle of assent)	na'ám	nà'am	(reply to a call)

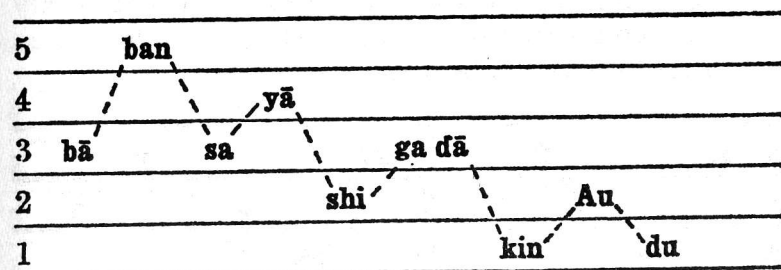
4. Hausa also has an *intonational system*. This system involves the specifying and modification of the pitch levels in the tonal system. Hausa intonation applies to *whole utterances*, not to each syllable as is the case with tone.

While every syllable has its own tone, the specific pitch level of each syllable in an utterance is determined

by the intonational system in accordance with the position of the given syllable in the utterance. The tonal pattern of a word determines whether the pitch of the syllable is the same, higher or lower than the pitch of the immediately preceding and following syllables in the utterance. The intonational system specifies how much difference there will be between contiguous syllables with different tones.

The total pitch component (tone plus intonation) of a Hausa utterance can be conveniently described in terms of five pitch levels.² These can be numbered from 1 to 5, with 1 referring to the lowest and 5 to the highest pitch level.

5. The most characteristic type of Hausa intonation may be termed *declarative intonation*. This type of intonation has a generally descending pitch pattern and may be represented on a chart as follows :



Bàbansà yā shìga dākin Audù. Father-his he entered room-of Audu.

The first high tone in a declarative pattern is on pitch level 5. The next low is on pitch 3, the next high on 4,

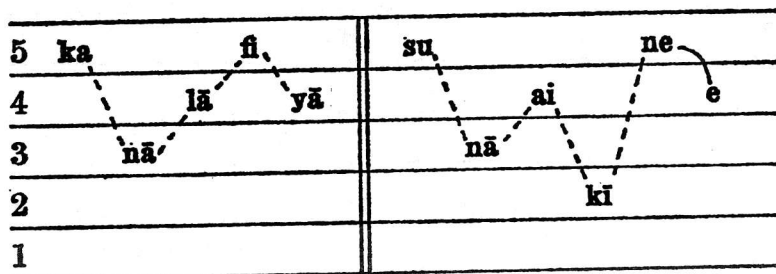
² See also Hodge, Carleton T., *Hausa Basic Course*, pp. 3 ff., and Kraft, Charles H., and Marguerite G., *Spoken Hausa: Introductory Course*. An annotated bibliography will be found on pages 289 ff. (Lesson 43).

etc. The pattern, therefore, is to drop two steps from a high to a low, and to climb one step from a low to a high, but with two qualifications :

- (i) An initial low tone will be on level 3 and the following high on level 5.
- (ii) A final low will drop to level 1, even if the utterance is not long enough to force it there, but will go no lower than level 1.

6. *Interrogative intonation* is of two types :

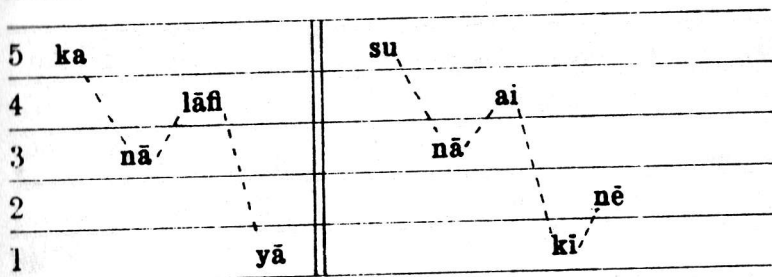
- (a) When the utterance includes no interrogative word, the last high tone will jump to a pitch level at least one step higher than the pitch level of the previous high-tone syllable. Often, in fact, the whole utterance is pitched on a higher level than in the corresponding statement. If the final syllable is high, it will slur from the very high level to a level at least one step lower. A following low tone (if present) will drop only one step rather than all the way down to level 1 as in the declarative pattern :



Kanā lāfiyā ?
Are you well ?

Sunā aikì nē ?
Are they working ?

These utterances as statements (declarative intonation) would be as follows, in contrast with the interrogative patterns above :

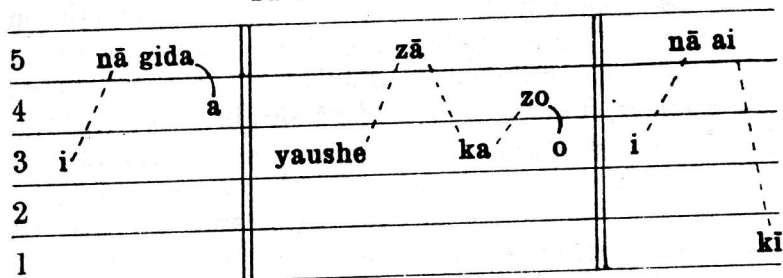


Kanà lāfiyà.
You are well.

Sunà aiki nē.
They are working.

(b) When the utterance includes an interrogative word it employs the declarative pattern with two modifications :

- (i) The whole utterance may be on a slightly higher pitch.
- (ii) A final high-tone syllable becomes a falling slur to a level at least one step lower. If the final syllable is a low tone, the second modification does not apply.



Ìnā gidā ?
How's (your)
family ?

Yàushè zā kà zō ?
When will you
come ?

Ìnā aiki ?
How's (your)
work ?

7. *Vocative intonation*, employed when using a person's name or title in addressing him, is the same as that described under 6 (b) above :

5	nu Mūsa	Nā gaišē	nu Au
4			
3	san	kā	san
2		lī	
1			du

Sànnu, Mūsā.
Greetings,
Musa.

Nā gaišē kā, dālibi.
I greet you,
student.

Sànnu, Audù.
Greetings,
Audu.

8. *Stress* is also present in Hausa, but is not nearly as important in Hausa as in English. The student must, however, learn to recognize and imitate the stress as well as the pitch pattern of each utterance. The following generalizations concerning Hausa stress may be helpful :

- (i) Differences in stress alone do not account for differences in meaning between words.
- (ii) Stress generally, though by no means always, falls on syllables possessing high tone (as exceptions note the following—the underlined syllable takes the stress : *màcè cē*, *it is a woman* ; *kàwō àkwàtì*, *bring the box*).
- (iii) When a series of high-tone syllables is followed by a low tone, the high-tone syllable immediately preceding the low syllable carries greater stress than the preceding high syllables unless such a syllable is both word-final and possesses a short vowel (e.g. *ita cè*, *it is she*).

9. The importance of mastering the tone and intonation patterns of Hausa cannot be overemphasized. To 'learn' Hausa words and longer utterances without taking the trouble to acquire the proper pitch pattern suggests an indifference by the speaker that indicates disrespect or

even ignorance. Foreigners have insulted Hausa-speakers too long by simply carrying their own intonational patterns over into Hausa. It is an everlasting tribute to the patience and kindness of the Hausa people that they have not only put up with such carelessness but even learned to understand some of the things we have attempted to say in our bastardized form of their language!

The tone pattern of each word is fully as integral to it as are the vowels and consonants, and it must be as completely mastered. It is for this reason that the effort has been made to indicate the tone and vowel length of each Hausa syllable in this book.

The first part of the book is devoted to a general survey of the country, its climate, soil, and natural resources. It also contains a detailed account of the early settlement of the colonies, and the progress of their trade and commerce.

The second part of the book is devoted to a detailed account of the American Revolution, from its first outbreak in 1765 to its final conclusion in 1783. It contains a full and complete history of the war, and of the political and social changes which followed its termination.

The third part of the book is devoted to a detailed account of the American Republic, from its first establishment in 1787 to the present time. It contains a full and complete history of the government, and of the political and social changes which have taken place since its formation.

The fourth part of the book is devoted to a detailed account of the American Republic, from its first establishment in 1787 to the present time. It contains a full and complete history of the government, and of the political and social changes which have taken place since its formation.

Part Two

Grammar

In a polite society, greetings are usually more than a casual "hello" or "good morning". They are the first mark of courtesy and good manners. Different greetings exist for different times of the day and for different occasions. The more common of these greetings are given below. Other important greetings are given in lesson 10.

The following greetings can be used with anyone, on any occasion.

Question	Answer	Reply	Reply
hello	hello	hello, hello	hello
are you well?	yes	fine and	I'm fine
how's (your) business?	not so bad	ok	that's fine
how's (your) work?	not so bad	ok	that's fine
how's (your) family?	not so bad	ok	that's fine
what's the news?	nothing	nothing	all the same
see you later?	yes	yes	yes

3. A typical greeting situation will include some sort of response as just listed in lesson 10 above. The following more specialized greetings are substitutable for the first (line 1 and 4) or the last (line 5) greeting in the above situation appropriate to the occasion.

Lesson 4

Greetings I

1. In Hausa society, greetings are usually more than a casual 'hello' or nodded 'morning'. They are the hallmark of courtesy and good manners. Different greetings exist for different times of the day and for different activities. The more common of these greetings are given below. Other important greetings are given in Lesson 31.

2. The following greetings can be used with anyone, at any time.

<i>Greeting</i>		<i>Reply</i>	
hello	sànnu	yâuwā, sànnu (kàdai)	hello
are you well ?	lāfiyà ?	lāfiyà lau	I'm fine
how's (your) tiredness ?	inā gājiyà ?	bā gājiyà	there is no tiredness
how's (your) work ?	inā aiki ?	aiki da gòdiyā	I'm thankful for it
how's (your) family ?	inā gidā ?	lāfiyà	fine
what's the news ?	inā làbārì ?	(làbārì)sai àlhèrì	all is well
fine	tò mādallā		
see you later	sai an jimà	yâuwā, sai an jimà	okay, see you later

3. A typical greeting situation will include some such sequence as that listed in section 2 above. The following more specialized greetings are substitutable for the first (lines 3 and 4) or the last (line 5) greeting in the above list when appropriate :

(a) Morning greetings

Greeting

how did you sleep ?

inā kwānā ?

Reply

lāfiyā fine

did you sleep well ?

kwal lāfiyā ?

lāfiyā fine

(b) Midday and afternoon greetings :

Greeting

how's (your) day ?

inā wunì ?

Reply

lāfiyā fine

4. Greetings for special situations :

*Greeting*greetings at (your)
work

sànnu dà aiki

Reply

yāuwā, sànnu

greetings at (your)
coming

sànnu dà zuwà

yāuwā, sànnu

greetings (on entering
a home)

sàlāmù àlaikùn

yāuwā, àlaikà
sàlāmù

5. Parting greetings :

Greeting

see you later

sai an jimà

*Reply*yāuwā, mù jimà
dà yawà

see you tomorrow

sai gòbe

yāuwā, sai gòbe

see you sometime
(soon)

sai wani lōkàcì

yāuwā, sai wani
lōkàcì

until morning

sai dà sáfē

yāuwā, sai dà sáfē

until evening

sai dà yāmmā

yāuwā, sai dà
yāmmā

see you some day

sai wata rānā

yāuwā, sai wata
rānā

A common alternative reply to any of these greetings is :

tò Allà yà kai mù may God bring it about (*lit.* okay,
may God take us [to that time])

to which one responds in turn :

āmin may it be so

VOCABULARY

Nominals

aiki	work
Allà	God
an jimà	after a while (this is actually a verbal construction but often functions as a nominal)
gàjiyà	tiredness
gidà	home, household
gòbe	tomorrow
inā	where ?, how ?
kwānā	period of night
làbārì	news
lāfiyà	health, well-being
lōkàcì	time
sāfē	morning
yāmmā	early evening ; west
wani (m.),	
wata (f.)	a certain, a
wunì	period of daylight

Verbals

bā, bābù	there is no/none
jimà	wait a while
kai	carry, take, convey

Particles

àmin	amen, may it be so
dà	with, and
mādallā	splendid, thank you (<i>lit.</i> thanks be to God)
sai	until, except
sānnu	greetings
tò ¹/tō	well, okay
yāuwā/	
yāuwa ¹	fine, okay

¹ The low-tone form **tò** and the form **yāuwa** (with the short final vowel) only occur if no pause (indicated in these lessons by a comma) occurs between these particles and a following word.

Dialogue

Bellò : Sànnu dà zuwà, **Isā.**

Isā : Yāuwā, sànnu.

Bellò : Ìnā gājiyà ?

Isā : Bâ gājiyà.

Bellò : Ìnā aiki ?

Isā : Aiki dà gōdiyā.

Bellò : Ìnā làbārì ?

Isā : Làbārì sai àlhèrì.

Bellò : Tò mādàllā.

Isā : Kwal lāfiyà ?

Bellò : Lāfiyà.

Isā : Ìnā gidā ?

Bellò : Lāfiyà lau ²

Isā : Tò mādàllā. Sai gòbe.

Bellò : Tò Allā yà kai mù.

Isā : Àmin

² Lau is an emphasizing particle equivalent to 'very well'.

Lesson 5

Gender of Nouns

1. All singular nouns are either masculine or feminine. There is no neuter in Hausa.
2. Most nouns ending in **-a** are feminine. Many, however, are masculine. Following are some of the more common nouns which have a final **-a** but are masculine :

gidā	home, compound	sūnā	name
ruwā	water	gūgā	bucket
wāsā ¹	game	ḡērā	mouse
watā	moon, month	nāmā	meat

3. Words for acceptedly male and female things, regardless of their final vowels, express the expected gender. (See Lesson 6 for use of **nē** with masculine nominals, **cē** with feminine.)

Mùtūm nē.	It is a man.
Màcè cē.	It is a woman.
Sā nē.	It is a bull.
Zàkarà nē.	It is a rooster.

4. No gender distinction is made in the plural. **Nē** is used with all plural nominals, even if they refer to females.

Mātā nē.	They are women.
Bēràyē nē.	They are mice.
Jākunà nē.	They are donkeys.

¹ But this is feminine in some areas.

5. The common names of most animals, though grammatically either masculine or feminine, refer to either sex.

Bērā nē.	It is a rat (either sex).
Giwā cē.	It is an elephant (either sex).
Ākwiya cē.	It is a goat (either sex). ²
Tunkiya cē.	It is a sheep (either sex). ²

6. The names of towns, countries and rivers are feminine.

Nijēriyā	Nigeria	Binuwāi	River Benue
Fārānsā	France	Īkko	Lagos
Ingilā	England	Kanō	Kano
Amirkā	America	Sakkwato	Sokoto
Kwārā	River Niger	Bauci	Bauchi

7. A feminine of many nouns referring to persons or animals and of many adjectival nominals may be formed by changing the masculine ending as follows :

(a) A final **-ō** or **-ū** to **-uwā** :

tsōfō (<i>m.</i>)	old person	tsōfuwā (<i>f.</i>)
dōgō (<i>m.</i>)	tall person	dōguwā (<i>f.</i>)
tsuntsū (<i>m.</i>)	bird	tsuntsuwā (<i>f.</i>)

(b) A final **-ē** to **-iyā** :

Bāhaushē (<i>m.</i>)	Hausa person	Bāhaushiyā (<i>f.</i>)
Bālārabē (<i>m.</i>)	Arab	Bālārabiya (<i>f.</i>)
Bātūrē (<i>m.</i>)	white man	Bātūriyā (<i>f.</i>)
shēgē (<i>m.</i>)	bastard	shēglyā (<i>f.</i>)

(c) A final **-i** to **-iyā** :

majēmī (<i>m.</i>)	tanner	majēmiyā (<i>f.</i>)
dālibi (<i>m.</i>)	student	dālibiyā (<i>f.</i>)
mahāifi (<i>m.</i>)	parent	mahaifiyā (<i>f.</i>)

² Unless the animal referred to is known to be male, in which case the words **rāgō**, *ram*, and **būnsurū**, *he goat*, are used.

or to a high tone -ā :

jàkī (<i>m.</i>)	donkey	jākā (<i>f.</i>)
jārùmī (<i>m.</i>)	brave person	jārùmā (<i>f.</i>)
gwàní (<i>m.</i>)	expert	gwànā (<i>f.</i>)
mālām(ī) (<i>m.</i>)	teacher	mālāmā (<i>f.</i>)
dālibī (<i>m.</i>)	student	dālibā (<i>f.</i>)

8. Some nouns, especially kinship terms, may be either masculine or feminine :

kākā	grandfather <i>or</i> grandmother
jikà	grandson <i>or</i> granddaughter
àutā	youngest brother <i>or</i> sister

VOCABULARY

Nominals

àkwiya (<i>f.</i>)	goat
Amirkà (<i>f.</i>)	America
Bàtūrè	white man
bērā	mouse, rat
dālibī (<i>pl.</i> dālibai)	student
gīwā (<i>f.</i>)	elephant
gùgā	bucket
Ingilā (<i>f.</i>)	England
jàkī	donkey
kākā	grandparent
Kanò (<i>f.</i>)	Kano
màcè (<i>f.</i>) (<i>pl.</i> mātā)	woman, wife
màcè + -r = mātār ...	wife of ...
mālām	teacher, Mr.
mè/mènè/ mènènè	what ?
mùtùm (<i>pl.</i> mutànè)	man, person (<i>pl.</i> people)

Nijëriyà (f.)	Nigeria
ruwā	water
sā	bull
sūnā	name
tsuntsū	bird
tunkiya (f.)	sheep
wannān	this
wāsā	game, play
watā	moon, month
zakarā	rooster, cock

Particles

nē (f. cē) is, are, were

EXERCISES

Translate into English :

- | | |
|----------------|----------------|
| 1. Ruwā nē. | 6. Tsuntsū nē. |
| 2. Jākunā nē. | 7. Kākā nē. |
| 3. Giwā cē. | 8. Bērā nē. |
| 4. Tsōfuwā cē. | 9. Dālibi nē. |
| 5. Bātūrē nē. | 10. Mūtūm nē. |

Translate into Hausa with either *nē (m.)* or *cē (f.)* :

- | | |
|------------------------------|--------------------|
| 1. It's a name. | 6. She's a woman |
| 2. It's a bull. | 7. It's a game. |
| 3. They are mice. | 8. It's a rooster. |
| 4. He's a Hausa person (m.). | 9. It's a home. |
| 5. They are women. | 10. It's the moon. |

Dialogue

Mūsā : Sānnu dālibi.

Audū : Yāuwā, sānnu mālām.

Mūsā : Mēnēnē wannān ?

Audū : Wannān jàki nē.

Mūsā : Tò, mēnēnē wannān ?

Audù : Tsuntsū nè.

Mūsā : Mècècè wannàn ?

Audù : Àkwiyà cè.

Mūsā : Tò, mècècè wannàn ?

Audù : Wannàn tunkiyā̀ cè.

Mūsā : Tò mādallā̀, sai gòbe.

Audù : Yāuwā̀, Allā̀ yā̀ kai mù.

Lesson 6

'To be' : **Nē**, **Cē** and **Kē nan**¹

1. The sense of *am/is/are/was/were* is, regardless of aspect (or 'tense'), expressed by **nē** if the subject is masculine or **cē** if it is feminine. As no gender distinction is made in noun plurals, **nē** is always used with plural forms. (See Lesson 5, section 4.)

2. **Nē/cē** typically occurs at the end of a phrase or clause and its tone is always opposite to the tone of the preceding syllable.

Sarkī nē.	It is a chief.
Yārò nē.	It is a boy.
Makarantā cē.	It is a school.
Yārinyà cē.	It is a girl.
Yârā nē.	They are children.
Yā tafi gidā nē.	He went home (emphatic).

3. The construction **kē nan** can often be used to express the same meaning as **nē/cē**. The use of **kē nan**, however, typically implies greater emphasis than would the use of **nē/cē**.

Kudī kē nan.	It is money.
Sarkī kē nan.	It is the king!
Yā sàmi kudī kē nan.	He's become really wealthy!
Tô, mun dāwō gidā kē nan.	Well, we're back home.

¹ These forms are not, however, the only ways to render the English verb 'to be'. For other renderings, see Lessons 18 and 19.

4. The phrase **shī kē nan**, literally meaning *it is this*, is common in the Hausa language, and is used to express finality and, often, to signal transition to a new topic similar to the notion of *that's all, that's that, that's all there is to it, that's the end of the matter*.

Yā mutù. Shī kē nan. Bāyan wannàn . . . He died.
That was that. After this . . .

5. In the negative, **bà . . . ba nè/cè** or **kē nan** is used.

Bà idò ba nè.	It is not an eye.
Bà kudī ba kē nan.	It is not money !
Bà giwā ba cè.	It is not an elephant.
Bà yārā ba nè.	They are not children.

6. The independent pronouns commonly occur with **nē/cē** and **kē nan**.

nī nè	it is I (<i>m.</i>)	ita cè	it is she
nī cè	it is I (<i>f.</i>)	mū nè	it is we
kai nè	it is you (<i>m.</i>)	kū nè	it is you (<i>pl.</i>)
kē cè	it is you (<i>f.</i>)	sū nè	it is they
shī nè	it is he (<i>m.</i>)		

Wà nē nè ? Nī nè.	Who is it ? It's I.
Shī nè zāi tàfi.	It is he who will go.
Wà ya ² zō ? Nī kē nan.	Who has come ? I.

VOCABULARY

Nominals

gàri	town
idò	eye
kái	head
kàsuwā (f.)	market

² The reason for a short vowel on this (and other) person-aspect pronouns when following an interrogative is explained in Lesson 20, section 7 (b) (ii).

kudī	money
kyāu	goodness
lāifi	fault, sin
makarantā (f.)	school
sāniyā (f.) (<i>pl. shānū</i>)	cow (<i>pl. cattle</i>)
sarkī	chief
yāriyā (f.)	girl
yārō (<i>pl. yārā</i>)	boy (<i>pl. children</i>)
wà, wàné, wànéne ?	who ?

Verbals

dāwō	return (here), come back
shlga	enter, go in
tāfi	go (away), go (to)

Particles

ā'ā	no
i	yes
kalau	very

Important Phrases

bā lāifi	that's okay (<i>lit. there's nothing wrong</i>), never mind
dā kyāu	good !
shī kè'nan	that's that

EXERCISES

Translate into English :

- | | |
|--------------------|-------------------|
| 1. Wàné nè ? | 6. Bà gidā ba nè. |
| 2. Gāri kè nan. | 7. Bà yārā ba nè. |
| 3. Bà sarkī ba nè. | 8. Ni nè. |
| 4. Makarantā cè. | 9. Ita cè. |
| 5. Gùgā nè. | 10. Mū nè. |

Translate into Hausa :

- | | |
|-------------------|-------------------|
| 1. It is a school | 3. They are boys. |
| 2. He is a man. | 4. He is a chief. |

Lesson 7

Completed Action

1. In Hausa, the *aspect* (termed aspect rather than tense since it denotes kind of action rather than time of action) of verbs is shown by changes in the *person-aspect pronoun*, not in the verb itself. This precedes the verb.

2. The *completive aspect* indicates action regarded as completed or as occurring at a specific point (rather than as a process) in time. This point in time may be past, present or future as indicated by the context. In the absence of contextual evidence to the contrary, however, it is usually possible to assume that the reference is to a point in time in the past.

3. There are two forms of the completive aspect. The first set of *person-aspect pronouns* here listed with the verb *zō*, *come*, is the most commonly used.¹ Note the feature in Hausa of distinct masculine and feminine forms in the second person singular as well as the third person singular.

nā zō	I have come	mun zō	we have come
kā zō	you (<i>m.</i>) have come	kun zō	you (<i>pl.</i>) have come
kin zō	you (<i>f.</i>) have come		
yā zō	he has come	sun zō	they have come
tā zō	she has come		
an zō	one has come		

¹ See Lesson 20, section 2, for the other set.

4. In every aspect in Hausa, except the imperative, the verb must, unlike English, be preceded by a *person-aspect pronoun* (henceforth abbreviated *p-a* or *p-a pronoun*), regardless of whether there is already a noun subject or not.

Examples :

Audù yā zō.

Audu (he) has come.

Yārā sun tafi.

The boys (they) have gone.

5. The impersonal *p-a* pronoun **an** is used in translating the English passive :

An kāwō

Food has been

(*Lit.* one has

àbinci.

brought.

brought food.)

An kashè

The lamp has been

(*Lit.* one has killed

fitilā.

extinguished.

the lamp.)

This difference from English may be easier to remember if one adapts the English passive into Hausa thought patterns—substituting *someone brought the food* for *the food was brought*.

6. The *negative of the completed aspect* is formed by placing **bà** (low tone, short vowel) immediately before the *p-a* pronoun, and **ba** (high tone, short vowel) at the end of the utterance. The construction thus becomes :

bà + *p-a* pronoun + verb + **ba**

bà **tà** **zō** **ba**

not she has come not

She has/did not come.

7. The negative form of the completed aspect used with the verb **zō** :

<i>Singular</i>	<i>Plural</i>
bàn zō ba	bà mù zō ba
bà kà zō ba	bà kù zō ba
bà kì zō ba	
bàì zō ba	bà sù zō ba
bà tà zō ba	
bà à zō ba	

8. Note three differences between the p-a pronouns employed in the affirmative completive and those employed in the negative completive :

- The negative p-a pronouns have a low (rather than high) tone and a short (rather than long) vowel.
- In all plural forms, in the second person singular feminine, and in the impersonal **an**, the negative forms have no final **-n**.
- In the first and third persons singular, the p-a pronoun elides with the first **bà**, so that **bà nà** becomes **bàn** and **bà yà** becomes **bàì**. This is virtually always so in spoken and usually so in written Hausa.

Examples :

Bà kà kãwō àbinci ba. You did not bring food/You have not brought food.

Bàì shā ruwā ba. He did not drink water/He has not drunk water.

9. When the verb is followed by an object or other sentence material, the final **ba** usually (but by no means invariably) occurs at the end of the sentence. An important exception to this rule is the word **tùkùna** (*not*) *as yet*, which regularly comes after the final **ba**. The first negative word **bà** must never be separated from its p-a pronoun.

bà + p-a pronoun + verb + ... + **ba**
bà **kà** **zō** **gidā** **ba**
 not you came home not
 You did not come home.

bà **sù** **zō** **ba** **tùkùna**
 not they came not (not) as yet
 They have not come yet.

VOCABULARY

Nominals

àbinci	food
àbōkí	friend
darē	night
fitilā (f.)	lantern, lamp
gōnā (f.)	farm, garden
kōmē	anything
kujērā (f.)	stool, chair
littāfi	book
nōmā (f.)	farming
ùbā	father
uwā (f.)	mother
yāu	today

Verbals

bi ²	follow
ci ²	eat
ji ²	hear, understand, feel
kāwō	bring
shā	drink
yi ²	do, make
zō	come

Particles

dāzu	just now
tùkùna,	
tùkùn	(not) yet

² Monosyllabic verbs ending in -i (**bi**, **ci**, **fi**, **ji ki**, **yi**) have a *long -i* before a pronoun direct or indirect object, and a *short -i* before a noun object or when they stand without an object following. The verbal noun has a long -i with falling tone.

Important Phrases

bâ kômē there is nothing (wrong), it does not matter,
never mind

EXERCISES

Translate into English :

1. **Bà sù tàfi ba.**
2. **Bàn ci àbinci ba tükuna.**
3. **Bà sù kãwô littãfi ba.**
4. **Yãrinyà bà tà dãwô ba.**
5. **Audù bai zô makarantã ba.**

Translate into Hausa :

1. The man did not make a farm.
2. He did not come this morning.
3. The girl did not go to ³ the farm.
4. I have not yet done the work.
5. The chair was not brought.

Dialogue

Bãko : **Ìnã wunì ?**

Garbã : **Lãfiyã.**

Bãko : **Ìnã gãjiyã ?**

Garbã : **Bãbù gãjiyã.**

Bãko : **Tò mädallã.**

Garbã : **Kã zô lãfiyã ?**

Bãko : **Lãfiyã, bâ kômē.**

Garbã : **Gidã lãfiyã ?**

Bãko : **Lãfiyã kalau.**

Garbã : **Ìnã Bellò ?**

Bãko : **Ya tàfi Kanò.**

Garbã : **Tò dà kyãu. Yã tàfi kãsuwã ?**

Bãko : **Ã'ã, bai tàfi kãsuwã ba.**

Garbã : **Tò bã lãifi. Sai an jimã.**

Bãko : **Yãuwa sai an jimã.**

³ **tãfi = go (to).**

Lesson 8

Genitival Link

1. In understanding the possessive construction in Hausa, it is helpful to rephrase the English *the chief's house* as *the house of the chief*. *Of* is expressed by **na** if the noun possessed is masculine, or **ta** if it is feminine. The gender of the possessing noun is immaterial.

2. Usually this genitival link is shortened and suffixed to the noun. **Na** contracts to **-n** and **ta** becomes **-r** (except after the few feminine nouns which do not end in **-a**, when the **ta** becomes **-n**). Note that the final vowel of the possessed noun is always short before the **-n/-r** suffix.¹

	gidā na sarkī = gidan sarkī	the chief's house
Masculine noun possessed	kārē na Daudā = kàren Daudā	David's dog
	àbinci na kyānwā = àbincin kyānwā	cat's food
Feminine noun possessed	sāniyā ta Audū = sāniyar Audū	Audu's cow
	rīgā ta Garbā = rìgar Garbā	Garba's gown

3. The shorter, suffixed forms (**-n/-r**) are far more frequent than the longer forms. **Na/ta**, however, is preferred (or required) :

¹ This is because Hausa does not admit a long vowel (or a diphthong) in a closed syllable.

- (a) With any noun to indicate possession of something previously referred to but not re-specified (see Lesson 9, section 5, for the use of related forms before pronouns) :

na Audù nē it (masculine thing) is Audu's
ta Bellò cē it (feminine thing) is Bello's
bà sù kãwō na
Daudà ba they did not bring David's
na Kãnde yã yi kyâu Kãnde's is nice

- (b) When the **na/ta** phrase is the complement of **nē/cē** :
- gidã na Audù nē** the house belongs to Audu/is
 Audu's
rìgã ta Audù cē the gown belongs to Audu/is
 Audu's

- (c) As a substitute for a possessed word already mentioned to avoid the necessity of repeating it :

Ìnã gidan Bellò dà na Where is Bello's home
Audù ? and that of Audu ?
An kãwō rìgar Garbà Garba's and Dauda's
dà ta Daudà. gowns were brought

- (d) When one or more words intervene between the word modified and the modifying noun or noun phrase introduced by **na** :

dōkin nãn na Bellò this horse of Bello's
kèkè biyu na Garbà Garba's two bicycles

- (e) With numbers to form ordinal numbers :

na biyu nè it is the second (one)
makarantã ta huɗu cè it is the fourth school

4. There is no gender distinction in Hausa plurals. The form of the referential used in the plural is always **-n (na)** :

mãtan Audù Audu's wives
mutãnen Sarkin Kanò the Emir of Kano's people

5. Nouns ending in diphthongs **-ai** and **-au** usually drop the second vowel before the referential, and affix the **-n** to the **-a** : ²

mâi	oil
mân shānū	butter (<i>lit.</i> oil of the cow)
kyāu	(visual) goodness
kyānsà	its goodness

6. Many nouns (chiefly Arabic and English loans) ending in a consonant add **-i** before the referential.

mālām	teacher
mālāmin makarantā	schoolteacher
mūtūm	man
mūtumin sarkī	the chief's man

VOCABULARY

Nominals

cikī, cikin	inside, in . . .
dōkī	horse
dā	son
dākī	hut, room
iyālī	one's family (wife and children)
iyāyē	parents
kārē	dog
kèkè	bicycle
kyānwā (f.)	cat
mâi	oil
mālāmin	
makarantā	schoolteacher
mân shānū	butter, cream
nān/nan/nàn	here, this
rīgā (f.)	gown, coat
tāimako	help, aid
Tūrancī	English language

² See footnote on section 2 above.

Verbals

gà	here is/are, there is/are (pointing to object)
gòdè³	thank
karántà	read
rubùtā	write
tāmbayà⁴	ask, ask for

EXERCISES

Translate into English :

1. **Īnā gidan sarkī ?**
2. **Yāròn sarkī nè.**
3. **Nā kāwō fitilār Garbā.**
4. **Ābincin kyānwā nè.**
5. **Yāriyā tā tāfi gōnar mālāmin makarantā.**

³ Only now are scholars paying the close attention to the correct length of final vowels in Hausa that the phenomenon deserves. There is still some way to go before a definitive set of rules governing final vowel length can be formulated, but we are grateful to Professor Arnott and his colleagues at S.O.A.S. for allowing us to quote this provisional summary of the rules for polysyllabic verbs. In brief it may be said that :

A. Transitive and intransitive verbs with high-low and high-low-high tone pattern :

1. Those ending in **-a** and **-e**

(a) have the final vowel long when

(i) they are not followed by an object

(ii) they are followed by a direct object pronoun or by an indirect object

(b) have the final vowel short when they are followed by a noun object.

2. Those ending in **-i** and **-u** (high-low pattern)

(a) have the final vowel short when the verb is intransitive

(b) have the final vowel long when the verb is transitive.

B. Intransitive verbs with low-high and low-high-low tone pattern always have the final vowel short, except when they are followed by an indirect object. The verbal noun has a long final vowel.

C. The vowel length of monosyllabic verbs ending in **-i** has been dealt with at page 39, note 2.

⁴ The student should not attempt to use this word with an object until he has covered the material in Lesson 15.

Translate into Hausa :

1. Is this the chief's house ?
2. The boy's father has gone to Kano.
3. The schoolteacher did not eat food.
4. Where is the horse's food ?
5. There is Audu's cow.

Dialogue

Ūmarù : Mènè nè sūnan wannàn ?

Àlì : Kèkè nè.

Ūmarù : Na wàné nè ?

Àlì : Wannàn kèken dan sarkì nè.

Ūmarù : Tô, inā kèken Audù ?

Àlì : Gà shi cân cikin đàkì.

Ūmarù : Tò dà kyâu, nā gòdè.

Àlì : Tò bà láifi.

Lesson 9

Possessive Pronouns

1. There are two forms of the possessive pronoun : inseparable and separable.

2. The *inseparable*, which corresponds to the English *my, his, etc.*, is formed in all persons, except the first person singular, by adding the genitival link *-n* or *-r* plus a pronominal suffix to the object possessed. The final vowel of the noun is shortened as in Lesson 8.

$y\bar{a}r\bar{o} + -n + s\bar{a} = y\bar{a}r\bar{o}ns\bar{a}$	his boy
$y\bar{a}r\bar{o} + -n + t\bar{a} = y\bar{a}r\bar{o}nt\bar{a}$	her boy
$g\bar{o}n\bar{a} + -r + s\bar{a} = g\bar{o}n\bar{a}rs\bar{a}$	his farm
$g\bar{o}n\bar{a} + -r + t\bar{a} = g\bar{o}n\bar{a}rt\bar{a}$	her farm

3. The formation of the inseparable possessive pronoun differs in the *first person singular*. Here the suffix *-na* or *-ta* is suffixed directly to the thing possessed (*-na* to a masculine noun, *-ta* to a feminine—the gender (sex) of the speaker is irrelevant). The final vowel of the noun remains or becomes long.

$y\bar{a}r\bar{o} + na = y\bar{a}r\bar{o}na$	my boy (said by male or female)
$g\bar{o}n\bar{a} + ta = g\bar{o}n\bar{a}ta$	my farm (said by male or female)
$\bar{a}binci + na = \bar{a}bincina$	my food (said by male or female)

4. The complete table of inseparable possessive pronouns is :

Masculine noun

my boy	yāròna ¹
your (<i>m.</i>) boy	yārònkà
your (<i>f.</i>) boy	yārònkì
his boy	yārònsà
her boy	yāròntà
our boy	yāròmmù
your (<i>pl.</i>) boy	yārònkù
their boy	yārònsù

Feminine noun

gōnāta ¹	my farm
gōnarkà	your (<i>m.</i>) farm
gōnarkì	your (<i>f.</i>) farm
gōnarsà	his farm
gōnartà	her farm
gōnarmù	our farm
gōnarkù	your (<i>pl.</i>) farm
gōnarsù	their farm

Note that, except for the first person singular, all the inseparable possessive pronouns have a low tone and a short vowel. Note also that where the genitival link **-n** precedes **-m** (first person plural) it becomes **-m** for euphony. Especially in the western dialects of Sokoto and Katsina, the feminine **-r** may also assimilate in this way to any following consonant (e.g. **gōnakkà**, **gōnassà**, **gōnammù**). This assimilation is not always represented in written Hausa (thus the spelling **gōnarmù** is ordinarily pronounced **gōnammù**). (See footnote to section 7 below.)

5. To form the *separable* possessive pronouns, either **nā-** or **tā-**, depending on the gender of the thing possessed, is prefixed to the inseparable pronouns.

Nāsà nē.

It is his.

Gidā nākà nē.

The house is yours (*m.*).

Kyānwā tākà cē.

The cat is yours (*m.*).

Kyānwā tākì cē.

The cat is yours (*f.*).

6. As with the inseparable forms, an exception to the general pattern is found in the first person singular.

¹ The length of the vowel of the first person singular suffix (**-na/-ta**) is short only when utterance final (e.g. **bā ni àbincīna**, *give me my food*). When another word follows, the vowel of the **-na/-ta** becomes long (e.g. **àbincīnā nē**, *it is my food*).

Here *nā-* or *tā-* is prefixed to *-wa*. This *-wa* suffix is invariable and disregards the gender of the possessor.

Gidā nāwa nē. The house is mine (said by male or female).

Gōnā tāwa cē. The farm is mine (said by male or female).

Note that the tones of these forms are low-high, just the opposite of the rest of the separable forms (and of the similar sounding word *nawà*, *how many*?, see Lesson 11).

7. The complete table of the separable possessive pronouns is :

<i>Singular</i>	<i>Plural</i>
nāwa, tāwa	nāmù, tāmù
nākà, tākà	nākù, tākù
nāki, tāki	
nāsà, tāsà	nāsù, tāsù
nātà, tātà	

A short-vowel form of the feminines is usual when the separable possessives are used to modify other nouns, e.g. *gōnā tasà*, *his farm*; *uwā takà*, *your mother*.²

8. The plural possessive pronoun is generally used in referring to a town or household. Only the chief of the town or head of the house would use the personal 'my': *gàrina* or *gidāna*. Others would say *gàrimmù* or *gidammù*.

VOCABULARY

Nominals

àbù (+ *-n*
= **àbin**) thing

² Some Hausa scholars explain the use of the short-vowel forms, mostly in the third person singular, as a substitute for the inseparable possessive form in order to avoid the non-favoured combinations like *-rs*, *-rt*.

cân/can/càn	there ; that
farkō	first
gōrò	kolanut
hanyà (f.)	path, road, way
jiyà	yesterday
sābulū	soap
shūkà	planting, sowing
tàre	together
yànzū	now
yàushè,	
yàushe	when ?

*Verbals*³

fārà	begin
fita	go out (of)
fitō	come out
gamà	finish
jē	go
sā	put, place
shigō	come in
shūkà	sow (seed)

Particles

à	at, in
dòmin, don	because, in order to

Important Phrases

à kân	on (top of)
dà sáfē	in the morning
dom mē	why ?
nā tàfi	I'm going (now)
tàre dà	together with

EXERCISES

Translate into English :

1. **Yārò yā tàfi Kanò tàre dà uwarsà.**
2. **Mālāminkù yā jē gōnarsà yāu dà sáfē.**

³ See footnote 3, page 44, concerning the final vowel length of verbs before objects.

3. Dom mē ka sâ littāflnkā à kân kujērāta ?
4. Dōkīnā yā shīga gārin ābōkīnkū.
5. Yā kāwō kēkēna. Bāi kāwō nākā ba.

Translate into Hausa :

1. My mother and my father went to your house yesterday.
2. Where is my soap ? I put it in my room. Here is yours.
3. Our home is in Kano. Where is yours ?
4. Her father went out of town on the Kano road.
5. When did my friend eat his food ? In the morning.

Dialogue

- Ādāmū : Wannān gidā nākā nē ?
 Ābūbakār : I, nāwa nē.
 Ādāmū : Inā gōnarkā ?
 Ābūbakār : Gā gōnātā cān.
 Ādāmū : Tò dá kyāu.
 Ābūbakār : Nā gamā shūkā jiyā.
 Ādāmū : Tō, yāushē ka fārā ?
 Ābūbakār : À farkon watān nān.
 Ādāmū : Nī, bān gamā tāwa ba tūkūna.
 Ābūbakār : Tō bā láifi. Nā tafi yānzū.
 Ādāmū : Tō sai wani lōkaci.
 Ābūbakār : Yāuwā, Allā yā kai mū.
 Ādāmū : Āmin.

Lesson 10

Specifiers—'This', 'That', 'These', 'Those'

1. *Specifiers* are a group of nouns which modify other nouns to make them more specific or less specific. This class of words includes the words often termed *demonstratives*.

<i>Singular</i>		<i>Plural</i>	
wannàn (<i>m.</i> and <i>f.</i>)		wadànnân	this, these
wancàn (<i>m.</i>), waccàn (<i>f.</i>)		wadàncân	that, those
wani (<i>m.</i>), wata (<i>f.</i>)		wadansu, wasu	a, a certain, some (<i>pl.</i>)
wannàn yārò	this boy	wadànnân	
		mutânē	these people
wancàn gōnā	that farm	wani mùtùm	a certain man

2. The specifiers *nân*, *this*, *these*, and *cân*, *that*, *those*, follow the nouns they modify. The *-n/-r* referential is suffixed to the preceding noun. The tones on *nân* and *cân* may be high, falling or low, with or without slight differences in meaning. The following are the most typical ways in which these specifiers occur :

- (a) A falling-tone *nân/cân* following a low-tone syllable or a low-tone *nân/cân* following a high-tone syllable is the most common way in which these words occur. The meaning is typically non-emphatic, e.g. :

dākin nân	this hut	mùtumin cân	that man
àbincin nân	this food	gōnar cân	that farm

- (b) A high-tone *nan/can* may be employed to indicate

previous reference. If the tone of the syllable preceding the specifier is high, it becomes falling, e.g. :

rīgān nan ¹	this gown (previously referred to)
aikn nan	this work (previously referred to)
kujèrâr can	that chair (previously referred to)

3. The specifier **nân** can optionally precede the noun it modifies when the reference of such a noun is locative :

Nā gan shi nân gārī. I saw him (here) (in) this town.

4. **Nân** and **cân** may also occur alone (i.e. not as modifiers), meaning *here* and *there* respectively. Only high- and falling-tone forms occur in this usage. The high-tone forms typically indicate a greater distance from the speaker than do the falling-tone forms, e.g. :

Gà Audù nân.	Here's Audu here (nearby).
Gà Audù nan.	Here's Audu here (in the vicinity).
Gà Audù cân.	There's Audu over there.
Gà Audù can.	There's Audu in the distance.

5. An **-n/-r** suffix may be used without a following noun to specify that reference is to something previously referred to or implied from the context, e.g. :

Gà rīgā, àmmā inā wàndôn ? There is a/the coat, but where are the trousers (that go with it) ?

If the final syllable of the suffixed noun is high, it becomes falling before **-n/-r** in this usage.² The suffixed

¹ Before **nân/nan/nàn** the feminine **-r** suffix usually becomes **-n**, but such assimilation does not, as a rule, take place before **cân/can/càn**, though it does in the compound **waccàn** (see above).

² We have sought to avoid the technical issue of whether *consonants* can properly carry tone. But in this case, the falling tone may be explained by the fact that this **-n/-r** suffix has a low tone, and therefore a high final vowel + low **-n/-r** gives a falling tone over the whole syllable **CŪn/CŪr**, whereas a low final vowel + low **-n/-r** remains low.

form may usually be translated by the English definite article *the*, e.g. :

Audù yā kāwō àbinci. Audu brought some food.
Àbincîn bâ kyâu. The food was not good.
Gà kujèrâr. Here is the chair (that we talked about previously).

6. The word **dîn**, usually meaning *the one previously referred to*, is usable in place of the **-n/-r** described in section 5 above and with essentially the same meaning. It is particularly used with borrowed words, especially those ending in a consonant.

Inà sôn fensir dîn. I want the pencil.

Note that **nan** may accompany **dîn**.

Yārò dîn nan, bàì dāwō ba. That boy has not returned.

A possessive pronoun may also be suffixed to **dîn**. In the first person singular the form is **dīna**.

Nā kāwō kèkè dīnkà. I brought your bicycle (the one we were discussing).

Inā fensir dīna ? Where is my pencil ?

7. Rules for the employment of the English definite (*the*) and indefinite (*a, an*) articles in translating Hausa are not as simple as they appear at first sight. The rendering of the Hausa nominal without either the referential suffix **-n/-r** (see section 5, above) or the qualifying **wani/wata** (see section 1, above) is a complex question that is, unfortunately, not so cut and dried as the *the/a* dichotomy in English. Of the three grammatical sentences

- (i) **yārò yā zō**
- (ii) **yāròn yā zō**
- (iii) **wani yārò yā zō**

(ii) and (iii) are quite clear. **Yāròn yā zō** is best translated by *the boy has come*, a reference to some specified or implied boy being unambiguously understood. Similarly, **wani yārò yā zō** is best rendered by *a (certain) boy has come*. But what of (i)? Standard Hausa grammars have rightly translated **yārò yā zō** as *the boy has come*, since, though English speakers might expect the more specific **yāròn yā zō** to indicate this meaning every time it is intended, Hausa rules do not correspond to English rules, and in Hausa, where there is no doubt of, or no significance attached to, which 'boy' is meant, **yārò yā zō** does carry much of the specificity which English expresses by means of the definite article. This definiteness is plainly illustrated by such acceptable sentences as **sarkī yā zō**, *the chief has come*; **bùdè kōfà**, *open the door*; **Bàhaushè yā zō**, *the Hausa man has come*—in none of which examples is there any question of choice over which *chief/door/Hausa man* is referred to.

While recognizing the area of uncertainty and the difficulty of formulating watertight rules for this issue, we do not go as far as Abraham, who is content to recognize no difference in Hausa between the English *the/a*. As basic rules of thumb, we recommend the following when translating into Hausa:

- (a) Where the noun clearly refers back to a previous referent (stated or implied), *the* should ordinarily be rendered by means of the **-n/-r** suffix described above (section 5): **yāròn yā zō**, *the boy (you were expecting) has come*.
- (b) Where the sense requires *a certain*, **wani/wata** should be used: **wani yārò yā zō**, *a certain boy has come*.
- (c) Where the specificity is immaterial or unmistakable, the unqualified noun should be used: **yārò yā zō**, *the boy has come*. When in doubt, this is the construction most likely to be right since it is the most frequent.

VOCABULARY

Nominals

àkwàtì	box
àlmājlrì	pupil, student
bàbba	big (thing)
cōkālì	spoon
hakà	thus, so
kōgì	river
kàramì	small (thing)
mōtā (f.)/ mātō	car, lorry
tēbùr	table
wancàn (pl. wadāncān)	that (pl. those)
wata (f.) (pl. wadansu)	a certain, a (pl. some, certain)
wufā (f.)	knife
yawà	muchness, quantity, number

Verbals

àkwai	there is, there are
fādì	fall
hau	mount, climb
sanì ³	know

Particles

ammā	but
dàgà	from
dīn	that previously referred to
kumā	also, further, and

Important Phrases

bàn sanì ba	I don't know
dà yawà	much, many
hakà nē	it is so, indeed
nā sanì	I know (it)
ruwan shā	drinking water

³ The student should not attempt to use this word with an object until he has covered the material in Lesson 15.

EXERCISES

Translate into English :

1. Wani yārō yā fāfi cikin ruwā.
2. Kògin nān, Kwārà cē.
3. Kā sâ cōkàlin nān cikin àkwàtin nān.
4. Inā kujèrā ? Gà kujèrâr.
5. Wadānnān mutānē sun tāfi wani gārī.

Translate into Hausa :

1. This boy is my friend.
2. You (*f.*) (have) put that chair here.
3. These boys. Those boys.
4. I don't know yet.
5. I went to that town.

Dialogue

Kānde : Wadānsu mutānē sun zō gidammù.

Maryamù : Mādallā, nā kāwō àbinci dāgà kāsuwā yāu.

Kānde : Dā kyāu. Àkwai ruwan shā dā yawà kumā.

Maryamù : Sarkin gārī nē ya zō.

Kānde : Hakā nē. Yā zō tāre dā wani bābban mutūm.

Maryamù : Mùtumin, sarkī nē kumā ?

Kānde : Hakā nē, yārōnsā yā kāwō wani bābban àkwàtì.

Maryamù : Tō, mènē nē cikin àkwàtì ?

Kānde : Bàn sanì ba.

Lesson 11

Quantifiers

1. The *quantifiers* are a subclass of nouns which include the numbers and a few other words. Quantifiers typically follow the noun they modify, but without employing the *-n/-r* suffix.

gidā gōmà	ten houses
yârâ nawà ?	how many boys ?
mutânē dukà	all the people
yârinyâ biyu	two girls

With numbers it is not always necessary to use the plural form of the noun.

2. The numbers 1-22 (see Lesson 32 for a complete listing) :

1 daya	10 gōmà
2 biyu	11 (gōmà) shâ daya
3 ukù	12 (gōmà) shâ biyu
4 hufu	18 âshirin biyu bābù ¹ or gōmà shâ takwàs
5 biyar	19 âshirin daya bābù ¹ or gōmà shâ tarà
6 shidà	20 âshirin
7 bakwài	21 âshirin dà daya
8 takwàs	22 âshirin dà biyu
9 tarà	<i>etc.</i>

Note that **shâ**, *and*, is only used with numbers 11-19. The regular word for *and*, **dà**, is used with numbers above 20. For this reason the word **gōmà** is frequently omitted from the numbers 11-19, since **shâ daya** can only mean 11, **shâ biyu** 12, etc.

¹ Literally, '20, two/one there is not'.

3. The interrogative **nawà**?, *how much/many?*, is also a quantifier.

mùtùm nawà ?	how many persons?
sàu nawà ?	how many times?
sū nawà ?	how many of them (are there)?
kudfi nawà ?	how much (does it cost)?

4. **Dukà/duk**, *all*, may also be employed as a quantifier.

yārā dukà	all the children	yārā ukù	three children
sū dukà	all of them	sū huɗu	the four of them

5. Quantifiers (except **nawà**) may sometimes suffix **-n** or be followed by **ɗin**.² In this case they precede the dependent possessive pronoun or, occasionally, an independent nominal. The meaning varies.

ɗayansù	one of them
biyunsù or biyu ɗinsù	twice their number
biyar ɗinsù	five times their number
dukàn mutānē	all the people

6. *Ordinal numbers* are formed by employing the nominalizing particle **na** (feminine **ta**).

na/ta farkō/fārī	first (<i>lit.</i> of beginning)
na/ta biyu	second
na/ta gōmā	tenth
na/ta nawà ?	which (of a series)? (<i>lit.</i> the how manyth)
kārē na biyu	the second dog
rīgā ta takwās	the eighth gown
littāfi na nawà ?	which (among several) book?, which volume?

Note that **farkō** or **fārī** is substituted for **ɗaya** in forming ordinals (except in the case of a numbered series, e.g. **littāfi na ɗaya**, *volume I*).

² Note that this high tone **ɗin** is a different word from **ɗin** (Lesson 10, section 6).

7. The word *gùdā*, a *unit of*, is frequently used with numbers, as in the following examples. When *gùdā* occurs alone it means *one*.

yârā gùdā biyu	two boys
mutànē gùdā hudu	four persons
môtà gùdā	one car

VOCABULARY

Nominals

Numbers 1-22 :

áyàbà	banana(s)
bàkí	mouth ; edge
daidai	correct, right
dukà, duk	all
fàrì/farkō	beginning
gùdā	a unit of, one
gwēbà	guava
kuskurè	mistake, error
lēmō/lēmū	citrus fruit, citrus tree
lissāfi	arithmetic
mangwàrò	mango
nawà ?	how many ?, how much ?
sàu	times
wỳyā (f.)	difficulty
wuyà	neck

Verbals

gānè	understand
māntā	forget
zaunà	sit down

Particles

fà ?	what about ?
kāi !	Good Heavens ! wow !, oh boy !, gee ! (general exclamation)
sai	only (see also Lesson 4)
zuwà	toward, to (see also Lesson 4)

Important Phrases

bâ kyâu that's not good
bâkin hanyà edge of the road

EXERCISES

Translate into English :

1. Gà mangwàrò biyu à kân tēbūr.
2. Lissāfi dà wùyā nè. Àmmā nā gānè.
3. Yā sâ àyàbà à bàkinsà, yā ci.
4. Inā bàbban àkwàti ? Bellò yā tafi gidansu dà shì.
5. Kā kāwō gwēbà nawà ? Gūdā gōmà.
6. Kāi !, Audù yā mântà sūnāna. Wannan bâ kyâu.

Translate into Hausa :

1. The girl sat down on the chair.
2. I made a mistake in my arithmetic.
3. He took the bicycle toward his home.
4. We followed a path at the edge of the river.
5. Good Heavens, there are eight people in that car !

Dialogue

- Mālāmī** : Biyu dà ukù nawà nè ?
Dālibī : Biyar nè.
Mālāmī : Daidai nè. Shidà dà bakwàì fà ?
Dālibī : Shâ ukù
Mālāmī : Dà kyâu. Huɗu sàu biyu nawà ?
Dālibī : Tarà nè.
Mālāmī : Bābù ! Kā yi kuskurè.
Dālibī : Hakà nè. Sai takwās.
Mālāmī : Tò. Nawà nè shidà sàu ukù ?
Dālibī : Àshirin biyu bābù.
Mālāmī : Mādallā. Wannan lissāfi dà wùyā nè ?
Dālibī : À'à, bâ wùyā.
Mālāmī : Tò dà kyâu.

Lesson 12

Subjunctive Aspect and Commands

1. The subjunctive aspect has a wide variety of uses, though only a few of them will be treated here (see also Lesson 27). Subjunctive constructions may usually be literally translated *let one do such-and-such*.

2. The subjunctive aspect person-aspect pronouns are characterized by low tone and a short vowel. Using the verb **zō**, *come*, as a model, the p-a pronouns in the subjunctive are :

let me come	in zō	mù zō	let us come
come ! (<i>m.</i>)	kà zō	kù zō	come ! (<i>pl.</i>)
come ! (<i>f.</i>)	kì zō		
let him come	yà zō	sù zō	let them come
let her come	tà zō		
let someone come	à zō		

3. The negative of the subjunctive aspect is formed by employing the negative particle **kadà** (this is often shortened to **kâr** in rapid speech) :

kadà kà zō	do not come
kadà yārò yà tàfi	don't let (<i>or, in context, lest</i>) the boy go away
kâr kà yi hakà	don't do that

4. The second person forms of the subjunctive aspect are commonly used to express both positive ¹ and negative commands.

¹ A positive command may be strengthened by the use of **sai**, e.g. **sai kà shiga!** may mean *you must enter* (though it has a weaker meaning as well). See Lesson 29, section 2, for a fuller treatment.

kà shiga	enter ! (<i>m.</i>)
kù kàwō yārò	bring (<i>pl.</i>) the boy
kađà ki ci àbinci	don't (<i>f.</i>) eat (the) food

5. The *imperative* employs no p-a pronoun. There is, however, a special tone pattern for the verb in this type of construction : all syllables except the final syllable in words of two or more syllables must be low tone. The final syllable typically is high, occasionally is low. The imperative is not ordinarily used to address more than one person at a time.

(a) One-syllable verbs may be either high (unchanged) or low :

zò/zō nân	come here !
ci/ci àbinci	eat (your) food !

(b) Verbs with a basic low-high tone pattern will not change :

tàfi gidā	go home !
shiga	enter !

(c) Verbs with any other basic tone pattern will start with a low tone. A final long vowel on the verb will usually shorten in utterance final position :

(kàwō) → kàwō àbinci	bring the food !
(barì) → bari	leave (it alone) !

6. Note the tonal contrast between the basic forms of the following verbs (as employed with the subjunctive p-a pronouns) and their imperative forms in the following examples. The meanings of the parallel constructions are the same.

kà zaunā	sit down !	zàuna
kà shigō	come in !	shigo
kà karàntā	read (it) !	kàrànta

7. In complex sentences it is often appropriate to translate a verb in a subjunctive aspect construction as a so-called English 'infinitive' (expressing purpose). Such a construction forms the predicate of the dependent clause, e.g. :

(a) The verb of the first clause may be in a complete or subjunctive aspect construction :

Nā zō in gaishē kà.	I've come <i>to greet</i> you.
Yā jē gidā yā kāwō ruwā.	He went home <i>to bring</i> water.
Kū zō kù yi aikinkù.	Come <i>and/to do</i> your work.

(b) The verb of the first clause may be in the imperative :

Zō kù yi aikinkù.	Come <i>and/to do</i> your work.
Zàuna kà shā ruwā.	Sit down <i>and/to drink</i> water.

VOCABULARY

Nominals

dājì	'bush' country (<i>i.e.</i> uninhabited, uncultivated area)
karfi	strength
kōfà (f.)	door (way)
rānā (f.)	sun, day
sā'ì	time (= lōkàcì)
sauri	quickness
shēkaranjiyà	day before yesterday
tāgà (f.)	window
zāfi	hotness

Verbals

barì² let, allow, leave (a thing)

budè open

Particles

kadà, kār . . . do not . . .

² The student should not attempt to use these verbs with objects until he has covered the material in Lesson 15.

gaishē	greet (before pronoun objects only)
rufē	close
sāmù ³	get, obtain
tāshì	get up, leave (from a place)
tsayà	stand (up), stop

Important Phrases

dà saurì	quickly
rānā tā yi zāfì	the sun is hot

EXERCISES

Translate into English :

1. **Kadà kà yi aikin nān.**
2. **Kadà yārinyà tà ci àbincin nān.**
3. **Zō nān kì zaunà.**
4. **Kadà kù yi hakà.**
5. **Fita kà rufè kōfà.**

Translate into Hausa :

1. Don't open the window.
2. Stop! Enter! Sit down!
3. Bring (*f.*) the food here.
4. Let him do his work.
5. Come (*pl.*) and eat your food in our home.

Dialogue

Hārūnà : Yàkubù, sàlāmù àlaikùn.

Yàkubù : Yáuwā, àlaikà sàlāmù.

Hārūnà : Ìyālinkà lāfiyà ?

Yàkubù : Lāfiyà kalau. Kā zō lāfiyà ?

Hārūnà : Lāfiyà. Bā kōmē.

Yàkubù : Mādallā. Shigō mù zaunà.

³ See footnote 2 on page 63.

Hārūnà : Tò dà kyâu. Kâi, rānā tā yi zāfi yâu.

Yàkubù : Hakà nē. Yārò, kàwō ruwan shā !

Hārūnà : Nā zō in gaishē kà nē.

Yàkubù : Mādàllā. Nā gōdè. Kā zō dàgà kàsuwā nè ?

Hārūnà : Ā'ā, nā zō dàgà gidā dāzu.

Yàkubù : Tò bâ lâifi. Gà ruwā, kà shā.

Hārūnà : Tò nā gōdè. Nā tâfi yāzu.

Yàkubù : Tò bâ lâifi. Sai wani sâ'î.

Hārūnà : Yâuwā, sai wani sâ'î.

Lesson 13

Non-aspect Verbals ; 'Yes' and 'No'

1. The non-aspect verbals are a small group of very useful words of frequent occurrence which may be followed by a noun, a noun phrase or a personal pronoun. The pronouns employed are the direct object pronouns. These verbals are not preceded by person-aspect markers.

2. *Akwai*, *there is/are*, states the existence of something.

Akwai yârâ à gidâ. There are children at home.

Akwai aiki dà yawâ. There is much work.

Akwai kudî à wurinkà ? Do you have any money ? (*lit.* is there money in your place ?)

Akwai (sù). There are some.

3. *Bābù* or *bâ*, *there is/are no/not*, means the opposite of *akwai*. The pronouns employed after *bâ* are (as with *akwai*) the object pronouns. *Bābù*, however, is followed by the independent pronouns (e.g. *bābù shī*, *there is none of it*).

Bābù yârâ à gidâ. There are no children at home.

Bâ aiki cân. There is no work there.

Akwai kudî ? Bābù ! Is there any money ? No ! (*lit.* there is none)

4. *Gâ*, *here/there is/are*, is used when pointing something out.

Gâ gidammù cân. There is our house over there.

Gâ littāfi à kân tēbūr. There is the book on the table.

Gà ni¹ nân.

Here I am.

Gà rìgāta.

Here is my gown.

5. *Yes* is ordinarily expressed by the use of the particle *ī*. The expressions *hakà nē*, *thus it is*, *gàskiyā nē*,² *it is the truth*, or *gàskiyarkà*, *your truth*, are frequently used as well to indicate agreement.

Kā tāfi jiyà? *ī*.

Did you go yesterday? Yes.

Kāi, rānā tā yi zāfi yāu!

Goodness, the sun is hot today! You're right!

Gàskiyarkà!

Akwai yārā dà yawà à nân.

There are many children here. You're right.

Hakà nē.

6. *No* is ordinarily expressed by the use of the particle *ā'ā*. For emphasis, the verbal *bābù* may be used.³

Kā kāwō àbinci? *Ā'ā*.Did you bring any food?
No.Kai àbōkinsà nē? *Bābù*!Are you a friend of his?
(Emphatically) not!

7. In answering a negative question,⁴ *hasn't he come?*, in Hausa, it is necessary to note the difference in the choice of *yes* or *no*. The following example illustrates this difference:

English: Hasn't he come?

No (he hasn't come).

¹ See Lesson 15, section 3, for the remaining forms of the direct object pronoun.

² Although after the feminine noun *gàskiyā* one would expect *cè*, *nē* is regularly employed in this stylized and frequently heard expression. One explanation is that the original phrase was *abin gàskiyā nē*, *it is a true thing*.

³ This usage, however, appears to be a recent development in Hausa (probably due to the influence of European and/or other non-native speakers of Hausa). *Kō kadan*, . . . (*not even a little*, or *fāufau*, lit. *utterly (not)*), are much more commonly used by native Hausa.

⁴ For a fuller treatment of asking questions, see Lesson 21, section 8.

Hausa : **Bàì zō ba ?** Hasn't he come ?

Ī. Yes (what you say is right : he has not come).

A'ā. No (what you say is wrong : he has come).

Mistakes can be avoided in interpreting the answer to a negative question by mentally relating the *yes* or *no* to the accuracy of the statement made in the question, not as a direct reply to the question ; or by the use of the American response 'right'.

Examples :

Kānde bà tà dāwō ba ? Isn't Kande back ?

Ī (bà tà dāwō ba). Yes (she has not come back).

A'ā (tà dāwō). No (she has come back).

VOCABULARY

Nominals

ārāhā	inexpensiveness
dānkali	sweet potato(es), 'European' potato(es)
dōyā (f.)	(large) yam(s)
gāskiyā (f.)	truth
kudī	price, money (see Lesson 6)
kwabò	kobo
kwai	egg(s)
madarā (f.)	milk
mānyā	big ones (<i>pl.</i> of bābba , Lesson 10)
nairā	1 naira
nāmā	meat, wild animal
sisi	5 kobos
sulè	10 kobos
tarō	2½ kobos
tsādā	expensiveness
wurī	place
yunwā	hunger

<i>Verbals</i>	<i>Particles</i>
dafà cook	kō ? (question particle), or
gudù run away	nē ? (question particle) (see
kōmà return (there), go to another place intend- ing to stay there	Lesson 5)
shiryà prepare	
tsūfa get old	

Important Phrases

nā ji yunwà	I am hungry
yā yi tsādā	it is expensive
yā yi àràhā	it is cheap, inexpensive

EXERCISES

Translate into English :

1. **Nā ji yunwà. Àkwai àbinci ?**
2. **Kā kāwō mùtumin nē ? I, gà shi.**
3. **Bābù cōkālì nān ? I.**
4. **Yārā sun tàfi makarantā, kō ? Tùkùna.**
5. **Bà kù shiryà ba ? A'á.**
6. **Gà littāfin Mālām Garbā. Inā nāwa ?**

Translate into Hausa :

1. Has my mother returned ? No, she has not returned.
2. Didn't Bello go to Kano yesterday ? Yes, he went.
3. Is there work ? Yes, there is much work but no money.
4. Are there eggs and milk here ? There is milk, but there are no eggs.
5. I am hungry. What about you ?

Dialogue

- Mūsā :** Àkwai dānkālì à kàsuwā yāu ?
Gámbo : A'á, àmmā àkwai dōyà dà yawà.

Mūsā : Tò dà kyâu. Nawà nè kudin dōyà ?

Gàmbo : Sulè dà sīsì zuwà sulè biyu.

Mūsā : Kâi, sun yi tsàdā !

Gàmbo : Bābù ! Dukànsù mânia nè.

Mūsā : Tò bâ láifi. Àkwai àyàbà kumā ?

Gàmbo : Ī àkwai, àmmā bâ yawà.

Mūsā : Tô, gwèbà fà ?

Gàmbo : Dà yawà. Àkwai mangwàrò dà lèmo dà yawà kumā.

Mūsā : Dà kyâu. Bâri mù jē mù sāmù.

Gàmbo : Tò mù jē.

Lesson 14

Intransitive Verbs

1. Intransitive verbs are verbs which cannot take a direct object.¹

Yā shlga.	He has gone in.
Kā tsayà.	You (have) stopped/stood up.
Yā fāru.	It (has) happened.

2. Intransitive verbs may be followed by expressions of place, time, manner and the like. These are not to be confused with objects of transitive verbs (see Lesson 15).

Yā tàfi gidā.	He went/has gone home.
Nā zō jiyà.	I came yesterday.
Yā tàfi dà wuri.	He went early.

3. Intransitive verbs of motion typically imply the concept of *to* or *toward* a place. Thus no special word is used for *to/toward* if the following word indicates a place.

Yā jē kàsuwā.	He has been to market. ²
Sun tàfi Zāriyà.	They have gone to Zaria. ²

4. If one wishes to express motion toward a person or other non-place noun, the words **wurin** or **wajen** are used.

¹ Many intransitives may, however, take indirect objects (e.g. *nā tsayà/tsayam masà*, *I went/stood surety for him*). See Lesson 15, section 2, for an introduction to indirect objects, section 8 and Lesson 37, section 4 (c), for further illustrations of intransitive verb forms before indirect objects. See Lessons 25 and 37 for an overall analysis of verbs.

² A general distinction may be made between **tàfi**, *go (away), go to a place (and not have returned yet)*, and **jē**, *go to and return from*.

Yā tāfi wurin sarkī.

He has gone to the chief.

Yā zō wurin mutānemmū.

He has come to our people.

Yā tāfi wajen itācē.

He has gone to the vicinity
of (towards) the tree.

VOCABULARY

Nominals

bafī (<i>f.</i> bafā)	black (thing)
dābārā (<i>f.</i>)	scheme, plan, device
fari (<i>f.</i> farā)	white (thing)
hadari	storm
inuwā (<i>f.</i>)	shade
irī (<i>pl.</i> irī-irī)	kind, sort ; seed
jā (<i>m.</i> or <i>f.</i>)	red (thing)
kāyā	load, implements
māi gidā	'man of the house', house-owner, husband
tāyā (<i>f.</i>)	tyre
uwargidā	'woman of the house', (senior) wife
wajē	place, region, environs
wutā (<i>f.</i>)	fire

Verbals

ḍaurē	tie (up), imprison
fāru	happen
sāyā ³	buy
wucē	pass (by/on)

Particles

ai	well, why (a mild exclamation)
māi	possessor of . . . , characterized by . . .

Important Phrases

dā wuri	early, in good time
kāyan aiki	implements of work, tools
māi tēbūr	small market trader
nawā nawā ?	how much each ?

³ The student should not attempt to use this verb with an object until he has covered the material in Lesson 15.

EXERCISES

Translate into English :

1. Mè ya fàru à gidan Yàkubù ?
2. Hadarì yā wucè yānzū. Bārì mù yi wāsā.
3. Kà tsayà kà ðaurè kāyankà.
4. Dōkinsà yā gudù dà saurì zuwà gārì.
5. Yā tàfi wurin àbōkinsà.

Translate into Hausa :

1. She passed by the door.
2. They went to sit in the shade of the tree.
3. It happened here yesterday.
4. Audu returned home the day before yesterday.
5. She went to market early.

Dialogue

Bellò : Nawà nē kudin tayàr kèkè ?

Mài tēbùr : Ai irì ukù cē. Àkwai farā dà bakā dà jā.

Bellò : Tō, nawà nawà kudinsù ?

Mài tēbùr : Farā, nairà ðaya dà sulè shidà cē.

Bellò : Kāi, tā yi tsàdā !

Mài tēbùr : Àmmā ita cè mài kyāu.

Bellò : Bakā fà !

Mài tēbùr : Nairà ðaya dà sulè huðu.

Bellò : Jā fà !

Mài tēbùr : Jā cè mài àràhā à nairà ðaya dà sulè biyu.

Bellò : Tò daidai nè.

(This Dialogue is continued in Lesson 15.)

Lesson 15

Transitive Verbs ; Object Pronouns

1. Transitive verbs may be followed by indirect and/or direct objects, or by no object at all.¹

2. *Indirect objects* are introduced by the particle **ma-** before pronouns and, most frequently in Kano, **wà**² before nouns. With the exception of the first person singular form, it is the inseparable possessive pronouns treated in Lesson 9, section 4, to which the **ma-** is prefixed. The pronoun indirect objects are written as single words, and sometimes show one or more alternative forms. They are :

to/for me	mani/minl,	manà/mamù	to/for us
	mìn		
to/for you (m.)	makà, mā	makù/mukù	to/for you (pl.)
to/for you (f.)	maki/miki,		
	mā		
to/for him	masà, mâr	masù/musù	to/for them
to/for her	matà		

Examples of indirect objects (see also section 8 below) :

(a) Pronoun indirect objects with transitive verbs :

Yā shiryà manà. He prepared (it) for us.

Tā dafà minl. She cooked (it) for me.

¹ As noted in Lesson 14 (section 1, footnote), intransitive verbs may also take an indirect object. Intransitives may not, however, take direct objects. See Lessons 25 and 37 for an overall analysis of verbs.

² With all verbs in some dialects, however (e.g. Sokoto), and with some verbs in all dialects, **mā** is used in preference to **wà**, e.g. **Nā yi mā sarkī aiki** (Sok.), *I did work for the chief*; **Ya tāsam mā matā tasà**, *He attacked his wife*.

(b) Noun indirect objects with transitive verbs :

Mun yi wà sarkī aiki. We did work for the chief.
Nā kāwō wà mālāmi. I brought (it) to the teacher.

3. A direct object may be a noun, a pronoun or a nominal phrase. The tone of a *direct object pronoun* is, in general, high following a low-tone syllable and low following a high-tone syllable, like **nē/cē** (see Lesson 6). The pronouns used as direct objects are as follows :³

me	ni/ni	mu/mù	us
you (<i>m.</i>)	ka/kà	ku/kù	you (<i>pl.</i>)
you (<i>f.</i>)	ki/ki		
him	shī/shi	su/sù	them
her	ta/tà		

4. When both indirect and direct objects are present, *the indirect object invariably precedes the direct object*,⁴ and, if the *direct object* is a personal pronoun, it assumes the independent form (see Lesson 6, section 6, and example three below).

Yā kāwō manā àbinci. He brought us food.
Nā yi wà sarkī aiki. I did work for the chief.
Kā kai masà shī/ita. Take it (*m./f.*) to him.

5. The verb **bā**, *give, give to*, is the commonest of a very limited number of verbs which require no indirect object indicator (**ma-/wà/mà**) before an indirect object. If the indirect object is a pronoun, the forms employed are the direct object pronouns.⁵ If (as infrequently happens) the

³ Note that there is no indefinite direct (or indirect) object pronoun corresponding to the **an/à** (etc.) p-a pronouns.

⁴ Unless the less common (for expressing 'indirect objectivity') **gà/gàrē** construction is employed. See Lesson 17, section 2.

⁵ This fact leads some to suggest that **bā** actually governs two *direct* objects rather than one indirect and one direct (like other

direct object is a pronoun, the independent pronoun forms are employed, as in example three below.

Yā bā mù kudī.	He gave us money.
Nā bā shì aiki.	I gave him work.
Nā bā shì ita.	I gave her/it to him.

If the indirect object is a noun, *bā* becomes *bā̄*.

Yā bā̄ mùtūm kudī.	He gave the man money.
Nā bā̄ Audū aiki.	I gave Audu work.

Bā̄/bā̄ must take at least one object. When only one object occurs, it is most likely to be an indirect object. If only a direct object is employed, it must be preceded by *dā*.

Yā bā ni.	He gave (it) to me.
Yā bā dā kudī.	He gave money.

6. The verbs *sanī*, (*get to*) *know*, *barī*, *permit*, *leave*, and *ganī*, *perceive*, *see*, are abbreviated before an object. *Sanī* and *barī* never drop more than their final vowel.

Nā san shi.	I know ⁶ him.
Yā bar gidā.	He (has) left home.
Yā bar manā aiki.	He (has) left us work.
Sun san Audū.	They know Audu.

Ganī drops its final vowel before a pronoun object and its whole final syllable before a noun object. Before an indirect object it becomes *ganē*.

verbs). The analysis here presented seems preferable to the present authors, since it focuses on a syntactic similarity of function between the complements of *bā* and those of other verbs rather than on the (from this point of view) slight formal differences between complements filling the 'indirect object' position. If, however, the student finds it easier to think of *bā* as governing two direct objects, he should feel free to do so.

⁶ See footnote 7, p. 77.

Nā gan shi.	I saw/see him. ⁷
Nā ga Audù.	I saw/see Audù.
Kà ganè mini kèkèna !	Keep an eye on my bike (for me) !

7. One group of verbs (often termed *changing* or *variable vowel verbs*)⁸ change their terminal vowel (and their tones if they have three or more syllables) before a direct object. Transitive verbs with an initial low tone are of this type. Before a noun direct object the terminal vowel becomes -i. Before a pronoun it becomes -ē. All tones are low except for a final high-tone syllable.

(sàyā)	Nā sàyā.	I (have) bought (it).
	Nā sàyi àbinci.	I (have) bought food.
	Nā sàyē shi.	I (have) bought it.
(tàmbayà)	Na tàmbayà.	I asked.
	Nā tàmbàyi Bellò.	I (have) asked Bello.
	Nā tàmbàyē shi.	I (have) asked him.

A very few verbs with initial high tones belong to this group of verbs. Two common ones are **sāmù**, *get*, and **ɗaukà**, *take, pick up*.

Mun sāmē shi.	We got it or we found him.
Yā ɗauki kāyā.	He (has) picked up/carried the load.

Variable vowel verbs will be indicated in the vocabularies by the presence of (i/ē) following the verb thus : **sāmù** (i/ē).

⁷ Note that the English translation of the Hausa completive aspect in contexts such as these is present (not past) tense. In the case of **nā san shi** the literal gloss would be something like *I have got to know him*, therefore *I (still) know him*. **Nā gan shi** literally means *I have/had visually perceived him*, therefore meaning either *I saw him* or *(having visually perceived him) I (still) see him*.

⁸ This class of verb is Parsons' Grade II. The Parsons' classification is introduced in Lesson 25.

8. Before a pronoun indirect object variable vowel verbs (and low-high intransitives) operate as follows :

(a) They may either become high-high(-high) and suffix -r (which assimilates to -m), e.g. :

(nēmā) → **Yā nēmam mini aikì.** He sought work
for me.

(sāmù) → **Nā sāmam masà kèkè.** I got a bicycle
for him.

(yārda-intransitive) → **Mun yardam** We allowed him
masà. (to do it).

(tāmbayà) → **Yā tambayam minì.** He asked me.

(b) Or they may become high-low(-high), e.g. :

(sàyā) → **Nā sayà masà àgōgō.** I bought him a
watch.

(fādā) → **Sun fadà manà làbārì.** They told us the
news.

(yārda-intransitive) → **Nā yardà**
makà. I allow you (to
do it).

(tāmbayà) → **Sun tambayà manà**
Audù. They asked Audu
for us.

(kwàikwayà) → **Sun kwaikwayà**
manà birì. They imitated a
monkey for us.

9. Other transitive verbs, except those ending in -ō, also shorten their terminal vowel before a direct noun object (but not before a direct pronoun object, nor before an indirect object). These verbs likewise, if they consist of more than two syllables, drop the tone of the final syllable before a noun direct object.

Nā kāmà. I (have) caught (it).

Nā kāmà shi/ta. I (have) caught it.

Nā kāmà kifì. I (have) caught a fish.

Nā kāmà wà Mūsā kīfī	I have caught Musa a fish.
Nā karàntā.	I (have) read (it).
Nā karàntā shī.⁹	I (have) read it.
Nā karàntā littāfī.	I (have) read the book.
Sun karàntā manà shī.	They read it to us.
Nā kāwō.	I (have) brought (it).
Nā kāwō shī/tà.	I (have) brought it.
Nā kāwō kudī.	I (have) brought money.
An kirāwō shī.	He has been summoned.
An kirāwō Mūsā.	Musa has been summoned.

VOCABULARY

Nominals

àddā (f.)	matchet
dālīlī	reason
fartanyā (f.)	hoe
gàrmā (f.)	large hoe, plough
gātari	axe, hatchet
kōmē	everything, whatever

Verbals

bā (bā)	give
ḍaukà (i/ē)	pick up, carry
fādā (i/ē)	speak
ganī	see
kārā	increase, raise (price)
ragè	reduce (price)
sallāmā	agree to sell
tayà	make an offer (in buying)

Particles

àlbarkà	no sale ! (said by seller)
habà	come, come now !, nonsense !
ma-/wà/ mà	to, for

⁹ Note that after a high-low-high verb a pronoun object does not follow the tonal polarity rule given in section 3 above, but, rather, is high toned.

Important Phrases

nā sáyā	I (agree to) buy (it)
kārā mini	give me some more, increase your offer
ragē mini	take some away, reduce the price for me

EXERCISES

Translate into English :

1. **Bellò yā kāwō manà nāmà.**
2. **Kài masù littāfin nān, kà dāwō dà wuri.**
3. **Wà ya bā kà kwai ? Mài tēbùr à bàkin hanyà.**
4. **Tā jē kàsuwā, tā sàyi dōyà mòi tsàdā.**
5. **Kin dāukē sù. Kin kai sù gidan mòi gidankù.**

Translate into Hausa :

1. Did he see me ? Yes, but he doesn't know you.
2. He got meat. She cooked it. They ate it in a hurry.
3. We left three mangoes in his car. Go and get them.
4. She prepared food for us in the shade of the big tree.
5. He bought tools. I don't know the reason.

Dialogue

(Continuation of Dialogue in Lesson 14.)

Bellò : Tô, nā sàyi farār nairà daya dà sulè huɗu nè.

Mài tēbùr : Àlbarkà. Shì nè kuɗin bakàr.

Bellò : Tô, nawà nè kuɗintà na gàskiyā ?

Mài tēbùr : Nā ragè kwabò ukù.

Bellò : Nā kārà sisì.

Mài tēbùr : Habà mālām !

Bellò : Fàɗi gàskiyā.

Mài tēbùr : Kàwō nairà dà sulè biyar dà sisì.

Bellò : Tô, nā tayà nairà dà sulè biyar.

Mài tēbùr : Nā sallāmā nairà dà sulè biyar dà tarō.

Bellò : Mādàllā, gā kuɗin.

Lesson 16

The Future Aspects and Zâ

1. There are two future aspects in Hausa. The most used construction, here termed *future I*, employs the specialized verbal *zâ* plus the subjunctive aspect person-aspect pronouns. Elision (including tonal) takes place in the first and third (masculine) persons singular (cf. Lesson 7, section 8 (c)).

I will come	zân zō	zâ mù zō	we will come
you (<i>m.</i>) will come	zâ kâ zō	zâ kù zō	you will come
you (<i>f.</i>) will come	zâ kî zō		
he will come	zâi zō	zâ sù zō	they will come
she will come	zâ tà zō		
one will come	zâ à zō		

2. The *future II aspect* is less used than the future I.¹ Use of this aspect sometimes tends to lend an air of indefiniteness to what is said. The use of the future I does not, though, necessarily imply more definiteness than does the use of the future II. The future II forms are :

I shall come	nâ zō	mâ/mwâ zō	we shall come
you (<i>m.</i>) will come	kâ zō	kwâ zō	you (<i>pl.</i>) will come
you (<i>f.</i>) will come	kyâ zō		
he will come	yâ zō	sâ/swâ zō	they will come
she will come	tâ zō		
one will come	â zō		

¹ Some Hausa dialects do not use it at all.

3. The negative of both future aspects employs the *bà . . . ba* negative particles.

Bà zâi zō ba.	He will not come.
Bà mâ tâfi ba.	We will not go (away).
Bà zā sù ci àbinci ba.	They are not going to eat food.

4. In sentences of a narrative type, when a string of verbs occurs all of which require the future aspect, the first verb is preceded by a future I or II p-a pronoun and the rest by the appropriate subjunctive aspect p-a pronoun.²

Gòbe Mālām Audù zâi tâfi 'Yôlà, yà budé makarantā, yà dāwō, yà ci àbinci, yà hūtā. Tomorrow M. Audu will go to Yola, open the school, return, eat and rest.

5. A widely used, specialized verbal related to *zā* is *zâ*, *will go to, am bound for*. The special set of p-a pronouns employed by this verbal *follow* rather than precede it. They are the same forms (with the addition of *a*) as the direct object pronouns given in Lesson 15, section 3.³

Zâ ni gidā.	I am going/will go home.
Înā zâ ka ?	Where are you (<i>m.</i>) going/will you go ?
Zâ ki Kanò.	You (<i>f.</i>) are going/will go to Kano.
Yāròn nan zâ shi makarantā.	This boy is going /will go to school.
Zâ ta gōnā.	She is going/will go to the farm.
Zâ a gārī.	They (<i>impersonal</i>) are going/will go to town.
Zâ mu aikī.	We are going /will go to work.
Zâ ku kântī.	You (<i>pl.</i>) are going/will go to the store.

² This use of the subjunctive may also be employed if the aspect of the first clause is continuative or habitual (see Lesson 27, section 1 (*g*)).

³ Note that in these examples the time of the action (present or future) is more dependent than usual on the context.

Zâ su rawâ. They are going/will go to the dance/
games.

Zâ cannot be followed directly by a nominal.

Zâ constructions are negated by the use of either the
bâ . . . ba or the bâ . . . ba negative sets :

Bâ/bâ zâ ni

kâsuwâ ba.

I am not going to the market.

Bâ/bâ zâ ku

kânti ba ?

Aren't you (*pl.*) going to the store ?

VOCABULARY

Nominals

gyâdâ (<i>f.</i>)	groundnuts, peanuts
jîbi	day after tomorrow
kânti	store
kwarai	very much
mâganâ (<i>f.</i>)	word, talk, matter
rawâ (<i>m./f.</i>)	dance, game
sâbô	new (thing)
sôsai	exactly, really, for sure, that's right !
tâfiyâ (<i>f.</i>)	travelling, journey
tâdî	conversation
tsôhô/tsôfô	old (thing or person)
yâwò	a walk, a stroll
zanè	woman's body cloth

Verbals

gâji	become tired
gayâ	tell (requires an indirect object)
hûtâ	rest, relax
nêmâ (<i>i/ê</i>)	seek, look for
sâ	wear, put (clothing) on (see Lesson 9, Vocabulary)
sayar (<i>dâ</i>)	sell
zâ	will go (to), am going (to)

Important Phrases

inā zâ ka ? where are you going ?

EXERCISES

Translate into English :

1. **Nā ji yunwà kwarai. Dòmin hakà zân ci àbinci yanzu.**
2. **Bà zā mù ci àbinci nân ba.**
3. **Mè zā ki yi ? Zân kômà gari an jimà.**
4. **Zā kà gayà mini làbàrin táfiyàrkà ?**
5. **Zâ ku kàsuwà yâu ? Ā'â, zâ mu gidan àbòkìna.**

Translate into Hausa :

1. We will go to the dance in the market tomorrow.
2. You won't go to school.
3. They will ask you to give them money.
4. Where are you going ? I'm going for a walk.
5. Tomorrow Malam Bello will go to Kano. He will bring his father's horse.

Dialogue

Amìnā : Inā zâ ki, Kànde ?

Kànde : Zâ ni kànti in sayi sàbon zanè.

Amìnā : Dom mè ?

Kànde : Dòmin in sâ, in tâfi rawâ dà shi jibi.

Amìnā : Dâ kyâu. Kâi, zanênki na yanzu bâ kyâu !

Kànde : Gàskiyarki. Yâ tsûfa sòsai.

Amìnā : Mâi gidankù yâ bâ ki kufin ?

Kànde : Bâbù ! Nâ sayar dà gyadâ nè.

Amìnā : Tò bâ lâifi.

Lesson 17

Relaters and Relational Nouns

1. Hausa employs several particles (here termed *relaters*) and nouns to introduce (or relate) phrases, clauses and sentences in much the way English does with prepositions and conjunctions. Some of the more important of these are listed below. (See Lesson 29 for further treatment of *sai* and *dà*.)

2. *Nominal phrase introducers* (relater-head nominal phrases).

à, at, in, on :

Nā gan shi à Kanō.	I saw him at/in Kano.
Yā yi aikinsà à dāki.	He did his work in the hut.
Yā sà tāsà à kàn tēbūr.	He put the dish on the table.

dà, with :

Yā tafi dà shi.	He has gone away with it/him or he has taken it/him away.
Yā gudù dà saurī.	He ran fast (<i>lit.</i> with speed).
Mun ci àbinci tære dà shi.	We ate food with him.

dàgà, from :

Nā dāwō dàgà Kadunā.	I have returned from Kaduna.
Yā sāmù dàgà gidā.	He got (it) from home.
Yā zō dàgà wurin sarki.	He has come from the chief.

gà/gàrē to, for, in the presence of, etc. (gà before nouns, gàrē before pronouns) ¹ :

¹ In many contexts action performed for the benefit of someone may be expressed either by an indirect object construction or by the use of *gà/gàrē*, e.g. alternative ways of expressing examples one and three on page 86 would be : **Nā kai masà su**, and **Sun kāwō wà mālāmai ruwā**.

Nā kai sù gārē shi.	I took/have taken them to him.
Yā nēmi aiki gā Alī.	He sought work from Ali.
Sun kāwō ruwā gā mālāmai.	They brought water to the teachers.
Sunā gārē shi.	They are with him/at his home.
Yā sāmù dāgā gārē ni.	He got it from me.

sai, *until*, *except*, *only* (*sai* also has uses other than as a phrase introducer—see below) :

Sai gōbe.	Until tomorrow.
Bān ga wani àbù ba sai tākālmī.	I didn't see anything except shoes.
Sai dāyansù ya tafi. ²	Only one of them went.

3. *Connectors* (conjunctions). **Dà** is used (as a connector) within serial nominal phrases only. **Kō** may connect words, phrases, clauses or sentences.

dà, *and* ; *dà . . . dà . . . and*, *both . . . and . . .* :

Nā ga yārò da ùbansà.	I saw the boy and his father.
Sarkī dà mutàbensà sun tafi.	The chief and his men have gone away.
Dà ni dà shi zā mù yi.	He and I ³ will do (it).
kō, <i>or</i> ; kō . . . kō . . . , <i>or</i> , <i>either . . . or . . .</i> , <i>whether</i> (. . . or . . .) :	
Bā zān ci dānkālì kō dōyà ba.	I won't eat sweet-potatoes or yams.
Kō sarkī kō wākīlì zāi jē.	Either the chief or the deputy will go.

² The use of the short voweled p-a pronoun (*ya*) will be explained in Lesson 20.

³ Literally, 'I and he'. The Hausa custom in constructions like this one is just the opposite of the English convention. In Hausa one mentions oneself first.

**Kō zāi yi, kō bà zāi yi ba,
òhō.**

Whether he will do (it) or
not, I don't know (or
care).

4. *Clause introducers.*

àmmā, but :

**Nā táfí Kanò àmmā bàn
dadè cân ba.**

I went to Kano but I
didn't stay there long.

**Yā yi aikì àmmā bàì sàmi
kudī ba.**

He worked but didn't get
(any) money.

dà, when, as soon as :

Dà yā kōmà ya ⁴ ganì.

When he returned home he
saw (it).

Dà yā kōmà zāi ganì.

As soon as he returns he
will see (it).

in or idan, if, when (followed by completive aspect) :

In nā sāmù zān bā kà.

When/If I get (some) I
will give (it to) you.

**Ídan nā gan shi zān gayà
masà.**

If I see him I will tell him.

sai, then :

Dà yā zō sai in táfí.

As soon as he comes (then)
I will go.

**Kwabò yā fādì. Sai na ⁴ gan
shì, na ⁴ ðaukà.**

The kobo fell. Then I saw
it and picked (it) up.

5. *Relational nouns* are not a special subcategory of nouns. They are, rather, typical nouns which are regularly used in contexts in which English-speakers expect a preposition or conjunction. Some are frequently used with relaters.

⁴ The reason for the short vowel in the p-a pronouns is explained in Lesson 20.

bāyan (from *bāyā*, *back*), *behind, after* :

Ya fitō dāgā bāyan dāki. He came out from behind
the hut.

**Bāyan wannān lōkaci ya⁵
bar mù.**

After this time he left us.

**Bāyān dā ya⁵ tafi bān gan
shī ba.** After he left I didn't see
him.

cikin (from *ciki*, *inside* ; cf. *ciki*, *stomach*), *in (side),
among* :

Yā shiga cikin dāki. He went into the hut.

Mun gan shī cikin mutānē. We saw him among the
people.

gāban (from *gābā*, *front*), *in front of, before* :

Yā fādi gāban sarki. He prostrated (himself)
before the chief.

Yā gudū gāban mōtā. He ran ahead of the car.

kāmar (from *kāmā*, *similarity*), *like, about, as if* ; **kāmar
hakā** = *thus, like this* :

Audū kāmar Bellō nē. Audu is like Bello.

Yā yi kāmar shèkarà gōmà. He was about ten years
(old).

Nā yi kāmar zān wucè. I made as if I'd pass by.

kān (from *kāi*, *head*), *on, on top of* :

Yā sâ à kān tēbūr. He put (it) on the table.

Yā zaunà à kān kujērā. He sat on the chair.

kārkašin (from *kārkašī*, *underneath*), *under* :

Nā sâ kārkašin tēbūr. I put (it) under the table.

⁵ See footnote on page 87.

wajen (from *wajē*, *place, direction*), *about, to, from* (see also Lesson 14) :

Yā sàmi wajen bakwàì.	He got about seven.
Nā jē wajen sarkì.	I went to the chief.
Mun ji wajen mutànen gàrì.	We heard (it) from the townspeople.

zuwà (from *zuwà*, *coming*), *to, toward* :

Zân gudù zuwà gidā	I will run to/toward home.
Yā kāmà hanyà zuwà Kanò.	He took the road to Kano.

6. Two relational words **don/dòmin**, *because of, in order to*, and **kàfin/kàmin**, *before*, must be treated separately. These words, though they look like nouns, have no extant forms without the **-n** suffix, and function entirely as relaters.

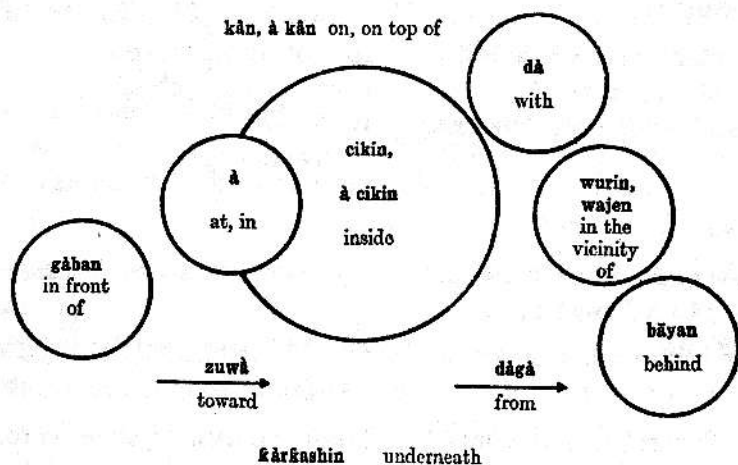
don/dòmin, *because of, in order to* :

Kà yì shì don Allà.	Do it please (<i>lit.</i> for God's sake).
Zân jē dòmin in gan sù.	I will go in order to see them.
Don hakà zài tàfi.	For this reason he will go (away).
Dom mè bà kà jē ba ?	Why (<i>lit.</i> because of what) didn't you go ?

kàfin/kàmin/kàfin/kàmin, *before* (when introducing a clause **kàfin**, *etc.*, is followed by the subjunctive aspect) :

Kà zō kàfin in tãshì.	Come before I leave.
Kàmin yà gan shì yā gudù.	Before he saw him he had run away.
Kàmin gòbe zân zō.	By tomorrow I will come.

7. Chart of positional relaters.



VOCABULARY

Nominals

barkà	greetings (= sànnu)
bāyā	back
cikì	stomach
dāwà (f.)	guinea corn
gàbā	front
kāmā (f./m.)	similarity
kàrkashì	underneath, underside
rānā	sun, day, heat of sun
shèkarà (f.)	year
tākalmì	shoe, sandal (or, more frequently, a
(pl. tākalmā)	pair thereof)
tāsà (f.) (pl.	
tāsōshì)	(metal) bowl, (china) dish
wākìlì	deputy, representative

Verbals

dadè spend a long time

Particles

dà when

*Verbals***kāmà** catch, seize*Particles***in, ìdan**

if, when

kàfin/kàmin

before

kadai

only, alone

kawai

only, merely

òhò

what do I care ?

I neither

know nor care

*Important Phrases***bāyan gidā**lavatory, toilet (*lit.* behind the compound)**don Allā**

'please'

kāmà hanyā

take the path/road

watā mai zuwā,**watān gòbe**

next month

EXERCISES

Translate into English :

1. **Yā fādi cikin ruwā.**
2. **Bāyan wāsān zā mù jē wurin sarki.**
3. **Ìdan yā dāwō, sai in tafi.**
4. **Yā yi aikinsā kamar yārò.**
5. **Kàfin in tafi, zāi zō.**
6. **Bākō yā sà tàkālminsā farkashin kujerāta.**

Translate into Hausa :

1. I saw Yusufu and his father in their home.
2. Either she or I will come to the school tomorrow morning.
3. I looked for the goat under the table but didn't see it.
4. When I return next month, then I will buy it.
5. If you work for me you will get money from me.

*Dialogue***Mammān :** Barkā dà aiki, Dōgo.**Dōgo :** Yāuwā, barkā dà zuwā.

- Mammàn : Ìnā wunì ?
 Dōgo : Lāfiyà, bã kōmē.
 Mammàn : Mādàllā.
 Dōgo : Zā ka gārì nè ?
 Mammàn : A'ā, zā ni yāwò kawai.
 Dōgo : Tò bã láifi. Bàri mù zaunà, mù yi tādì.
 Mammàn : Tò dà kyāu. Gà inuwà mài kyāu à nān.
 Dōgo : Kái, àkwai rānā yāu !
 Mammàn : Gàskiyarkà, lōkàcinsà nè.
 Dōgo : Hakà nè.
 Mammàn : Nā ji zā kà jē Kanò gòbe.
 Dōgo : Hakà ne. Zān tàfi cikin mōtà dà sáfē
 Mammàn : Tò, mè zā kà yi à wurin ?
 Dōgo : Zān sayar dà dāwātā à kāsuwā.
 Mammàn : Tò dà kyāu. Zā kà dadē à Kanò ?
 Dōgo : Ì, zān nèmi aikì à wurin.
 Mammàn : Tò bã láifi. Sai yàushè zā kà dāwō ?
 Dōgo : Sai watà mài zuwà.
 Mammàn : Tò dà kyāu. Zān tàfi yānzū.
 Dōgo : Tò bã láifi. Sai nā dāwō dàgà Kanò.
 Mammàn : Yāuwā, kà dāwō lāfiyà.
 Dōgo : Àmin.

Lesson 18

Continuative Aspect

1. The *continuative aspect* indicates action regarded as occurring as a process¹ rather than at a single point in time. This process may occur in present, past or future time as indicated by the context. In the absence of contextual evidence to the contrary, however, it is usually possible to assume that the reference is to a process involving present (rather than past or future) time.

2. This aspect employs the specialized verbal *nà*, *be in the process of, be at*, preceded by a high-tone, short-vowel set of person-aspect pronouns. These person-aspect pronouns are traditionally written as prefixes to *nà* rather than as separate words. A modifier (usually a noun) must follow *nà*.

I am working/ do work/ work	inà aiki	munà aiki	we are working
you (m.) are working	kanà aiki	kunà aiki	you (pl.) are working
you (f.) are working	kinà aiki		
he is working	yanà aiki	sunà aiki	they are working
she is working	tanà aiki		
one is working	anà aiki		

¹ Or, frequently, as a habit. See Lesson 26, footnote 1, and Lesson 27, section 2 (a).

3. The *negative* of this aspect employs a specialized verbal **bā** plus a special set of low-tone, long-vowel p-a pronouns which follow the verb.

I don't work (<i>etc.</i>)	bā nà aiki ²	bā mù aiki ²	we don't work
you (<i>m.</i>) don't work	bā kà aiki	bā kù aiki ²	you (<i>pl.</i>) don't work
you (<i>f.</i>) don't work	bā kì aiki ²		
he doesn't work	bā yà aiki ²	bā sù aiki ²	they don't work
she doesn't work	bā tà aiki		
no one works	bā à aiki		

4. A large number of nouns indicating an action, activity, state, place, etc., may occur with **nà** in the continuative.

yanà mǎgana	he is talking
yanà gidā	he is at home
yanà lāfiyā	he is well
yanà Kanò	he is at Kano
yanà nan	he is here
yanà zāune	he is sitting down/seated ³

5. *Have* indicating possession is expressed by the use of the continuative aspect construction plus **dā** plus the possessed object.

² Other forms not infrequently heard are: **bā nì** ..., *I* ...; **bā kyā** ..., *you (f.)* ...; **bā shì** ..., *he* ...; **bā mǎ/mwà** ..., *we* ...; **bā kwà** ..., *you (pl.)* ...; and **bā sà/swà** ..., *they* ...

³ See Lesson 19, section 7.

inà dà shí ⁴	I have it
munà dà aiki	we have work
yanà dà kudī dà yawà	he has a lot of money

6. *Have not* is expressed in either of two ways :

(a) Employing the specialized verbal **bā** plus the set of person-aspect pronouns listed in section 3 above.

bā nà dà kudī	I haven't any money
bā yà dà mōtā	he doesn't have a car

(b) Employing the specialized verbal **bā̄** plus the set of p-a pronouns listed with **zā̄** in Lesson 16.

bā̄ ni dà shí ⁴	I don't have it
bā̄ shi dà kyāu	it's no good (<i>lit.</i> has no goodness)
bā̄ ku dà hankāli	you (<i>pl.</i>) don't have (any) sense

7. The forms **anà dà** and **bā̄ à dà/bā̄ a dà** are rarely, if ever, used.

VOCABULARY

Nominals

barci, bacci	sleep(ing)
būkātā (<i>f.</i>)	need(ing)
dōgō	tall, long, high (thing)
dan'uwā ⁵	brother (<i>lit.</i> son-of-mother), <i>pl.</i>
(<i>pl.</i> 'yan'uwā)	means siblings (<i>i.e.</i> without reference to sex)
fushi	anger
gājērē	short

⁴ Note that it is the independent pronouns (see Lesson 6, section 6) which are employed after **dā** in these constructions. This is true whenever the direct object of the verb(al) is introduced by **dā** (see Lesson 25, sections 4-6).

⁵ Note that the glottal catch which occurs (but is not written) before every word beginning with a vowel must be written when **dan'uwā** is written as a single word.

hankàli	consciousness, sense, savoir-faire, circumspection, caution, slowness, care
itàcē	tree, wood
jirgī	canoe, boat
kasā (f.)	earth, ground, land, country
samà	sky
sô	wanting, desire, liking, love

Verbals

dākātā	wait (for)
fi	surpass, be more/ better than
mutù	die
shàidā	inform, testify
yārda	agree, consent, accept
yīwu	be possible

Particles

kō ?	maybe ? perhaps ?
wàtakilā, watakilā	probably, perhaps ⁶

Important Phrases

jirgin kasā	railway train
jirgin samà	aeroplane
kā yārda, (kō) ?	do you agree ?
mun jimà dà yawà	(another reply to sai an jimà)
yā yīwu, yā yīwu, yanà yīwuwā	it is possible ⁶
yī fushī	get/become angry

EXERCISES

Translate into English :

1. **Bā ni dà kāyan nōmā.**
2. **Ūbansà yanà zuwà yānzū.**

⁶ The time reference of these expressions is determined by which aspect is employed in the following clause, e.g. **yā yīwu zāi zō** = *it is possible he will come* ; **yanà yīwuwā ya rigā ya zō** = *it is possible (that) he has already arrived.*

3. Mâtātā tanà aiki dà kyáu à gōnā.
4. Sarkī yanà sô yà zō yà yi máganà dà mū gōbe.
5. Uwargidā tanà dà àbincimmù cikin fākintā.
6. Mutānen gārīn bā sù rawā.

Translate into Hausa :

1. They are talking together.
2. It is possible he is now at Lagos.
3. He has a big tree in front of his home.
4. He has three brothers and sisters (*i.e.* siblings) at home.
5. I don't have it. Please don't get angry!
6. If he is here I won't go by train.

Dialogue

Jàtau : Inà sô in yi máganà dà m̀ai gidā.

Gàjère : M̀ai gidā bā yà nān yāu.

Jàtau : Tô, yāushè zāi dāwō nè ?

Gàjère : Ai, bān sanì ba. Yā tàfi Ìkko.

Jàtau : Yā tàfi cikin jirgin samà nè ?

Gàjère : Á'á, cikin jirgin kasā.

Jàtau : Kwānā nawà zāi yi à wurin ?

Gàjère : Ai bā zāi fi sātī gūdā ba.

Jàtau : Tô, zāi sáyī kāyā cān nè ?

Gàjère : Wátàkilā. Ámmā yā tàfi dōmin òan'uwansā yā mutù.

Jàtau : Tô, kō zāi dāwō sātī m̀ai zuwà ?

Gàjère : Hakà nè.

Jàtau : Ìdan yā dāwō kà gayà masà inà bùkātār t̀aimakonsā.

Gàjère : Tô, zān shāidā masà.

Jàtau : Dà kyáu. Sai an jimà.

Gàjère : Tô, mun jimà dà yawà.

Lesson 19

Verbal Nouns ¹

1. Frequently, the noun employed after the continuative **nà** is a nominalized form of a verb, commonly termed a *verbal noun*. Most verbs have one or more verbal nouns corresponding to them.

2. Verbal nouns of transitive one-syllable verbs almost always ² have a falling tone.

(sō, want)	inà sôn kudī	I want (some) money.
(yi, do)	yanà yī/yīnsà	he is doing/making (it)
(ji, sense)	munà jīn zāfī	we are warm (<i>lit.</i> we feel heat)
(ci, eat)	bā yà cīn nāmà	he doesn't eat meat

3. A large number of transitive verbs ³ employ a verbal noun ending in **-wā** in the continuative. If, however, there is an object (direct or indirect) the basic verb is employed followed by the regular indirect and/or direct object constructions.

(sā, put)	yanà sāwā	he is putting (it) on (<i>i.e.</i> article of clothing)
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¹ The formation of verbal nouns and their functioning is one of the most complex aspects of Hausa grammar. The following should, therefore, be regarded as 'helpful hints' rather than as a complete treatment.

² The only exception is **ban**, *giving, causing (of)*, whose use is confined to set phrases.

³ Those of Parsons' Grades I, IV, V, VI and VII. See Lessons 25 and 37.

	yanà sâwâ à tēbūr	he is putting (it) on the table
	yanà sâ shi à tēbūr	he is putting it on the table
(kāmà, catch)	yanà kāmâwâ	he is catching (it/ them)
	yanà kāmâwâ à dāji	he catches (them) in the bush
	yanà kāmâ su	he is catching them
(kâwō, bring)	yanà kâwōwâ ⁴	he is bringing (it)
	yanà kâwō manâ kâyâ	he is bringing us loads
(sayar, sell)	yanà sayâr wâ ⁴	he is selling (things)
	yanà sayar dâ kâyâ	he is selling things

4. Many intransitive verbs ⁵ employ this same -wâ suffix.

(fitō, come out)	sunà fitōwâ ⁴	they are coming out
(dâwō, return here)	yanà dâwōwâ ⁴	he is returning here

5. Some common intransitives employ a slightly different suffix or no suffix at all.

(zō, come)	yanà zuwâ	he is coming
(tâfi, go away)	yanà tâfiyâ	he is travelling
(tsūfa, get old)	yanà tsūfâ	he is getting old

6. The usual form of the verbal noun of a *variable vowel transitive verb* ⁶ is the same shape as that of the verb when no object follows.

⁴ Note that before the suffixed -wâ a high-tone syllable becomes falling.

⁵ Especially of Parsons' Grade VI.

⁶ Parsons' Grade II verbs.

harbì → munà harbin	we are hunting wild
nāmà	animals
sàyē → inà sàyen àbinci	I am buying food

- (c) If an indirect object (\pm a direct object) is expressed the verb form rather than the verbal noun is employed (as in section 3 above).⁸ Some speakers prefer the verb construction to the verbal noun construction (described in (b) above) with direct objects as well.

Examples :

I.O. \pm D.O. :

yanà sayà manà	
àbinci	he is buying us food
sunà nēmam mini	they are seeking (it) for me

D.O. only :

yanà tàmbàyē shi	he is asking him (= yanà tàmbayàrsà)
anà bùgi yārò	the boy was/is being beaten (= anà bugùn yārò)

7. There is in Hausa, in addition to the verbal nouns, a group of nominalized verbs sometimes termed *nouns of state* which regularly occur with **nà**. These indicate a state resulting from the action of the verb.

(zaunà , <i>sit down</i>)	yanà zàune	he is seated
(tsayà , <i>stand</i>)	yanà tsàye	he is standing
(ɗaurà , <i>tie up</i>)	yanà ɗàure	it is tied up; he is in prison
(bùɗè , <i>open</i>)	yanà bùɗe	it is open
(tàfi , <i>proceed</i>)	gà shi nan	here he comes (<i>lit.</i>
	tàfe	there he is proceeding)

⁸ See Lesson 15, section 8, for a discussion of indirect objects of variable vowel verbs.

VOCABULARY

Nominals

dādi	pleasantness
kàràtū	reading (see karàntā , Lesson 8)
kōwàné (<i>f.</i> kōwàcè)	every, any
kòkari	worthy effort (usually successful), good try, hard work
kwaryā (<i>f.</i>)	calabash (gourd bowl)
mōtōci	automobiles (<i>pl.</i> of mōtā , see Lesson 10)
nauyi	heaviness
rùbùtū	writing (see rubùtā , Lesson 8)
sauki	easiness
tàtsūniyā (<i>f.</i>)	fable
wàhalà (<i>f.</i>)	trouble, difficulty

Verbals

cigāba	continue, make progress (ci + gāba)
hūrā/fūrā	light (a fire), blow
iyà	be able to . . .
shārè	sweep
wankè	wash

Particles

mānā indeed

Important Phrases

ī mānā	yes indeed!
inā sōn . . .	I want . . .
kōwàné lōkaci	all the time, every time
sai + sub- junctive	one ought to . . ., one must . . . ⁹
yā fi makā . . .	it is the most . . . for you

⁹ See Lesson 29, section 2, for a fuller treatment of this construction.

EXERCISES

Translate into English :

1. Tanà shân ruwā.
2. Yanà būdè kōfà ? *Ī*, yanà būdewā.
3. Sunà sayar dà mōtōci ? *Ī*, sunà sayârwā.
4. Akwàtin nân yanà dà nauyī.
5. Aikin nân bâ shi dà wùyā.

Translate into Hausa :

1. The door is open. Close it.
2. She is bringing a calabash.
3. Is he buying food ? Yes, he is.
4. Didn't she light a fire ? Yes, she did.
5. He is standing with a heavy load on his head.

Dialogue

Mālāmī : Cikin aikin makarantā mē ya fi makà wùyā ?

Dālibī : Ai lissāfi kawai yanà bâ ni wàhalà.

Mālāmī : Àshē ? Tūranci fà ?

Dālibī : Tò, Tūranci yanà dà wùyā sòsai, àmmā lissāfi yā fi shi.

Mālāmī : Kàràtū bâ yà dà wùyā ?

Dālibī : *Ī*. Yanà dà saufi. Kàràtū yanà dà dādī kumā.

Mālāmī : Tò dà kyāu. Kanà kàràtū dà yawà nē ?

Dālibī : *Ī* mánà ! Kōwàné lōkaci.

Mālāmī : Àmmā bà kà iyà lissāfi ba ?

Dālibī : *Ā'ā*, nā iyà mánà. Àmmā yanà dà wùyā.

Mālāmī : Tò bâ láifi. Sai kà cigàba dà kòkarinkà.

Lesson 20

The 'Relative' Aspects ; Relative Constructions

1. One completive and one continuative aspect in Hausa are known as *relative* aspects because of the fact that these aspects, not their counterparts, are employed in *relative* constructions (see sections 4-7 below for illustrations of the contexts in which these aspects are employed). The meanings of the relative aspects are essentially the same as their non-relative counterparts (see Lessons 7 and 18) and they share the negative constructions described for their counterparts (Lessons 7 and 18).

2. The *relative completive aspect* person-aspect pronouns are characterized by a high-tone, short-vowel syllable with, in some cases, a **-kà** suffix.¹ With, for example, the verb **kāwō** the forms are :

... I brought ²	... na kāwō ²	... mukà kāwō	... we brought
... you (<i>m.</i>) brought	... ka kāwō	... kukà kāwō	... you (<i>pl.</i>) brought
... you (<i>f.</i>) brought	... kikà kāwō		
... he brought	... ya kāwō	... sukà kāwō	... they brought
... she brought	... ta kāwō		
... one brought	... akà kāwō		

¹ Note that the **-kà** suffix is employed with the same persons as have the **-n** suffix in the non-relative completive aspect (see Lesson 7).

² See footnote 3 on page 105.

The negative of the relative completive aspect is indistinguishable from the negative of the completive aspect. See Lesson 7, sections 6 and 7, for the forms.

3. The *relative continuative aspect* employs the same high-tone, short-vowel person-aspect pronoun (minus the **-ka** suffix) plus the specialized verbal **kè**, *be in the process of, be at*.

... I want ³	... na kè sô ³	... mu kè sô	... we want
... you (m.) want	... ka kè sô	... ku kè sô	you (pl.) want
... you (f.) want	... ki kè sô		
... he wants	... ya kè sô	... su kè sô	... they want
... she wants	... ta kè sô		
... one wants	... a kè sô		

The negative of the relative continuative aspect is indistinguishable from the negative of the continuative aspect. See Lesson 18, section 3, for the forms.

4. *Relative constructions* are usually modificational constructions which typically consist of an entire clause but are employed within nominal phrases as modifiers.

Such constructions are common in English. Each of the following English nominal phrases is divisible into a head nominal (labelled *Head*) and a modificational construction (labelled *Modifier*). Note that each of the

³ Since these forms occur in contexts too long to conveniently list here, the student is asked to supply in place of the three dots some such context as **àbìn dà ...** = *the thing that ...*, or **mutânên dà ...** = *the people that ...*

modifiers introduced by *relative* words such as *that, which, who, when, etc.*, includes a whole clause. These clauses are the relative constructions.

Non-relative Constructions :

<i>Head</i>	<i>Modifier</i>
the home	of the chief
the boy	of Malam Yahaya

Relative Constructions :

<i>Head</i>	<i>Modifier</i>
the home	that the chief built
the boy	that Malam Yahaya gave the money to
the knife	that I dropped by the road
the man	who comes to see us
the time	when we had no work

5. Relative constructions in Hausa are usually introduced by **dà** or **wandà/wàndà** (*f. waddà, wàddà; pl. wafàndà*) meaning *that, which, who, the one which/who, etc.* The final syllable of the nominal preceding **dà** takes the **-n/-r** referential suffix (see Lesson 8).⁴ If the final syllable of this nominal is on a high tone, it becomes falling before **dà**. Neither the referential nor the tone change is necessary before **wandà**.

Non-relative constructions :

<i>Head</i>	<i>Modifier</i>
gidan	sarki
the home of	the chief
yāròn	Audù
Audu's	boy

⁴ Consideration is here confined to the commonest type of relative clause, often termed 'restrictive relative clauses', i.e. those in which the clause serves to define or particularize one of a class of objects. Actually there are in Hausa, as in English, a number of other types of relative clauses as well.

Relative constructions :

<i>Head</i>	<i>Modifier</i>
gidân	dà sarkî ya ginà (= gidâ wandà ...) the home that the chief built
yārôn	dà Audù ya aikà (= yārò wandà ...) the boy that Audu sent
wufâr	dà ta fāfi à bàkin hanyà (wufâ waddà ...) the knife that fell by the side of the road
mùtumin	dà ya kè⁵ zuwà yà gan mù (= mùtùm wandà ...) the man who comes to see us
lōkàcîn	dà mukà tâfi Kanò (the time) when we went to Kano
dōkî	wandà na kè hawā (= dōkin dà ...) the horse which I ride
mutânē	wafandà bà mù sanì ba (= mutânên dà ...) people whom we don't know
wurîn	dà sukà tâfi the place where they went
âbîn	dà ya bā ni the thing that (= what) he gave me

6. **Wan-** occasionally serves by itself as the head of a nominal phrase containing a relative construction. In each example the **wan-**, **wafân-**, **wad-** part of the first word is the head, the relative construction introduced by **-dà** is the modifier :

wandà ya sāmù	the one which he obtained
wafandà mukà gani	those that we saw
waddà ki kè sô	the one (<i>f.</i>) that you (<i>f.</i>) want

7. The relative aspects are employed in the following contexts :

⁵ In the third person the person-indicator (**ya**, **ta**, **sukà**) is frequently omitted : **mùtumin dà kè zuwà** ...

(a) In *relative constructions*. See above (sections 5 and 6) for illustrations.

(b) When a construction that characteristically occurs after the predicate in a clause is shifted to pre-predicate position for *emphasis*. Common instances of inversion for emphasis are :

(i) *Adverbial nominals* indicating time, place, manner, etc. :

jiyà mukà tàfi	we went away <i>yesterday</i>
à gidā mu kè aiki	we work <i>at home</i>
cikin mōtā sukà zō	they came <i>in a car</i>
ran Tālātā yārā sukà jē	the children went on <i>Tuesday</i>
lāfiyā su kè	they are <i>well</i>

(ii) *Interrogatives*, whether adverbial or not, whenever they precede the verb :

mè sukà yi ?	what did they do ?
mè ka kè sô ?	what do you want ?
yàushè sarkī ya dāwō ?	when did the chief return ?
wà ya sanì ?	who knows ?
inā ka kè ?	where are you ?

(iii) *Objects* (usually a direct object, occasionally an indirect object) :

sarkī mukà bi	it is the <i>chief</i> (that) we followed
aiki mu kè yī	we are doing <i>work</i> (not something else)
shī na gayà wà ⁶	<i>he</i> is the one I told (it to)

⁶ Note that when an indirect object is moved into the emphasis position the indirect object marker (always *wà*) is left behind.

- (iv) Emphasis constructions involving **nē** which have been moved back into the emphasis position from either the post or the pre-predicate position. Virtually all the examples under (i) and (iii) above may alternatively involve a **nē**.

sarkī nē ya tâfi	it is the <i>chief</i> (who) went away
jiyà nē sukà dāwō	it was <i>yesterday</i> they came
aikì nē mu kē yī	it is <i>work</i> (that we are doing)
cikin mōtā nē mukà zō	it is <i>by car</i> (that) we came

- (c) In *narrative*. The relative completive aspect is used in preference to the completive aspect throughout a narrative or extended 'chronological' account. See the fable at the end of this lesson for an illustration. Typical introducers of narrative or 'chronological' accounts (and, therefore, of these aspects) are **rân nan**, *one day*; **sai**, (*just*) *then, so . . .*; and **sā'ân nan**, *then*.
- (d) The relative aspects are always used after **dā**, *when* (referring to a single act in the past): **bāyân dā**, *after*; **kō dā**, *when, though*; **sai dā**, *only when, (not) until*; and **tun dā**, *since*.

VOCABULARY

Nominals

dā	(in) the past, formerly
dūniyà (f.)	world
kūrā (f.)	hyena
kādangarè	lizard
māmākì	surprise, amazement

nēmā	seeking, looking for
rābō	one's lot, destiny, luck (in life)
rāmì	hole
sātà	stealing
tsòrō	fearfulness, fearing
wākē	beans
yī	doing, making
zāmàni	period of time

Days of the week (are all feminine)

Lahādì/Lādì	Sunday
Littinìn	Monday
Tālātà	Tuesday
Làràbā	Wednesday
Àhāmìs	Thursday
Jumma'ā	Friday
Àsabār, Sāti	Saturday

Verbals

aikà (i/ē)	send (on errand)
cē, cè	say
ginà	build

Particles

àshē	well!, why!, is that so?
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Important Phrases

rān nan	a certain day, one day
ran Tālātà	Tuesday
zāmànin dā	long ago, in ancient times

EXERCISES

Translate into English :

1. Mutànéen dà su kè zuwà zā sù dadè nān.
2. Wandà ya zō yāu yā tāshl dà wuri.
3. Bā wāndà su kè tsòrō.
4. Mè akà yi à Kanò shēkaranjiyà ?
5. Bàn ga wafāndà ka kè sô à wurin ba.

Translate into Hausa :

1. It was the *teacher* we saw.
2. That woman works here.
3. When did you (*f.*) come ?
4. There are the children who will go in the car.
5. We will meet them at the place where we saw them yesterday.

Fable

Kūrā dà Kádangarè dà Kàré ?

Zāmanin dā akwai wata kūrā. Rān nan ta ji yunwā fwarai. Sai⁸ ta tās̄hi, ta fita. Tanā nēman abinci sai gā⁹ kádangarè, yanā sātār wākē. Dā ta ga kádangarè ta kāmā shi. Zā tā cī shi sai ta ga kàré.

Sai ta cè, 'Bāri in kai kádangarè gidā kāmīn in dāwō in kāmā kàré.'

Sai ta tāfi gidantā dà kádangarè.

Dā ta dāwō bā tā ga kàré ba. Lōkácín dà ta kè tāfiyā dà kádangarè kàré yā gudū zuwā dāji.

Dā kūrā ta kōmā gidā bā tā ga kádangarè ba. Lōkácín dà ta kè nēman kàré kádangarè yā bar rāmīn kūrā yā shiga dāji.

Kūrā ta yi māmāki, ta cè, 'Àshē, kōmē ka nēmā à dūniyā, in bā rābonkā ba nè, bā zā kà sāmū ba !'

⁷ See *Ka Kara Karatu*, page 1, and Abraham, R. C., *Hausa Literature*, page 35, for another version of this story.

⁸ Sai commonly means *then* or *so . . .* in narrative contexts.

⁹ Sai gā is an idiomatic phrase used to introduce the appearance of a new character in a story.

Lesson 21

Interrogative and Indefinite Nominals

1. The various Hausa interrogatives (and the indefinite nominals formed from them) belong to several of the subclasses of nominals. The majority of them are adverbial nominals, three are independent nominals, one is a quantifier and one is a specifier.

2. The indefinite nominals are formed by prefixing **kō** to any of the interrogative nominals. In Hausa printed literature, some of the indefinite nominals are written as single words (e.g. **kōmē**, *whatever, anything, kōwā*, *whoever, everyone*). Others are officially¹ written as two words (e.g. **kō inā**, *wherever, everywhere, kō yàushè*, *whenever*). It seems preferable to be consistent and to write them all as single words. This will be the practice throughout this book. Indefinite nominals, when (as frequently) used to introduce relative clauses, are followed by the 'relative' aspects. Note that they do not (as do regular nouns) require a following **dà** to introduce the relative clause, e.g. **kōmē ka sāmù**, *whatever you get*, as opposed to **àbín dà ka sāmù**, *what(ever) you get*.

3. *Adverbial* interrogative and indefinite nominals.

inā, *where?, how?* (see also Lesson 4) :

Īnā ya kè?

Where is he ?

Īnā mutānemmù?

Where are our people ?

¹ By decision of the Hausa Language Board. But this convention is subject to change from time to time.

- Īnā na sanì ?** How should I know ?
Yā tāfi inā nè ?² Where did he go ?
- kō'inā,**³ *wherever, everywhere :*
Kō'inā ka tāfi cūtā zā tā Wherever you go illness will
sāmē kà. befall you.
Yārā sunà cān kō'inā. Children are there every-
 where.
- kàkà,** *how ?* (not as widely used as **yàyà** below) :⁴
Kàkà zā kà yi ? How will you do (it) ? What
 will you do ?
Kàkà sukà sanì ? How do they know ?
- kōkàkà,** *however, any way possible :*
Anà sāmùn kudī kōkàkà. People get (their) money
 any way possible.
À yi shi kōkàkà. Do it any way possible.
- yàushè, yàushe,** *when ? :*
Yàushè nē ya zō ? When was it he came ?
Sai yàushè zā sù dāwō ? (By) when will they return ?
- kōyàushè, kōyàushe,** *whenever, all the time :*
Sunà nan kōyàushè. They're here all the time.
Kōyàushè mu kè Kanò sai Whenever we're in Kano we
mù ziyārcē shi.⁵ visit him.

² Note that the regular (not the relative) completive aspect p-a pronoun is used here since the regular (i.e. non-emphatic) word order is employed which places the interrogative word in the regular object position after the verb.

³ Note that the glottal catch which occurs (but is not written) before any word beginning with a vowel must be written when **kō'inā** is written as a single word (see also **dan'uwā**, Lesson 18).

⁴ Indeed in some dialects (e.g. Zaria) its use is considered impolite!

⁵ See Lesson 29, section 2, for a discussion of this usage of **sai** plus subjunctive.

yàyà, *how?*, *what?* (referring, for example, to actions) :

Yàyà mu kē? How are you? (*lit.* how are we?)

Yàyà zā à yi dà shī? What should be done with it?

kōyàyà, *however, any way possible* :

Kōyàyà zā à gyārà shi bà zāi yi aikī ba. However it is fixed it (still) won't work.

Kōyàyà akà sāmù zān sàyā. No matter how it was obtained I'll buy it.

4. *Independent interrogative and indefinite nominals.*

mè, *what?* (introduced in Lesson 5, Vocabulary) :

Mè ya fàru? What happened?

Mè ka kè sô? What do you want?

Mè ya yi? or **Yā yi mè?** ⁶ What did he do? or He did what?

Mènē nē? or **Mècē cē?** What is it (*m.* or *f.*)?

komènē nē, *whatever it is* :

Zān sàyā kōmènē nē máganàrkà. I'll buy (it) whatever you say (*lit.* whatever your word is).

Kōmènē nē ya kè yī bâ shi dà kyāu. Whatever he does is not good.

kōmē⁷ *anything, everything, whatever* :

Bàì kākō kōmē ba. He didn't bring anything.

Allà yā san kōmē. God knows everything.

⁶ See footnote 2 on page 113.

⁷ Note that in these compounds, which are always written as single words, the interrogatives (**mè** and **wā**) change to high tone.

Tā shiryà kômē dà kômē. She (has) prepared everything (necessary).

Kômē ka sāmù ràbonkà nē. Whatever you get is your lot.

wà (*pl. su wà*), *who?* (introduced in Lesson 6, Vocabulary):

Wà ya yi? Who did it?

Wànē nē? or **Wàcē cē?** Who is it (*m. or f.*)?

Su wànē nē sukà zō? Who (*pl.*) came?

kōwànē nē, *whoever it is*:

Kōwànē nē ya zō kà kàrbē shì. Whoever comes accept him.

kōwā,⁸ *anyone, everyone, whoever*:

Kōwā yā tàfi gidā. Everyone has gone home.

Bàì ga kōwā ba. He didn't see anyone.

Kōwā dà kōwā sukà zō. Everyone came.

wànnē (*f. wàccē*; *pl. wàdànnē*), *which one?*:

Wànnē akà kàwō? Which one was brought?

Wàccē ta dàfà wannàn nāmà? Which one (*f.*) cooked this meat?

kōwànnē (*f. kōwàccē*; *pl. kōwàdànnē*), *whichever, everyone, anyone*:

Kōwànnē ya bā kà kà dāukà. Whichever he gives you take (it).

Kōwàdànnensù sukà bar mù. Everyone of them left us.

5. Interrogative and indefinite *quantifiers* (see also Lesson 11).

nawà, *how much?, how many?*:

Kudinsà nawà nē? How much does it cost?

Kā sàyi gòrò nawà? How many kolanuts did you buy?

⁸ See footnote 7 on page 114.

kōnawà, *however much, however many* :

Kōnawà ya bā ni, yanà dà kyāu. However much/many he gives me it's okay (with me).

Kà sàyā kōnawà kudinsà. Buy it whatever its price.

6. Interrogative and indefinite *specifiers*.

wàné (*f. wàcè* ; *pl. wadānnè*), *what (one) ? , which (one) ?* :

Wàné aiki zāi yi ? What work will he (*or is he to*) do ?

Wàcè hanyà zā mù bi ? Which path shall we follow?

Wadānnè mutānè sukà zō ? Which people came ?

kōwàné (*f. kōwàcè* ; *pl. kōwadānnè*), *every (one), any (one), whatever* :

Kōwàné mùtūm yanà dà mōtā à kasarmù. Everyone has a car in our country.

Àkwai maròkà à kōwàcè kàsuwā. There are beggars in every market.

7. The interrogative and indefinite specifiers are often followed by **irì**, *kind, sort*. In this context the gender and number of the specifier is determined not by **irì** but by the nominal following **irì**. **Irì** retains its masculine singular form.

Wàné irin aiki zā mù yi ? What kind of work will we do ?

Wàcè irin fitilā ka sàyā ? What kind of lantern did you buy ?

Wadānnè irin mutānè nè wadānnān ? What kind of people are these ?

Zāi kàwō kōwàcè irin rigā. He will bring every kind of gown.

Àkwai kōwàné irin àbinci à wurin. There is every kind of food in that place.

Note: This rule applies also with the specifiers **wani**, **wannàn** and **wancàn** introduced in Lesson 10.

Wani irin tsuntsū nè.	It's a certain kind of bird.
Nā ga wata irin rīgā à cān.	I saw a (different) kind of gown there.
Irin waɗànnān⁹ mutàné bā kyāu.	These kinds of people are no good.

8. There are several ways of *asking a question* in Hausa :

(a) By using an interrogative nominal (plus interrogative intonation) :

Ìnā gàrì ?	Where is the town ?
Mènè nè wannàn ?	What is this ?

(b) By using the particles **kō**¹⁰ or **nē**, or the expression **kō bā hakà ba ?**, or *isn't it so ?*, at the end of a sentence (plus interrogative intonation) :

Kanà dà kudī kō ?¹⁰	Have you any money ?
Yārò yā zaunà nē ?	Has the boy sat down ?
Yārò yā táfi kàsuwā nè ?	Has the boy gone to market ?

Gàskiyā nè, kō (bā hakà ba) ?¹⁰	It is true, isn't it ?
---	------------------------

(c) The particle **shin/shîn**, *could it be ?* (plus interrogative intonation) is also common in interrogative contexts such as the following :¹¹

⁹ Hausa prefers to reverse the normal order of *specifier + iri* with **wannàn** and **wancàn**, although **waɗànnān irin mutàné** would also be understood.

¹⁰ **Kō** used as a question word is actually an abbreviated form of **kō bā hakà ba**. Note the parallel expression in English, *Are you coming or . . . ?* for *. . . or aren't you ?*

¹¹ The use of this particle is similar to that of *say* or *look (here)* as question introducers in English, e.g. *Say, are you coming ?*, *Look, can you prove that ?*

Shin kā san shì ?	Do you (by any chance) know him ?
Shin dà aiki à wurinkà ?	Say, do you have a job (for me) ?

- (d) A change of the intonation pattern of the utterance as described in Lesson 3, section 6, is frequently employed by itself to change an utterance from a statement to a question and, in addition, is regularly employed with each of the above question words by most speakers. A partial exception to this rule is that some speakers will not employ interrogative intonation at all times with interrogative nominals (category (a) above).

VOCABULARY

Nominals

àllùrà (f.)	needle, inoculation
bàdi (f.)	next year
bana (f.)	this year
bàra (f.)	last year
cīwò	illness, injury
fātā	hope, hoping that
kō'inā	everywhere, anywhere
kōwā	everyone, anyone
kōwānnē	whichever, everyone, anyone
kōyàushè,	
kōyàushe	whenever
kōyàyà	however, in whatever way
likità	doctor
māgāni	medicine
maròkī (pl.	
maròkā)	beggar
muryà (f.)	voice

wànnē (f.	
wàccē ; pl.	
wàḍànnē)	which one ?
yàyà	how ?
zàzzàḍi	fever, malaria

Verbals

bā dà	give (when no indirect object follows)
dūbà	look at, look around
gwadà	measure, test, try to do
kashè	kill

Particles

shin/shīn	could it be ?
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Important Phrases

cīwòn kái	headache
cīwò yā	you have become ill (<i>lit.</i> sickness (has) caught you)
kāmà ka	
shā māgàni	take medicine
(yanà) dà	
saukī or yā	
yi saukī	it (illness) is (a bit) better
zàzzàḍi yā	
kāmà ni	I have a fever (<i>lit.</i> a fever has caught me)

EXERCISES

Translate into English :

1. Ìnā kudīn dà na bā kà jiyà ?
2. Wàcè mōtā zā kà tafi à ciki ?
3. Nā ga wani irin wāsān dà bān gani ba dā.
4. Kōyāushè zāi zō bā nà sô in gan shi.
5. Yāu bā zān sàyi kōmē à kàsuwā ba.

Translate into Hausa :

1. Do you know him ? He's got malaria.
2. Where did you go with our car ?

3. What kind of gown did you bring from the store ?
4. I have a lot of work everywhere in this town.
5. There I saw the chief who came to town yesterday.

Dialogue

Sulè : Uwargidā tā gayà mini bâ ka dà lāfiyà.

Būbà : Hakà nē.

Sulè : Mè ya dāmē ¹² kà ?

Būbà : Cīwòn kâi nē.

Sulè : Kâi, sànnu ! Kâ shā mágàni nē ?

Būbà : Í. Likitâ yâ yi mini àllurâ.

Sulè : Tò dà kyâu. Àkwai zàzzàfī kumâ ?

Būbà : Àkwai dâ, àmmâ yànzū yâ yi saufī.

Sulè : Mādàllâ. Yàushè ya kāmâ ka ?

Būbà : Ai, jiyâ nē, lōkàcin dà na kè nōmâ.

Sulè : Tò, inà fātâ Allâ zâi bâ dà saufī.

Būbà : Àmin.

¹² From *dāmâ* (i/è), *bother*.

Lesson 22

Noun Plurals

1. Noun pluralization is a highly complex feature of Hausa grammar. It is usually advisable simply to memorize the most common plural form of a given noun. It is, however, possible to classify Hausa noun plurals, and to arrange them in four major and several minor classes. Some nouns employ more than one plural, but usually a single plural form will be more prominent in a given area than any of the other forms. See Lesson 38 for further treatment of noun plurals.

2. *Class I* plurals are characterized by all high tones and an **-ō . . . i** ending. The **-ō . . . i** replaces the final vowel of the singular form, with the final consonant of the singular form reappearing between the **ō** and the **i**.¹ *Class I* is the largest class of plurals and includes most of the recent

¹ Here, as a rule (note two exceptions below—both recent borrowings from English), as throughout the language, the following consonants occurring before **a**, **o** or **u** change before a final **i** or **e** as follows:

t becomes c ,	e.g. : mōtā	car, lorry	mōtōcī (Class I)
d, z become j ,	e.g. : gidā	home	gidājē (Class III)
	ōdā	order	ōdōji or ōdōdī (Class I)
s becomes sh	e.g. : tāsā	bowl	tāsōshī (Class I)
w often becomes y	e.g. : kāsuwā	market	kāsuwōyī (sometimes kāsuwōwī) (Class I)

Illustrations of these changes in verbs are :

yā sātā	he stole (it)	yā sāci rigāta	he stole my gown
yā cizā	it (i.e. snake) bit (it)	yā cijē ni	it bit me
yā fānsā	he redeemed (it)	yā fānsē shi	he paid the ran- som for him
canjī	(a noun) change	yā canzā/ canjā (shi)	he changed (it)

loanwords from English. The singular forms of most (but by no means all) of Class I nouns end in *-ā*.

hanyà (<i>f.</i>)	path, road	hanyōyi
tēbūr	table	tēburōri
tāmbayà (<i>f.</i>)	question	tambayōyi
fartanyà (<i>f.</i>)	hoe	fartanyōyi

3. *Class II* plurals are characterized by a *-u...ā̃* ending with all tones high except the final *-ā̃*.² The *-u...ā̃* replaces the final vowel of the singular, the consonants *n*, *w* or *k* being the most common ones appearing between the *u* and the *ā̃*. Class II is the second largest class of plurals and includes many recent loanwords. Most of the disyllabic nouns with a low-high tone pattern in the singular and many with a high-low pattern (ending in a vowel other than *a*) belong to this class. Some nouns reduplicate their final syllable before the plural suffix, like the third and fourth examples below.

kèkè	bicycle	kèkunà
dākì	hut, room	dākunà
àbù	thing	abūbuwà
sulè	shilling	sulūlukà ³

4. *Class III* plurals are characterized by a *-ā̃...ē* ending with a high-low-high tone pattern. The consonant appearing between the *ā̃* and the *ē* is typically either *y* or, where the first syllable of the root consists simply of a consonant plus a short vowel, the consonant introducing the final syllable of the singular form. Many of the oldest

² Note that these Class II plurals are virtually the only plurals in the language with a low final tone.

³ Several shilling (10k) coins; in computing money the singular form is used with a number, e.g. seven shillings (70k) is **sulè** (not **sulūlukà**) **bakwài**.

and commonest nouns in the language—especially those with a high-high tone pattern—belong to Class III.

sūnā	name	sūnāyē
tsuntsū	bird	tsuntsāyē
birnī	(walled) city	birānē
wufā (<i>f.</i>)	knife	wufākē
wurī	place	wurārē
gidā	home	gidājē

5. *Class IV* plurals are characterized by a **-ai** (infrequently **-au**), **-ī** or **-ū** suffix with all tones but that of the suffix low. Many nouns whose singulars consist of more than two syllables belong to Class IV. Some nouns reduplicate their final syllable before this plural suffix. Note that derived nouns of place and implement introduced in Lesson 30, sections 4 (*b*) and (*c*), belong in this class.

ábōkī	friend	ábōkai
làbārī	news	làbārai or làbārū
mālām(ī)	teacher	mālāmai
kwabò	penny	kwàbbai (see note 3 on page 122)
tsōhō/tsōfō	old (thing)	tsòfāfi
bàkō	guest	bàkī
gōnā	farm	gònāki
kujèrā (<i>f.</i>)	chair	kùjèrū
màgànā (<i>f.</i>)	word	màgàngànū
makarantā (<i>f.</i>)	school	màkàrantū

6. Among the minor classes of noun plurals are :

Class V—those with terminal **-ā . . . ā/ū** :

sirdī	saddle	siràdā
karfè	metal	karāfā
dùtsè	rock, stone	duwàtsū
idò	eye	idànū
kafā (<i>f.</i>)	leg	kafātū

Class VI—those with terminal **-ā** or **-à** in the plural from singulars with terminal **-i** or **-ē** :

(a) Plurals of **mā . . . i** derived nouns signifying *agent*, etc. (see Lesson 30, section 4 (a)) :

maḍinki	tailor	maḍinkā
maḳèri	blacksmith	maḳèrā
maròki	beggar	maròkā

(b) Plurals ending in **-à** with high-high-low tones (with, on occasion, a change of penultimate vowel) :

còkàlì	spoon	còkulà
ḳàṅḳanè	small (thing)	ḳanānà
tàkàlmì	shoe(s)	tàkalmà

(c) Plurals ending in **-ā** with high-high tones :

màcè	woman, wife	mātā
mijì	male, husband	mazā

Class VII—other plurals ending in **ā** :

(a) Those with falling-high plurals :

bàbba	big (thing)	mānyā
yārò	boy	yārā
zòbè	ring	zòbbā

(b) **āwā** plurals (usually pluralizing ethnic designations whose singulars involve a **bā-** prefix—see Lesson 30, section 2) :

Bàtùrè	European	Tùràwā
talàkà	peasant	talakāwā
Bàkanè	Kano person	kanāwā
bàdùkù	leather worker	dùkàwā

Class VIII—**aki/āki** plurals :

àkwiyà	goat	awāki
dōkì	horse	dawāki
kāyā	loads	kāyāyyaki
tunkiyā	sheep	tumāki

Class IX—those with terminal -ū and all high tones :

māshì	spear	māsū
nāmā	animal (wild)	nāmū
sā, sāniyā	bull, cow	shānū
yātsà	finger	yātsū

Class X—reduplicative plurals : ⁴

irì	kind	irì-irì
en'è	Native Admini- stration	en'è-en'è

7. Among the common plurals not classifiable as 'regular' in terms of the above classes are the following :

(a) The specifiers (see Lessons 10 and 21, section 6) e.g. :

wannàn	this	wadānnān
wani	a (certain)	wadansu
kōwàné	every(one)	kōwadānnè

(b) Kinship terms (see also Lesson 35) :

dā	'yā (màcè)	'yā'yā
son	daughter	children, offspring
		'yā'yā mazā
		sons
		'yā'yā mātā
		daughters
ùbā	uwā	iyàyē
father	mother	parents
đan'uwā	'yar'uwā	'yan'uwā
brother	sister	brothers and sisters, siblings
đan'ùbā	'yar'ùbā	'yan'ùbā
half-brother	half-sister	half-brothers and half-sisters

⁴ See Lesson 28, section 9, for another reduplicative construction sometimes regarded as pluralization.

wā	yā	yāyyē
elder brother	elder sister	elder siblings
ƙanè	ƙanwà	ƙànnè
younger brother	younger sister	younger siblings

'yam mātā (employed
as a plural of
yārinyà, *girl*, or of
bùdurwā, *unmar-
ried, young woman*)

Plurals of previous vocabulary words not listed as examples above.

Class I

kāsuwā (<i>f.</i>)	market	kāsuwōyi/kāsuwōwi
ƙōfà (<i>f.</i>)	door(way)	ƙōfōfi
lāifi	fault	laifōfi (<i>or Class II</i> laifuffukà)
likitā	doctor	likitōci
muryà (<i>f.</i>)	voice	muryōyi
nāmā	animal (wild)	nāmōmi (<i>or Class VII</i> nāmū)
tāgà (<i>f.</i>)	window	tāgōgi
tātsūnyā (<i>f.</i>)	fable	tātsūniyōyi
tāyà (<i>f.</i>)	tyre	tāyōyi

Class II

àddā (<i>f.</i>)	matchet	addunà
aikì	work	ayyukà
gàrl	town	garūruwà <i>or</i> garurrukà
itācē	wood, tree	itātuwà
jākì	donkey	jākunà
kānti	store	kantunà
kārē	dog	karnukà
kōgì	river	kōgunà
māgāni	medicine	māgungunà

rāmì	hole	rāmunà or rāmummukà
rīgā (f.)	gown	rīgunà
sarkì	chief	sarākunà
zanè	body cloth	zannuwà

Class III

bakì	black (thing)	bakàkè
bērā	mouse, rat	bēràyè
dōgō	long (thing)	dōgàyè/dōgwàyè
farì	white (thing)	faràrè
jirgì	boat	jiràgè
kasā	country	kasàshè
mùtùm	man	mutànè
uwā (f.)	mother	uwàyè, iyàyè

Class IV

àkwàtì	box	àkwàtai (or Class II akwātunà)
àllùrà (f.)	needle	àllùrai
bùkàtà (f.)	need	bùkàtai or bùkàtū
dàlìlì	reason	dàlìlai
fitilà (f.)	lamp	fitilū (or Class I fitilōlì)
gājērè	short (thing)	gājērū or gājèjjērū
kuskurè	mistake	kùskùrai or kùràkùrai
littāfì	book	littàttàfai or lttàfai
sābō	new (thing)	sàbàbbì
shèkarà (f.)	year	shèkàrū
wàkìlì	representative	wàkìlai

EXERCISES

Translate into English :

1. Mōtōcì sun kashè mutànè dà yawà bàra.
2. Anà sō likitōcì sù yi aikinsù dà kyāu.
3. Mazā sun fi mātā farfì.
4. Inā gidājèn dà mukà bar kāyammù à ciki jiyà ?

5. **Yā àikē ni wurin mányan mutànen gārì dòmin sunà sô in yi musù màganà.**

Translate into Hausa :

1. There are many schools in African countries.
2. Hausa have many chairs in their homes.
3. Certain books have fables in them.
4. There are not many cars in some countries.
5. The beggars that were here yesterday are not here today.

Dialogue

Sùlèmànù : Mè a kè yī à gārìn ?

Ishākù : Ai sunà wàsā — wàsan ran kàsuwā.

Sùlèmànù : Tò dà kyāu. Wànè irin wàsā su kè yī ?

Ishākù : Kōwànè irì. Bâ irin dà bà zā sù yi ba.

Sùlèmànù : Mutànè dà yawà sunà wurin nè ?

Ishākù : Sòsai ! Àkwai mazā dà mātā, yārā dà tsòfāfi.

Sùlèmànù : Zā sù yārda in jè in ganì ?

Ishākù : Ai zā sù yārda màná ! Bàri mù jè tàre.

Sùlèmànù : Tò dà kyāu. Zā kà yi rawā nè ?

Ishākù : Kâi ! Nì, bà nà rawā yānzū. Nā tsūfa kwarai !

Sùlèmànù : Tò bâ lâifi.

Ishākù : Kai fà ? Zā kà gwadà wàsân ?

Sùlèmànù : Ā'ā. Nì, bàni iyà irin nākù rawān ba.

Ishākù : Tò, bàri mù tsayà mù dūbà kawâi.

Sùlèmànù : Tò dà kyāu.

Lesson 23

Adjectival Nominals ; Comparison

1. *Adjectival* nominals are distinguishable as a subclass of nominals primarily by the fact that, when they are employed as modifiers, they ordinarily precede rather than follow what they modify. Adjectival nominals (with the exception of the quantifiers—see Lesson 11) also typically have both masculine and feminine as well as plural forms.

2. It is important to recognize that adjectival nominals are true nominals, not simply adjectives called by a more technical name. There is no separate category of words in Hausa corresponding to what are termed 'adjectives' in European languages. An adjectival nominal in Hausa is a noun which designates basically *a person or thing characterized by the particular quality indicated*—not merely the quality itself.

Adjectives in European languages cannot stand alone (with an article) as sentence subjects or objects. Sentences like the following are not correct in English :

The big went home.

He hit the red.

In Hausa, however, since the words which translate English adjectives are nouns and can stand alone as sentence subjects or objects, it is perfectly proper to say :

Bàbba yā tafi gidā.

The big (one) went home.

Yā bugi jân.

He hit the red (one).

Tsôhuwā tā dāwô.

The old (woman) has returned.

Mānyā sun zô gârimmù.

Important (people) have come
to our town.

3. The referential **-n/-r**, when employed to join two nominals, is always suffixed to the first. When the first nominal is an adjectival nominal, this means that the referential is suffixed to the modifier (the adjectival nominal) rather than to the head nominal of the phrase, e.g. :

<i>Modifier</i>	<i>Head</i>	
bàbban	gidā	the large home
dōguwar	hanyà	the long road

Note that this is a slightly different usage of the referential in Hausa ; ordinarily the **-n/-r** is suffixed to the head nominal rather than to the modifier, e.g. :

<i>Head</i>	<i>Modifier</i>	
gidan	sarki	the home of the chief
màtar	Bellò	Bello's wife

The reason for this is that ordinary nouns (technically known as *independent nominals*) when employed as modifiers follow the noun (the head of the phrase) that they modify. Adjectival nominals ordinarily precede the noun that they modify. The referential is in either case suffixed to the first nominal.

4. The most common adjectival nominals are :

<i>Masculine</i>	<i>Feminine</i>	<i>Plural</i>	<i>Meaning</i>
bàbba	bàbba	mānyā	a big thing
kàrami	kàramā	kanānā	a small thing
kànfanè	kànfanuwā	kanānā	a small thing
gàjērè	gàjeriyā	gàjèrū	a short thing
dōgō	dōguwā	dōgwàyè	a tall/long thing
sābō	sābuwā	sàbābbi	a new thing
tsōhō/tsōfō	tsōhuwā/ tsōfuwā	tsòfāffi	an old thing
mūgù	mūgùwā/ mugunyā	miyàgū/ mūggā	an evil thing

<i>Masculine</i>	<i>Feminine</i>	<i>Plural</i>	<i>Meaning</i>
jā	jā	jājāyē	a red thing
bakī	bakā	bakākē	a black thing
farī	farā	farārē	a white thing
kōrē	kōriyā	kwārrā	a (light) green thing
shūdī	shūdiyā	shūddā	a (light) blue thing
rāwayā	rāwayā	rāwayū	a yellow thing

5. Adjectival nominals may also be employed appositionally as modifiers. The referential **-n/-r** is not used in appositional constructions.

gidā bābba a large house (*lit.* a house, a big one)

This type of construction is, however, less common than that described in section 3 above for nearly all the adjectival nominals except the quantifiers and **kānkānē** :

Yārō kankānē yā zō. A small boy has come.

Sarkī biyū sunā nān. Two chiefs are here.

6. A more common type of appositional modification involves the particle **māi** (*pl.* **māsu**), *possessor of . . . , characterized by . . .* (see Lesson 14). Many independent nominals, and even nominal and verbal phrases, may be converted into modifiers by adding **māi** as a prefix or introducer.

Yā bā mù ābinci māi dādī. He gave us (very) good food.

Yanā dā kudī māi yawā (or dā yawā). He has a lot of money.

Yā yi manā aikī māi kyāu. He did good work for us.

Ākwai dawāki māsu girmā¹ à wurin. There are (very) large horses there.

The word **marās** (*pl.* **marāsā**), *lacking*, is employed to introduce appositional constructions as the negative of **māi** :

¹ Only **girmā** (never **bābba**) can be used with **māi**, **marās**, or in comparison, to mean *big/large*.

Wani yārò maràs ² hankàli yā zò.	A certain senseless boy has come.
An bā mù abūbuwà maràsā àmfiñi.	They have given us useless things.

Constructions introduced by **mài** and **maràs** are frequently employed independently (not as modifiers) as well :

Mài gidā bāi dāwō ba tükùn.	The head of the house has not returned yet.
Ìnā mài mōtā ?	Where is the owner/driver of the lorry ?
Bā à sôn maràs ² kyāu.	No one wants a poor (quality) one.
Māsu dawāki sun dāwō.	The horsemen have returned.

7. Doubling of the colour terms indicates less intensity than the original forms. The final vowel of the colour term shortens in both occurrences.

Hannūnā yā kōmā baki- baki.	My hand has become blackish.
Wāndonsā shūdi-shūdi nē.	His trousers are bluish.
Fātārsā tā zama rāwayā- rāwayā.	His skin was yellowish.

8. *Comparison* in Hausa involves the use of the verbs **fi**, *surpass*, and **kai**, *reach*, *arrive at*, e.g. :

A surpasses B in . . .

Bellò yā fi Mūsā girmā.³	Bello is bigger than Musa.
--	----------------------------

² It is common for the first consonant of the following word to replace the -s of **maràs** in pronunciation (though the -s is ordinarily written). Thus the pronunciations here would be **marāh hankàli**, **marāk kyāu**.

³ See footnote 1 on page 131.

Yārò yā fi ùbansà wàyò.	The boy is cleverer than his father.
Rìgà tā fi wàndò tsàdà.	A gown is more expensive than trousers.
Sulè yā fi sù dukà karfi.	Sule is stronger than all of them.
A does not reach B in . . .	
Bellò bái kai Mūsā girmā⁴ ba.	Bello is not as big as Musa.
Talàkà bái kai sarkī arziki ba.	A peasant is not as rich as a chief.
A is the same as B in . . .	
Audù yā kai ùbansà tsawò.	Audu is as tall as his father.
Wutā tā kai rānā zāfi.	Fire is as hot as sunshine.
A surpasses all in . . .	
'Yarsà tā fi dukà kyāu.	His daughter is the most beautiful of all.
Jirgin samà yā fi dukà gudū.	An aeroplane is the fastest of all.
Aikin lēbùrà yā fi dukà wuyā.	Working as a labourer is the most difficult (work) of all.

VOCABULARY

Nominals

àmfiànì	usefulness
arziki	wealth
fātà (f.) (pl. fātōci or fātū)	skin, hide
girmā	bigness
gudū	running, speed
hàfuri	patience

⁴ See footnote 1 on page 131.

jiki	body
káɗan	a small amount
kibiyà (<i>f.</i>) (<i>pl.</i> kibiyōyī or kibau)	arrow
kōrè (<i>f.</i> kōriyā ; <i>pl.</i> kwārrā)	a (light) green thing
kūkā	a cry
ƙanƙanè (<i>f.</i> ƙanƙanūwā ; <i>pl.</i> ƙanānā)	a small thing
lēburà (<i>pl.</i> lēburōrī)	labourer
mahārbī (<i>pl.</i> mahārbā)	hunter
mūgū (<i>f.</i> mūgūwā ; <i>pl.</i> miyāgū)	an evil thing
rāwayà (<i>pl.</i> rāwayū)	a yellow thing
shāhò (<i>pl.</i> shāhunà)	hawk
shūdī (<i>f.</i> shūdiyā ; <i>pl.</i> shūddā)	a (light) blue thing
talākā (<i>pl.</i> talakāwā)	peasant, commoner
tsawō	length, height
tsūtsā (<i>f.</i>) (<i>pl.</i> tsūtsōtsī)	worm, grub
wāyō	cleverness
'yā	daughter

Verbals

gāmu (dā)	meet (with)
ƙi	refuse, hate
sākā (i/ē)	release
sākè	change, repeat
sāuka	get off, descend, land, arrive, lodge
zama	become

Particles

maràs (<i>pl.</i> maràsā)	lacking, without
māsu	possessors of . . . , doers of . . . (plural of māi)

Important Phrases

an jimà káɗan (*or* jim
káɗan)

a little while later

EXERCISES

Translate into English :

1. Wadansu mānyan jirāgen samà sun sàuka à Kanò.
2. Māsu nēman àbinci sun sàmi kàdan.
3. Wannàn kàramin littāfi yā fi wancàn bābba dādin kàràtū.
4. Kanānàn yārā sunà wāsā à gidan tsōhō.
5. Yā sâ bābbar rigā àmmā bāi yi rawā ba.

Translate into Hausa :

1. Kano is not as big as Lagos.
2. His gown is reddish.
3. His horse is as fast as mine.
4. Many short people are seated in the hut.
5. The white ones are prettier than the black ones.

*Fable***Kōwā Yanà Dà Wandà Ya Fi Shi Karfi ⁵**

Wata rānā wani kàramin tsuntsū ya kāmà tsūtsā. Zāi cī tà, sai tsūtsā ta yi kūkā, ta cè, ' sākē ni mánà ! '

Tsuntsūn ya cè, ' Ā'ā, ai zān cī ki, don nā fi ki karfi. '

Sai ya dāuki kàramar tsūtsā, ya cī tà.

Dà ya gamà cīntà sai wani shāhō ya gan shi. Sai shāhōn ya kāmà kàramin tsuntsū. Zāi cī shi, sai tsuntsūn ya yi kūkā, ya cè, ' Kā yi mini hāfuri, kà sākē ni ! '

Shāhōn ya fi, ya cè, ' Ai kai nè àbincīnā yāu, don nā fi ki girmā. '

Sai shāhōn ya cī tsuntsūn dà ya cī kàramar tsūtsā.

Kāfin shāhōn ya gamà cīn tsuntsūn sai gā wata mikiyā ⁶ ta fādī à kāsà. Sai shāhōn ya fārà kūkā, àmmā mikiyār bà tà sākē shi ba dōmin tā fi shi karfi.

⁵ See *Ka Kara Karatu*, page 18, and Abraham, R. C., *Hausa Literature*, page 43, for another version of this story.

⁶ A large bird of prey whose ornithological name is Ruppell's griffon.

An jimà kàdàn mìkiyâr ta tâshi samà. Bà tà dadè ba sai ta ji kibiyà à jikintà. Àshè wani mahàrbi yā gan tà, ya kashè ta.

Mikiyâr tā gāmu dà wandà ya fi sù dukà farfi kè nan.

Lesson 24

Adverbial Nominals and Ideophones

1. Adverbial nominals, though they regularly occur in positions occupied by nominals (and, therefore, must be classified as nominals), differ from other subclasses of nominals in several ways :

- (a) They do not have plural forms.
- (b) They rarely occur as subjects or objects.¹
- (c) They rarely end in a long vowel.
- (d) Many adverbial nominals are derived from independent nominals (see section 2 (b) below).
- (e) They cannot be preceded by *mài/màsu*.
- (f) They do not ordinarily take the referential (-n/-r) suffix.² Modifiers of these nominals are, therefore, typically introduced by a relater (usually *dà*).

2. Adverbial nominals are divisible into two major subclasses :

- (a) Those which are not derivable from independent nominals. Some of the more important of these words are :

bádi	next year	dàban	different
bana	this year	daidai	exactly
banzā	worthlessly	dōlè	of necessity
bàra	last year	dàzu	just now
dâ	previously	gabàs	east

¹ When they do occur as subjects they usually take *feminine* concords (see the next to last example under 2 (a) below).

² Except when followed by *nàn/nân*, e.g. *banan nàn* = *this (very) year*.

gòbe	tomorrow	ƙwarai	very much
hakà	thus	lallē	certainly
jibi	day after tomorrow	nēsà	far away
jiyà	yesterday	sànnu	slowly
kàɗan	a small amount	sòsai	really
kawàì	only	tilàs	of necessity, perforce
kullum	always	yànzù	now
kusa	close	yâu	today

**Bā yà sô yà yi aiki à
banzā.**

He doesn't want to do work
that is not worthwhile or
work for nothing

**Nā kāwō wani àbù
dāban.**

I have brought something
different.

**Lissāfinsà bà daidai
ba nē.**

His arithmetic is not
correct.

**Zāi yārda nē ? Ai, tilàs
nē.**

Will he agree? Why, of
necessity (=he'll have to).

**Yanà zuwà wurimmù
kullum.**

He regularly comes to (see)
us.

**Dà ya zō kusa mukà
gan shì.**

When he came close we saw
him.

Lallē zāi zō.

He will come for sure/he is
sure to come.

**Sànnu bā tà hanà
zuwà.**

(Going) slowly doesn't pre-
vent (one's) arriving.

Tilàs nē à yī shì.

It must be done.

- (b) Those which are derivable from independent nominals. The majority of the nominal relaters listed and illustrated in Lesson 17, section 5, are suffixed forms of many of the same independent nominals. The adverbial nominal form is typically the same as the independent nominal form except that the final vowel is short. Sometimes there is a change of tone

as well. Some of the more important of this type of adverbial nominal are :

arèwa	northwards	kudù	southwards
bāya	backwards	fasà	downward
cikì	inside	nisa	far away
dāma	to the right	samà	upward
gàba	in front (of)	wàje	outside
hagu/hagun	to the left	yamma	westward

Yā tafi arèwa dà.

Kanò.

He has gone north of Kano.

Mun bi hanyar dāma.

We followed the road to the right.

Yā fādi fasà.

He fell down to the ground.

Tsuntsū yā tāshì samà.

The bird took wing.

Sun fita wàje.

They have gone outside.

3. Certain adverbial nominals may be intensified or made more definite by doubling, e.g. :

**Dā dā akà ginà wannàn
bangō.**

A long long time ago this wall was built.

Anà yayyafi kàfan kàfan.

It's drizzling a (very) little bit.

**Mun yi kusa kusa (or
kurkusa) dà shì.**

We got very close to him.
The tortoise is walking very slowly.

**Kùnkurū yanà tàfiyà sànnu
sànnu.**

He will do it right now.
He will do it today (for sure).

Zāi yī shì yànzū yànzū.

Zāi yī shì yāu yāu.

Jirgin samà yā yi fasà fasà.

The aeroplane began to descend.

Yā yi samà samà.

It went right up.

4. A large number of relater phrases and stylized phrases

of other types function adverbially in Hausa. Most, but by no means all, of these are introduced by the relater *dà*. A few of the more common expressions of this type are :

- (à hankàlì) **Sai kà rikè shi à hankàlì.**
You must hold it carefully.
- (an jimà) **Zài zō an jimà.**
He will come after a while.
- (bâ làbārì) **Bâ làbārì ya kāmà shì.**
Without warning he caught it.
- (bâ shakkà) **Bâ shakkà zā kà san shì.**
Without a doubt you will know him.
- (dà dāmunā) **Anà ruwā dà yawà dà dāmunā.**
It rains a lot in the rainy season.
- (dà kyar) **Dà kyar na fid dà shì.**
With difficulty I got (= I hardly got) it out.
- (dà karfi) **Yā yi kùkà da karfi.**
He cried loudly (*lit.* strongly).
- (dà fārì) **Dà fārì zā mù nèmi tashà.**
First of all we will look for the station.
- (dà rānì) **Dà rānì bā à ruwā.**
It doesn't rain during the dry season.
- (dà saurì) **Yā iyà gudù dà saurì.**
He can run fast.
- (dà wuri) **Zō nān dà wuri.**
Come here in good time !
- (gàba daya) **Sun tashi gàba daya.**
They left all together (and at one time).
- (har yānzù) **Bai zō ba har yānzù.**
He still hasn't come.
- (nan dà nan) **Nan dà nan sukà gudù.**
At once they ran (away).
- (tun dà dadèwā) **Yanà nan tun dà dadèwā.**
He has been here for a long time.

- (**tun dà wuri**) **Nā zō tun dà wuri.**
I came early/in good time.
- (**tun dâ**) **Anà yînsà hakà tun dâ.**
It has been done this way from olden times.

5. *Ideophones* are a large group of very specialized particles varying widely from each other and, very often, from all other words in the language. A given ideophone is, typically, restricted in its usage to occurrence in quite a limited number of contexts (often as a modifier of but a single word) :

(a) Ideophones modifying nominals.

Each colour term (and many other nominals) has one or more ideophones which occur with the term to intensify what it indicates :

jâ³ wur ; jâ³ jir ; jâ³ zur	red as red can be, scarlet, blood-red
bakî kirin ; bakî sidîk ; bakî sil	jet-black, black as pitch
fari fat ; fari kal	snow-white
kôrè shar	bright green
arèwa sak	due north
kudù sak	due south
mutànè tinjim	people beyond number, people galore
lāfiyà lau	completely well
sābō ful	brand new
ḍaya tak	one and only one
karfè gōmà cif	exactly ten o'clock

(b) Ideophones modifying verbals.

A number of ideophones are employed as verb modifiers. Some of these are onomatopoeic. :

³ Note that with wur/jir/zur the tone of jâ drops to low.

tā sàuka jirif	it (<i>e.g.</i> a vulture) landed 'kerplunk'
yā cika fal	it's chock full
yā kōnè kùrmus	it's completely burnt up, burnt to ashes
yi maza !	be quick !
yā yi tsit	he kept silence, kept mum
yā yi but	he suddenly 'popped out' (from hiding)
yā fitō butuk	he emerged stark naked
an kullè kam	it was locked securely
sun yi jùrum	they stood despondently
kà yi farat	do (it) at once
yanà zàune sùkùkù	he's sitting despondently
sun bì sù wōhò wōhò	they followed them, booing
kà yi shirù	be quiet !, shut up !

6. Three particles of frequent occurrence which are usually labelled 'adverbs' are **wàtākilà/watakilà/kilà**, probably, perhaps, **tùkùn(a)**, not yet, first, and **ainù(n)**, very much.

Wàtākilà zài zō gòbe.	Probably he will come tomorrow.
Bàì dāwō ba tùkùn.	He hasn't returned yet.
Bàri in shiryà kāyānā tùkùna.	Let me prepare my loads first.
Yanà gudù dà saurì ainù.	He is running very fast.

VOCABULARY

Nominals

arèwa	northward
bangō (<i>pl.</i> bang(w)àyè)	wall, book cover
banzā	worthlessly, useless thing, <i>etc.</i>
dāban	different

dāma	to the right
dāmunā (<i>f.</i>)	rainy season
dōlē	of necessity, perforce
gabàs	east
hagu/hagun	to the left
kuḍù	southwards
kullum/kullun	always
kusa	close
lallē	certainly
nēsà	far away
rānī	dry season
shakkà (<i>f.</i>)	doubt
tashà (<i>f.</i>)	(railway) station
tīlās	of necessity, perforce
wàje	outside

Verbals

cika	become full
cikà	fill, complete, fulfil
fitar (<i>dà</i>)/ fid dà	put out, take out
hayè	cross over (<i>e.g.</i> a river)
rikè	hold (on to), keep

Particles

ainù(n)	very much
dà kyar	with difficulty
har	to the extent that, until
maza	quickly
tun	since

EXERCISES

Translate into English :

1. **Dà dāmunā wannān kōgī ya cika fal dà ruwā.**
2. **Dukāmmù mukà tāshī gāba daya, mukà fitar dà shi wàje.**
3. **Dà na gan shi sai bā làbārì ya hau dōkì, ya gudù.**
4. **Dā dā àkwai wani tsōhō wandà ya shiryà gōnarsà à bākin wannān hanyà.**
5. **Tīlās nē sù sāmī aikì dà wuri. Zā kà bā sù ?**

Translate into Hausa :

1. The tyre that I saw was brand new.
2. Run quickly and bring water.
3. She will prepare the food today for sure.
4. I want to go to my home first.
5. After a little while we will return to our homes.

Dialogue

Lawàl : Kâi, dâmunâ tâ yi sòsai !

Hasàn : Gàskiyarkà. Nâ jê kògì dà sâfê. Bàni iyâ in hayè ba.

Lawàl : Tô, yâ cika nè ?

Hasàn : Yâ cika fal ! Har karfin gudùnsà yâ bã ni tsòrò.

Lawàl : Lallè àbin tsòrò nè. Yanà gudù dà saurì ainùn.

Hasàn : Sòsai ! Har wani sâ'ì zâi tâfi dà mùtùm.

Lawàl : Hakà nè. Ìdan wani yâ fâdì à cikì sai yâ mutù.⁴

Hasàn : Sòsai ! Irin wannàn kògì mûgùn àbù nè.

Lawàl : Tô, yâyâ zâ mù yi ?

Hasàn : Ai, sai mù bi wata hanyà dàban.⁴

Lawàl : Àmmâ wata hanyà zâ tà yi nîsâ. Kò bà hakà ba ?

Hasàn : Hakà nè. Àmmâ bã wata dàbârâ.

Lawàl : Gàskiyarkà. Ai dölè nè mù bi dōguwar hanyà kè nan.

Hasàn : Tô, mù tâfi.

⁴ See Lesson 29, section 2, for usages of sai plus subjunctive.

Lesson 25

Verb Forms

1. The intricacy of the Hausa verb system is one of the more fascinating aspects of Hausa grammar. The most adequate overall classification of verbs to date is that of F. W. Parsons.¹ The major features of this system and the vast majority of Hausa verbs are organizable into seven categories (called 'Grades' by F. W. Parsons) on the basis of their terminal vowels and tone patterns.

Of these seven grades, the first three may be termed 'basic', while the remaining four may be termed 'derived'. That is, though there are several verbs which have derivative forms in more than one of the first three grades, the basic form of the majority of Hausa verbs will be either a Grade I, a Grade II or a Grade III form. From this basic form, however, may be derived up to four additional forms distinctive in both shape and meaning from the basic form. These derived forms are labelled Grades IV-VII, e.g. :

Basic Grades

I gamà² tārà II sàyā kàrbā III shiga sàuka

Derived Grades

IV gamè	tārè	sayè	karbè	shigè	saukè
V gamar	tārar	sayar	—	shigar	saukar
VI gamō	tārō	sayō	karbō	shigō	saukō
VII gàmù	tàru	sàyu	kàrbu	shigu	sàuku

¹ See his *The Verbal System in Hausa* listed in the Bibliography of which the following is a summary. We are deeply grateful to Mr. Parsons both for the privilege of incorporating his analysis here and in Lesson 37, and for his detailed amplifications and corrections of this summary.

² See section 2 below for the meanings of these forms.

With many verbs certain of the forms do not occur. This is usually either because such forms would be meaningless or because the meaning that would be conveyed is already covered by some other word, making such a form unnecessary.

2. The characteristic patterns of the grades are as follows. Irregular forms and patterns of low frequency are not dealt with :

	<i>Terminal</i>	<i>Tone</i>	<i>General Meaning</i>
<i>Grade</i>	<i>Vowel</i>	<i>Pattern</i>	
I	-ā	high-low(-high/ low)	Basic : most Grade I verbs transitive, a few intransitive (<i>gamà</i> , join together, finish ; <i>tārà</i> , gather together)
II	-ā	low-high(-low)/ (low-)low-high	Basic : always transitive (<i>sàyā</i> , buy ; <i>kàrbā</i> , receive)
III	-a ³	low-high(-low) ³	Basic : intransitive (<i>shlga</i> , enter (there) ; <i>sàuka</i> , descend)
IV	-ē	high-low(-high/ low)	Derived : most transitive, some intransitive. Signifying more complete or thorough action than basic (<i>tārè</i> , gather all ; <i>sayè</i> , buy all ; <i>karbè</i> , take away ; <i>shigè</i> , go through ; <i>saukè</i> , put down a load)

³ A few Grade III verbs end in -i (e.g. *tāfi*, *gāji*) and a few have a high-low tone pattern (e.g. *tāshi*, *fādi*).

	<i>Ter- mi- nal</i>	<i>Tone</i>	
<i>Grade</i>	<i>Vowel</i>	<i>Pattern</i>	<i>General Meaning</i>
V	-ar	high-high(-high)	Derived : transitive (requiring dâ before direct object). Often a causative meaning, sometimes more specialized (gamar , <i>cause to become complete</i> ; sayar , <i>sell</i> (lit. <i>cause to buy</i>) ; shigar , <i>put inside</i> ; saukar , <i>lower</i>)
VI	-ô	high-high(-high)	Derived : most transitive, some intransitive. Typically signifying action completed in vicinity of speaker (gamô , <i>finish and come</i> ; târô , <i>gather here</i> ; sayô , <i>buy and bring</i> ; karfô , <i>receive and bring</i> ; shigô , <i>enter here</i> ; saukô , <i>come down</i>)
VII	-u	(low-)low-high	Derived : intransitive. Usually passive meaning (gâmu , <i>have met</i> ; târu , <i>have gathered together</i> ; sâyu , <i>has been</i> (well), <i>bought</i> ; kârôu , <i>has been collected in full</i> ; shigu , <i>be crowded</i> ; sâuku , <i>be comfortably settled in</i>)

Note that, in general, monosyllabic verbs (e.g. *ci*, *bi*, etc.), high-high toned verbs ending in *-ā* (e.g. *kirā*, *jirā*, *biyā*) and certain other verbs (e.g. *gudū*, *mutū*, *sanī*, *ganī*), including some of the commonest in the language, do not fall within this system and may, therefore, be termed irregular, though even most of these have several derived grade forms.

3. The *Grade IV* or *-ē* form has, in addition to its *-ē* termination, a high-low or falling-high tone pattern for two-syllable verbs and a high-low-high pattern for three-syllable verbs.⁴ If (rarely) the verb has more than three syllables, the final two syllables are low-high and all preceding syllables high. The *-ē* forms frequently indicate more complete, extensive or thorough action than the basic form of the verb.⁵ With many verbs, however, the *-ē* form has virtually replaced the basic form in common usage so that very little, if any, difference in meaning remains between the *-ē* form and the basic form of those verbs. With a great many verbs, further, the *-ā* form is transitive and the *-ē* form intransitive.

open	<i>būdā</i>	<i>būdē</i>	open (and leave open)
beat	<i>bugā/</i>		
	<i>būgā</i>	<i>bugē</i>	knock over/out
blow	<i>būsā</i>	<i>būshē</i>	get dry
eat	<i>ci</i>	<i>cīnyē</i>	eat all of
fill	<i>cikā</i>	<i>cikē</i>	fill completely
increase	<i>dadā</i>	<i>dadē</i>	spend a long time
pick up	<i>ḍaukā</i>	<i>ḍaukē</i>	remove (completely)
tie up,			
tie on	<i>ḍaurā</i>	<i>ḍaurē</i>	tie up, imprison
sew, make			
by sewing	<i>ḍīnkā</i>	<i>ḍīnkē</i>	sew up (completely)

⁴ Subject to the changes noted in Lesson 15, section 9.

⁵ Also often connoting excessive or destructive action.

go out	fità	wucè/ ficè ⁶	pass by
chat (con- fidentially)	gānà	gānè	understand (completely)
rub (on)	gōgà	gōgè	rub (completely), rub off
go around	kēwàyā	kēwàyè	go around, surround
dip out	kwāsà	kwāshè	collect and remove all
increase	kārà	kārè	finish
step over	kētārā	kētārè	cross (e.g. river, road)
reduce (price)	ragà	ragè	reduce (anything)
cover	rufà	rufè	cover, close
buy	sàyā	sayè	buy all of
enter	shiga	shigè	pass by, (event) come and go
(basic form apparently lost)		warkè	recover completely (from illness)
cut up	yankà	yankè	cut off, sever
pour	zubà	zubè	spill

4. The *Grade V* or *-ar* form (often termed *causative*) also has, in addition to its *-ar* termination, all high tones. The meaning of the *-ar* form of a given verb typically indicates that the performer of the action caused the action of the verb to come about.⁷ The relater *dà* is required to introduce a direct object following an *-ar* verb. When a direct object follows, therefore, the final *-r* of the verb often becomes *-d*, e.g. *fitad dà*. Some dialects and individual speakers regularly employ *-s* in place of the final *-r*, especially in sentence-final position, e.g. *yā sayas*.

⁶ Note the change from *-t-* (before *-a*) to *-c-* (before *-è*). See footnote 1, Lesson 22.

⁷ But there are other meanings as well, and these cannot always be readily deduced from that of the basic form of the verb (e.g. *gayar*).

eat	ci	ciyar (dà)	feed (animal)
go out	fita	fitar (dà)	take out, remove
tell	gayà	gayar (dà)	greet
return	kōmà	kōmar (dà)	take back (something)
lie down	kwāntā	kwantar (dà)	put down, lay down
take the place of	màyā	mayar (dà)	put back, restore
dismount, descend	sàuka	saukar (dà)	set down, lower
buy	sàyā	sayar (dà)	sell
drink	shā	shāyar (dà)	water (an animal)
be sure	tabbātā	tabbatar (dà)	confirm (a fact)
stand, stop	tsayā	tsayar (dà)	cause to stand, stop, detain
get well	warkè	warkar (dà)	heal
sit down, live	zaunà	zaunar (dà)	seat (someone), settle (people in a place)
pour, throw (away) ⁸	zubà	zubar (dà)	throw away, ⁸ pour/ spill out

5. If an indirect object is employed, it follows the **-ar** form immediately, e.g. :

Yā fitar mini.

He removed (it) for me.

Nā sayar masà.

I sold (it) to (or for) him.

If a direct object follows an **-ar** form (whether or not there is an indirect object), it is introduced by **dà**. If a pronoun object is employed, it takes the independent form (just as it would elsewhere after a relater).

Sun mayar dà kēkunànsù.

They returned their
bicycles.

⁸ I.e. a number of things simultaneously.

An zaunar dà mū.	We were (caused to) sit down/settle.
Tā kwantar dà yārò.	She laid the boy down.

If both indirect and direct objects occur, the order is verb + indirect object + **dà** + direct object,⁹ e.g. :

Yā sayar mini dà mōtā.	He sold me a car.
Nā saukar masà dà kāyansà.	I set his loads down for him.
Sun shāyar manà dà shānū.	They watered the cattle for us.
Kà gayar mini dà shī.	Greet him for me.

6. Several -ar forms have a shortened form which is commonly employed when a direct object, but no indirect object, follows. A -shē form may also be employed before a pronominal direct object with no following **dà**. The direct object pronouns are used with this form.

(ciyar)	Yā cī dà shī.	He fed it.
	Yā cīshē shī.	He fed it.
(fiṭar)	Nā fid dà yārò.	I expelled/extricated the boy.
	Nā fiṣshē shī.	I expelled/extricated him.
(gayar)	Mun gai dà sarkī.	We greeted the chief.
	Mun gaishē shī.	We greeted him.
(mayar)	Yā mai dà shānū.	He returned the cattle.
	Yā maishē sù.	He returned them.
(sayar)	Yā sai dà jàkinsà.	He has sold his donkey.
	Yā saishē shī.	He has sold it.
(shāyar)	Yā shā dà dōkì.	He watered the horse.
	Yā shāshē shī.	He watered it.

⁹ Where the indirect object is a noun, Kano speakers frequently omit the **dà**, e.g. **yā sayar wà Audù mōtā** (rather than ... **dà mōtā**), *he sold Audù a car*.

- (tsayar) **Mun tsai dà mōtà.** We stopped the car.
Kadà kà tsaishē ni. Do not detain me.
(zubar) **Sun zub dà tàkàrdū.** They threw the papers
away.

7. The longer **-ar** forms may occur with no object at all. In this case the **dà** does not occur.¹⁰

- Wancàn mùtùm yā kōmar.** That man returned (it).
Wancàn mùtùm yā fitar. That man took (it) out.
Inā mōtarkà ? Ai, nā sayar. Where's your car? Oh,
I've sold (it).

8. The *Grade VI* or **-ō** form has, in addition to its **-ō** termination (whatever the tonal pattern of the basic form of the verb), all high tones. The meaning of the **-ō** form of a given verb typically indicates that the action performed had reference to, or was completed in, the vicinity of the scene of the conversation or (in a story) the centre of interest at the time.

send (out)	aikà	aikō	send here
pick up, take	ɗaukà	ɗaukō	pick up and bring here, fetch
(basic form apparently lost)		dāwō	return (here)
go out	fità	fitō	come out
go (and return)	jē	zō ¹¹	come
carry, convey, reach (there)	kai	kāwō	bring, reach here
catch	kāmà	kāmō	catch and bring here
return (there)	kōmà	kōmō	return (here)
seek	nēmà	nēmō	seek and bring

¹⁰ Nor does the **dà** occur when, as in a relative clause, the object precedes the verb, e.g. **jàkín dà na sayar**, *the donkey that I sold*.

¹¹ Note the change from **j-** (before **-e**) to **z-** (before **-o**). See Lesson 22, footnote 1.

get	sāmù	sāmō	get and bring
arrive (there), get down	sàuka	saukō	arrive (here). come down
enter (there)	shiga	shigō	enter (here)
go (away)	tāfi	tafō/ tahō	arrive, come
leave (on journey hence)	tāshi	tāsō	leave (and arrive from journey hither)

9. The *Grade VII* or **-u** form has, in addition to its **-u** termination, a low-high tone pattern (all tones low except the final syllable which is high). The meaning of the **-u** form of a verb is typically passive, often with the added connotation of thoroughness or potentiality.

fall in, collapse	aukà	àuku	happen, befall
cook	dafà	dàfu	be cooked (thoroughly)
bother	dāmā	dāmu	be worried
begin	fārà	fàru	happen
join, finish	gamà	gàmu	(people) meet
rub	gōgà	gògu	be experienced
repair (thing)	gyārà	gyàru	be repaired (completely)
put on, wear	jità	jìtu	(people) get along well
establish	kafà	kàfu	be established
increase (thing)	kārà	kàru	be increased
squeeze	matsà	màtsu	be under pressure
wind, appoint	nadà	nàdu	be wound, appointed,
cause to meet	sādà	sàdu	(people) meet
get, obtain	sāmā/ sāmù	sāmu	be obtainable/ available, occur
gather (<i>trans.</i>)	tārà	tàru	(group) gather (<i>intr.</i>), assemble
do, make	yi	yìwu	be possible

VOCABULARY

Nominals

àsìrì (<i>pl.</i> àsìrai)	secret
bàtun	concerning (from the noun bàtù = <i>conversation, matter, affair</i>)
hàsàrà/àsàrà	loss due to some unlucky incident, misfortune
kwānò (<i>pl.</i> kwānōnī)	basin, bowl, headpan, corrugated iron sheeting
karfè	iron
tsammānī	thinking, thought
wākà (<i>f.</i>) (<i>pl.</i> wākōkī)	song, poem, hymn
zūciyā (<i>f.</i>) (<i>pl.</i> zūciyōyī or zūkātā)	heart

Verbals

àuku	happen
bugà	beat
būshè	get dry
dàmu	be worried
gōgà	rub
gyàrà	repair, fix
jìta	(people) get along well
kafà	set up, establish, erect
kēwáyē	go around, go roundabout
kwāntā	lie down
kwāshè	collect and remove
kārè	finish
kētārè	cross over
matsà	squeeze, press
nadà	appoint (<i>e.g.</i> a chief), wind (<i>e.g.</i> a turban), fold (a cloth)
shigè	pass by (= wucè)

tabbātā	be sure
tārà	gather together (<i>trans.</i>)
warkè	get well (from illness)
zubà	pour, throw (a number of things)
zubar/zub (dà)	pour (out), throw away
zubè	(something) spilled

Important Phrases

bà sù jitu ba	they don't get along with each other/ 'hit it off'
(kà) gai dà shī !	greet him !
(kà) gayar mini dà shī	give him my greetings, remember me to him
kadà kà dàmē ni !	don't bother me !
kâr kà dàmù !	don't worry (about it) !
mè ya fàru ?	what has happened ?
mun sàdu dà shī	I (<i>lit.</i> we) met him
sàukad dà shī !	let it down ! lay it down !
sun tãru	they (a group) have gathered
kà zub dà shi !	throw it away !

EXERCISES

Translate into English :

1. An físhè tà dàgà aikin.
2. Kà sayar mini dà shī don Allà.
3. Kadà kù dàmù, bà àbín dà ya àuku tükùna.
4. Zùbà shi cikin kwānò. Bāyan hakà kù shāyar dà dōkì.
5. Dom mè bà zā kà fīd dà àsīrīnkà dàgà cikin zūciyarkà ba ?

Translate into Hausa :

1. Don't throw it away ! Catch it and go inside.
2. They bought some wood and brought it back.
3. Are you sure she drank it all up ? Yes, she did.

4. Put it down here. Now lay it down (flat).
 5. We took it out and stood it up.

Dialogue

- Ūmarù : Kā dāwō dāgà birnī ?
 Bālā : Ī. Nā dāwō shēkaranjiyā dà sāfē.
 Ūmarù : Tô. Àmmā nā ji wāhalā tā àuku à wurin.
 Bālā : Sōsai ! Kái ! Wutā tā kāmā wadansu gidājē, tā kōnè su kùrmus !
 Ūmarù : Kái ! Mutānè sun yi hāsārā kwarai ! Kai fà ?
 Bālā : Ai, lāfiyā na kè. Àbīn bāi zō kusa dà wurin dà na kè zama ba.
 Ūmarù : Mādāllā ! Dā nā yi tsāmmānī kō wātākīlā tā zō wurinkù nē.
 Bālā : Ā'a. Bā tā dāmē mù ba kō kádan. Àmmā wadansu sun shā wāhalā dà yawà.
 Ūmarù : Lallē.
 Bālā : Ai, rān nan na gāmu dà àbōkinā, na tām̀bayē shi bátun wutār. Ya cē, gidansù duk yā kōnè.
 Ūmarù : Tabdī ! Mè ka yi ?
 Bālā : Ai, dōlè nē in shiryā masà wuri à dākīna.
 Ūmarù : Tô, àmmā mè ya fāru gā iyā̀linsā ?
 Bālā : Ai sun sàuka à gidan wani.
 Ūmarù : Mādāllā ! Sai yāushè kāmīn sù kafà sābon gidā ?
 Bālā : Bā zā sù dadè ba. Zā sù tārā kāyā sù fārā dà wuri.
 Ūmarù : Tô dà kyāu. Allā yā taimākē sù.
 Bālā : Āmin !

Lesson 26

The Habitual Aspect ; ' Auxiliary ' Verbs ; Exclamations

1. The habitual aspect is employed to indicate action that occurs intermittently, customarily or habitually.¹ The habitual aspect person-aspect pronouns are formed from a high-tone, short-vowel set of p-a pronouns prefixed to the particle **-kàn**. Since, however, these forms are traditionally written as two words (e.g. **na kàn**, etc.) they will be so represented here. With the verb **zō** the forms are :

I regularly come	na kàn zō	mu kàn zō	we regularly come
you (<i>m.</i>) regularly come	ka kàn zō	ku kàn zō	you (<i>pl.</i>) regularly come
you (<i>f.</i>) regularly come	ki kàn zō		
he regularly comes	ya kàn zō	su kàn zō	they regularly come
she regularly comes	ta kàn zō		
one regularly comes	a kàn zō		

¹ It must, however, be pointed out that customary or habitual activity in Hausa is more frequently expressed by employing the continuative aspects than by the use of the habitual (see also Lesson 27, section 2 (a)). For example, if a Hausa person wanted to say *he comes every day*, he would be more likely to say **yanà zuwà kōwàcè rānā** than to say **ya kàn zō kōwàcè rānā**, though either would be correct. Sometimes, however, a distinction is indicated by the contrast between continuative and habitual aspects, e.g. **yanà shā** = *he is a (habitual) drinker* ; **ya kàn shā** = *he takes a drink from time to time*.

2. This aspect, even more than the others, must often be reinforced by the use of an adverbial nominal to indicate the time of the action.

Dā su kàn zō kōwānē mākò. They used to come every week.

Su kàn ziyārci Kanò lōtò-lōtò. They visit Kano from time to time.

3. The negative of the habitual aspect employs **bā . . . ba**.

Bā na kàn zō ba. I don't regularly come.

Bā su kàn ci àbincimmù ba. They don't eat our (kind of) food (very often).

4. There are in Hausa a number of verbs which are often termed *auxiliary* verbs because the meaning of the utterance in which such verbs occur is determined not so much by the verb itself as by that which immediately follows the verb. Several of these are treated below.

5. The verb **rigā/rigāyā** = *have already done . . .* (generally in the regular completive aspect) : ²

Yā rigā yā tàfi. He has already gone.

Nā rigāyā nā tàmbàyē shì. I have already asked him.

Sun rigā sun fārà. They had already begun.

6. The verbs **rikā** and **dingà** followed by a noun or verbal noun = *regularly do . . . , keep on doing . . .* : ³

² Unlike the other verbs here illustrated, **rigā** is followed not by a verbal or other noun, but by another *verb construction* in the same aspect as itself. These two verbs are closely co-ordinated—even to the extent that in the negative the final **ba** always comes after the *second* verb construction which ordinarily takes a positive, not a negative, p-a pronoun, e.g. **bai rigā yā tàfi ba**, *he had not yet gone* (though **bai rigā bai tàfi ba** is also possible).

³ They differ slightly in meaning in that **dingà** usually implies that the thing being continued is already being done, whereas **rikā** may be applied to something not yet started.

- Sai kà rikà shân wannàn mǎgàní. You must regularly drink this medicine.
 Yā dingà zuwà gidammù. He kept on coming to our home.
 Kadà kà rikà cîn bāshì. Don't always borrow (ci bāshì = incur a debt).

7. The verb *tafà*, *touch*, followed by certain types of nouns or verbal nouns = *have ever . . .* :

- Kā tafà zuwà Kanò ? Have you ever been to Kano ?
 Bàn tafà ganinsà ba. I have never seen him.
 Nā tafà cī. I have eaten it (at some time in the past/once or twice).

8. The verbs *kārà*, *dadà* and *sākè* = *repeat . . .*, *do . . . again* :

- Bàn sākè ganinsà ba. I didn't see him again.
 Yā kārà zuwà. He came again.

9. The verbs *kārà* and *dadà* = *increase . . .*, *add . . . to* :

- Nā kārà masà kudī. I increased his pay.
 Yā dadà kòkari. He tried harder.

10. The verbs *cikà* and *fayè* = *be full of . . .*, *be characterized by . . .* :

- Yā cikà kàràmbàní. He's extremely meddlesome, a big nuisance.
 Àbìn yā fayè minì wùyā. The thing was too difficult for me.
 Bàn cikà sô ba. I don't really like (it).

11. The verb *iyà* = *be able to do . . .* :

- Yā iyà Hausā. He can speak Hausa well.
 Yanà iyà aikin. He can do the work.
 Bà zân iyà zuwà ba. I won't be able to come.

12. The verb **yi**, *do*, may be translated in a variety of ways according to what follows (or precedes) it, e.g. :

Yā yi aikì mài kyāu.	He did good work
An yi ruwā.	It (has) rained.
Yā yi girmā.	He's big. <i>Or</i> He grew up.
Mun yi yāwò.	We wandered about.
Àbinci yā yi.	The food is ready.
Yā yi faryā.	He lied.
Yā yi barci.	He slept.
Nā yi masà máganà.⁴	I talked to him (about a specific topic).

13. Hausa, like other languages, has its share of exclamatory utterances. These expressions are usually specialized particles, though certain nominals, verbals and stylized phrases may also be employed as exclamations. The following exclamations have already been introduced :

Particles :

ā'ā	no	Lesson 13
ai	why!, well!	Lesson 18
àlbarkà	no sale!	Lesson 15
àmin	may it be so, amen	Lesson 4
àshē	well!, is that so?	Lesson 20
habà	nonsense, come now!	Lesson 15
i	yes	Lesson 13
mādàllā	fine, praise God!	Lesson 4
màná	indeed	Lesson 19
tabɗi	(utter amazement)	Lesson 25
		(Dialogue)
tô/tò	well, okay	Lesson 4
yāuwā/yāuwa	fine, okay	Lesson 4

Nominals :

kāi	wow! Good Heavens!	Lesson 11
sànnu	greetings!	Lesson 4

⁴ Note that the -i of **yi** does not lengthen before an indirect object.

Verbal :

bābū no ! (emphatically) Lessons 4, 13

Phrases :

don Allà please Lesson 25

shī kè nan that's that ! Lesson 6

14. Several additional exclamations to listen for and learn to use are listed below. There are many more. Though it is very difficult adequately to illustrate in writing the usage of exclamations, it is hoped that the examples below will be found helpful.

a'a exclamation of (real or feigned) amazement

a'àhā expression of concern at hearing of misfortune

af/ap expression of surprised recognition

allà ? really ?

allà it is true (reply to **allà ?**)

m'm expression of sympathetic concern

na'am expression of interest or agreement (*e.g.* in a story or account which is being narrated)

na'am yes ? (in reply to one's name being called)

wāyyô (exclamation of despair), alas !

wāyyô Allà alas !

wāyyô nī woe is me !

Examples :

(a'a) After the tortoise has made the statement to the hare that he can outrun him in a race, the hare might reply :

A'a ! Kai, zā kà cī nī dà gudū ? Habà ! The thought of it ! You, you will beat me in a race ? Nonsense !

- (a'áhà) In the dialogue in Lesson 25 where Ūmarù used the comparatively neutral *tabdì* to express his amazement he might alternatively have used *a'áhā*, since the subject of the discussion was a misfortune.
- (af/ap) When two visitors come to the home of someone who knows one of the visitors well and the second of them less well, the householder and the visitor he knows well will commonly exchange greetings between themselves only, at first. Then the householder will typically turn to the second visitor (whom we will call Bello) with feigned surprise (as if he had not seen him standing there until this moment) saying :
- Af Bellò ! Kā zō nē ? Barkà dà zuwà.** Why, Bello ! Have you come (too) ? Greetings at (your) coming.
- (allà) If a person relates a remarkable incident, it is very common for either of the two following exchanges to take place :
- Person A : **Allà ?** Did that really happen ?
- Person B : **Allà (kūwā)** Every word of it is true.
- Or*
- Person A : **Hakà nē ? Or Gáskiyā nē ?** Is it a fact ?
- Person B : **Allà.** It certainly is.
- (m'm) If a story is being related in which someone gets into difficulty (usually, though not necessarily, minor), it would be common for a listener to express his concern by the use of this particle.

- (**na'am**) As a longish story (such as a fable) is being narrated by one person, it is appropriate for the listener(s) fairly frequently to interject a casual **na'am** (or **tô**) to signal to the narrator continued interest in and/or agreement with what he is saying.
- (**na'am**) If a person is called by name, he will commonly answer by using this particle, e.g. :
- | | | |
|----------|-----------------|---------------|
| Audù : | Mammàn ! | Mamman ! |
| Mammàn : | Nà'am ? | What ?, Yes ? |
| Audù : | Zō nân ! | Come here ! |
- (**wáyyô**) This cry of utter despair is reserved for real emergencies. One Hausa fable relates the story of a careless fisherman casting his hook too near to other people and before long hooking the ear of one of the others. This situation seemed appropriate for the storyteller to put the exclamation **wáyyô Allà** in the mouth of the unfortunate person who had been hooked. See the fable at the end of this lesson for another illustration.

VOCABULARY

Nominals

allà	it is true, is it true ?
bāshì	debt, loan
gani	seeing (verbal noun of gani , see)
jākā (f.) (<i>pl.</i> jakunkunà)	(small) bag, ₦200
kàràmbàni	nuisance/putting one's nose in someone else's business
karyā (f.)	a lie
lōtò	time (= lōkaci)
mafāshì (<i>pl.</i> mafāsā)	highway robber

mākō	week (= sātī)
sā'ā (<i>pl.</i> sā'ō'ī)	luck, good fortune ; time, hour
sabò dà/sabòdà	because of
sātī	week (= mākō)
ziyārà	visiting, a visit

Verbals

dadā	repeat . . . , do . . . again
dingà	keep on doing . . .
fādà	fall upon, fall into (<i>cf.</i> fādl)
fayè	be characterized by . . .
rigā/rigāyà	have already done . . .
rikà	keep on doing . . . , do regularly and repeatedly
tafà	touch ; have ever . . .
ziyartà (i/ē)	visit

Particles

a'a	(exclamation of amazement)
a'āhā	(exclamation of concern over misfortune)
af/ap	(exclamation of surprised recognition)
dai	(emphasis particle), on the other hand, for my part
m'm	(exclamation of sympathetic concern)
na'ām	(exclamation of interest or agreement)
nā'am	(reply to a call), yes ?, what ?
wāyyō	(exclamation of despair), alas !

Important Phrases

Allà yà bā mù . . .	may God give us . . .
Allà yà sâ	may God bring (it) about
bakin dāji	forest (<i>lit.</i> dark bushland)
ci bāshì	incur a debt
duk dà hakà	in spite of this, nevertheless, yet

lõtò-lõtò from time to time
zùrà dà gudù break into a run

EXERCISES

Translate into English :

1. Allà yà sâ mù yi sâ'â cikin cinikimmù. In bà hakà ba dölè nè mù ci bãshì.
2. Bàri in dadà fòkarinà cikin aikin nân. Af, bà kà gâji ba ? Bà zâ kà barì ba tükùna ?
3. Bàntabà ganin irin wannàn rawâr ba. Bàri in gwadà yîntà. A'a ! Kâi, bà zâ kà iyà ba !
4. Nâ yi maganà dà shî mākòn dà ya wucè àmmā bái kārà zuwà sâtin nân ba.
5. Dâ a kân hau dōkì àmmā yànzū an fi sôn mōtā. Allà ? Allà kùwā.

Translate into Hausa :

1. I visited the chief's home but he had already gone away.
2. Gosh !, that man is a terrible liar (*translate*, is full of lying) ! Because of this I don't like him.
3. It rains a lot during the rainy season. That's so.
4. He hasn't been in Nigeria long but he speaks Hausa fluently (*translate*, like a Kano donkey).
5. I want to take out a loan in order to buy a new car.

Fable

Audù dà Àlì⁵

Audù dà Àlì sunà cikin tàfiyà. Zâ su kâsuwâ dà kâyâ. Sai gâ wani àbù à bàkin hanyà. Àlì ya ðaukà, ya dūbà. Àshê jákar kudî cê.

Sai Audù ya cê, ' Kâi, yâu mun yi sâ'â.'

⁵ See *Ka Kara Karatu*, page 12, and Abraham, R. C., *Hausa Literature*, page 41, for another version of this story.

Àlì ya cê, 'A'a! Mù mukà yi sà'à nè? Kō dai nī, na yi sà'à?'

Audù ya cê, 'Tò shī kè nan, Allà ya bā mù lāfiyà.'

Sukà cigàba dà táfiyarsù har sukà shiga wani bakin dāji. Sai wadansu mafāsā sukà fādà musù. Audù dà Àlì sukà zūrà dà gudù. Su mafāsā sukà bī sù.

An jimà sai Àlì ya gāji sabòdà nauyin kāyansà. Ya cê, 'Wāyyô. Yāu mun yi hāsàrà.'

Audù ya cê, 'A'a! Mù mukà yi hāsàrà nè? Kō dai kai, ka yi hāsàrà?'

Lesson 27

Uses of Aspects

1. The *subjunctive aspect* has a wider variety of uses than any other aspect in Hausa. In addition to its use to express commands (see Lesson 12), the subjunctive is commonly employed :

(a) In a large number of contexts that may in English be translated by the infinitive, notably in subordinate clauses (see also Lesson 12, section 7) :

Nā tafi in gan shi.	I went to see him.
Zā sù jē sù hàrbi nāmà.	They will go to/and shoot (some) meat.
Inà sô kà zô nân.	I want you to come here.
An cê masù sù zô.	They were told to come.
Yā yàrda yà yī shi.	He agreed to do it.
Yā fi kyāu à dākātā kádan.	It would be better to wait a little.
Yā yiwu à biyā kà gôbe ?	Is it possible to pay you tomorrow ?
Inà jiransà yà dāwô.	I'm waiting for him to return.

(b) In many contexts that may be translated by 'in order to' (see also some of the examples above) or, negatively (with *kadà*), 'lest' :

Yā zô (don) yà tàimàkē mù.	He came (in order) to help us.
Sun gudù (don) kadà à kāmà su.	They ran so that they would not be caught.

- (c) In some contexts that may be translated by *that* (which does not in Hausa always require a special word) :

Munà fātā kà dāwō We hope (that) you will
lāfiyā. come back safely.

An cè manà (wai) mù We were told (that) we
dākātā. should wait.

- (d) In contexts relating to seeking, denying or assuming permission :

Tō mù jē ! Well, let's go !
Īn shiga kō ? May/shall I (am I to)
enter ?

Kadā kōwā yā shā
wannān. Nobody is to drink this.

- (e) Following certain relaters :

kāmin/kāfin, before :

Kāmin in tāshì sun rigā Before I left they had al-
sun zō. ready come.

Zā mù hūtā kādan kāmin We will rest a little before
mù ci ābinci. we eat.

dōmin/don (see also above, section (b)), *in order to/that :*

Yā kāwō shi dōmin in gani. He brought it so I could
see it.

har, until (future) :

Bàri mù dākātā nan har Let's wait here until they
sù isō. come.

Note : **har**, in contexts indicating action in the past, requires the relative completive or the regular completive p-a pronouns :

Mun dākātā har sukā isō. We waited till they came.

gāra/gwàmmà, *it is better that :*

Gāra mù yi hakà. It is better that we do thus.

Dà táfiyà banzā gwàmmà à zaunà à gidā. It is better to stay home than to travel without purpose.

saurā, *there remain (only), all but :*

Saurā mintì gōmà sù isō. They will be here in ten minutes.

Saurā kàfan yà fādi. He nearly fell.

(f) **Ìn ji . . .** (lit. *let me hear*) is a stylized expression employing the subjunctive which means . . . *says* or *according to . . .*:¹

Zāi zō gòbe, in ji Audù. He will come tomorrow, according to Audu.

Ìn ji wà ? Who says so ?

Kadà kà sākè zuwà, in ji sarkī. The chief says don't come again.

(g) In an utterance describing future (or habitual) action and involving several predicate constructions, only the first verb need be preceded by the future (or habitual) p-a pronouns—the remaining predicates are typically subjunctive (see also Lesson 16, section 4):

Gòbe Mālām Ūsmān dà Ministà na Ilmì zā sù tàfi Sakkwato, sù būdè makarantar 'yam mātā, sù ziyārci asibitì, sù dāwō Gūsau, sù bā dà laccà dà yāmmā.

¹ **Ìn ji** is also used whenever the verb *says/said* comes at the end of, or in the middle of, a quotation. **Cē**, *say*, cannot be used in such positions. See paragraph 4, line 1, of the fable at the end of this Lesson for an example.

Tomorrow Mr. Usman and the Minister of Education will go to Sokoto, (will) open a girls' school, (will) visit a hospital, (will) return to Gusau, (and will) give a (political) speech in the evening.

2. The *continuative aspect*, in addition to expressing simple continuative action (see Lesson 18), has the following more specialized uses :

(a) The continuative is employed to express customary or habitual action, natural abilities or disabilities, and the like :

Yanà zuwà kōwàcè rānā. He comes every day.
Bā yà aiki sòsai. (It is characteristic of him that) he doesn't work hard.

Aladè bā yà tāshì. Pigs can't fly.

(b) The continuative is often employed in a subordinate clause after a main clause employing a completive or continuative aspect to indicate an action occurring simultaneously with the action of the main clause :

Nā gan shi yanà aiki. I saw him working.
Yā tāshì inà barcī. He got up (while) I was (still) asleep.

Munà zuwà yanà ganimmù. (As) we were coming he watched us.

Inà aiki yanà ta sūrūtù. (As) I worked he chattered foolishly.

Yā dadè yanà aiki. He has been working for a long time.

3. The *future aspects* and the specialized verbal *zâ*, in addition to expressing simple future action (Lesson 16), are frequently employed to express :

(a) Intent :

Dà zuwànsà zâi yi
màganà sai . . .

When he arrived he
intended to say some-
thing but . . .

Mwâ zô.

We intend to come.

Dâ zâ ni gidâ . . .

I had originally planned
to go home . . . I *was*
going home (but . . .).

Dâ mâ zân kômâ, . . .

I was planning all along
to return . . .

(b) To be about to :

Zâ shi Ingilâ sai ùbansà
ya mutù.

He was about to leave
for England when his
father died.

Dà na shiryà, zân hau
kèkèná, gà shi bábù
iskâ.

When I was ready, (and)
was about to climb on
to my bicycle, why!
there was no air (in the
tyre).

(c) Conditional action :

Bàn sàmi wandà zâi yí
shì ba.

I didn't find anyone who
would do it/to do it.²

Dà yā nūnà minì dà zân
sâyā.

Had he showed (it) to me
I would have bought
(it).

4. The *completive aspect* may be employed within a sequence of relative completive clauses to express a more remote past (the English pluperfect) than that indicated by the relative completive predicates :

Dà sukà shiryà sukà tàfí. Mākānikì yā gyārà masù
mōtārsù.

² Another meaning could be 'I didn't find the (particular) man who was going to do it'.

When they had got ready they left. The mechanic had (previously) repaired their lorry for them.

Sā'an dà mātā sukà dāwō dāgà kāsuwā, ya tām̄bāyē tā, ya cē, 'Yāyā ciniki? Yā yi kyāu?' Sai ta amsā, 'Yā yi kyāu.'

When the women returned from market, he asked her, he said 'How was the trading? Did (completive) it go well?' Then she answered, 'It went (completive) well.'

VOCABULARY

Nominals

asibitì (<i>pl.</i> asibitōcī)	hospital
cēwā	saying (verbal noun of cē)
dabbā (<i>f.</i>) (<i>pl.</i> dabbōbī)	animal
dāriyā (<i>f.</i>)	laughter
fādā	chief's residence
fiffikē (<i>pl.</i> fikāfikai)	wing
haƙōrī (<i>pl.</i> haƙōrā)	tooth
hannū (<i>pl.</i> hannāyē)	arm (including hand), hand
hārājì	tax
ilmì, ilimì	knowledge, book-learning
iskā (<i>f.</i> or <i>m.</i>) ³	wind, air
jēmāgē (<i>pl.</i> jēmāgū)	fruitbat
kāshēgārì	on the following day
laccā	political speech, lecture
mākānikì (<i>pl.</i> mākānikai)	mechanic
māmā	breast, mother, mother's milk
ministā (<i>pl.</i> ministōcī)	minister (of government)
ōfis/ōfishī (<i>pl.</i> ōfisōshī)	office
rāi (<i>pl.</i> rāyukā)	life
saurā	remainder
sūrūtū	(senseless) chatter

³ The plural *iskōki* means (*evil*) spirits.

tùnàni
tsakà/tsakiyà (f.)
tsákāni
wákīlī

reflecting, thinking
centre
between
representative

Verbals

amsà
haifù (i/ē)
hàrbā (i/ē)
isō
kàrbā (i/ē)
kirā
kyālè
saurā

answer
give birth to
shoot
arrive (here)
receive, accept
call, summon
not bother with, ignore
be left over, remain

Particles

gāra
gwammā
mā

it is better that
it is better that
(emphasis particle), even,
too, actually
quote, they say

wai

Important Phrases

dā mā

it has been planned that,
it is well known that,
already

in ji . . .

kudin kasā

. . . says, according to . . .
taxes (*lit.* money for the
land)

nan dà nan

rānkā yà dadè⁴

immediately
may you live long ! (said to
a chief or other social
superior)

tsakàr-tsákāni

yā fi kyāu (plus subjunctive)

yanà ta . . .

betwixt and between
it is better/best (that . . .)
he continuously . . .

⁴ Often heard as rānkai dadè.

EXERCISES

Translate into English :

1. Dâ mā zâ ni gidansà in gaishē shi, sai na ji làbārì, na cê, yā fi kyāu in gayà masà.
2. Kàmin yà fārà zuwà nā dadè inà aikì à nân.
3. Dà na sàmē shi, nan dà nan sai ya zūrà dà gudù.
4. Àbincimmù yā fārè nē ? Ā'ā, dà ⁵ saurā kàdan. Kanà sô in dafà wani ? ⁶
5. Ministàn Màkàrantù zâi yi laccà à Gùsau ? Ī, bàri mù shiryà, mù jē.

Translate into Hausa :

1. Certain highway robbers wanted me to tell them the news of the town.
2. I came upon him while he was working. He is a mechanic. He has been repairing automobiles for a long time.
3. Originally he had agreed to wait here until I came, but now I don't know what ⁷ he will do.
4. The chief says don't ever come to his home again. It is better that you meet him at his office.
5. He can speak Hausa, but it is very difficult for him.

Fable

Jēmāgè Bā Yà Biyàn Hārāji ⁸

Wata rānā sarkin dabbōbì ya kirā wākìlinsà, ya cê masà, 'kà kēwayē cikin fasātā kà jē gidàjen dabbōbì dukà kà kàrfi kudin fasà à hannun kōwānnensù.'

Wākìlì ya cê, 'Rānkà yà dadè, nā yi nan dà nan.'

⁵ In this context *dà* = *àkwai* (see Lesson 37, section 3).

⁶ In contexts such as this *wani* means *some more*.

⁷ Translate *what* as *the thing which* (*àbìn dà . . .*).

⁸ See *Littafi Na Karantawa*, page 8, for another version of this story.

Sai wàkìlì ya kēwáyē cikin fasār, ya kàrfi hārāji à kōwànè gidà. Àmmā dà ya isō gidan jēmāgè, jēmāgè ya fi biyàn kuđin.

'Ai, nì bà dabbà ba cè,' in ji jēmāgè. 'Kō cikin talakāwan sarkin dabbōbì àkwai mài fikàfikai kàmar nì? Àkwai wandà ya iyà tāshì samà kàmar nì? Ai, bà nà biyàn hārāji gà sarkin dabbōbì!'

Shì kè nan. Wàkìlin sarkin dabbōbì ya bar shì, ya kōmà fādà, ya shàidà wà sarkinsù. Sarki dai, ya yi tūnānì, ya cè, 'Lallè, gaskiyarsà. Jēmāgè bà irimmù ba nè, à kyālè shì.'

Kàshègàrì sarkin tsuntsàyè ya kirà nāsà wàkìlì, ya àikè shì yà kàrfi kuđin fasà à hannun kōwànè tsuntsù. Dà wàkìlin ya isō gidan jēmāgè, ya tàmbàyè shì kuđin fasà, sai jēmāgè ya yi masà dàriyā, yanà cēwā, 'Nì, bà nà biyānsà hārāji.'

Wai, 'Kō kà tafà ganin tsuntsù mài hakòrà?' 'Kō wandà ya kàn hàifi 'yā'yansà dà rai, yà bà sù màrà? Kái! Nì bà talàkàn sarkin tsuntsàyè ba nè!'

Dà wàkìlin ya kōmà fādà ya shàidà wà sarkin tsuntsàyè, sai sukà yàrdà cēwā jēmāgè bà tsuntsù ba nè.

Sabòdà hakà jēmāgè yanà tsakàr-tsakānì, bà yà cikin dabbōbì, bà yà, kùwā, cikin tsuntsàyè.

Lesson 28

Reduplication

1. Hausa employs various types of reduplication for various purposes. Sometimes only a syllable is reduplicated, sometimes the whole word. Examples of the most frequent types of reduplication follow.

2. Reduplication of the first syllable of a *verb* gives it an *intensive meaning* (e.g. *keep on . . . , do . . . time after time, do . . . in succession*). Typically, the first syllable is reduplicated with accompanying duplication of the initial consonant of the original verb (which has now become the first consonant of the second syllable). If the original first syllable has a final consonant, it may remain or may be assimilated as a doubled consonant.¹ The great majority of reduplicated verbs have at least three syllables and their tones follow the regular patterns for three- and four-syllable verbs. Thus :

(a) High-low verbs become high-low-high :

beat	bugà	bubbùgā	keep on beating
cook	dafà	daddàfā	keep on cooking
look	dùbà	duddùbā	look everywhere

(b) Low-high verbs ² become low-high-low :

go out	fita	fiffità	keep going out
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¹ When, for example, the first syllable ends in a nasal, assimilation does not take place, e.g. **tàntàmbayà** (not **tàttàmbayà**), and it is optional where the first syllable ends in some other consonants, e.g. **fiffità** or **firfità**, **sàssayà** or **sàisayà**, **kakkāwō** or **kankāwō**.

² If the base verb is a variable vowel (Grade II) verb, the derived intensive verb will also be a *v.v.* verb. Thus the rules for final vowel and tone change before direct objects (as well as all other *v.v.* verb rules) apply, e.g. **sun nānnēmi shānunsù**, **sun nānnēmē sù**, *they looked all over for their cattle/them*.

look for	nēmā	nānnēmā ³	look all over for
buy	sāyā	sāssayā	buy a variety of things

(c) Verbs with all tones high remain all high :

bring	kāwō	kakkāwō	keep on bringing
call	kirā	kikkirā	call various people
sell	sayar	sassayar	keep on selling

(d) Three-syllable verbs⁴ merely reduplicate the first syllable (tone and all)⁵ while retaining the original tone pattern on the original three syllables :

read	karāntā	kakkarāntā	read in succession
ask	tāmbayā	tāntāmbayā	keep on asking

3. An *adjectival nominal* may be formed from most transitive and certain intransitive verbs by reduplicating and doubling the final consonant of the original word, while replacing the final vowel with an **-accē** suffix (**CC** = doubled final consonant of the original word). The meaning of such a form is typically *something which has been . . . , something characterized by . . .* These, like other adjectival nominals, have feminine as well as plural forms (the examples below list the forms in the order : masculine, feminine, plural).

(a) These forms *derived from two-syllable words* have the initial syllable low toned, with all following syllables

³ When the original verb has an **-ē-** or an **-ō-** in the root, this becomes **-a-** in the reduplicate syllable, if this **-ē-** or **-ō-** is preceded by a *velar* consonant (**k, g, ŋ**), it becomes **-ya-** and **-wa-** respectively, e.g. **kētā**, *tear*, **kyakkētā**, *tear to shreds*; **gōgā**, *rub (against)*, **gwāggōgā**, *rub vigorously (against)*.

⁴ See footnote 2 on page 176.

⁵ Some verbs, in addition to a form which shows first syllable reduplication, have an alternative form (with the same meaning) in which it is the second syllable that is reduplicated, e.g. **ajiyē**, *put down/aside* → **ar'ajiyē/a'ajiyē** or **ajijiyē**, *put down/aside a number of things*.

high except for the plural form, in which all syllables are low except the final one, e.g. :

(cikà, fill)	cikakkē cikakkiyā, ⁶ cikàkkū (something) filled, complete
(dafà, cook)	dàfaffē, dàfaffiyā, dàfàffū (something) cooked
(fàrà, start)	fàrarrē, fàrariyā, fàràrrū (something) started
(ganī, see)	gànannē, gànanniyā, gànànnū (something) seen
(màntà, forget)	màntaccē, màntacciyā, màntàttū (something) forgotten
(nēmā, look for)	nèmammē, nèmammiyā, nèmàmmū (something) sought
(sanì, know)	sànannē, sànnaniyā, sànnànnū (something) known

- (b) These forms *derived from three-syllable words* have the first two syllables low, with all following syllables high except for the plural form, in which all syllables are low except the final one, e.g. :

(ajiyē, set aside)	àjiyayyē, àjiyayyiya, ⁶ àjiyàyyū (something) set aside
(fàhimtā, understand)	fàhimtaccē, fàhimtacciyā, fàhimtàttū (something) understood
(lāfiyā, ⁷ health)	làfiyayyē, làfiyayyiya, làfiyàyyū healthy (person or thing)
(tabbātā, be sure)	tàbbàtaccē, tàbbàtacciyā, tàbbàtàttū (something) certain
(tāfasà, boil)	tāfàsashhē, tāfàsashiyā, tāfàsàssū (something) boiled

⁶ There is an alternative feminine form in *-accā*, which is not uncommon, especially with the longer words, e.g. *tāfàsassā*.

⁷ This form is derived from a noun rather than a verb. It is apparently the only such exception in the whole language.

Examples :

Mūjlyā sánanniyā cè à kasarmù.	The owl is well-known in our country.
Dáfaffen àbinci nè mu kè sô.	We want <i>cooked</i> food.
Zināriyā nèmammiyar àbā cè.⁸	Gold is a sought after (<i>i.e.</i> valuable thing).
Mu kán shā tafássashen ruwā kawài.	We drink only boiled water.
Tàbbàtaccè nè.	It is certain.

4. Certain *nouns indicating a quality* have a derivative adjectival nominal which is formed by reduplicating the first syllable and changing the final vowel to **-ā**. The tone pattern of the new form is low-high-high in the singular. The plural form (which duplicates the final consonant in an **-àCā** suffix) has a high-low-high pattern. The meaning is usually intensive.⁹

(karfi , strength)	kàkkarfā, karfàfā (pl.)	very strong thing/ person
(kyāu , goodness)	kyàkkyāwā, kyāwàwā (pl.)	excellent (looking) thing/person

Examples :

Màcè kyàkkyāwā cè.	The woman is beautiful.
Sū karfàfā nè.	They are very strong.
Kyāwàwā na sàyā.	I bought very good looking ones.

5. *Adverbial nominals and ideophones* may be intensified by reduplicating the whole word (see also Lesson 24, section 3).

⁸ Where the noun to which it refers is feminine **àbù**, *thing*, has a feminine form **àbā**. Many Hausa, however, would say **Zināriyā nèmammen àbù nè**.

⁹ I.e. more so than a simple **mài** compound, e.g. **mài zurfi**, *deep*; **zùzzurfā**, *very deep*.

(maza , <i>quickly</i>)	Kù zō maza-maza !	Come very quickly !
(shirū , <i>silence</i>)	Audù shiru-shirū nè.	Audu is very soft spoken.
(sànnu , <i>slowness</i>)	Yanà táfiyà sànnu- sànnu.	He is walking slowly.

6. Complete reduplication of *adjectival nominals of colour* and some others lessens their intensity (see also Lesson 23, section 7). Note that the final vowel becomes short in both the second and (with few exceptions, like **jā-ja** below) the first occurrence of the reduplicated word.¹⁰

(fari , <i>white</i>)	Nā sàyi fari-fari.	I bought the whitish one.
(bakī , <i>black</i>)	Bakī-bakī yā fi kyāu.	The blackish one is best.
(jā , <i>red</i>)	Wannān, jā-ja nè. Wadānnān jājāye- jājāye nè.	This is reddish/pink. These are reddish/ pink.
(tsōfō , <i>old</i>)	Tsōfuwa-tsōfuwa cè.	She is rather elderly.

7. Complete reduplication of quantifiers and monetary terms is employed to give the sense of, for example, 'two each'.¹¹

Sisì sisì nè.	They are 5 kobos each.
Bà su gōmà gōmà.	Give them each ten.
Nawà nawà nè wadānnān ?	How much apiece are these ?
Màsu kafà huɗu huɗu.	Quadrupeds.

¹⁰ In a few cases the vowel remains *long* and the meaning is *intensive*, e.g. **Sū mānyā-mānyā nè**, *They are very large/important (of people)*.

¹¹ If the quantifier is a compound only the last word is repeated, e.g. **yā bā sù nairà shā ɗaya dà si-sisì**, *he gave them ₦11.6 each*; **kuɗinsù sulè bā kwabò kwabò**, *they cost nine pence apiece*.

8. The plurals of certain nouns are formed by reduplication (see also Lesson 22, section 6).

en'è, *pl.* **en'è-en'è** Native Administration
àkàwū, *pl.* **àkàwū-àkàwū** clerk (other plurals also occur)

9. Complete reduplication plus final **-e** and a low-high tone pattern is employed with many *nouns denoting an activity* to indicate (frequently) something like *varieties of . . . , various kinds of . . .* or simply *a number of instances of this kind of activity*, e.g. :

gudū, running → **gùje-gùje**, running (various types of)
 races

tsallē, jumping → **tsàlle-tsàlle**, (various kinds of) jump-
 ing¹¹

tādī, chatting → **tàde-tàde**, (various) chattings

shāwarā, advising → **shàwàrce-shàwàrce**, advisings (of
 various kinds).

10. Complete reduplication of *certain nouns* may be employed to indicate . . . *like*. Note that the final vowels are short.

ruwa-ruwa watery, liquid (*i.e.* water-like)

gàri-gàri powdery (*i.e.* flour-like)

gishiri-gishiri salty (in taste)

VOCABULARY

Nominals

àkàwū (*pl.* **akāwunà** or

àkàwū-àkàwū)

clerk

danyē (*f.* **danyā**, *pl.* **dānyū**) raw, uncooked, unripe

fīrāmàrē

primary school

¹¹ Thus the term for *track and field competition* is **gùje-gùje dà tsàlle-tsàlle**.

giyà (<i>f.</i>)	beer (local brew)
gwangwan (<i>pl. gwangwàyé</i>)	tin can
jarrábāwā (<i>f.</i>)	test, examination
kwalabā/kwalbā (<i>f.</i>) (<i>pl. kwalàbē</i>)	glass bottle
kyàkkyāwā (<i>pl. kyawàwā</i>)	excellent (looking), handsome, beautiful
kārā (<i>f.</i>)	a complaint (<i>e.g.</i> in court), cry, noise
ragì	reduction (as in trading)
sakandàrē	secondary school
simintì/sumuntì	cement
tàbbàtaccē	(something) certain
takàrdā (<i>f.</i>) (<i>pl. takàrdū</i>)	paper, letter
Tūrai	Europe
yādi	European cloth, a yard (measurement)
zīnāriyā (<i>f.</i>)	gold

Verbals

ajiyē	put (thing) down, set (aside), give (thing to someone else to keep for you)
fāhimtā (<i>i/ē</i>)	understand
tāfasā	boil (intransitive)

Particles

cā	thinking (from <i>cēwā</i> ; see <i>Important Phrases</i> below)
shirū	silence (ideophone)

Important Phrases

àbin mà māki	an amazing thing
àbin shā	something to drink, a drink
àbin shā na kwalabā	bottled drink

bã ragi	no reduction (of price—in trading)
bábban àkàwù	head clerk
bã dà mà̀màkì	cause amazement, wonder
cã na kè	I thought (<i>lit.</i> thinking I was)
ci jarrábãwã	pass an examination
nan kasã	(in) this country
yi jarrábãwã	take an examination

EXERCISES

Translate into English :

1. **Ai, nã màntã in kãwõ àbinci dàfaffè. Nã kãwõ shi danyè.**
2. **Gwãmmã kã dākātã nãn tükùn. Kãfin kã sãkè dãwõwã lõkãcin àbinci yã yi.**
3. **Mun tàntãmbayã kõ'inã cikin gàrì àmmã bà mù sãmi làbãrinsà ba.**
4. **Kã! Wani àbin mà̀màkì yã fãru jiyã—kãrar jirgin samã tã bã ni tsõrõ har saurã kãfan in gudù!**
5. **Zã ni kãntì in sãyi àbincin gwangwan dà giyã ta kwalabã dà sauran abũbuwãn dà na kè bùkãtã.**

Translate into Hausa :

1. How much apiece are guavas? A penny apiece, no reduction.
2. I thought you would come tomorrow but you came yesterday.
3. There are many wonderful things in the world today.
4. You should eat cooked food and boiled water lest you get ill.
5. If I don't take the examination I won't pass it.

Dialogue

Talle : Daudã!

Daudã : Nã'am.

- Talle : Inā zā ka ?
- Daudā : Zā ni gidā. Yānzū nè na tāsō dāgā aiki.
- Talle : Tò bā láifi. À inā nè ka kè aiki ?
- Daudā : Ai, nī àkàwū nè à kánti.
- Talle : Àshē ? Cā na kè kanà makarantā.
- Daudā : À'á. Bàra nè na fita firāmàrè. Bàn sàmi shlgar sakandàrè ba.
- Talle : Bà kà ci jarrábāwā ba nè ?
- Daudā : I, tā yi minl wùyā ainùn. Àmmā bā kómè, tun dà na sàmi aiki.
- Talle : Tò dà kyāu. Wānè irin aiki nè ka kè yī ?
- Daudā : Ai, inā dà ayyukà iri-iri : wani sà'ì na kàn shishshiryā kāyā, wani sà'ì na kàn sayad dà kāyā, wani sà'ì mā, bàbban àkàwū yanā bā ni aikin takàrdā in yi.
- Talle : Tò. Yawancin kāyankù dāgā fasàshen Tūrai nè a kè kàwō sù ?
- Daudā : I. Àmmā yānzū an fārā yin wadansu abūbuwā nan fasā—kàmar su tākalmā, dà yādi, dà simintì, dà àbin shā na kwalabā.
- Talle : Mādāllā ! Gāskiyā nè sai dà táfāsashen ruwā a kè yin àbin shā na kwalabā ?
- Daudā : Sòsai ! Bà kàmar irin tāmù giyār ba !
- Talle : Àbincin gwangwan fā—dukānsā dāfaffē nè ?
- Daudā : Hakà nè. Wai, sà'an dà a kè shirinsā anā daddáfāwā.¹³
- Talle : Tabdi. Àbin māmākì nè yaddà yā yiwu à dafā àbinci dà yawā à rufè shi cikin gwangwan à ajiyē shi har shèkarà biyar !
- Daudā : Gāskiyarkā. Ai, hakà nè dūniyā yānzū—cike ta kè dà abūbuwā māsū ban¹⁴ māmākì.
- Talle : Lallē, hakà nè.

¹³ Verbal noun from daddáfā.

¹⁴ See Lesson 19, footnote 2.

Lesson 29

The Relaters Sai and Dà

1. The relaters **sai** and **dà** (the spelling of which actually represents several different words) are among the most frequently occurring words in the Hausa language. They each have a wide variety of usages, the more important of which, not already noted in Lesson 17, section 2, are treated below.

2. **Sai** as a clause introducer is often followed by the subjunctive aspect. There are two kinds of meaning indicated by this construction :

(a) The weaker (and more common) meaning is to indicate a regular contingent habit or an inevitable contingent consequence, e.g. :¹

In nā tās̄hi dà s̄āfē sai in shā tī When I get up in the morning I (always) have a cup of tea.

In bà kà b̄ā ganyēn nan ruwā ba, sai yà mutù If you don't water that plant, it will surely die.
Ídan yā zō, sai mù gaishē shi. When(ever) he comes we will (certainly) greet him.

(b) The stronger meaning, often limited to shorter contexts, is as a strong command, typically meaning *must*, *ought to* or the like, e.g. :

Sai kà t̄āfi. You ought to go, or Get away !

¹ See Lesson 24, dialogue (footnoted phrases), for two additional examples.

Bàì zō ba tükùna. Sai mù kirā shì. He hasn't come yet. We'll have to call him.

3. Stylized utterances such as **sai kà cē**, *as if*, and (less frequently) **sai kà ganī**, *you ought to see it*, are frequently interjected for emphasis.

Yanā tāfiyā, sai kà cē sarkì. He goes around as if he were a chief.

Aikinsā, sai kà cē bàì iyā ba. His work (is) as if he doesn't know how.

Wannān àbù, sai kà ganī, àbin màmakì nē. This thing—you'll have to see it (to believe it)—is really amazing.

4. **Sai** often introduces a nominal phrase which indicates an exception to the preceding statement. (See also Lesson 17, section 2.)

Bā mài iyāwā sai kai. There is none able to do it except you.

Bā à sāmùn ilmī sai dà kòkari. One doesn't get knowledge without (a lot of) effort.

Ni kām, sai àbin dà ka cē. As for me (I'll do) only what you say.

5. **Sai** meaning *until* often introduces clauses in the complete, sometimes in the continuative.²

Bà zān tāfi ba sai nā gamā. I won't go until I finish.

Bà zān tāfi ba sai inā sōn tāfiyā. I won't go until I want to go.

Sai kà dāwō. See you when (*lit.* until) you return.

² Quite often, though not invariably, the **sai**-introduced clause is a dependent clause following an independent clause in the negative (see the first two examples).

- Sai nā shiryà tükùna.** (Don't bother me.) Let me get ready first.
- Sai yā zō zā mù ci.** We won't eat until he comes (*lit.* Only when he has come will we eat).

6. **Sai** and **har** each often mean *until*. When, as often, a contrast is intended, **har** focuses on the completion or fulfilment of the action at the end of the prescribed time, whereas **sai** may simply refer to the action in general or focus on the start of it, e.g. :

- Bà zân tâfi ba sai gòbe.** I won't go until tomorrow.
- Bà zân tâfi ba har gòbe.** I won't go (at least) until tomorrow (has come).
- Bàn yi barcī ba sai dà gārī ya wāyè.** I didn't get to sleep until dawn.
- Bàn yi barcī ba har gārī ya wāyè.** I didn't get a wink of sleep all night.

7. **Sai** is frequent in narrative as a clause (sentence) introducer indicating sequence and translatable as *then* or *so*. (See also Lesson 17, section 4.)

- Mun gan shi nan dà nan. Sai mukà gaishē shi.**
We saw him immediately. Then/so we greeted him.
- Sun zō. Sai sukà zaunà. Sai sukà hùtā sòsai.**
They came. (Then) they sat down. (Then) they rested well.

8. **Dà . . . sai** is commonly used for *when . . . then*, with reference to events in the past.

- Dà na gan shi (sai) nā jē wurinsà.** When I saw him (then) I went to him.
- Dà zuwànsà³ sai aikì.** When he comes (then) (there's a lot of) work.

³ **Dà zuwànsà**, *lit. on his coming*. A verbal noun may usually be substituted for a finite verb in this construction.

Dà ya shiga (sai) mukà tsayà. When he entered (then) we stopped.

9. **Dà** meaning *with* or *and* is amply illustrated in Lesson 17, sections 2 and 3. The use of **dà** as introducer of the direct object after the **-ar** form of a verb is treated in Lesson 25, section 4 and following. **Dà** meaning *when* is illustrated above. **Dà** as introducer of the thing possessed after the continuative is illustrated in Lesson 18, sections 5 and 6.

10. **Dà** (or **wandà**) is employed to introduce relative clauses. It may mean *that*, *whom*, etc. (See also Lesson 20, sections 5 and 6.)

àbìn dà na ganì	the thing that I see
lōkàcìn dà zài tàfi	when (= the time that) he will go
an kòri mùtumin dà akà aikò	they chased away the man that was sent
yārò wandà bā shi dà hankàll	a boy who has no sense

11. **Dà** is employed as an auxiliary with certain other relaters.

Tun dà bái bā mù ba bā kōmē.	Since he didn't give it to us it doesn't matter.
Kō dà bái gan mù ba munà wurin.	(Even) though he didn't see us, we were there.

VOCABULARY

Nominals

àgōgō (<i>pl.</i> agōgunà)	watch, clock
àlāmà/hàlāmà (<i>f.</i>) (<i>pl.</i> àlāmū, alāmōmī)	indication, sign
àkalāmī (<i>pl.</i> alkalumà)	pen

àlmakàshì (pl. àlmakàsai)	(pair of) scissors
awà (f.)	hour
bukkà (f.) (pl. bukkōkī)	grass hut ; market stall
ciyāwà (f.) (pl. ciyàyī)	grass
dīnkī	sewing
hūtū	vacation, rest
kàkī	khaki cloth
kirki	excellence of character or quality
madīnkī (pl. madīnkā)	tailor
sàna'ā (f.) (pl. sana'ō'ī)	trade, occupation, profession
tufāfī (sing. tufā)	garments, clothes
wāhalā (f.)	trouble, difficulty
wàndō (pl. wandunā)	trousers

Verbals

dīnkà	sew, make by sewing
hanà ⁴	prevent, hinder, keep from, refuse, forbid
jirā	wait for
kau/kawad (dà)	move to another place, alter position of
nūnà ⁵	point out, show
tāimakà (i/ē)	help, assist
yankà	cut (up), slaughter

Particles

kām	(emphasis particle) at least, at any rate, as for . . .
-----	--

⁴ Typical examples of the way *hanà* is employed are : *yā hanà ni/mini aiki* = *he kept me from working* or *he kept me from getting a job* ; *kadà kà hanà masà àbinci* = *don't refuse him food* ; *an hanà shān giyā* = *beer drinking is proscribed*.

⁵ An indirect object is very frequent with *nūnà*, e.g. *yā nūnà mini* = *he showed me* ; *nā nūnà masà hanyà* = *I showed him the road* ; *tā nūnà wà yārō àbincinsà* = *she showed the boy his food* ; but *yā nūnà karfinsà* = *he showed his strength*.

wàtò

that is, . . . (the preceding statement is then re-phrased to clarify it), namely, viz.

Important Phrases

kèken dinkì

sewing machine

sai kà cê

like, as if

sai kà gani

you have to see it (to believe it)

shā wāhalā

have (*lit.* drink) difficulty, suffer

EXERCISES

Translate into English :

1. Yā kāmātā in yankā wannān yādi. Dàuki àlmakāshi kà taimākē ni.
2. Shì bà mùtumin kirkì ba nè. Yanà sô yā hanà àbōkinā aiki.
3. Dà ya shiga bukkarsà sai ya zaunà, ya fārà dinkì.
4. Zān jirā shì. Wàtò, zān dākātā nān sai yā dāwō.
5. Àkwai àlāmā zā kà shā wāhalā nān idan bà kà kawad dà kāyankà dà wuri ba.

Translate into Hausa :

1. Sew me a good (looking) gown. I am going to the dance tomorrow.
2. I want you to help me to move my sewing machine to another stall.
3. As for me I will wait for him here—perhaps he will come after a while.
4. I didn't show him your watch. They say he saw it on your wrist (arm).
5. He hasn't eaten yet. Why? Because I refused him food until you arrived.

Dialogue

Hārūnā : Sannu madinkī !

Gambo : Af Hārūnā ! Barkā dā yammā.

Hārūnā : Barkā kádai. Inā aiki yāu ?

Gambo : Aiki, ai bā yà fārèwā.

Hārūnā : Mādallā. Hakā a kè sô.

Gambo : Gaskiyarkā. Kanā yāwò à kàsuwā nè ?

Hārūnā : A'ā. Dâ mā inā nēman bukkārka.*

Gambo : Tô. Rân nan na kau dā kāyānā zuwā nân.

Hārūnā : Dâ kyāu. Dâ kanā cikin bukkā ta ciyāwā àmmā wannān ta kwānò⁷ cè.

Gambo : Hakā nè. Nā yi sâ'ā kè nan.

Hārūnā : Mādallā. Zā kà iyā kà dīnkā minī wadansu tufāfi nè ?

Gambo : Ai sàna'ātā cè. Wāné irī nè ka kè sô ?

Hārūnā : Inā bukātār gājēren wāndō gūdā biyu dā bābbar rīgā kumā.

Gambo : Tô bā lāifi. Kā zō dā yādī nè ?

Hārūnā : Ī. Gā kākī na yīn wandunā dā farin yādī na yīn rīgā. Nawā nè kudin dīnkī ?

Gambo : Dukā zāi kai sulè àrbā'in dā biyar—wātò, nairā huđu dā sulè biyar kè nan.

Hārūnā : Kāi, yā yi yawā ! In bā kà yārda dā nairā huđu ba, sai in nēmi wani.

Gambo : Tô nā yārda. Ājīyè yādin cān.

Hārūnā : Dâ kyāu. Sai yāushè zān zō in kārḡā ?

Gambo : Sai gòbe ai. Bā zān iyā gamā dīnkīnsu dukā yāu ba.

Hārūnā : Tô, sai gòbe kè nan.

Gambo : Yāuwā, sai gòbe.

* The addition of mā to dâ completely alters the meaning from formerly (but no longer) to formerly too, i.e. anyway, in any case, all along.

⁷ I.e. made of corrugated iron or aluminium roofing materials.

Lesson 30

Prefixes and Suffixes

1. Hausa employs a number of prefixes and suffixes to change basic forms of words into words with more specialized meanings. Certain prefixes and suffixes have already been described (see Lessons 25 and 28), but several others are common enough to warrant mention here.

2. **Bà-** = *place of origin, profession.*

(a) Certain nouns may be prefixed with **bà-** in the singular with the resultant form indicating the *place of origin* of the person referred to. The masculine forms usually end in **-è** with initial and final low tones (all other tones high). These words have feminine and plural forms as well, as illustrated below.

(Kanò)	Bàkanè/Bàkanò, Bàkanùwā, Kanāwā	Kano person
(Hausā)	Bàhaushè, Bàhaushiyā, Hāusāwā	Hausa person
(Tūrai)	Bātūrè, Bātūriyā, Tūrāwā/ Tūrāwā	European person
	Bàfàransì, Bàfàransiyā, Fàrànsái	Frenchman
	Bàfilàcè, Bàfilātà, Filānì	Fulani person

(b) Other nouns may be prefixed with **bà-** in the singular to form nouns indicating the *occupation* of the person referred to. The tone rules are usually the same as those above, but the final vowel of the masculine form

varies. Feminine forms are not common (nor are women who have these occupations).

	bādūkù, dūkàwā ¹	leatherworker
(fādà, chief's palace, court)	báfādà/báfādè, fàdàwā	courtier
(sarki, chief)	bàsaràkè, saràkunà/ sàràkai ²	office-holder under a chief

3. The noun **dā**, *son*, is widely used (in the form **dan** ; *f.* 'yar ; *pl.* 'yan) as a prefix (although it is written as a separate word) in the following senses :

(a) To indicate *place of origin* :

dan Kanò, 'yar Kanò, 'yan Kanò	Kano person
dan fasà, 'yan fasà	local inhabitant(s) of a country, son(s) of the soil

(b) To indicate *occupation* :

dan kàsuwā, 'yar kàsuwā, 'yan kàsuwā	market trader
dan tēbūr, etc.	petty market trader (who displays his goods on a table)

(c) As a *diminutive* :

dan yārò	little boy
'yar kàsuwā	small market
'yan kàyā	small belongings
cikin dan lōkaci	in a short time

¹ These may have originated from a place called **Dūkù**.

² These plurals are also employed for **sarki**, but there is seldom any confusion of meaning since any given town or region has only one **sarki**.

(d) In certain *stylized expressions* :

dan sàndā, 'yan sàndā	Government policeman (lit. son of a stick)
dan dōkā, 'yan dōkā	N.A. (= Native or Local Authority) policeman (lit. son of an order)
dan Adām, 'yan Adām	human being (lit. son of Adam)
'yar ciki	type of gown

(e) **Dan** (never 'yar or 'yan) is used with verbs (with or without **kāfan**) signifying *a little (bit)* :

Nā dan dākātā (kāfan).	I waited a bit.
Yā dan tūrè shi.	He pushed it a little.
Sai kā dan ragè kudinsà.	You should lower the price a bit.

4. Various types of nouns may be formed from verbs by employing a **ma-** prefix with or without an **-i** suffix :

(a) Nouns signifying the *agent or doer of an action* are formed by prefixing the **ma-** and (usually) suffixing an **-i**. The tones on the masculine form are high-low for two-syllable words, high-low-(low-)high for three- and four-syllable words. Feminine (sometimes) and plural (usually) forms of these words also occur. Forms having the **-i** (high tone) suffix take a 'referential' **-n** before a modifying noun or pronoun, e.g. **masòyin Sàratù, masòyinkà**; the others do not, e.g. **majì dāfì**.

(fì,	mafi/mafiyi, pl. mafiya	
<i>surpass</i>)	surpassing, exceeding, e.g. :	
	Wannan mafi kyau	
	nē.	This is the best one.
	mafi tsadā	more expensive

- (*sō, want, love*) **masò**³/**masòyī, masòyiyā, masòyā**
one who likes or loves, e.g. :
Masòyinkà bā yà Your close friend
ganin aibùnkà. doesn't see your
faults.
- masòyin Sāratt** one who loves Sarah
masòyin shinkāfā one who likes rice
- (*ji, hear, feel*) **majī/majiyī, majiyiyā, majiyā**
hearer, feeler, e.g. :
majī dādī happy person
- (*rasā, lack*) **marās/marāshī, marashiyā, marāsā**
lacking in . . ., e.g. :
marāshin hankālī, senseless
(See also Lesson 23, section 6.)
- (*àikā, send*) **ma'àikī, ma'àikā**
messenger⁴
- (*aikātā, do work*) **ma'àikācī, ma'aikaciyā, ma'àikātā**
worker
- (*dinkā, sew*) **madinkī, madinkiyā, madīnkā**
tailor
- (*fāutā, cut up meat*) **mahāuci, mahāutā**
butcher, meat-seller
- (*haifū give birth*) **mahāifī, mahaifiyā, mahāifā**
parent
- (*haukēcē, go mad*) **mahāukācī, mahaukaciyā, mahāukātā**
madman
- (*kērā, forge*) **makèrī, makèrā**
blacksmith

³ The short form **masò** is regularly employed with the meaning *tending toward* to denote the intermediate points of the compass, e.g. **arēwā masò gabàs** = *north-east*, **kuḍu masò yamma** = *south-west*, etc.

⁴ The meaning here is passive, i.e. one who is sent (compare **macyī** = (i) *glutton*, (ii) *dependent* (i.e. *one fed by you*)). The word is mainly used of the Prophet in the expression **Ma'āikin Allā**, *God's Messenger*.

- (b) Nouns signifying a *place* where the activity indicated by the original verb is performed are also formed by prefixing **ma-**. The ending may be either **-ā** or **-ī**. The tones on the singular form are all high.

(aunà, <i>measure, weigh</i>)	ma'aunā, mǎ'āunai	place where corn is sold
(ajlyē, <i>set aside</i>)	ma'ajī, mǎ'ājlyai	storehouse
(dafà, <i>cook</i>)	madafā/madafī, mǎdāfai	kitchen, cooking- place
(fautā, <i>cut up meat</i>)	mahautā, mǎhǎutai	place where meat is sold
(karantā, <i>read</i>)	makarantā, mǎkarantū	school
(sallātā, <i>perform a sallā</i>)	masallācī, mǎsallātai	mosque, place of Muslim prayers

- (c) Nouns signifying a *tool* or *implement* involved in the action indicated by the original verb are formed by prefixing **ma-** and suffixing **-ī**. The tones on the masculine form are all high.

(aunà, <i>measure, weigh</i>)	ma'aunī, mǎ'āunai	any measure, scales
(būdē, <i>open</i>)	mabūdī, mǎbūdai	key
(girbā, <i>reap</i>)	magirbī, mǎgirbai	type of harvesting tool
(gwadā, <i>measure</i>)	magwajī, mǎgwādai	measuring rod
(kadà, <i>beat a drum</i>)	makadī, mǎkadai	drum stick

5. A **-anci** (sometimes **-ci**) suffix is employed with ethnic terms to indicate the *language (and customs) of . . .* All tones are high.

(Tūrai, Europe)	Tūrancī	European language (in Nigeria this usually means English)
(Kanò, Kano)	Kananci	language (dialect) of Kano
(Zazzàù, Zaria)	Zazzaganci	language (dialect) of Zaria
(Bàlārabè, Arab)	Lārabci	Arabic language

A rather humorous (but acceptable) term to designate the mixture of Hausa and English in which many bilinguals converse has recently come into currency.

It is :

mālamanci (from **mālām**, *educated person*)

So, too :

bībīlanci (from B.B.C., *the Hausa of the B.B.C. Hausa broadcasts*).

6. Certain abstract nouns may be formed from more definite nouns by using the following suffixes :

(a) **-ntakà**, **-antakà** = *the quality of being . . .* The tones are low-low-high-low :

(bēbē, <i>deaf mute</i>)	bēbāntakà	deaf-muteness
(mūtūm, <i>person</i>)	mūtūntakà	human nature (with its frailties)
(gwaurō, <i>wifeless man</i>)	gwaurāntakà	state of wifelessness

(shègè, <i>bastard</i>) ⁵	shègàntakà	impudence, rascality
(yārō, <i>boy</i>)	yàrantakà	childishness
(b) -ntà, -ncì, -tā, -ntā = <i>that possessed by . . .</i> :		
(gwàni, <i>expert</i>)	gwànintà	skill
(kankanè, <i>a little</i>)	kankantà	smallness
(mùtùm, <i>man</i>)	mutuncì	manliness, self- respect, integrity
(bāwà, <i>slave</i>)	bàutā	slavery
(gàjèrè, <i>a short thing</i>)	gajartā	shortness
(angò, <i>bridegroom</i>)	angwancì	state of being a bridegroom
(ādālì, <i>just person</i>)	ādalci	justness, righteousness
(mūgù, <i>evil thing</i>)	mùguntā ⁶	wickedness

7. Nouns may be formed from certain verbs by using the following suffixes :

(a) -ayyà = *repetition and/or reciprocity, settled attitude* :

(bùgā, <i>hit</i>)	bùgayyà	exchanging blows
(sō, <i>love</i>)	sōyayyà	mutual love
(jā, <i>pull</i>)	jāyayyà	controversy, dispute
(ji, <i>hear</i>)	jiyayyà	being on good terms, mutual trust
(àurā, <i>marry</i>)	àuratayyà	intermarriage
(ki, <i>hate</i>)	kiyayyà	mutual hatred
(bi, <i>follow, obey</i>)	biyayyà	obedience, loyalty

(b) -au = *person or thing characterized by* :

(māntā, <i>forget</i>)	māntau	forgetful person
(màkarā, <i>be late</i>)	màkarau	dilatory person

⁵ This term is used in Hausa (as in English) as a term of abuse. Note that the meaning of the derived form is taken from the figurative (rather than the literal) meaning of the original noun.

⁶ Note the shortening of the first -u- here.

VOCABULARY

Nominals

dilā (*pl.* dilōli)

gindi

girbi

guntū (*f.* guntuwā, *pl.*

guntāyē)

gwānī (*f.* gwānā, *pl.*

gwanāyē)

gwānintā

hānkākā (*m.*) (*pl.* hānkākī)

kallō

kūnnē (*pl.* kunnuwā)

mabūdī (*pl.* mabūdai)

macījī (*pl.* macīzai) ⁷

mahāuci (*pl.* mahautā)

mahāukāci (*pl.* mahāukātā)

māimakon

makādi (*pl.* makādā)

makēri (*pl.* makērā)

sāndā (*pl.* sandunā)

shinkāfā (*f.*)

Verbals

aunā

cīzā (*i/ē*)

dōkā (*v.n.* dūkā)

fādō

girbā (*i/ē*)

kasā

mākarā

jackal

base, bottom, buttocks,
foundation

harvest

short (thing)

expert

skill, expertise

crow

watching, looking at

ear(s)

key

snake (*lit.* 'biter')

butcher, meat-seller

madman

instead of, in return for
(from māimakō, *substitute*)

drummer

blacksmith

stick, force

rice

measure, weigh

bite

beat, strike, thrash

fall down (here)

reap, harvest

arrange in heaps, dispose
(with kūnnē = *listen*)

be late

⁷ This plural, note, is irregular (it should be macīzā). Also the verb used of a snake biting is usually sārā, not cīzā.

rasà	lack, be short of, lose
rèrà	(with wākà = <i>compose and sing</i>)
sàrà (i/è)	chop down (a tree), (snake) bite
tūrè	push, knock over

Particles

kaɗai	only
kùrùnkus	the story is over !
shègè !	damn it! (very strong swear-word, <i>lit.</i> 'bastard')

Important Phrases

arèwà masò yammā	north-west
ɗan sàndā (pl. 'yan sàndā)	Government policeman
kasà kùnnè	prick up one's ears, dispose one's ears to listen
nā rasà yaddà zān yi	I don't know what to do
rèrà wākà	(compose and) sing a song
'yan kasà	'sons of the soil'

EXERCISES

Translate into English :

1. Macijī yā sàri ma'āiki àmmā likitā yā bā shi māgāni har yā warkè.
2. Shī bà Bàhaushè ba nè, Bàfilācè nè. Àmmā duk dà hakà yā iyà Kanancī.
3. Zāriyā kudù masò yammā ta kè dà Kanò. Kātsinā, arèwà masò yammā ta kè dà ita.
4. Dā zā mù yi aikimmù tàre àmmā shī yā màkarà. Sabòdà hakà nā rasà àbīn dà zān sayar à kāsuwā.
5. Mūsā gwāni nè. Bā wandà ya iyà irīn wannān aikī sai shī kaɗai. Yā kāmātā mù nēmē shi maimakon Audū.

Translate into Hausa :

1. He's a forgetful person. Don't tell him to do anything for you.
2. In a short time all the workers had left. I didn't know what to do.
3. Bring the key here. Let me open the door.
4. I waited a bit until the drummers began to pay attention.
5. I think if his wife sings a song the chief will be surprised.

Fable

Dilā Sarkin Dàbārà⁸

Wata rānā wani hānkākà yanà yāwò. Yanà nēman àbīn dà zāi ci. Sai ya ga wani guntun nāmà à kasà kusa dà wani dūtsè. Ya sàuka, ya sâ bàkī ya dāukà. Ya tāshi samà dà nāmàn à bàkinsà ya sàuka bisà wani itàcè.

Ashè dilā yanà kallonsà—yā ga duk àbīn dà hānkākà ya yi. Dilā, kumā, yanà jīn yunwà. Yanà sô yà sàmi nāmàn. Sai ya yi dàbārār dà zāi sāmù.⁹

Sai dilā ya tàfi gindin itàcè, ya gai dà hānkākà. Ya cè masà, 'Kāi, rān nan na ji kanà rērà wākà. Muryàrkà, kùwà, dà dādī ta kè ainùn. Sai yàushè zān sākè jīn wākà irin tākà kumā?'

Hānkākà, dai, ya kasà kunnè. Àbīn dà dilā ya fādā ya yi masà dādī. Dà ya ji hakà sai ya mātā dà àbīn dà kè cikin bàkinsà. Ya būdè bàkinsà. Zāi rērà wākà kè nan.

Shī kè nan! Sai nāmàn ya fādō. Dilā ya dāukà, ya cè, 'Mādāllā'. Ya tàfi dà shī. Kùrunkus!

⁸ See *Ka Koyi Karatu*, page 9, for another version of this story.
⁹ 'He made a plan to get it.'



Lesson 31

Greetings II

1. In Lesson 4 a number of the most common greetings were introduced. It is the aim of this lesson to provide the student with a much longer (though still by no means complete) list of typical greetings than was necessary earlier in the course.

2. General greetings :

<i>Greeting</i>		<i>Reply</i>	
sànnu	hello	yâuwā, sànnu	hello
		sànnu dai	hello
		sànnu kádai	hello
sànnu-sànnu	hello		(same replies as for sànnu)
sànnunkù	hello (to several)		(same replies as for sànnu)
sànnunki	hello (to a woman)		(same replies as for sànnu)
lāfiyà ?	are you well ?	lāfiyà	all's well
		lāfiyà lau	very well
		lāfiyà kalau	very well
		lāfiyà dai	all's well
		lāfiyà, bā	
		kōmē	all's well
inā gājiyà ?	how's your tiredness ?	bā gājiyà	all right
		bābù gājiyà	all right
		gājiyà dà	
		saukī	it's better
		alhamdūlillāhī	all's well

Greeting

		<i>Reply</i>	
		gàjiyà tā bi	the tiredness
		lāfiyà	is only
			tempo-
			rary ¹
inā làbārì ?	what's the	(làbārì) sai	
	news ?	àlhèrì	all's well
		lāfiyà	all's well

3. Situational :

*Greeting***inā aiki ?**

how's (your) work ?

*Reply***aiki dà gòdiyà**

with thankfulness

àlhamdùllillāhì

thank God (for it)

mun gòdè Allā

we thank God (for it)

sànnu ² dà aiki

greetings at work

(same replies as for **sànnu**)**sànnu ² dà zuwà**

greetings on arriving

(same replies as for **sànnu**)**maràbā dà zuwà**

greetings on arriving

(same replies as for **sànnu**)**maràbā**

welcome

(same replies as for **sànnu**)**sànnu ² dà hūtawā**

greetings at rest

(same replies as for **sànnu**)**sànnu dà àniyà**

greetings in (your) effort

(same replies as for **sànnu**)¹ Literally, 'tiredness has alternated with well being'.² **Barkà** is frequently substituted for **sànnu** in these (and other) contexts. The two words are equivalent in meaning, but **barkà** usually implies a greater familiarity between the greeters and tends to be used to the exclusion of **sànnu** between close friends. The usual reply to a greeting with **barkà** in it is **barkà dai**.

*Greeting***sànnu dà kòkari**greetings in (your) effort
sàlāmù àlaikùn
(on entering a compound)**gāfarà**(woman entering
compound)**gāfarà dai**(woman entering
compound)*Reply*(same replies as for **sànnu**)
yāuwā, àlaikà sàlāmù
(reply)**mhm̄** (reply)**yāuwā, barkà dà zuwà**
greetings on arrival**yāuwā, barkà dà zuwà**
greetings on arrival

4. Time of day :

*Greeting***inā kwānā ?**

how did you sleep ?

kwā lāfiyà ?

how did you sleep ?

barkà dà kwānā

greetings in the a.m.

kā tāshi lāfiyà ?

did you get up well ?

kā kwānā lāfiyà ?

did you sleep well ?

inā wunì ?

how's (your) day ?

inā yinì ?

how's (your) day ?

barkà dà rānā

greetings (at noon)

barkà dà yāmmā

greetings (in late p.m.)

barkà dà darē

greetings (at night)

Reply(same replies as for **lāfiyà ?**)(same replies as for **lāfiyà ?**)**barkà dai** greetings(same replies as for **lāfiyà ?**)(same replies as for **lāfiyà ?**)(same replies as for **lāfiyà ?**)(same replies as for **lāfiyà ?**)**barkà dai** greetings**barkà dai** greetings**barkà dai** greetings

5. Personal :

*Greeting***kanà lāfiyà ?**

are you well ?

inā gidā ?

how's (your) family ?

inā iyālī ?

how's (your) family ?

inā mutānenkà ?

how's your family ?

gidankà lāfiyà ?

how's your family ?

iyālinkà lāfiyà ?

how's your family ?

mutānenkà lāfiyà ?

how's your family ?

inā yārā ?

how are (your) children

yārā lāfiyà ?

how are (your) children ?

yàyà yārā ?

how are (your) children ?

inā uwargidā ?

how's (your) wife ?

rānkà yà dadē³

greetings (to social superior)

yàyà jikī ?⁴

how's (your) illness ?

sānnu

greetings (in misfortune)

Allà yà bā dà saukī

may God make (you) well

Reply

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

mhm (reply)

(yanà) dà saukī

it's better

yāuwā

thanks

āmin

may it be so

³ This greeting is used especially to a chief or other important person.⁴ Literally : *how's (your) body ?*

Greeting

Allà yà sawwàkè ⁵
 may God lighten (your)
 trouble

Allà yà ji fansà ⁶
 may God have mercy on
 him (may his soul rest
 in peace)

Reply

àmin
 may it be so

àmin
 may it be so

6. Seasonal :

Greeting

inā gūmī ?
 how's the heat ?

inā ruwā ?
 how's the rain ?

inā sanyī ?
 how's the cold ?

yà yà ka ji dà dāri ?
 how's the cold ?

barkà dà sallà
 greetings (during holidays)

Reply

lōkàcinsà nē
 it's the time for it
kwànàkinsà nē
 it's the season for it
kāi, yā yi yawà !
 there's a lot !

dà saukī
 it's eased off
 (same replies as for **inā**
gūmī ?)

ruwā yā yi gyārā
 the rain has helped
 (same replies as for **inā**
aikī ? but substitute
ruwā for **aikī** in first
 reply)

(same replies as for **inā**
gūmī ?)

(same replies as for **inā**
gūmī ?)

barkà dai
 greetings

⁵ Or, less commonly, **saukākè**.

⁶ Employed with reference to a dead person.

7. Parting greetings :

*Greeting*sai an jimà ⁷

see you later

sai gòbe

see you tomorrow

sai dà sãfë

until morning

sai dà yãmmã

until evening

sai wani lókáçí

see you sometime

sai wani sã'ì

see you sometime

sai wata rãná ⁸

see you sometime

sai kã dãwō

until you return

sãuka lãfiyã

may you arrive safely

(kà) gai dà gidã

greet your family

(kà) gai minì dà Audù

greet Audu for me

Reply

yãuwã, sai an jimà

okay, see you later

yãuwã, mun jimà dà yawà

okay, we'll wait

yãuwã, sai gòbe

okay, see you tomorrow

tò Allã yã kai mù

may God bring it about

yãuwã, sai dà sãfë

okay, until morning

tò Allã yã kai mù

may God bring it about

yãuwã, sai dà yãmmã

okay, until evening

yãuwã, sai wani lókáçí

okay, see you sometime

yãuwã, sai wani sã'ì

okay, see you sometime

yãuwã, sai wata rãná

okay, see you sometime

yãuwã, sai nã dãwō

okay, till I return

tò Allã yã sã

may God make it so

tò sã ji ⁹

okay, they'll hear

tò yã ji ⁹

okay, he'll hear

⁷ Literally 'until one has waited a while'.⁸ Sai wata rãná usually implies less expectation of seeing the person again than does either of the two preceding greetings.⁹ Future 2 (see Lesson 16) is invariably used in this formula.

8. Miscellaneous expressions often employed in greeting situations :

tô	okay, well
mādāllā	fine, splendid, thank you (<i>lit.</i> praise God)
yāuwā	(reply) okay, fine
ālbishirinkā !	I've brought you good news !
gōrō	(reply to ālbishirinkā) = (I'll give you) a kolanut (if you tell me)
bismillāhī	(formula said before beginning an action, <i>e.g.</i> eating, starting work— <i>lit.</i> in the name of God)
bismillā !	go ahead and start (whatever is to be done) !
in Allā yā yārda	if God wills
in shā Allā(hū)	if God wills

Lesson 32

Numbers

1. In Lesson 11 the numbers 1-22 and several related expressions were introduced. It is the purpose of this lesson to list Hausa numbers in greater detail than in Lesson 11.

2. Cardinal numbers :

1	ɗaya	12	(gōmà) shâ biyu
2	biyu	13	(gōmà) shâ ukù
3	ukù	14	(gōmà) shâ huɗu
4	huɗu	15	(gōmà) shâ biyar
5	biyar	16	(gōmà) shâ shidà
6	shidà/shiddà	17	(gōmà) shâ bakwài
7	bakwài	18	àshirin biyu bābù <i>or</i> (gōmà) shâ takwàs
8	takwàs	19	àshirin ɗaya bābù <i>or</i> (gōmà) shâ tarà
9	tarà	20	àshirin
10	gōmà		
11	(gōmà) shâ ɗaya		

All numbers above 20 employ *dà*, rather than *shâ*, in compound numerals, e.g. *àshirin dà ɗaya*, *àshirin dà biyu*, *tàlâtin dà ɗaya*, etc.

20	àshirin	90	càsà'in ¹
30	tàlâtin	100	ɗàrì
40	àrbà'in	200	mètan/ɗàrì biyu
50	hàmsin	300	ɗàrì ukù
60	sittin	400	ɗàrì huɗu/àrbàminyà
70	sàbà'in	500	ɗàrì biyar/hàmsàminyà
80	tàmànin	1000	dubù/allf/zambàr

¹ *Tàsà'in*, *tis'in*, *tàmànin dà gōmà* and *ɗàrì bā gōmà* are also used for 90.

3 000 dubū ukū 1 000 000 milyān, zambār dubū
10 000 zambār gōmā

When more than one term is listed above, the first is the most common. The term *zambār* is ordinarily reserved for use in numbers above 9000.

Numbers between those listed above are formed in a regular manner with *dā*, e.g. *hāmsin dā biyu* (52), *mētan dā shidā* (206), *dāri biyar dā gōmā* (510), *dāri takwās dā sàbā'in dā ukū* (873), *dubū bakwāi dā dāri huḍu dā cāsā'in dā ḍaya* (7491), *dubū ḍaya (or gūdā) dā biyu* (1002), *milyān gūdā dā dubū biyar dā dāri tarā dā gōmā shā takwās*, etc. (1005, 918).

The year 1973 is *dubū ḍaya dā dāri tarā dā sàbā'in dā ukū*.

3. The term for zero is *sifiri*.

4. See Lesson 11, section 6, for the formation of *ordinal numbers*.

5. See Lesson 11, section 7, for the use of *gūdā* with numbers.

6. *Addition* employs *dā*, e.g. :

Ukū dā ukū nawā (nē) ?

Shidā nē.

3 and 3 are how many ? 6.

Shā biyu dā āshirin ḍaya bābū 12 plus 19 are how many ?

nawā (nē) ? Tālātin dā ḍaya.

31.

7. *Subtraction* employs . . . *bābū*, *dāgā* or *dēbē/ḥtad dā* . . . *dāgā cikin*, e.g. :

Gōmā, huḍu bābū nawā (nē) ? 10 minus 4 is how many ?

Shidā.

6.

- Biyu dàgà shidà nawà (nē) ?** 2 from 6 (leaves) how many ? 4.
Huɗu.
- À dēbē biyar dàgà cikin** Take 5 from (in) 34, how many remain ? 29.
tālātin dà huɗu, nawà (nē)
ya ragè ? Tālātin ɗaya
bābù.

8. *Multiplication* employs *sàu*, *times*, e.g.:

- Ukù sàu ukù nawà (nē) ? Tarà.** $3 \times 3 = ? 9.$
Shā biyar sàu huɗu sittin nē. $15 \times 4 = 60.$

9. *Division* employs *shiga* and *sàu*, e.g. :

- Shidà zāi shiga àshirin dà huɗu** 6 goes into 24 how many
sàu nawà ? Huɗu. times ? 4.
Sàu nawà gōmà zāi shiga How many times does 10
mètan ? Àshirin. go into 200 ? 20.

10. *Fractions* are expressed as follows :

$\frac{1}{2}$ is *rabì*. $\frac{1}{4}$ is *kwatà* or *rubù'ì*.

Other fractions are usually described as, e.g. :

$\frac{1}{3}$ is *sulùsì* or *ɗaya bisà ukù* or *ɗaya dàgà cikin ukù*

$\frac{2}{5}$ is *biyu bisà biyar* or *biyu dàgà cikin biyar*

$\frac{3}{8}$ is *ukù bisà takwàs* or *ukù dàgà cikin takwàs*

$\frac{1}{10}$ is *ushùrì* or *ɗaya bisà gōmà* or *ɗaya dàgà cikin gōmà*,
etc.

11. Percentages are expressed as follows :

10% = *gōmà bisà ɗarì* (*lit.* 10 on/over 100), *etc.*

Lesson 33

Time

1. The days of the week (see also Lesson 20) are :

Lahàdì/Lâdì	Sunday
Littinín/Attánin	Monday
Talàtá	Tuesday
Làràbā	Wednesday
Alhámis	Thursday
Jumma'á/Jūma'á	Friday
Asabār/Sāti	Saturday

The words for week are **mākò** and **sāti**. Other useful expressions are :

(ran) Littinín	Monday (ran is optional, but frequently used)
sāti mài zuwà or mākòn gòbe	next week
sāti wandà ya wucè	last week
mākòn dà ya wucè or mākòn jiyà	last week
mākòn jìbi	two weeks hence

2. Other expressions relating to days are :

	yâu	today	
yesterday	jiyà	gòbe	tomorrow
day before yesterday	shēkaranjiyà ¹	jìbi ¹	two days hence
		gātá	three days hence
		cittá ²	four days hence
		shēkaràn	
		cittá ²	five days hence
		rānā (1)	
		ta yâu	today week

¹ In some places these words refer simply to a vague past and future time.

² These words are now only used by country folk.



kākā	harvest season (October–November)
rāni	dry season (December–February) ⁶
bazarā	hot, muggy season (March–April)

⁶ The cold, harmattan part of the dry season occurring during some or all of the period between mid-December and February is also known as **dāri** (= *dry coldness*) or **hūntūrh** (= *harmattan*).

Lesson 34

Money and Marketing

1. The currency in Nigeria, until January 1973, followed the former English sterling system of pounds, shillings and pence, but had its own notes and coins. In January 1973, Nigeria converted to a decimal currency based on the *naira* (₦), which equals the former 10/- note. One *naira* is divided into 100 *kobos* (k). Currency notes are issued in denominations of ₦10, ₦5, ₦1 and 50k. Coins issued are 25k, 10k, 5k, 1k and $\frac{1}{2}$ k.

The recency of this change means that the names of previously issued units are still widely employed. For example, ₦2 is known as *fām* (pound), 10k as *sulè* (shilling—though now only divided into 10 *kwabò* instead of 12)—5k as *sìsì* (formerly 6 *kwabò*).

Up to 1960 a $\frac{1}{16}$ of a penny coin known as *àníní* was minted. Though this coin has long been out of use the term is still heard in proverbial and other stylized expressions.¹

2. The following chart summarizes the changes and their current (1973) British and American values :

<i>New Nigerian Values</i>	<i>Former Nigerian Values</i>	<i>British Values (approx.)</i>	<i>American Values (approx.)</i>
₦10	£5.0.0	£6.30	\$15.20
₦5	£2.10.0	£3.15	\$7.60
—	£1.0.0	£1.26	\$3.04
₦1	10/- (= 120d)	63p	\$1.52
50k	5/- (= 60d)	32p	76c

¹ It is also used to mean *button* or *washer*.

New Nigerian Values	Former Nigerian Values	British Values (approx.)	American Values (approx.)
25k	2/6 (= 30d)	15p	38¢
10k	1/- (= 12d)	6p	15¢
5k	6d	3p	7½¢
—	3d	1½p	4¢
1k	1d	½p	1¢
½k	½d	—	½¢

3. The term for money, *kuɗi* is the plural of *wuri*, *cowry shell*. Though *kuɗi* (with its more modern reference) is now frequently regarded as singular it is still often used as a plural, e.g. *Kanà dà kuɗi? A'á, bá ni dà sū. Do you have (some) money? No, I don't have (any of) them.*

4. Hausa currency terms (some terms refer to combinations of coins rather than to single coins) :

<i>ániní</i>	10k	<i>nai</i>	7½k
<i>dárlí</i> , ² <i>sísín kwabò</i>	½k	<i>sulè</i>	10k
<i>kwabò</i>	1k	<i>fátakà, dalà</i>	20k
<i>áhù/áfù</i>	1½k	<i>nairà</i>	₦1
<i>tarò</i>	2½k	<i>fám</i>	₦2
<i>sísí</i>	5k	<i>jákà</i>	₦200

5. The following terms and expressions are important in *ciniki* (= *market purchases, bargaining*). See also the vocabularies and dialogues of Lessons 13-16.

<i>sâ sūnâ</i>	put a price on this (item)
<i>kuɗinsà nawà (nē)? or</i>	
<i>nawà nē (kuɗinsà)?</i>	how much does this cost?
<i>kuɗin dōzln nawà (nē)?</i>	how much per dozen?
<i>(kuɗinsà) sulè nē</i>	it costs 10k

² The same word as for *one hundred*. One hundred cowries used to equal ½d (roughly ½k).

(kudinsà) nairà biyu dà sulè takwàs (nē)	it costs ₦2.80
(kudinsà) sulè dà sīsì (nē)	it costs 15k
(kudinsà) sulè ukù bā tarō (nē)	it costs 27½k
bà ni fàtakà	its price is (<i>lit.</i> give me) 20k
(kái!) yā yi tsàdā or dà tsàdā	(oh!), that's expensive
dā àràhā	it is cheap
(kudinsà) yā yi yawā (ainùn)	it is (very) high priced
tàyā mini	make me an offer
nā tayà sulè	I offer (you) 10k
ràgē mini	reduce (the price) for me
nā ragè sīsì	I reduce (the price) by 5k
kārā mini	increase (the price/the amount) for me
nā kārā sīsì	I increase (my offer) by 5k
àlbarkà!	I refuse your offer!
bàn sallāmā ba	I don't agree to sell
nā sallāmā	I agree to sell (at your price)
nā sallāmā à sulè ukù	I agree to sell at 30k
kàwō kudī!	pay (your) money! (<i>i.e.</i> the deal is completed)
nawà ka kè sō?	how many/much do you want?
bà ni biyu	give me two (of them)
kàwō canjì	give (me my) change
inā gyārā?	where's (my) extra? ³

³ An *extra* is often thrown in by the seller (especially if a number of small items are bought) ostensibly to do away with any hard feelings aroused in the process of bargaining. It is not impolite to ask for a *gyārā*, especially if the bargaining has become heated or if the buyer has bought at a price quite close to the seller's original price. If the seller feels that the buyer has got the best of the bargain he will probably refuse to give a *gyārā*.

Lesson 35

Family and Kinship Terms

1. Hausa family and kinship terms do not necessarily correspond exactly with English family and kinship terms. The terms listed below are those employed to designate those persons and relationships considered important enough by the Hausa-speaking community to warrant specific designation. See Lesson 22, section 7 (b), for a listing of some of these terms in masculine, feminine and plural columns.

2. General terms :

mùtùm	man (= human being)
namijì	man (= male individual)
màcè	woman
yārò	boy
yāriyà	girl
namijì	male
ta màcè, tamàtā	female
dangì	relative(s)
zùriyà, zùrl'ā	descendants, clan

3. Parental family :

Terms of reference :

iyàye	parents (may also include other senior relatives)
ùbā	father
uwā	mother
ɗan'uwā	brother ¹
'yar'uwā	sister ¹
yà'ā, wā	elder brother ¹

¹ See footnote 2 on page 223.

yāyā, yā	elder sister ²
kanè	younger brother ²
kanwà	younger sister ²
àutā	youngest brother or sister
dan'ùbā	half-brother (= son of same father only)
'yar'ùbā	half-sister (= daughter of same father only)
'yan'uwā	brothers and sisters ²
bappà	paternal uncle
kāwù, kàwù, rāfānī	maternal uncle
bābā	paternal aunt
iyā, innā, innā	mother, maternal aunt
gwaggò, gwāggò	paternal aunt, father's wife (not one's mother), maternal uncle's wife

Terms of address (where different) :

bāba	father, paternal uncle
māmā, innā/innā	mother, maternal aunt

4. Family of one's own marriage :

mijì	husband
màcè (<i>pl.</i> mātā)	wife
iyālì	family (man's wife or wives and children)
kishiyā	co-wife
'yā'yā, ðiyā ³	children
dā or dā namijì	son
'yā, ðiyā ³	daughter
dan fārì	eldest son

² These terms are often extended to mean, for example, nephew, niece, cousin, etc. In fact, the words dan'uwā, 'yar'uwā, and 'yan'uwā may be applied to *anyone* with whom one has any affinity of town, tribe, race, country, creed, trade, colour or common humanity.

³ This word is used in Sokoto and the west.

'yar fāri	eldest daughter
autā	youngest son or daughter
yārò	boy, son
yārinyā	girl, daughter
saurāyi (<i>pl. sāmāri</i>)	young man (after puberty)
bùdurwā (<i>pl. 'yam mātā</i>)	young woman (after puberty)

5. Grandparents and grandchildren :

kākā	grandfather, grandmother
kākāni	grandparents
jīkà	grandson, granddaughter
jīkanyā	granddaughter
jīkōki	grandchildren
tāṣā kunnē, ḍan jīkà	great-grandchild
tāttāṣā kunnē	great-great grandchild

6. In-laws :

sùrukai	in-laws
sùruki	male in-law
sùrukā, sùrūkuwā	female in-law

Lesson 36

Person-Aspect Pronouns and Pronoun Tables

1. Although the various sets of Hausa person-aspect pronouns are introduced in the grammar section of this course (see Lessons 7, 12, 16, 18, 20 and 26), it is helpful to be able to refer to the sets in chart form as well.

2. There are two basic sets of person-aspect pronouns :

Set I—the high-tone set, and Set II—the low-tone set. The complete, relative complete, continuative, relative continuative, habitual and future II aspects are built on the high-tone set—Set I. The subjunctive and future I aspects are built on the low-tone set—Set II.

(See charts on pages 226 and 227.)

3. Two constructions make use of direct object pronouns (plus the impersonal *a*) as person-aspect pronouns (see section 4 below for the direct object pronouns list) : the *zâ* construction (see Lesson 16) and the negative of the *yanà dà* possessive construction (see Lesson 18).

(See charts on pages 228 and 229.)

4. The non-p-a pronouns may also be conveniently charted. Discussions of these pronouns are found in the grammar as follows : independent, Lesson 6 ; inseparable and separable possessive, Lesson 9 ; direct and indirect object, Lesson 15.

(See chart on page 230.)

5. So-called *reflexive pronouns* are formed in Hausa with (usually) *dà* plus the word for *head, self, kâi*, and the inseparable possessive pronouns suffixed to it. These

Positive Forms :

SET I—high tone					SET II—low tone				
Compleat.	Rel. Compleat.	Cont.	Rel. Cont.	Habitual	Fut. II	Subj.	Fut. I		
nā kā kin yā tā an mun kun sun	na ka kikā ya ta akā mukā kukā sukā	inā kanā kinā yanā tanā anā munā kunā sunā	na kē ka kē ki kē ya kē ta kē a kē mu kē ku kē su kē	na kán ka kán ki kán ya kán ta kán a kán mu kán ku kán su kán	nā kā kyā yā tā ā mā kwā sā	in kā ki yā tā ā mū kū sū	zān zā kā zā ki zāi zā tā zā ā zā mū zā kū zā sū		
<p><i>Typical Translations (with go) :</i> I went</p>					<p>I go (regularly)</p>		<p>I shall go</p>	<p>let me go</p>	<p>I will go</p>

Negative Forms :

Completive	Continuative	Habitual	Fut. II	Subj.	Fut. I
<p>bà . . . ba (with Set II p-a pro- nouns) :</p> <p>bán táfi ba bà ká táfi ba bà kí táfi ba bái táfi ba bà tá táfi ba bà á táfi ba bà mù táfi ba bà kù táfi ba bà sù táfi ba</p>	<p>bā . . . (with fut. II¹ p-a pronouns but with low tone) : bā nā táfiyà bā ká táfiyà bā kyà táfiyà bā yà táfiyà bā tà táfiyà bā à táfiyà bā mà táfiyà bā kwà táfiyà bā sà táfiyà</p>	<p>bà . . . ba (with regular hab. aspect p-a pro- nouns, e.g. bà na kán táfi ba, etc.).</p>	<p>bà . . . ba (with regular fut. II p-a pronouns, e.g. bà nā táfi ba, etc.)</p>	<p>kadà . . . (with regular subj. p-a pronouns, e.g. kadà in táfi, etc.)</p>	<p>bà . . . ba (with regular fut. I p-a pronouns, e.g. bà zán táfi ba, bà zā ká táfi ba, etc.)</p>
<p><i>Typical Translations :</i> I did not go</p>	I am not going	I do not go	I shall not go	lest I go	I will not go

¹ See Lesson 18, section 3 for alternate forms.

(a) The zâ Construction (illustrated with gidâ) :

Positive Forms and Translations :

zâ ni gidâ	I am going home
zâ ka gidâ	you are going home
zâ ki gidâ	you (f.) are going home
zâ shi gidâ	he is going home
zâ ta gidâ	she is going home
zâ a gidâ	people are going home
zâ mu gidâ	we are going home
zâ ku gidâ	you are going home
zâ su gidâ	they are going home

Negative Forms and Translations :

bâ zâ ni gidâ ba	I am not going home
bâ zâ ka gidâ ba	you are not going home

etc.

OR :

bâ zâ ni gidâ ba	
bâ zâ ka gidâ ba,	<i>etc.</i>

(b) The *yaná dá* Possessive Construction (illustrated with *aiki*) :

Positive Forms and Translations :

<i>iná dá aiki</i>	I have work
<i>kaná dá aiki</i>	you have work
<i>kiná dá aiki</i>	you (<i>f.</i>) have work
<i>yaná dá aiki</i>	he has work
<i>taná dá aiki</i>	she has work
<i>aná dá aiki</i>	someone has work
<i>muná dá aiki</i>	we have work
<i>kuná dá aiki</i>	you have work
<i>suná dá aiki</i>	they have work

Negative Forms and Translations :

<i>bá ná dá aiki</i>	I do not have work
<i>bá ká dá aiki</i>	you do not have work

etc. (using the p-a pronouns listed above for the negative continuative aspect)

OR :

<i>bá ní dá aiki</i>	
<i>bá ka dá aiki, etc.</i>	(using the p-a pronouns listed above with <i>zá</i>)

INDEP.	POSSESSIVE			OBJECT	
	Inseparable	Separable		Direct	Indirect
ní kai kē shí ita mū kū sū	-na/-nā ² -nká -nki -nsá -ntá -mmù -nkù -nsù	náwa táwa náká táká nákí tákí násá tásá nátá tátá námù támù nákù tákù násù tásù		ní/ní ká/ká kí/kí shí/shí tá/tá mù/mù kù/kù sù/sù	mini/mani/mín maká/má miki/maki masá/mishi/már matá maná/mamù mukù/makù musù/masù
<i>Translations:</i> I		mine, my		me	to or for me

² For the variable length of these pronouns see Lesson 9, section 3.

forms are ordinarily preceded by a nominal, often an independent pronoun, e.g. :

nī dà kâina	I myself	mū dà kâmmù	we ourselves
kai dà kânkâ	you yourself	kū dà kânkù	you yourselves
kē dà kânkī	you (<i>f.</i>) yourself		
shī dà kânsâ	he himself	sū dà kânsù	they themselves
ita dà kântâ	she herself		

My own, his own, etc., are *na/ta kâina, na/ta kânsâ, etc.* (lit. *that of myself, that of himself, etc.*).

The third person forms may be preceded by nouns, e.g. :

Audù dà kânsâ	Audu himself
mutânemmù dà kânsù	our people themselves

Following are a few typical examples of the way these forms are used :

Nī kâm, bân gan shī dà kâinâ ba.	As for me, I didn't see it myself.
Yâ yī shī dà kânsâ.	He did it himself.
Kū dà kânkù, kun sanì.	You yourselves know (it).
Nī (dâ) kâinâ na jī àbin dà ya fâdâ.	I myself heard what he said.
Sun kashè kânsù/ kâwunânsù.	They have committed suicide (<i>lit.</i> killed themselves).

A noun, *jūnâ*, is used to mean *each other*, e.g. :

Kun san jūnâ ?	Do you know each other ?
Sun ga jūnânsù.	They saw each other.

Lesson 37

Verbals

1. The classification of verbals presented in these lessons divides the group into three categories : *verbs*, *specialized verbals* and *non-aspect verbals*.

2. The *specialized verbals* in Hausa are limited to a single aspect. They are divisible into two groups :

(a) Those which are preceded by their person-aspect pronoun (there are only two) :

nà (see Lesson 18)

kè (see Lesson 20)

(b) Those which are followed by their person-aspect pronoun. These are :

zâ (see Lesson 16)

zâ (see Lesson 16)

bâ (see Lesson 18)

bâ (see Lesson 18)

jè (not previously introduced)

yâ (not previously introduced)

3. The *non-aspect verbals* are a group of four words which function in clauses as verbals but take no person-aspect pronouns. They may govern direct (but not indirect) objects (see Lesson 13). They are :

âkwai

bâbù/bâ

dâ (= **âkwai** in meaning and function) ¹

gâ

¹ This **dâ** is probably a shortening of **anâ dâ** . . . , *one has* . . .

4. *Verbs* are by far the largest subcategory of verbals.² For an introduction to this classification, see Lesson 25. The student should also refer to the classification provided by R. C. Abraham in the front of his dictionary and the back of his grammar (both listed in the Bibliography).

There follows a listing of the majority of the verbs presented in these lessons arranged according to Parsons' categories and with their method of deriving verbal nouns indicated :

(a) Grade I verbs—a *basic grade* consisting of transitive verbs (plus a few intransitives) which do not change their final vowel (except for its length) before a direct object. These verbs may govern direct and/or indirect objects or, in most cases, be followed by no object at all (although an object must frequently be supplied in the English translation). Grade I verbs ordinarily have high-low(-high) tone patterns and end in -ā.³

Grade I verbs form verbal nouns ending in -wā (which are employed in the continuative aspect when not followed by an object). When, in the continuative aspect, an object follows the basic verb itself is employed. Some Grade I verbs also have a 'secondary verbal noun' of varying form which operates like variable vowel verb irregular verbal nouns⁴ (see Lesson 19, section 6 (a)).

² Again (see also Lesson 25) we are summarizing material published by F. W. Parsons in *The Verbal System in Hausa*. (See the Bibliography, page 299.)

³ The ā becomes â and the final high tone of a three-syllable verb becomes low before a noun object.

⁴ E.g. awō (from aunā), dūbā (from dūbā), dīnkī (from dīnkā), gyārā (from gyārā), kārātū (from karāntā), rúbūtū (from rubūtā), shirī (from shiryā), yankā (from yankā), zamā (from zaunā).

Verb

yā kāmà

he caught (it)

yā kāmà shi

he caught it

yā kāmà dōkì

he caught the horse

yā kāmà minì dōkì

he caught me the horse

*Verbal Noun--**Continuative*

yanà kāmàwà

he is catching (it)

yanà kāmà shi

he is catching it

yanà kāmà dōkì

he is catching the horse

yanà kāmà minì dōkì

he is catching the horse
for me*Transitive Verbs*

amsà

gayà

kāmà

sallāmà

aunà

ginà

karàntà⁵

sháidà

bugà

gōgà

kasà

shiryà

cikà

gwadà

fārà

shūkà

dadà

gyārà

matsà

tafà

dafà

hanà

nadà

tārà

dūbà

hūrà

nūnà

tayà

dinkà

jità

rērà

yankà

fārà

kafà

rubūtà⁵

zubà

gamà

kai

sâ

zūrà

Intransitive Verbs

gamà

kōmà

māntà⁵

zaunà

hūtà

kwāntà⁵

tsayà

- (b) Grade II (or variable vowel) verbs—a *basic grade* consisting of transitive verbs which change their terminal vowel to -ē before a pronoun direct object and to -i before a noun direct object. These verbs may govern direct and/or indirect objects (see Lesson 15,

⁵ When a -wà verbal noun is formed from a verb of more than two syllables (or a two-syllable verb with a falling tone on the first syllable) the syllable before -wà takes a falling tone, e.g. karàntàwà, kwāntàwà.

section 8, for the forms they take before indirect objects) or, in most cases, be followed by no object at all. Grade II verbs ordinarily have low-high(-low) tone patterns and end in -ā⁶ (see below).

The usual form of the verbal noun of Grade II verbs is the same shape as the verb when no object follows. Many Grade II verbs, however, have irregular verbal nouns of various types (but never of the -wā suffix type, except with *haifū* which has a special history). This verbal noun may be suffixed by the -n/-r genitival link, plus a noun or pronoun in the regular fashion for nouns to form a construction that corresponds to (and translates into English as) a verb plus direct object construction. If an indirect object occurs the verb form (which in this grade is a special form⁷) is employed. See Lesson 19, section 6.

<i>Verb</i>	<i>Verbal Noun— Continuative</i>
yā tām̄bayā he asked	yanā tām̄bayā he is asking
yā tām̄bayē shi he asked him	yanā tām̄bayārsā he is asking him
yā tām̄bayi mālām he asked the teacher	yanā tām̄bayār mālām he is asking the teacher
yā tām̄bayā/tām̄bayam mini mālām he asked the teacher for me	yanā tām̄bayā/tām̄bayam mini mālām he is asking the teacher for me

<i>Verbs</i>	<i>Verbal Nouns</i>	<i>Verbs</i>	<i>Verbal Nouns</i>
āikā	āikē, aikī	dōkā	dūkā
cizā	cizō	ḏaukā	ḏaukā

⁶ Becoming (low-)low-high with final -i before a noun object; final -ē before a pronoun object.

⁷ See Lesson 15, section 8.

<i>Verbs</i>	<i>Verbal Nouns</i>	<i>Verbs</i>	<i>Verbal Nouns</i>
fādā	fādā, fadī	sāmù/sāmā	sāmù
fāhimtā	fāhimtā	sàyā	sàyē
gīrbā	gīrbā, gīrbī	tāimakā	tāimakā, tāimakō
hāifā	haifūwā	tāmbayā	tāmbayā
hārbā	hārbā, harbī	ziyartā	ziyartā
kārḡā	kārḡā		
nēmā	nēmā		

- (c) Grade III verbs—*a basic grade* consisting mainly of low-high(-low) tone intransitive verbs with terminal -a plus certain irregular intransitives. The verbal noun commonly, though not invariably, may be formed by simply lengthening the final -a of the basic form. The -wā suffix is not used (except with the irregular fādī).

Grade III verbs usually employ high-toned forms in -ar/-am when followed by an indirect object, e.g. *kù fitam mini gārīna!*, *get out of my town!* Some also have forms in -ā or -è (with Grade II-type tone change if the basic tone is low-high(-low), e.g. *nā haḡurā* (from *haḡurā*) *masā*, *I waited patiently for him*; *yā zamē mini tīlās*, *it was forced upon me*).

<i>Low-High (-Low) Verbs</i>	<i>Verbal Nouns</i>	<i>High-Low Verbs</i>	<i>Verbal Nouns</i>
fitā	fitā	fādī	fādūwā
gāji	gājiyā	tāshi	tāshī
hāḡurā	hāḡurā	wunī	wunī
mākarā	mākarā		
nūna	nūnā	<i>High(-High) Verbs</i>	<i>Verbal Nouns</i>
sāuka	sāukā	hau	hawā
shiga	shigā	kwāna	kwānā
tāfasā	tāfasā	tsūfa	tsūfā
tāfi	tāfiyā	zama	zamā
yārda	yārdā		

(d) Grade IV verbs—a *derived grade* of verbs with a basic high-low(-high) tone pattern and a terminal -è vowel.⁸ The meaning of this form of the verb often indicates more complete, extensive or thorough action than the basic form of the verb. Grade IV verbs are usually transitive, though there are many common intransitives in this class as well.

The primary verbal noun is formed like that of Grade I (i.e. with -wā if no object follows). Some common Grade IV verbs have 'secondary verbal nouns' as well.⁹ When, in the continuative aspect, an object follows the verb itself is employed (as in Grade I).

<i>Verb</i>	<i>Verbal Noun— Continuative</i>
yā budè	yanà budèwā
he opened (it)	he is opening (it)
yā budè ta	yanà budè ta
he opened it	he is opening it
yā budè kōfà	yanà budè kōfà
he opened the door	he is opening the door
yā budè mini kōfà	yanà budè mini kōfà
he opened the door for me	he is opening the door for me

Transitive Verbs

ajiyè	gānè	kwāshè	shārè
budè	gōdè	kyālè	tūrè
daurè	kashè	rikè	wankè
fāyè	kēwāyè ¹⁰	rufè	

⁸ With the characteristic changes to short -e and (if the final syllable of the verb is high) to low final tone before a noun direct object.

⁹ E.g. àjiyā (from ajiyè), gōdiyā (from gōdè), kisā (from kashè), rikō (from rikè), rufī (from rufè), wankī (from wankè).

¹⁰ See footnote 5 on page 234.

Transitive or Intransitive Verbs

būshè	kētārē ¹¹	sākè
kārè	ragè	wucè

Intransitive Verbs

dadè	shigè	warkè	zubè
jè			

- (e) Grade V verbs—a *derived grade* of verbs with high-high(-high) tone pattern and a terminal *-ar*. The meaning is usually causative, though other, less predictable, meanings frequently occur. Grade V verbs are transitive but require the relater *dà* to precede the direct object except in the *-shè* form (e.g. *yā sayar/sai dà shī* but *yā saishè shī*, *he sold it*).

The verbal noun is formed like that of Grade I. Note that, before the *-wā* suffix when no object follows, the *-ar-* syllable takes a falling tone. When an object follows in the continuative, the verb itself is employed as in Grade I.

Verb

<i>yā fitar</i>	he took (it) out
<i>yā fitar/fid dà shī</i>	he took it out
<i>yā fisshè shī</i>	he took it out
<i>yā fitar/fid dà kudī</i>	he took money out
<i>yā fitar minī dà kudī</i>	he took money out for me

*Verbal Noun—**Continuative*

<i>yanà fitārwā</i>	he is taking (it) out
<i>yanà fitar/fid dà shī</i>	he is taking it out
<i>yanà fisshè shī</i>	he is taking it out
<i>yanà fitar/fid dà kudī</i>	he is taking money out
<i>yanà fitar minī dà kudī</i>	he is taking money out for me

¹¹ See footnote 5 on page 234.

<i>Long Form</i>	<i>Short Form</i>	<i>-shē Form</i>
bāyar	bā	bāshē
ciyar	cī	cīshē
fitar	fīd	fīsshē
gayar	gai	gaishē
kōmar	—	—
kawar	kau	kaushē
saukar	—	—
sayar	sai	saishē
shāyar	shā	shāshē
tsayar	tsai	tsaishē
zaunar	—	—
zubar	zub	zubshē

- (f) Grade VI verbs—a *derived grade* of verbs with a high-high(-high) tone pattern and a terminal -ō.¹² The meaning typically indicates that the action had reference to or was completed in the vicinity of the scene of the conversation, though there are other meanings as well. Grade VI verbs derived from transitive verbs are ordinarily transitive, those derived from intransitive verbs are ordinarily intransitive.

The verbal noun is formed like that of Grade V (including the falling tone on the syllable preceding the -wā suffix). The pattern before objects in the continuative is likewise the same as Grade V (and I and IV, though without the change in final vowel length before a noun direct object).

<i>Verb</i>	<i>Verbal Noun— Continuative</i>
yā kāwō he brought (it)	yanà kāwōwā he brings (it)

¹² When the verb occurs utterance final the -ō usually shortens.

Verb

yā kāwō shi	he brought it
yā kāwō àbinci	he brought food
yā kāwō mini àbinci	he brought me the food

*Verbal Noun—**Continuative*

yānà kāwō shi	he brings it
yānà kāwō àbinci	he brings food
yānà kāwō mini àbinci	he brings me food

Transitive Verbs

aikō	nēmō
daukō	sāmō
kāmō	

Intransitive Verbs

dāwō	shigō
fitō	tafō/tahō
kōmō	tāsō
saukō	zō

*Transitive or Intransitive**kāwō*

- (g) Grade VII verbs—a *derived grade* of verbs with (low-)low-high tone pattern and a terminal -u. Grade VII verbs are intransitive and usually passive in meaning, though an additional connotation of thoroughness or potentiality is often also present.

The verbal noun has the -wā suffix, but (unlike Grades V and VI) the preceding syllable remains high and the vowel short, e.g. :

sun t̄aru	they assembled	sunà t̄aruwā	they are assembling
(themselves)			

Verbs

àuku	gàmu	kàfu	sàdu
dàfu	gògu	kàru	sàmu
dàmu	gyàru	màtsu	t̄aru
fàru	jitu	nàdu	yiwu

Lesson 38

Nominals

1. The classification of nominals presented in these lessons divides the group into five categories: *independent*, *adjectival* and *adverbial nominals*, *specifiers* and *pronominals*.

2. The group termed *independent nominals* is the largest subcategory of nominals. It includes:

Nouns (most of the nouns employed in these lessons which are not listed in Lessons 10, 23 or 24 as belonging to one of the other subcategories),

Interrogatives and *indefinite nominals* such as those listed in Lesson 21, section 4.

Note that all the *relational nouns* illustrated in Lesson 17, section 5, except *zuwà* (which derives from a verb) are derived from independent nouns.

3. The group termed *adjectival nominals* includes:

Adjectival nouns (see Lesson 23 for a virtually complete listing of those employed in these lessons),

Quantifiers (see Lessons 11 and 32 and section 5 of Lesson 21).

4. The group termed *adverbial nominals* includes:

Adverbial nouns (see Lesson 24),

Interrogative and *indefinite nouns* such as those listed in Lesson 21, section 3.

5. The group termed *specifiers* includes:

Specifiers (see Lesson 10),

Interrogative and *indefinite specifiers* such as those listed in Lesson 21, section 6.

6. The group termed *pronominals* (Lesson 36, section 4) includes :

- Independent pronouns* (see Lesson 6),
Inseparable possessive pronouns (see Lesson 9),
Direct object pronouns (see Lesson 15).

7. Noun plurals are divisible into four major and several minor categories (see Lesson 22). The majority of the pluralizable nouns which occur in the vocabularies of these lessons are listed below under the appropriate plural class and subclassification. Some words occur more than once since more than a single plural form is common.¹

8. Plural Class I—**-ōCī** ending, all high tones (C = final consonant of singular form) :

ālāmà, alāmōmī	sign (see also IV (a) (i) and IV (b) (i))
asibitī, asibitōcī	hospital
awà, awōwī	hour
bukkà, bukkōkī	grass hut, market stall
dabbà, dabbōbī	(domestic) animal
dūniyà, dūniyōyī	world
fartanyà, fartanyōyī	hoe (see also section 18)
fitilà, fitilōlī	lamp, lantern (see also IV (b) (i))
hanyà, hanyōyī	path, road
kàsuwà, kàsuwōyī/ kàsuwōwī	market
kibiyà, kibiyōyī	arrow (see also IV (d))
kujèrà, kujèrōrī	chair (see also IV (b) (i) and IV (c) (i))
kwal(a)bà, kwal(a)bōbī	bottle (see also III (b))

¹ This classification has been developed from an unpublished paper by F. W. Parsons, though he is not responsible for certain changes in the organization.

kwānò, kwānōni	basin, iron roofing material (see also II (b) (ii))
kyānwā, kyanwōyi	cat
kōfà, kōfōfi	door(way)
lāifi, laifōfi	fault (see also II (b) (ii))
lēburà, lēburōri	labourer
likità, likitōci	doctor
makarantā, makarantōci	school (see also IV (a) (i), IV (b) (i))
ministā, ministōci	minister (of government)
mōtā, mōtōci	automobile
muryā, muryōyi	voice
nāmā, nāmōmi	(wild) animal (see also IX)
ōfis, ōfisōshi	office
sàna'ā, sana'ō'i	occupation, trade
tāgā, tāgōgi	window (hole)
tāmbayā, tambayōyi	question
tāsā, tāsōshi	bowl, dish
tashā, tashōshi	(railway) station
tātsūniyā, tātsūniyōyi	fable
tāyā, tāyōyi	tyre
tēbur, tēburōri	table
wāfā, wāfōki	song, poem
yātsā, yātsōtsi	finger (see also IX)
zūciyā, zūciyōyi	heart (see also V (a))

9. Plural Class II—**-uCa** ending, all but final tones high
(**C = n, k or w**) :

(a) **-unā** ending :

(i) Simple :

āddā, addunā	matchet
āgōgō, agōgunā	watch, clock (see also IV (a) (i))
ākāwū, akāwunā	clerk (see also X)
ākwātī, akwātunā	box (see also IV (a) (i))

bàkì, bākunà	mouth (see also II (a) (ii))
cikì, cikunà	stomach
ɗàkì, ɗākunà	hut, room
gàrmā, garmunà	large hoe, plough (see also section 18)
jàkì, jākunà	donkey (see also IV (a) (i))
jikì, jikunà	body (see also II (a) (ii), II (c) (ii))
kāi, kāwunà	head (see also II (b) (i), (c) (i))
kāntì, kantunà	canteen, shop
kèkè, kèkunà	bicycle, machine
kògì, kògunà	river
rāmì, rāmunà	hole (see also II (b) (ii), IX)
rìgā, rìgunà	gown
sāndā, sandunà	stick, staff
sarkì, sarākunà	chief (see also IV (a) (i))
shāhò, shāhunà	hawk
wāndō, wandunà	trousers

(ii) Reduplicated :

bàkì, bākunkunà	mouth (see also II (a) (i))
jàkā, jakunkunà	bag, ₦200
jikì, jikunkunà	body (see also II (a) (i), II (c) (ii))
māgānì, māgungunà	medicine

(b) -ukà ending :

(i) Simple :

aikì, ayyukà	work
kāi, kāyukà	head (see also II (b) (i), (c) (i))
kārè, karnukà	dog (see also IV (a) (i), IV (d))
rāi, rāyukà/rāwukà	life

(ii) Reduplicated

kwānò, kwānunnukà	basin, roofing material (see also I)
------------------------------------	--------------------------------------

lāifi, laifuffukà	fault (see also I)
rāmī, rāmummukà	hole (see also II (a) (i), IX)
sulè, sulullukà	shilling

(c) **-uwà** ending :

(i) Simple :

itàcē, itātuwà	tree, wood
hannū, hannuwà	arm, hand (see also III (a))
kāi, kāyuwà	head (see also II (b) (i))
kūnnē, kunnuwà	ear (see also III (a))
zanè, zannuwà	body cloth

(ii) Reduplicated :

àbù, abūbuwà	thing
gàri, garūruwà	town
jiki, jikūkuwà	body (see also II (a) (i), II (a) (ii))

10. Plural Class III—**àCē** ending, high-low-high tone pattern (**C** = **y** or final consonant of singular form) :(a) **-âyē** ending :

bangō, bangâyē/ bangwâyē	wall
bērā, bēràyē	mouse, rat
dōgō, dōgâyē/dōgwâyē	tall, long
gīwā, gīwâyē	elephant
gwāni, gwanâyē	expert
hannū, hannâyē	arm, hand (see also II (c))
jā, jājâyē	red (thing)
kūnnē, kunnâyē	ear (see also II (c) (i))
kūrā, kūrâyē	hyena
mūgū, mūgâyē	evil (thing) (see also V (b) and VII (a))
sūnā, sūnâyē	name
tsuntsū, tsuntsâyē	bird

(b) -**ĀCē** ending (**C** = final consonant of singular form) :

baƙi, baƙàƙē	black (thing)
ƙarɪ, ƙaràrē	white (thing)
gidā, gidàjē	compound, home
jirgɪ, jiràgē	boat
kwal(a)bā, kwalābē	bottle (see also I)
ƙasā, ƙasàshē	land, country
mùtùm, mutànē	man
ruwā, ruwàyē²	water
uwā, uwàyē/iyàyē²	mother
wuƙā, wuƙàƙē	knife
wurɪ, wuràrē	place

11. Plural Class IV—**-ai, -ū, -ī, -au** ending, all but final syllable low tone :

(a) **-ai** ending :

(i) Simple :

àbōƙi, àbōƙai	friend (see also IV (a) (ii))
àgōgō, àgōgai	watch, clock (see also II (a) (i))
àkwàtì, àkwàtai	box (see also II (a) (i))
àlāmā, àlāmai	sign (see also I and IV (b) (i))
àllūrā, àllūrai	needle
àlmājirì, àlmājirai	pupil, student
àlmakàshì,	
àlmakàsai	scissors
àsirì, àsirai	secret (see also IV (b) (i))
bùkàtā, bùkàtai	need (see also IV (b) (i))
dàllì, dàllai	reason
iyāli, iyālai	family
jàƙi, jàƙai	donkey (see also II (a) (i))
ƙàrē, ƙàrnai	dog (see also II (b) (i), IV (d))

² Note that here as elsewhere (see **kāsuwōyì**) a **-w-** before a final **-ē-** or **-ī-** usually becomes **-y-**.

kuskurè, kùskùrai	mistake (see also IV (a) (ii))
kwabò, kwàbbai	kobo
làbàrì, làbàrai	news (see also IV (b) (i), IV (b) (ii))
littàfì, littàfai	book (see also IV (a) (ii))
lòkàcì, lòkàtai	time
mabùdì, mabùdai	key
macìjì, macìzai	snake
màkànìkì, màkànìkai	mechanic
makarantā, màkàrantai	school (see also I, IV (b) (i))
mālāmì, mālāmai	teacher
sarkì, sàràkai	chief (see also II (a) (i))
wàkìlì, wàkìlai	representative

(ii) Reduplicated or extended :

àbòkì, àbòkànai	friend (see also IV (a) (i))
fìfìkè, fìkàfìkai	wing
kuskurè, kùràkùrai	mistake (see also IV (a) (i))
littàfì, littàttàfai	book (see also IV (a) (i))

(b) -ū ending :

(i) Simple :

àlāmà, àlāmū	sign (see also I and IV (a) (i))
àsìrì, àsìrū	secret (see also IV (a) (i))
bùkātā, bùkātū	need (see also IV (a) (i))
dàbārā, dàbārū	plan, scheme
fìtilà, fìtilū	lamp (see also I)
gàjèrè, gàjèrū	short (thing) (see also IV (b) (ii))
jēmāgè, jēmāgū	fruitbat
kujèrā, kujèrū	stool, chair (see also I and IV (c) (i))

lābārì, lābārū news (see also IV (a) (i),
IV (b) (ii))

**makarantā,
mākàrantū** school (see also I, IV (a) (i))
rāwayà, rāwayū yellow (thing)
shèkarà, shèkarū year

(ii) Reduplicated :

gājērē, gājājērū short (thing) (see also IV
(b) (i))

lābārì, lābārbārū news (see also IV (a) (i), IV
(b) (i))

màgànà, màgàngànū word

(c) -I ending :

(i) Simple :

bākō, bāki guest, stranger

bāwà, bāyi slave

ciyāwà, ciyāyi grass

hànkākà, hānkāki crow

kàzà, kaji chicken

kujērā, kujèri chair, stool (see also I and IV
(b) (i))

(ii) Reduplicated :

sābō, sàbābbi new (thing)

tsōhō/tsōfō, tsōfāfi old (thing)

(iii) -ki ending :

gōnā, gònaki farm

kwānā, kwānaki day

(iv) -nni ending :

ùbā, ùbānni father

wāsā, wāsānni game

watā, watānni month

(d) -au ending (with slight irregularities) :

karé, karnau	dog (see also II (b) (i), IV (a) (i))
kibiyà, kibau	arrow (see also I)

12. Plural Class V---**-àCā/ū** ending (C --- final consonant of singular form) :

(a) -**àCā** ending :

karfè, karàfā	metal
sirdī, sirādā	saddle
zūciyā, zūkātā	heart (see also I)

(b) -**àCū** ending :

dūtsè, duwàtsū	rock, mountain
idò, idànū	eye
kafà, kafàfū	leg, foot
mūgù, miyàgū	evil (thing) (see also III (a) and VII (a))

13. Plural Class VI---**-ā, -à** endings with singulars ending in -ī or -ē :

(a) -**ā** ending high-low-high tone pattern :

hakōrī, hakōrā	tooth
madīnkī, madīnkā	tailor
mafāshī, mafāsā	highway robber
mahārbī, mahārbā	hunter
mahāuci, mahāutā	butcher
mahāukāci, mahāukātā	insane person
makādī, makādā	drummer
makōyī, makōyā	learner, apprentice
makèrī, makèrā	blacksmith
maròkī, maròkā	beggar

- (b) -*à* ending, all but final syllable high tone (some also change their penultimate vowel) :

àkalàmí, alkalumà	pen
còkàll, còkulà	spoon
gàtari, gaturà	axe, hatchet
kànkànè, kanānà/ kankanānà	small (thing)
tàkalmí, tākalmà	shoe

- (c) -*ā* ending, all tones high :

màcè, mātā	woman, wife
mijì, mazā	male, husband

14. Plural Class VII—other plurals ending in *ā* :

- (a) -*ṼCCā/ṼCā* ending (*V* = vowel of singular form ; *C* = consonant of singular form) :

bàbba, mányā	big (thing)
gòrò, gwàrrā	kola nut
kòrè, kwàrrā	green (thing)
mùgù, mùggā	evil (thing) (see also V (b) and III (a))
shūdì, shùddā	blue (thing)
yārò, yārā	boy
zòbè, zòbbā	ring

- (b) -*āwā/-āwā* ending :

Bàhaushè, Hàusāwā	Hausa person
bàdukù, dùkàwā	leather worker
bàfādà/bàfādè, fādàwā	courtier, counsellor
Bàkanò/Bàkanè, Kanāwā	Kano person
Bàtùrè, Tùràwā	European
talàkà, talakāwā	common person, simple peasant, poor man

15. Plural Class VIII --**aki/ākī** ending, tones are usually all high :

ākwiyā, awākī	goat
dōkī, dawākī	horse
kāyā, kāyāyyakī	loads
tunkiyā, tumākī	sheep

16. Plural Class IX --**ū** ending, tones all high :

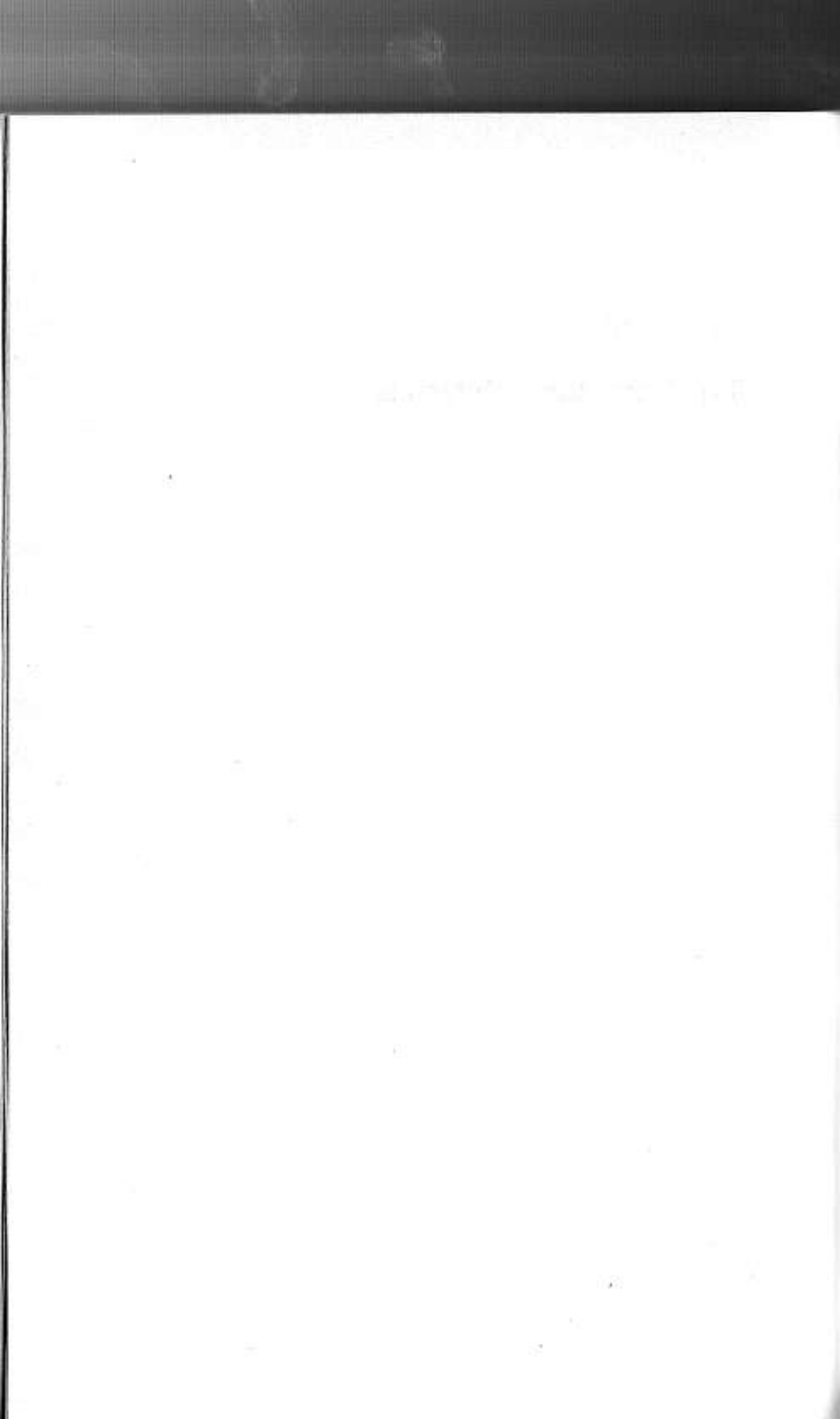
māshī, māsū	spear
nāmā, nāmū	(wild) animal (see also I)
rāmī, rāmū	hole (see also II (a) (i), II (b) (ii))
sāniyā/sā, shānū	cow
yātsā, yātsū	finger (see also I)

17. Plural Class X—reduplicative plurals :

ākāwū, ākāwū-ākāwū	clerk (see also II (a) (i))
cīwò, cīwàcè-cīwàcè	illness
dā, 'yā'yā	son
en'è, en'è-en'è	Native Administration
gudū, gùje-gùjè	running
irì, irì-irì	kind, sort
tsallè, tsàlle-tsàllè	jumping

18. There are other plural forms not classifiable in any of the above classes, e.g. :

wani, wadansu	a certain one
wannān, wadānnān	this one
wancān, wadāncān	that one
fartanyā, farètānī	hoe (see also I)
gārmā, garèmanī	large hoe, plough (see also II (a) (i))
kanè, kānnè	younger brother
kwaryā, kôrè	gourd bowl
yāyā, yāyyè	elder sibling



Lesson 39

Letter Writing

1. Letter writing in Hausa is traditionally done according to a rather prescribed outline. The main elements of this outline are each signalled by standard formulas.

2. The *salutation* is usually :

Takardan nān tā fitō dāgā hannun Mālām Bellō zuwā gā Mālām Isā This letter is from the hand of Malam Bello to Malam Isa.

Or simply :

Zuwā gā Mālām Isā	To Malam Isa
Zuwā gā mai martabā Mālām Sāni	To the respected Malam Sani

3. The *opening paragraph* is typically taken up with greetings such as :

Gaisuwā mai yawā dā sō dā yārdā dā
Greetings very many and affection and approval and
amincī. Inā fātā kanā lāfiyā—dā kū dā
friendship. I hope you're healthy—both you and
iyālinkā dukā—kamar yaddā mu kē a nān. Inā
your family all—just as we are here. I am
murnā kwarai dā gaskē dā na sāmī dāmā in
happy very much that I have opportunity to
rubūtā makā wannān 'yar wāsīkā dōmin in sāmī
write you this short letter in order to receive
lābārīnkā (na) bāyan rābommū.
news of you (of) after our separation.

If the writer is not well known to the reader he will use the next paragraph after the salutations to introduce himself.

4. The *body of the letter* is then introduced by some such formula as :

Bāyan gaisuwā . . . (often abbreviated B/G)

After greetings . . .

Nā sàdu dà wásíkárkà yāu . . . I received your letter today . . .¹

Inà sanad dà kai . . . or Inà sanasshē kà . . .

I am informing you . . .

Bāyan wannān . . .

After this . . .

The body of the letter may come to several paragraphs and will contain whatever the writer is seeking to communicate. It may end with something like :

Sai mun gāmu/sàdu/hādu. Until we meet.

5. The *final paragraph* will typically enjoin the receiver to greet mutual friends and ask God's blessing, e.g. :

Gai dà mutānen gidā dukà dà su Audù dà Garbā

Greet (your) household all and Audu and Garba

dà sauran idòn sanì dà kè wurinkù dukà.

and rest of acquaintances who are near you all.

Allā yà bā mù lāfiyà. Āmin.

God may he give us health. Amen.

6. The traditional *ending* is the Arabic signing-off followed by the writer's signature :

Hāzā wasālam/wasālāmù. That's that (*lit.* . . . and peace).

¹ Or **Wásíkárkà tã sàdu dà nĩ . . .**, *Your letter came into my hand . . .*

This ending is, however, being displaced by its Hausa equivalent : **shī kè nan**, or by such formulas as :

NI nè, . . .	I am, . . .
(NI nè)nākà, . . .	(I am) yours, . . .
NI nè àbōkinkà . . .	I am your friend . . .
Masòyinkà . . .	Your good friend . . .

Lesson 40

Proverbs and Riddles

1. The Hausa language is rich in proverbial and aphoristic expressions (known as **karin maganà**, literally *stylized word*) and these play a prominent role in Hausa speech. As in English (and probably every other language) the introduction of a proverb at the right moment can be much more effective in making a point than elaborate explanation. Also, as in English, the speaker will often merely allude to a proverb to make his point (rather than saying the whole proverb), depending upon the listener to know the reference.

2. While a complete listing of even the most important proverbs is impossible here, the following list includes many of the most common. The student is referred to Abraham's *Dictionary* and to several small collections of proverbs, such as *Karin Magana* (Gaskiya Corporation, 1961) and A. H. M. Kirk-Green *Ai, Hausa Ba Dabo Ba Ne* (1966). The most complete collection is that by C. J. Whitting (1940, reprinted 1967). That by G. Merrick, 1905, is, unfortunately, out of print and very difficult to obtain.

(a) Proverbs exhorting to proper conduct :

- (1) **À bar kàzà cikin gāshintà.** Leave the chicken in its feathers. (*i.e.* Let sleeping dogs lie.)
- (2) **Bābù láifì, bābù tūnānì.** (If one does) no wrong, there is no regret.
- (3) **Dà mugunyār¹ rawā gwāmmà kīn tāshì.** Rather than (dancing) a bad dance (one would be better

¹ This is a variant feminine form of **mūgū** (see Lesson 23).

- advised to) refuse to leave (his place). (*i.e.* Leave well enough alone or Don't attempt what you're incapable of performing.)
- (4) 'Dà nā sanì' kyēyà cē. 'If I had (only) known' is (like) the back of (one's) head. (*i.e.* No use crying over spilt milk, what's done is done and cannot be undone or You have to live with it.)
- (5) Don tuwon gòbè a kè wankè tukunyā. For the sake of tomorrow's food one washes the cooking-pot. (*i.e.* Don't spoil your chances tomorrow by being careless now.)
- (6) Gidā biyu māgānin gòbarā. (Having) two homes (provides) protection (against) an outbreak of fire. (*i.e.* Don't put all your eggs in one basket.)
- (7) Hanà wani, hanà kái. (If one) refuses another, (one) refuses oneself. (*i.e.* Niggardliness recoils on the miser.)
- (8) Kàràmbānin àkwiya, gai dà kūrā. (It was pure) meddlesomeness (on the part of) the goat (to think he could) greet the hyena (without disaster.) (*i.e.* Don't attempt the impossible.)
- (9) Kāyan sàmmakō, dà mārāicē a kàn daurè shi. Loads (prepared for) an early morning start, in the (previous) evening they are tied together. (*i.e.* Forewarned is forearmed.)
- (10) Kōmē ka yi, kà nēmi àbin kánkà. Whatever you do, look after your own needs. (*i.e.* Depend on yourself, don't sponge off others.)
- (11) Kwādāyī mabūdin wāhalā. Greed is the key (*i.e.* path) to trouble.
- (12) Rāmin mūguntā à ginà shi gājērē. Dig a pit of evil shallow. (*i.e.* Be careful not to be caught in your own trap.)
- (13) Tūsà bā tà hūrā wutā. Breaking wind won't bring a (dormant) fire to flame. (*i.e.* Don't depend on someone/something that can't do the job.)

(b) Proverbs exhorting activity :

- (14) **Allà yā cē**, 'Tàshi in tàimàkē kà.' God says, 'Get up, (and *then*) let me help you.' (*i.e.* God helps those who help themselves.)
- (15) **Àmfànin hankàli aikì dà shì**. The value of good sense (is in) making use of it.
- (16) **Barin kàshì à cikì bā yā mágànin yunwà**. Keeping (one's) excrement in (one's) stomach doesn't keep (one) from hunger. (*i.e.* Speak out when the time comes—remaining silent won't solve the problem.)
- (17) **Dà yayyafi kògì kàn cika**.² By means of drizzles a river fills up. (*i.e.* Persistence pays off.)
- (18) **Rigàkafì yā fi mágàni**. A preventative is better than a medicine. (*i.e.* An ounce of prevention is better than a pound of remedy.)
- (19) **Zùmuntà à kafà ta kè**. Good relationships (depend upon) feet. (*i.e.* The maintenance of good relationships between people requires frequent visiting.)

(c) Proverbs exhorting patience :

- (20) **Hàkuri mágànin dūniyà**. Patience is the world's medicine.
- (21) **Mahùkùrci mawàdàci**. A patient person (is) a wealthy person.
- (22) **Mài hàkuri ya kàn dafà dùtsè yā shā rōmonsà**. A patient person will cook a stone and drink its broth. (*i.e.* Patience is a virtue.)
- (23) 'Sànnu bā tà hanà zuwà', in ji kùnkurū. '(Traveling) slowly doesn't keep (one) from arriving,' says the tortoise. (*i.e.* Slow but sure.)
- (24) **Yāu dà gòbe kà iyà**. Today and tomorrow (= little by little) you will be able. (*i.e.* Little by little one can accomplish a thing.)

² Note the omission of the pronoun. This is common with this aspect in the third person singular in proverbs.

- (25) **Yāu dà gòbe shī ya sâ àllurà ginin rījyā.** (Doing a thing) little by little this made it possible for the needle to dig a well. (*i.e.* Perseverance wins out.)
- (26) **Zuwà dà wuri yā fi zuwà dà wuri.** Coming with some money (*lit.* a cowrie) is better than coming in good time. (*i.e.* It is better to arrive late with even a small gift than to arrive early with nothing.)

(d) Proverbs stating facts of life :

- (27) **Darē rìgar mūgù.** Night-time (is) the cloak of evil.
- (28) **Don hannunkà yā yi dōyī, bā kà yankèwā kà yar.** Because your hand has become foul smelling, you wouldn't cut it off and discard it. (*i.e.* One cannot but pardon the faults of one's dependants.)
- (29) **Gàba dà gábantà.** (Everyone) in front has (someone) in front of him. (*i.e.* Even the greatest has someone greater than him.)
- (30) **Jiki magayi.** The body (is) the informer. (*i.e.* Let your strength be your guide—don't overdo things.)
- (31) **Kōmē nisan darē gari yā wāyè.** No matter how long the night, morning will come. (*i.e.* Every cloud has a silver lining.)
- (32) **Kurūm mā maganà cē.** Even silence is speech. (*i.e.* Silence may be significant.)
- (33) **Làbārin zūciyā à tàmbyi fuskà.** (For) the news of the heart one should ask the face. (*i.e.* One's face shows what is in one's heart.)
- (34) **Tsōhon dōkì mài sàné.** An old horse (is) a knowing one.
- (35) **Wanzāmì bā yà sōn jarfā.** The tatooeer (*lit.* barber) doesn't like (to be) tatooeed. (*i.e.* One who cheats/hurts others doesn't like it when the tables are turned on him.)

(e) Proverbs dealing with cause and effect, remedy, result :

- (36) **Albarkàcin kàzà kádangarè ya shā ruwan kaskō.** Thanks to the chicken the lizard drank water from a bowl. (*i.e.* Some gain advantages through no virtue of their own.)
- (37) **Mài nāmà ya kàn nēmi wutā.** The one who (already) has meat will look for fire. (*i.e.* A person doesn't seek a thing unless he already has a reason for needing it.)
- (38) **'Mù jē mù ganī' māgānin mafāryāci.** 'Let's go see (it)' (is) the remedy for a liar.
- (39) **Tsūtsān nāmà, ita mā nāmà cē.** The maggot in the meat is itself meat. (*i.e.* It's all the same.)
- (40) **Ūngulū bā tà sàukā banzā.** The vulture doesn't descend without reason. (*i.e.* A (dire) effect does not come about without a cause.)
- (41) **Yārò bāi san wutā ba sai tā kōnà shi.** A child doesn't know fire until it burns him.
- (f) **Miscellaneous proverbs involving comparison :**
- (42) **Ābōkin sarkī, sarkī nē.** A chief's friend (is) a chief. (*i.e.* The friend of a person in high position shares the advantages of that position.)
- (43) **Ālhērì gadon barci nē.** Kindness is a bed to sleep on. (*i.e.* Doing a favour is a good investment.)
- (44) **Allà shī nē sarkī.** God is the Chief (of chiefs). (*i.e.* God is over all.)
- (45) **Dà tsirārà gāra bakin bāntē.** Rather than nakedness better a black loincloth. (*i.e.* Half a loaf is better than none.)
- (46) **Dūniyā mაცე dà cikī cē.** The world is a pregnant woman. (*i.e.* No one knows what will come of the pregnancy—a boy, a girl, alive, dead, *etc.*)
- (47) **Ganī yā fi (or yā kōri) jī.** Seeing is better than (or chases away) hearing. (*i.e.* Seeing is believing.)
- (48) **Gàskiyā tā fi kwabò.** Truth is better than money (*lit.* a penny). (*i.e.* Honesty is the best policy.)

- (49) **Giwā à gàrin wani zōmō.** An elephant in another's town (is but) a rabbit. (*i.e.* A person who is important in his own town is just another ordinary person in another town.)
- (50) **Harbì à wutsiyā yā fi kuskurè.** Shooting (something) in the tail is better than missing (completely). (*i.e.* Half a loaf is better than none.)
- (51) **Jikì yā fi kùnnè jì.** The body is better at sensing/hearing than the ears. (*i.e.* If one refuses to listen to advice he will be taught by hard knocks.)
- (52) **Kāmā dà Wānè bà Wānè ba.** Like So-and-so (is) not So-and-so. (*i.e.* The similarity of two things is far from saying that they are the same.)
- (53) **Kō bà à gwadà ba linzāmì yā fi bàkin kàzā.** Even though no measurement is taken (one can see that) a bridle is too big for the mouth of a chicken. (*i.e.* Such-and-such is completely obvious.)
- (54) **Lāfiyār jikì arzikì nè.** Health is wealth.
- (55) **Rashin sanì yā fi darè duhù.** Lack of knowledge is darker than night time. (*i.e.* There is nothing worse than ignorance.)
- (56) **Sāmù yā fi iyàwā.** Possessing (something) is better than expertise (in using it). (*i.e.* Possession is nine points of the law.)
- (g) Proverbs for more specialized situations :
- (57) **Aikin banzā makāhò dà waiwāye.** (It is) worthless work (for) a blind man to turn his head to look. (*i.e.* An illustration of a supreme waste of effort.)
- (58) **À nemi jinì gā fārā ?** Would one seek blood from a locust ? (*i.e.* You can't get blood from a stone.)
- (59) **Bā dāmā tēshàn Kanò.** The Kano railway station is impossible. (*i.e.* Not a chance anywhere.)
- (60) **Banzā tā kōri wōfi.** A worthless one has chased away a useless one. (*i.e.* Two villains queered each other's pitch.)

- (61) **In nā yi makà rānā, kadà kà yi mini darē.** If I make daylight for you, don't you make night for me. (*i.e.* If I do good to you, don't you repay me with evil.)

3. *Riddles* are a common form of Hausa word game. Riddles are typically presented as statements (rather than as questions). If the answerer is stumped by the riddle he will reply **Nā bā kà gārī**, *I give up* (*lit.* *I give you the town*). He is then told the answer.

4. The following short list of riddles is taken largely from G. Merrick, *Hausa Proverbs*, London, 1905 :

- (1) **Rīgātā gūdā daya, aljifuntā dāri.** *Answer* : **Gidan gārā.** I have only one gown (but it has) 100 pockets. *Answer* : An anthill.
- (2) **Bāba nà dākī, gēmūnsà nà waje.** *Answer* : **Wutā dà hayāfi.** Father is in the hut (but) his beard is outside. *Answer* : Fire and smoke. (*i.e.* Fires are built inside of huts for warmth. As the smoke streams out through a door, window or through a grass roof it resembles a white beard.)
- (3) **Hanyà daya tā rābu biyu.** *Answer* : **Wāndō.** A single path divides into two. *Answer* : Trousers.
- (4) **Shānuntā dāri, maɗaurintā daya.** *Answer* : **Tsin-tsiyā.** Its cattle number 100 (but) it only has one rope/string (*lit.* *tyer.*) *Answer* : A broom. (*i.e.* A single string ties 100 or more pieces of grass together to form a broom.)
- (5) **Kāsuwā tā ci tā wātsè, tā bar kārè kālā.** *Answer* : **Harshè.** The market was held and broke up, it left a dog gleaning. *Answer* : The tongue. (*i.e.* After a person finishes eating his tongue goes wandering around in his mouth picking up the remaining food.)
- (6) **Gōɗiyātā tanà dà cikī. Bā nà hawan gōɗiyār, sai cikī na kè hawā.** *Answer* : **Dākī dà gadō à cikī.** My mare

- is pregnant. I don't ride the mare, (I) only ride the unborn foal. *Answer*: A hut with a bed in it.
- (7) **Rawànin sarkī yā fàskàri nadèwā.** *Answer*: **Hanyà.** The chief's turban was impossible to wind around (his head). *Answer*: A road.
- (8) **Dākin sauràyī bābù kōfà.** *Answer*: **Kwai.** The hut of a young man has no doorway. *Answer*: An egg.
- (9) **Nā wankè fwaryāta. Nā jē gabàs, nā jē yāmmā, nā dāwō, bà tà būshè ba.** *Answer*: **Harshèn kàré cikin bākìnsà.** I washed my calabash. I went to the east, I went to the west, I returned, it hadn't dried. *Answer*: A dog's tongue in its mouth.
- (10) **Ukù-ukù, gamà gārī.** *Answer*: **Murfū.** Three each, the town (is) complete. *Answer*: The three stones on which pots are set over fire = a local kind of stove. (*i.e.* No town is complete without cooking places.)

Lesson 41

Additional Conversations

1. It has been possible to include only a limited number of typical dialogues in the regular lessons. A larger selection, arranged topically appears below. Full translations are not given. Where explanation is necessary an asterisk (*) appears referring the student to section 8, *Notes*, at the end of this lesson.

2. Additional greeting conversations :

(a) Audù meets Mūsā :

Audù : Sànnu.

Mūsā : Sànnu dai.

Audù : Lāfiyà ?

Mūsā : Lafiyà lau.

Audù : Ìnā gājìyà ?

Mūsā : Bâ gājìyà.

Audù : Ìnā làbàrì ?

Mūsā : Làbàrì sai àlhèrì.

Audù : Ìnā iyālinkà ?

Mūsā : Lāfiyà dai.

Audù : Tò mādàllā.

Mūsā : Kanà lāfiyà ?

Audù : Lāfiyà, bâ kōmē.

Mūsā : Mutānenkà lāfiyà ?

Audù : Lāfiyà kalau.

Mūsā : Ìnā aikì ?

Audù : Àlhamdùlillāhì

Mūsā : Mādàllā, sai an jimà.

Audù : Yāuwā, mun jimà dà yawā.

(b) Mammàn meets Sulè resting in the heat of the day :

- Mammàn : Sànnu dà hùtàwā.
 Sulè : Yāuwā, marābā dà zuwā.
 Mammàn : Ìnā wunì ?
 Sulè : Lāfiyà.
 Mammàn : Ìnā gùmi ?
 Sulè : Ai lōkácinsà nē.
 Mammàn : Gàskiyarkà.
 Sulè : Kā zō lāfiyà ?
 Mammàn : Lāfiyà dai.
 Sulè : Gidankà lāfiyà ?
 Mammàn : Kalau.
 Sulè : Mādallā, zō kà zaunà.
 Mammàn : Ā'ā, zā ni kàntí.
 Sulè : Tò bā láifí, sai kā dāwō kè nan.
 Mammàn : Yāuwā, sai nā dāwō.

(c) Bellò visits Jàtau (who has been sick) at the latter's home :

- Bellò : Sàlāmù àlaikùn.
 Jàtau : Yāuwā, shigō Bellò.
 Bellò : Mādallā, kanà lāfiyà ?
 Jàtau : Lāfiyà dai.
 Bellò : Ìnā gidā ?
 Jàtau : Lāfiyà.
 Bellò : Mutànenkà lāfiyà ?
 Jàtau : Lāfiyà dukà.
 Bellò : Tò, yàyà jikí ? *
 Jàtau : Kái, jikinā yanà dàmuwā * sòsai !
 Bellò : Kái, sànnu ! Cìwòn cikì nē ?
 Jàtau : Ā'ā, kafà cē.
 Bellò : Kái, Allā yà bā dà saufí.
 Jàtau : Āmin.

3. Conversations dealing with foodtime :

(a) Bâtūrè and his cook Àlì :

Bâtūrè : Àbinci yā yi ?

Àlì : Yā yi.

Bâtūrè : Tò dà kyāu.

Àlì : Kanà sô in kâwô shi ?

Bâtūrè : Ī, àmmā bāri in wanké hannū tūkūna.

Àlì : Tō, zān dākātā kāfan.

Bâtūrè : Kāi, nā ji yunwà yāu.

Àlì : Tò bā láifi, nā shiryà àbinci dà yawà.

Bâtūrè : Dà kyāu, mē ka shiryà ?

Àlì : Nāmān sāniyā dà wākē dà dānkālì.

Bâtūrè : Mādāllā, kâwô sū.

Àlì : Tō, inā zuwā.*

Bâtūrè : Zā mù yi bàfi * gòbe.

Àlì : Tō, zān jē kâsuwā dà sáfē.

Bâtūrè : Dà kyāu, à sâyi isasshen * nāmā.

Àlì : Tō, wānè irì nē ka kē sô ?

Bâtūrè : Na kâzā yanā dà àràhā yānzū ?

Àlì : Ai dāma-dāma * yānzū.

Bâtūrè : Tō zā kà yi burōdì * kumā ?

Àlì : Ā'ā, nā yī shi yāu.

Bâtūrè : Dà kyāu. Kāi, nā kòshi ! *

Àlì : Mādāllā, bāri in kâwô kōfi.*

Bâtūrè : Tò dà kyāu.

(b) Àliyù and Hasān drinking tea :

Àliyù : Bāri mù zaunā mù shā tī.*

Hasān : Tō, bā láifi.

Àliyù : Gā sukār * dà madarā nān.

Hasān : Tò dēbō * minì sukār kāfan kawāi.

Àliyù : Àshē, bā kà sōnsā dà zākì * ?

Hasān : Ī, bā dādī hakā.

Àliyù : Ai bàn yārda ba.

Hasān : Kanà sōn sukār dà yawà ?

- Àliyù : Sòsai !
 Hasàn : Tò bà láifì.
 Àliyù : Gà biskitì * kumā.
 Hasàn : Tò, nā gōdè.

4. Conversations on the road :

(a) *Isā* meets *Garbà* on the way to market :

- Isā* : Sànnu *Garbà*, inā zuwà ? *
Garbà : Ai, zā ni kàsuwā.
Isā : Tò, bàri mù jē tàre.
Garbà : Mādàllā, mē zā kà yi à kàsuwā ?
Isā : Zā ni in gai dà ɗan'uwāna.
Garbà : Tò dà kyāu. Dàgà gārì ya kè ?
Isā : Ā'ā, dàgà kàuyè * nē, àmmā yanà zuwà
 kàsuwā kullum.
Garbà : Dà kyāu.
Isā : Sàyē zā kà yi ?
Garbà : Wàtākilā. Zān nēmi kōtār * fartanyā.
Isā : Tākà tā tsūfa nē ?
Garbà : I, tanā sō tā karyè.*
Isā : Lallē, yā kāmātā à sàmi sābuwār.

(b) *Daudà* takes a trip in a lorry * :

(i) Bargaining for the price with the driver :

- Daudà* : Dirēbā, inā sō in tàfi Kanò.
Dirēbā * : Tò, kàwō sulè bakwài.
Daudà : Habà !, Dā mā kudinsà sulè shidà nē.
Dirēbā : Bà cikin kyàkkyāwar mōtā kàmar
 wannàn ba.
Daudà : Òhō. Zān nēmi wani dirēbā.
Dirēbā : Zā kà biyā shidà dà sīsì nē ?
Daudà : Bābù ! In bà shidà ba, zā ni nēman
 wani.
Dirēbā : Tò, kàwō kudī. Shiga dà saurì, zān
 bugà * yānzū.

- (ii) On the road, chatting with the motor boy :

Daudà : Kâi, wannân môtà tā iyà gudù !
 Kàren Môtà * : Sòsai ! Wannân dirèbà tsòfon hannū * nè.

Daudà : Yā dadè yanà aikin dirèbà nè ?
 Kàren Môtà : Hakà nè—wajen shèkarà àshirin.

Daudà : Kâi ! Wannân môtà tāsà cè ?

Kàren Môtà : I mànà ! Yanà dà môtà ukù.

Daudà : Àshè ? Àmmā yā arzutā ! *

Kàren Môtà : Gàskiyarkà. Ai, yā yi hajì * bàra.

Daudà : Tabdì ! Dà môtarsà ?

Kàren Môtà : Ā'ā, dà jirgin samà.

Daudà : Àshè ?

Kàren Môtà : I, anà cè dà shì, ' Āhajì Jirgin Samà.' *

- (iii) Stopping for a ' rest stop ', talking with fellow passenger Bālā :

Daudà : Bâri mù sàuka mù hûtà.

Bālā : Tô, zâ ni dājì in yi fitsârì * tākuna.

Daudà : Tô, zân nèmi rākè.*

Bāla : Dà kyāu, à sayō mini na tarō.

- (iv) Starting again, the driver and the motor boy :

Dirèbà : Tô, à kirāwō * fasanjōjì.*

Kàren Môtà : Tô, sunà nan.

Dirèbà : Dukānsù ?

Kàren Môtà : Sai daya. Kai ! Zō maza !

Dirèbà : Yàyà yānzù ?

Kàren Môtà : Shì kè nan, bugà mâi ! *

- (v) Back on the road, Daudà and Bālā :

Daudà : Kâi, hanyàn nan tā fāci ! *

Bālā : Lallè. Ākwai gāngarà * dà yawà.

Daudà : **Ī, dà santsi * kumā.**

Bàlā : **Hakà nē, ruwan samà nē ya fātà * ta.**

Daudà : **Har, wai, wani kògí yā cika yā kwāshé gadà.***

Bàlā : **Ī, àmmā an gyártā.***

Daudà : **A'a, môtà ta tsayà !**

(vi) Stuck on a slippery hill, the driver and motor boy giving orders :

Dirēbà : **Kàren môtà ! Sâ wejì ! ***

Kàren Môtà : **Tô, nā sâ.**

Dirēbà : **Kōwā yà sàuka yà tūrā.***

Kàren Môtà : (to passengers) **Sàuka ! Sàuka !**

Dirēbà : **Tô, tūra !**

Kàren Môtà : **Tô, bùga !**

Shì kè nan, tā fita.

(to passengers) **Kù hau ! Kù hau !**

(to driver) **Tô, bùga !**

5. Conversations at work :

(a) On the farm—when to plant :

Sà'idù : **Kâi, ruwā * yā fārà zuwà sòsai !**

Nùhù : **Gàskiyarkà, zân fārà shūkà gòbe.**

Sà'idù : **Àshē, bà kà sòmà * ba tükùn ?**

Nùhù : **Ī, nā yi dan lattì * bana.**

Sà'idù : **Ìnā dālilì ?**

Nùhù : **Ai uwātā tā rāsu * sātìn nān.**

Sà'idù : **Kâi, sànnu ! Mātankà fà ? Sun màkarà kumā ?**

Nùhù : **Ā'ā, sun sòmà tun dà wuri.**

Sà'idù : **Dà kyāu, bà zā kù jì yunwà * ba.**

Nùhù : **Hakà nē.**

(b) On the farm—Nigerian versus Western hoes :

Bàtùrè : **NĪ, bàn tafà aikì dà irin tākù fartanyà ba.**

- Hārūnà : Àshē ? Bābù irintà à kasarkù ?
 Bātūrè : Ī, irin tāmù tanà dà dōguwar kōtā * nē.
 Hārūnà : Hakà nē. Don mē bà à kāwō sù nān ba ?
 Bātūrè : Ai, an kāwō, àmmā bâ su dà àmfāni.
 Hārūnà : Àshē ?
 Bātūrè : Ī. Dōguwar kōtārsù ta kàn karyè * dà saurì.
 Hārūnà : Sabò dà taurin * kasā kē nan ?
 Bātūrè : Hakà nē.
 Hārūnà : Ai, watakilā à kasarmù irin tāmù tā fi kyāu.
 Bātūrè : Sòsai.
 Hārūnà : Àmmā aikì dà irin tāmù dà wuyā.
 Bātūrè : Gaskiyā nē—sai à sùnkwiye.*
 Hārūnà : Hakà nē—har wani sà'ì mùtùm zāi ji cīwòn bāyā.
 Bātūrè : Kāi, mutānenkù sunà shān wāhalā !
 Hārūnà : Ai dōlè nē. In bābù nōmā, bābù àbinci.
 Bātūrè : Gaskiyarkā—kō à kasarmù hakà ya kē.

(c) On the farm—anticipating harvest :

- Yākubù : Dà yārdar Allā * hatsimmù * zāi yi kyāu bana.
 Bātūrè : Gaskiyarkā, ya tsira sòsai.
 Yākubù : Har jān * yā fārā nūnā * yānzū.
 Bātūrè : Zā à yi girbīnsā à watān Sātumbā kō ?
 Yākubù : Ā'ā, sai ruwā yā dāukē * tūkùn.
 Bātūrè : Tō, sai Òktōbā kē nan.
 Yākubù : Hakà nē. Anā girbīnsā sà'ì daya dà gērō.*
 Bātūrè : Tō, farar dāwà fā ?
 Yākubù : Ai farār, sai Nūwambā.
 Bātūrè : Àmmā ita cè mài kyānsù kō ?
 Yākubù : Sòsai ! Farār tā fi dukā dādī.
 Bātūrè : Rāwayā * fā—an fi sōntā * dà jā ?
 Yākubù : Ī, àmmā bà tà kai farār ba.
 Bātūrè : Yāushè a kàn girbē tà ?

Yàkubù : Wajen farkon Nùwambà nè.

Bàtùrè : Kàì, kunà shàn aiki dà kàkà.*

Yàkubù : Gàskiyà nè. Àmmā munà sāmùn hūtū
kàfan dà rānī.*

Bàtùrè : Bābù aiki dà rānī ?

Yàkubù : Ā'ā, àkwai dà yawà, àmmā sai na gidā.*

Bàtùrè : Tò bā láifi.

(d) At the office—Gàmbò is a clerk (àkàwū), Sulè and Yūsufù are messengers (māsínjā).

(i) Gàmbò : Sulè !

Sulè : Nā'am.

Gàmbò : Zō kà kai wannàn wásíkà fās ófis *

Sulè : Rānkà yà dadè !

Gàmbò : Gà sulè biyu. Kà sayō kán sarkí * na
āhù-āhù kà sá biyu à kán wásíkàr.*

Sulè : Tò shí kè nan ?

Gàmbò : Shí kè nan.

(ii) Gàmbò : Yūsufù, kàwō littāfin rāsít.*

Yūsufù : Tō, ngō.*

Gàmbò : Tō, yānzú kà jē kántin littāttāfai,* kà
sayō sābon irinsà.

Yūsufù : Tō, nawà nè kudinsà ?

Gàmbò : Yānà tsākānin sulè ukù dà sulè huđu.
Gà sulè huđu.

Yūsufù : Tō, shí kè nan ?

Gàmbò : Shí kè nan.

(iii) Sulè : Nā dāwō. Gà kán sarkí.

Gàmbò : Tō. Yānzú kà kai wannàn takàrdā *
zuwà bābban àkàwū à Jānhól *—
sūnansà Āll.

Sulè : Tō.

Gàmbò : In kà kai tà cān sai kà biyō ta kántin
littāttāfai kà sayō mini kwalbar jar
tāwadā.* Gà sulè.

- Sulè : Tò.
 Gàambo : In kā ga Yūsufu cân kà cê masà yà
 dāwō dà wuri. Inà bùkātarsà.
 Sulè : Tò nā yi.
 Gàambo : Shī kè nan.

6. Conversations dealing with health :

(a) Sùlēmānù meets Būbà on the path :

- Sùlēmānù : Inā zā ka àbōkí ?
 Būbà : Ai, zā ni asibitì in shā māgānī.
 Sùlēmānù : Àshē ? Bā kà dà lāfiyà nē ?
 Būbà : Ī, bān yi bārcī ba yāu * kō káfan.
 Sùlēmānù : Zāzzāfī nē ?
 Būbà : Ī, dà cīwòn kái.
 Sùlēmānù : Kái, bā kyāu !
 Būbà : Hakà nē. Dā yanà zuwà lōtò-lotò kawai
 àmmā yānzū nā yi kwānā ukù bān
 rábu * dà shī ba,
 Sùlēmānù : Likitā zāi bā kà àllūrā nē ?
 Būbà : Wátákílā. Hakà na kè sô.
 Sùlēmānù : Allà yà sawwākē ! *
 Būbà : Āmin.

(b) Lawàl is chatting with Dōgo :

- Lawàl : Uwargidankà tā yi ciki * nē ?
 Dōgo : Hakà nē. Tanà dà na * watà biyar.
 Lawàl : Mādāllā. Na farkō nē ?
 Dōgo : Ā'ā, ta yi wani bāra àmmā yā zubē.*
 Lawàl : Tò, àmmā lāfiyà ta kè yānzū ?
 Dōgo : Ai dāma-dāma.* In Allà yā yārda zā tà haifū
 lāfiyà.
 Lawàl : Tò Allà yà sâ.
 Dōgo : Āmin.

(c) **Abūbakār** has come to the doctor with a complaint :

Abūbakār : Kāi, likitā, cikinā yanā dāmūnā *
kwarai !

Likitā : Kāi, sànnu ! Yāushè nē ya sōmà ? *

Abūbakār : Ai yā dadè—kamar sātī biyu.

Likitā : Tō. Kwāntā * à tēbūr nān mù dūbā.

Abūbakār : Tō.

Likitā : Kanā zāwò * nē ?

Abūbakār : Ā'ā. Ai ciki yā daurè.*

Likitā : Tō. In nā tafà nān, dà zāfi * nē ?

Abūbakār : Ā'ā, bāi fi na * sauran ciki ba.

Likitā : Tō, kā iyā tāshì yānzū. Kā jē kā cikā wannān kwalbā dà fitsāri,* kā cikā wannān dà bāyan gidā, kā bar sū nān, kā dāwō gōbe.

Abūbakār : Tō.

Likitā : Shī kè nan, sai gōbe wārhakā.*

Abūbakār : Yāuwā, sai gōbe.

7. Conversations dealing with weather :

(a) **Īmām** and **Sambò** sitting outside the latter's home :

Īmām : Kāi, gizāgizai * sun yi yawā.

Sambò : Ai, dāmūnā tā kusa.*

Īmām : Gāskiyarkā, watān Afril nē.

Sambò : Inā bègē * dāmūnā zā tā yi kyāu bana.

Īmām : Nī mā hakā. Bāra ruwā bāi yi sōsai ba.

Sambò : Har hatsin * wasu yā fōnē.*

Īmām : Hakā nē. Sabò dà wannān wadansu sunā jīn yunwā yānzū.

Sambò : Wadansu mā sun ci bāshì dōmin hātsinsū yā kāsā.*

Īmām : Gāskiyarkā. Āmmā in Allā yā yārda ābīn zāi gyāru * bana.

Sambò : Allā yā sā.

(b) **Àdàmu** explains Nigerian seasons to a European :

Bàtùrè : À kasarmù ruwā yanà zuwà kōwàné
lōkàcī.

Àdàmu : Àshē ? Bà hakà ya kè à wurimmù ba.

Bàtùrè : Yàyà ?

Àdàmu : Sai dà dāmuna nè mu kè sāmùn ruwā.

Bàtùrè : Bābù ruwā dà rānī ?

Àdàmu : Kō kàdan.

Bàtùrè : Dà bazarā * fà ?

Àdàmu : Ai wani sà'ì àkwai ruwā kàdan dà bazarā.

Bàtùrè : Tō, àmmā bā yawà kō ?

Àdàmu : Wani lōkàcī zāi zō dà òan yawà.

Bàtùrè : Àshē ?

Àdàmu : I, àmmā an jimà sai ya dāukē.*

Bàtùrè : Tō, idan an shūkà dà bazarā zāi yi * nè ?

Àdàmu : Wàtākīlā, àmmā yawancin lōkàcī bā ya yī.

Bàtùrè : Māi shūkà zāi shā wāhalà kō ?

Àdàmu : Hakà nè. Àbinsà sai ya lālācē.*

Bàtùrè : Kāi, wannān bā kyāu !

Àdàmu : Gāsikiyarkā, àmmā laifin kànsà * nè.

8. Notes on asterisked items from the conversations presented in sections 2-7 of this lesson :

- | | | |
|-------|--------------|--|
| 2 (c) | yàyà jiki ? | how's (your) illness (<i>lit.</i> body) ?
(see Lesson 31, section 5) |
| | dāmuwā | the verbal noun from dāmu |
| 3 (a) | inà zuwā | I'm coming (<i>i.e.</i> just a minute
and I'll have it done) |
| | yi bàkī | have guests |
| | isashē | enough (from <i>isa</i> , <i>be enough</i>) |
| | dāma-dāma | a bit better (than formerly) |
| | burōdī/brōdī | bread, rolls |
| | kōshi | have become full (of food) |
| | kōfi | coffee |
| 3 (b) | tī | tea |

	sukàr	sugar
	dēbō	dip out (into my cup) (from dībà , <i>extract, draw out</i>)
	zāfi	sweetness
	biskitì	biscuit (British English), cookie (American English)
‡ (a)	inā zuwà	= inā zā ka
	ƙauyè	village, suburb
	ƙõtà	handle (of hoe, axe, etc.)
	karyè	snap, break (as a stick breaks)
‡ (b)	in a lorry	lorries are the ordinary means of transportation for people as well as goods over large areas of Nigeria. There are buses and other passenger vehicles in and between certain large urban centres as well.
‡ (b) (i)	dirēbà	driver
	bugà	start (the engine), start (driving)
‡ (b) (ii)	kàren môtà	motor boy (<i>lit.</i> motor dog). He is the person responsible to see that loads, people, etc., are all in place before the lorry starts, to inform the driver if anything goes wrong, to put wedges behind the wheels when the lorry stops, (sometimes) to collect the fares, etc.
	tsōfon hannū	'old hand', experienced person
	arzūtā	has become wealthy
	hajì	pilgrimage to Mecca
	Alhaji Jirgin Samà	an Alhaji who has made the pilgrimage by aeroplane. (The title is used humorously.) Alhaji is the title given to anyone who has made the pilgrimage.

- 4 (b) (iii) **fitsāri** urinate. It is not considered indelicate for a person to state that the reason for his going off is to urinate.
- 4 (b) (iv) **rākē** sugarcane
kirāwō call here (the -ō form of **kirā**)
fasanjōji the plural of **fasānjā** = passenger
bùgà mái start going! (*lit.* hit the petrol, 'step on the gas')
- 4 (b) (v) **fāci** is ruined, spoiled
gàngarā bumpiness
santsi slipperiness
fātā ruin, spoil
gadā bridge (from English 'girder')
gyārtā = **gyārā**, fix, repair
- 4 (b) (vi) **weji/waji** wedge. Each lorry carries two or more wooden blocks (usually approximately four inches square with one end whittled down to form a handle) which the motor boy puts behind (or in front of) the rear wheels whenever the lorry is stopped, to keep it from rolling.
- 5 (a) **turā** push
ruwā in a context such as this it means *rain*
sōmā = **fārā**, begin, start
lattì late
rāsu died (the -u form of **rasā**, lack)
- 5 (b) **ji yunwà** here it means *go hungry, starve*
kōtā handle (of hoe, axe, etc.—see also under 4 (a) above)
karyè snap, break (as a stick—see also under 4 (a) above)

- | | | |
|-------------|------------------------|--|
| | tauri | hardness, toughness |
| | à sùnkwiye | stooped over |
| 5 (c) | dà yàrdar | |
| | Allà | by God's grace |
| | hatsi | grain |
| | jân | red variety of guinea corn—the earliest maturing and lowest prestige type of guinea corn |
| | nûnâ | ripening |
| | dfâukê | (rain) stops |
| | gêrô | early maturing variety of millet |
| | râwayâ | yellow variety of guinea corn |
| | fi sô | prefer |
| | kâkâ | harvest season |
| | râni | dry season |
| | na gidâ | work at home (e.g. repairing the huts, re-roofing, making new mats, etc.) |
| 5 (d) (i) | fâs ôfis | post office (also called gidan wayâ = home of the telephone/telegraph) |
| | kân sarki | postage stamp (<i>lit.</i> head of the king) |
| | wâsîkâ | letter |
| 5 (d) (ii) | râsît | (littâfin râsît = receipt book) |
| | ngô/ungô | here, take it ! |
| | kântin | |
| | littâtâfai | bookstore, bookshop |
| 5 (d) (iii) | takârdâ | letter (<i>lit.</i> paper) |
| | Jânhôl/Jân hwâl | John Holt canteen (name of a prominent commercial firm) |
| | jar tâwadâ | red ink |
| 6 (a) | yâu | the Hausa day begins at 6 p.m.
Thus, <i>I didn't sleep today</i> in Hausa is <i>I didn't sleep last night</i> in English. |

- ràbu** be separated (-u form of **rabà**, *separate, divide*)
- Allà yà sawwàkè** may God lighten (your) trouble (see Lesson 31, section 5)
- 6 (b) **yi ciki** become pregnant
na (i.e. pregnancy of)
zubè (pregnancy) aborted
dāma-dāma better than before (at least)
- 6 (c) **yanà dāmūnā** it is bothering me
sōmā = **fārā** (see also under 5 (a) above)
kwāntā (from **kwāntā**, *lie down*) lie down !
zāwò diarrhoea
ciki yā ɗaurè I'm constipated (*lit.* stomach has tied up)
dà zāfi is there pain ? (**zāfi** = heat, pain)
na i.e. pain of
fitsāri urine (see also under 4 (b) (iii) above)
(gòbe) at this time (tomorrow) (see Lesson 33, section 2)
wārhakà
 7 (a) **gizàgizai** (plural of **girgijè**, *raincloud*) clouds
kusa is close (verb form of the noun **kusa**, *close*)
bègè a noun meaning *hope*
hatsi grain (see also under 5 (c) above)
kōnè burn (i.e. from the heat of the sun and lack of moisture)
kāsà run short, fall short
gyàru be repaired, corrected (-u form from **gyārà**, *fix, repair*)
- 7 (b) **bazarā** hot, muggy season (March-April) just before the rains come

- dāukē** (rain) stops (see also under 5 (c)
above)
- zāi yi ?** will it mature ?
- lālācē** spoil (= **fācī** under 4 (b) (v)
above)
- lāifin kānsà** his own fault

Lesson 42

Additional Texts

1. Several fables have already been introduced as conversational materials in the foregoing lessons (see Lessons 20, 23, 26, 27, 30). Several more are introduced below. Since some version of each of these has already appeared in print (usually minus any indication of tone and vowel length) a reference to these is given for each text.

2. Mākāhò Mài Fitolà

Wani sauráyí yanà yāwò dà dàddarē sai ya hāngi wani mùtúm dà fitilà à hannunsà. Dà sukà gāmu ya ga—āshē, mākāhò nē!

Sai ya cē, 'Kai, mākāhò, kanà hāukā nē? Mē ya kai kà yāwò dà fitilà? Darē dà rānā bà duk daya su kē garē kà ba?'

Mākāhò ya cē, 'Ai, duk daya nē mánà! Har, in dà darē nē nā fī kà ganī. Fitolān nan, nā rikē ta bà don káinā ba nē, àmmā don irinkù nē—māsu idò àmmā marāsā hankālī—don kù gan nī dà dàddarē, kadà kù tūrē nī!'

Notes :

See *Ka Kara Karatu*, NORLA (now Gaskiya Corporation), 1954, page 4. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

mākāhò	blind man
sauráyí (pl. sāmārī)	young man
dà dàddarē = dà darē	at night

hàngā (i/ē)	see from a distance
hàukā	going mad
duk ɗaya	it's all the same
irinkū	the likes of you
màsu idò	able to see (<i>lit.</i> possessing eyes)
tūrè	knock over

3. Dilā ɗa Zalbè

Wata rānā dilā yanā cīn kàzā, sai wani kàshī mǎi tsīnī
ya kākārè masà à mǎkōgwārō. Ya bi nān, ya bi cān, yanā
nēman wandā zāi cirè masà kàshīn. Ya cè duk wandā ya
cirè masà, zāi bā shī lādā.

Tō, sai zalbè ya zō, ya cè shī zāi yi. Dilā ya būdè bàkī,
zalbè ya sâ kǎnsà, ya cirō kàshīn.

Dilā ya jūyà, zāi yi táfiyarsà, sai zalbè ya cè, 'Inā
lādāna ?'

Dilā ya amsà, ya cè, 'Ai, lādankà kè nan : kǎ sâ
kǎnkà cikin bàkin dilā, kǎ fita lāfiyà !'

Notes :

See *Ka Kura Karatu*, NORLA (now Gaskiya Corpora-
tion), 1954, page 7. See also Abraham, R. C., *Hausa
Literature*, 1959, page 37.

zalbè	common grey heron
kàshī	bone
tsīnī	sharp point
kākārè	become jammed
mǎkōgwārō	throat
ya bi nān, ya bi cān	he went hither and thither
cirè	pull out
duk wandā	whoever
lādā	reward
cirō	pull out (-ō form of cirè)
jūyà	turn (<i>i.e.</i> turned to go)
lādankà kè nan	this is your reward

4. Kwādī Biyu

Wadansu kwādī gūdā biyu sukā fādà cikin kwaryar madarā, sukā kāsà fitā. Sunà ta iyò, sunà ta iyò, bā dāmā. Anà nan, sai dayansù ya gāji, ya cē, 'Yāu kwānānā ya kārè.' Ya bar kòkari, ya nutsè, ya mutù.

Dayān, mā, ya yi ta yī. Mòtsinsà kumā, ya sâ m̄ai ya t̄aru, ya yi cūrì. Sā'ān nan ya hau bisà cūrìn m̄an, ya yi tsallē, ya fita.

Allà ya cē, 'Tāshi in t̄aimākē kà.'

Notes :

See *Ka Karu Kuratu*, NORLA (now Gaskiya Corporation), 1954, page 4. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

kwādī (<i>sing.</i> kwādō)	frogs
kāsà	run short, fall short
ta	in the process of
iyò	swimming
bā dāmā	it is/was impossible (dāmā == chance, opportunity)
anà nan	after awhile
nutsè	vanish (under water)
yi ta yī	keep on trying
mòtsi	movement, motion, activity
m̄ai	= m̄an shānū
t̄aru	gather together, collect (-u form of t̄arā, <i>gather, collect</i>)
cūrì	a ball
sā'ān nan	then . . .
tsallē	a jump

5. Mūgùn Ālkālī

Akà kai wani kārā wurin ālkālī, akà yi shārì'ā. Ālkālī ya ga wandà akà yi kārarsà bā shi dà gaskiyā, ya cē masà, 'Kanà dà m̄aganà ?'

Mùtumin ya cê bã yà dà màgana àmmā à sòye yā kwatāntā ukù dà hannunsā. Dà àlkāli ya ga mùtumin ya kwatāntā dà hannunsā hakā ya yi tsāmmāni zāi bã shi awākī ukù nē. Sai ya yankē shārī'ā, sukā tāshi.

Dà mùtumin ya kōmā gidā, ya aikō wā àlkāli dà kábēwā gūdā ukù. Dà ganin hakā àlkālin ya kirāwō mùtūm, ya cê masā, 'Kai, dai, munāfūki nē, kā cūcē ni ! Allā wadankā ! Tāshi, tafi !'

Dà mùtumin ya fita wājē, ya cē, 'M, wānzāmī bã yā sōn jārfa.'

Notes :

See *Ka Kara Karatu*, NORLA (now Gaskiya Corporation), 1954, page 6. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

àlkāli	judge
shārī'ā	administration of justice
wandā akā yi kārarsā	the accused
à sòye	hidden (from sòyē, <i>hide</i>)
kwatāntā	indicate, compare (here, the man held up three fingers)
yankē shārī'ā	pass sentence, give the verdict
aikō . . . dà	send to (-ō form of aikā, <i>send</i>)
kábēwā	pumpkin
dà ganin hakā	when he saw this
kirāwō	call (here) (the -ō form of kirā, <i>call</i>)
munāfūki	hypocrite, traitor
cūtā (i/ē)	cheat
Allā wadankā	may God curse you !
în	(exclamation of slight surprise)
wānzāmī	barber (who shaves people's heads, performs scarification, tattoos, etc.)
jārfa	tattoo marks
wānzāmī . . .	for the meaning of this proverb see Lesson 40, proverb 35

6. Kwādī dà Shānū

Wadansu kwādī sunà kiwò à fàdamà, sai sukà hāngi bijimai gūdā biyu sunà fadà. Sai fayansù ya cê, 'Kái! Fadà dīn nan fa, dà ban tsòrò! Mū, wafàndà bã mù dà farfi, yàyà zā mù yi dà kām̀m̀?'

Wāncan, kumā, ya cê, 'Kái, inā ruwansù dà mù? Sunà yī tsākāninsù kawai, don duk wandà ya fi farfi tsākāninsù ya gājè mātān shānūn dà kè cikin garkēn nān. Ai, bã sà kulā dà irimmù fanānà.'

Na farkō, mā, ya amsà cēwā, 'Hakà nē. Nā sani, kōmē nāsù dāban ya kè dà nām̀. Al'ādun zamansù bã daya su kè dà nām̀ ba. Àmmā fa, duk dà hakà, kō dà su kè dà nīsa yānzū, wandà ya kāsà cikinsù zāi shēkà dà gudū, bã zāi kulā dà kōmē ba sai kāsà. Wātākilā zāi zō yà tattākē mu cikin gudū. Lallē, fadānsù yā shāfē mù!'

Ashē gaskiyā nè akà cē, 'Idan mānya-mānyā sunà fadà kō talakāwā su kàn shā wāhalā.'

Notes :

See *Al'mara*, Oxford University Press and Gaskiya Corporation, 1952, page 4.

kiwò	grazing, searching for food; tending animals
fàdamà	marshy ground
bijimi/bàjimi	
(pl. bijimai/bàjimai)	big bull
fadà	fighting, arguing
fa	(emphasis particle or insert) indeed
ban tsòrò	frightening, terrifying (<i>lit.</i> giving fear)
wāncan	the other one, the one in question
inā ruwansù?	what do they care? (<i>bã ruwansà</i> it is none of his concern; <i>inā ruwankà?</i> what business is it of yours?)

gājē	inherit (-è form of gādā, <i>inherit</i>)
garkē	herd, flock
kùlā dà	pay attention to
kōmē nāsù	everything about them
àl'ādā (<i>pl.</i> àl'ādū)	custom
àl'ādun zamansù	their way of life
ḍaya	here it means <i>same</i>
kō dà	even though
shēkà dà gudù	take to (his) heels
tattākē	trample under foot (from tākà, <i>tread on, walk along</i>)
mu	a direct object pronoun is high after a high-low-high tone verb
shàfā (<i>i/ē</i>)	affect, wipe
mānya-mānyā	the influential/wealthy of the world

7. Farkē dà Birai

An yi wani farkē, àttājiri. Wata rānā ya ḍauki hūlunān ḍarā gūḍā gōmā zāi kai kāsūwā. Yanā kân hanya sai ya rātsè gindin wani itācē don yā hūtā. Dā ya ji barci yanā nēman kāmā shi, sai ya sâ ḍuk hūlunān à bisā kānsā—ḍaya bisā ḍaya—māgānin ḍarāyī kē nan. Shī kē nan, barci ya kwāshē shi har dà minshārī.

Cān sai wadansu birai sukā biyō ta wurin dà farkēn nan kē barci, sukā gan shi. Tō, kun san halin birai dà sōn wāsā. Sai biri gūḍā ya laḍāḍā, ya zārē hūlād dà kē bisā, ya sâ à kānsā. Sauran birai, kumā, dà ḍai-ḍai sukā yi hakā. Sukā bar farkē dà tsōhuwar hūlarsā kawāi. Sukā hayē kân itācē, sukā zaunā, sunā kallonsā.

Farkē ya farkā bai ga hūlunānsā ba. Ya ḍagā kâi samā, sai ya yi arbā dà ḍarāyinsā à kân itācē! Haushī ya kāmā shi. Ya cirē hūlād dà kē kānsā, ya wurgar! Nan dà nan birai, kumā, sukā kwāikwāyē shi, sukā yi ta wurgō tāsū kasā. Mhm! Mādāllā! Farkē ya tsincē kāyansā, ya tāfi yanā farin cikī.

Notes :

See *Mu Koyi Hausa*, Gaskiya Corporation, 1960.

farkē/falkē	itinerant trader
birì (pl. birai)	monkey
àttājirì	wealthy trader
hùlā (pl. hùlunà)	hat, cap
dārā	fez (hùlād dārā = fez)
rātsè	turn aside, swerve (e.g. from a road)
daya bisà daya	one on top of the other
šārāwò (pl. šārāyì)	thief
minshārì	snoring
cān	used this way cān = later
biyō ta wurin . . .	came by the place . . .
halì	character, temperament
sōn wāsā	playfulness (lit. liking playing)
lašāšā	sneak up on
zarè	grab
dā dai-dai	one by one
hayè	climb (hayè kân itācè = climb up into the tree)
dagà	lift up
yi arbā	come upon unexpectedly
haushì	vexation, anger
cirè	pull (thing) off, pull (thing) out
wurgar	throw (violently) (-ar form of wurgà, throw)
kwàikwayà(i/è)	imitate
wurgò	throw down (-ò form of wurgà, throw)
mhm̄	exclamation of approval of an action
tsincè	pick up, find by chance (e.g. along the road) (-è form of tsintā, pick up)
farin ciki	happiness (lit. white stomach)

Lesson 43

Bibliography

1. Publication of materials in and on Hausa started well before the beginning of the twentieth century. The first important grammar of the language was published by J. F. Schön in 1862, followed by his Hausa dictionary in 1876,¹ and by 1911 it was possible for Struck to produce a bibliography of Hausa which lists 227 items.² An excellent survey of early writings in Hausa is P. E. H. Hair, *The Early Study of Nigerian Languages* (Cambridge University Press, 1967).

In addition to a substantial number of books and articles by Europeans, Hausa students are fortunate to have at their disposal a large number of publications in Hausa. The contents of these publications include fables, history, biography, proverbs, poetry, geography, nature study, religious materials and much more. The abundance of such material is due largely to the efforts of the Gaskiya Corporation in Zaria, which has also published a weekly newspaper for over twenty-five years.³ Since 1969, much of this initiative has passed to the Northern Nigerian Publishing Company, Zaria.

There follows a selection of the publications in English or Hausa which are of value to students beginning the study of Hausa.

2. *Grammars* of a language are of two types: reference grammars and pedagogical (teaching) grammars. In

¹ Schön, J. F., *Grammar of the Hausa Language*. London: Church Missionary House, 1862. *Dictionary* (same publisher), 1876.

² 'Linguistic Bibliography of Northern Nigeria', *Journal of the African Society*, XI, 1911-12, pp. 47-61, 213-230.

³ First issued January, 1939, editor Abubakar Imam.

spite of certain modifications made in the present grammar to make it usable as a pedagogical grammar, it is basically an introductory reference grammar. It is recommended that this book be used whenever possible in conjunction with a good pedagogical grammar, plus a native speaker of Hausa, for maximum effectiveness.

- (a) *Pedagogical Grammars.* Two pedagogical grammars can be recommended. The first will be most easily usable with this book because of the similarity of approach. Tape recordings are available for use with each of these books.

Kraft, Charles H. and Marguerite G., *Spoken Hausa: Introductory Course.* Los Angeles, University of California Press, 1973.

Hodge, Carleton T., and Ibrahim Umaru, *Hausa Basic Course.* Washington, D.C.: U.S. Government Printing Office (for the Foreign Service Institute), 1963.

An earlier pedagogical approach which, though brief, is useful (if obtainable) is H. L. Ogilvie, *Helps to the Study of Hausa.* Jos: Sudan Interior Mission, 1942-1951.

- (b) *Reference Grammars.* The majority of the grammars of Hausa which have been published must be classified as reference grammars (although many, like the present volume, provide vocabularies and exercises to assist the beginning student).

- (i) Only one of these grammars provides any accurate and thoroughgoing representation of tone and vowel length. It also provides a more accurate treatment of Hausa grammar than any of its competitors and thus, in spite of grave defects in the way the book is organized must, be regarded as the best available:

Abraham, R. C., *The Language of the Hausa People*. London: University of London Press, 1959. This edition is a rearrangement of *A Modern Grammar of Spoken Hausa*, 1941.

- (ii) Other reference grammars with which the student may come into contact are listed and briefly evaluated below.

Maxwell, J. Lowry, and Eleanor M. Forshey, *Yau da Gobe*. Jos: Niger Press, n.d.

A valuable, though traditional, outline presentation of Hausa grammar. It ignores tone and vowel length but is generally reliable and more convenient to use than most of the other reference grammars listed here.

Robinson, Charles H., *Hausa Grammar*. London: Routledge and Kegan Paul, 1925 (reprinted 1959).

Once the standard grammar of Hausa. Produced between 1897-1925 by one of the greatest of Hausa scholars. A brief treatment of Hausa grammar with no attention to tone or vowel length but containing some valuable cultural materials.

Taylor, F. W., *A Practical Hausa Grammar*, London: Oxford University Press, 1923 (reprinted 1959).

A more complete grammar than Robinson's. Among the more useful of the older grammars but not always accurate.

Migeod, F. W. H., *A Grammar of the Hausa Language*. London: Kegan Paul, 1914.

The most extensive of the older grammars.

- (iii) Passing mention may also be made of the following grammars which because of age,

incompleteness or unreliability are of less value than those already listed :

Miller, W. R., *Hausa Notes*. London : Church Missionary Society, 1901.

Miller, E. P., *Wata Biyu (A Guide to Hausa)*. Jos : S. I. M. Bookshop, revised edition 1939.

Howeidy, A., *Concise Hausa Grammar*. Oxford : George Ronald, 1953 and 1959.

Skinner, A. N., *Hausa for Beginners*. London : University of London Press, 1958. 2nd edition, 1968.

Brauner, S., and M. Ashiwaju, *Lehrbuch der Hausa-Sprache*. Leipzig : VEB Verlag Enzyklopadie, 1966.

3. *Dictionaries*. There are two good dictionaries of Hausa : ⁴

Abraham, R. C., *Dictionary of the Hausa Language*. London : University of London Press, 1949 (reprinted 1962).

Bargery, G. P., *A Hausa-English Dictionary and English-Hausa Vocabulary*. London : Oxford University Press, 1934 (reprinted 1951).

Abraham's dictionary provides a more accurate tonal analysis and marks tone and vowel length throughout. It contains, however, no English to Hausa section. Both dictionaries cover virtually the same ground.

A. N. Skinner's, *Hausa-English Pocket Dictionary : Kamus na Hausa da Turanci* (London : Longmans, Green and Company, 1959, revised 1968) and *An*

⁴ The earlier dictionaries by Schön (1876) and Robinson (1900), 'good' in their day, do not compare with Abraham or Bargery.

English-Hausa Dictionary (Zaria ; Gaskiya Corporation, 1966) are very much 'for the pocket'. Unfortunately, they either ignore or are untrustworthy in their representation of tone and vowel length.

A more useful book (although it does not represent tone or vowel length) is *Hanyar Tadi da Turanci*, published by Longmans, Green and Company in 1957 (by A. N. Skinner though no author is indicated). This book is subtitled *A Dictionary of English Conversation for Hausa Students* but is very useful as an English to Hausa guide, containing over 300 pages of ordinary and idiomatic Hausa expressions.

4. *Reading Materials in Hausa.* As mentioned above there is an abundance of such materials and more are being produced all the time. Of the hundreds of items that could be listed, the following is a small sampling.

Abraham, R. C., *Hausa Literature and the Hausa Sound System*. London : University of London Press, 1959.

The first two thirds of this volume is an unorganized collection of Hausa literature with English translations of varying quality. This and Kraft's, *Hausa Readings* are, however, the only published collections of Hausa literature which are marked for tone and vowel length.

Ainslie, Marian D., *Nijeriya*. London : Longmans, Green and Company and Zaria : Gaskiya Corporation, 1960.

A 90-page elementary school geography book.

Baker, R. L. and L. O. Musawa, *Oxford Hausa Reader*, series 1, 2, 3. London : Oxford University Press, 1957-58.

Three well illustrated primary school reading primers.

Bello, Alhaji, *Gandoki*, Zaria : Gaskiya Corporation, 1934. 4th edition 1968.

A 73-page historical novel.

Bamalli, Nuhu, *Mungo Park Mabudin Kwara*. Zaria : Gaskiya Corporation, 1948 (reprinted 1955).

A 153-page account of Mungo Park's first and his last journeys seeking the mouth of the Niger River.

Bamalli, Nuhu, *Bala da Babiya*. Zaria : Gaskiya Corporation, 1950.

An 82-page elementary health book.

Court, J. W., ed., *Kungurus Kan Kusu*. London : Longmans, Green and Co., 1958.

A short selection of fables in Hausa.

East, Rupert, and Abubakar Imam, *Ikon Allah*. Zaria : Gaskiya Corporation, 1949 (reprinted 1952).

A nature study book of nearly 400 pages.

Edgar, Frank (vols I and II), and Malam Mamman Kano (vols III, IV, V), *Dare Dubu da Daya* (five volumes). Lagos : CMS Bookshop and Zaria : Gaskiya Corporation, 1924-64.

'The Arabian Nights in Hausa.

Johnston, H. A. S., ed., *A Selection of Hausa Stories*. London : Oxford University Press (Oxford Library of African Literature Series), 1966.

Kirk-Greene, A. H. M., and Yahaya Aliyu, *A Modern Hausa Reader*, London : University of London Press, 1966.

A collection of speeches and newspaper reports illustrating contemporary Hausa.

Kraft, C. H., *Hausa Reader*. Berkeley and Los Angeles : University of California Press, 1973.

Cultural, geographical and historical texts in Hausa (all marked for tone and vowel length).

Imam, Alhaji Abubakar, *Magana Jari Ce* (three volumes). Zaria : Gaskiya Corporation, 1937-39. 5th edition 1960.

A good, full-length (over 650 pages) novel. A bit advanced for a beginner but excellent reading at a later stage. A classic of Hausa literature.

Mafarfi, Abdullahi, *Namun Daji da Tsuntsaye*. Zaria : Gaskiya Corporation, 1958.

A 71-page description of several wild animals and birds of West Africa.

Mani, Abdulmalik, *Zuwan Turawa Nijeriya Ta Arewa*. London : Longmans, Green and Company, and Zaria : Gaskiya Corporation, 1957.

A 218 page history of the arrival of the British in Northern Nigeria.

Rimmer, E. M., *et al.*, *Zaman Mutum da Sana'arsa*. Zaria : Gaskiya Corporation, 1955.

A 200-page treatment of various customs and crafts of certain of the world's peoples.

Skinner, A. N., *Hausa Tales and Traditions*, vol. I. London : Frank Cass, 1969.

This is the first of three volumes giving for the first time an English translation of F. Edgar's classic three-volume collection of Hausa folktales published in 1911-13 as *Litafi na Tatsuniyoyi na Hausa*.

Skinner, A. N., *Hausa Readings*. Wisconsin University Press, 1968.

A collection of readings from Edgar in Hausa with notes. Some are in *ajami* (Arabic) as well as romanized script.

Tafawa Balewa, Alhaji Sir Abubakar, *Shehu Umar*. Zaria : Gaskiya Corporation, 1946 (reprinted 1955).

The first novel of the late Prime Minister of Nigeria (49 pages), dealing with the travels of Shehu Umar from Bornu to Arabia. An English translation by M. Hiskett was published by Longmans in 1967.

Miscellaneous story booklets published by Gaskiya Corporation and Northern Nigerian Publishing Company :

Ka Kara Karatu (47 pages of fables).

Ka Yi Ta Karatu (77 pages of fables).

Al'mara (29 pages of fables).

Karamin Sani (two booklets, 56 and 62 pages of helpful information for elementary school children).

Jiki Magayi (a 51-page novelette).

Littafi Na Karantawa (48 pages of fables).

Ka Koyi Karatu (a 30-page elementary reader)

Ruwan Bagaja (a major novel).

Idon Matambayi (elementary reader).

Labaru Na Da Da Na Yanzu (a schools' favourite).

5. *Specialized Studies.* These include general historical and cultural background materials both in English and Hausa.

Ames, David, and King, Anthony, *Glossary of Hausa Music . . . in Social Contexts.* Northwestern University Press, 1971.

Dalziel, J. M., *A Hausa Botanical Vocabulary.* London, 1916.

The standard work on this topic.

Hassan, A., and S. Naibi, *Chronicle of Abuja.* Lagos : African Universities Press, 1962.

An excellently illustrated account of Hausa society in Abuja.

Hill, Polly, *Rural Hausa : A Village and a Setting.* Cambridge University Press, 1972.

Hogben, S. J., and A. H. M. Kirk-Greene, *The Emirates of Northern Nigeria.* London : Oxford University Press, 1966.

Detailed history of the Hausa kingdoms.

Kirk-Greene, A. H. M., 'Neologisms in Hausa: A Sociological Approach,' *Africa*, vol. XXXIII, 1963, pp. 25-44.

A treatment of many of the fascinating borrowings coming into Hausa recently through contact with European languages (primarily English).

— A Preliminary Inquiry into Hausa Onomatology. Zaria: Ahmadu Bello University, 1964.

Three studies in the origins of personal, title and place names.

—, *Ai, Hausa Ba Dabo Ba Ne*, Ibadan: Oxford University Press, 1966.

A collection of 500 Hausa proverbs with translations and notes.

Madauci, Ibrahim, Yahaya Isa and Bello Daura, *Hausa Customs*. Zaria, N.N.P.C., 1968.

A useful exposition of Hausa customs, crafts, pastimes, etc. Published in English.

Rattray, R. S., *Hausa Folk-Lore, Customs, Proverbs*. Oxford: Clarendon Press, 1913 (reprinted 1968).

An important collection, mostly gathered in Northern Ghana.

Smith, Mary F., *Babu of Karo*. London: Faber and Faber, 1954 (reprinted 1964).

A valuable biography of a Hausa woman in English with an introduction to Hausa society by M. G. Smith.

Smith, M. G., *The Economy of a Hausa Community of Zaria*, London: Her Majesty's Stationery Office, 1955.

A detailed study of the economics of a Hausa village.

— *Government in Zazzau*. London: Oxford University Press, 1960.

An excellent political analysis of a Hausa state, 1800-1950.

Taylor, F. W., and A. G. Webb, *The Customs of the Hausa People*. London: Oxford University Press, 1932.

A useful collection of cultural texts in Hausa and English.

Tremearne, A. J. N., *Hausa Superstitions and Customs*. London: J. Bale, Sons, 1913 (reprinted Frank Cass 1970).

A large collection in English of cultural materials.

Whitting, C. E. J., *Hausa and Fulani Proverbs*. Lagos: Government Printer, 1940 (reprinted by Gregg International, Farnborough, Hants, England, 1967).

A major collection of 2000 Hausa and 600 Fulani proverbs with English translations.

6. *Technical Studies*. A few of the many technical studies in English are noted here for those who wish to go more deeply into Hausa study. The titles indicate the content.

Other important technical articles in English will be found in such journals as *African Language Studies*, *Journal of African Languages*, *Journal of West African Languages*, *Bulletin of the School of Oriental and African Studies*, *Studies in African Linguistics*, *Afrika und Übersee*, etc. There are, in addition, several prominent Hausa scholars who customarily write in languages other than English. Among these are D. Olderooge of Russia, C. Gouffé of France, J. Lukas of Germany, P. Zima of Czechoslovakia and N. Pilszczikowa of Poland. In 1972 the Nigerian Languages Centre of Abdullahi Bayero College, Kano, produced the first issue of an African languages review written in Hausa, *Harsunan Nijeriya*. The most complete recent listing of writings on Hausa is that compiled by D. W. Arnott for the revised edition (1970) of D. Westermann and M. A. Bryan, *The Languages of West Africa* (International African Institute).

Carnochan, J., 'Glottalization in Hausa,' *Transactions of the Philological Society*, 1952, pp. 78-109.

Carnochan, J., 'A Study of Quantity in Hausa,' *Bulletin of the School of Oriental and African Studies*, 1951, pp. 1032-1044

Greenberg, Joseph H., 'Arabic Loan-Words in Hausa,' *Word*, 1947, pp. 85-97.

— 'Some Problems in Hausa Phonology,' *Language*, 1941, pp. 316-323.

Hodge, Carleton T., *An Outline of Hausa Grammar*, supplement to *Language*, 1947.

Kraft, Charles H., 'The Morpheme *nà* in Relation to a Broader Classification of Hausa Verbals,' *Journal of African Languages*, 1964, pp. 231-240.

— *A Study of Hausa Syntax* (3 volumes). Hartford, Connecticut: Hartford Seminary Foundation Bookstore, 1963.

Newman, Paul, 'Ideophones From a Syntactic Point of View', *Journal of West African Languages*, V, 1968, pp. 107-17.

Parsons, F. W., 'An Introduction to Gender in Hausa,' *African Language Studies I*, 1960, pp. 117-136.

— 'The Operation of Gender in Hausa: The Personal Pronouns and Genitive Copula,' *African Language Studies II*, 1961, pp. 100-124.

— 'The Operation of Gender in Hausa: Stabilizer, Dependent Nominals and Qualifiers,' *African Language Studies IV*, 1963, pp. 166-207.

— 'Suppletion and Neutralization in the Verbal System of Hausa', *Afrika und Übersee*, LV, 1971, pp. 49-97.

— 'The Verbal System in Hausa,' *Afrika und Übersee*, XLIV, 1960, pp. 1-36.

Schachter, Paul, 'A Generative Account of Hausa *ne* and *ce*', *Journal of African Languages*, V, 1966, pp. 34-53.

The first of these is the fact that the majority of the cases of this disease are reported from the United States and Europe, and that the disease is almost entirely unknown in the tropics.

Secondly, the disease is almost entirely unknown in the tropics, and is almost entirely unknown in the tropics, and is almost entirely unknown in the tropics.

Thirdly, the disease is almost entirely unknown in the tropics, and is almost entirely unknown in the tropics, and is almost entirely unknown in the tropics.

Fourthly, the disease is almost entirely unknown in the tropics, and is almost entirely unknown in the tropics, and is almost entirely unknown in the tropics.

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Seventhly, the disease is almost entirely unknown in the tropics, and is almost entirely unknown in the tropics, and is almost entirely unknown in the tropics.

Eighthly, the disease is almost entirely unknown in the tropics, and is almost entirely unknown in the tropics, and is almost entirely unknown in the tropics.

Ninthly, the disease is almost entirely unknown in the tropics, and is almost entirely unknown in the tropics, and is almost entirely unknown in the tropics.

PART FIVE

APPENDICES

1. Appendix A
2. Appendix B
3. Appendix C
4. Appendix D
5. Appendix E
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7. Appendix G
8. Appendix H
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11. Appendix K
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16. Appendix P
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18. Appendix R
19. Appendix S
20. Appendix T

This document is a collection of appendices related to the main text. It contains various tables, figures, and supplementary information. The appendices are organized into two main sections, each containing ten numbered items. The first section covers items 1 through 10, and the second section covers items 11 through 20. Each item is a separate document or set of documents that provide additional details or data related to the main text.

PART FIVE

APPENDIX

Key to Exercises

Hausa to English Exercises : ¹

Lesson 5 :

1. It's water.
2. They are donkeys.
3. It's an elephant.
4. She's an old woman.
5. He's a European.
6. It's a bird.
7. He's (my) grandfather.
8. It's a rat.
9. He's a student.
10. He's a man.

Lesson 6 :

1. Who is it ?
2. It's a town.
3. He's not the chief.
4. It is a school.
5. It's a bucket.
6. It's not a compound.
7. They are not children.
8. It's me.
9. It is her.
10. It is us.

¹ It should be noted that there is often more than one possible translation for a given sentence. Only one translation (usually the most probable) is given here. The translations are designed to provide the most natural English equivalent of the Hausa rather than to be word for word literal renderings.

Lesson 7 :

1. They didn't go away.
2. I haven't eaten yet.
3. They didn't bring the book.
4. The girl didn't return.
5. Audu didn't come to school.

Lesson 8 :

1. Where is the chief's home ?
2. He's the chief's boy.
3. I brought Garba's lamp.
4. It is cat food.
5. The girl went to the schoolteacher's farm.

Lesson 9 :

1. The boy went to Kano with his mother.
2. Your teacher went to his farm this morning.
3. Why did you put your book on my chair ?
4. My horse entered your friend's town.
5. He brought my bicycle. He didn't bring yours.

Lesson 10 :

1. A (certain) boy fell into the water.
2. This river is the Niger.
3. You (have) put this spoon in this box.
4. Where is the chair ? There's the chair.
5. These people went to a certain town.

Lesson 11 :

1. There are two mangoes on the table.
2. Arithmetic is difficult. But I understand.
3. He put the banana in his mouth, he ate (it).
4. Where is the large box ? Bello has gone to his home with it.

5. How many guavas did you bring ? Ten.
6. Good heavens ! Audu has forgotten my name. This is not good.

Lesson 12 :

1. Don't do this work.
2. Don't let the girl eat this food.
3. Come and sit down (to a female).
4. Don't do thus.
5. Go out and close the door.

Lesson 13 :

1. I am hungry. Is there food ?
2. Did you bring that man ? Yes, here he is.
3. Isn't there a spoon here ? Yes (there is not).
4. Have the children gone to school ? Not yet.
5. Haven't you got ready ? No (on the contrary, we have got ready).
6. Here is Malam Garba's book. Where is mine ?

Lesson 14 :

1. What happened at Yakubu's house ?
2. The storm has passed now. Let's play.
3. Stop and tie up your loads.
4. His horse ran swiftly to the town.
5. He went to his friend's.

Lesson 15 :

1. Bello brought us meat.
2. Take them this book and return quickly.
3. Who gave you the eggs ? The trader at the side of the road.
4. She went to market, she bought an expensive yam.
5. You (f.) picked them up. You (f.) took them to your husband's home.

Lesson 16 :

1. I am very hungry. Because of this I will eat now.
2. We won't eat here.
3. What will you (*f.*) do ? I shall return to town after a while.
4. Will you tell me the news of your trip ?
5. Are you going to market today ? No, we're going to my friend's home.

Lesson 17 :

1. He fell into the water.
2. After the dance we will go to the chief's.
3. If he returns then I shall go.
4. He did his work like a boy.
5. Before I go he will come.
6. The guest put his shoes under my chair.

Lesson 18 :

1. I don't have (any) farming implements.
2. His father is coming now.
3. My wife is working very well on the farm.
4. The chief wants to come and talk to us tomorrow.
5. (My) wife has our food in her hut.
6. The people of that town don't dance.

Lesson 19 :

1. She is drinking water.
2. Does he open the door ? Yes, he opens (it).
3. Do they sell motor cars ? Yes, they sell (them).
4. This box is heavy.
5. This work is not difficult.

Lesson 20 :

1. The people who are coming will stay here a long time.
2. The one who came today left early.

3. There is no one whom they fear.
4. What was done at Kano the day before yesterday ?
5. I didn't see those that you want there.

Lesson 21 :

1. Where is the money I gave you yesterday ?
2. Which lorry will you go in ?
3. I saw a kind of dance that I hadn't seen before.
4. Whenever he comes I don't want to see him.
5. I won't buy anything at market today.

Lesson 22 :

1. Lorries killed many people last year.
2. People want doctors to do their work well.
3. Men are stronger than women.
4. Where are the compounds in which we left our loads yesterday ?
5. He sent me to the leading men of the town because they want(ed) me to talk to them.

Lesson 23 :

1. Some large aeroplanes landed at Kano.
2. Those looking for food obtained a little.
3. This little book is better reading than that big one.
4. Little children are playing in the old man's home.
5. He put on (his) big gown but didn't dance.

Lesson 24 :

1. During the rainy season this river filled to the brim with water.
2. All of us got up at the same time, we threw him outside.
3. When I saw him all of a sudden he mounted his horse (and) ran off.

4. Long ago there was an old man who prepared his farm at the edge of this road.
5. It is imperative that they get work right away. Will you give it to them ?

Lesson 25 :

1. They dismissed her from (her) work.
2. Sell it to me please.
3. Don't you (*pl.*) worry, nothing has happened yet.
4. Pour it in the basin. After that water the horse.
5. Why won't you reveal your secret from within your heart ?

Lesson 26 :

1. May God permit us to be successful in our trading. If this does not happen we'll have to borrow.
2. Let me increase my efforts in this work. Why, haven't you got tired ? Won't you leave (it) yet ?
3. I've never seen this type of dance. Let me try to do it. God forbid ! Good gracious, you won't be able to do it !
4. I talked to him last week but he hasn't returned this week.
5. In the past they rode horses but now they prefer cars. Is that so ? It's true.

Lesson 27 :

1. I had planned to go to his home (anyway) to greet him, then I heard the news and decided it would be best for me to tell him.
2. Before he (first) came I had worked here a long time.
3. When I came upon him immediately he broke into a run.
4. Is our food all gone ? No, there is a little left. Do you want me to cook some more ?
5. Will the Minister of Education give a speech at Gusau ? Yes, let's get ready and go.

Lesson 28 :

1. Why, I forgot to bring the food cooked. I brought it uncooked.
2. It will be best for you to wait here for now. Before you return again it will be foodtime.
3. We kept asking everywhere in town but we got no news of him.
4. Heavens! An amazing thing happened yesterday—the noise of an aeroplane frightened me so that I almost ran away!
5. I'm going to the canteen to buy tinned food, bottled beer and (some) other things that I need.

Lesson 29 :

1. I need to cut this cloth. Pick up the scissors and help me.
2. He's not a person of good character. He is trying to keep my friend from (obtaining) work.
3. When he had entered his market stall he sat down and started sewing.
4. I'll wait for him. That is, I shall wait here until he returns.
5. There are indications that you will have trouble here if you don't relocate your things right away.

Lesson 30 :

1. A snake bit the messenger but the doctor gave him medicine so that he got well.
2. He's not a Hausa, he's a Fulani. But in spite of this he speaks the Kano dialect (of Hausa) well.
3. Zaria is south-west of Kano. Katsina is to the north-west of it.
4. We had planned to work together but he was late. Because of this I lack anything to sell at market.
5. Moses is an expert. There is no one who can do this work except him alone. We should engage him instead of Audu.

English to Hausa Exercises : ²

Lesson 5 :

1. Sūnā nè.
2. Sâ nè.
3. Bērâyē nè.
4. Bàhaushè nè.
5. Mātā nè.
6. Mácè cè.
7. Wàsā nè.
8. Zàkarà nè.
9. Gidā nè.
10. Watà nè.

Lesson 6 :

1. Makarantā cè.
2. Mùtùm nè.
3. Yārā nè.
4. Sarki nè.
5. Shí kè nan.
6. Bà sâ ba nè, sāniyā cè.
7. Bà yārā ba nè.
8. Kudī nè.
9. Bà idò ba nè.
10. Bà kàsuwā ba cè.

Lesson 7 :

1. Mùtùm bái yi gōnā ba.
2. Bái zō dá sáfē ba.
3. Yāriyā bà tà táfi gōnā ba.
4. Bān yi aikì ba tükuna.
5. Bà à kāwō kujērā ba.

² It should be noted that there is often more than one possible translation for a given sentence. Only one translation (usually the most probable) is given here. The translations are designed to provide the most natural Hausa equivalent of the English rather than to be word for word literal renderings.

Lesson 8 :

1. Wannan gidan sarki nè ?
2. Ūban yārò yā tafi Kanò.
3. Mālāmin makarantā bai ci àbinci ba.
4. Ìnā àbincin dōkì ?
5. Gà sāniyar Audù.

Lesson 9 :

1. Uwātā dà ùbānā sun tafi gidankā jiyā.
2. Ìnā sàbulūna ? Nā sâ shi cikin fākinā. Gà nākā.
3. Gidammū à Kanò nè. Ìnā nākā ?
4. Ūbantā yā fita gārī à kân hanyār Kanò.
5. Yāushè àbōkinā ya ci àbincinsā. Dà sáfè.

Lesson 10 :

1. Wannan yārò àbōkinā nè.
2. Kin sâ wancan kujerā nān.
3. Wadānnān yārā. Wadāncān yārā.
4. Bàn sanī ba tūkūna.
5. Nā tafi garin cān.

Lesson 11 :

1. Yārinyā tā zaunā à kujerā.
2. Nā yi kuskurè cikin llssāfina.
3. Yā kai kèkè zuwà gidansā.
4. Mun bi hanyā à bàkin kōgī.
5. Kāi !, àkwai mùtūm takwās cikin wancan mōtā.

Lesson 12 :

1. Kadà kà budè tīgā !
2. Tsāya ! Shiga ! Zāuna !
3. Kì kāwō àbinci nān.
4. Bàri yā yi aikinsā.
5. Kù zō kù ci àbincinkù à gidammū.

Lesson 13 :

1. Uwātā tā dāwō (nè) ? Ā'ā, bà tā dāwō ba.
2. Bellò bāi tāfi Kanò jiyā ba ? Ā'ā, yā tāfi.
3. Ākwai aiki ? Ī, ākwai aiki dà yawà àmmā bābù kudī.
4. Ākwai fkwai dà madarā nān ? Ākwai madarā, àmmā bābù fkwai.
5. Nā ji yunwā. Kai fā ?

Lesson 14 :

1. Tā wucè kōfā.
2. Sun tāfi sù zaunā cikin inuwār itācē.
3. Yā fāru nān jiyā.
4. Audū yā kōmā gidā shēkaranjiyā.
5. Tā tāfi kāsuwā dà wuri.

Lesson 15 :

1. Yā gan ni ? Ī, àmmā bāi san kā ba.
2. Yā sāmī nāmā. Tā dafā shi. Sun cī shi dà saurī.
3. Mun bar mangwārò (gūdā) ukū cikin mōtārsā. (Kā) tāfi kā sāmē sù.
4. Tā shiryā manā ābinci cikin inuwār bābban itācē.
5. Yā sāyi kāyan aiki. Bān san dāllī ba.

Lesson 16 :

1. Zā mù tāfi rawā ā kāsuwā gòbe.
2. Bā zā kā tāfi makarantā ba.
3. Zā sù tām̄bayē kā kā bā sù kudī.
4. Īnā zā ka ? Zā ni yāwò.
5. Gòbe Mālām Bellò zāi tāfi Kanò. Zāi kāwō dōkin ùbansā.

Lesson 17 :

1. Nā ga Yūsufū dà ùbansā ā gidansù.
2. Kō nī kō ita zāi zō makarantā gòbe dà sáfē.

3. Nā nēmi àkwiyà fàrkashin tēbūr àmmā bàn gan tà ba.
4. Ídan nā dāwō watà mài zuwà sai in sàyē shì.
5. Ídan ká yi minì aikì zā kà sàmi kudī dāgà gārē ni (or dāgà wurīna).

Lesson 18 :

1. Sunà máganà tàre.
2. Yā yiwu yanà Íkkō yānu.
3. Yanà dà bábban itācē gāban gidansà.
4. Yanà dà 'yan'uwā (gūdā) ukù à gidā.
5. Bā ni dà shì. Don Allā kadā kà yi fushi !
6. Ídan yanà nan bà zān tàfi cikin jirgin fasā ba.

Lesson 19 :

1. Kōfà tanà bùfē. Rūfē shì.
2. Tanà kāwō fwaryā.
3. Yanà sàyen àbinci ? Í, yanà sàyē.
4. Bà tà hūrā wutā ba ? Ā'ā, tà hūrā.
5. Yanà tsàyē dà kāyā mài nauyī à kānsà.

Lesson 20 :

1. Tìcà nē mukà ganì.
2. Wancàn mაცე tanà aikì nān.
3. Yāushē kikà zō ?
4. Gà yārā wadāndā zā sù tàfi cikin mōtā.
5. Zā mù sāmē sù à wurin dà mukà gan sù jiyā.

Lesson 21 :

1. Kā san shì nē ? Yanà dà zāzzāfi.
2. Ínā ka tàfi dà mōtārmù ?
3. Wācē irin rigā nē ka kāwō dāgà kánti ?
4. Inà dà aikì dà yawà kō'lnā cikin gārin nān.
5. Cān nā ga sarkín dà ya zō gārì jiyā.

Lesson 22 :

1. Akwai makarantū da yawà à kasàshen Afirkà.
2. Hàusawā sunà da kujèrū da yawà cikin gidajensù.
3. Wadansu littattāfai sunà da tatsūniyōyī à ciki.
4. Bābū mōtōci da yawà à wadansu kasàshē.
5. Maròkà wadandà su kè nan jiyà bā sà nan yāu.

Lesson 23 :

1. Kanò bà tà kai Ìkkō girmā ba.
2. Rìgarsà ja-ja cè.
3. Dōkinsà yā kai nāwa gudū.
4. Gājèrū da yawà sunà zāune à dāki.
5. Faràrè sun fi bakàkē kyāu.

Lesson 24 :

1. Tāyà waddà na ganī sābuwā ful cè.
2. Gūdu maza-maza kà kāwō ruwā.
3. Zā tà shiryà àbinci yāu yāu.
4. Inà sō in tāfi gidānā tūkūn.
5. An jimà kadan zā mù kōmā gidajemmū.

Lesson 25 :

1. Kār kà zub da shī ! Kāmā shī kà shiga.
2. Sun sayō itācē.
3. Kā tabbātā tā shā shī dukà ? I, tā shā.
4. Sāukar da shī nān. Yānzū kwāntar da shī.
5. Mun fisshē shī, mun tsayar da shī.

Lesson 26 :

1. Nā zlyārci gidan sarkī àmmā yā rigā yā tāfi.
2. Kāi, wancān mūtūm yā cikā karyā ! Sabò da wannān bā nā sōnsà.
3. Anā ruwā da yawà da dāmunā. Hakā nē.

4. Bâi dadè à Nijèriyà ba àmmā yā iyà Hausā kàmar jàkin Kanò.
5. Inà sô in ci bâshì dômin in sâyi sâbuwar môtâ.

Lesson 27 :

1. Wadansu mafàsā sunà sô in gayà masù làbàrin gârî.
2. Nā sàmē shi yanà aiki. Shi makānikì nē. Yā dadè yanà gyāran môtōci.
3. Dâ mā yā yārda yā dākātā nân har in zō, àmmā yānzū bân san àbîn dà zâi yi ba.
4. Sarkî yā cê, kadà kà sâkè zuwà gidansà. Yā fi kyâu kà sàmē shi à ôfishinsà.
5. Yā iyà Hausā àmmā tanà masà wùyā ainù.

Lesson 28 :

1. Nawà-nawà nē gwèbà ? Kwabò-kwabò (nē), bā ragî.
2. Cā na kè zā kà zō gòbe àmmā kà zō jiyà.
3. Àkwai abūbuwà māsū bā dà māmākì dà yawà à dūniyà yāu.
4. Yā fi kyâu à ci dāfaffen àbinci dà tafāsasshen ruwà kadà à ji cīwò.
5. Ìdan bân yi jarrábāwā ba bà zân cī tà ba.

Lesson 29 :

1. Kà dínkà mini kyàkkyāwar rigā. Zâ ni rawā gòbe.
2. Inà sô kà tàimākè ni in kau dà kèken dínkinā zuwà wata bukkà.
3. Nî, kām, zân jirā shi nân—watakilā zâi zō an jimà.
4. Bân nūnà masà ágōgonkà ba. Wai, yā gan shi à hannunkà.
5. Bâi ci ba tükùna. Dom mē ? Dômin nā hanà masà àbinci har kà dāwò.

Lesson 30 :

1. Shî mântau nè. Kadà kà gayà masà yā yi makà wani àbù.

2. Jim káɗan ma'áikátá duká suká táfi. Bân san ábin dá zân yi ba.
3. Kàwō mabūdī nân. Bâri in būdè kōfà.
4. Nā dākátá káɗan har makáɗā suká fārā kasá kunnē.
5. Inà tsammānī idan mātarsā tā rērá wākā sarkī zāi yi māmākī.

Translations of Dialogues and Fables

Lesson 4 :

- B. Greetings at (your) coming, Isa.
I. Greetings.
B. How's (your) tiredness ?
I. There's no tiredness.
B. How's (your) work ?
I. (I'm) thankful for work.
B. What's the news ?
I. The news (is) only good.
B. Good.
I. Did (you) sleep well ?
B. Fine.
I. How's (your) family ?
B. Very well.
I. Good. (See you) tomorrow.
B. Good, may God take us (to tomorrow).
I. Amen. .

Lesson 5 :

- M. Greetings student.
A. Greetings teacher.
M. What's this ?
A. This is a donkey.
M. Okay, what's this ?
A. It's a bird.
M. What's this ?
A. It's a goat.
M. Okay, what's this ?
A. This is a sheep.
M. Good, until tomorrow.
A. Okay, may God take us (to tomorrow).

Lesson 6 :

- Y. Greetings at your coming David.
D. Greetings.
Y. Did you sleep well ?
D. Very well.
Y. Who went to town ?
D. Audu.
Y. Has he returned ?
D. No, not until tomorrow.
Y. Good.

Lesson 7 :

- B. How's (your) day (going) ?
G. Fine.
B. How's (your) tiredness ?
G. There's no tiredness.
B. Good.
G. Have you come well ?
B. Fine, nothing's wrong.
G. Is your family well ?
B. Very well.
G. Where's Bello ?
B. He went to Kano.
G. Good. Did he go to market ?
B. No, he didn't go to market.
G. Okay. (See you) later.
B. Okay. (See you) later.

Lesson 8 :

- U. What is this called ?
A. It's a bicycle.
U. Whose is it ?
A. This is the bicycle of the chief's son.
U. Okay, where's Audu's bicycle ?
A. There it is in the hut.

U. Good, thank (you).

A. Okay.

Lesson 9 :

Ad. Is this compound yours ?

Ab. Yes, it's mine.

Ad. Where is your farm ?

Ab. There's my farm over there.

Ad. Good.

Ab. I finished planting yesterday.

Ad. Fine, when did you start ?

Ab. At the beginning of this month.

Ad. As for me, I haven't finished mine yet.

Ab. That's okay. I (have to) go now.

Ad. Okay, until another time.

Ab. Fine, may God take us (to another time).

Ad. Amen.

Lesson 10 :

K. Some people have come to our compound.

M. Good, I've brought food from market today.

K. Good. There's plenty of drinking water too.

M. The chief of the town has come.

K. (You're) right. He has come with an important man.

M. Is that man a chief also ?

K. Yes, his boy has brought a large box.

M. Good, what's in the box ?

K. I don't know.

Lesson 11 :

M. Two and three are how many ?

D. They are five.

M. That's right. How about six and seven ?

D. Thirteen.

M. Good. Four times two is how many ?

D. It's nine.

M. No! You made a mistake.

D. (You're) right. It's only eight.

M. Okay. How many is six times three?

D. Eighteen.

M. Good. Is this arithmetic difficult?

D. No, it's not difficult.

M. Good.

Lesson 12 :

H. Jacob, greetings.

Y. Greetings.

H. Is your family well?

Y. Very well. Have you come well?

H. Fine. Nothing's wrong.

Y. Good. Enter, let's sit down.

H. Good. Gosh, the sun is hot today.

Y. (You're) right. Boy, bring drinking water!

H. I've come to greet you.

Y. Good. Thank (you). Have you come from market?

H. No, I've come from home just now.

Y. Fine. Here's water to drink.

H. Good, thanks. I (have to) go now.

Y. Okay. Until another time.

H. Fine, until another time.

Lesson 13 :

M. Are there potatoes at market today?

G. No, but there are a lot of yams.

M. Good. How much do yams cost?

G. 1 shilling and 5 kobo to 2 shillings.

M. Wow they are expensive!

G. Not so! They are all large.

M. That's all right. Are there also bananas?

G. Yes there are, but not many.

M. Fine, how about guavas?

- G. A lot. There are also plenty of mangoes and citrus.
M. Good. Let's go and get (some).
G. Good, let's go.

Lesson 14 :

- B. How much does a bicycle tyre cost ?
M. Well, there are three kinds. There are white, black and red.
B. Fine, how much does each cost ?
M. A white one is 1 naira, 6 shillings.
B. Wow, that's expensive !
M. But that's the best one.
B. How about a black one ?
M. 1 naira, 4 shillings.
B. What about a red one ?
M. The red ones are the least expensive at 1 naira, 2 shillings.
B. Good.

Lesson 15 :

- B. Okay, I'll buy the white one for 1 naira, 4 shillings.
M. No sale. That's the price of a black one.
B. All right, how much is the real price ?
M. I reduce (the price) 3 kobos.
B. I increase (my price) by 5 kobos.
M. Come, come now sir !
B. Speak the truth.
M. Pay ₦1.55.
B. Okay, I offer (you) ₦1.50.
M. I'll agree to ₦1.52½.
B. Good, here's the money.

Lesson 16 :

- A. Where are you going Kande ?
K. I'm going to the canteen to buy a new body cloth.
A. Why ?

- K. To put on to go to the dance the day after tomorrow.
 A. Good. Boy, your present body cloth is no good!
 K. You're right. It has really got old.
 A. Did your husband give you the money?
 K. No! I sold (some) peanuts.
 A. Okay.

Lesson 17 :

- M. Greetings in (your) work Dogo.
 D. Greetings at (your) coming.
 M. How's (your) day (going)?
 D. Fine, nothing wrong.
 M. Good.
 D. Are you heading for town?
 M. No, I'm just out for a stroll.
 D. Okay. Let's sit down and chat.
 M. Okay. Here's (some) good shade.
 D. Goodness, it's (really) hot today!
 M. You're right, it's the time for it.
 D. Right.
 M. I hear you will go to Kano tomorrow.
 D. Yes. I'll go by lorry in the morning.
 M. Good, what will you do there?
 D. I'm going to sell my guinea corn in the market.
 M. Good. Will you stay long in Kano?
 D. Yes, I'm going to look for work there.
 M. Fine. When will you return (here)?
 D. Not until next month.
 M. Good. I have to go now.
 D. Okay. (See you) when I return from Kano.
 M. Right, may you return safely.
 D. Amen.

Lesson 18 :

- J. I want to talk to the head of the house.
 G. The head of the house isn't here today.

- J. Okay, when will he return ?
G. Why, I don't know. He went to Lagos.
J. Did he go by aeroplane ?
G. No, by train.
J. How many days will he stay there ?
G. Oh it won't be more than a week.
J. Is he going to buy supplies there ?
G. Probably. But he went because his brother has died.
J. Will he most probably return next week ?
G. Yes.
J. When he returns tell him I need his help.
G. Okay, I'll tell him.
J. Good. (See you) later.
G. Okay, (see you) later.

Lesson 19 :

- T. In schoolwork what is the most difficult for you ?
A. Well, only arithmetic gives me trouble.
T. Is that right ? What about English ?
A. Well, English is very difficult but arithmetic is more so.
T. Reading isn't difficult ?
A. No. It's easy. Reading is also (very) enjoyable.
T. Good. Do you read a lot ?
A. Yes indeed ! All the time.
T. But you can't do arithmetic ?
A. No, I can do (it) all right. But it is difficult.
T. Okay. Continue with your efforts.

Lesson 20 :

The Hyena, the Lizard and the Dog

In olden times there was a hyena. One day she was very hungry. So she arose and went out. She was looking for food when there was a lizard stealing beans. When she saw the lizard she caught him. She was about to eat him when she saw a dog.

So she said (to herself), ' Let me take the lizard home before I return to catch the dog.'

So she took the lizard home.

When she returned she didn't see the dog. While she was taking the lizard home the dog ran off into the bush.

When the hyena returned home she didn't see the lizard. While she was looking for the dog the lizard left the hyena's hole and went into the bush.

The hyena was amazed, she said, ' Why, whatever you seek in the world, if it is not your lot, you won't get (it) ! '

Lesson 21 :

S. (My) wife told me you are not well.

B. That's right.

S. What's bothering you ?

B. It's a headache.

S. Oh, (I'm) sorry ! Have you taken (some) medicine ?

B. Yes. The doctor gave me a shot.

S. Good. Is there also a fever ?

B. Formerly there was but it is better now.

S. Good. When did it hit you ?

B. Why it was yesterday, while I was (working on my) farm.

S. Well, I hope that God will make (you) better.

B. Amen.

Lesson 22 :

S. What are they doing in town ?

I. Why they're dancing—the market day dancing.

S. Good. What kind of dancing do they do ?

I. Every kind. There's no kind that they will not do.

S. Are there a lot of people there ?

I. There certainly are ! There are men and women, children and old folks.

S. Will they allow me to go and watch ?

- I. Why certainly they'll agree ! Let's go together.
 S. Good. Are you going to dance ?
 I. Good heavens, I don't dance anymore. I'm too old !
 S. That's okay.
 I. How about you ? Do you want to try (this type of) dancing ?
 S. No. I can't do your kind of dancing.
 I. Okay, let's just stand and watch.
 S. Fine.

Lesson 23 :

Everyone Has One Who Is Stronger Than He Is

One day a small bird caught a worm. He was about to eat it when the worm cried out saying, 'Please let me go !'

The bird said, 'No. Why, I'm going to eat you, because I'm stronger than you are.'

So he picked up the little worm and ate it.

When he finished eating it a hawk saw him. So the hawk caught the little bird. As he was about to eat him the bird cried out saying, 'Be patient with me, let me go !'

The hawk refused saying, 'Why, you are my food for today, because I'm stronger than you are.'

So the hawk ate the bird that had eaten the little worm.

Before the hawk had finished eating the bird a griffon fell upon him. So the hawk began to cry out, but the griffon didn't release him because she was stronger than he was.

After a little while the griffon flew up into the air. She didn't get very far (*lit.* stay long) before she felt an arrow in her body. Why, a certain hunter had seen her and killed her.

The griffon had come up against the one who was the strongest of all.

Lesson 24 :

L. Gosh, the rainy season is really upon us !

H. You're right. I went to the river this morning. I couldn't get across.

L. Is it full ?

H. It is completely full ! To the extent that the strength of the current made me fearful.

L. That's certainly something to fear. It is very swift.

H. (You're) right ! Why, sometimes it carries a person off.

L. That's so. If someone falls in he will die.

H. (You're) right ! This kind of a river is an evil thing.

L. Well, what shall we do ?

H. Why, we'll have to follow a different road.

L. But another road will be (very) long. Won't it ?

H. Yes. But there's no other way.

L. You're right. We have to go the long way.

H. Okay, let's go.

Lesson 25 :

U. You've returned from the city, have you ?

B. Yes, I returned the day before yesterday morning.

U. Fine. But I heard that there was trouble there.

B. That's for certain ! Wow ! Some compounds caught fire, it burned them up completely !

U. Gosh ! (Those) people are certainly unfortunate ! How about you ?

B. Why, I'm okay. It didn't come near where I was living.

U. Good ! Previously I had thought that perhaps it had come near where you were.

B. No. It didn't bother us at all. But some had a lot of trouble.

U. That's for certain.

B. Why, one day I met a friend of mine and asked him about the fire. He said their compound had burned completely.

- U. Good heavens ! What did you do ?
B. Why, I had to fix him a place in my room.
U. Fine, but what happened to his family ?
B. Oh they stayed at another person's home.
U. Good ! When will they (be able to) start a new compound ?
B. They won't wait long. They'll gather the materials and start right away.
U. Good. May God help them.
B. Amen !

Lesson 26 :

Audu and Ali

Audu and Ali were travelling. They were on their way to market with (some) goods. All at once there was something at the side of the path. Ali picked it up and looked at it. Why it was a bag of money !

So Audu said, 'Gosh, we have fallen into luck today !'

Ali said, 'What ? *We* have fallen into luck ? Or is it *I* who have fallen into luck ?'

Audu said, 'Okay, (have it your way), may God grant us safety.'

They continued on their way until they came to a forest. Then some highway robbers fell on them. Audu and Ali took off on the run. The robbers followed after them.

After awhile Ali got tired because of his heavy load. He said, 'Alas. Today we have fallen into misfortune.'

Audu said, 'What ? *We* have fallen into misfortune. Or is it *you* who has fallen into misfortune ?'

Lesson 27 :

The Fruitbat Doesn't Pay Taxes

One day the king of the animals called his representative (*wakili*) and said to him, 'Go everywhere in my country

to the homes of all the animals and collect taxes from each of them.'

The *wakili* said, 'May you live long, I'll do it right away.'

So the *wakili* went all over the land and collected the tax from every home. But when he came to the home of the fruitbat (the latter) refused to pay the money.

'Why, I'm not an animal,' said the fruitbat. 'Well, is there any one of the subjects of the king of the animals who has wings like I have? Is there any who can fly in the air like me? Well, I'm not going to pay taxes to the king of the animals.'

That was that. The *wakili* of the king of the animals left him and returned to the palace and told the king. The king, for his part, thought a bit and said, 'Well, he's right. The fruitbat is not our kind, leave him alone.'

The next day the king of the birds called *his* representative (*wakili*) and sent him to collect taxes from every bird. When the *wakili* came to the fruitbat's home and asked him for the tax money, the fruitbat laughed at him saying, 'As for me, I won't pay him taxes.'

'Have you ever seen a bird with teeth,' he said. 'Or one who gives birth to its young alive and breast-feeds them? Come, come! I'm not a subject of the king of the birds!'

When the *wakili* returned to the palace and told the king of the birds, they (all) agreed: the fruitbat is not a bird.

For this reason the fruitbat is betwixt and between: he isn't an animal, he isn't a bird.

Lesson 28 :

T. David!

D. Yes?

T. Where are you going?

- D. I'm headed home. I've just now left work (and arrived here).
- T. Fine. Where do you work ?
- D. Well, I'm a clerk at a canteen.
- T. Is that so ? I thought you were in school.
- D. No. Last year I left (*i.e.* having completed) Primary School. I couldn't get into Secondary School.
- T. Didn't you pass the examination ?
- D. No, it was very difficult for me. But that's okay, since I've (been able to) get work.
- T. Good. What kind of work do you do ?
- D. Well, I have various jobs : sometimes I arrange goods, sometimes I sell goods, sometimes even the head clerk gives me paperwork to do.
- T. Hm. Are most of your goods brought from European countries ?
- D. Yes. But now they have started to make certain things in this country—like shoes, cloth, cement and bottled drinks.
- T. Good ! Is it true that bottled drinks are only made from boiled water ?
- D. Of course ! It's not like our own beer !
- T. How about tinned food—is it all cooked ?
- D. Yes. They say that they cook it when they prepare it.
- T. Gracious ! It really is amazing how it is possible to cook a lot of food, put it in tins, and set it aside for even as much as five years !
- D. You're right. Well, that's the way the world is now—it is full of amazing things.
- T. Indeed it is.

Lesson 29 :

H. Greetings, tailor !

G. Why, Aaron ! Greetings in the (late) afternoon.

H. Greetings. How's (your) work today ?

G. Well, work never runs out.

- H. Good. That's the way one wants it.
- G. You're right. Are you (just) wandering in the market ?
- H. No. I've been looking for your stall.
- G. Oh. The other day I moved my things to this place.
- H. Good. Before you were in a grass (mat) stall but this one is (made) of corrugated roofing (pan).
- G. Right. I've been fortunate.
- H. Good. Could you sew me some clothing ?
- G. Well, it's my occupation ! What kind do you want ?
- H. I need two (pair of) shorts and a big gown.
- G. Fine. Did you bring (*lit.* come with) the material ?
- H. Yes. Here's the khaki cloth for making the shorts and white cloth for making the gown. How much is the cost of sewing (it) ?
- G. The whole job will be 45/---that is, 4 naira and 5 shillings.
- H. Heavens ! that's too much ! If you don't agree (to do it) for 4 naira I'll (have to) look for someone else (to do it).
- G. Okay, I agree. Leave the cloth there.
- H. Good. When shall I come and get (it) ?
- G. Not till tomorrow. I can't finish sewing them all today.
- H. Okay, see you tomorrow.
- G. Okay, until tomorrow.

Lesson 30 :

The Jackal Is The Chief of Schemers

One day a crow was wandering about. He was looking for something to eat. Then he saw a little piece of meat on the ground near a rock. He descended and picked it up in his mouth. He rose into the air with the meat in his mouth and landed in a tree.

Well, a jackal was watching him—he saw everything that the crow did. The jackal, for his part, was hungry.

He wanted to get the meat. So he worked out a scheme to get (it).

So the jackal went to the base of the tree, he greeted the crow. He said to him, 'Gosh, the other day I heard you singing a song. Your voice was very pleasant indeed. How long (will I have to wait until) I can hear your song again?'

The crow listened (attentively). What the jackal said pleased him (very much). When he heard it he forgot about the thing in his mouth. He opened his mouth. He was about to (oblige by) singing a song.

That was that! The meat fell down. The jackal picked (it) up and said, 'Thanks.' He went off with it. That's the end!

Hausa-English Vocabulary

This vocabulary includes all the words and most of the idiomatic expressions found anywhere in these lessons (with the exception of some of the less common forms listed in Lesson 39, section 7). Note that the alphabetical order in which the words are arranged is Hausa (that is with separate sections for **ɓ**, **ɗ**, **ƙ**, **sh**, **ts** and **'y**) rather than combining these letters with the most similar letter of the English alphabet as most Hausa dictionaries do.

Note : *the student is cautioned against assuming that he can learn the meaning of a word or construction by simply referring to the over-brief glosses provided in these short vocabularies. He should at least cross-check with one of the large dictionaries before attempting to make use of these items on his own.*

- | | |
|---|--|
| a, (impersonal p-a pronoun employed with zā) | ábòkì (<i>f.</i> àbòkiyā; <i>pl.</i> àbòkai), friend |
| à, (impersonal subjunctive p-a pronoun) | ábù (<i>pl.</i> abūbuwà), thing
— àbìn dà, what, the thing which |
| à, at, in | — àbin màràkì, a marvelous thing |
| à kân, atop, on top of | — àbinsà, (about) his own business |
| â, (impersonal p-a pronoun employed after bā) | — àbin shâ, something to drink |
| â, (impersonal future II p-a pronoun) | Àbūbakār, (man's name) |
| a'a, (exclamation of amazement) | ādalcì, justice, fairness, acting honestly |
| ā'ā, no | ādàlì (<i>pl.</i> àdàlai), just, honest, righteous (person) |
| a'āhā, (exclamation of concern over misfortune) | Adām, (man's name) |
| àbin, (see àbù) | |
| àbinci, food | |

- Ādāmū**, (man's name)
addā (*f.*) (*pl.* *addunā*),
 matchet
af/ap, (exclamation of sur-
 prised recognition)
Afril/Āfrilū, April
āfū, (see *āhū*)
agōgō (*pl.* *agōgunā*), watch,
 clock
Āgustā, August
āhū/āfū, 1½ kobos
ai, why, well (introductory
 exclamation)
aibū (*pl.* *aibōbī*), fault,
 blemish
aikā (*i/ē*), *v.* send (on
 errand)
aikī (*pl.* *ayyukā*), work
aikō, *v.* send here
ainū(n), very much, too
ājlyayyē (*f.* *ājlyayyiyā*; *pl.*
ājlyayyū), (something)
 set aside
ajlyē, *v.* set aside, put, place
akā, (impersonal relative
 completive p-a con-
 struction)
a kân, (impersonal habitual
 p-a construction)
à kân, (see *à*)
akāwū (*pl.* *akāwunā*), clerk
 — **bābban akāwū**, head
 clerk
a kē, (impersonal relative
 continuative p-a con-
 struction)
- akwai**, *v.* there is/are
akwāti (*pl.* *akwātunā*), box
akwiyā (*f.*) (*pl.* *awākī*),
 goat
āl'adā (*f.*) (*pl.* *āl'ādū*),
 custom, tradition
aladē (*pl.* *alādai*), pig
alaikā sālāmū/sālām,
 greetings (in reply to
sālāmū/sālām alaikun)
alāmā/hālāmā (*f.*) (*pl.* *alā-*
mai), sign, indication
albarkā, no sale!
albarkāci, kindness at the
 hands of, benefits re-
 ceived from
albishirī, good news
Alhaji, (title of one who
 has made the pilgrim-
 mage—*hajī*—to Mecca)
alhamdū lillāhī, praise
 God!, fine! (an excla-
 mation of gratefulness)
Alhāmīs (*f.*), Thursday
alhērī, kindness, liberality,
 favourable attitude
 — **sai alhērī**, (reply to *inā*
lābārī?), only good
 (news)
Ālī, (man's name)
alif, 1000
Āliyū, (man's name)
āljiḥū/āljiḥū (*pl.* *aljifunā*),
 pocket
alkalāmī (*pl.* *alkalumā*),
 pen

- àlkāli** (*pl.* àlkālai), judge
Allà, God
 — **allà** ?, is that so ?
 — **allà** !, it is true
àllō (*pl.* allunà) school-
 slate, blackboard
àllurà (*f.*) (*pl.* àllùrai),
 needle, inoculation
àlmājirī (*f.* àlmājirā ; *pl.*
 àlmājirai), pupil, student
 disciple
àmfanī, usefulness
àmin, amen, may it be so
Amīnā, (woman's name)
amincì, reliability, friend-
 ship
Amirkà (*f.*), America
àmmā, but
amsà, *v.* or *n.* (*f.*) answer
an, (impersonal completive
 aspect p-a pronoun)
 — **an jimà**, after a while
 (*lit.* one has waited
 awhile)
anà, (impersonal continua-
 tive p-a construction)
 — **anà nan**, after a while
angò, bridegroom
angwancì, being a bride-
 groom, marriage-feast
ànīni (*pl.* ànīnai), 1/10 of a
 kobo, button
àrà (*i/ē*), *v.* borrow (other
 than money)
arō, a loan, borrowing
àràhā, cheapness, inexpen-
 siveness
 — **yā yi àràhā**, it is in-
 expensive
arbà, 4000
 — **yi arbà**, *v.* happen on
 unexpectedly
àrbà'in, 40
àrbāminyà, 400
arèwā, north
 — **arèwā masò gabàs**,
 north-east
 — **arèwā masò yamma**,
 north-west
 — **arèwā sak**, due north
arèwa, northward, to the
 north
arzikī/azzikī, prosperity,
 wealth
arzūtā, *v.* become pros-
 perous
Àsabār (*f.*), Saturday
aslibitì (*pl.* asibitōcì),
 hospital
àsīrī (*pl.* àsīrai), secret
àshē, well !, oh !, really ?
àshirin, 20
àttājirī (*pl.* àttājirai),
 wealthy trader,
 merchant
Audù, (man's name)
aukà, *v.* fall on
àuku, *v.* happen
aunà, *v.* weigh, measure
àurā (*i/ē*), *v.* marry
aurē, marriage

- autā**, youngest of several children
- awà** (*f.*) (*pl.* **awōwī**), hour
- áyàbà** (*f.*), banana(s)
- bā**, *v.* not be in the process of
- bā/bā̄**, *v.* give
- **bā dà**, *v.* give
- **bā dà māmāki**, be amazing (*lit.* give amaze-ment)
- **ban tsōrō**, causing (*lit.* giving) fear
- bā̄/bābù**, *v.* there is no/not
- **bā̄ kōmē**, there's nothing (wrong), it doesn't matter
- **bā̄ kyāu**, it is not good
- bā . . . ba**, (negative particles employed with most p-a pronouns)
- **bāi . . . ba**, (third person masculine singular negative particles)
- **bān . . . ba**, (first person singular negative particles)
- bā . . . ba**, (negative particles employed with nouns, noun phrases, *etc.*)
- bābā**, paternal aunt
- bāba**, father, paternal uncle
- bābba** (*pl.* **mānyā**), big (thing), important (thing), adult person
- bābù**, (*see* **bā̄/bābù**)
- bādūkù** (*pl.* **dùkàwā**), leather worker
- bādi**, next year
- bāfādā/bāfādē** (*pl.* **fādāwā**), chief's servant, courtier
- Bāfāransi** (*f.* **Bāfāransiyā**; *pl.* **Fāransāi**), Frenchman
- Bāfilācē** (*f.* **Bāfilātā**; *pl.* **Filāni**), Fulani person
- Bāhaushē** (*f.* **Bāhaushiyā**; *pl.* **Hāusāwā**), Hausa person
- bāi**, (*see* **bā . . . ba**)
- bājimī**, (*see* **bjimī**)
- Bākanē/Bākanō** (*f.* **Bākanūwā**; *pl.* **Kanāwā**), Kano person
- bākī** (*pl.* **bākunā**), mouth, edge
- **bākin hanyā**, edge of the road
- bakwāi**, seven
- bakī** (*f.* **bakā**; *pl.* **bakākē**), black (thing)
- **bakī-bakī**, blackish
- **bakī kirin/sidīk/sil**, pitch-black, jet-black
- **bākin dāji**, forest (*lit.* black bush)
- Bāko**, (man's name)
- bākō** (*f.* **bākwā**; *pl.* **bākī**), guest, stranger

- **yi bàkō**, have a guest
Bàlā, (man's name)
Bàlārabè (*f.* **Bàlārabiyā** ;
pl. **Lārabāwā**), Arab
 person
balle, much more/less . . .
bàn, (see **bà** . . . **ba**)
bana, this year
bangō, wall, book cover
bàntē, loincloth
ban tsorō, causing (*lit.* giving) fear; frightening
banzā, worthless (thing),
 uselessness
bappà, paternal uncle
barcī, sleep
bàra, last year
barì/bar, *v.* let, allow
barkà (*f.*), greetings
bàsarākè (*pl.* **sarākunà**),
 office-holder under a chief
bātū, conversation, matter,
 affair
 — **bātun**, concerning, re-
 garding
Bātūrè (*f.* **Bātūriyā** ; *pl.*
Tūrāwā), European per-
 son
bāshì, debt, loan
 — **ci bāshì**, *v.* incur a debt
Baucī (*f.*), the town of
 Bauchi
bautā, slavery
bāwà (*f.* **bāiwā** ; *pl.* **bāyī**),
 slave
bāyā, the back
- **bāyan**, behind
 — **bāyān dà**, after
 — **bāyan gidā**, lavatory,
 toilet, faeces
bāya, backwards, to/to-
 wards the rear
bāyar, *v.* give
bazarā (*f.*), hot, muggy
 season just before the
 rains come
bèbàntakà (*f.*), being deaf
 and dumb
bèbè (*f.* **bèblyā** ; *pl.* **bè-
 bāyē**), deaf-mute
bègè, longing, hope
Bellò, (man's name)
bi, *v.* follow
bī, following (*v.n.* from **bi**)
bijimī/bājimī (*pl.* **bijimai/
 bājimai**), big bull
Binuwai (*f.*), Benue River
birì (*pl.* **birai**), monkey
birnī (*pl.* **birānē**), (walled)
 city
 — **birnin Arèwā**, capital/
 most important city of
 the Northern Region
biskitī (*pl.* **biskitōcī**), bis-
 cuit, cookie
bismillā, go ahead and start
 (whatever is to be done) !
bismillāhì, (formula said
 on standing up, sitting
 down, starting work, be-
 ginning a meal, etc.)
biyā, *v.* pay

- biyà**, paying (verbal noun from *biyà*)
biyar, five
biyô, *v.* follow (here)
biyu, two
brôdî, (see *burôdî*)
bubbùgā, *v.* keep on beating (from *bugā*)
Būbā, (man's name)
bùdurwā (*pl.* 'yam *mātā*), unmarried girl of marriageable age
būdā, *v.* clear away, prepare, open
būde, open
 — **à būde**, open
būdē, *v.* open
bugā, *v.* beat
 — **bugā māi**, step on the gas, start a lorry/car
bugā (i/ē), *v.* beat, thrash
bugè, *v.* beat and knock over/out
bugù, thrashing, beating
bùkātā (f.) (*pl.* *bùkātū*), a need/requirement
bukkā (f.) (*pl.* *bukkōkī*), hut of grass (mats) or stalks, market stall
burôdî/brôdî bread, roll
būsā, *v.* blow
būshè, *v.* get dry
but, sudden action (an ideophone)
 — **yā yi but**, he made a sudden leap
šāci, *v.* become spoiled
šārāwò (*pl.* *šārāyī*), thief
šātā, *v.* spoil
šērā (*pl.* *šērāyē*), rat, mouse
šòye, hidden
 — **à šòye**, hidden, in secret
šòyè, *v.* hide (something)
šutuk, stark naked (an ideophone)
 — **yā šitō šutuk**, he came out naked
šā, thinking
 — **šā ni/na kè**, I thought (that) . . .
šan/cān/cān, there, that
cān, later
canjī, change
cāsā'in, ninety
cē/cē, (see *nē*)
cē/cē, *v.* say
cēwā, saying, quote, that
ci, *v.* eat, win (a contest)
 — **ci bāshì**, incur a debt
 — **ci jarrābāwā**, pass a test
cī, eating
cī dā, (see *ciyar*)
cif, exactly (an ideophone)
 — **šarfè ukù cif**, exactly three o'clock
cigāba, *v.* continue
cikā, *v.* fill
cika, *v.* become full
 — **yā cika fal**, it is full to the brim

cikakkē (*f.* cikakkiyā ; *pl.* cikakkū), full
cikē, *v.* fill completely
cikì, stomach, pregnancy
 — **baƙin cikì**, sadness (*lit.* black stomach)
 — **cikì yā ɗaurē**, I am constipated (*lit.* stomach has become tied up)
 — **ƙarin cikì**, happiness
 — **yi cikì**, become pregnant
cikì, inside
 — (**à**) **cikin**, inside
cinyē, *v.* eat completely
cirē, *v.* pull out of
cirō, *v.* pull out of
cīshē, *v.* (form of **ciyar**)
cittā, four days hence
cīwō, illness, pain
 — **cīwōn cikì**, stomach-ache
 — **cīwōn kái**, headache
ciyar/cī (**dà**), *v.* cause to eat, feed
ciyāwā (*f.*) (*pl.* ciyāyi), grass
cīzā (*i/ē*), *v.* bite
cōkālì (*pl.* cōkulā), spoon
cūrì, ball (of something)
cūtā (*f.*), illness, disease, wound
cūtā (*i/ē*), *v.* injure, cheat

dà, with, and ; that (= **wandà**)
 — **kō dà**, even though

dà, *v.* there is/are (= **àkwai**)
dā, if, when
dā, in the past, formerly, previously
 — **dā-dā**, long in the past
 — **dā mā**, it has been planned that, it is well known that, already
 — **tun dā**, from earliest times
dāban, different
dābārā (*f.*) (*pl.* dābārū), plan, scheme
dabbā (*f.*) (*pl.* dabbōbī), (domestic) animal
daddāfā, *v.* keep on cooking (from **ɗafā**)
dāddarē, at night
ɗafā, *v.* increase
ɗafē, *v.* spend a long time
ɗafēwā, spending a long time
 — **tun dà ɗafēwā**, from a long time ago
dāɗi, pleasantness
ɗafā, *v.* cook
ɗafaffē (*f.* **ɗafaffiyā** ; *pl.* **ɗafaffū**), cooked
ɗafu, *v.* be cooked
ɗagā, from
dai, indeed, however, on the other hand (an insert)
ɗaidai, correct, exactly

- dāji**, 'bush' country, uninhabited land
 — **bakin dāji**, forest
dākātā, *v.* wait for
dalā (*f.*) (*pl.* **dalōli**), florin, two shillings (= **fatakā**)
dālīli (*pl.* **dālīlai**), reason, cause
dāmā (*f.*), chance, opportunity
 — **bā dāmā**, there's no chance
dāma (*f.*), to the right
 — **dāma-dāma**, so-so, slightly (better)
 — **hannun dāma**, right hand/arm
dāmā, *v.* worry
dāmā, *v.* wet-mix
dāmu, *v.* be worried
dāmù, worrying
dāmunā/dāmanā/dāminā (*f.*), rainy season
dāmuwā (*f.*), being worried/concerned
dangì, relatives
dānkali, (sweet) potato(es)
dārā (*f.*), fez
 — **hūlad dārā**, fez
darē, night
 — **dā (dād) darē**, at night
dāriyā (*f.*), laughter
Daudā, (man's name = David)
dāwā (*f.*), guinea corn
- dawā**, 'bush' country (= **dāji**)
dāwō, *v.* return here
dāwōwā, returning here
dilā, jackal
dingā, *v.* keep on (doing)
dirēbā, driver
Dizambā (*f.*), December
Dōgo, (man's name)
dōgō (*f.* **dōguwā**; *pl.* **dōgāyē**), tall, long
dōkā (*i/ē*), *v.* thrash, beat
dōkā (*f.*) (*pl.* **dōkōkī**), order, rule
 — **dan dōkā** (*pl.* 'yan dōkā), N.A. policeman
dōkī (*pl.* **dawākī**), horse
dōlē, perforce, of necessity, 'must'
don, (see **dōmin**)
 — **don Allā**, please, for God's sake
 — **dom mē**, why?
dōmin/don, because of, in order to
dōyā (*f.*), yam(s)
dōzin, dozen
dūbā, *v.* look (at), inspect
dubū, 1000
duddūbā, look everywhere, keep on looking (from **dūbā**)
duhū/dufū, darkness
dukā/duk, every, all
 — **duk dā (hakā)**, in spite of (this), nevertheless

— **duk ɗaya**, all the same
 — **duk wandà**, anyone who
dūkà, *v.* beat, thrash
dūniyà (*f.*), world
dūtsè (*pl.* **duwàtsū**), stone,
 rock, mountain

dā (*pl.* **'yā'yā**), son
 — **ɗan Adām** (*pl.* **'yan Adām**), person, human being (*lit.* son of Adam)
 — **ɗan dōkà** (*pl.* **'yan dōkà**), N.A. policeman (*lit.* son of the orders/rules)
 — **ɗan fārì**, firstborn son
 — **ɗan jìkà**, great-grand-child
 — **ɗan Kanò** (*pl.* **'yan Kanò**), native of Kano
 — **ɗan sàndā** (*pl.* **'yan sàndā**), Government policeman (*lit.* son of a stick)
 — **ɗan'ùbā** (*pl.* **'yan'ùbā**), half brother (*lit.* son of one's father)
 — **ɗan'uwā** (*pl.* **'yan'uwā**), brother (*lit.* son of one's mother)
ɗagà, *v.* lift up, raise
ɗai-ɗai, one by one, singly
ɗākì (*pl.* **ɗākunà**), hut, room
ɗàlibì (*pl.* **ɗàlibai**), student
ɗan, (see **ɗā**)
ɗanyē (*f.* **ɗanyā**; *pl.*

ɗanyū), raw/uncooked (thing)
ɗārì, coldness due to wind (usually *dry-cold* as opposed to **sanyī** = *damp-cold*)
ɗàrì, 100; $\frac{1}{2}$ k (= **sisin kwabò**)
ɗaukà (*i/ē*), *v.* take/pick up, carry
ɗaukè, *v.* pick up all of
ɗāukē, *v.* (rain) stop, remove
ɗaukō, *v.* carry here
ɗaurà, *v.* tie on to
ɗaurè, *v.* tie (completely/well) on to, tie up
ɗāure, tied up
 — **à ɗāure**, tied up
ɗaya, one
 — **ɗaya tak**, one only (*i.e.* no more, no less than one)
ɗāzu, just a little while ago
ɗēbō, *v.* dip out and bring (*-ō* form of **ɗībà**)
ɗēbē, *v.* remove, subtract
ɗībà, *v.* dip out, extract
ɗin, the one in question
ɗin, particle used with numbers (see Lesson 11, section 5)
ɗinkà, *v.* make by sewing
ɗinkè, *v.* sew (up) completely)
ɗinkì, sewing
ɗiyā (*f.*), daughter (= **'yā**)

- dòyí**, stench, unpleasant odour
- en'è** (*pl.* en'è-en'è),
Native Administration
(abbreviated N.A.)
- fa**, indeed, on the other hand (an insert)
- fà ?**, what about ?
- Fàbrairù**, February
- fādà** (*f.*), chief's residence/
audience chamber
- fādamà** (*f.*) (*pl.* fadamōmī),
marshy, swamp
- fādàwā**, (see **bāfādā**)
- fadà**, quarrel, fighting,
argument
- fādà**, *v.* fall into
- fādā** (*i/ē*), *v.* say
- fādā** (*f.*), thing said, spoken
words, conversation
- fādī**, *v.* fall (down/on)
- fādō**, *v.* fall down to some-
one
- fāhimtā** (*i/ē*), *v.* understand
- fāhimtaccē** (*f.* fāhimtacciyā ; *pl.* fāhimtattū),
understood, intelligent
- fal**, completely (see **cika**)
- fām**, 2 naira
- fānsā** (*i/ē*), *v.* redeem,
ransom
- fārā**, *v.* start, begin
- fārā** (*f.*) (*pl.* fārī), locust,
grasshopper
- Fāransà** (*f.*), France
- Fāransāi**, (see **Bāfāransī**)
- fārarrē** (*f.* fārariyā ; *pl.* fārarrū), having been
begun
- fārī**, beginning, start
(= **farkō**)
— **na/ta fārī**, the first
(= **na/ta farkō**)
- fārī** (*f.* farā ; *pl.* farārē),
white (thing), whiteness
— **fārī-fārī**, white-ish
— **fārī fat**, snow-white
— **farin cikī**, happiness (*lit.*
white stomach)
- farkē/falkē** (*pl.* fatākē),
itinerant trader
- farkō**, beginning, start
(= **fārī**)
— **na/ta farkō**, the first
(= **na/ta fārī**)
- fartanyā** (*f.*) (*pl.* fartanyōyī), hoe
- fāru**, *v.* happen
- fasānjā** (*pl.* fasanjōjī),
passenger
- fāskarā** (*i/ē*), *v.* be beyond
doing, be impossible
- fās ōfis**, post office
- fat**, (see **fārī**)
- fātā**, hoping (for)
- fātā** (*f.*) (*pl.* fātū), skin, hide
- fatakā**, florin, two shillings
(= **dalā**)
- fātū**, *v.* cut up meat for
sale

- fayè**, *v.* be characterized by
fensir(i) (*pl.* **fensirōrī**),
 pencil
fi, *v.* surpass, exceed
 — **nā fi sō** . . . , I prefer . . .
 — **yā fi dukā** . . . , it is the
 best in . . .
yā fi . . . **kyāu**, it is better
 than . . .
 — **yā fi kyāu**, it is better
 (that we do . . .)
ficè, *v.* (see **wucè**)
fiḡkè (*pl.* **fiḡḡkai**), wing
fiḡḡtā, *v.* keep going out
 (from **fiḡtā**)
Filānī, (see **Bāfilācè**)
ḡlī (*pl.* **ḡlāyè**), open coun-
 try, space
ḡramārè, primary school
ḡsshè, *v.* (form of **ḡḡtar**)
ḡḡtā, *v.* go out
ḡḡtā, going out
ḡḡtar/ḡḡd (**dā**), *v.* take out,
 remove, depose, expel
ḡḡḡlā (*f.*) (*pl.* **ḡḡḡlū**), lantern,
 lamp
ḡḡtō, *v.* come out
ḡḡtō, ferrying
ḡḡtō, guinea-corn beer
ḡḡtōwā, coming out (from
ḡḡtō)
ḡḡḡārī, urine
ḡḡl, (see **sābō**)
ḡḡrā (*f.*), a food made of
 cooked flour mixed with
 milk
fuskā (*f.*) (*pl.* **fuskōḡḡ**), face
fushī, anger
 — **yī fushī**, get angry
ḡḡ, (see **ḡḡnī**)
ḡḡ, *v.* here/there is . . .
 — **ḡḡ shī** . . . , seeing that,
 indeed, for
 — **sai ḡḡ** . . . , then
 behold . . .
ḡḡ/ḡḡrè, in the presence of,
 regarding, in the pos-
 session of
ḡḡbā, front
 — **ḡḡban**, in front of
ḡḡba, in front
 — **ḡḡba ḡḡaya**, all together,
 at once
ḡḡbās, east
 — **ḡḡbās sak**, due east
ḡḡdā (*f.*), (permanent)
 bridge
ḡḡdō (*pl.* **ḡḡdājè**), bed
ḡḡḡarà (*f.*), pardoning, for-
 giving; excuse me!
ḡḡḡ dā, *v.* (see **ḡḡyar**)
ḡḡḡshè, *v.* (form of **ḡḡyar**)
ḡḡḡsuwā (*f.*), greetings
ḡḡḡjè, *v.* inherit
ḡḡḡjèrè (*f.* **ḡḡḡjèrīyā**; *pl.*
ḡḡḡjèrū), short
ḡḡḡjèrè, (man's name)
ḡḡḡjertā (*f.*), shortness
ḡḡḡḡjī, *v.* be tired
ḡḡḡḡjīyā (*f.*), tiredness,
 fatigue

gamà, *v.* finish ; join together

Gambo, (man's name)

gàmu (dà), *v.* meet (with)

gānā, *v.* chat (confidentially)

gānannē (f. gānanniyā ;

pl. gānānnū), seen

gānē, *v.* understand

ganī/gan/ga, *v.* see

ganī, seeing

gāra, it would be better that

gārā (f.), white ant(s), termite(s)

Garbā, (man's name)

gārī (pl. garūruwà), town

— **garī yā wāyè**, it has dawned

gārī, flour

garkè, herd of cattle

gārmā (f.) (pl. garèmanī),

large type of hoe, plough

gāshī, hair, feathers

gāskē, real

— **dā gāskē**, extremely (see also **kwarai**)

gāskiyā (f.), truth

gātā, three days hence

gātari (pl. gāturà), axe, hatchet

gayà, *v.* tell (requires an indirect object)

gayar/gai (dà), *v.* greet

— **gayar mini dà**, greet for me . . .

gēmū, beard

gērō, millet

gidā (pl. gidàjē), home, compound

— **gidan saurō**, mosquito net

— **māi gidā**, head of the house, husband

— **uwar gidā**, woman of the house, (first) wife

giginyà (f.), deleb-palm

ginà, *v.* build (usually with clay, brick or cement)

gindī, base, bottom, buttocks

girbā (i/ē), *v.* reap, harvest

girbī, harvesting

girgijè (pl. gizàgizai), rain-cloud

girmā, bigness, honour, importance

gishirī, salt

gīwā (f.) (pl. gīwāyē), elephant

giyā (f.), (native) beer

gòbarā (f.), catching fire

gòbe (f.), tomorrow

gòdè, *v.* thank

gòdiyā (f.), thanks, gratitude

— **dā gòdiyā**, with thankfulness

gòdiyā (f.), mare

gōgà, *v.* rub, polish

gōgè, *v.* rub (completely)

gògu, *v.* be experienced, has been rubbed

gōmā, ten

- **gômá-gômá**, ten apiece/
each
- **gômá shâ daya**, eleven
- gônā** (*f.*) (*pl.* **gònākī**), farm
- gôrò**, kolanut
- gúdā**, a unit
- gudù**, *v.* run
- gudù** (*pl.* **gùje-gùjē**), run-
ning (see also **gùje-gùjē**
below)
- gùgā** (*pl.* **gùgunā**), bucket
(of skin, gourd or metal)
for dipping from a well
- gùje**, speedily, on the run
- **à gùje**, on the run,
running
- gùje-gùjē**, running in track
and field competition
- gùmī**, perspiration
- guntù** (*pl.* **guntâyē**), short
(thing), fragment (of
something)
- Gùsau** (*f.*), (town in N.
Nigeria)
- gwadā**, *v.* measure, test
- gwaggò**, **gwaggò**, paternal
aunt, father's wife (not
one's mother), maternal
uncle's wife
- gwammā**, rather, it would
be better that . . .
- gwangwan** (*pl.* **gwangwà-
yē**), tin (of food)
- gwàni** (*f.* **gwànā** ; *pl.*
gwanâyē), expert
- gwànintā** (*f.*), skill
- gwaurántakà** (*f.*), being
wifeless
- gwaurō/gwamrō** (*pl.*
gwaurâyē), wifeless man,
bachelor
- gwēbā**, guava
- gyādā** (*f.*), groundnut(s),
peanut(s)
- gyārā**, *v.* repair
- gyārā**, a 'makeweight'
given by seller ; re-
pairing
- gyārtā**, *v.* repair
- gyāru**, *v.* be repaired
- habā**, come now !, don't be
a fool !, nonsense !
- habā** (*f.*), chin
- hadari/hadirī**, storm
- hādu**, *v.* meet, be joined
- hagu/hagun**, left-hand side
- haifū** (*i/ē*), *v.* give birth
- hajī**, the pilgrimage to
Mecca
- hakā**, thus, so
- hakuntā**, *v.* administer,
possess jurisdiction over,
give verdict
- hakōrī** (*pl.* **hakōrā**), tooth
- hākurā**, *v.* be patient
- hākurī**, patience, resigna-
tion
- hālakā**, *v.* perish, die
- hālāmā**, (see **ālāmā**)
- halī**, character, tempera-
ment

- hàmsàminyà**, 500
hàmsin, fifty
hanà, *v.* prevent, forbid, refuse
hàngā (*i/ē*), *v.* see afar off
hànkākà (*pl.* **hànkākī**), crowd
hankālī, intelligence, sense; careful
 --- **à hankālī**, carefully
hannū (*pl.* **hannâyē**), arm (including hand), hand
hanyā (*f.*) (*pl.* **hanyōyī**), path, road, way
har, until, to the extent that
hàràjī, tax
hàrbā (*i/ē*), *v.* shoot
harbī, act of shooting
harshè (*pl.* **harsunà**), tongue, language
Hārūnà, (man's name = Aaron)
hàsārà, loss due to some unlucky incident, misfortune
Hasàn, (man's name)
hatsī, grain staple (*i.e.* guinea-corn or millet)
hau, *v.* mount, climb
hàukā, madness, insanity
Hausā (*f.*), the Hausa language, the Hausa people; language
haushī, vexation, anger
hawā, mounting, riding on
hayākī, smoke
hayè, *v.* mount, climb, cross over (*e.g.* a river)
hāzā wasālām(mù), (formula used at end of a letter = yours faithfully)
huḍu, four
hūlā (*f.*) (*pl.* **hūlunà**), cap, hat
hūrā, *v.* blow on, light (fire)
hūtā, *v.* rest
hūtāwā (*f.*), resting
hūtū, resting, holiday, vacation
ī, yes
 --- **ī manà**, yes indeed!
ī/yī ta yāu, today week
īdan/in, if, when
idò (*pl.* **idànū**), eye, sight
 --- **idòn sanī**, acquaintance
igiyā (*f.*) (*pl.* **igiyōyī**), rope, string
Ikko, Lagos
ilmī/illmī, knowledge, education
īmām, (man's name, from **līmān**, *Muslim priest*)
in, (see **īdan**)
 --- **in shā Allā(hù)**, if God wills
in, (first person singular subjunctive p-a pronoun)
 --- **in jī . . .**, according to, quote . . ., says . . .

- inà**, (first person singular continuative p-a construction)
inā, where ?
indà, (place) where (= **wurin dà**)
Ingilà (*f.*), England
innà/innā/iyà, mother, maternal aunt
inuwà (*f.*), shade
in shā Allā(hù), (see **in**)
irì, kind, sort, seed
 — **irì-irì**, various kinds, all kinds
Isā, (man's name = Jesus)
isa, *v.* be sufficient, reach (a place)
isasshē (*f.* **isasshiyā**; *pl.* **isássū**), enough, sufficient
iskà (*f. or m.*), wind, air
isō, *v.* arrive (here)
Ishākù, (man's name = Isaac)
ita, she (third feminine singular independent pronoun)
itacē (*pl.* **itātuwà**), tree, piece of wood, twig, wood
iyà, *v.* be able to . . .
 — **yā iyà Hausā**, he can speak Hausa well
iyà, (see **innā**)
iyā/iyākā (*f.*), boundary, limit
 — **iyā gindī**, (one's) waist
iyāli, man's wife/wives and children, one's household
iyàwā (*f.*), ability
iyàyē, parents
iyò, swimming
jā (*pl.* **jājàyē**), red (thing)
 — **ja-ja**, reddish
 — **jà wur/jir/zur**, bright red, scarlet
jā, *v.* pull, drag, draw
jàkà (*f.*) (*pl.* **jakunkunà**), bag, ₦200
jàkī (*f.* **jàkà**; *pl.* **jàkunà**), donkey
Jānairù, January
Jānhōl/Jān hwāl, John Holt canteen
jàrfā (*f.*), tattoo marks
jarrábāwā (*f.*), school examination
 — **ci jarrábāwā**, pass an examination
 — **yi jarrábāwā**, take an examination
járūmī (*f.* **járūmā**; *pl.* **járūmai**), brave person
Jātau, (man's name— usually given to light-skinned person)
jàwō, *v.* pull (here), drag (toward speaker)
jàyayyā (*f.*), controversy, dispute
jē, *v.* go to
 — **jè ka**, go away !

jēfā, *v.* throw
jēfā (i/ē), *v.* throw at
ji, *v.* hear, sense, feel
 — **ji kai**, *v.* have mercy, be sympathetic
 — **ji yunwā**, *v.* be hungry
jī, hearing, feeling
 — **jīn kai**, mercy, sympathy
jibi, day after tomorrow
jibì, meal, feast
jifā, throwing at
jikā (*pl.* jīkōkī), grandchild
jikanyā, granddaughter
jiki (*pl.* jikunā), body
jimā, *v.* spend quite a time at
 — **an jimā**, (see **an**)
 — **jim káfan**, after a little while
 — **sai an jimā**, see you later
jinī, blood
jir, (see **jā**)
jirā, *v.* wait for
jirā, waiting for
jirgī (*pl.* jirāgē), boat, canoe, ship
 — **jirgin kasā**, railway train
 — **jirgin samā**, aeroplane
jirif, kerplunk! (an ideophone)
 — **ùngùlù tã sàuka jirif**, the vulture landed kerplunk
jitā, *v.* wear, put on (clothing)

jitu, *v.* be on good terms, get along well
jiyā (*f.*), yesterday
jiyayyā (*f.*), being on good terms
Jumma'ā (*f.*) Friday
Jun, June
jūnā, each other
jùrum, be despondent (an ideophone)
 — **sun yi jùrum**, they stood despondently
jūyā, *v.* turn

ka, (second singular masculine relative completive p-a pronoun and the form employed after **zā**, **bā**, **jē**)
 — **ka kán**, (second singular masculine habitual p-a construction)
 — **ka kè**, (second singular masculine relative continuative p-a construction)
ka/kā, (second singular masculine object pronoun)
kā, (second singular masculine completive p-a pronoun)
kā̄, (second singular masculine future II p-a pronoun)

- kà**, (second singular masculine p-a pronoun used with *bā*)
- kā**, (second singular masculine subjunctive p-a pronoun)
- kà**, (second singular masculine possessive pronoun)
- kābēwà** (*f.*) (*pl.* **kābēyī**), pumpkin
- kadā/kār**, do not, lest (followed by subjunctive)
- kādai**, (used with **sānu** and **barkā** as below)
- **sānu/barkā kādai** (reply to **sānu/barkā**), hello (in reply)
- Kadunā**, Kaduna
- kadā**, *v.* beat a drum
- kadai**, only
- kādan**, a few, a little, slightly
- **kādan-kādan**, very slightly
- kafā**, *v.* establish, build, erect, set up
- kāfin/kāfin**, (= **kāmin**)
- kāfu**, *v.* be established
- kai**, you (masculine singular independent pronoun)
- kai**, *v.* carry, take to, reach, be enough, be equal to
- kāi** (*pl.* **kāwunā**), head, top
- **ā kân**, on top of
- **kân**, atop
- **kân sarki**, postage stamp
- kāi**, self
- **nī dā kāina**, I myself
- kākā** (*f.*), harvest season
- kākā** (*pl.* **kākānī**), grandfather, grandmother
- ka kân**, (see **ka**)
- ka kē**, (see **ka**)
- kākārē**, *v.* become jammed
- kākī**, khaki cloth
- kakkarāntā**, *v.* read in succession
- kakkāwō**, *v.* keep on bringing
- kal**, (see **farī**)
- kālā**, gleaning
- kallō**, looking at
- kām**, indeed, on the other hand (an insert)
- kam** (see **kullē**)
- kāmā**, *v.* catch, seize
- **cīwō yā kāmā ni**, I've become ill (*lit.* illness has caught me)
- **yā kāmā hanyā**, he went on his way
- kāmā**, similarity
- **kāmar**, like . . . , about . . . , as if . . .
- kāmāwā**, catching
- kāmin/kāmin**, before (followed by subjunctive)
- kāmō**, *v.* catch and bring here

- kân**, (particle employed with habitual aspect—see **ka kân**, *etc.*)
- kân**, (see **kâi**)
- kanâ**, (second singular masculine continuative p-a construction)
- Kananci**, the Kano dialect of Hausa
- Kanâwâ**, (see **Bâkanè**)
- Kânde**, (woman's name)
- Kanò**, Kano
- kantî** (*pl.* **kantunâ**), shop selling (primarily) imported goods
- kâr**, (see **kadâ**)
- kârâmbânî**, meddlesomeness, nuisance
- karântâ**, *v.* read, study
- kârâtû**, reading, studying, education
- kârâfâ** (*i/ê*), *v.* receive
- kârê** (*pl.* **karnukâ**), dog
— **kâren môtâ**, motor boy (*lit.* motor dog)
- karyè**, *v.* (stick) snap, break
- kasâ**, *v.* arrange in heaps, pile
— **kasâ kûnnè**, prick up (one's) ears, pay attention
- kāsâ**, *v.* fall short (in amount, ability, *etc.*)
- kashè**, *v.* kill
- kâshègârî**, on the next day
- kâshî**, excrement, faeces
- kaskô**, small, earthenware, bowl-shaped vessel
- kâsuwâ** (*f.*) (*pl.* **kâsuwôyî**), market
- kau/kawad** (**dâ**), *v.* remove to another place
- kawâi**, only, merely
- kâwô**, *v.* bring
- kâwôwâ** (*f.*), bringing
- kâwû/kâwû** (*pl.* **kâwûnai**), maternal uncle (see **râfânî**)
- kâyâ** (*pl.* **kâyâyakî**), load, outfit, belongings
— **kâyan aikî**, tools, implements of one's work
- kâzâ** (*f.*) (*pl.* **kâjî**), hen
- kê**, you (*f.*) (second singular feminine independent pronoun)
- kè**, *v.* be in process of, be at (specialized verbal employed in relative continuative aspect)
— **kè nan**, it is (emphasizes the phrase or clause which precedes it)
- kèkè** (*pl.* **kèkunâ**), bicycle, machine
— **kèken òinki**, sewing machine
- kèwâyâ**, *v.* go around place
- kèwâyè**, *v.* go roundabout way, go around place, encircle

- ki**, (second singular feminine p-a pronoun employed after **zā**, **bā**, **jē**)
 — **ki kàn**, (second singular feminine habitual p-a construction)
 — **ki kè**, (second singular feminine relative continuative p-a construction)
ki/ki, (second singular feminine object pronoun)
ki/kyà, (second singular feminine p-a pronoun employed after **bā**)
-ki, (second singular feminine possessive pronoun)
kibiyà (*f.*) (*pl.* **kibiyōyī**), arrow
kikà, (second feminine relative completive p-a pronoun)
ki kàn, (see **ki**)
ki kè, (see **ki**)
kikkirā, *v.* keep calling
kin, (second singular feminine completive p-a pronoun)
kinà, (second singular feminine continuative aspect construction)
kirā, *v.* call
kirāwō, *v.* call (here)
kirkī, excellence, good character, honesty
kishiyā (*f.*) (*pl.* **kishiyōyī**), co-wife
kīwō, (animal) seeking food, grazing; (person) tending animal
kō, or, whether, perhaps, (question particle), (prefix converting an interrogative nominal into an indefinite nominal)
 — **kō dā**, even, even though, even if
kōfi, coffee
kōgī (*pl.* **kōgunà**), river
kō'inā/kōinā, wherever
kōmà, *v.* return (there)
kōmar (**dā**), *v.* return, restore
kōmē, everything, anything, whatever
 — **kōmē dā kōmē**, everything
kōmō, *v.* return here
kōnawā, however many
kōrè (*f.* **kōriyā**; *pl.* **kwārrā**), grass-green, emerald-green
 — **kōrè shar**, bright green
kōwā, everyone
 — **kōwā dā kōwā**, everyone
kōwaccē, (see **kōwānnē**)
kōwacè, (see **kōwānnē**)
kōwāfānnē, (see **kōwānnē**)
kōwāfānnē, (see **kōwānnē**)
kōwānnē (*f.* **kōwacè**; *pl.* **kōwāfānnē**), every, any

- kōwānēnē/kōwānē nē** (*f.* **kōwācēcē/kōwācē cē**), everyone, whoever
- kōwānnē** (*f.* **kōwāccē** ; *pl.* **kōwāfānnē**), everyone
- kōyāushē/kōyāushe**, whenever
- kōyāyā**, however
- kū**, (second plural independent pronoun)
- ku**, (second plural p-a pronoun employed with **zā**, **bā**, **jē**)
- **ku kân**, (second plural habitual p-a construction)
- **ku kē**, (second plural relative continuative p-a construction)
- ku/kū**, (second plural object pronoun)
- kū**, (second plural subjunctive p-a pronoun)
- kū**, (second plural p-a pronoun employed with **bā**)
- kū**, (second plural possessive pronoun)
- kuḍu**, south, southwards
- **kuḍu sak**, due south
- kuḍi**, money
- **kuḍin kasā**, tax (= **hārājī**)
- kujērā** (*f.*) (*pl.* **kujērū**), stool, chair
- kūkā**, weeping, crying
- kūkā** (*f.*) (*pl.* **kūkōki**), baobab tree, pods or leaves
- kukā**, (second plural relative completive p-a pronoun)
- ku kân**, (see **ku**)
- ku kē**, (see **ku**)
- kulā** (**dā**), *v.* pay attention (to), take notice (of)
- kullē**, *v.* lock
- **nā kullē kōfā kam**, I locked the door tightly
- kullum/kullun**, always
- kumā**, also
- kun**, (second plural completive p-a pronoun)
- kunā**, (second plural continuative p-a construction)
- kunkurū** (*pl.* **kunkurā**), turtle, tortoise
- kūnnē** (*pl.* **kunnuwā**), ear
- kūrā** (*f.*) (*pl.* **kūrāyē**), hyena
- kurūm** (*f.*), silence ; only (= **kawāi**)
- kusa**, nearness, closeness
- **kurkusa/kusa-kusa**, very close, ever closer
- kusa**, *v.* approach, get near
- kuskurē**, mistake, error, missing the mark in shooting
- kūwā**, indeed, as for . . . , however, on the other hand (an insert)

kwâ, (second plural future II p-a pronoun)

kwâ, (second plural p-a pronoun employed with *bâ*)

kwabò (*pl. kwàbbai*), kobo
kwàdayi, keen desire, greed
kwàdō (*pl. kwàdī*), frog, padlock

kwàikwayà (*i/ē*), *v.* imitate
kwal, (the form of **kwāna** employed before *lāfiyà*)

kwalabā/kwalbā (*f.*) (*pl. kwalābē*), glass bottle, crowbar

kwānā (*pl. kwānāki*), night-time, a twenty-four hour day (when counting days)

— **kwānā biyu**, a long time (*lit.* two days)

— **kwānā gōmā**, ten days

kwāna/kwal, *v.* spend the night

— **nā kwāna biyu à wurin**, I spent a long time there

kwānō (*pl. kwānōnī*), any metal bowl or basin, headpan, roofing pan

kwāntā, *v.* lie down, (wind, dispute, *etc.*), subside. (mind) be at rest

kwantar (*dā*), *v.* cause to lie down

Kwārā (*f.*), Niger River

kwāsà, *v.* dip out

kwāshè, *v.* collect and remove (all of)

kwatà (*f.*), quarter

kwatāntā, *v.* compare, give a rough idea, imitate

kyà, (second singular feminine future II p-a pronoun)

kyà, (second singular feminine p-a pronoun employed with *bā*)

kyàkkyāwā (*m. or f.*) (*pl. kyāwāwā*) good, handsome, beautiful, (often = **māi kyāu**)

kyar, difficulty (used only with *dā* as below)

— **dā kyar**, with difficulty

kyāu, goodness (usually to the sight). handsome, beauty

— **dā kyāu**, good, handsome beautiful (*lit.* possessing goodness)

kādangarè (*pl. kādangārū*), lizard

kāhō/kāfō (*pl. kāhōnī*), horn (of animal), horn for blowing

kai, (see *ji kai*)

kākā, how? (= *yāyā*)

kākārfā (*pl. kārāfā*), strong

kalau/lau, very spotlessly

kanè (*f. kanwà*; *pl.*

- kānnē**, younger sibling (= brother or sister)
- kānkanē** (*f.* **kānkanūwā** ; *pl.* **kānānā**), small (thing), a little
- kānkantā** (*f.*), smallness
- kānwā** (*f.*), younger sister (see **kānē**)
- kārā** (*f.*), crying out, complaint to one in authority
- kārā**, *v.* increase, repeat (doing something)
- kāramī** (*f.* **kāramā** ; *pl.* **kānānā**), small (thing)
- kārē**, *v.* be complete, finish
- karfē** (*pl.* **karāfā**), metal ; o'clock
- **karfē biyu**, two o'clock
- karfī**, strength
- kārkashī**, under-side
- **kārkashin**, underneath . . .
- kāru**, *v.* be increased, make progress
- karyā** (*f.*) (*pl.* **kāryāce-kāryācē**), a lie, untruth, falseness
- kasā** (*f.*) (*pl.* **kasāshē**), earth, soil, country, district
- **nan kasā**, here in this country
- kasā**, on the ground, downward
- **kasā-kasā**, slightly downward
- kāshī** (*pl.* **kasūsuwā**), bone
- kauyē** (*pl.* **kauyukā**), village, rural area
- kētārā**, *v.* step/cross over
- kētārē**, *v.* cross (road, river, border)
- ki**, *v.* refuse, dislike
- kī**, refusal, hatred
- kirin**, (see **baḳī**)
- kīyayyā** (*f.*), mutual hatred
- kōfā** (*f.*) (*pl.* **kōfōfī**), doorway
- kōkārī**, (praiseworthy) effort, (worthy) attempt
- kōnā**, *v.* burn
- kōnē**, *v.* burn (completely), become burned
- **yā kōnē kūrmas**, it's completely burned up
- kōtā** (*f.*) (*pl.* **kōtōcī**), handle of, *e.g.* axe, hoe
- kūrmas**, (see **kōnē**)
- kūrunkus**, here ends the fable/matter
- kwai**, egg(s)
- kwarai**, very much
- **kwarai dā gāskē**, very much indeed
- kwaryā** (*f.*) (*pl.* **kōrē**), gourd bowl
- kyālē**, *v.* ignore, take no notice of
- kyeyā** (*f.*), back of the head
- lābārī** (*pl.* **lābārū**), news, information

- **bâ lâbârì**, without warning
- laṣàṣā**, *v.* walk stealthily, sneak up on
- laccà**, (political) speech
- lādā**, reward, wages
- Lādì/Lādì**, (see **Lahādì**)
- lāfiyā** (*f.*), health, well-being, safety
- lāfiyayyē** (*f.* **lāfiyayyiā**; *pl.* **lāfiyayyū**), healthy, sound
- Lahādì/Lādì** (*f.*), Sunday
- lāifi** (*pl.* **laifōfi**), fault, crime
- **bâ lāifi**, that's all right (*lit.* there's nothing wrong)
- **lāifn kânsà**, his own fault
- lālācē**, *v.* become spoiled, deteriorate
- lallē**, for sure
- Lārābā** (*f.*), Wednesday
- Lārābāwā**, (see **Bālārābē**)
- lattì**, lateness
- lau**, (see **kalau**)
- launì** (*pl.* **launōnì**), colour
- Lawāl**, (man's name)
- lēbūrā** (*pl.* **lēburōrì**), labourer
- lēbē** (*pl.* **lēbunā**), lip
- lēmō/lēmū**, citrus (fruit or tree)
- likitā** (*pl.* **likitōcì**), doctor
- linzāmì** (*pl.* **linzāmai**), bit, bridle
- lissāfi**, act of reckoning up, arithmetic, accounting
- littāfi** (*pl.* **littāttāfai**), book
- Littinìn/Āttānìn** (*f.*), Monday
- lōkaci** (*pl.* **lōkātai**), time
- lōtō**, time
- **lōtō-lōtō**, from time to time
- m**, well (an exclamation indicating thoughtful consideration of a matter)
- mā/ma**, as for . . . , on the other hand, however (an insert)
- mā**, (first plural future II p-a pronoun)
- ma-/wā**, to/for (indirect object indicator)
- ma'āikaci** (*f.* **ma'āikaciyā**; *pl.* **ma'āikātā**), worker
- ma'āikì** (*pl.* **ma'āikā**), messenger
- ma'aji** (*pl.* **mā'ājiyai**), storehouse
- ma'aunā** (*f.*) (*pl.* **mā'āunai**), place where grain is sold
- ma'aunì** (*pl.* **mā'āunai**), any measure, scales
- mabūdì** (*pl.* **mābūdai**), key
- mācē** (*f.*) (**māta-**; *pl.* **mātā**), woman, wife

- **tamàcè/tamàtā**, female
(*lit.* pertaining to woman)
- maciji** (*pl.* **màcizai**), snake
- madafā/madafi** (*pl.* **màdà-fai**), kitchen, cooking-place
- mādāllā**, splendid, fine, thank you
- madarā** (*f.*), (fresh) milk
- madīnkī** (*f.* **madīnkiyā** ; *pl.* **madīnkā**), tailor
- madauri** (*pl.* **màdāurai**), thing used for tying
- mafāshī** (*pl.* **mafāsā**), highway robber
- mafi/mafiyī** (*pl.* **mafiyā**), in excess of, superior to
- māgānā** (*f.*) (*pl.* **māgāngānū**), word, thing said
- māgānī** (*pl.* **māgungunā**), medicine
- **shā māgānī**, take medicine
- magāyī**, informer
- magirbī** (*pl.* **māgirbai**), (type of harvesting tool shaped like a **fartanyā**)
- magwajī** (*pl.* **māgwādai**), measuring rod
- mahāifi** (*f.* **mahāifiyā** ; *pl.* **mahāifā**), parent
- mahārbī** *pl.* **mahārbā**), hunter, one who shoots
- mahāucī** (*pl.* **mahāutā**), butcher, meat-seller
- mahāukācī** (*f.* **mahāuka-ciyā** ; *pl.* **mahāukātā**), madman, insane person
- mahautā** (*pl.* **māhāutai**), place where meat is sold
- mahukuntā** (*pl.* **māhūkūntai**), law court
- mahūkūrcī** (*f.* **mahūkur-ciyā** ; *pl.* **mahūkūrtā**), patient/long suffering person
- mai** (**dā**), (see **mayar**)
- māi** (*pl.* **māsu**), possessor of . . . , characterized by . . .
- **māi gidā**, head of the house, husband
- **māi tēbūr**, small market trader who (usually) displays his goods on a table
- **māi zuwā**, that which is coming (*e.g.* **satī māi zuwā** = next week)
- māi**, oil, fat, grease, petrol
- **mān shānū**, cream, butter
- māimakon**, instead of . . .
- maishē**, (form of **mayar**)
- majēmī** (*pl.* **majēmā**), tanner
- majī/majiyī** (*f.* **majiyiyā** ; *pl.* **majiyā**), hearer, feeler, one who hears/feels

- makà**, to/for you (*m. sing.*)
(indirect object pronoun construction)
- makàfī** (*pl. makàfā*),
drummer
- makàfī** (*pl. makàfai*),
drum-stick
- mākāhō/mākāfō** (*f. makauniyā ; pl. makāfi*),
blind person
- mākānikī** (*pl. mākānikai*),
mechanic
- mākārā**, *v.* be/come late,
dally
- makarantā** (*f.*) (*pl. makarantōci*), school
- mākārau**, person who is
customarily late, dilatory person
- maki/miki**, to/for you (*f. sing.*), (indirect object pronoun construction)
- mākō**, week (= *sāti*)
- **mākōn gōbe**, next week
- **mākōn jiyā**, last week
- makōyī** (*f. makōyiyā ; pl. makōyā*), learner,
apprentice
- makū/mukū**, to/for you (*pl.*), (indirect object pronoun construction)
- makāryācī** (*f. makāryacyā ; pl. makāryātā*),
liar
- mākōgwārō**, throat, wind-pipe
- mālām(ī)** (*f. mālāmā ; pl. mālāmāi*), teacher, Mr.
- mālamanci**, (playful term coined to refer to the mixture of Hausa and English which people fluent in both languages employ in informal conversation)
- māmā**, (woman's) breast(s),
Mother
- māmākī** (*pl. māmākai*),
being surprised, amazement
- Mammān**, (man's name)
- mān**, (see *māi*)
- manā/mamū**, to/for us (indirect object pronoun construction)
- mānā**, indeed! (an expletive)
- **ī mānā**, yes indeed!
- mangwārō**, mango(es),
mango tree
- mani**, (see *mini*)
- māntā** (*dā*), *v.* forget
- māntaccē** (*f. māntacciyā ; pl. māntāttū*), forgotten (thing), forgetful person
- māntau**, forgetful person
- mānyā**, (see *bābba*)
- **mānya-mānyā**, important people
- marābā**, welcome!,
welcoming
- mārāicē**, (late) evening

- **dā marāicē**, in the (late) evening
- marās** (*pl.* **marāsā**), lacking in
- marāshī** (*f.* **marashiyā**; *pl.* **marāsā**), lacking in
- Māris** (*f.*), March
- maròkī** (*f.* **maròkiyā**; *pl.* **maròkā**), beggar, one who is requesting/pleading
- martabà** (*f.*) (*pl.* **martabōbī**), high rank
- Maryamū**, Mary
- masà/mishi**, to/for him (indirect object pronoun construction)
- māshī** (*pl.* **māsū**), spear
- masò/masōyī** (*f.* **masōyiyā**; *pl.* **masōyā**), one who likes/loves
- māsū**, (see **māshī**)
- masù/musù**, to/for (indirect object pronoun construction)
- māsu**, (see **māi**)
- matà**, to/for her (indirect object pronoun construction)
- mātā/māta-**, (see **màcè**)
- matsā**, *v.* squeeze/pinch together, bother
- mātsu**, *v.* be under pressure
- mawādācī** (*f.* **mawādāciyā**; *pl.* **mawādātā**), wealthy person
- mayar/mai** (**dā**), *v.* put back, return (a thing to its place), change into, regard as
- Māyù** (*f.*), May
- mazā**, (see **mijī**, **namijī**)
- maza**, quickly
- **maza-maza**, very quickly
- mè/mènè/mènènè**, what (is it)?
- mètan** (*f.*), 200
- m̄hr̄m̄**, greetings (in reply to a greeting)
- mijī** (*pl.* **mazā**), husband
- miki**, (see **maki**)
- mikiyā** (*f.*), Ruppell's griffon (a large scavenger bird)
- milyān**, million
- mini/mani**, to/for me (indirect object pronoun construction)
- ministà** (*pl.* **ministōcī**), government minister
- minshāri**, snoring
- mishi**, (see **masà**)
- m'rh̄**, (expression of sympathetic concern)
- mōtā** (*f.*) (*pl.* **mōtōcī**), automobile, lorry
- mōtsī**, movement, motion
- mū**, (first plural independent pronoun)
- mu**, (first plural p-a pronoun employed with **zā**, **bā**)

- **mu kân**, (first plural habitual p-a construction)
- **mu kè**, (first plural relative continuative p-a construction)
- mu/mù**, (first plural object pronoun)
- mù**, (first plural p-a pronoun employed with *bā*)
- **mù**, (first plural possessive pronoun)
- mùgù** (*f.* **mugunyà** ; *pl.* **miyàgù**), bad/evil (person or thing)
- mùgùntà** (*f.*), badness, wickedness
- mukà**, (first plural relative completive p-a pronoun)
- mu kân**, (see **mu**)
- mu kè**, (see **mu**)
- mukù**, (see **makù**)
- mun**, (first plural completive p-a pronoun)
- munà**, (first plural continuative p-a construction)
- munāfūki** (*f.* **munāfūkā** ; *pl.* **mūnāfūkai**), hypocrite
- murfū/murhū** (*pl.* **murāfū**), the three stones which form the indigenous cooking-place, stove
- muryà** (*f.*) (*pl.* **muryōyi**), voice
- Mūsā**, Moses
- musù**, (see **masù**)
- mutù**, *v.* die
- mùtùm/mùtumì** (*pl.* **mutànē**), man, person
- mutuncì**, manliness, self-respect
- mùtùntakà** (*f.*), human nature
- mwâ**, (first plural future II p-a pronoun)
- mwà**, (first plural p-a pronoun employed with *bā*)
- na/-n** (*f.* **ta/-r**), of, pertaining to (the referential)
- **na/ta biyu**, the second one
- na**, (first singular relative completive p-a pronoun)
- **na kân** (first singular habitual p-a construction)
- **na/ni kè**, (first singular relative continuative p-a construction)
- nā**, (first singular completive p-a pronoun)
- nā-/nā-** (*f.* **tā-/tā-**), belonging to (prefixed to possessive pronouns to form the independent possessive pronouns)
- nâ**, (first singular future II p-a pronoun)

- nà**, first singular p-a pronoun employed with **bā**)
- nà**, be in the process of, be at (specialized verbal employed in continuative aspect constructions)
- na/-nā** (*f.* **-ta/-tā**), my (first singular possessive pronoun)
- na'am**, (particle of assent or interest), yes
- nà'am**, (reply to a call), yes ?, what ?
- nafā**, *v.* wind (a turban), fold (a cloth), appoint (a person to office)
- nafēwā**, folding, winding, appointing
- nādu**, *v.* be folded up, be wound, be appointed
- nai**, 9d
- nairā**, 1 naira
- nākā/tākā**, yours (*m. sing.*) (independent possessive pronoun)
- na kàn**, (see **na**)
- na kē**, (see **na**)
- nāki/tāki**, yours (*f. sing.*) (independent possessive pronoun)
- nākù/tākù**, yours (*pl.*) (independent possessive pronoun)
- nāmā** (*pl.* **nāmū**), (wild) animal, meat, flesh
- namijì** (*pl.* **mazā**), male, brave man
- nan/nân/nàn**, this/these, that/those, here/there
- **nan dā nan**, immediately, at once
- **nan gārī**, in this town
- **nan kasā**, in this country
- nānnēmā**, *v.* look all over for
- nāsā/tāsā**, his (independent possessive pronoun)
- nāsù/tāsù**, theirs (independent possessive pronoun)
- nātā/tātā**, hers (independent possessive pronoun)
- nauyī**, heaviness
- **dā nauyī**, heavy
- nawā**, how much/many ?
- **nawā-nawā**, how much each/apiece
- nāwa/tāwa**, mine (independent possessive pronoun)
- nē/nè** (*f.* **cē/cè**), is, was
- nēmā**, seeking, looking for
- nēmā** (*i/ē*), *v.* seek, look for
- nēmammē** (*f.* **nēmammiyā**; *pl.* **nēmammū**), sought
- nēnnēmā**, (= **nānnēmā**)
- nēmō**, *v.* seek and bring here
- nēsā**, far away (= **nīsa**)
- ngō/ungō**, take hold (of what I am handing you) !
- nī**, (first singular independent pronoun)

- ni/ni, (first singular object pronoun)
 Nijēriyà (*f.*), Nigeria
 ni kè, (see na kè under na)
 nīsa, distance
 nīsa, afar
 — dà nīsa, far away
 nōmā (*f.*), *v.* farming
 nòmā (i/ē), *v.* till a farm
 Nūhū, Noah
 nūnā, *v.* show
 nūna, *v.* become ripe
 nutsè/nitsè, *v.* vanish
 Nūwambā (*f.*), November
- ōfis/ōfishī, office
 òhō, what do I care!, I don't know or care
 Òktōbā (*f.*), October
- rabā, *v.* divide, separate
 rabī, half
 rābō, one's lot, sharing out, share
 rābō/rābuwā (*f.*), separation
 rābu (dā), *v.* part from, separate
 rāfānī (*pl.* rāfānai), maternal uncle (= kāwū)
 ragā, *v.* reduce
 ragē, *v.* reduce, remain
 ragī, reduction
 — bā ragī, there is no reduction (in price)
 rāi (*pl.* rāyukā), life
- rānkā yà dadè, may you live long! (*lit.* may your life last a long time)
 rākē, sugarcane
 rāmī (*pl.* rāmunā), hole (in ground, wall, earth-floor)
 rān, (see rāi or rānā)
 rānā (*f.*), sun heat of sun, day
 — rān nan, (on) a certain day, the other day
 — ran Tālātā, Tuesday
 rānī, the dry season
 rasā, *v.* lack, be unable to
 rashī, lack
 — rashin sanī, ignorance, lack of knowledge
 rāsīt/rāsītī, receipt
 rāsu, *v.* die, be in short supply
 rātsè, *v.* swerve, stray (from road)
 rawā (*f.*) (*pl.* rāye-rāyē), dancing, a dance
 rawānī (*pl.* rawunā), turban
 rāwayā (*f.*), yellow
 — rāwayā-rāwayā, yellowish
 rērā, *v.* sing
 — rērā wāfā, sing a song
 rigā/rigāyā, *v.* (have) already done, precede
 rigā (*f.*) (*pl.* rigunā), gown, robe, shirt, coat
 rigākafī, prevention

- rigāyā**, *v.* (see *rigā*)
rijiyā (*f.*) (*pl.* *rījiyōyi*), a well
rikā, *v.* keep on doing
rikè, *v.* hold
ròkà (*i/ē*) *v.* request, beseech
ròkò, *v.* a request, requesting
rōmō, broth
rubūtā, *v.* write
rùbùtù, writing, act of writing
rufā, *v.* cover, close
rufè, *v.* cover (up/over), close, conceal
ruwā, water, rain
 -- **inā ruwāna** ?, what do I care ?
 --- **ruwan samā**, rain
 -- **ruwan shā**, drinking water

sā (*f.* *sāniyā* ; *pl.* *shānū*), bull
sā, *v.* put, place, appoint
sā/swā, (third plural future II p-a pronoun)
sā/swā/sū, (third plural p-a pronoun employed with *bā*)
-sā, (third singular possessive pronoun)
sā'ā (*f.*), good luck, hour, time
 -- **sā'ad dā**, when . . .
 -- **sā'an nan**, then . . .

- sābā'in**, seventy
sābō (*f.* *sābuwā* ; *pl.* *sābābbi*), new (thing)
 -- **sābō ful**, brand new
sabō dā/sabōdā, because of
sābulū, soap
sādā, *v.* cause to meet
sādu (*dā*), *v.* meet (with)
sāfē, morning
 -- **dā sāfē**, in the morning
sāfiyā (*f.*), morning
sai (*dā*), *v.* (see *sayar*)
sai, except, then, unless, only, until, must (*etc.*)
 -- **sai kà cē**, as if (*lit.* you must say)
 -- **sai kà gani**, you'll have to see it (to believe it)
Sā'idū, (man's name)
sak, exactly (with directions—see *arēwā*)
sākā (*i/ē*), *v.* release (*i.e.* from prison, marriage, *etc.*)
sakandarè, secondary school
sākè, *v.* change
 -- **sākè fādā**, (please) repeat (what you) said
Sakkwato, Sokoto
sālāmù/sālām ālaikùn, greetings! (called from outside the compound)
sallā (*f.*), Muslim prayers, festival

- sallāmā**, *v.* agree to sell at price offered
samà, sky
samà, upward
 — **samà-samà**, slightly upward
sāmā/sāmù (i/ē), *v.* obtain, get. come upon
Sambò, (man's name)
sāmmakō, making an early start
sāmō, *v.* get and bring here
sāmù, *v.* (see **sāmā**)
sāmu, *v.* occurred, be obtainable
sāna'ā (*f.*) (*pl.* **sana'ō'i**), (one's) trade, occupation, profession
sānannē (*f.* **sānanniyā**; *pl.* **sānānnū**), known
sanar (dà), *v.* cause to know
sanasshē, *v.* (form of **sanar**)
sāndā (*pl.* **sandunā**), stick. force
 — **dan sādā** (*pl.* 'yan **sādā**), Government Policeman
sānē, knowledgeable
Sānī, (man's name)
sanī, *v.* know
sāniyā (*f.*), cow (see **sā**)
sānnu, greetings!. slowness, carefulness
 — **sānnu dà aiki**, greetings in (your) work
 — **sānnu dà zuwà**, greetings at (your) coming
 — **sānnu sānnu**, greetings
 — **sānnu-sānnu**, slowly
santsī, slipperiness
sanyi, damp coldness
sarkī (*pl.* **sarākunā**), chief, king
sassāfē, very early morning
 — **dà sassāfē**, in the very early morning
sāssayā, *v.* keep on buying
sassayar, *v.* keep on selling
sassāyē, *v.* keep on buying until (one) has bought all of
sātā (*f.*), stealing
sātā (i/ē), *v.* steal
sāti, week, Saturday, (= **mākò**), weekly wages
 — **sāti mai zuwà**, next week
 — **sāti wandà ya wucè**, last week
Sātumbā (*f.*), September
sāu, times (used with numbers. *e.g.* **sāu ukù** = three times)
sāuka, *v.* descend, get down from, arrive (at)
saukar (dà), *v.* lift down, bring/put down
saukō, *v.* come down (from)
saukākē, = **sawwākē**
saukī, casiness

- **dà saukī**, easily, less bothersome, (illness) be better
- **yanà dà saukī**, it (*e.g.* illness, tiredness) is better
- **yā yi saukī**, it got better
- saurā**, remainder
- saura**, *v.* remain. be left over
- saurayī** (*pl.* **sāmārī**), young man
- saurī**, quickness
- **dà saurī**, quickly
- sāwā**, putting (verbal noun from **sā**)
- sawwākē**, reduce completely, make (*e.g.* illness) better
- sāyā** (*i/ē*), *v.* buy
- sayar/sai** (**dā**), *v.* sell, cause to buy
- sayārwā**, selling
- sayè**, *v.* buy all of
- sāyē**, buying
- sayō**, *v.* buy and bring here
- sāyu**, *v.* be bought (completely)
- sh-**, (see **sh** section following this section)
- sidiġ**, (see **baġi**)
- sifirī**, zero
- sil**, (see **baġi**)
- simintī/sumuntī**, cement
- sirdī** (*pl.* **sirādā**), saddle, seat (of bicycle, motorcycle)
- sisī**, 5 kobos
- **sisin-kwabò**, $\frac{1}{2}$ kobo (= **dārī**)
- **sisī-sisī/sī-sisī**, 5 kobos apiece/each
- sittin**, sixty
- sō**, *v.* want, like, love
- sô**, wanting, liking, loving
- sômā**, *v.* begin, start
- sôsai**, well, correctly, exactly
- sòyayyā** (*f.*), mutual affection
- su**, (third plural p-a pronoun employed with **zā**, **bā**)
- su kân**, (third plural habitual p-a construction)
- **su kè**, (third plural relative continuative p-a construction)
- sū**, (third plural independent pronoun)
- su/sù**, (third plural object pronoun)
- sù**, (third plural subjunctive p-a pronoun)
- sù**, (see **sā**)
- sù**, (third plural possessive pronoun)
- sukā**, (third plural relative completive p-a pronoun)
- su kân**, (see **su**)
- sukâr(ī)**, sugar
- su kè**, (see **su**)

sùkùkù, despondently (an ideophone)

— **yanà zàune sùkùkù**, he was sitting despondently

sulè (*pl.* **sulùluwà**), shilling

Sulèmānù, (man's name)

sun, (third plural complete p-a pronoun)

sunā, (third plural continuative p-a construction)

sūnā (*pl.* **sūnāyē**), name, price

— **sā sūnā**, set the price (of an article)

sùnkwiye, bent over, stooped

— **à sùnkwiye**, bent over, stooped

sùrukā/sùrùkuwā (*f.*), mother-in-law

sùrukī (*f.* **sùrukā**; *pl.* **sùrùkai**), (father)-in-law; *pl.* in-laws

sùrūtù, loud (senseless) chattering

swā, (see **sā**)

swā sū/sā, (see **sā**)

shā, *v.* drink

— **shā māgānī**, take medicine

— **shā wāhalā**, have trouble

shā (dā), (see **shāyar**)

shā, drinking; and (with numbers 11–19 only)

shāfā (i/ē), *v.* wipe, affect a person

shāhò (*pl.* **shāhunà**), hawk

shāidā, *v.* bear witness, inform

shakkā (*f.*), doubting

— **bā shakkā**, doubtless, without doubt

shar, (see **kōrè**)

shārè, *v.* sweep

shārī'ā (*f.*) (*pl.* **shārī'ō'i**), administration of justice, law, court

shāshē, (form of **shāyar**)

shāyar/shā (dā), *v.* water (an animal), cause to drink

shēgāntakā (*f.*), impudence, rascality

shēgè (*f.* **shēgiyā**; *pl.* **shēgū**), bastard, illegitimate child

shēgè!, damn it!, you bastard!

shēkarā (*f.*) (*pl.* **shēkarū**), year

shēkarān citta, five days hence

shēkaranjiyā, day before yesterday

shēkà, *v.* winnow, pour out

— **shēkà dā gudū**, take to (one's) heels

shi, (third singular masculine p-a pronoun employed with **zā**, **bā**)

shī, (third singular masculine independent pronoun)

shī kè nan, that's that, that's the end of the matter

shī/shī, (third singular masculine object pronoun)

shidà, six

shiga, *v.* enter (there), go in

shigā, entering (there)

shigè, *v.* pass by (= **wucè**)

shigō, *v.* enter (here), come in

shin/shin, could it be?, I wonder...

shinkāfā (*f.*), rice

shirū, silence

— **shiru-shiru**, quietness, taciturnity

shiryā, *v.* prepare; settle quarrel

shūdī (*f.* **shūdiyā**; *pl.* **shūdfā**), blue (thing)

shūkā, *v.* sow, plant seed

shūkā, planting, crops

ta, in the process of, through

ta, (third singular feminine relative completive p-a pronoun and the p-a pronoun employed with **zā**, **bā**)

— **ta kán** (third singular

feminine habitual p-a construction)

— **ta kè**, (third singular feminine relative continuative p-a construction)

ta/tā, (third singular feminine object pronoun)

tā, (third singular feminine completive p-a pronoun)

tā, (third singular feminine future II p-a pronoun)

tā, (third singular feminine subjunctive p-a pronoun)

tā, (third singular feminine p-a pronoun employed with **bā**)

ta/-r, (see **na/-n**)

— **ta biyar**, the fifth (see also **na/-n**)

tabbātā, *v.* be sure (that), confirm

tabbātaccè (*f.* **tabbātacciyā**; *pl.* **tabbātattū**), confirmed, proven (fact or person)

tabbatar (dā), *v.* make certain, confirm

tabdī, (expression of utter amazement)

tafā, *v.* touch; have ever/ previously done

tāfā kunnè, great grandchild

tādī, chatting

- tāfasà**, *v.* (water, etc.) boils
tāfasasshē (*f.* **tāfasasshiyā** ;
pl. **tāfasassū**), boiled
tāfi, *v.* go (away)
 — **tāfi àbinkà** !, scam
tāfi, palm of the hand, sole
 of the foot
tāfiyà (*f.*), travelling, going
tāgà (*f.*) (*pl.* **tāgōgi**), win-
 dow (hole)
tāimakà (*i/ē*), *v.* help
tāimakō, help, act of
 helping
tak, (see **ɗaya**)
tākà, *v.* tread on, walk along
tākà, (see **nākà**)
tākalmī (*pl.* **tākalmà**),
 sandal, shoe, boot
ta kàn, (see **ta**)
takardā (*f.*) (*pl.* **takardū**),
 paper, (small) book
ta kè, (see **ta**)
tāki, (see **nāki**)
tākù, (see **nākù**)
takwàs, eight
talakà (*pl.* **talakāwā**), com-
 mon person
Tālātā (*f.*), Tuesday
tālātin, thirty
Talle, (man's name)
tamātā, female
tāmānin, eighty
tāmbayà (*i/ē*), *v.* ask
tāmbayà (*f.*) (*pl.* **tamba-
 yōyi**), question, act of
 asking
tāmù, (see **nāmù**)
tanà, (third singular femi-
 nine continuative p-a
 construction)
tāntāmbayà, *v.* keep on
 asking
tarà, nine
tārà, *v.* gather, collect
tāre (**ɗà**), together (with)
tarō, 2½ kobos
tāru, *v.* be gathered to-
 gether
tāsà (*f.*) (*pl.* **tāsōshī**), metal
 bowl or basin ; *pl.* dishes
tāsà, (see **nāsà**)
tāsù, (see **nāsù**)
tashà/tēshà (*pl.* **tashōshī**),
 (railway) station
tāshī, *v.* get up, start out
 (on a journey), stand up
tātā, (see **nātā**)
tāttābà kunnē, great-great
 grandchild
tattākē, *v.* trample under
 foot
tātsūniyā (*f.*) (*pl.* **tātsūni-
 yōyi**), fable
taurī, hardness, toughness
tāwa, (see **nāwa**)
tāwadā (*f.*), ink
tāyà (*f.*) (*pl.* **tāyōyi**), tyre
tayà, *v.* make an offer (in
 bargaining)
tēbūr(i) (*pl.* **tēburōri**), table,
 shovel
tēshà, (see **tashà**)

- ticā** (*pl.* **ticōcī**), teacher
tīlās, perforce, of necessity
tinjim, abundantly, in large numbers (an ideophone)
 — **mutānē tinjim**, a large number of people
tō/tò, well, okay
ts-, (see the **ts-** section following this section)
tufā (*pl.* **tufāfi**), clothes
tūkūna, not yet, first
tukunyā (*f.*) (*pl.* **tukwānē**), cooking-pot
tūlū (*pl.* **tūlūnā**), pitcher
tun, since
tunā, *v.* remember
tūnānī, reflecting, remembering, regret, apprehensiveness
tunkiyā (*f.*) (*pl.* **tumākī**), sheep
tūrā, *v.* push
Tūrai (*f.*), Europe
tūrè, *v.* push/knock over
tūsā (*f.*), breaking wind
tuwō, guinea-corn or millet mush (the staple food of Northern Nigeria)

tsādā (*f.*), expensiveness
 — **yanā dà tsādā** = **yā yi tsādā**, it is expensive
tsāfi, fetish, idol
tsai (**dā**), (see **tsayar**)
tsakā/tsakiyā (*f.*), centre, middle
 — **tsakār tsākānī**, betwixt and between
tsākānī, between
tsallē, jumping
 — **tsälle-tsällē**, jumping events in track and field matches
tsāmmānī, thinking, thought
tsawō, length
tsayā, *v.* stand (up), stop, wait
tsayar/tsai (**dā**), *v.* cause to stand/stop/wait
tsāye, stopped, standing
 — **ā tsāye**, in a standing position, stopped
tsincè, *v.* pick up, select, find (thing)
tsīnī (*pl.* **tsīnāyē**), sharp point
tsintā (**i/ē**), *v.* select, pick up
tsintsiyā (*f.*) (*pl.* **tsintsiyōyi**), broom. type of thatching grass
tsirārā (*f.*), nakedness, naked
tsit, silence (an ideophone)
 — **yā yi tsit**, he kept silent
tsōhō/tsōfō (*f.* **tsōhuwā**; *pl.* **tsōfāfi**), old (person or thing)
 — **tsōfon hannū**, experienced person, 'an old hand'
tsōrō, fear

tsūfa, *v.* become old
tsūfā, becoming old, ageing
tsuntsū (*f.* **tsuntsuwā** ; *pl.* **tsuntsāyē**), bird
tsūtsā (*f.*) (*pl.* **tsūtsōtsī**),
 worm

tūbā (*pl.* **ūbānnī**), father

ukū, three

Ūmarū, (man's name)

ungō, (see **ngō**)

ūngūlū (*f.*) (*pl.* **ūngūlai**),
 vulture

Ūsmān, (man's name)

uwā (*f.*), mother

— **uwargidā**, woman of the
 house, (first) wife

wā (*f.* **yā** ; *pl.* **yāyyē**),
 elder sibling (brother or
 sister) (= **yāyā**)

wā, (see **ma-wā**)

wā/wānē/wānēnē (*pl.* **su
 wā**), who (is it) ?

— **wānē shī** ? , who does he
 think he is ?

waccān, (see **wancān**)

waccē, (see **wānnē**)

wācē/wācēcē, (feminine of
wānē/wānēnē)

wācē, (see **wānē**)

wadai, curse (an exclamation)

— **Allā wadankā**, may God
 curse you !

waddā, (see **wandā**)

wadāncān, (see **wancān**)

wadāndā, (see **wandā**)

wadānnān, (see **wannān**)

wadānnē, (see **wānē**)

wadānnē, (see **wānnē**)

wadānsu, (see **wani**)

wāhalā (*f.*), trouble

wai, it is said, quote,
 rumour has it that . . .

wāiwāye, turning the head
 round to look

wajē, direction

— **wajen**, toward/to a per-
 son or place, in the
 presence of a person
 (= **wurin**)

wāje, outside

wākē, bean(s)

wākīlī (*pl.* **wākīlai**), repre-
 sentative

wākā (*f.*) (*pl.* **wākōkī**),
 song, poem

wancān (*f.* **waccān** ; *pl.*
wadāncān), that, that
 one

wāncan (*f.* **wāccan** ; *pl.*
wadāncan), the one in
 question

wandā/wāndā (*f.* **waddā** ;
pl. **wadāndā**), that which,
 which, who

— **duk wandā**, whoever

wāndō (*pl.* **wāndunā**), pair
 of trousers

Wānē (*f.* **Wāncē** ; *pl.* **Su
 wānē**), So-and-so

wānē/wānēnē, (see wā)

wānē (*f.* wācē ; *pl.*

wādānnē), which ?

wani (*f.* wata ; *pl.*

wādansu), some (one), a certain (one), a, another
wankē, *v.* wash (body, clothes, pot, etc.)

wannān (*pl.* wādānnān), this, this one

wānnē (*f.* wāccē ; *pl.* wādānnē) which one ?

wānzāmī (*pl.* wānzāmai), barber, tattooer

wārhakā, at this time . . .

warkā, *v.* recover from illness

warkar (dā), *v.* cure

warkē, *v.* recover from illness, cure

wāsā (*pl.* wāsānnī), playing, joking, dancing

wasālām, (see hāzā)

wāsīkā (*f.*) (*pl.* wāsīkū), letter

wasu, (form of wādansu)

wāshēgārī, (= kāshēgārī)

wata, (see wani)

watā (*pl.* wātānnī), moon, month

— watā mair zuwā, next month

— watān gōbe, next month

— watān jiyā, last month

— watān dā ya wucē, last month

wātākīlā/watakīlā/kīlā, probably, perhaps, maybe (but probable)

wātō, that is . . .

wātsē, *v.* become scattered

wāwā (*pl.* wāwāyē), fool
— wāwan barci, heavy/sound sleep

wayā (*f.*) (*pl.* wayōyī), wire, telegraph, telegram, telephone

— gidan wayā, post office (where telegrams may be dispatched)

wāyē, *v.* become light

— gārī yā wāyē, it dawned

wāyō, cleverness, trickiness

wāyyō, alas ! (exclamation of despair)

— wāyyō Allā, alas !

— wāyyō nī, woe is me !

weji/wajī, wedge

wōfi (*pl.* wōfāyē), useless (thing or person), empty

wōhō, booing
— sun bī sū wōhō-wōhō, they followed them

booing
wucē, *v.* pass by (= ficē, shigē)

wukā (*f.*) (*pl.* wukākē), knife

wuni/yini, *v.* spend the day

wunī/yinī, period of daylight

wur, (see jā)

- wurgà**, *v.* throw
wurgar (dà), *v.* throw (violently)
wurgō, *v.* throw here
wurì (*pl.* **kudì**), cowry shell (formerly used as money)
wurì (*pl.* **wuràrē**), place
 — **dà wuri-wuri**, very early, very promptly
 — **wurin**, toward/to a person or place, in the presence of a person (= **wajen**)
 — (**tun**) **dà wuri**, promptly, early
wutā (*f.*), fire
wuyà (*pl.* **wuyōyī**), neck
wùyā (*f.*), difficulty
- '**y-**, (see separate section for 'y- following this section)
ya, (third singular masculine relative complete p-a pronoun)
 — **ya kàn**, (third singular masculine habitual p-a construction)
 — **ya kè**, (third singular masculine relative continuative p-a construction)
yā, (third singular masculine complete p-a pronoun)
yā, *v.* come
 — **yā kà**, come!
- yâ**, (third singular masculine future II p-a pronoun)
yâ, (see **wâ**)
yà, (third singular masculine subjunctive p-a pronoun)
yâ, (third singular masculine p-a pronoun employed with **bā**)
yaddà/yâddà, how, the way in which
yādī, yard (measurement), (European) cloth
ya kàn, (see **ya**)
ya kè, (see **ya**)
Yâkubù, Jacob
yāmmā, west, (late) afternoon
 — **yāmmā sak**, due west
yamma, westward
yanà, (third singular masculine continuative p-a construction)
yankà, *v.* slaughter (animal), cut in two; set (a time); give verdict (in a court case)
yankā, butchering
yankè, *v.* (= **yankà**)
 — **yankè shārī'ā**, pronounce judgement (in a court case)
yankèwā (*f.*), cutting, butchering, *etc.* (from **yankè**)

- yānzu**, now
 — **har yānzu**, still, up to the present
 --- **yānzu-yānzu**, right away
yar/yā (dà), *v.* throw away, discard
yārāntakā (f.), childishness, childhood
yārda, *v.* agree, consent
yārdā (f.), agreement, consent
yārinyà (f.), girl
yārò (pl. yārā), boy
yātsā (pl. yātsōtsi), finger
yāu, today
 — **yāu-yāu**, this very day, today for sure
yāushè/yāushe, when ?
yāuwā/yāuwa, fine, splendid (reply to greeting)
yawā, abundance
 — **dà yawā**, much, many
yāwò, strolling, wandering
yāyā, (see **wā**)
yāyà, how ?
yayyafī, drizzle
yi, *v.* do, make
 — **yi ta yī**, set about doing
yì, (see **i**)
yī, doing, making
yinì, (see **wunì**)
yìwu, *v.* be possible
Yūlì, July
Yūnì, June
yunwā (f.), hunger, famine
 — **ji yunwā**, be/go hungry
Yūsufū, Joseph
'yā (f.), daughter (= **dīyā**)
 --- **'yā mǎcè (pl. 'yam mātā)**, young woman
 --- **'yar ciki**, type of gown
 --- **'yar fārì**, firstborn daughter
 --- **'yar'ùbā**, half-sister
 — **'yar'uwā**, sister
'yan, (see **dā**)
 --- **'yan fāsā**, inhabitants of a country
'yā'yā, (see **dā**)
'Yòlā, Yola (a town near the Cameroun border)
zā, *v.* (specialized verbal employed as future I aspect particle), will
zā, *v.* will go
zāfī, heat, pain
 — **yā yi zāfī**, it was hot/painful
zāi, he will (third singular masculine form of future I p-a construction)
zakarā (pl. zākārū), rooster, cock
zāfī, sweetness
zalfè, common grey heron
zama, *v.* be, become, live
zamā, being, living

zāmāni (*pl.* **zāmānai**),
 period of time
 — **zāmānin dā**, in olden
 times
zambār, 1000
 — **zambār dubū**, 1 000 000
zān, I will (first singular
 form of future I p-a
 construction)
zanè (*pl.* **zannuwà**), body-
 cloth, cloth
zārè, *v.* unsheath (sword),
 pull out (*e.g.* foot from
 mud, stirrup, shoe, *etc.*)
zarè, *v.* snatch, grab
Zāriyà (*f.*), Zaria
zaunà, *v.* sit down, settle
 (in a place)
zaunar (dà), *v.* cause to sit/
 settle
zàune, seated
 — **à zàune**, seated
zāwò, diarrhoea
zāzzāfi, fever, malaria
Zazzaganci, the dialect of
 Zaria (**Zazzàu**)
Zazzàu, Zaria

zināriyā (*f.*), gold
ziyārà (*f.*), visiting
ziyartà (*i/è*), *v.* visit
zō, *v.* come
zōbè (*pl.* **zōbbā**), ring
zōmō (*pl.* **zōmàyé**), rabbit
zubà, *v.* pour
zubar/zub (dà), *v.* pour/
 throw away
zubè, *v.* pour away (all of),
 abort (pregnancy)
zūciyā (*f.*) (*pl.* **zūciyōyi**),
 heart
zùmuntā (*f.*), relationship
 (by blood or marriage),
 good relationship
zur, (see **jā**)
zūrà, *v.* start up quickly
 — **zūrà dà gudū**, take to
 (one's) heels
zūriyà/zūri'ā (*f.*),
 descendants
zuwà, coming ; towards
 — **zuwà gā . . .**, to . . . (for-
 mula employed at start
 of letter)

English-Hausa Vocabulary

Note: *when using the English-Hausa sections, it is recommended that the student cross-check entries with the Hausa-English section, a large dictionary and, if possible, with some occurrence of the words/constructions in context. It is very easy to be misled into wrong usage by the over-brief indications of the meanings provided in short vocabularies like this one.*

- ability, **iyàwā** (*f.*)
 able, be, *v.* **iyà**
 according to, **in ji . . .**
 wai . . .
 acquaintance, **idòn sanì**
 adding up, **lissāfi**
 administer, *v.* **hakuntā**
 adult, **bābba** (*pl.* **mānyā**)
 aeroplane, **jirgin samà**
 affair, **bātū**
 affect, *v.* **shāfā** (*i/ē*)
 affection (mutual), **sòyayyà**
 (*f.*)
 after, **bāyān dà**
 afternoon (late), **yāmmā,**
 là'asār
 ago, short while ago, **dāzu**
 agree, *v.* **yārda**
 air, **iskā** (*m.* or *f.*)
 alas!, **wāyyô!**
 all, **dukā**
 all together, **gāba daya**
 allow, *v.* **barī/bar**
- along, get along well, *v.*
 jltu
 already planned or known,
 dā mā
 already, to have (done), *v.*
 rigā, v. rigāyà
 all right, that's all right,
 bā lāifi
 also, **kumā**
 although, **kō dà, kō dà shi/**
 ya kē
 always, **kullum/kullun**
 amazement, **māmākì**
 amen, **āmin**
 America, **Amirkā** (*f.*)
 and, **dā, kumā**
 anger, **haushi**
 angry, be, **yi fushi**
 animal (domestic), **dabbā**
 (*f.*) (*pl.* **dabbōbi**)
 — (wild), **nāmā** (*pl.* **nāmū/**
 nāmōmī)
 answer, *v.n.* (*f.*) **amsà**
 ants, white, **gārā** (*f.*)

- any, *kōwàné* (*f.* *kōwàcé* ;
pl. *kōwàfànnè*)
anyone who, *duk wandà*
anything, *kōmè*
appoint, *v.* *naɗà*
apprentice, *makōyī*
approach, *v.* *kusa*
April, *Afril*
Arab, *Bālārabè* (*f.* *Bā-
lārabiyā* ; *pl.* *Lārabāwā*)
argument, *faɗà*
arithmetic, *lissāfi*
arm, *hannū* (*pl.* *hannāyè*)
arrogance, *tākamā* (*f.*)
arrow, *kibiyà* (*f.*) (*pl.*
kibiyōyī)
as, *kāmar*
as for, *kām*, *mā/ma*
as if, *sai kà cē*, *kāmar*
ask, *v.* *tāmbayà* (*i/ē*)
at, *à*
attempt, *fōkari*
attention, pay, *v.* *kulā*
(*dà*), *kasà kunnè*
audience chamber (of
chief), *fādà* (*f.*)
August, *Āgustā*
aunt (paternal), *bābà* ;
gwaggò/gwaggō
— (maternal), *innā/innā/
iyà* ; *gwaggò/gwaggō*
(maternal uncle's wife)
axe, *gātari* (*pl.* *gāturà*)

bachelor *gwaurō/gwamrō*
(*pl.* *gwaurāyè*)

back, *bāyā*
— backwards, *bāya*
back of the head, *kyēyà*
(*f.*)
bad, *mūgū* (*f.* *mugunyà* ;
pl. *miyāgū*)
bad, go, *v.* *lālācè*
badness, evil, *mūguntā*
(*f.*)
bag, *jàkā* (*f.*) (*pl.* *jakun-
kunā*)
ball *cūri* ; *kwallō*
banana(s), *áyabà* (*f.*)
baobab tree, *kūkà* (*f.*) (*pl.*
kūkōkī)
barber, *wānzāmī* (*pl.*
wānzāmai)
bastard, *shēgè* (*f.* *shēgiyā* ;
pl. *shēgū*)
be, *v.* *zama*, *nē/cē*
bean(s), *wākè*
bear child, *v.* *haihù* (*i/ē*)
bear witness, *v.* *shāidā*
beard, *gēmù*
beat, *v.* *bugā*, *v.* *bùgā* (*i/ē*),
v. *dòkà* (*i/ē*)
beat (drum), *v.* *kaɗà*,
beating, thrashing, *dūkà*
beautiful, *kyākkyāwā* (*pl.*
kyāwāwā)
because (of), *dòmin/don*
because of, *sabò dà/sabòdà*
become, *v.* *zama*
bed, *gadō* (*pl.* *gadājè*)
beer, corn, *fitō*, *giyà* (*f.*)
before, *kāmin/kāfin*

- beggar, *maròkì* (*f.* *marò-kiyā* ; *pl.* *maròkà*)
 begin, *v.* *sòmà*, *v.* *fàrà*
 beginning, *farkò*, *fàri*
 behind, *bāyan*
 belongings, *kāyā* (*pl.* *kāyāyyakì*)
 bent over, *sùnkwiye*
 Benue River, *Binuwai* (*f.*)
 beseech, *v.* *ròkà*
 better than, *fi . . . kyāu*
 better, it would be, *gāra*,
gwammà
 between, *tsàkàni*
 betwixt and between,
tsakàr tsàkàni
 bicycle, *kèkè* (*pl.* *kèkunà*)
 big, *bàbba* (*pl.* *mānyā*)
 bigness, *girmā*
 bird, *tsuntsū* (*f.* *tsuntsu-wā* ; *pl.* *tsuntsāyē*)
 biscuit, *biskiti* (*pl.* *biskitōci*)
 bite, *v.* *cizā* (*i/ē*)
 black, *bakì* (*f.* *bakā* ; *pl.* *bakàkē*)
 — blackish, *bakì bakì*
 — jet-black, *bakì kirin/sidik/sil*
 blackboard, *allō* (*pl.* *allunà*)
 blemish, *aibū* (*pl.* *aibōbì*)
 blind person, *mākāhò/*
mākāfò (*f.* *makauniyā* ;
pl. *mākāfi*)
 blood, *jinì*
 blow, *v.* *būsà*
- blow on, *v.* *hūrà*
 blue, *shūdì* (*f.* *shūdiyā* ;
pl. *shūddā*)
 boat, *jirgì* (*pl.* *jirāgē*)
 body, *jikì* (*pl.* *jikunà*)
 boil, *v.* *tāfasà*
 — boiled, *tāfasasshē*
 bone, *kāshì* (*pl.* *kasūsuwā*)
 book, *littāfi* (*pl.* *littāttāfai*)
 — book cover, *bangō*
 borrow (other than
 money), *v.* *ārā* (*i/ē*)
 bottle, *kwalabā/kwalbā* (*f.*)
(pl. *kwalābē/kwalabōbì*)
 bottom, *gindì*
 boundary, *iyākā* (*f.*)
 bowl, *kwānò* (metal) (*pl.* *kwānōnì*), *kaskō*
 (earthenware)
 box, *akwātì* (*pl.* *akwātunà*)
 boy, *yārò* (*pl.* *yārā*)
 brave person, *jārūmì* (*f.* *jārūmā* ; *pl.* *jārūmai*)
 bread, *burōdì/brōdì*
 break (a stick), *v.* *karyē*
 breasts, *māmā*
 bride, *amaryā* (*f.*)
 bridegroom, *angò*
 bridge, *gadā* (*f.*)
 bridle, *linzāmì* (*pl.* *linzāmai*)
 bring, *v.* *kāwō*
 broom, *tsintsiyā* (*f.*) (*pl.* *tsintsiyōyì*)
 broth, *rōmō*

- brother, *dan'uwā* (*pl.*
'yan'uwā)
 brother, half, *dan'ubā* (*pl.*
'yan'ubā)
 brother, younger, *kanè* (*pl.*
kānnè)
 bucket, *gūgā* (*pl.* *gūgunà*)
 build, *v. ginà, v. kafà*
 bull, *sā* (*f. sāniyā; pl.*
shānū), *bijimi/bājimi* (*pl.*
bijimai)
 burn, *v. kōnà, v. kōnè*
 bush, *dāji*
 but, *ammā*
 butcher, *mahauci* (*pl.*
mahaütā)
 butchering, *yankā*
 butter, *mān shānū*
 buttocks, *gindi*
 button, *ānīni* (*pl. ānīnai*)
 buy, *v. sayā* (*i/è*)
- calabash, *kwaryā* (*f.*) (*pl.*
kōrè)
 call, *v. kirā*
 canoe, *jirgī* (*pl. jirāgè*)
 cap, *hūlā* (*f.*) (*pl. hūlunā*)
 care, what do I?, *inā*
ruwāna?
 carefully, *ā hankālī*
 carry, *v. daukà* (*i/è*)
 cat, *kyānwā* (*f.*) (*pl.*
kyanwōyi)
 catch, *v. kāmā*
 cause, *dālīlī* (*pl. dālīlai*)
 cement, *simintī/sumuntī*
- centre, *tsakiyā/tsakà* (*f.*)
 certain, be, *v. tabbātā*
 chair, *kujērā* (*f.*) (*pl.*
kùjērū)
 chance, *dāmā* (*f.*)
 change, *v. sākè*
 change, *canji*
 character, *hall*
 — good, *kirkī*
 characterize, *v. fayè*
 chase away, *v. kōrā* (*i/è*)
 chat, *v. gānā*
 chattering, *sūrūtū*
 chatting, *tādī*
 cheap, it is, *yā yi arāhā*
 cheapness, *arāhā*
 cheat, *v. cūtā* (*i/è*)
 chief, *sarkī* (*pl. sarākunā*)
 child, *yārò* (*f. yāriyā;*
pl. yārā)
 childishness, *yārāntakā* (*f.*)
 chin, *haḡā* (*f.*)
 citrus, *lēmō/lēmū*
 city, *birnī* (*pl. birānè*)
 clan, *zūriyā* (*f.*)
 clerk, *ākāwū* (*pl. akāwunā*)
 — head clerk, *bābba*
ākāwū
 cleverness, *wāyō*
 climb, *v. hau, v. hayè*
 close, *v. rufè*
 close (to), *kusa* (*dā*)
 cloth (body), *zanè* (*pl.*
zannuwā)
 — (imported), *yādī*
 clothes, *tufāfi* (*sing. tufā*)

- cloud (rain), **girgijè** (*pl.* **gizàgizai**)
 coffee, **kòfi**
 coldness (dry), **dāri**
 — coldness (damp), **sanyi**
 collect, *v.* **tārā**
 colour, **launì** (*pl.* **launōnì**)
 come, *v.* **zō**
 coming, **zuwà**
 come out, *v.* **fitō**
 commoner, **talākà** (*pl.* **talakāwā**)
 compare, *v.* **kwatāntā**
 complaint, **kūkā**, **ƙārā** (*f.*)
 concerning, **bātun**
 confirm, *v.* **tabbātā**
 — confirmed, **tābbātaccē**
 continue, *v.* **cigāba**
 controversy, **jāyayyā** (*f.*)
 conversation, **tādì**, **bātū**
 cook, *v.* **dafā**
 cooked, **dāfaffē**
 — be cooked, *v.* **dāfu**
 cooking-pot, **tukunyā** (*f.*)
 (*pl.* **tukwānē**)
 corn (guinea), **dāwà** (*f.*),
hatsi
 correct(ly), **daidai**, **sòsai**
 country, **ƙasā** (*f.*) (*pl.* **ƙasāshē**)
 courtier, **bāfādà**/**bāfādè** (*pl.* **fādāwā**)
 cow, **sāniyā** (*f.*)
 co-wife, **kīshiyā** (*f.*) (*pl.* **kīshiyōyī**)
 cowrie shell, **wurì** (*pl.* **kudī**)
- crime, **lāifi** (*pl.* **laifōfi**)
 cross, *v.* **ƙētārē**, **hayè**
 crow, **hànkākà** (*pl.* **hànkāki**)
 crowing (of cock), **cārā** (*f.*)
 crying, **kūkā**
 cunning, **wàyō**
 cure, *v.* **warkar** (**dà**), *v.* **warkè**
 custom, **al'adà** (*f.*) (*pl.* **al'adū**)
 dance, **rawā** (*m. or f.*) (*pl.* **rāye-rāyē**)
 darkness, **duhù**/**dufù**
 daughter, **'yā** (*f.*), **diyā** (*f.*)
 dawn, **àsùbā**/**àsùbāhì**/
sùbāhì
 dawn, *v.* **gārì yā wāyè**
 day (period of daylight),
rānā (*f.*)
 — (twenty-four hours),
kwānā (*f.*) (*pl.* **kwānāki**)
 day after tomorrow, **jibi**
 day before yesterday,
shēkaranjiyā
 deaf and dumb, **bèbāntakà**
 (*f.*)
 deaf-mute, **bēbē** (*f.* **bēbiyā** ;
pl. **bēbāyē**)
 dear, it is, **yā yi tsādā**
 debt, **bāshì**
 — incur a debt, *v.* **ci bāshì**
 December, **Dizambà** (*f.*)
 depose, *v.* **fitar**/**fid dà**
 descend, *v.* **sàuka**

descendants, *zùriyà* (*f.*)
 despondent, *jùrum*
 despondently, *sùkùkù*
 deteriorate, *v. lālācē*
 diarrhoea, *zāwò*
 die, *v. mutù*, *v. rāsu*, *v.*
 hālakà
 different, *dāban*
 difficulty, *wùyā* (*f.*)
 — with difficulty, *dā kyar*
 dip out, *v. kwāsà* ; *dēbō*
 direction, *wajē*
 disciple, *ālmājiri* (*f. ālmā-*
 jirā ; *pl. ālmājirai*)
 disease, *cūtā* (*f.*)
 dish, *tāsà* (*f.*) (*pl. tāsōshī*)
 dislike, *v. ki*
 dispute, *jāyayyà* (*f.*)
 distance, *nīsā*
 divide, *v. rabà*
 do, *v. yi*
 doctor, *likitā* (*pl. likitōci*)
 dog, *kārē* (*pl. karnukà*)
 donkey, *jākī* (*f. jākā* ; *pl.*
 jākunà)
 door, *kōfà* (*f.*) (*pl. kōfōfi*)
 doubt, *shakkà* (*f.*)
 — doubtless, *bā shakkà*
 dozen, *dōzin*
 drink, *v. shā*
 driver, *dirēbā*
 drizzle, *yayyafi*
 drummer, *makādī* (*pl.*
 makādā)
 drum stick, *makādī* (*pl.*
 mākādai)

dry, *v. būshē*
 dry season, *rāni*
 each other, *jūnā*
 ear, *kūnnē* (*pl. kunnuwā*)
 early (very), *dā wuri-wuri*,
 tun dà wuri
 early start (of a trip),
 sàmmakō
 earth, country, *kasā* (*f.*)
 (*pl. kasāshē*)
 easiness, *saukī*
 east, *gabàs*
 easy, it is, *yanà dà saukī*
 eat, *v. ci*
 — eat up, *v. cinyē*
 edge, *bākī* (*pl. bākunà*)
 education, *ilmī/illmī*
 effort, *āniyà/niyyà* (*f.*),
 kòkari
 egg(s), *kwai*
 elder brother, *wā* (*pl.*
 yāyyē)
 — elder sister, *yā* (*f.*) (*pl.*
 yāyyē)
 elephant, *giwā* (*f.*) (*pl.*
 giwāyē)
 end, *v. kārē*
 England, *Ingillà* (*f.*)
 enter (there), *v. shiga*
 — (here), *v. shigō*
 erect, *v. kafà*
 error, *kuskurē*
 establish, *v. kafà*
 estimate, *v. kwatāntā*
 Europe, *Tūrai* (*f.*)

- European person, **Bātūrè**
(*f.* **Bātūriyā** ; *pl.* **Tūrāwā**)
evening, late, **màràicē**
ever, to have, *v.* **tafà**
every, **kōwānè** (*f.* **kōwacè** ;
pl. **kōwāfānnè**)
everyone, **kōwā**
everything, **kōmē**
evil, **mūgū** (*f.* **mugunyā** ;
pl. **miyāgū**), **mūguntā** (*f.*)
exact(ly), **sòsai**, **daidai**
examination, **jarrābāwā**
(*f.*)
— to pass an examination,
ci jarrābāwā
— to take an examination,
yi jarrābāwā
excel, *v.* **fi**
except, **sai**
excrement, **kāshī**
excuse me !, **gāfarā**
expel, *v.* **fitar/fid dà**
expensiveness, **tsādā** (*f.*)
experienced person, **tsōfon**
hannū
expert, **gwānī** (*f.* **gwānā** ;
pl. **gwanāyē**)
extremely, **kwarai dà**
gāskē
eye, **idò** (*pl.* **idānū**)
fable, **tātsūniyā** (*f.*) (*pl.* **tātsūniyōyī**)
face, **fuskā** (*f.*) (*pl.* **fuskōkī**)
fairness, **ādalci**
fall short, *v.* **kāsā**
fall *v.* **fādī**
— fall into, *v.* **fādā**
— fall on, *v.* **aukā**
family, **iyālī**, **zūriyā** (*f.*)
famine, **yunwā** (*f.*)
far away, **dā nīsa**
farm, **gōnā** (*f.*) (*pl.* **gōnākī**)
v. **yi nōmā** ; *v.* **nōmā** (*i/ē*)
— farmer, **manōmī** (*pl.* **manōmā**)
— farming, **nōmā**
father, **bāba**, **ūbā** (*pl.* **ūbānnī**)
father-in-law, **sūrukī**
fault, **lāifi** (*pl.* **laifōfi**), **aibū**
(*pl.* **aibōbī**)
fear, **tsòrò**
feast, **jibī**
feather(s), **gāshī**
February, **Fābrairū**
feed, *v.* **ciyar/ci dà**
feel, *v.* **ji**
female, **tamātā**
ferrying, **fitò**
fetish, **tsāfi**
fever, **zāzzābī**
few, **kāfan**
fez, **dārā** (*f.*)
fighting, **fadā**
fill, *v.* **cikā**
fine !, **yāuwā/yāuwa !**
finish, *v.* **gamā**, **kārè**
find (by chance), *v.* **tsintā**
(*i/ē*), *v.* **tsincè**

- finger, **yātsà** (*pl.* **yātsōtsi**)
 finish, *v.* **kārè**
 fire, **wutā** (*f.*), **gòbarā** (*f.*)
 first, **na/ta farkō**
 five kobos, **sīsì**
 florin, **fàtakà, dalà** (*f.*) (*pl.* **dalōli**)
 flour, **gàri**
 fold, *v.* **naɗà**
 follow, *v.* **bi**
 food, **àbinci**
 fool, **wāwā** (*pl.* **wāwāyè**)
 forest, **bakin dāji**
 forget, *v.* **māntà**
 — forgetful person, **māntau**
 formerly, **dā**
 fourth day hence, **città**
 fragment, **guntū** (*pl.* **guntāyè**)
 France, **Fàransà** (*f.*)
 Frenchman, **Bàfàransì** (*f.* **Bàfàransiyà** ; *pl.* **Fàransāi**)
 Friday, **Jumma'ā** (*f.*)
 friend, **àbōki** (*f.* **àbōkiyā** ; *pl.* **àbōkai**)
 friendship, **aminò**
 frightening, **ban tsòrò**
 frog, **kwàdò** (*pl.* **kwàdì**)
 front, **gàbā**
 — in front, **gàba**
 — in front of, **gàban**
 Fulani person, **Bàfilàcè** (*f.* **Bàfilàtā** ; *pl.* **Filānì**)
 full, become, *v.* **cika**
 gather, *v.* **tārà**
 — be gathered, **tāru**
 get, *v.* **sāmù**
 get down, *v.* **sauka**
 get up, *v.* **tāshi**
 girl, **yāriyà** (*f.*) (*pl.* **'yam mātā**)
 girl (nubile), **bùdurwā**
 give, *v.* **bā/bā**, *v.* **bāyar**
 give back, *v.* **mayar/mai(dà)**
 gleaning, **kālā**
 go, *v.* **tāfi**, *v.* **jè**
 go around, *v.* **kēwāyā**
 go out, *v.* **fita**
 goat, **àkwiyà** (*f.*) (*pl.* **awāki**)
 God, **Allà/Allāh**
 gold, **zīnāriyā** (*f.*)
 good !, **dā kyāu** !
 — goodness, **kyāu**
 goodness ! good heavens !
tabdì !
 gown, **riḡā** (*f.*) (*pl.* **riḡunà**)
 grab, *v.* **zarè**
 grandchild, **jìkà** (*pl.* **jìkōki**)
 granddaughter, **jìkanyà**
 grandfather, **kākā** (*pl.* **kākānì**)
 grandmother, **kākā** (*pl.* **kākānì**)
 grass, **ciyāwà** (*f.*) (*pl.* **ciyāyi**)
 grasshopper, **fārā** (*pl.* **fāri**)
 gratitude, **gòdiyā** (*f.*)
 grazing, **kiwò**
 grease, **māi**

great-grandchild, **tàfà**

kunnè

— great-great-grandchild,
tàttàfà kunnè

greed, **kwàdáyí**

green, **kòrè** (*f. kōriyā ; pl.*
kwàrrā)

— bright green, **kòrè shar**

greet, *v. gayar/gai dà*

greetings, **gaisuwā** (*f.*),
barkà (*f.*)

ground, on the, **fasà**

groundnut(s), peanut(s),
gyàdā (*f.*)

guava, **gwēbà**

guest, **bàkō** (*f. bàkwā ; pl.*
bàkí)

hair, **gāshì**

half, **rabì**

half-kobo, **sìsin kwabò**,
dàri

half-sister, **'yar'ùbā**

hand, **hannū** (*pl. hannàyè*)

hand, on the other, **dai, fa,**
mā

handle (hoe, axe), **ƙòtā** (*f.*)
(*pl. ƙòtōcì*)

handsome, **kyàkkyāwā** (*pl.*
kyāwāwā)

happen, *v. fàru, v. àuku*

— happen on, *v. yi arbà*

happiness, **farin cikì**

hardness, **taurì**

harvest, *v. girbā* (*i/è*)

harvest season, **kākā** (*f.*)

hat, **hùlā** (*f.*) (*pl. hùlunà*)

hatchet, **gàtari** (*pl.*
gàturà)

hatred, **ƙiyayyà** (*f.*), **ƙì**

Hausa person, **Bàhaushè**
(*f. Bàhaushiyā ; pl.*

Hàusàwā)

hawk, **shāhò** (*pl. shāhunà*)

head, **kāi** (*pl. kawunà*)

— headache, **cìwòn kāi**

health, **lāfiyā** (*f.*)

— healthy, **lāfiyayyè**

heap up, *v. kasà*

hear, *v. ji*

heart, **zūciyā** (*f.*) (*pl.*

zūciyōyi)

heat, **zāfi**

heaven, **samà**

heaviness, **nauyi**

heels, take to one's, *v.*

shēkà/zūrà dà gudū

help, *v. tàimakà* (*i/è*)

— help, **tàimakō**

hen, **kàzā** (*f.*) (*pl. kàji*)

herd (of animals), **garkè**

here, **nan/nān/nàn**

here is . . . , **gà . . .**

heron, **zalbè**

hide, *v. ɓōyè*

hide, skin, **fātā** (*f.*) (*pl.*
fātū)

highway robber, **mafāshì**
(*pl. mafāsā*)

hoe, **fartanyà** (*f.*) (*pl.*

fartanyōyi); **gārmā** (*f.*)

(*pl. garèmanì*)

hold, *v.* rikè
 hole, rāmì (*pl.* rāmunà)
 honesty, kirkì
 honour, girmā
 hoping, fātā, bègè
 horn, káhō/káfō (*pl.*
 káhōnī)
 horse, dōkì (*pl.* dawākì)
 hospital, asibitì (*pl.* asibi-
 tōcì)
 hot season, bazarā (*f.*)
 hour, awà (*f.*) (*pl.* awōwī)
 house, gidā (*pl.* gidājē)
 — householder, mǎi gidā
 how, yaddà/yāddà
 how ?, kākà ?, yàà ?
 how many ?/how much ?
 nawà ?
 however, dai
 however, kōyàà
 however many, kōnawà
 human being, ɗan Adām
 (*pl.* 'yan Adām)
 human nature, mūtuntakà
 (*f.*)
 hundred, ɗari
 hunger, yunwà (*f.*)
 hungry, be, *v.* ji yunwà
 hunter, mahārbī (*pl.*
 mahārbā)
 husband, mijì (*pl.* mazā),
 mǎi gidā
 hut, ɗākì (*pl.* ɗākunà)
 hut, made of grass, bukkà
 (*f.*) (*pl.* bukkōkì)

hyena, kūrā (*f.*) (*pl.*
 kūrāyē)
 hypocrite, munāfukì (*f.*
 munāfukā ; *pl.*
 munnāfukai)
 idol, tsāfi
 if, idan/in, dà
 ignorance, rashin sanì
 ignore, *v.* kyālè
 illness, cīwò, cūtā (*f.*)
 imitate, *v.* kwāikwayà (*i/ē*),
v. kwatantā
 immediately, nan dà nan,
 yānzū-yānzū
 important people, mānya-
 mānyā
 impossible, be, *v.* fāskarà
 (*i/ē*)
 impudence, shègántakà (*f.*)
 in, (à) cikin, à
 increase, *v.* fārà
 indeed, kām
 indication, àlāmà/hālāmà
 (*f.*) (*pl.* àlāmai)
 inexpensiveness, àràhā
 information, làbārì (*pl.*
 làbārū)
 informer, magayī
 inhabitants, 'yan kasā
 inherit *v.* gādā, *v.* gājè
 injection, àllurà (*f.*) (*pl.*
 àllūrai)
 injure, *v.* cūtā (*i/ē*)
 ink, tawadā (*f.*)
 inside, cikì, (à) cikin

- instead of, **màimakon**
 intelligence, **hankàli**
 iron, **karfè**
- jackal, **dilā**
 jam, *v.* **kākārè**
 joking, **wàsā** (*pl.* **wàsānni**)
 journey, **tāfiyā** (*f.*)
 judge, **ālkāli/ālkāli** (*pl.*
ālkālai/ālkālai)
 judgement, pronounce, *v.*
yankè shārī'ā
 July, **Yūli**
 jumping, **tsallè**
 June, **Yūni, Jun**
 just person, **ādāli** (*pl.*
ādālai)
 justice, **ādālcì, shārī'ā** (*f.*)
- Kano person, **Bākanè/**
Bākanò (*f.* **Bākanūwā** ;
pl. **Kanāwā**)
 keep on (doing), *v.* **dingā,**
v. **rikā**
 key, **mabūdi** (*pl.* **mabūdai**)
 khaki cloth, **kākī**
 kill, *v.* **kashè**
 kind, **irì**
 — all kinds, **irì-irì**
 kindness, **ālhērì, ālbarkāci**
 king, **sarkī** (*pl.* **sarākunā**)
 kitchen, **madafā/madafī**
(pl. **mādāfai**)
 knife, **wukā** (*f.*) (*pl.*
wukākè)
 knock over, *v.* **tūrè**
- know, *v.* **sanì/san**
 knowledge, **ilmì/ilimì**
 known, **sānannè**
 kobo, **kwabò** (*pl.* **kwābbai**)
 kolanut, **gōrò**
- labourer, **lēbūrā** (*pl.*
lēburōrì)
 lack, *v.* **rasà, rashì**
 Lagos, **Īkko**
 lamp, **fitilā** (*f.*) (*pl.* **fitilū**)
 language, **harshè** (*pl.*
harsunā)
 lantern, **fitilā** (*f.*) (*pl.*
fitilū)
 late, be, *v.* **mākarā**
 latecomer, **mākarau**
 lateness, **lattì**
 later, till, **sai an jimā**
 laughter, **dāriyā** (*f.*)
 lavatory, **bāyan gidā**
 lawcourt, **shārī'ā** (*f.*) (*pl.*
sharī'ō'I), **mahukuntā**
(f.) (*pl.* **māhukuntai**)
 lay down, *v.* **kwantar** (**dā**)
 learner, **makōyī** (*f.* **makō-**
yiyā ; *pl.* **makōyā**)
 leather worker, **bādūkū** (*pl.*
dukāwā)
 left, **hagū**
 — to the left, **hagu**
 length, **tsawō**
 lest, **kadā/kār**
 let, allow, *v.* **barì/bar**
 letter, **wāsikā/wāsikā** (*f.*)
(pl. **wāsikū**)

liar, **makaryaci** (*f.*
makaryacyā ; *pl.*
makaryatā)
 lie, **karyā** (*f.*) (*pl.* **karyāce-**
karyācē)
 lie down, *v.* **kwāntā**
 life, **rāi** (*pl.* **rāyukā**)
 lift, *v.* **ḍagā**
 light (fire), *v.* **hūrā**
 like, *v.* **sō**
 like, **kāmar**
 limit, **iyākā** (*f.*)
 lip, **lēfē** (*pl.* **lēfunā**)
 little, **kārami** (*f.* **kāramā** ;
pl. **kanānā**), **kānkānē** (*f.*
kānkānūwā ; *pl.*
kanānā)
 — a little, **kāḍan**
 live, *v.* **zama**
 lizard, **kāḍangarē** (*pl.*
kāḍangārū)
 load, **kāyā** (*pl.* **kāyāyyakī**)
 loan (money), **bāshī**
 — (not money), **arō**
 lock, *v.* **kullē**
 locust, **fārā** (*f.*) (*pl.* **fārī**)
 loincloth, **bāntē**
 long, **dōgō** (*f.* **dōguwā** ; *pl.*
dōgāyē)
 look (at), *v.* **dūbā**
 — look everywhere, *v.*
duḍḍūbā
 look for, *v.* **nēmā** (*i/ē*)
 looking at, **kallō**
 lot, **rābō**
 love, *v.* **sō**

luck, **sā'ā** (*f.*)
 lunatic, **mahaukaci** (*f.*
mahaukacyā ; *pl.*
mahaukatā)
 machine, **kēkē** (*pl.* **kēkunā**)
 madman, **mahaukaci** (*f.*
mahaukacyā ; *pl.*
mahaukatā)
 madness, **haukā**
 make, *v.* **yī**
 malaria, **zazzāfī**
 male, **namijī** (*pl.* **mazā**)
 man, **mūtūm** (*pl.* **mutānē**)
 mango(es), **mangwārō**
 many, **dā yawā**
 March, **Māris** (*f.*)
 mare, **gōḍiyā** (*f.*)
 market, **kāsuwā** (*f.*) (*pl.*
kāsuwōyī)
 marriage, **aurē**
 marriage feast, **angwancī**
 marry, *v.* **aurā** (*i/ē*)
 marsh, **fādamā** (*f.*) (*pl.*
fadamōmī)
 matchet, **āddā** (*f.*) (*pl.*
addunā)
 matter, **bātū**
 matter, it doesn't, **bā kōmē**
 May, **Māyū** (*f.*)
 meal, **jībī**
 measure, *v.* **gwadā**, *v.* **aunā**
 measuring stick, **magwajī**
(pl. **magwādai**)
 meat, **nāmā**

- mechanic, **mākānikī** (*pl.*
mākānikai)
 meddlesomeness, **kārām-
 bāni**
 medicine, **māgāni** (*pl.*
māgungunā)
 meet, *v.* **hāḍu**, *v.* **sāḍu**
 — (with), *v.* **gāmu** (**dā**)
 memory, **tūnāni**
 merchant, **āttājirī** (*pl.*
āttājirai)
 mercy, **jīn kai**
 — have, *v.* **ji kai**
 merely, **kawāi**
 metal, **karfè** (*pl.* **karāfā**)
 middle, **tsakiyā/tsakā** (*f.*)
 milk, **madarā** (*f.*)
 millet, **gērō**
 million, **zambār dubū**,
milyān
 minister, **ministā** (*pl.*
ministōci)
 misfortune, **hāsārā** (*f.*)
 mistake, **kuskurè**
 Monday, **Littinin** (*f.*)
 money, **kudī**
 monkey, **birī** (*pl.* **birai**)
 month, **watā** (*pl.* **wātānnī**)
 — last month, **wātān jiyā**,
wātān dā ya wucè
 — next month, **wātāngōbe**,
watā mai zuwā
 moon, **watā** (*pl.* **wātānnī**)
 morning, **sāfè**, **sāfiyā** (*f.*)
 mother, **māmā** (*f.*), **uwā**
(f.)
 mother-in-law, **sūrukā** (*f.*)
 motor, **mōtā** (*f.*) (*pl.*
motōci)
 — motor boy, **kāren mōtā**
 mount, *v.* **hau**, *v.* **hayè**
 mountain, **dūtsè** (*pl.*
duwātsū)
 mouse, **ḡērā** (*pl.* (**ḡērāyè**))
 mouth, **bāki** (*pl.* **bākunā**)
 Mr., **mālām** (*f.* **mālāmā** ;
pl. **mālāmai**)
 much, **dā yawā**
 multitude, **tulī**
 must, **dōlè**, **tīlās**
 nakedness, **tsirārā** (*f.*)
 name, **sūnā** (*pl.* **sūnāyè**)
 namely, **wātō**
 nape of the neck, **kyēyā** (*f.*)
 Native Administration,
en'è (*pl.* **en'è-en'è**)
 near (to), **kusa** (**dā**)
 necessity, of, **tīlās**
 neck, **wuyā** (*pl.* **wuyōyi**)
 need, **būkātā** (*f.*) (*pl.*
būkātū)
 needle, **āllurā** (*f.*) (*pl.*
āllurai)
 new, **sābō** (*f.* **sābuwā** ; *pl.*
sābābbī)
 — brand new, **sābō ful**
 news, **lābārī** (*pl.* **lābārū**)
 — I have good news,
ālbishiri
 nevertheless, **duk dā hakā**
 next, **mai zuwā**

next day, *kàshègàri*
 Niger River, *Kwàrà* (*f.*)
 night, *darè*
 — at night, *dà* (*dàd*) *darè*
 night, spend the, *v. kwāna*
 ninepence, *nai*
 no, *ā'ā*
 nonsense!, *habà*
 north, *arèwā*
 — due north, *arèwā sak*
 — north-east, *arèwā masò*
gabàs
 — northward, *arèwa*
 — north-west, *arèwā masò*
yamma
 not, *bà . . . ba, bà . . . ba*
 notice, take notice of, *v.*
kulā (*dà*)
 November, *Nūwambà* (*f.*)
 now, *yānzū*
 nuisance, *kàràmbàni*

obtain, *v. sāmù/sāmā* (*i/ē*)
 occupation, *sàna'ā* (*f.*) (*pl.*
sana'ō'i)
 October, *Òktobà* (*f.*)
 of, *na/ta, -n/-r*
 of course!, *màná!*
 offer (bargaining), *v. tayà*
 office, *ōfis* (*pl. ōfisōshī*)
 oil, *māi*
 old, *tsōfō/tsōhō* (*f. tsō-*
fuwā; pl. tsòfāfi)
 — become old, *v. tsūfa*
 one, *daya, gūdā*
 — one only, *daya tak*

once, at, *nan dà nan*
 only, *kadai, kawai, kurùm*
 open, *v. būdè*
 opportunity, *dāmā* (*f.*)
 or, *kō*
 order, *dòkà* (*f.*) (*pl.*
dòkōkī)
 order, in order to, *dòmin/*
don
 outside, *wàje*
 padlock, *kwādō* (*pl. kwādī*)
 pain, *cíwò, zāfi*
 palm tree (deleb), *giginyà*
 (*f.*)
 palm (of hand), *tāfi*
 paper, *takardā* (*f.*) (*pl.*
takardū)
 parent, *mahāifi* (*f. mahai-*
fiyā; pl. mahāifā)
 parents, *iyàyè*
 parents-in-law, *sùrukai*
 part from, *v. ràbu dà*
 pass (by), *v. wucè, v. shigè*
 — exam, *v. ci*
 passenger, *fasanjà* (*pl.*
fasanjōjī)
 path, *hanyà* (*f.*) (*pl.*
hanyōyī)
 patience, *hàkuri*
 patient, be, *v., hàkurà*
 pay, *v. biyà*
 peasant, *talàkà* (*pl.*
talakāwà)
 pen, *àlkalāmi* (*pl. alka-*
lumà)
 pencil, *fensir* (*pl. fensirōrī*)

- perforce, *dólè, tilàs*
 perhaps, *wàtàkilà/wata-kilà/kilà*
 perish, *v. hálakà*
 person, *mùtám (pl. mutànè)*
 perspiration, *gùmī*
 petrol, *māi*
 pick up, *v. daukà (i/è)*
 pig, *àladè (pl. àladai)*
 pile, *v. kasà*
 pilgrimage, *hajì*
 pinch, *v. matsà*
 pitcher, *tùlú (pl. tülünà)*
 place, *wurī (pl. wuràrè)*
 place, *v. ajiyè, v. sà*
 plan, *dàbàrà (f.) (pl. dàbàrù)*
 plant, *v. shukà*
 plate, *tāsà (f.) (pl. tāsōshī)*
 play, playing, *wāsà (pl. wāsānnī)*
 please, *don Allà*
 pleasantness, *dādī*
 plenty, *yawà*
 plough, *garmā (f.) (pl. garèmanī)*
 pocket, *àljifū/àljihū (pl. aljifunà)*
 poem, *wākà (f.) (pl. wākōfi)*
 policeman (Government), *ɗan sàndā (pl. 'yan sàndā)*
 — (N.A.), *ɗan dòkà (pl. 'yan dòkà)*
 polish, *v. gōgà*
- porridge, *tuwō*
 possible, be, *v. yiwu*
 post office, *gidan wāyà, fās òfis*
 pot (cooking), *tukunyā (f.) (pl. tukwānè), kaskō*
 potato(es), *dànkali*
 pound, *₦2, fām (f.)*
 pour, *v. zubà*
 — pour away, *v. zubar/zub (dà)*
 praise God!, *àhamdùllillāhī*
 prayers (Muslim), *sallà*
 prefer, *v. fi sō*
 pregnancy, *ciki*
 prepare, *v. shiryà*
 prevent, *v. hanà*
 prevention, *rigàkafi*
 previously, *dā*
 primary school, *firamàrè*
 probably, *wàtàkilà*
 profession, *sàna'ā (f.) (pl. sana'ō'i)*
 prosperity, *arzikī/azzikī*
 prosperous, become, *v. arzùtā*
 pull, *v. jā, v. jāwō*
 pull out, *v. cirè, v. zārè*
 pumpkin, *kàbèwà (f.) (pl. kàbèyī)*
 punishment, *hòrō*
 pupil, *àlmājirī (f. àlmā-jirā ; pl. àlmājirai)*
 push, *v. tūrà*
 — over, *v. tūrè*
 put, *v. ajiyè, v. sà*

put down, *v.* saukar (dà)

put on (clothes), *v.* jità

quarrel, fadà

quarter, kwatà (*f.*)

question, tãmbayà (*f.*) (*pl.*
tambayōyī)

quickly, maza, dà saurī

rabbit, zōmō (*pl.* zōmāyē)

rain, ruwan samà

rainy season, dàmunā (*f.*)

raise, *v.* dagà

rank, high, martabà (*f.*)

ransom, *v.* fãnsā (*i/ē*)

rat, bērà (*pl.* bēràyē)

raw, danyē (*f.* danyā ; *pl.*
danyū)

read, *v.* karantā

reading, kàràtū

really ? , àshē ?

reap, *v.* girbā (*i/ē*)

reason, dàlilī (*pl.* dàlilai)

receipt, rāsītī, rāsīt

receive, *v.* kàrbā (*i/ē*)

recently, dàzu

recover (illness), *v.* warkà,
v. warkè

red, jā (*pl.* jājāyē)

— reddish, ja-ja

— bright red, jā wur/jir/zur

redeem, *v.* fãnsā (*i/ē*)

reduce, *v.* ragè, *v.* sawwàkè,
v. saukàkè

reduction, ragī

refuse, *v.* fi

regarding, bàtun

relationship, zùmuntā (*f.*)

relatives, dangī

reliability, amincī

remain, *v.* saura

— remainder, saurā

remedy, mágānī

remember, *v.* tunā

— remembering, tūnānī

remove, *v.* kau/kawad dà ;

dēbè, *v.* kwāshè, *v.* fitar/
fid dà

repair, *v.* gyārà, *v.* gyārtā

repeat (word), sàké fādā

replace, *v.* mayar/mai (dà)

representative, wākīlī (*pl.*
wākīlai)

request, *v.* rōkā ; (*n.*) rōkō

rest, hūtū, *v.* hūtā

— resting, hūtāwā (*f.*)

restore, *v.* kōmar dà

return (here), *v.* dāwō

— (there), *v.* kōmā

reward, lādā

rice, shinkāfā (*f.*)

riding, hawā

right, to the, dāma (*f.*)

righteous person, ādālī (*pl.*
ādālai)

ring, zōbè (*pl.* zōbbā)

ripen, *v.* nūna

river, kōgī (*pl.* kōgunā)

road, hanyā (*f.*) (*pl.*

hanyōyī)

rock, dūtsè (*pl.* duwātsū)

roofing pan (material),

kwānō (*pl.* kwānōnī)

- room, **dāki** (*pl.* **dākunà**)
 rope, **igiyà** (*f.*)
 rub, *v.* **gōgà**
 rule, **dōkà** (*f.*) (*pl.* **dōkōki**)
 rumour has it that . . ., **wai**
 run, *v.* **gudù**
 — running, **gudù**
- saddle, **sirdi** (*pl.* **sirādā**)
 sadness, **baƙin ciki**
 safety, **lāfiyà** (*f.*)
 said, it is said that . . ., **wai**
 sale, no !, **ālbarkà**
 salt, **gishiri**
 same, all the, **duk ɗaya**
 sandal, **tākalmi** (*pl.* **tākalmà**)
 Saturday, **Asabār** (*f.*), **Sāti**
 say, *v.* **cē**, *v.* **fādā** (*i/ē*)
 saying, **cēwā**
 scales, **ma'auni**
 scheme, **dābārà** (*f.*) (*pl.* **dābārū**)
 school, **makarantā** (*f.*) (*pl.* **mākārāntū**, **makaran-tōci**)
 — school-slate, **allō** (*pl.* **allunà**)
 seated, **à zaune**
 secondary school, **sakandārè**
 secret, in; **à fōye**
 see, *v.* **gani/gan/ga**
 see from afar, *v.* **hàngā** (*i/ē*)
 seed, **iri**
 seek, *v.* **nēmā** (*i/ē*)
- seize, *v.* **kāmà**
 self, **kāi**
 self-respect, **mutunci**
 sell, *v.* **sayar/sai dā**
 send, *v.* **àikā** (*i/ē*)
 sense, **hankāli**
 separate, *v.* **rabà**
 separation, **rābō/rābuwā** (*f.*)
 September, **Sātumbā** (*f.*)
 set aside, *v.* **ajlyē**
 settle (in place), *v.* **zaunà**
 sew, *v.* **ɗinkà**
 — sewing, **ɗinki**
 sewing machine, **kēken ɗinki**
 shade, **inuwà** (*f.*)
 share, **rābō**
 sharp point, **tsini** (*pl.* **tsināyē**)
 sheep, **tunkiya** (*f.*) (*pl.* **tumāki**)
 ship, **jirgi** (*pl.* **jirāgē**)
 shoe, **tākalmi** (*pl.* **tākalmà**)
 shoot, *v.* **hārbā** (*i/ē*)
 — shooting, **harbi**
 short, **gājērē** (*f.* **gājēriyā** ; *pl.* **gājērū**)
 — shortness, **gajertā** (*f.*)
 shop, **kānti** (*pl.* **kantunà**)
 shovel, **shēbūr**, **tēbūr** (*pl.* **shēburōri**, **tēburōri**)
 show, *v.* **nūnà**
 shut, *v.* **rufē**
 sign, **ālāmā/hālāmā** (*f.*) (*pl.* **ālāmai**)

silence, *shirū*
 similarity, *kāmā*
 sing a song, *v. rērà wākā*
 singly, *dai-dai*
 sister, *'yar'uwā*
 — older, *yāyā*
 — younger, *kanwā*
 sit down, *v. zaunā*
 skill, *gwānintā (f.)*
 skin, *fātā (f.) (pl. fātū)*
 sky, *samā*
 slaughter, *v. yankā, v. yankè*
 slave, *bāwā (f. bāiwā ; pl. bāyi)*
 — slavery, *bautā*
 sleep, *barci*
 — (sound), *wāwan barci*
 slightly, *kāfan*
 slipperiness, *santsi*
 smallness, *kanfantā (f.)*
 smoke, *hayāki*
 snake, *maciji (pl. macizai)*
 snap, *v. karyè*
 snatch, *v. zarè*
 sneak up on, *v. lafābā*
 snoring, *minshāri*
 soap, *sābulū*
 so-so, *dāma-dāma*
 so-and-so, *wānè (f. wancè ; pl. su wānè)*
 sole (foot), *tāfi*
 son, *dā (pl. 'yā'yā)*
 song, *wākā (f.) (pl. wākōki)*
 soon, *an jimā*

sort, *iri*
 — all sorts, *iri-iri*
 south, *kuḍu*
 sow, *v. shūkā*
 space, *fili (pl. filayē)*
 spear, *māshì (pl. māsū)*
 speech (political), *laccā (f.)*
 speech, *māganā (f.) (pl. māgāngānū)*
 spend a long time, *v. dadè*
 spend a time, *v. jimā*
 spend one day, *v. wuni/yini*
 splendid !, *yāuwā/yāuwa !*
 spoil, *v. fātā*
 spoon, *cōkālì (pl. cōkulā)*
 squeeze, *v. matsā*
 stamp (postage), *kān sarkì*
 stand up, *v. tāshi, v. tsayā*
 stark naked, *butuk*
 start, *v. sōmā, v. fārā*
 start out, *v. tāshi*
 station, *tashā/tēshā (pl. tashōshi)*
 steal, *v. sātā (i/ē)*
 stench, *dōyi*
 stick, *sāndā (pl. sandunā)*
 still, *har yānzū*
 stomach, *ciki*
 — stomach ache, *cīwòn ciki*
 stone, *dūtsè (pl. duwātsū)*
 stool, *kujērā (f.) (pl. kujērū)*
 storehouse, *ma'aji (pl. mā'ajiyai)*
 stop, *v. tsayā*
 storm, *hadarì/hadirì*

- story, *lābārī* (*pl. lābārū*)
 stove (stone), *murfū/*
 murhū (*pl. murāfū*)
 stranger, *bākō* (*f. bākūwā ;*
 pl. bākī)
 stray, *v. rātsè*
 strength, *karfi*
 strolling, *yāwò*
 strong, *kàkkarfā* (*pl.*
 karfāfā)
 student, *dālibī* (*pl. dālibai*),
 ālmājirī (*f. ālmājirā ;*
 pl. ālmājirai)
 study, *v. karāntā*
 — studying, *kārātū*
 subdue, *v. dānnè*
 sufficient, be, *v. isa*
 — sufficient, *isasshè*
 sugar, *sukār*
 sugarcane, *rākè*
 sun, *rānā* (*f.*)
 Sunday, *Lahādī/Lādī* (*f.*)
 sunset, *māgaribā*
 superior to, *mafī/mafiyī*
 (*pl. mafiya*)
 sure, be, *v. tabbātā*
 sure, for, *lallè*
 surpass, *v. fi*
 surprise, *māmākī* (*pl.*
 māmākai)
 swamp, *fādamā* (*f.*) (*pl.*
 fadamōmī)
 sweep, *v. shārè*
 sweetness, *zākī*
 swerve, *v. rātsè*
 swimming, *iyò*
- table, *tēbūr* (*pl. tēburōrī*)
 tailor, *maḍīnkī* (*pl.*
 maḍīnkā)
 tall, *dōgō* (*f. dōguwā ; pl.*
 dōgāyè)
 tanner, *majēmī* (*pl.*
 majēmā)
 tattoo marks, *jārfā* (*f.*)
 tax, *hārājī*
 teacher, *mālām* (*f.*
 mālāmā ; pl. mālāmai),
 tīcā (*pl. tīcōcī*)
 tear, *v. tsāgā*
 telegram, *wayā* (*f.*) (*pl.*
 wayōyī)
 telephone, *wayā* (*f.*) (*pl.*
 wayōyī)
 tell, *v. gayā*
 ten kobos, *sulè* (*pl.*
 sulūlukā)
 tenth, of a penny, *ānīnī*
 (*pl. ānīnai*)
 termites, *gārā* (*f.*)
 test, examination, *jarrā-*
 bāwā (*f.*)
 test, *v. gwadā*
 thank, *v. gōdè*
 — thanks, *gōdiyā* (*f.*)
 — thank you, *nā gōdè*
 that, *can/cān/cān*
 that, *wancān* (*f. waccān ;*
 pl. wadāncān)
 theft, *sātā* (*f.*)
 then, *sā'ān nan*
 there, *can/cān/cān*
 there is/are, *v. ākwai, v. dà*

- there is no/not, *v.* **bābù/bā**
 thief, **ṣārāwò** (*pl.* **ṣārāyī**)
 thing, **ābù** (*pl.* **abūbuwà**)
 thinking, **tsāmmānì, cā**
 third, **sulùsì**
 this, these, **nan/nān/nān**
 thought, **tsāmmānì**
 thousand, **alif, dubū,**
zambār
 thrash, *v.* **bùgā (i/ē)**
 thrashing, **bugù**
 three days hence, **gātā**
 throat, **mākōgwārō**
 through, **ta**
 throw, *v.* **jēfā, v. wurgā**
 throw at, *v.* **jēfā (i/ē)**
 throw away, *v.* **yar/yā dā**
 throwing at, **jifā**
 Thursday, **Ālhamis (f.)**
 thus, **hakā**
 tie, *v.* **ḍaurē**
 till a farm, *v.* **nōmā (i/ē)**
 time, **lōkaci** (*pl.* **lōkātai**),
lotò, sā'ā (f.)
 — from time to time, **lōtò-**
lōtò
 times, **sāu**
 times, in olden, **zāmānin dā**
 tin, **gwangwan** (*pl.*
gwangwāyē)
 tired, be, *v.* **gāji**
 tiredness, **gājiyā (f.)**
 today, **yāu**
 — today week, **i ta yāu**
 together (with), **tāre dā**
 toilet, **bāyan gidā**
- tomorrow, **gōbe (f.)**
 tongue, **harshē** (*pl.*
harsunā)
 tools, **kāyan aiki**
 tooth, **haḡōrī** (*pl.* **haḡōrā**)
 top, **kāi**
 top, on top of, **ā kān**
 tortoise, **kunkurū** (*pl.*
kunkurā)
 touch, *v.* **tafā**
 toughness, **taurī**
 toward, **wajen, zuwā**
 town, **gārī** (*pl.* **garūruwā**)
 trade, **sāna'ā (f.)** (*pl.*
sana'ō'ī)
 trader (itinerant), **farkē/**
falkē (*pl.* **fatākē**)
 tradition, **āl'ādā (f.)** (*pl.*
āl'ādū)
 train, **jirgin fasā**
 trample, *v.* **tattākē**
 travel, **tāfiyā (f.)**
 tread on, *v.* **tākā**
 tree, **itācē** (*pl.* **itātuwā**)
 trouble, **wāhalā (f.)**
 — have trouble, **shā**
wāhalā
 trousers, **wāndō** (*pl.*
wāndunā)
 truth, **gāskiyā (f.)**
 Tuesday, **Tālātā (f.)**
 turban, **rawānī** (*pl.*
rawunā)
 turn, *v.* **jūyā**
 tyre, **tāyā (f.)** (*pl.* **tāyōyī**)

- uncle (maternal), **kāwū**/
kāwū (*pl.* **kāwūnai**),
rāfānī (*pl.* **rāfānai**)
— (paternal), **bappā/bāba**
uncooked, **ɗanyē** (*f.* **ɗanyā**;
pl. **ɗanyū**)
underneath, **ƙarƙashin**
understand, *v.* **fāhima**
(*i/ē*), *v.* **gānē**, *v.* **ji**
unit, **gūdā**
unless, **sai**
unsheath, *v.* **zārē**
until, **har, sai**
upward, **samā**
urine, **fitsāri**
usefulness, **amfānī**
useless (thing), **wōfi** (*pl.*
wōfayē)
- vanish, *v.* **nutsē/nitsē**
very much, **ƙwarai, ƙwarai**
dā gāskē, ainū(n)
village, **ƙauyē** (*pl.*
ƙauyukā)
visit, *v.* **zilyartā** (*i/ē*)
voice, **muryā** (*f.*) (*pl.*
muryōyī)
voyage, **tāfiyā** (*f.*)
vulture, **ūngulū** (*f.*) (*pl.*
ūngulai)
- waist, **iyā gindi**
wait for, *v.* **jirā**, *v.* **dākātā**
wall, **bangō**
wandering, **yāwō**
want, *v.* **sō**
- wash, *v.* **wankē**
watch, **agōgō** (*pl.* **agōgunā**)
water, **ruwā**
— drinking water, **ruwan**
shā
water-pot, **tulū** (*pl.* **tulūnā**)
way, **hanyā** (*f.*) (*pl.*
hanyōyī)
way, by way of, **ta**
wealth, **arzikī/azzikī**
wealthy person, **mawādāci**
(*f.* **mawādāciyā** ; *pl.*
mawādātā)
wear, *v.* **jitā**
wedge, **weji/waji**
Wednesday, **Lārābā** (*f.*)
week, **mākō, sāti**
weeping, **kūkā**
weigh, *v.* **aunā**
welcome !, **marābā !**
well, **rijiyā** (*f.*) (*pl.* **rijiyōyī**)
well !, **āshē !**
well . . . , **tō/tō . . .**
well-being, **lāfiyā** (*f.*)
west, **yāmmā**
— westward, **yamma**
wet-mix, *v.* **dāmā**
what about ?, **fā ?**
whatever, **kōmē**
when, **lōkacin dā, sā'ad dā**
when ?, **yāushē ?/yāushe**
whenever, **kōyāushē/**
kōyāushe
where ?, **inā ?**
— where, **indā**
wherever, **kō'inā/kōinā**

- whether, *kō*
 which, *wandā* (*f.* *waddā* ;
pl. *wadāndā*)
 which ?, *wàné* ? (*f.* *wàcè* ;
pl. *wadānnè*)
 while, after a, *an jimā*, *jim*
kādan
 white, *fari* (*f.* *farā* ; *pl.*
farārè)
 — snow-white, *fari fat*
 who, whom, *wandā* (*f.*
waddā ; *pl.* *wadāndā*)
 who ?, *wà/wānēnè* ? (*pl.* *su*
wà ?)
 whoever, *duk wandā*
 whoever, *kōwānēnè* (*f.*
kōwācēcè)
 why ?, *dom mē* ?
 why !, *ai* !
 wife, *màcè* (*pl.* *mātā*), *uwar*
gidā
 — father's wife (not one's
 mother), *gwaggò*/
gwāggō
 win, *v.* *ci*
 wind, *iskā* (*m.* or *f.*)
 wind, *v.* *naḍā*
 wind, breaking, *tūsā* (*f.*)
 window, *tāgā* (*f.*) (*pl.*
tāgōgī)
 wing, *fifkē* (*pl.* *fikāfikai*)
 winnow, *v.* *shēfā*
 wipe, *v.* *shāfā* (*i/ē*)
 with, *dā*
 woe is me !, *wāyyō nī* !
 woman, *màcè/māta-* (*f.*)
(pl. *mātā*)
 I wonder . . . ? , *shin/*
shin . . . ?
 wood, *itācē* (*pl.* *itātuwà*)
 word, *māganā* (*f.*) (*pl.*
māgāngānū)
 work, *aiki* (*pl.* *ayyukā*)
 worker, *ma'aikaci* (*f.*
ma'aikaciya ; *pl.*
ma'aikātā)
 worm, *tsūtsā* (*f.*) (*pl.*
tsūtsōtsī)
 worry, *dāmū*, *v.* *dāmā*
 worthlessness, *banzā*
 wound, *cūtā* (*f.*)
 write, *v.* *rubūtā*
 writing, *rubūtū*
 yam(s), *dōyā* (*f.*)
 yard, *yādi*
 year, *shēkarā* (*f.*) (*pl.*
shēkārū)
 — last year, *bāra* (*f.*)
 — next year, *bādi* (*f.*)
 — this year, *bana* (*f.*)
 yellow, *rāwayā* (*f.*)
 yes, *ī*, *na'am*, *nā'am* ?
 yesterday, *jiyā* (*f.*)
 yet (not yet), *tūkuna*
 youngest (of children), *āutā*
 youth, *saurāyi* (*pl.* *sāmāri*)
 zero, *sifiri*