

HAUSA

Charles H. Kraft, Ph.D.

Department of Linguistics, University of California

in association with

A. H. M. Kirk-Greene, M.A.(Cantab.)

*Senior Research Fellow in African Studies, St. Antony's College,
Oxford University*

*Formerly Head of the Department of Languages,
Ahmadu Bello University, Zaria, Nigeria*

*Sometime Member of the Hausa Language Board and
Chairman of the Higher Standard Hausa Board of Examiners*

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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 madàci, farshenkà zumà**: *it may be bitter to begin study but the end is sweet.*

CHARLES H. KRAFT, Ph.D.

Department of Linguistics,
University of California at Los Angeles

in association with

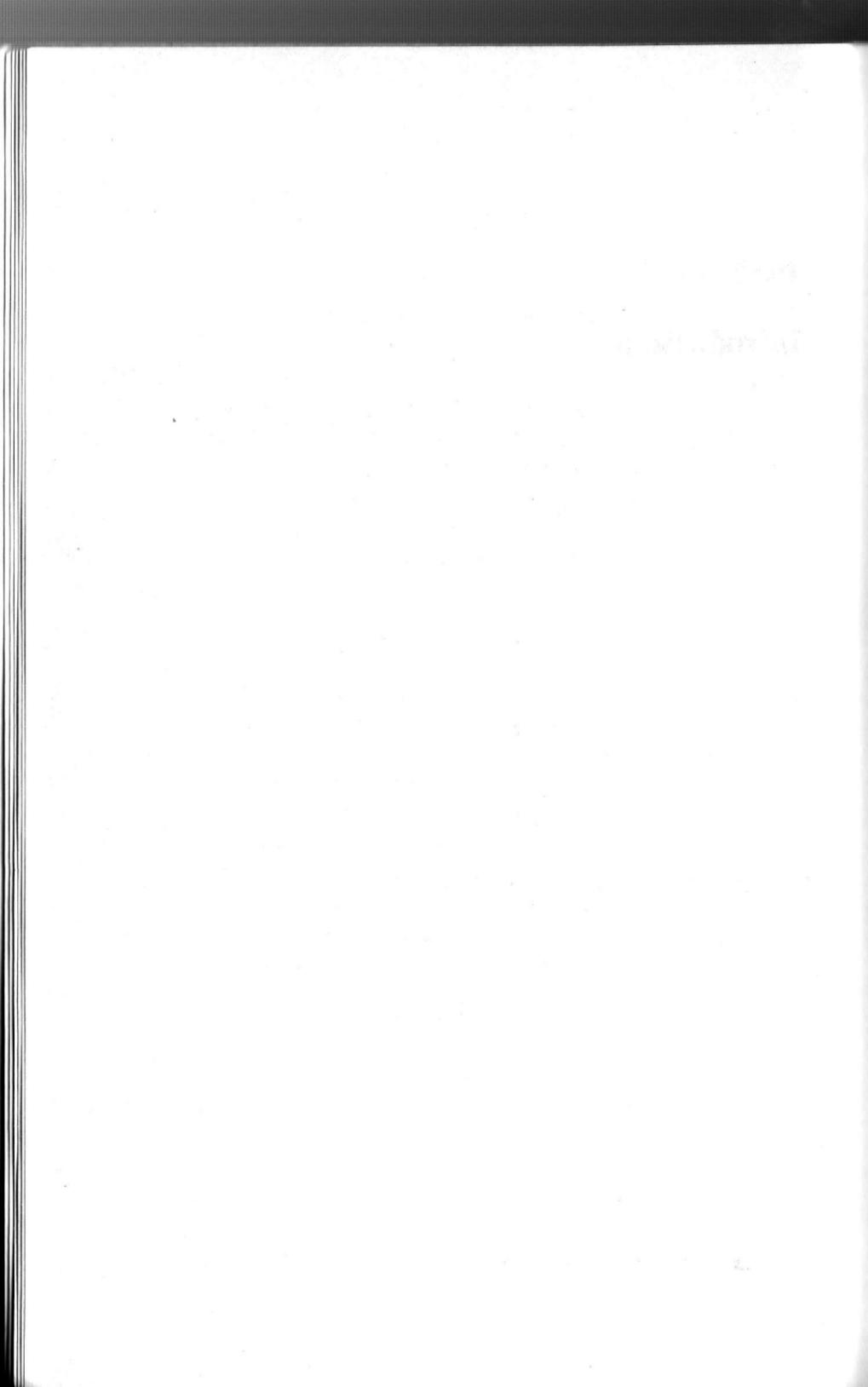
A. H. M. KIRK-GREENE, M.A.

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Part One

Introduction



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 : **Bàgwārī nè.** Its opposite, the flattery given to a foreigner who speaks fluent Hausa, is **yā iyā Hausā kamar 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 (*màlāmai*) 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*, *bàkì*²
- c as the *ch* in *church* : *can*, *cikà*, *màcè*
- d as in *dog* : *don*, *bàdükù*, *darē*
- g as in *good* (never as in *gist*) : *gudù*, *gérō*, *dōgō*
- h as in *hat* : *hútà*, *habà*, *rahà*
- j as in *jot* : *jawō*, *kujérā*, *jíkí*
- k as in *king* : *kárē*, *kükā*, *kōwā*
- l as in *like* : *ládā*, *lallé*, *lāfiyà*
- m as in *man* : *mótà*, *makòyi*, *dámā*
- n as in *not* : *námà*, *hannū*, *nísá*
- s as in *son* : *sanyí*, *saní*, *Hausā*
- sh as in *shut* : *shiga*, *shā*, *tāshì*
- t as in *tin* : *táfi*, *tēbùr*, *fitō*
- w as in *win* : *watà*, *wuri*, *rawā*
- y as in *yet* : *yárò*, *hanyöyí*, *yunwà*
- z as in *zero* : *zuwà*, *záfí*, *kázá*

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**, **lafiyà**, **fita**, **fàtà**, **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. **ä'ä**, **nä'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**, **addä**, **i**.

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

The consonants **b**, **d**, **f** 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 **b** and **d**, in addition, are often produced implosively, i.e. with the air stream pulled into the mouth rather than expelled from the mouth as with **f** and **ts**. In the schools of Hausaland the letters representing these sounds are referred to as *hooked letters*.

b is like **b**, but with a simultaneous glottal catch and an explosive quality to the release, e.g. **bérä**, **lëbè**, **habà**.

d 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. **däki**, **daya**, **kudi**.

f is like **k**, but with a simultaneous glottal catch and an explosive, click-like quality to the release, e.g. **fökà**, **zäki**.

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. **tsäfi**, **yätsà**, **tsütsà**.

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**, **karàntā**; 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 (**ř**) 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 (**ā, ē, ī, ō, ū**) 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*:

habā, allō, tāfi

ā similar to *a* in *far, car, psalm*: **rānā, fātā, tāfi**

e similar to *e* in *bet, check*: **fensir, mācē, gōbe**

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 *ō* or *ū*, and his tongue in its starting position when he produces Hausa *i*, *ē* and *ā*, regardless of the consonant that follows.

⁴ In proximity to *y* or *i*, *a* is often pronounced as short *e*, e.g. *yānzū, 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* : lēbē, gēmū, tēbūr

i similar to *i* in *pin*, *bit* : ciki, gidā, idō

I similar to *e* in *she*, *feet* : kifi, shi, rīgā

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

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

u similar to the vowel in *foot*, *put* : ukù, mūtūm,
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 tāfī, *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* : fāuyē,
launi.

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 *jibì*, *day after tomorrow*, and *jibì*, *a meal*, or between *fitō*, *come out*, *fitō*, *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 tāfi	yâ tâfi	he will go
(particle of assent)	na'ám	na'am	(reply to a call)

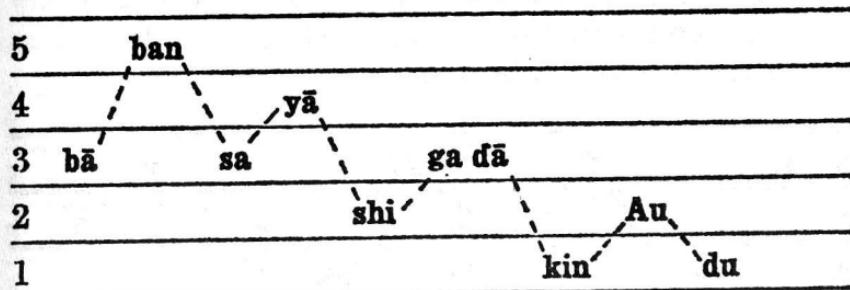
4. Hausa also has an *intonational system*. This system involves the specifying and modification of the pitch levels in the tonal system. Hausa intonation applies to *whole utterances*, not to each syllable as is the case with tone.

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 shiga dākìn 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,

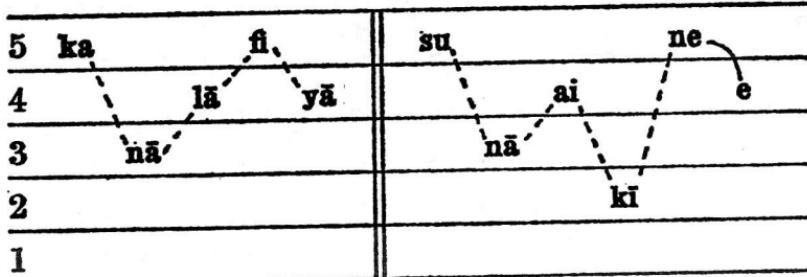
² See also Hodge, Carleton T., *Hausa Basic Course*, pp. 3 ff., and Kraft, Charles H., and Marguerite G., *Spoken Hausa: Introductory Course*. An annotated bibliography will be found on pages 289 ff. (Lesson 43).

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 :



Kanà lāfiyà ?
Are you well ?

Sunà aikì nē ?
Are they working ?

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

5	ka		su	
4		lāfi		ai
3	nā		nā'	
2				nē
1		yā		ki'

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.

5	nā gida	zā	nā ai
4	a	zo	
3	yaushe	ka o	i
2			
1			ki

Ínā gidā ?
How's (your)
family ?

Yaushe zā kā zō ?
When will you
come ?

Ínā 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 gaishē	nu Au
4	a	dā	-
3	san	ka bi	san
2		li i	-
1			du

Sànnu, Músā.
Greetings,
Musa.

Nā gaishē kà, 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).

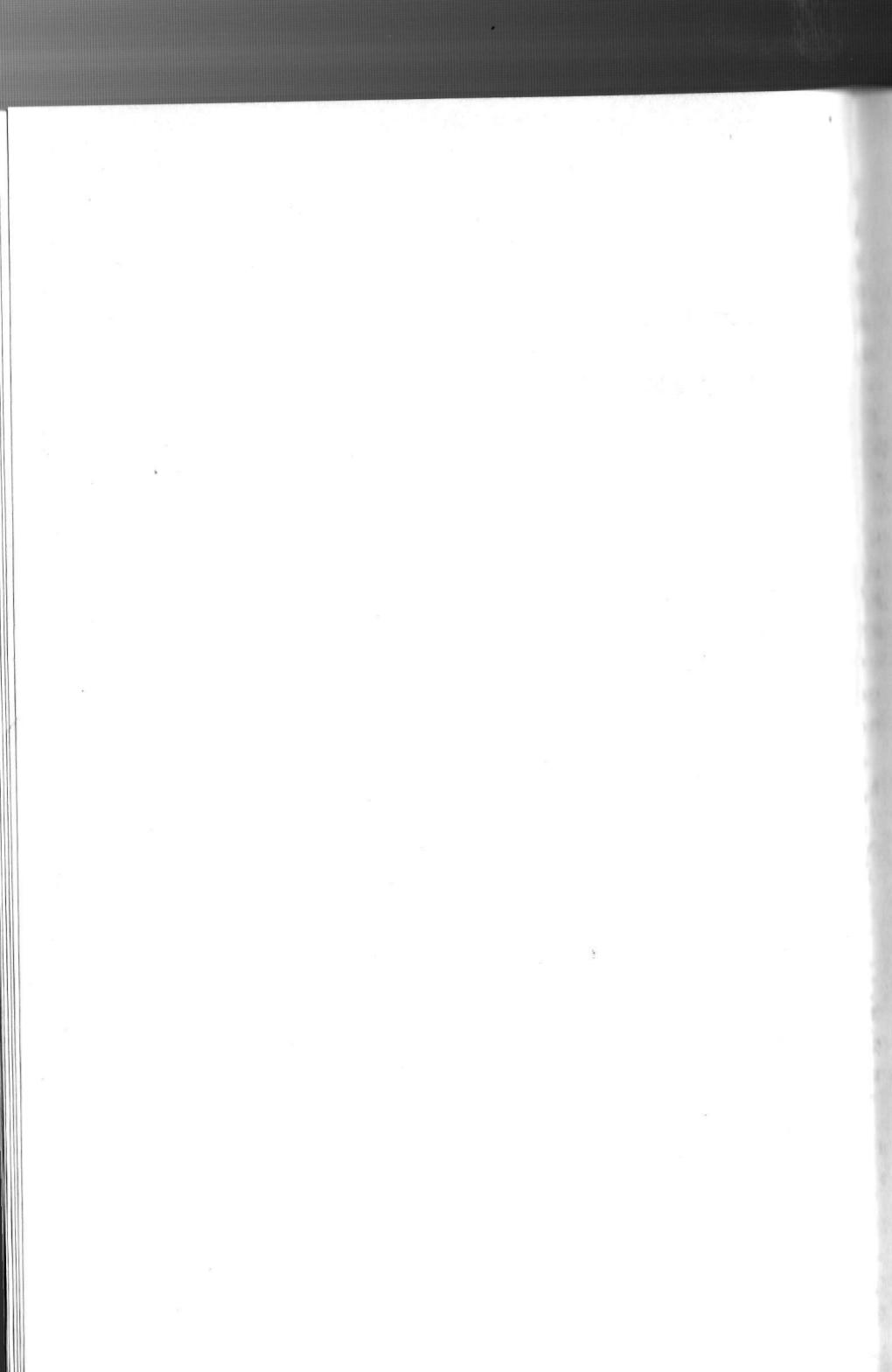
9. The importance of mastering the tone and intonation patterns of Hausa cannot be overemphasized. To 'learn' Hausa words and longer utterances without taking the trouble to acquire the proper pitch pattern suggests an indifference by the speaker that indicates disrespect or

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.

Part Two

Grammar



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	yâuwâ, sànnu (kâdai)	hello
are you well ?	lâfiyâ ?	lâfiyâ lau	I'm fine
how's (your) tiredness ?	inâ gâjiyâ ?	bâ gâjiyâ	there is no tiredness
how's (your) work ?	inâ aikì ?	aikì da gòdiyâ	I'm thankful for it
how's (your) family ?	inâ gidâ ?	lâfiyâ	fine
what's the news ?	inâ lâbâri ?	(lâbâri)sai âlhêrî	all is well
fine	tò mâdâllâ		
see you later	sai an jimâ	yâuwâ, sai an jimâ	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 ?	<i>inā kwānā ?</i>	<i>lāfiyà</i>	fine
did you sleep well ?	<i>kwal lāfiyà ?</i>	<i>lāfiyà</i>	fine

(b) Midday and afternoon greetings :

Greeting

how's (your) day ?	<i>inā wunì ?</i>	<i>lāfiyà</i>	fine
--------------------	-------------------	---------------	------

4. Greetings for special situations :

Greeting

greetings at (your) work	<i>sànnu dà aikì</i>	<i>yâuwâ,</i>	<i>sànnu</i>
greetings at (your) coming	<i>sànnu dà zuwà</i>	<i>yâuwâ,</i>	<i>sànnu</i>
greetings (on entering a home)	<i>sàlāmù àlaikùn</i>	<i>yâuwâ,</i>	<i>àlaikà</i> <i>sàlāmù</i>

5. Parting greetings :

Greeting

see you later	<i>sai an jimà</i>	<i>yâuwâ,</i>	<i>mù jimà</i>
see you tomorrow	<i>sai gòbe</i>	<i>dà yawà</i>	<i>yâuwâ,</i>
see you sometime (soon)	<i>sai wani lôkâcî</i>	<i>sai wani</i>	<i>yâuwâ,</i>
until morning	<i>sai dà sâfè</i>	<i>yâuwâ,</i>	<i>sai dà sâfè</i>
until evening	<i>sai dà yâmmâ</i>	<i>yâuwâ,</i>	<i>sai dà</i> <i>yâmmâ</i>
see you some day	<i>sai wata rânâ</i>	<i>yâuwâ,</i>	<i>sai wata</i> <i>rânâ</i>

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 :

àmin may it be so

VOCABULARY

Nominals

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

Verbals

bâ, bâbù	there is no/none
jimà	wait a while
kai	carry, take, convey

Particles

àmin	amen, may it be so
dà	with, and
mâdâllâ	splendid, thank you (<i>lit.</i> thanks be to God)
sai	until, except
sànnu	greetings
tò ¹ /tô	well, okay
yâuwâ/ yâuwa ¹	fine, okay

¹ The low-tone form tò and the form yâuwâ (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 gàjiyà ?

Isā : Bâ gàjiyà.

Bellò : Ìnā aikì ?

Isā : Aikì dà gòdiyā.

Bellò : Ìnā làbārì ?

Isā : Làbārì sai àlhērì.

Bellò : Tò mādallā.

Isā : Kwal lāfiyà ?

Bellò : Lāfiyà.

Isā : Ìnā gidā ?

Bellò : Lāfiyà lau ²

Isā : Tò mādallā. Sai gòbe.

Bellò : Tò Allà 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
wàsā ¹	game	bērā	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.
Zákara 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.
Bērāyē nē.	They are mice.
Jákunā 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 nè. | It is a rat (either sex). |
| Giwā cē. | It is an elephant (either sex). |
| Ākwiyà cē. | It is a goat (either sex). ² |
| Tunklyā cē. | It is a sheep (either sex). ² |

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

Nijériyà	Nigeria	Binuwāi	River Benue
Fàransà	France	Ìkko	Lagos
Ingilà	England	Kanò	Kano
Amirkà	America	Sakkwato	Sokoto
Kwârà	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 (m.)	old person	tsōfuwā (f.)
dōgō (m.)	tall person	dōguwā (f.)
tsuntsū (m.)	bird	tsuntsuwā (f.)

(b) A final -ē to -iyā :

Bàhaushè (m.)	Hausa person	Bàhaushiyā (f.)
Bàlārabè (m.)	Arab	Bàlārablyā (f.)
Bàtūrè (m.)	white man	Bàtūrlyā (f.)
shēgè (m.)	bastard	shēglyā (f.)

(c) A final -ī to -lyā :

majèmī (m.)	tanner	majēmlyā (f.)
dālibī (m.)	student	dāliblyā (f.)
mahàifī (m.)	parent	mahaiflyā (f.)

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

or to a high tone -ā :

jàkí (m.)	donkey	jàkā (f.)
järūmī (m.)	brave person	järūmā (f.)
gwàni (m.)	expert	gwànā (f.)
mäläm(i) (m.)	teacher	mälämā (f.)
dālibi (m.)	student	dālibā (f.)

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

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

VOCABULARY

Nominals

àkwiyà (f.)	goat
Amirkà (f.)	America
Bàtùrè	white man
bērā	mouse, rat
dālibi (pl. dālibai)	student
gīwá (f.)	elephant
gùgā	bucket
Ingilà (f.)	England
jàkí	donkey
kàkā	grandparent
Kanò (f.)	Kano
màcè (f.)	
(pl. mätā)	woman, wife
màcè + -r	
= mätar . . .	wife of . . .
mäläm	teacher, Mr.
mè/mènè/	
mènènè	what ?
mütüm (pl. mutànè)	man, person (pl. people)

Nijériyà (f.)	Nigeria
ruwā	water
sâ	bull
súnâ	name
tsuntsú	bird
tunkiyà (f.)	sheep
wannàn	this
wàsâ	game, play
watâ	moon, month
zákárâ	rooster, cock

Particles

né (f. cé)	is, are, were
-------------------	---------------

EXERCISES

Translate into English :

- | | |
|-----------------------|-----------------------|
| 1. Ruwâ nè. | 6. Tsuntsú nè. |
| 2. Jâkunâ nè. | 7. Kâkâ nè. |
| 3. Giwâ cè. | 8. Bérâ nè. |
| 4. Tsôfuwâ cè. | 9. Dâlibi nè. |
| 5. Bâtûrê nè. | 10. Mûtûm nè. |

Translate into Hausa with either **né (m.)** or **cé (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***Mûsâ :** Sànnu dâlibi.**Audù :** Yâuwâ, sànnu mâlâm.**Mûsâ :** Mènénè wannàn ?**Audù :** Wannàn jâkî nè.**Mûsâ :** Tò, mènénè wannàn ?

Audù : Tsuntsū nè.

Mūsā : Mècècè wannàn ?

Audù : Akwiyà cē.

Mūsā : Tò, mècècè wannàn ?

Audù : Wannàn tunkiyā cè.

Mūsā : Tò mādallā, sai gòbe.

Audù : Yāuwā, Allà yà kai mù.

Lesson 6

‘To be’ : Nē, Cē and Kè nan¹

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.
Yārō nē.	It is a boy.
Makarantā cē.	It is a school.
Yārinyā cē.	It is a girl.
Yārā nē.	They are children.
Yā tāfī gidā nē.	He went home (emphatic).

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

Kudī kè nan.	It is money.
Sarkī kè nan.	It is the king !
Yā sāmi kudī kè nan.	He's become really wealthy !
Tō, mun dāwō gidā kè 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 mutū. Shī kē nan. Bāyan wannan . . . He died.
That was that. After this . . .

5. In the negative, **bà . . . ba nē/cē** or **kē nan** is used.

Bà idō ba nē.	It is not an eye.
Bà kudī ba kē nan.	It is not money !
Bà giwā ba cē.	It is not an elephant.
Bà yārā ba nē.	They are not children.

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

nī nē	it is I (m.)	ita cē	it is she
nī cē	it is I (f.)	mū nē	it is we
kai nē	it is you (m.)	kū nē	it is you (pl.)
kē cē	it is you (f.)	sū nē	it is they
shī nē	it is he (m.)		

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

VOCABULARY

Nominals

gārī	town
idō	eye
kāi	head
kāsuwā (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
lāifī	fault, sin
makarantā (f.)	school
sānlyā (f.)	
(<i>pl. shānū</i>)	cow (<i>pl. cattle</i>)
sarkī	chief
yārinyā (f.)	girl
yārō (pl. yārā)	boy (<i>pl. children</i>)
wà, wànē,	
wànēnè ?	who ?

Verbals

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

Particles

ā'ā	no
i	yes
falau	very

Important Phrases

bâ lāifī	that's okay (<i>lit. there's nothing wrong</i>), never mind
dà kyāu	good !
shi kè'nan	that's that

EXERCISES

Translate into English :

- | | |
|---------------------------|--------------------------|
| 1. Wànē nè ? | 6. Bâ gidā ba nè. |
| 2. Gàri kè nan. | 7. Bâ yārā ba nè. |
| 3. Bâ sarkī ba nè. | 8. Nî 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. |

- | | |
|-----------------------------------|-------------------------|
| 5. That's all. | 8. It is money. |
| 6. It is not a bull, it is a cow. | 9. It is not an eye. |
| 7. They are not children. | 10. It is not a market. |

Dialogue

- Yūsufù : Sānnu dà zuwà, Daudà.
Daudà : Yāuwa sānnu.
Yūsufù : Kwal lāfiyà ?
Daudà : Lāfiyà fakau.
Yūsufù : Wànē ya tāfi gārī ?
Daudà : Audù nē.
Yūsufù : Yā dāwō nè ?
Daudà : A'à, sai gòbe.
Yūsufù : Tò dà kyāu

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.

Yârâ sun tâfi.

The boys (they) have gone.

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

An kâwô âbinci.	Food has been brought.	(Lit. one has brought food.)
An kashè fitilâ.	The lamp has been extinguished.	(Lit. one has killed 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 tâ zô ba
not she has come not
She has/did not come.

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

<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	
bài 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 compleutive and those employed in the negative compleutive :

- (a) The negative p-a pronouns have a low (rather than high) tone and a short (rather than long) vowel.
- (b) In all plural forms, in the second person singular feminine, and in the impersonal *an*, the negative forms have no final *-n*.
- (c) 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 *bài*. This is virtually always so in spoken and usually so in written Hausa.

Examples :

Bà kà kāwō abinci ba. You did not bring food/You have not brought food.

Bài 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 *tüküna* (*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 tükùna
 not they came not (not) as yet
 They have not come yet.

VOCABULARY

Nominals

àbinci	food
àbökī	friend
darē	night
fitilà (f.)	lantern, lamp
gōnā (f.)	farm, garden
kōmē	anything
kujèrā (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

dàzu	just now
tükùna,	

tükùn (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 kômê there is nothing (wrong), it does not matter,
never mind

EXERCISES

Translate into English :

1. **Bà sù tâfi ba.**
2. **Bàn ci àbinci ba tûkùna.**
3. **Bà sù kâwô littâfi ba.**
4. **Yârinyâ bà tà dâwô ba.**
5. **Audù bài zô makarantâ 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

Bâko : Înâ wunî ?

Garbâ : Lâfiyâ.

Bâko : Înâ gâjiyâ ?

Garbâ : Bâbù gâjiyâ.

Bâko : Tò mädâllâ.

Garbâ : Kâ zô lâfiyâ ?

Bâko : Lâfiyâ, bâ kômê.

Garbâ : Gidâ lâfiyâ ?

Bâko : Lâfiyâ falau.

Garbâ : Înâ Bellò ?

Bâko : Ya tâfi Kanò.

Garbâ : Tò dâ kyâu. Yâ tâfi kâsuwâ ?

Bâko : A'â, bài tâfi kâsuwâ ba.

Garbâ : Tò bâ lâifi. Sai an jimâ.

Bâko : Yâuwa sai an jimâ.

³ tâfi = 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

Masculine noun possessed	gidā na sarkī = gidan sarki	the chief's house
	kàrē na Daudà = kàren	
	Daudà	David's dog
	àbinci na kyânwā = àbincin	
	kyânwā	cat's food
Feminine noun possessed	sâniyâ ta Audù = sâniyar	
	Audù	Audu's cow
	rìgâ ta Garbâ = rìgar Garbâ	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 kāwō na	
Daudà ba	they did not bring David's
na Kànde yā yi kyāu	Kande's is nice

- (b) When the **na/ta** phrase is the complement of **nē/cē** :
- | | |
|------------------------|--|
| gidā na Audù nē | the house belongs to Audu/is
Audu's |
| rīgā 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 :
- | | |
|------------------------------|-----------------------|
| Inā gidan Bellò dà na | Where is Bello's home |
| Audu ? | and that of Audu ? |
| An kāwō rīgar 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** :
- | | |
|---------------------------|-----------------------|
| dōkīn nān na Bellò | this horse of Bello's |
| kèkē biyu na Garbà | Garba's two bicycles |

- (e) With numbers to form ordinal numbers :
- | | |
|-----------------------------|-------------------------|
| na biyu nē | it is the second (one) |
| makarantā ta huđu cē | 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)**:

mātan Audù	Audu's wives
mutānen 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 shânû	butter (<i>lit.</i> oil of the cow)
kyâu	(visual) goodness
kyânsâ	its goodness

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

mâlâm	teacher
mâlâmîn makarantâ	schoolteacher
mûtûm	man
mûtumîn sarkî	the chief's man

VOCABULARY

Nominals

ciki, cikin	inside, in . . .
dôki	horse
dâ	son
dâkî	hut, room
iyâlî	one's family (wife and children)
iyâyê	parents
kârê	dog
kèkê	bicycle
kyânwâ (f.)	cat
mâi	oil
mâlâmîn	
makarantâ	schoolteacher
mân shânû	butter, cream
nân/nan/nàn	here, this
rîgâ (f.)	gown, coat
tâimakô	help, aid
Tûrancî	English language

² See footnote on section 2 above.

Verbals

gà	here is/are, there is/are (pointing to object)
gōdē ³	thank
karāntā	read
rubūtā	write
tāmbayā ⁴	ask, ask for

EXERCISES

Translate into English :

1. **Înā gidan sarkī ?**
2. **Yāròn sarkī nè.**
3. **Nā kāwō ftilār Garbā.**
4. **Àbincin kyānwā nè.**
5. **Yārinyā 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

Ùmarù : Mènē nè sūnan wannàn ?

Àlī : Kèkè nè.

Ùmarù : Na wàñē nè ?

Àlī : Wannàn kèken dan sarki nè.

Ùmarù : Tô, inā kèken Audù ?

Àlī : Gà shi cân cikin dāki.

Ùmarù : Tò dà kyâu, nā gōdè.

Àlī : Tò bâ lâifi.

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.

yārō + -n + sà =	yārōnsà	his boy
yārō + -n + tā =	yārōntā	her boy
gōnā + -r + sà =	gōnarsà	his farm
gōnā + -r + tā =	gōnartā	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.

yārō + na =	yārōna	my boy (said by male or female)
gōnā + ta =	gōnāta	my farm (said by male or female)
ābinci + na =	ābincina	my food (said by male or female)

4. The complete table of inseparable possessive pronouns is :

Masculine noun

my boy	yārōnā ¹
your (m.) boy	yārōnkā
your (f.) boy	yārōnkī
his boy	yārōnsā
her boy	yārōntā
our boy	yārōmmū
your (pl.) boy	yārōnkù
their boy	yārōnsù

Feminine noun

gōnātā ¹	my farm
gōnarkā	your (m.) farm
gōnarkī	your (f.) farm
gōnarsā	his farm
gōnartā	her farm
gōnarmū	our farm
gōnarkù	your (pl.) 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. **gōnakkā**, **gōnassā**, **gōnammū**). This assimilation is not always represented in written Hausa (thus the spelling **gōnarmū** is ordinarily pronounced **gōnammū**). (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.

Nāsā nē.

It is his.

Gidā nākā nē.

The house is yours (m.).

Kyānwā tākā cē.

The cat is yours (m.).

Kyānwā tākī 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 abincinā, give me my food). When another word follows, the vowel of the -na/-ta becomes long (e.g. abincinā nē, it is my food).

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

Gidā nàwa nè. The house is mine (said by male or female).

Gōnā tāwa cè. 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>
nàwa, 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**.

cān/can/càn	there ; that
farkō	first
gōrō	kolanut
hanyà (f.)	path, road, way
jiyà	yesterday
sàbulù	soap
shūkà	planting, sowing
tāre	together
yānzu	now
yàushè,	
yàushe	when ?

Verbals ³

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

Particles

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

Important Phrases

à kān	on (top of)
dà sāfē	in the morning
dom mè	why ?
nā tāfi	I'm going (now)
tāre dà	together with

EXERCISES

Translate into English :

- Yārō yā tāfi Kanō tāre dà uwarsà.
- Mālāminkù yā jē gōnarsà yāu dà sāfē.

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

3. Dom mè ka sâ littäfinkà à kân kujèrâta ?
4. Dôkînâ yâ shiga gârin âbôkinkù.
5. Yâ kâwô kèkêna. Bâi kâwô nâkâ 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

- Àdàmû : Wannàn gidâ nâkâ nê ?
 Àbûbakâr : I, nâwa nè.
 Àdàmû : Înâ gônarkâ ?
 Àbûbakâr : Gâ gônâtâ cân.
 Àdàmû : Tò dà kyâu.
 Àbûbakâr : Nâ gamâ shûkâ jiyâ.
 Àdàmû : Tô, yâushé ka fârâ ?
 Àbûbakâr : À farkon watân nân.
 Àdàmû : Ni, bân gamâ tâwa ba tüküna.
 Àbûbakâr : Tò bâ lâiffi. Nâ tâfi yânzü.
 Àdàmû : Tò sai wani lôkaci.
 Àbûbakâr : Yâuwâ, Allâ yâ kai mü.
 Àdàmû : Àmin.

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>	
wannān (m. and f.)	wadānnān	this, these
wancān (m.), waccān (f.)	wadāncān	that, those
wani (m.), wata (f.)	wadansu, wasu	a, a certain, some (<i>pl.</i>)
wannān yārō this boy	wadānnān	
	mutānē	these people
wancān gōnā that farm	wani mūtūm	a certain man

2. The specifiers *nān*, *this*, *these*, and *cān*, *that*, *those*, follow the nouns they modify. The *-n/-r* referential is suffixed to the preceding noun. The tones on *nān* and *cān* 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 *nān/cān* following a low-tone syllable or a low-tone *nān/cān* following a high-tone syllable is the most common way in which these words occur. The meaning is typically non-emphatic, e.g. :

dākin nān this hut mūtūmīn cān that man
ābincin nān this food gōnar cān that farm

(b) A high-tone *nān/cān* may be employed to indicate

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

rīgāñ nan ¹	this gown (previously referred to)
aikññ nan	this work (previously referred to)
kujèrāñ can	that chair (previously referred to)

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

Nā gan shì nāñ gāri. I saw him (here) (in) this town.

4. **Nāñ** and **cāñ** 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 nāñ.	Here's Audu here (nearby).
Gà Audù nan.	Here's Audu here (in the vicinity).
Gà Audù cāñ.	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 wàndōñ? 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 **nāñ/nan/nāñ** the feminine **-r** suffix usually becomes **-n**, but such assimilation does not, as a rule, take place before **cāñ/can/cāñ**, though it does in the compound **waccāñ** (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 **CVN/CVr**, 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 abinci. | Audu brought some food. |
| Abincin bā kyāu. | The food was not good. |
| Gà kujèrār. | Here is the chair (that we talked about previously). |

6. The word **dīn**, 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.

Inā sōn fensir dīn. I want the pencil.

Note that **nan** may accompany **dīn**.

Yārò dīn nan, bài dāwō ba. That boy has not returned.

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

Nā kāwō kèkē 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 **sarkì yā zō**, *the chief has come*; **bùdè kófià**, *open the door*; **Báhaushé 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
àlmājirī	pupil, student
bàbba	big (thing)
cōkàlì	spoon
hakà	thus, so
kògī	river
fàrami	small (thing)
môtà (f.) / mâtò	car, lorry
tēbur	table
wancàn (pl. wadàncân)	that (pl. those)
wata (f.) (pl. wadansu)	a certain, a (pl. some, certain)
wukâ (f.)	knife
yawà	muchness, quantity, number

Verbals

àkwai	there is, there are
fädl	fall
hau	mount, climb
sani ³	know

Particles

àmmâ	but
dàgà	from
dîn	that previously referred to
kumâ	also, further, and

Important Phrases

bàn sani ba	I don't know
dà yawà	much, many
hakà nē	it is so, indeed
nâ sani	I know (it)
ruwan shâ	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 fādī cikin ruwā.
2. Kògin nàn, Kwârà cē.
3. Kā sâ cōkàlin nàn cikin àkwàtîn nân.
4. Ìnā kujèrâ ? Gà kujèrâr.
5. Wadannân mutânê sun tâfi wani gârî.

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

Kânde : Wadansu mutânê sun zô gidammù.

Maryamù : Mâdallâ, nâ kâwô abinci dâgâ kâsuwâ yâu.

Kânde : Dâ kyâu. Akwai ruwan shâ dâ yawâ kumâ.

Maryamù : Sarkin gârî nê ya zô.

Kânde : Haka nê. Yâ zô tare dâ wani bâbbañ mûtûm.

Maryamù : Mûtumin, sarki nê kumâ ?

Kânde : Haka nê, yârónsâ yâ kâwô wani bâbbañ àkwâti.

Maryamù : Tô, mènê nê cikin àkwâti ?

Kânde : 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
yârā nawà ?	how many boys ?
mutànē 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 hudu	18 àshirin biyu bâbù ¹ or gōmà shâ takwâs
5 blyar	19 àshirin daya bâbù ¹ or gōmà shâ tarâ
6 shidâ	20 àshirin
7 bakwâi	21 àshirin dâ daya
8 takwâs	22 àshirin dâ biyu
9 tarâ	etc.

Note that **shâ**, *and*, is only used with numbers 11-19. The regular word for *and*, **dâ**, 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.

mùtüm nawà?	how many persons ?
sàu nawà?	how many times ?
sù nawà?	how many of them (are there) ?
kudfì nawà?	how much (does it cost) ?

4. **Dukà/duk**, *all*, may also be employed as a quantifier.
yârâ dukà all the children **yârâ ukù** three children
sù dukà all of them **sù hudu** the four of them

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

dayansù	one of them
biyunsù or biyu dinsù	twice their number
biyar dinsù	five times their number
dukàn mutànè	all the people

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

na/ta farkō/fârì	first (<i>lit. of beginning</i>)
na/ta biyu	second
na/ta gòmà	tenth
na/ta nawà?	which (of a series) ? (<i>lit. the how manyth</i>)
kârē na biyu	the second dog
rîgâ ta takwâs	the eighth gown
littâfì na nawà?	which (among several) book ?, which volume ?

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

² Note that this high tone **din** is a different word from **dîn** (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*.

yârâ gùdâ biyu	two boys
mutânê gùdâ hudu	four persons
môtâ gùdâ	one car

VOCABULARY

Nominals

Numbers 1-22 :

àyâbâ	banana(s)
bâkî	mouth ; edge
daidai	correct, right
dukâ, duk	all
fârî/farkô	beginning
gùdâ	a unit of, one
gwêbâ	guava
kuskurè	mistake, error
lèmô/lèmû	citrus fruit, citrus tree
lissâfî	arithmetic
mangwârò	mango
nawâ ?	how many ?, how much ?
sâu	times
wuyâ (f.)	difficulty
wuyâ	neck

Verbals

gânè	understand
mântâ	forget
zaunâ	sit down

Particles

fâ ?	what about ?
kâi !	Good Heavens ! wow !, oh boy !, gee ! (general exclamation)
sai	only (see also Lesson 4)
zuwâ	toward, to (see also Lesson 4)

Important Phrases

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

EXERCISES

Translate into English :

1. Gà mangwârò biyu à kân têbûr.
2. Lissâfî dà wùyâ nè. Àmmâ nâ gânè.
3. Yâ sâ àyâbâ à bâkinsâ, yâ ci.
4. Înâ bâbbañ âkwâtì ? Bellò yâ tâfi gidansù dà shî.
5. Kâ kâwô gwêbâ nawâ ? Gûdâ gômâ.
6. Kâi !, Audù yâ mânâ súnâna. 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

Mâlâmi : Biyu dà ukù nawâ nê ?

Dâlibi : Biyar nè.

Mâlâmi : Daidai nè. Shidâ dà bakwâi fâ ?

Dâlibi : Shâ ukù

Mâlâmi : Dà kyâu. Huđu sâu biyu nawâ ?

Dâlibi : Tarâ nê.

Mâlâmi : Bâbù ! Kâ yi kuskurè.

Dâlibi : Hakâ nê. Sai takwâs.

Mâlâmi : Tô. Nawâ nê shidâ sâu ukù ?

Dâlibi : Ashirin biyu bâbù.

Mâlâmi : Mâdallâ. Wannan lissâfî dà wùyâ nê ?

Dâlibi : A'â, bâ wùyâ.

Mâlâmi : Tô 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 ! (m.)	kà zō	kù zō	come ! (pl.)
come ! (f.)	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 tāfi	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 positive¹ 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 kāwō yārò	bring (<i>pl.</i>) the boy
kadà kl 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 !
cl/cí 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 :

(kāwō) → kàwō àbinci	bring the food !
(barì) → bári	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 zaunà	sit down !	zàuna
kà shigō	come in !	shigo
kà karàntà	read (it) !	kárànta

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 completive or subjunctive aspect construction:

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

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

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

VOCABULARY

Nominals

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

Verbals

bārì ²	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)
rufè close
sāmù³ get, obtain
tāshì get up, leave (from a
place)
tsayà stand (up), stop

Important Phrases

- dà sauri quickly
rānā tā yi zāfī the sun is hot

EXERCISES

Translate into English :

1. Kadà kà yi aikìn nân.
2. Kadà yārinyà tà ci àbincin nân.
3. Zō nân kl zaunà.
4. Kadà kù yi hakà.
5. Fita kà rufè fófà.

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 : Yāuwā, àlaikà sàlāmù.

Hārūnà : Iyālinkà lāfiyà ?

Yàkubù : Lāfiyà falau. Kā zō lāfiyà ?

Hārūnà : Lāfiyà. Bâ kōmē.

Yàkubù : Mādallā. Shigō mù zaunà.

³ See footnote 2 on page 63.

Hārūnà : Tò dà kyâu. Kâi, rânâ tâ yi zâfi yâu.

Yàkubù : Hakâ nê. Yârò, kâwô ruwan shâ !

Hārūnà : Nâ zô ln gaishê kâ nê.

Yàkubù : Mâdallâ. Nâ gôdè. Kâ zô dâgâ kâsuwâ nè ?

Hārūnà : A'â, nâ zô dâgâ gidâ dâzu.

Yàkubù : Tò bâ lâifi. Gâ ruwâ, kâ shâ.

Hārūnà : Tò nâ gôdè. Nâ tâfi yànzu.

Yàkubù : Tò bâ lâifi. Sai wani sâ'i.

Hārūnà : Yâuwâ, sai wani sâ'i.

Lesson 13

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

1. The non-aspect verbs 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 verbs 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 aikì dà yawâ. There is much work.

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

Akwai (sù). There are some.

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

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

Bâ aikì cân. There is no work there.

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

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

Gà gidammù cân. There is our house over there.

Gà littâfî à kân têbûr. There is the book on the table.

Gà ni¹ nân.

Here I am.

Gà rìgātâ.

Here is my gown.

5. Yes is ordinarily expressed by the use of the particle **i**. The expressions **hakâ nê**, *thus it is*, **gàskiyâ nè**,² *it is the truth*, or **gàskiyarkâ**, *your truth*, are frequently used as well to indicate agreement.

Kâ tâfi jiya? **i**.

Did you go yesterday? Yes.

Kâi, rânâ tâ yi zâfi yâu!

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

Gàskiyarkâ!

Âkwai yârâ dâ yawâ à nân.
Hakâ nê.

There are many children
here. You're right.

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

Kâ kâwô âbinci? **A'â**. Did you bring any food?
No.

Kai âbôkinsâ nê? **Bâbù**? 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 **gàskiyâ** one would expect **câ**, **nê** is regularly employed in this stylized and frequently heard expression. One explanation is that the original phrase was **âbin gàskiyâ nê**, *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). **Kô kâdan**, . . . (*not*) even a little, or **fâufau**, 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 : **Bài zō ba ?** Hasn't he come ?

I. 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 :

Kànde bà tā dāwō ba ? Isn't Kande back ?

I (bà tā dāwō ba). Yes (she has not come back).

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

VOCABULARY

Nominals

àrähā	inexpensiveness
dānkàlì	sweet potato(es), 'European' potato(es)
dōyà (f.)	(large) yam(s)
gàskiyā (f.)	truth
kudī	price, money (see Lesson 6)
kwabò	kobo
fwai	egg(s)
madarā (f.)	milk
mānyā	big ones (<i>pl.</i> of babbā , Lesson 10)
nairà	1 naira
nämà	meat, wild animal
sisi	5 kobos
sulē	10 kobos
tarō	2½ kobos
tsàdā	expensiveness
wuri	place
yunwà	hunger

<i>Verbs</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 tsàdā	it is expensive
yā yi àràhā	it is cheap, inexpensive

EXERCISES

Translate into English :

1. Nā ji yunwà. Akwai àbinci ?
2. Kā kawō mùtumín nē ? I, gà shi.
3. Bābù cōkàlì nân ? I.
4. Yârâ sun tâfi makarantâ, kō ? Tükuna.
5. Bâ kù shiryà ba ? A'â.
6. Gà littâfin Mâlâm Garbâ. Ìnâ nàwa ?

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

Mûsâ : Akwai dânkali à kâsuwâ yâu ?
 Gàmbo : A'â, àmmâ akwai dôyà dà yawâ.

Mūsā : Tò dà kyāu. Nawà nē kudin dōyà ?

Gàmbo : Sulè dà sīsī zuwà sulè biyu.

Mūsā : Kāi, sun yi tsādā !

Gàmbo : Bābù ! Dukānsù mānyā nè.

Mūsā : Tò bā lāifī. Akwai àyābà kumā ?

Gàmbo : I akwai, àmmā bā yawà.

Mūsā : Tô, gwēbà fà ?

Gàmbo : Dà yawà. Akwai mangwàrò dà lémō dà yawà kumā.

Mūsā : Dà kyāu. Bāri 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 shiga.	He has gone in.
Kā tsayà.	You (have) stopped/stood up.
Yā fàru.	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 tafi gidā.	He went/has gone home.
Nā zō jiyà.	I came yesterday.
Yā tafi 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 tafi 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 surely 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 **tafi**, *go (away)*, *go to a place (and not have returned yet)*, and **jē**, *go to and return from*.

- Yā tāfi wurin sarki.** 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 (f. bafā)	black (thing)
dābārā (f.)	scheme, plan, device
fari (f. farā)	white (thing)
hadarī	storm
inuwā (f.)	shade
irī (pl. irī-irī)	kind, sort ; seed
jā (m. or f.)	red (thing)
kāyā	load, implements
mài gidā	'man of the house', house-owner, husband
tāyā (f.)	tyre
uwargidā	'woman of the house', (senior) wife
wajē	place, region, environs
wutā (f.)	fire

Verbals

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

Particles

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

Important Phrases

dà wuri	early, in good time
kāyan aikì	implements of work, tools
mài tēbùr	small market trader
nawà nawà ?	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. Hadari yā wucè yànzu. Bari mù yi wàsā.
3. Kà tsayà kà daurè kāyankà.
4. Dōkinsà yā gudù dà sauri zuwà gàrī.
5. Yā tafi 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 kèkē ?
- Mài tēbùr : Ai irì ukù cē. Àkwai farā dà bafā dà jā.
- Bellò : Tô, nawà nawà kudinsù ?
- Mài tēbùr : Farā, nairà daya dà sulè shidà cē.
- Bellò : Kâi, tā yi tsàdā !
- Mài tēbùr : Ammā ita cè mài kyâu.
- Bellò : Bafā fà !
- Mài tēbùr : Nairà daya dà sulè huđu.
- Bellò : Jā fà !
- Mài tēbùr : Jā cè mài àràhā à nairà daya 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, **mâ** is used in preference to **wà**, e.g. **Nâ yi mà sarki aikì** (Sok.), *I did work for the chief*; **Ya tâsam mà matâ tasà**, *He attacked his wife*.

(b) Noun indirect objects with transitive verbs :

Mun yi wà sarkì aiki. We did work for the chief.
Nā kāwō wà mālāmī. 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/ní	mu/mù	us
you (m.)	ka/kà	ku/kù	you (pl.)
you (f.)	ki/kí		
him	shi/shí	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 manà àbinci.	He brought us food.
Nā yi wà sarkì aiki.	I did work for the chief.
Kà kai masà shi/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/gàrè** 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 mū kudī.	He gave us money.
Nā bā shi aikì.	I gave him work.
Nā bā shi ita.	I gave her/it to him.

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

Yā bâ mütüm kudī.	He gave the man money.
Nā bâ Audù aikì.	I gave Audu work.

Bâ/bâ 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 **dà**.

Yā bâ nl.	He gave (it) to me.
Yā bâ dà kudī.	He gave money.

6. The verbs **sanì**, (*get to*) *know*, **barì**, *permit*, *leave*, and **gani**, *perceive*, *see*, are abbreviated before an object. **Sanì** and **barì** never drop more than their final vowel.

Nā san shi.	I know * him.
Yā bar gidā.	He (has) left home.
Yā bar manà aikì.	He (has) left us work.
Sun san Audù.	They know Audu.

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

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.

* See footnote 7, p. 77.

- Nā gan shì.** I saw/see him.⁷
Nā ga Audù. I saw/see Audu.
Kà ganè mini kèkēna ! 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 -é. 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 shì.	I (have) bought it.
(tàmbayà)	Na tàmbayà.	I asked.
	Nā tàmbayi Bellò.	I (have) asked Bello.
	Nā tàmbayé shì.	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 **daukà**, *take, pick up*.

- Mun sàmē shì.** We got it or we found him.
Yā dàuki kāyā. He (has) picked up/carried the load.

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

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 shì** the literal gloss would be something like *I have got to know him*, therefore *I (still) know him*. **Nā gan shì** 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. :

(n̄emā) → Yā n̄emam min̄i aik̄i. He sought work for me.

(sāmū) → Nā sāmam masā kēkē. I got a bicycle for him.

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

(tāmbayā) → Yā tambayam min̄i. He asked me.

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

(sāyā) → Nā sayā masā àgōgō. I bought him a watch.

(fādā) → Sun fādā manā lābārī. They told us the news.

(yārda-intransitive) → Nā yardā makā. I allow you (to do it).

(tāmbayā) → Sun tambayā manā Audū. They asked Audu for us.

(kwāikwayā) → Sun kwāikwāyā manā birī. 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 kāmā. I (have) caught (it).

Nā kāmā shi/tā. I (have) caught it.

Nā kāmā kifī. I (have) caught a fish.

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

VOCABULARY

Nominals

àddā (f.)	matchet
dàlili	reason
fartanyà (f.)	hoe
gàrmā (f.)	large hoe, plough
gàtari	axe, hatchet
kōmē	everything, whatever

Verbals

bā (bâ)	give
daukà (i/é)	pick up, carry
fàdā (i/é)	speak
gani	see
kárà	increase, raise (price)
ragè	reduce (price)
sallàmā	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 sàyā	I (agree to) buy (it)
kàrà mini	give me some more, increase your offer
ràgē mini	take some away, reduce the price for me

EXERCISES

Translate into English :

1. Bellò yā kāwō manà nāmà.
2. Kài masù littāfin nân, kà dāwō dà wuri.
3. Wà ya bâ kà kwai ? Mài tēbùr à bâkîn hanyà.
4. Tā jē kàsuwâ, tā sàyi dôyà mài tsàdâ.
5. Kin dâuké sù. Kin kai sù gidan mài 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 farâr nairâ daya dà sulè huſu nè.

Mài tēbùr : Albarkâ. Shî nè kudin bakâr.

Bellò : Tô, nawà nê kudintâ na gâskiyâ ?

Mài tēbùr : Nâ ragè kwabò ukù.

Bellò : Nâ fârâ sîsî.

Mài tēbùr : Habâ mâlâm !

Bellò : Fâdi gâskiyâ.

Mài tēbùr : Kâwô nairâ dà sulè blyar dà sîsî.

Bellò : Tô, nâ tayâ nairâ dà sulè blyar.

Mài tēbùr : Nâ sallâmâ nairâ dà sulè blyar dà tarô.

Bellò : Mâdallâ, gâ kudin.

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 zô	zâ mù zô	we will come
you (m.) will come	zâ kâ zô	zâ kù zô	you will come
you (f.) will come	zâ ki zô		
he will come	zâi zô	zâ sù zô	they will come
she will come	zâ tâ zô		
one will come	zâ à zô		

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 zô	mâ/mwâ zô	we shall come
you (m.) will come	kâ zô	kwâ zô	you (pl.) will come
you (f.) will come	kyâ zô		
he will come	yâ zô	sâ/swâ zô	they will come
she will come	tâ zô		
one will come	â zô		

¹ Some Hausa dialects do not use it at all.

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

Bà zāi zō ba.	He will not come.
Bà mā tāfi 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 Mäläm Audù zāi tāfi 'Yolà, yà budè 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.
Inâ 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.
Yâròn nan zâ shi makarantâ.	This boy is going /will go to school. She is going/will go to the farm.
Zâ ta gônâ.	They (<i>impersonal</i>) are going/will go to town.
Zâ a gârî.	We are going /will go to work.
Zâ mu aikî.	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 (f.)	groundnuts, peanuts
jîbi	day after tomorrow
kânti	store
kwarai	very much
mâganâ (f.)	word, talk, matter
rawâ (m./f.)	dance, game
sâbô	new (thing)
sôsai	exactly, really, for sure, that's right !
tâflyâ (f.)	travelling, journey
tâdî	conversation
tsôhô/tsôfô	old (thing or person)
yâwô	a walk, a stroll
zanè	woman's body cloth

Verbals

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

Important Phrases

Inā zā ka ? where are you going ?

EXERCISES

Translate into English :

1. Nā ji yunwà fwarai. Dòmin hakà zân ci àbinci yànzu.
2. Bà zā mù ci àbinci nân ba.
3. Mè zā kí yi ? Zân kómà gári an jimà.
4. Zā kà gayà mini làbärin tàflyàrkà ?
5. Zâ ku kàsuwâ yâu ? A'â, zâ mu gidan àbókina.

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

Aminā : Inā zā ki, Kande ?

Kande : Zâ ni kántî in sâyi sâbon zanè.

Aminā : Dom mè ?

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

Aminā : Dà kyâu. Kâi, zanènkl na yànzu bâ kyâu !

Kande : Gâskiyarki. Yâ tsûfa sôsai.

Aminā : Mài gidankù yâ bâ kí kudfî ?

Kande : Bâbù ! Nâ sayar dà gyâdâ nè.

Aminâ : Tò bâ lâifî.

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 Kanò. I saw him at/in Kano.
Yā yi aikinsà à dākì. He did his work in the hut.
Yā sâ tâsâ à kân têbùr. He put the dish on the table.

dà, with :

Yā tâfi dà shi. He has gone away with it/him
or he has taken it/him away.
Yā gudù dà sauri. He ran fast (*lit.* with speed).
Mun ci àbinci târe dà shi. We ate food with him.

dàgà, from :

Nā dâwō dàgà Kadunâ. I have returned from Kaduna.
Yā sâmù dàgà gidâ. He got (it) from home.
Yā zô dàgà wurin sarki. He has come from the chief.

gà/gârē to, for, in the presence of, etc. (*gà* before nouns, *gârē* 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/gârē*, e.g. alternative ways of expressing examples one and three on page 86 would be: **Nâ kai masâ su**, and **Sun kâwô wâ mâlâmâi ruwâ**.

Nā kai sù gārē shi.
 Yā nèmī aikì gā Alī.
 Sun kāwō ruwā gā
 mālāmai.
 Sunā gārē shi.
 Yā sāmū dāgā gārē ni.

I took/have taken them to him.
 He sought work from Ali.
 They brought water to the
 teachers.
 They are with him/at his home.
 He got it from me.

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

Sai gòbe.	Until tomorrow.
Bàn ga wani abù ba sai tākālmī.	I didn't see anything except shoes.
Sai dayansù ya tāfi. 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 tibansà.	I saw the boy and his father.
Sarki dà mutānensà sun tāfi.	The chief and his men have gone away.
Dà ni dà shi zā mù yi.	He and I ³ will do (it).

kō, *or* ; **kō . . . kō . . .**, *or, either . . . or . . ., whether . . . or . . .* :

Bà zān ci dānkali kō dōyā ba.	I won't eat sweet-potatoes or yams.
Kō sarki kō wàkili zāi jé.	Either the chief or the deputy will go.

² The use of the short vowelled 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 bā zāi yi ba,
òhō.

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

4. *Clause introducers.*

àmmā, but :

Nā tāfi Kanò àmmā bàñ
dadè cān ba.

Yā yi aikì àmmā bàñ sàmi
kudī ba.

I went to Kano but I
didn't stay there long.
He worked but didn't get
(any) money.

dà, when, as soon as :

Dà yā kōmà ya ⁴ gani.

Dà yā kōmà zāi gani.

When he returned home he
saw (it).
As soon as he returns he
will see (it).

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

In nā sāmù zān bā kà.

Idan nā gan shì zān gayà
masà.

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

If I see him I will tell him.

sai, then :

Dà yā zō sai in tāfi.

Kwabò yā fādī. Sai na ⁴ gan
shì, na ⁴ dāukà.

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

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 dàgà bāyan dākì. He came out from behind the hut.

Bāyan wannàn lōkací ya⁵

bar mù.

After this time he left us.

Bāyān dà ya⁵ tāfi bān gan shi ba. After he left I didn't see him.

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

Yā shiga cikin dākì. He went into the hut.
Mun gan shi cikin mutānē. We saw him among the people.

gàban (from **gàbā**, *front*), *in front of, before* :

Yā fādī gában sarki. He prostrated (himself) before the chief.

Yā gudù gában mótà. He ran ahead of the car.

kàmar (from **kàmā**, *similarity*), *like, about, as if; kàmar hakà = thus, like this* :

Audù kàmar Bellò nē. Audu is like Bello.

Yā yi kàmar shèkarà gómà. He was about ten years (old).

Nà yi kàmar zân wucè. I made as if I'd pass by.

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

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

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

kàrkashin (from **kàrkashi**, *underneath*), *under* :

Nâ sâ kàrkashin tēbùr. 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 sāmi wajen bakwāi. | He got about seven. |
| Nā jē wajen sarkī. | I went to the chief. |
| Mun ji wajen mutānen gāri. | We heard (it) from the townspeople. |

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

- | | |
|-------------------------------------|----------------------------|
| Zān gudū zuwā gidā | I will run to/toward home. |
| Yā kāmā hanyā zuwā
Kanō. | 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.

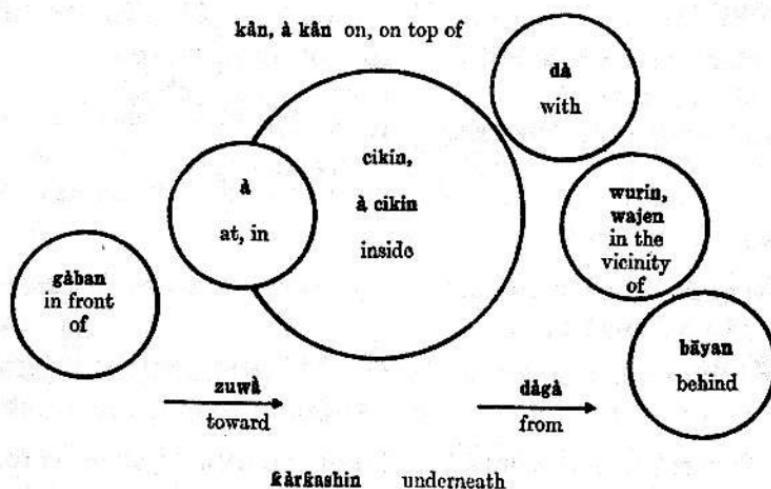
don/dòmin, because of, in order to :

- | | |
|--------------------------------|---|
| Kà yī shì don Allā. | Do it please (<i>lit. for God's sake</i>). |
| Zān jē dòmin in gan sù. | I will go in order to see them. |
| Don hakà zāi tāfi. | For this reason he will go (away). |
| Dom mè bà kà jē ba ? | Why (<i>lit. because of what</i>) 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 tāshì. | Come before I leave. |
| Kàmin yà gan shi yā gudū. | Before he saw him he had run away. |
| Kàmin gòbe zān zō. | By tomorrow I will come. |

7. Chart of positional relaters.



VOCABULARY

Nominals

barkâ	greetings (= sânnu)
bâyâ	back
ciki	stomach
dâwâ (f.)	guinea corn
gâbâ	front
kâmâ (f./m.)	similarity
kârkashî	underside, underside
râna	sun, day, heat of sun
shèkarâ (f.)	year
tâkalmi	shoe, sandal (<i>or</i> , more frequently, a pair thereof)
(pl. tâkalmâ)	
tâsâ (f.) (pl. tâsoshi)	(metal) bowl, (china) dish
wâkili	deputy, representative

Verbs

dafé spend a long time

Particles

dâ when

Verbals

kāmā catch, seize

Particles

in, īdan	if, when
kāfin/kāmin	before
kadai	only, alone
kawāi	only, merely
òhō	what do I care ?
	I neither
	know nor care

Important Phrases

bāyan gidā lavatory, toilet (*lit.* behind the compound)

don Allā 'please'

kāmā hanyā take the path/road

watā mài zuwā,

watān gōbe next month

EXERCISES

Translate into English :

1. **Yā fādi cikin ruwā.**
2. **Bāyan wāsān zā mù jē wurin sarkī.**
3. **Īdan yā dāwō, sai in tāfi.**
4. **Yā yi aikinsà kāmar yārō.**
5. **Kāfin in tāfi, zāi zō.**
6. **Bākō yā sâ tākālminsà kārkashin kujērāta.**

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 aikì, Dōgo.

Dōgo : Yāuwā, barkā dà zuwā.

Mammàn : Ìnā wuni ?

Dôgo : Lâfiyà, bâ kômè.

Mammàn : Mâdallâ.

Dôgo : Zâ ka gârî nè ?

Mammàn : A'â, zâ ni yâwò kawâi.

Dôgo : Tò bâ lâiffi. Bâri mù zaunâ, mù yi tâdî.

Mammàn : Tò dà kyâu. Gâ inuwâ mài kyâu à nân.

Dôgo : Kâi, âkwai rânâ yâu !

Mammàn : Gâskiyarkâ, lôkâcinsâ nê.

Dôgo : Hakâ nê.

Mammàn : Nâ ji zâ kâ jê Kanò gòbe.

Dôgo : Hakâ ne. Zân tâfi cikin môtâ dà sâfè

Mammàn : Tô, mè zâ kâ yi à wurîn ?

Dôgo : Zân sayar dà dâwâtâ à kâsuwâ.

Mammàn : Tò dà kyâu. Zâ kâ dadè à Kanò ?

Dôgo : I, zân nèmi aikì à wurîn.

Mammàn : Tò bâ lâiffi. Sai yâushé zâ kâ dâwô ?

Dôgo : Sai watâ mài zuwâ.

Mammàn : Tò dà kyâu. Zân tâfi yânzü.

Dôgo : Tò bâ lâiffi. Sai nâ dâwô dâgâ Kanò.

Mammàn : Yâuwâ, kâ dâwô lâfiyâ.

Dôgo : Åmin.

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

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

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

<i>yanà máganà</i>	he is talking
<i>yanà gidà</i>	he is at home
<i>yanà lāfiyà</i>	he is well
<i>yanà Kanò</i>	he is at Kano
<i>yanà nan</i>	he is here
<i>yanà zàune</i>	he is sitting down/seated ³

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

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

³ See Lesson 19, section 7.

inà dà shi ⁴	I have it
munà dà aikì	we have work
yanà dà kudì 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 kudi	I haven't any money
bā yà dà môtà	he doesn't have a car

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

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

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

VOCABULARY

Nominals

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

⁴ Note that it is the independent pronouns (see Lesson 6, section 6) which are employed after **dà** in these constructions. This is true whenever the direct object of the verb(al) is introduced by **dà** (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'uwâ** is written as a single word.

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

Verbs

dákàtā	wait (for)
fi	surpass, be more/ better than
mutù	die
sháidā	inform, testify
yàrda	agree, consent, accept
ylwu	be possible

Particles

kō ?	maybe ?
	perhaps ?
wàtakilà,	probably,
watakilà	perhaps ⁶

Important Phrases

jirgin fasā	railway train
jirgin samà	aeroplane
kā yàrda, (kō) ?	do you agree ?
mun jimà dà yawà	(another reply to <i>sai an jimà</i>)
yā ylwu, yā ylwu,	
yanà ylwuwā	it is possible ⁶
yi fushi	get/become angry

EXERCISES

Translate into English :

1. **Bâ ni dà kâyan nômâ.**
2. **Ubansà yanà zuwà yànzu.**

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

3. Mätätā tanà aikì dà kyâu à gônâ.
4. Sarkî yanà sô yà zô yà yi màganâ dà mû gòbe.
5. Uwargidâ tanâ dà àbincimmù cikin dâkintâ.
6. Mutânen gârîn bâ sù rawâ.

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 màganâ dà mài gidâ.

Gâjêre : Mài gidâ bâ yâ nân yâu.

Jàtau : Tô, yâushé zâi dâwô nê ?

Gâjêre : Ai, bân sanî ba. Yâ tâfi îkko.

Jàtau : Yâ tâfi cikin jirgin samâ nê ?

Gâjêre : A'â, cikin jirgin kasâ.

Jàtau : Kwânâ nawâ zâi yi à wurin ?

Gâjêre : Ai bâ zâi fi sâti gûdâ ba.

Jàtau : Tô, zâi sayi kâyâ cân nê ?

Gâjêre : Wâtakilâ. Âmmâ yâ tâfi dòmin dan'uwansâ yâ mutù.

Jàtau : Tô, kô zâi dâwô sâti mài zuwâ ?

Gâjêre : Hakâ nê.

Jàtau : Idan yâ dâwô kâ gayâ masâ inâ bùkâtâr taimakonsâ.

Gâjêre : Tô, zân shâidâ masâ.

Jàtau : Dà kyâu. Sai an jimâ.

Gâjêre : Tô, mun jimâ dà yawâ.

Lesson 19

Verbal Nouns¹

1. Frequently, the noun employed after the continuative **ñà** 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 always² have a falling tone.

(sō, want)	inà sōn kudī	I want (some) money.
(yi, do)	yanà yī/yinsà	he is doing/making (it)
(ji, sense)	munà jìn 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 verbs³ 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.

(sâ, put)	yanà sâwâ	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 têbûr	he is putting (it) on the table
	yanà sâ shi à têbûr	he is putting it on the table
(kâmâ, catch)	yanà kâmâwâ	he is catching (it/them)
	yanà kâmâwâ à dâjî	he catches (them) in the bush
	yanà kâmâ su	he is catching them
(kâwô, bring)	yanà kâwôwâ ⁴	he is bringing (it)
	yanà kâwô manâ kâyâ	he is bringing us loads
(sayar, sell)	yanà sayârwâ ⁴	he is selling (things)
	yanà sayar dâ kâyâ	he is selling things

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

(fitô, come out)	sunâ fitôwâ ⁴	they are coming out
(dâwô, return here)	yanâ dâwôwâ ⁴	he is returning here

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

(zô, come)	yanâ zuwâ	he is coming
(tâfi, go away)	yanâ tâfiyâ	he is travelling
(tsûfa, get old)	yanâ tsûfâ	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.

- (kàrbā, receive) yanà kàrbā he is (regularly)
receiving (it/them)
- (sámù, get) yanà sámù he is getting (it)
- (tàmbayà, ask) yanà tàmbayà he is asking (about it)

(a) Many variable vowel verbs (including many of the commonest of them), however, have irregular verbal nouns of various types, e.g. :

<i>Verb</i>	<i>Verbal Noun</i>		
borrow (other than money)	àrā	arō	borrowing, a loan
marry	àurā	aurē	marrying, marriage
beat, thrash	bùgā	bugū	beating, thrashing
beat, thrash	dòkā	dükà	beating, thrashing
shoot at	hàrbā	harbì	shooting at, hunting
throw at	jèfā	jifà	throwing at
seek	némā	némā	seeking, looking for
till a farm	nòmā	nòmā	farming, tilling
request, beseech	ròkā	ròkō	requesting, a request
steal	sàtā	sàtā	stealing, theft
buy	sàyā	sàyē	buying
cut off a piece of	yànkā	yankā	butchering

(b) What might (because of its English translation) be regarded as a direct object construction with variable vowel verbal nouns is actually a noun plus noun/pronoun possessive construction, e.g. :

sámù → yanà sámùn he is getting money (*lit.*
kudí he is in the process of *the*
 getting of money)

tàmbayà → sunà
tàmbayàta⁷ they are asking me

⁷ Note that tàmbayà (the verbal noun) is feminine and, therefore, requires the feminine possessive pronoun suffix.

harbì → **munà harbìn** we are hunting wild
nämà animals

sàyē → **inà sàyen àbinci** I am buying food

- (c) If an indirect object (± 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. ± D.O. :

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

D.O. only :

yanà tàmbayé shí	he is asking him (= yanà tàmbayàrsà)
anà bugi yárò	the boy was/is being beaten (= anà bugùn yárò)

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, sit down)	yanà záune	he is seated
(tsayà, stand)	yanà tsàye	he is standing
(daurà, tie up)	yanà dàure	it is tied up; he is in prison
(búdè, open)	yanà bùde	it is open
(tàfi, proceed)	gà shi nan tàfe	here he comes (<i>lit.</i> there he is proceeding)

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

VOCABULARY

Nominals

dādī	pleasantness
kārātū	reading (see karāntā, Lesson 8)
kōwānē (f.)	
kōwācè	every, any
kōkārī	worthy effort (usually successful), good try, hard work
kwaryā (f.)	calabash (gourd bowl)
mōtōcī	automobiles (<i>pl.</i> of mōtā, see Lesson 10)
nauyī	heaviness
rūbūtū	writing (see rubūtā, Lesson 8)
saukī	easiness
tātsūnlyā (f.)	fable
wāhalā (f.)	trouble, difficulty

Verbals

cigāba	continue, make progress (ci + gāba)
hūrā/fūrā	light (a fire), blow
iyā	be able to . . .
shārē	sweep
wankē	wash

Particles

mānā indeed

Important Phrases

i mānā yes indeed!

inā sōn . . . I want . . .

kōwānē lōkācī all the time, every time

sai + sub-

junctive one ought to . . . , one must . . . ⁹

yā fī 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 bûdè kôfà ? I, yanà bûdèwā.**
3. **Sunà sayar dà môtoci ? I, sunà sayârwâ.**
4. **Àkwâtin nân yanà dà nauyî.**
5. **Aikìn nân bâ shi dà wùyâ.**

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

Mâlâmî : Cikin aikìn makarantâ mè ya fî makâ wùyâ ?

Dâlibî : Ai lissâfî kawâi yanâ bâ nî wâhalâ.

Mâlâmî : Ashê ? Tûrancî fâ ?

Dâlibî : Tô, Tûrancî yanâ dà wùyâ sôsai, àmmâ lissâfî yâ fî shi.

Mâlâmî : Kâràtû bâ yâ dà wùyâ ?

Dâlibî : I. Yanâ dà sauñi. Kâràtû yanâ dà dâdî kumâ.

Mâlâmî : Tò dà kyâu. Kanâ kâràtû dà yawâ nê ?

Dâlibî : I mânâ ! Kôwânè lôkaci.

Mâlâmî : Ammâ bâ kâ iyâ lissâfî ba ?

Dâlibî : A'â, nâ iyâ mânâ. Ammâ yanâ dà wùyâ.

Mâlâmî : Tò bâ lâifî. Sai kâ cigâba dà fôkarinkâ.

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

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 -kà 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 modificalional 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 modificalional 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 àbin dà . . . = *the thing that . . .*, or mutànén 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/wândà** (*f.* **waddà**, **wâddà**; *pl.* **wadàndà**) 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	
yâròn	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>
gidān	dà sarki ya ginà (= gidā wandà ...)
	the home that the chief built
yāròn	dà Audù ya aikà (= yārò wandà ...)
	the boy that Audu sent
wukār	dà ta fādī à bākin hanyà (wukā waddà ...)
	the knife that fell by the side of the road
mùtumìn	dà ya kè ⁵ zuwà yà gan mù (= mùtum wandà ...)
	the man who comes to see us
lökacín	dà mukà tāfi Kanò
	(the time) when we went to Kano
dōkì	wandà na kè hawā (= dōkin dà ...)
	the horse which I ride
mutànē	wadàndà bà mù sanì ba (= mutànēn dà ...)
	people whom we don't know
wurin	dà sukà tāfi
	the place where they went
àbin	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-, wadàndà-, 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
wadàndà mukà gani	those that we saw
waddà ki kè sô	the one (f.) that you (f.) 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 : mùtumìn 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 tafi	we went away <i>yesterday</i>
à gidā mu kē aikì	we work at <i>home</i>
cikin mōtā sukà zō	they came in a <i>car</i>
ran Tàlātā yārā sukà jē	the children went on <i>Tuesday</i>
lāfiyà su kē	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 kē sō ?	what do you want ?
yàushé sarki ya dāwō ?	when did the chief return ?
wà ya sanì ?	who knows ?
inā ka kē ?	where are you ?

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

sarki mukà bi	it is the <i>chief</i> (that) we followed
aikì mu kē yí	we are doing <i>work</i> (not something else)
shi na gayà wà ⁶	he 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 tāfi	it is the <i>chief</i> (who) went away
jiyà nē sukà dāwō	it was <i>yesterday</i> they came
aikì nē mu kè 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 compleactive aspect is used in preference to the compleactive 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 *rān nan*, *one day* ; *sai*, (*just*) *then*, *so . . .* ; and *sā'ān nan*, *then*.
- (d) The relative aspects are always used after *dà*, *when* (referring to a single act in the past) : *bāyān dà*, *after* ; *kō dà*, *when, though* ; *sai dà*, *only when, (not) until* ; and *tun dà*, *since*.

VOCABULARY

Nominals

dâ	(in) the past, formerly
dūniyà (f.)	world
kûrâ (f.)	hyena
fàdangarè	lizard
màmâkî	surprise, amazement

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

Days of the week (are all feminine)

Lahādì/Lādì	Sunday
Littinīn	Monday
Tālātā	Tuesday
Lārābā	Wednesday
Alhāmīs	Thursday
Jumma'ā	Friday
Àsabār, Sāti	Saturday

Verbs

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

Particles

àshē	well !, why !, is that so ?
------	--------------------------------

Important Phrases

rān nan	a certain day, one day
ran Tālātā	Tuesday
zāmānin dâ	long ago, in ancient times

EXERCISES

Translate into English :

1. Mutānēn dâ su kè zuwà zā sù dadè nân.
2. Wandà ya zō yâu yâ tâshi dâ wuri.
3. Bâ wândâ su kè tsòrō.
4. Mè akâ yi à Kanò shékaranjiyà ?
5. Bàn ga wafândâ ka kè sô à wurîn 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

Kûrâ dà Kâdangarè dà Kârê⁷

Zâmânin dâ àkwai wata kûrâ. Rân nan ta ji yunwâ fwarai. Sai⁸ ta tâshî, ta fita. Tanâ nêman àbinci sai gâ⁹ kâdangarè, yanâ sâtâr wâké. Dà ta ga kâdangarè ta kâmâ shi. Zâ tà cî shi sai ta ga kârê.

Sai ta cè, 'Bâri in kai kâdangarè gidâ kâmin in dâwô in kâmâ kârê.'

Sai ta tâfi gidantâ dà kâdangarè.

Dà ta dâwô bâ tà ga kârê ba. Lôkâcîn dà ta kë tâfiyâ dà kâdangarè kârê yâ gudù zuwâ dâjì.

Dà kûrâ ta kômâ gidâ bâ tà ga kâdangarè ba. Lôkâcîn dà ta kë nêman kârê kâdangarè yâ bar râmin kûrâ yâ shiga dâjì.

Kûrâ ta yi mâmâkî, ta cè, 'Àshê, kômê ka nêmâ à dûniyâ, in bâ râbonkâ ba nè, bâ zâ kâ sâmù 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 gâ* 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 sāmū**, *whatever you get*, as opposed to **àbīn dà ka sāmū**, *what(ever) you get*.

3. *Adverbial interrogative and indefinite nominals.*

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

inā ya kē ?

Where is he ?

inā mutànemmù ?

Where are our people ?

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

Ìnā na sanì ? How should I know ?
Yā tāfi inā nè ?² Where did he go ?

kō'inā,³ wherever, everywhere :

Kō'inā ka tāfi cùtā zā tā sàmē kà.	Wherever you go illness will befall you.
Yārā sunā cān kō'inā.	Children are there everywhere.

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 kudí kōkàkà.	People get (their) money any way possible.
À yí 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 mù ziyàrcé shi. ⁵	Whenever we're in Kano we 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 **dán'uwa**, 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 kè ? | How are you? (<i>lit.</i> how are we?) |
| Yàyà zā à yi dà shī ? | What should be done with it? |

koyàyà, *however, any way possible* :

- | | |
|---|--|
| Koyàyà zā à gyārā shi bà
zāi yi aikì ba. | However it is fixed it (still) won't work. |
| Koyàyà 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 fāru ? | 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 nè ? or Mècē cè ? | What is it (m. or f.)? |

komènē nè, *whatever it is* :

- | | |
|---|--|
| Zān sawā komènē nè
maganàrkà. | I'll buy (it) whatever you say (<i>lit.</i> whatever your word is). |
| Komènē nè ya kè yī bā shi
dà kyāu. | Whatever he does is not good. |

komē⁷ *anything, everything, whatever* :

- | | |
|--------------------------|---------------------------|
| Bài kāwō komē ba. | He didn't bring anything. |
| Allà yā san komē. | 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 **wà**) change to high tone.

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

Kōmē ka sāmù rābonkà nē. Whatever you get is your lot.

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

Wà ya yi ? Who did it ?

Wànē nè ? or Wàcē cè ? Who is it (*m.* or *f.*) ?

Su wànē nè sukà zō ? Who (*pl.*) came ?

kōwànē nè, *whoever it is* :

Kōwànē nè ya zō kà kàrbeh shi. Whoever comes accept him.

kōwā,⁸ *anyone, everyone, whoever* :

Kōwā yā tāfi gidā. Everyone has gone home.

Bài ga kōwā ba. He didn't see anyone.

Kōwā dà kōwā sukà zō. Everyone came.

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

Wànnē akà kāwō ? Which one was brought ?

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

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

Kōwànnē ya bā kà kà daukà. 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 nì, yanà dà kyâu. 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.

wànè (*f.* wàcè ; *pl.* wàdànnè), what (one) ?, which (one) ?:

Wànè aikì zâi yi ? What work will he (or is he to) do ?

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

Wàdànnè mutânè sukâ zô ? Which people came ?

kōwànè (*f.* kōwàcè ; *pl.* kōwàdànnè), every (one), any (one), whatever :

Kōwànè mûtûm yanà dà môtâ à kasarmù. Everyone has a car in our country.

Àkwai maròfâ à kōwàcè kàsuwâ. 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.

Wànè irin aikì zâ mù yi ? What kind of work will we do ?

Wàcè irin fitilâ ka sàyâ ? What kind of lantern did you buy ?

Wàdànnè irin mutânè nè wadànnân ? What kind of people are these ?

Zâi kâwô kōwàcè irin rîgâ. He will bring every kind of gown.

Àkwai kōwànè irin àbinci à wurîn. There is every kind of food in that place.

Note : This rule applies also with the specifiers **wani**, **wannan** and **wancan** 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 wadānnān⁹ mutānē 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) :

Inā gārī ?	Where is the town ?
Mēnē nē wannan ?	What is this ?

- (b) By using the particles **kō¹⁰** or **nē**, or the expression **kō bā hakā ba ?**, or *isn't it so ?*, at the end of a sentence (plus interrogative intonation) :

Kanā dà kudī kō ?¹⁰	Have you any money ?
Yārō yā zaunā nē ?	Has the boy sat down ?
Yārō yā tāfi kāsuwā nē ?	Has the boy gone to market ?
Gāskiyā nē, kō (bā hakā ba) ?¹⁰	It is true, isn't it ?

- (c) The particle **shin/shīn**, *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 + irī* with **wannan** and **wancan**, although **wadānnān irin mutānē** would also be understood.

¹⁰ **Kō** used as a question word is actually an abbreviated form of **kō bā hakā 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 shi ?** Do you (by any chance) know him ?
- Shin dà aikì 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

allūrā (f.)	needle, inoculation
bàdi (f.)	next year
bana (f.)	this year
bàra (f.)	last year
cíwò	illness, injury
fātā	hope, hoping that
kō'inā	everywhere, anywhere
kōwā	everyone, anyone
kōwànnē	whichever, everyone, anyone
kōyàushé, kōyàushe	whenever
kōyàyà	however, in whatever way
likitā	doctor
māgāni	medicine
maròkī (<i>pl.</i>) maròkā	beggar
muryà (f.)	voice

wànnē (*f.*)

wàccē ; *pl.*

wàdànnē) which one ?

yàyà how ?

zàzzàgī fever, malaria

Verbs

bā dà give (when no indirect object follows)

dūbà look at, look around

gwadà measure, test, try to do

kashè kill

Particles

shin/shín could it be ?

Important Phrases

cíwòn kái headache

cíwò yā you have become ill (*lit.* sickness (has) caught you)

shā mágànī take medicine

(yanà) dà saufí or yā

yi saufí it (illness) is (a bit) better

zàzzàgī yā

kámà ni I have a fever (*lit.* a fever has caught me)

EXERCISES

Translate into English :

1. Ìnā kudin dà na bā kà jiyà ?
2. Wàcè móta zā kà tafí à ciki ?
3. Nā ga wani irin wàsân dà bàn ganī ba dâ.
4. Kóyàushè zái zō bā nà sô ìn gan shi.
5. Yâu bà zân sayi kómē à kàsuwâ 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 minī bâ ka dà lāfiyà.
- Bùbà : Hakà nē.
- Sulè : Mè ya dàmē¹² kà ?
- Bùbà : Ciwòn kái nē.
- Sulè : Kái, sànnu ! Kā shā māgànī nè ?
- Bùbà : I. Likitâ yā yi minī allūrâ.
- Sulè : Tò dà kyâu. Àkwai zàzzâbî kumâ ?
- Bùbà : Àkwai dâ, àmmâ yànzú yā yi sauñi.
- Sulè : Mâdallâ. Yàushé ya kâmâ ka ?
- Bùbà : Ai, jiyâ nê, lôkâcîn dà na kè nômâ.
- Sulè : Tô, inà fâtâ Allâ zâi bâ dà sauñi.
- Bùbà : Àmin.

¹² From dàmâ (i/ē), *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 . . . ī ending. The -ō . . . ī replaces the final vowel of the singular form, with the final consonant of the singular form reappearing between the ō and the ī.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,	mōtōcī (Class I)
			lorry	
d, z	become j,	e.g. : gídā	home	gidājē (Class III)
		ōdā	order	ōdōjī 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 sàtā he stole (it) yā sācī rígātā he stole my
gown

yā cízā it (i.e. snake) bit (it) yā cíjē ní it bit me

yā fánsā he redeemed (it) yā fánshé shí 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 -à.

hanyà (f.)	path, road	hanyōyī
tēbur	table	tēburōrī
tàmbayà (f.)	question	tambayōyī
fartanyà (f.)	hoe	fartanyōyī

3. *Class II* plurals are characterized by a -u...à ending with all tones high except the final -à.² The -u...à replaces the final vowel of the singular, the consonants **n**, **w** or **k** being the most common ones appearing between the u and the à. 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	kékunà
dākì	hut, room	dākunà
àbù	thing	abūbuwà
sulè	shilling	sulūlukà ³

4. *Class III* plurals are characterized by a -à...é ending with a high-low-high tone pattern. The consonant appearing between the à and the é 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**) **bakwai**.

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

sūnā	name	sūnàyē
tsuntsū	bird	tsuntsàyē
birnī	(walled) city	birànē
wukā (f.)	knife	wukàkē
wurī	place	wuràrē
gidā	home	gidàjē

5. *Class IV* plurals are characterized by a -ai (infrequently -au), -i 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.

abōki	friend	abòkai
làbārī	news	làbàrai or làbàrū
mālām(i)	teacher	màlàmai
kwabò	penny	kwàbbai (see note 3 on page 122)
tsōhō/tsōfō	old (thing)	tsòfàffi
bàkō	guest	bàki
gōnā	farm	gònàki
kujèrā (f.)	chair	kujèrū
màganā (f.)	word	màgàngànū
makarantā (f.)	school	mákàrantū

6. Among the minor classes of noun plurals are :

Class V—those with terminal -à . . . à/ū :

sirdì	saddle	siràdā
karfè	metal	karàfā
dūtsè	rock, stone	duwàtsū
idò	eye	idànū
kafà (f.)	leg	kafàfū

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)) :

mādinkī	tailor	mādinkā
māfèri	blacksmith	māfèrā
maròki	beggar	maròkā

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

cōkālī	spoon	cōkulā
fānkānē	small (thing)	fānānā
tākālmī	shoe(s)	tākālmā

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

mācē	woman, wife	mātā
mijī	male, husband	mazā

Class VII—other plurals ending in ā :

(a) Those with falling-high plurals :

bābba	big (thing)	mānyā
yārō	boy	yārā
zōbē	ring	zōbbā

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

Bātūrē	European	Tūrāwā
talakā	peasant	talakāwā
Bākanē	Kano person	kanāwā
bādūkū	leather worker	dūkāwā

Class VIII—aki/āki plurals :

ākwiyā	goat	awākī
dōkī	horse	dawākī
kāyā	loads	kāyāyyakī
tunkiyā	sheep	tumākī

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

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

*Class X—reduplicative plurals :*⁴

irì	kind	irì-irì
en'è	Native	en'è-en'è
	Administration	

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	wadànnân
wani	a (certain)	wadansu
kowàñè	every(one)	kowàdànnè

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

dâ	'yâ (mâcè)	'yâ'yâ
son	daughter	children, offspring
		'yâ'yâ mazâ
		sons
		'yâ'yâ mâtâ
		daughters
übâ	uwâ	iyâyê
father	mother	parents
dân'uwâ	'yar'uwâ	'yan'uwâ
brother	sister	brothers and sisters, siblings
dân'übâ	'yar'übâ	'yan'übâ
half-brother	half-sister	half-brothers and half-sisters

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

wâ	yâ	yâyyê
elder brother	elder sister	elder siblings
fanè	fanwâ	fânnê
younger brother	younger sister	younger siblings
		'yam mâtâ (employed as a plural of yârinyâ, girl, or of bûdurwâ, unmar- ried, young woman)

Plurals of previous vocabulary words not listed as examples above.

Class I

kâsuwâ (f.)	market	kâsuwôyi/kâsuwôwi
kôfâ (f.)	door(way)	kôfôfi
laiñi	fault	laifôfi (or Class II laifuffukâ)
likitâ	doctor	likitôci
muryâ (f.)	voice	muryôyi
nâmâ	animal (wild)	nâmômi (or Class VII nâmû)
tâgâ (f.)	window	tâgôgi
tâtsûniyâ (f.)	fable	tâtsûniyôyi
tayâ (f.)	tyre	tayôyi

Class II

âddâ (f.)	matchet	addunâ
aiki	work	ayyukâ
gârl	town	garûruwâ or garurrukâ
itâcê	wood, tree	itâtuwâ
jâkî	donkey	jâkunâ
kânti	store	kantunâ
kârê	dog	karnukâ
kôgî	river	kôgunâ
mâgâni	medicine	mâgungunâ

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

Class III

bafí	black (thing)	bafàké
bérā	mouse, rat	béràyé
dōgō	long (thing)	dōgàyé/dōgwàyé
fari	white (thing)	faràrē
jirgi	boat	jiràgē
fasā	country	fasàshé
mùtum	man	mutànē
uwā (f.)	mother	uwàyé, iyàyé

Class IV

àkwàtì	box	àkwàtai (or Class II akwàtunà)
àllúrà (f.)	needle	àllúrai
bùkàtà (f.)	need	bùkàtai or bùkàtū
dàlìlì	reason	dàlìlai
fítilà (f.)	lamp	fítilù (or Class I fítilòli)
gàjérē	short (thing)	gàjérù or gàjèjjérù
kuskurè	mistake	kùskùrai or kùràkùrai
littàfì	book	littàttàfai or littàfai
sàbō	new (thing)	sàbàbbi
shèkarà (f.)	year	shèkàrù
wàkìlì	representative	wàkìlai

EXERCISES

Translate into English :

1. Môtoci sun kashè mutànē dà yawà bàra.
2. Anà sô likitoci sù yi aikinsù dà kyâu.
3. Mazā sun fi mâtā karfi.
4. Ìnà gidàjén dà mukà bar kâyammù à ciki jiyà ?

5. Yā àikē ni wurin mânyan mutânen gârî dòmin sunâ sô
in yi musù màganâ.

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

Sûlêmânù : Mè a kè yî à gârîn ?

Ishâkù : Ai sunâ wâsâ — wâsan ran kâsuwâ.

Sûlêmânù : Tò dà kyâu. Wànè irin wâsâ su kè yî ?

Ishâkù : Kôwànè irì. Bâ irin dà bâ zâ sù yi ba.

Sûlêmânù : Mutânê dà yawâ sunâ wurîn nê ?

Ishâkù : Sôsai ! Akwai mazâ dà mâtâ, yârâ dà tsòfâffi.

Sûlêmânù : Zâ sù yârda in jê in gani ?

Ishâkù : Ai zâ sù yârda mânâ ! Bâri mù jê târe.

Sûlêmânù : Tò dà kyâu. Zâ kâ yi rawâ nê ?

Ishâkù : Kâi ! Ni, bâ nâ rawâ yânzu. Nâ tsûfa kwarai !

Sûlêmânù : Tò bâ lâifî.

Ishâkù : Kai fâ ? Zâ kâ gwadâ wâsân ?

Sûlêmânù : A'â. Ni, bân iyâ irin nâkù rawân ba.

Ishâkù : Tô, bâri mù tsayâ mù dûbâ kawâi.

Sûlêmânù : Tò dà kyâu.

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 tāfi gidā. The big (one) went home.

Yā bùgi jān. He hit the red (one).

Tsōhuwā tā dāwō. The old (woman) has returned.

Mānyā sun zō gārimmū. 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	mânyà	a big thing
kàrami	kàramà	kânâñà	a small thing
kâñkâñè	kâñkâñuwâ	kânâñà	a small thing
gàjérê	gàjeriyâ	gàjérû	a short thing
dôgô	dôguwâ	dôgwâyê	a tall/long thing
sâbô	sâbuwâ	sâbabbi	a new thing
tsôhô/tsôfô	tsôhuwâ/	tsòfaffi	an old thing
mûgù	mûgùwâ/	miyâgû/	
	mugunyâ	mûggâ	an evil thing

<i>Masculine</i>	<i>Feminine</i>	<i>Plural</i>	<i>Meaning</i>
jā	jā	jājāyē	a red thing
bafī	bafā	bafāfē	a black thing
fari	farā	farārē	a white thing
kōrē	kōrlyā	kwārrā	a (light) green thing
shūdī	shūdlyā	shūddā	a (light) blue thing
rāwayā	rāwayā	rāwāyū	a yellow thing

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

gida babbā 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 kānkānē yā zō. A small boy has come.

Sarkī biyu sunā nān. Two chiefs are here.

6. A more common type of appositional modification involves the particle **mài** (*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 **mài** as a prefix or introducer.

Yā bā mù àbinci mài dādī. He gave us (very) good food.

Yanà dà kudī mài yawà (*or dà yawà*). He has a lot of money.

Yā yi manā aikì mài kyāu. He did good work for us.

Àkwai dawākī māsu girmā¹ à wurin. There are (very) large horses there.

The word **maràs** (*pl.* **maràsā**), *lacking*, is employed to introduce appositional constructions as the negative of **mài** :

¹ Only **girmā** (never **babbā**) can be used with **mài**, **maràs**, or in comparison, to mean *big/large*.

**Wani yārō maràs² hankàlì
yā zō.**

**An bā mù abūbuwà maràsā
àmfànì.**

A certain senseless boy has come.
They have given us useless things.

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

Mài gidā bài dāwō ba tükùn.

The head of the house has not returned yet.

Inā mài mótà ?

Where is the owner/driver of the lorry ?

Bā à sòn maràs² kyâu.

No one wants a poor (quality) one.

Màsu 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.

**Hannúnā yā kómà bafí-
bafí.**

My hand has become blackish.

Wàndonsà shúdī-shúdī nē.

His trousers are bluish.

**Fàtàrsà tā zama ràwayà-
ràwayà.**

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 Músā 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 **maràh hankàlì**, **marák kyâu**.

³ See footnote 1 on page 131.

Yārō yā fī ùbansà wàyō.

The boy is cleverer than his father.

Rìgā tā fī wàndō tsàdā.

A gown is more expensive than trousers.

Sulè yā fī sù dukà karfi.

Sule is stronger than all of them.

A does not reach B in . . .

Bellò bái kai Músā girmā⁴ ba.

Bello is not as big as Musa.

Talákà bái kai sarkí arzíkí ba.

A peasant is not as rich as a chief.

A is the same as B in . . .

Audù yā kai ùbansà tsawō.

Audu is as tall as his father.

Wutā tā kai rānā zāfi.

Fire is as hot as sunshine.

A surpasses all in . . .

'Yarsà tā fī dukà kyáu.

His daughter is the most beautiful of all.

Jirgin samà yā fī dukà gudù.

An aeroplane is the fastest of all.

Aikin lēburà yā fī dukà wùyā.

Working as a labourer is the most difficult (work) of all.

VOCABULARY

Nominals

àmfànī

usefulness

arzíkí

wealth

fàtà (f.) (pl. fàtòcì or fàtū)

skin, hide

girmā

bigness

gudù

running, speed

hàkuri

patience

⁴ See footnote 1 on page 131.

jilki	body	
kàdàn	a small amount	
kibiyà (f.) (pl. kibiyoyì or kibau)		
kòrè (f. kòrlyā ; pl. kwârrā)	arrow	
kukā		
kànkànè (f. kànkànùwā ; pl. kfanänà)	a (light) green thing	
lēburà (pl. lēburōrī)	a cry	
mahàrbī (pl. mahàrbā)		
mugù (f. muguwā ; pl. miyàgū)	a small thing	
ràwayà (pl. rawayū)	labourer	
shahò (pl. shahunà)	hunter	
shudì (f. shudiyā ; pl. shuddā)		
talakà (pl. talakawā)	an evil thing	
tsawō	a yellow thing	
tsütsà (f.) (pl. tsütsotsi)	hawk	
wàyō		
'yā	a (light) blue thing	
<i>Verbals</i>		
gàmu (dà)	peasant, commoner	
fi	length, height	
sákà (i/é)	worm, grub	
sákè	cleverness	
sàuka	daughter	
zama		
	<i>Particles</i>	
	maràs (pl. maràsā)	lacking, without
	màsu	possessors
		of . . . , doers
		of . . .
		(plural of
		mài)

Important Phrases

an jimà kàdàn (or jim kàdàn)

a little while later

EXERCISES

Translate into English :

1. Wadansu mānyan jirāgen samà sun sàuka à Kanò.
2. Måsu nēman àbinci sun sàmi kàdan.
3. Wannàn fàramin littäfi yā fi wancàn babbba dādin kàràtū.
4. Kanānàn yârâ sunà wàsâ à gidan tsôhô.
5. Yâ sâ bâbbar rigâ àmmâ bài yi rawâ 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

Kowâ Yanâ Dâ Wandâ Ya Fi Shì Karfi⁵

Wata rânâ wani fàramin tsuntsû ya kâmâ tsûtsâ. Zâi cî tà, sai tsûtsâ ta yi kükâ, ta cè, ‘sâkê nî mânâ !’

Tsuntsûn ya cè, ‘A’â, ai zân cî ki, don nâ fi ki karfi.’
Sai ya dâuki fàramar tsûtsâ, ya cî tà.

Dâ ya gamâ cîntâ sai wani shâhò ya gan shì. Sai shâhòn ya kâmâ fàramin tsuntsû. Zâi cî shì, sai tsuntsûn ya yi kükâ, ya cè, ‘Kâ yi mini hâkuri, kâ sâkê nî !’

Shâhòn ya fi, ya cè, ‘Ai kai nè àbincinâ yâu, don nâ fi ki girmâ.’

Sai shâhòn ya ci tsuntsûn dâ ya ci fàramar tsûtsâ.

Kâfin shâhòn yâ gamâ cîn tsuntsûn sai gâ wata mikiyâ⁶ ta fâsî à kânsâ. Sai shâhòn ya fârâ kükâ, àmmâ mikiyâr bâ tà sâkê shi ba dòmin tâ 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 kàdan mikiyâr ta tâshî samâ. Bâ tà dadé ba
sai ta ji kibiyâ à jlkintà. Àshê wani mahârbî yâ gan tà, ya
kashè ta.

Mikiyâr tâ gâmu dà wandâ ya fi sù dukâ 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 subclases :

- (a) Those which are not derivable from independent nominals. Some of the more important of these words are :

báfi	next year	dàban	different
bana	this year	daidai	exactly
banzā	worthlessly	dölè	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 **nán/nân**, e.g. **banan nán** = *this (very) year*.

gòbe	tomorrow	fwarai	very much
hakà	thus	lallé	certainly
jibi	day after tomorrow	nésà	far away
jiyà	yesterday	sànnu	slowly
kàdan	a small amount	sòsai	really
kawài	only	tilàs	of necessity, perforce
kullum	always	yànzu	now
kusa	close	yâu	today

**Bā yà sô yà yi aikì à
banzā.**

He doesn't want to do work
that is not worthwhile or
work for nothing

**Nâ kâwô wani àbù
dâban.**

I have brought something
different.

**Lissâfinsà bâ daidai
ba nè.**

His arithmetic is not
correct.

**Zâi yârda nè ? Ai, tilàs
nè.**

Will he agree ? Why, of
necessity (=he'll have to).
He regularly comes to (see)
us.

**Yanâ zuwâ wurimmù
kullum.**

When he came close we saw
him.

**Dà ya zô kusa mukà
gan shì.**

He will come for sure/he is
sure to come.

Lallé zâi zô.

(Going) slowly doesn't pre-
vent (one's) arriving.

**Sànnu bâ tà hanâ
zuwâ.**

It must be done.

Tilàs nè à yî shì.

- (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
ciki	inside	nīsa	far away
dāma	to the right	samà	upward
gàba	in front (of)	wàje	outside
hagu/hagun	to the left	yāmma	westward

Yā tāfi arèwa dà.

Kanò.

Mun bi hanyàr dāma. He has gone north of Kano.
We followed the road to the right.

Yā fādi fasà.

Tsuntsū yā tāshì samà. He fell down to the ground.
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. :

**Dâ dâ akà ginà wannàn
bangō.**

A long long time ago this wall was built.

Anà yayyafî kàfan kàfan.

It's drizzling a (very) little bit.

**Mun yi kusa kusa (or
kurkusa) dà shi.**

We got very close to him.
The tortoise is walking very slowly.

**Kùnkurú yanà tāfiyà sànnu
sànnu.**

He will do it right now.
He will do it today (for sure).

Zâi yî shi yànzú yànzú.

The aeroplane began to descend.

Zâi yî shi yâu yâu.

It went right up.

Jirgin samà yâ yi fasà fasà.

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 hankàli)	Sai kà rikè shi à hankàli. You must hold it carefully.
(an jimà)	Zâi zô an jimà. He will come after a while.
(bâ làbârì)	Bâ làbârì ya kâmâ shi. Without warning he caught it.
(bâ shakkâ)	Bâ shakkâ zâ kâ san shi. Without a doubt you will know him.
(dà dàmunâ)	Anâ ruwâ dà yawâ dà dàmunâ. It rains a lot in the rainy season.
(dà kyar)	Dà kyar na fid dà shi. With difficulty I got (= I hardly got) it out.
(dà karfi)	Yâ yi kûkâ da karfi. He cried loudly (<i>lit. strongly</i>).
(dà fârî)	Dà fârî zâ mù nèmi tashâ. First of all we will look for the station.
(dà râni)	Dà râni bâ à ruwâ. It doesn't rain during the dry season.
(dà sauri)	Yâ iyâ gudù dà sauri. He can run fast.
(dà wuri)	Zô nân dà wuri. Come here in good time !
(gâba daya)	Sun tâshî gâba daya. They left all together (and at one time).
(har yànzu)	Bâi zô ba har yànzu. He still hasn't come.
(nan dà nan)	Nan dà nan sukâ gudù. At once they ran (away).
(tun dà dadèwâ)	Yanâ nan tun dà dadèwâ. 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 hakâ 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 :

<i>jà</i> ³ <i>wur</i> ; <i>jà</i> ³ <i>jir</i> ; <i>jà</i> ³ <i>zur</i>	red as red can be, scarlet, blood-red
<i>baki</i> <i>kirin</i> ; <i>baki</i> <i>sidik</i> ; <i>baki</i> <i>sil</i>	jet-black, black as pitch
<i>fari</i> <i>fat</i> ; <i>fari</i> <i>kal</i>	snow-white
<i>körè</i> <i>shar</i>	bright green
<i>arèwa</i> <i>sak</i>	due north
<i>kudù</i> <i>sak</i>	due south
<i>mutànē</i> <i>tinjim</i>	people beyond number, people galore
<i>lafiyà</i> <i>lau</i>	completely well
<i>sábō</i> <i>ful</i>	brand new
<i>daya</i> <i>tak</i>	one and only one
<i>karfè</i> <i>gómà</i> <i>cif</i>	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 *já* drops to low.

tā sāuka jirif	it (<i>e.g.</i> a vulture) landed 'kerplunk'
yā cīka fal	it's chock full
yā fōnē fūrmus	it's completely burnt up, burnt to ashes
yī 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 kullē kam	it was locked securely
sun yi jūrum	they stood despondently
kā yi farat	do (it) at once
yanā zāune sūkūkū	he's sitting despondently
sun bī sū wōhō wōhō	they followed them, booing
kā yi shirū	be quiet !, shut up !

6. Three particles of frequent occurrence which are usually labelled 'adverbs' are **wātākilā/watakilā/kilā**, *probably, perhaps*, **tūkūn(a)**, *not yet, first*, and **ainū(n)**, *very much*.

Wātākilā zāi zō gōbe.	Probably he will come tomorrow.
Bāi dāwō ba tūkūn.	He hasn't returned yet.
Bāri in shiryā kāyānā tūkūna.	Let me prepare my loads first.
Yanā gudū dà saurī ainū.	He is running very fast.

VOCABULARY

Nominals

arēwa	northward
bangō (pl.)	
 bang(w)āyē	wall, book cover
banzā	worthlessly, useless thing, <i>etc.</i>
dāban	different

dāma	to the right
dāmunā (f.)	rainy season
dōlē	of necessity, perforce
gabās	east
hagu/hagun	to the left
kudū	southwards
kullum/kullun	always
kusa	close
lallē	certainly
nēsā	far away
rāni	dry season
shakkā (f.)	doubt
tashā (f.)	(railway) station
tilās	of necessity, perforce
wāje	outside

Verbs

cika	become full
cikā	fill, complete, fulfil
fitar (dā)/	
fid dā	put out, take out
hayē	cross over (<i>e.g.</i> a river)
rifē	hold (on to), keep

Particles

ainū(n)	very much
dā kyar	with difficulty
har	to the extent
	that, until
maza	quickly
tun	since

EXERCISES

Translate into English :

- Dà dàmunā wannàn kògī ya cika fal dà ruwā.
- Dukàmmù mukà tāshì gāba daya, mukà fitar dà shi wāje.
- Dà na gan shi sai bâ làbārì ya hau dōkì, ya gudù.
- Dâ dâ àkwai wani tsōhō wandà ya shiryà gōnarsà à bâkin wannàn hanyà.
- Tilàs nē sù sàmi aikì dà wuri. Zâ kà bâ 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, dàmunā tā yi sòsai !

Hasàn : Gàskiyarkà. Nâ jē kògî dà sâfè. Bàn iyà in hayè ba.

Lawàl : Tô, yâ cïka nè ?

Hasàn : Yâ cïka fal ! Har karfin gudùnsà yâ bâ ni tsòrō.

Lawàl : Lallé àbin tsòrō nè. Yanâ gudù dà saurî ainùn.

Hasàn : Sòsai ! Har wani sâ'ì zâi tâfi dà mûtûm.

Lawàl : Hakà nê. Ìdan wani yâ fâdî à cikî sai yâ mutù.⁴

Hasàn : Sòsai ! Irin wannan kògî mûgùn àbù nê.

Lawàl : Tô, yâyà zâ mù yi ?

Hasàn : Ai, sai mù bi wata hanyà dàban.⁴

Lawàl : Àmmâ wata hanyà zâ tâ yi nîsâ. Kô bâ hakà ba ?

Hasàn : Hakà nê. Àmmâ bâ wata dâbârà.

Lawàl : Gàskiyarkà. Ai dôlè nê mù bi dôguwar 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 gamà ²	tārà	II	sàyā	kàrbā	III	shiga	sàuka
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Derived Grades

IV	gamè	tārè	sayè	karbè	shigè	saukè
V	gamar	tārar	sayar	—	shigar	saukar
VI	gamō	tārō	sayō	karbō	shigō	saukō
VII	gàmu	tāru	sàyu	kàrbu	shigu	sàku

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>Termi-</i> <i>nal</i>	<i>Tone</i>	
<i>Grade</i>	<i>Vowel</i>	<i>Pattern</i>	<i>General Meaning</i>
I	-ā	high-low(-high/ low)	Basic : most Grade I verbs transitive, a few intransitive (<i>gamā</i> , join together, finish ; <i>tārā</i> , gather together)
II	-ā	low-high(-low)/ (low-)low-high	Basic : always transi- tive (<i>sāyā</i> , buy ; <i>kārbā</i> , receive)
III	-a ³	low-high(-low) ³	Basic : intransitive (<i>shīga</i> , enter (there) ; <i>sāuka</i> , descend)
IV	-ē	high-low(-high/ low)	Derived : most transi- tive, some intransi- tive. Signifying more complete or thorough action than basic (<i>tārē</i> , gather all ; <i>sayē</i> , buy all ; <i>kārbē</i> , take away ; <i>shigē</i> , go through ; <i>saukē</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. *tāshī*, *fādi*).

	<i>Terminal Vowel</i>	<i>Tone Pattern</i>	<i>General Meaning</i>
V	-ar	high-high(-high)	Derived : transitive (requiring dà 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	-ō	high-high(-high)	Derived : most transitive, some intransitive. Typically signifying action completed in vicinity of speaker (gamō , <i>finish and come</i> ; tārō , <i>gather here</i> ; sayō , <i>buy and bring</i> ; karbō , <i>receive and bring</i> ; shigō , <i>enter here</i> ; saukō , <i>come down</i>)
VII	-u	(low-)low-high	Derived : intransitive. Usually passive meaning (gāmu , <i>have met</i> ; tāru , <i>have gathered together</i> ; sāyu , <i>has been (well), bought</i> ; kārṣu , <i>has been collected in full</i> ; shigu , <i>be crowded</i> ; sāuku , <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. *gudù*, *mutù*, *sani*, *gani*), 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>būdè</i>	open (and leave open)
beat	<i>bugā/</i>	<i>bugè</i>	knock over/out
blow	<i>būsā</i>	<i>būshè</i>	get dry
eat	<i>ci</i>	<i>cīnyē</i>	eat all of
fill	<i>cikā</i>	<i>cikè</i>	fill completely
increase	<i>dadā</i>	<i>dadè</i>	spend a long time
pick up	<i>daukā</i>	<i>daukè</i>	remove (completely)
tie up, tie on	<i>daurā</i>	<i>daurè</i>	tie up, imprison
sew, make by sewing	<i>dinkā</i>	<i>dinkè</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	fita	wucè/ fice ⁶	pass by
chat (confidentially)			
rub (on)	gōgà	gānè	understand (completely)
go around	kēwàyā	kēwàyē	go around, surround
dip out	kwāsà	kwāshè	collect and remove all
increase	kārā	kārè	finish
step over	kētārā	kētārē	cross (<i>e.g.</i> river, road)
reduce (price)	ragà	ragè	reduce (anything)
cover	rufà	rufè	cover, close
buy	sàyā	sayè	buy all of
enter	shiga	shigè	pass by, (<i>event</i>) come and go
(basic form apparently lost)			
cut up	yankà	yankè	recover completely (from illness)
pour	zubà	zubè	cut off, sever 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	tsayà	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,	zubà	zubar (dà)	throw away, ⁸ pour/ spill out
throw (away) ⁸			

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 yārō.

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 shi.

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 shi.**

He fed it.

Yā cishē shi.

He fed it.

(fitar) **Nā fid dà yārō.**

I expelled/extricated the boy.

Nā fisshē shi.

I expelled/extricated him.

(gayar) **Mun gai dà sarki.**

We greeted the chief.

Mun gaishē shi.

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 shi.

He has sold it.

(shāyar) **Yā shā dà dōkì.**

He watered the horse.

Yā shāshē shi.

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 Audu a car.

- (tsayar) **Mun tsai dà móta.** We stopped the car.
Kadà kà tsaishé ni. Do not detain me.
(zubar) **Sun Zub dà tàkardū.** 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 mütüm yā kōmar.** That man returned (it).
Wancàn mütüm yā fitar. That man took (it) out.
Inā mótkà? 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	daukà	daukō	pick up and bring here, fetch
(basic form apparently lost)		dāwō	return (here)
go out	fita	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	némā	némō	seek and bring

¹⁰ Nor does the **dà** occur when, as in a relative clause, the object precedes the verb, e.g. **jákín dà ná 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)	tāfī	tafō/	
		tahō	arrive, come
leave (on journey hence)	tāshī	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	dàmā	dàmu	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	jítà	jitu	(people) get along well
establish	kafà	kàfu	be established
increase (thing)	fārà	fàru	be increased
squeeze	matsà	màtsu	be under pressure
wind, appoint	nadà	nàdu	be wound, appointed,
cause to meet	sàdà	sàdu	(people) meet
get, obtain	sàmà/	sàmu	be obtainable/
	sāmù		available, occur
gather (<i>trans.</i>)	tàrà	tàru	(group) gather (<i>intr.</i>), assemble
do, make	yí	yíwu	be possible

VOCABULARY

Nominals

àsìri (<i>pl.</i> àsìrai)	secret
bàtun	concerning (from the noun bàtū = <i>conversation, matter, affair</i>)
hàsārà/àsàrà	loss due to some unlucky incident, misfortune
kwānò (<i>pl.</i> kwānōní)	basin, bowl, headpan, corrugated iron sheeting
karfè	iron
tsàmmāní	thinking, thought
wākà (<i>f.</i>) (<i>pl.</i> wākōkí)	song, poem, hymn
zúciyā (<i>f.</i>) (<i>pl.</i> zúciyōyí or zükàtā)	heart

Verbals

àuku	happen
bugà	beat
bùshè	get dry
dàmu	be worried
gògà	rub
gyàrà	repair, fix
jìta	(people) get along well
kafà	set up, establish, erect
kéwàyē	go around, go roundabout
kwàntā	lie down
kwàshè	collect and remove
kárè	finish
kétaré	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
tārā	gather together (<i>trans.</i>)
warkè	get well (from illness)
zubā	pour, throw (a number of things)
zubar/zub (dà)	pour (out), throw away
zubè	(something) spilled

Important Phrases

bà sù jitū 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 dàmu !	don't worry (about it) !
mè ya fâru ?	what has happened ?
mun sâdu dà shī	I (<i>lit. we</i>) met him
sâukad dà shī !	let it down ! lay it down !
sun târu	they (a group) have gathered
kà Zub dà shi !	throw it away !

EXERCISES

Translate into English :

1. An fisshē tà dàgà aikin.
2. Kà sayar mini dà shī don Allà.
3. Kadà kù dàmu, bâ àbîn dà ya àuku tükuna.
4. Zùbâ shi cikin kwânò. Bâyan hakâ kù shâyar dà dôki.
5. Dom mè bà zâ kà fid dà àsîrinkâ dàgà cikin zûcîyarkâ 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

- Ùmarù : Kā dāwō dàgà birnī ?
- Bàlā : I. Nā dāwō shēkaranyiyà dà sāfē.
- Ùmarù : Tô. Ammā nā ji wàhalà tā àuku à wurin.
- Bàlā : Sòsai ! Kái ! Wutā tā kāmà wadansu gidàjē, tā fònè su kùrmus !
- Ùmarù : Kái ! Mutànē sun yi hásárà kwarai ! Kai fà ?
- Bàlā : Ai, lāfiyà na kè. Abin bài zō kusa dà wurin dà na kè zama ba.
- Ùmarù : Mādallā ! Dâ nā yi tsàmmānì kō wàtakilà tā zō wurinkù nē.
- Bàlā : A'à. Bà tā dàmē mù ba kō kàdan. Ammā wadansu sun shā wàhalà dà yawà.
- Ùmarù : Lallé.
- Bàlā : Ai, rân nan na gámu dà àbókinā, na tàmbàyé shì bátun wutár. Ya cê, gidansù duk yā fònè.
- Ùmarù : Tabdi ! Mè ka yi ?
- Bàlā : Ai, dólè nē in shiryà masà wuri à dákina.
- Ùmarù : Tô, àmmā mè ya fàru gá iyálinsà ?
- Bàlā : Ai sun sàuka à gidan wani.
- Ùmarù : Mādallā ! Sai yàushé kàmin sù kafà sábon gidā ?
- Bàlā : Bà zā sù dadè ba. Zā sù tārà kāyā sù fārà dà wuri.
- Ùmarù : Tò dà kyâu. Allà yà taimakē sù.
- Bàlā : 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	na kàn zō	mu kàn zō	we regularly
come			come
you (m.)	ka kàn zō	ku kàn zō	you (pl.)
regularly come			regularly come
you (f.)	ki kàn zō		
regularly come			
he regularly	ya kàn zō	su kàn zō	they regularly
comes			come
she regularly	ta kàn zō		
comes			
one regularly	a kàn zō		
comes			

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 zuwā 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.

Dâ su kân zô kôwâne mâkò. They used to come every week.

Su kân ziyârci Kanò lôtò-lôtò. They visit Kano from time to time.

3. The negative of the habitual aspect employs **bâ . . . ba**.

Bâ na kân zô ba. I don't regularly come.

Bâ su kân 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 **rigâ/rigâyâ** = *have already done . . .* (generally in the regular compleptive aspect):²

Yâ rigâ yâ tâfi. He has already gone.

Nâ rigâyâ nâ tâmbayâ shi. I have already asked him.

Sun rigâ sun fârâ. They had already begun.

6. The verbs **rikâ** and **dingâ** followed by a noun or verbal noun = *regularly do . . . , keep on doing . . .*:³

² Unlike the other verbs here illustrated, **rigâ** 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. **bâi rigâ yâ tâfi ba**, *he had not yet gone* (though **bâi rigâ bâi tâfi ba** is also possible).

³ They differ slightly in meaning in that **dingâ** usually implies that the thing being continued is already being done, whereas **rikâ** may be applied to something not yet started.

- Sai kà rikà shân wannàn mágànî.** You must regularly drink this medicine.
- Yā dingà zuwà gidammù.** He kept on coming to our home.
- Kadà kà rikà cîn bâshì.** Don't always borrow (ci bâshì = incur a debt).

7. The verb **tabà**, *touch*, followed by certain types of nouns or verbal nouns = *have ever . . .*:

- Kâ tabà zuwà Kanò ?** Have you ever been to Kano ?
Bàn tabà ganinsà ba. I have never seen him.
Nâ tabà cî. I have eaten it (at some time in the past/once or twice).

8. The verbs **kârâ**, **dadâ** and **sâkè** = *repeat . . . , do . . . again* :

- Bàn sâkè ganinsà ba.** I didn't see him again.
Yâ kârâ zuwâ. He came again.

9. The verbs **kârâ** and **dadâ** = *increase . . . , add . . . to* :

- Nâ kârâ masà kudî.** I increased his pay.
Yâ dadâ fòkari. He tried harder.

10. The verbs **cikâ** and **fayè** = *be full of . . . , be characterized by . . .*:

- Yâ cikâ kârâmbâni.** He's extremely meddlesome, a big nuisance.
Àbin yâ fayè mini wùyâ. The thing was too difficult for me.
Bàn cikâ sô ba. I don't really like (it).

11. The verb **iyâ** = *be able to do . . .* :

- Yâ iyâ Hausâ.** He can speak Hausa well.
Yanâ iyâ aikin. He can do the work.
Bà zân iyâ zuwâ 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.
Abinci yā yi.	The food is ready.
Yā yi karyā.	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
ālbarkà	no sale !	Lesson 15
āmin	may it be so, amen	Lesson 4
āshē	well !, is that so ?	Lesson 20
habà	nonsense, come now !	Lesson 15
i	yes	Lesson 13
mādallā	fine, praise God !	Lesson 4
mànà	indeed	Lesson 19
tabdī	(utter amazement)	Lesson 25 (Dialogue)
tō/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 :

bābù no ! (emphatically) Lessons 4, 13

Phrases :

don Allà	please	Lesson 25
shí 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'ahā	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)
nà'am	yes ? (in reply to one's name being called)
wâyyô	(exclamation of despair), alas !
wâyyô Allà	alas !
wâyyô nî	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 cí nì dà gudù ? Habà ! The thought of it ! You, you will beat me in a race ? Nonsense !

(**a'āhā**) In the dialogue in Lesson 25 where **Umarū** used the comparatively neutral **tabdī** to express his amazement he might alternatively have used **a'āhā**, 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 nè ? 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 (kùwā)** Every word of it is true.

Or

Person A : **Hakà nè ? Or Gàskiyā nè ?** 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'äm**) 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'äm** (*or tō*) to signal to the narrator continued interest in and/or agreement with what he is saying.
- (**nà'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 !

- (**wâyyô**) 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 **wâyyô Allâ** 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

allâ	it is true, is it true ?
bâshî	debt, loan
gani	seeing (verbal noun of gani , see)
jâkâ (f.)	
(<i>pl. jakunkunâ</i>)	(small) bag, ₦200
kârâmbâni	nuisance/putting one's nose in someone else's business
karyâ (f.)	a lie
lôtò	time (= lôkâci)
mafâshi	
(<i>pl. mafâsâ</i>)	highway robber

mākò	week (= sātī)
sā'ā (<i>pl.</i> sā'ō'i)	luck, good fortune ; time, hour
sabò dà/sabòdà	because of
sātī	week (= mākò)
zilyārā	visiting, a visit

Verbs

		<i>Particles</i>
dadà	repeat . . . , do . . . again	a'a (exclamation of amazement)
dingà	keep on doing . . .	a'ahā (exclamation of concern over misfortune)
fādà	fall upon, fall into (<i>cf.</i> fādī)	af/ap (exclamation of surprised recognition)
fayè	be characterized by . . .	
rigā/rigāyà	have already done . . .	dai (emphasis particle), on
rikà	keep on doing . . . , do regularly and repeatedly	the other hand, for my part
tafà	touch ; have ever . . .	m'm (exclamation of sympathetic concern)
zilyartà (i/ē)	visit	na'am (exclamation of interest or agreement)

na'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 dājì	forest (<i>lit.</i> dark bushland)
ci bāshì	incur a debt
duk dà hakà	in spite of this, nevertheless, yet

- lötò-lötò** from time to time
zürà dà gudù break into a run

EXERCISES

Translate into English :

1. Allà yà sâ mù yi sâ'â cikin cinikimmù. In bà hakà ba dôlè nè mù ci bâshì.
2. Bâri in dadà fòkarinâ cikin aikin nân. Af, bà kà gâji ba ? Bâ zâ kâ barî ba tukuna ?
3. Bàn tasâ ganin irin wannan rawâr ba. Bâri in gwadâ yîntâ. A'a ! Kâi, bà zâ kâ iyâ ba !
4. Nâ yi mágânâ dà shî mâkòn dà ya wucè àmmâ bài fârâ zuwâ sâtin nân ba.
5. Dâ a kân hau dôkì àmmâ yànzu an fi sôn móta. Allâ ? Allâ kùwâ.

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 Ali⁵**

**Audù dà Ali sunâ cikin tàfiyâ. Zâ su kàsuwâ dà kâyâ.
 Sai gâ wani àbù à bâkin hanyâ. Ali ya dâukâ, ya dûbâ.
 Ashê jâkar 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 ! Mū mukà yi sā'à nē ? Kō dai nī, na yi sā'à ?'

Audù ya cê, 'Tò shi kè nan, Allà yà bā mÙ lâfiyà.'

Sukà cigàba dà tâfiyàrsù har sukà shìga wani bafin dâjì. Sai wafansu mafàsà sukà fâdà musù. Audù dà Àlì sukà zûrà dà gudù. Su mafàsà sukà bî sù.

An jimà sai Àlì ya gâji sabòdà nauyin kâyansà. Ya cê, 'Wâyyô. Yâu mun yi hâsârâ.'

Audù ya cê, 'A'a ! Mū mukà yi hâsârâ nē ? Kō dai kai, ka yi hâsârâ ?'

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 tāfi in gan shi.	I went to see him.
Zā sù jē sù hārbi nāmā.	They will go to/and shoot (some) meat.
Inā sô kà zō nân.	I want you to come here.
An cê masù sù zō.	They were told to come.
Yā yârda yâ yî shi.	He agreed to do it.
Yā fi kyâu à dâkâtâ kâdân.	It would be better to wait a little.
Yâ yîwu à biyâ kâ gòbe ?	Is it possible to pay you tomorrow ?
Inâ jirânsâ yâ dâwô.	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 **kadâ**), 'lest' :

Yâ zô (don) yâ tâimâkê mù.	He came (in order) to help us.
Sun gudù (don) kadâ à kâmâ 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
lāfīyà. 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 :

Tô mù jē !	Well, let's go !
Ìn shiga kō ?	May/shall I (am I to) enter ?

Kadà kōwā yà shā wannàn.	Nobody is to drink this.
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- (e) Following certain relaters :

kàmin/kàfin, *before* :

Kàmin in tāshì sun rigā Before I left they had al-
sun zō. ready come.

Zā mù hütà kàdan kàmin We will rest a little before
mù ci àbinci. we eat.

dòmin/don (see also above, section (b)), *in order to/
that* :

Yā kāwō shi dòmin 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 compleutive or the regular compleutive p-a pronouns :

Mun dākātā har sukà isō. We waited till they came.

gāra/gwàmmà, *it is better that* :

Gāra mù yi hakà. It is better that we do thus.

Dà tāflyà 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 kàdàn yà fādi. He nearly fell.

(f) **In ji . . .** (lit. *let me hear*) is a stylized expression employing the subjunctive which means . . . says or according to . . . :¹

Zâi zō gòbe, in ji Audù. He will come tomorrow, according to Audu.

In ji wà ? Who says so ?

Kadà kà sâkè zuwà, in ji sarki. 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 Mâlâm Ùsmân dà Ministà na Ilmì zâ sù tâfi Sakkwato, sù bûdè makarantar 'yam mâtâ, sù ziyyârci asibitî, sù dâwô Gùsau, sù bâ dà laccâ dà yâmmâ.

¹ **In ji** is also used whenever the verb *says/said* comes at the end of, or in the middle of, a quotation. **Cê, 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 kòwàcè rānā.	He comes every day.
Bā yà aikì sòsai.	(It is characteristic of him that) he doesn't work hard.
Àladè 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 aikì.	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 aikì yanà ta sùrütù.	(As) I worked he chattered foolishly.
Yā dadè yanà aikì.	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 shiryâ, zân hau
kèkénâ, gâ shi bâbù
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 sâmi wandâ zâi yi
shî ba.

I didn't find anyone who
would do it/to do it.²

Dâ yâ nûnâ minî dà zân
sâyâ.

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 sukâ shiryâ sukâ tâfi. Mâkânîkî yâ gyârâ masù
môtârsù.

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'ān dà mātā sukà dāwō dàgà kàsuwā, ya tāmbayē tà, ya cē, 'Yàyà cīnikī? Yā yi kyāu?' Sai ta amsà, '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. asibitōcī</i>)	hospital
cēwā	saying (verbal noun of cē)
dabbà (<i>f.</i>) (<i>pl. dabbōbī</i>)	animal
dàriyā (<i>f.</i>)	laughter
fādà	chief's residence
fiflikè (<i>pl. fikàfikai</i>)	wing
hafōrī (<i>pl. hafòrā</i>)	tooth
hannū (<i>pl. hannàyē</i>)	arm (including hand), hand
hárājì	tax
ilmì, ilimi	knowledge, book-learning
iskà (<i>f. or m.</i>) ³	wind, air
jémágè (<i>pl. jémágū</i>)	fruitbat
kashègàrī	on the following day
laccà	political speech, lecture
mákāníkì (<i>pl. mákāníkai</i>)	mechanic
màmā	breast, mother, mother's milk
mínistà (<i>pl. ministōcī</i>)	minister (of government)
ófis/ófishī (<i>pl. ófisōshī</i>)	office
rái (<i>pl. rāyukà</i>)	life
saurā	remainder
sùrütù	(senseless) chatter

³ The plural **iskoki** means (*evil*) *spirits*.

tùnāni**tsakà/tsakiyà (f.)****tsàkāni****wàkili**

reflecting, thinking
centre
between
representative

*Verbals***amsà****haifù (i/ē)****hàrbà (i/ē)****isō****kàrbà (i/ē)****kirā****kyâlè****saurā**

answer

give birth to

shoot

arrive (here)

receive, accept

call, summon

not bother with, ignore

be left over, remain

*Particles***gâra****gwàmmà****mâ****wai**

it is better that

it is better that

(emphasis particle), even,
too, actually

quote, they say

*Important Phrases***dâ mâ**it has been planned that,
it is well known that,
already**in ji . . .**

. . . says, according to . . .

kudin kasâtaxes (*lit.* money for the
land)**nan dà nan**

immediately

rânkà yà dadè⁴may you live long ! (said to
a chief or other social
superior)**tsakàr-tsâkâni**

betwixt and between

yâ fi kyâu (plus subjunctive)

it is better/best (that . . .)

yanâ ta . . .

he continuously . . .

⁴ Often heard as rânkâi dadè.

EXERCISES

Translate into English :

1. Dâ mâ zâ ni gidansà in gaishé shi, sai na ji làbârì, na cê, yâ fî kyâu in gayâ masâ.
2. Kàmin yâ fârâ zuwâ nâ dadè inâ aiki à nân.
3. Dâ na sàmê shi, nan dâ nan sai ya zûrâ dâ gudù.
4. Abincimmù yâ fârè nê ? A'â, dâ ⁵ saurâ kâdan. Kanâ sô in dafâ wani ? ⁶
5. Mînîstân Mâkârântû zâi yi laccâ à Gûsau ? Í, bâri mù shiryâ, mù jê.

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

Jêmâgè Bâ Yâ Biyàn Hârâjî ⁸

Wata rânâ sarkin dabbobi ya kirâ wâkilinsà, ya cê masâ, 'kâ kewayé cikin kasâtâ kâ jê gidâjen dabbobi dukâ kâ karbi kudin kasâ à hannun kôwannensù.'

Wâkilî ya cê, 'Rânkâ yâ dadè, nâ yi nan dâ nan.'

⁵ In this context dâ = àkwai (see Lesson 37, section 3).

⁶ In contexts such as this wani means *some more*.

⁷ Translate *what as the thing which* (àbîn dâ ...).

⁸ See *Littafi Na Karantawa*, page 8, for another version of this story.

Sai wàkili ya kewàyé cikin kasár, ya kárbi háraji à kowànè gidā. Ammā dà ya isō gidan jémágè, jémágè ya kí biyàn kudin.

'Ai, ní bá dabbá ba cè,' in ji jémágè. 'Kó cikin talakawan sarkin dabbobi àkwai mài fikàfikai kamar ní? Àkwai wandà ya iyà tashì samà kamar ni? Ai, bá nà biyàn háraji gá sarkin dabbobi !'

Shí kè nan. Wàkilin sarkin dabbobi ya bar shí, ya kómà fadà, ya sháidà wà sarkinsù. Sarki dai, ya yi tunàni, ya cè, 'Lallé, gáskiyarsà. Jémágè bá irimmù ba nè, à kyálè shi.'

Kàshègàri sarkin tsuntsàyé ya kirá násà wàkilin, ya àiké shí yà kárbi kudin kasá à hannun kowànè tsuntsú. Dà wàkilin ya isō gidan jémágè, ya tàmbayé shí kudin kasá, sai jémágè ya yi masá dàriyá, yanà céwá, 'Ní, bá nà biyànsà háraji.'

Wai, 'Kó ká tasà ganin tsuntsú mài hakòrā ?' 'Kó wandà ya kán háifi 'yá'yansà dà râi, yá bá sù mämá ? Kái ! Ní bá talákán sarkin tsuntsàyé ba nè !'

Dà wàkilin ya kómà fadà ya sháidà wà sarkin tsuntsàyé, sai sukà yárdà céwá jémágè bá tsuntsú ba nè.

Sabòdà hakà jémágè yanà tsakàr-tsákáni, bá yá cikin dabbobi, bá yá, kùwá, cikin tsuntsàyé.

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	bugā	bubbūgā	keep on beating
cook	dafā	daddafā	keep on cooking
look	dūbā	duddūbā	look everywhere

- (b) Low-high verbs² become low-high-low :

go out	fita	fifitā	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. tāntāmbayā (not tāttāmbayā), and it is optional where the first syllable ends in some other consonants, e.g. fiftā or firfītā, sāssayā or sāsisayā, 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 nānnēmī shānunsù, sun nānnēmē sù, *they looked all over for their cattle/them.*

look for	nèmā	nànnèmà ³	look all over for
buy	sàyā	sàssayà	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	karàntā	kakkaràntā	read in succession
ask	tàmbayà	tàntàmbayà	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**, **kg**), it becomes **-ya-** and **-wa-** respectively, e.g. **kétà**, *tear*, **kyakkétà**, *tear to shreds*; **gògà**, *rub (against)*, **gwàggogà**, *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. **ajlyē**, *put down/aside* → **ar'ajlyē/a'ajlyē** or **ajijlyē**, *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 cikkakkiyā, ⁶ cikakkū (something) filled, complete
(dafà, cook)	dàfaffē, dàfaffiyā, dàfaffū (something) cooked
(färà, start)	färarrē, färarriyā, färarrū (something) started
(ganì, see)	gànannē, gànanniyā, gànannū (something) seen
(mántā, forget)	màntaccē, màntacciyyā, màntattū (something) forgotten
(némā, look for)	némammē, némammiyā, némammū (something sought)
(sanì, know)	sànnannē, sànnanniyā, sànnannū (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. :

(ajlyē, set aside)	àjlyayyē, àjlyayyiyyā, ⁶ àjlyàyyū (something) set aside
(fahimtā, understand)	fahimtaccē, fahimtacciyyā, fahimtattū (something) understood
(lafiyà, ⁷ health)	làfiyayyē, làfiyayyiyyā, làfiyàyyū healthy (person or thing)
(tabbatā, be sure)	tabbataccē, tabbatacciyyā, tabbatattū (something) certain
(tàfasà, boil)	tàfásasshē, tàfásasshiyā, tàfásàssū (something) boiled

⁶ There is an alternative feminine form in -ACCĀ, which is not uncommon, especially with the longer words, e.g. tàfásasshā.

⁷ This form is derived from a noun rather than a verb. It is apparently the only such exception in the whole language.

Examples :

- Mūjilyā sānanniyā cē à
kasarmū.
- Dāfaffen àbinci nè mu kē sō.
- Zināriyā némammiyar
àbā cē.⁸
- Mu kān shā tāfāssasshen
ruwā kawāi.
- Tābbataccē nè.

The owl is well-known in our country.
We want *cooked* food.
Gold is a sought after (*i.e.* valuable thing).
We drink only boiled water.
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)	kākkarfi,	very strong thing/
	karfiāfā (pl.)	person
(kyāu, goodness)	kyākkyāwā,	excellent (looking)
	kyāwāwā (pl.)	thing/person

Examples :

- Mācē kyākkyāwā cē. The woman is beautiful.
Sū karfiāfā nè. They are very strong.
Kyāwāwā na sāyā. 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 némammen àbù nē.

⁹ I.e. more so than a simple māi compound, e.g. māi surfi, *deep*; zuzzurfiā, *very deep*.

(maza, quickly)	Kù zō maza-maza !	Come very quickly !
(shirū, silence)	Audù shiru-shirū nè.	Audu is very soft spoken.
(sànnu, slowness)	Yanà tafiyà 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-jā** below) the first occurrence of the reduplicated word.¹⁰

(fari, white)	Nā sàyi fari-fari.	I bought the whitish one.
(bakī, black)	Bakī-bakī yā fi kyāu.	The blackish one is best.
(jā, red)	Wannàn, jā-jā nè.	This is reddish/pink.
	Wadànnân jājāye- jājāye nè.	These are reddish/ pink.
(tsōfō, old)	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 gómà gómà.	Give them each ten.
Nawà nawà nē wadànnân ?	How much apiece are these ?
Màsu kafà huđu huđu.	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 qaya dà sì-sì**, *he gave them ₦11.6 each; kuđinsù 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. :

gudù, running → **gùje-gùje**, running (various types of) races

tsallē, jumping → **tsàlle-tsàlle**, (various kinds of) jumping¹¹

tādī, chatting → **tàde-tàde**, (various) chattings

shāwarà, 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.* **dànyū**) raw, uncooked, unripe
fíramàrè primary school

¹² Thus the term for *track and field competition* is **gùje-gùje dà tsàlle-tsàlle**.

giyà (f.)	beer (local brew)
gwangwan (pl. gwangwàyē)	tin can
jarràbâwâ (f.)	test, examination
kwalabâ/kwalbâ (f.) (pl. kwalâbê)	glass bottle
kyàkkyâwâ (pl. kyawâwâ)	excellent (looking), handsome, beautiful
kârâ (f.)	a complaint (e.g. in court), cry, noise
ragî	reduction (as in trading)
sakandârè	secondary school
simintî/sumuntî	cement
tâbbâtaccé	(something) certain
takârdâ (f.) (pl. takârdû)	paper, letter
Tûrai	Europe
yâdî	European cloth, a yard (measurement)
zinâriyâ (f.)	gold

Verbals

ajiyé	put (thing) down, set (aside), give (thing to someone else to keep for you)
fâhimtâ (i/é)	understand
tâfasâ	boil (intransitive)

Particles

câ	thinking (from cêwâ ; see <i>Important Phrases</i> below)
shirû	silence (ideophone)

Important Phrases

âbin mämäki	an amazing thing
âbin shâ	something to drink, a drink
âbin shâ na kwalabâ	bottled drink

bâ ragî	no reduction (of price—in trading)
bâbbân àkâwû	head clerk
bâ dâ mâmâkî	cause amazement, wonder
câ na kè	I thought (<i>lit.</i> thinking I was)
ci jarrâbâwâ	pass an examination
nan kasâ	(in) this country
yi jarrâbâwâ	take an examination

EXERCISES

Translate into English :

1. Ai, nâ mâtâ in kâwô àbinci dâfaffé. Nâ kâwô shi danyé.
2. Gwàmmâ kâ dâkâtâ nân tükün. Kâfin kâ sâkè dâwôwâ lôkâcin àbinci yâ yi.
3. Mun tantâmbayâ kô'inâ cikin gârl àmmâ bâ mù sâmi làbârinsâ ba.
4. Kâi ! Wani àbin mâmâkî yâ fâru jiyâ—fârar jirgin samâ tâ bâ ni tsörô har saurâ kâdan in gudù !
5. Zâ ni kântî in sayi àbincin gwangwan dâ giyâ ta kwalabâ dâ sauran abûbuwân dâ na kè bùkâtâ.

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 : Daudâ !

Daudâ : Nâ'am.

- Talle : Inā zā ka ?
- Daudà : Zā ni gidā. Yànzu nè na tāsō dàgà aikì.
- Talle : Tò bâ lāiffi. À inā nè ka kè aikì ?
- Daudà : Ai, nî àkàwū nè à kànti.
- Talle : Àshē ? Câ na kè kanà makarantā.
- Daudà : A'à. Bàra nè na fita firāmārè. Bàn sàmi shligar sakandarè ba.
- Talle : Bâ kâ ci jarrabâwā ba nè ?
- Daudà : I, tâ yi minl wùyā ainùn. Ammā bâ kōmē, tun dà na sàmi aikì.
- Talle : Tò dà kyâu. Wànè irin aikì nè ka kè yî ?
- Daudà : Ai, inà dà ayyukà irì-irì : wani sâ'i na kân shisshiryâ kâyâ, wani sâ'i na kân sayad dà kâyâ, wani sâ'i mā, bâbban àkàwū yanâ bâ nî aikin takârdâ in yi.
- Talle : Tô. Yawancin kâyankù dàgà kasàshen Tûrai nè a kè kâwō sù ?
- Daudà : I. Ammâ yànzu an färâ yîn wadsansu abûbuwâ nan kasâ—kamar su tâkalmâ, dà yâdî, dà simintî, dà àbin shâ na kwalabâ.
- Talle : Mâdallâ ! Gâskiyâ nè sai dà tâfâsasshen ruwâ a kè yîn àbin shâ na kwalabâ ?
- Daudà : Sôsai ! Bâ kamar irin tâmù giyâr ba !
- Talle : Abincin gwangwan fâ—dukânsâ dâfaffé nè ?
- Daudà : Hakâ nê. Wai, sâ'an dà a kè shirinsâ anâ daddâfâwâ.¹³
- Talle : Tabdi. Àbin mâmâkì nê yaddâ yâ yîwu à dafâ àbinci dà yawâ à rufè shi cikin gwangwan à ajlyé shi har shèkarâ biyar !
- Daudà : Gâskiyarkâ. Ai, hakâ nê dûniyâ yànzu—cike ta kè dà abûbuwâ màsu ban¹⁴ mâmâkì.
- Talle : Lallé, hakâ nê.

¹³ Verbal noun from daddâfâ.

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 tāshī dà sāfē sai in shā tī When I get up in the morning I (always) have a cup of tea.

In bā kā bā ganyēn nan ruwā ba, sai yā mutū If you don't water that plant, it will surely die.
Idan 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 kā tāfi. You ought to go, or Get away !

¹ See Lesson 24, dialogue (footnoted phrases), for two additional examples.

Bài zō ba tūkūna. Sai mù kirā shi. 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 gani**, *you ought to see it*, are frequently interjected for emphasis.

Yanà tāfiyà, sai kà cē sarki. He goes around as if he were a chief.

Aikinsà, sai kà cē bài iyà ba. His work (is) as if he doesn't know how.

Wannan àbù, sai kà gani, àbin māmākì 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.)

Bâ mài iyàwā sai kai. There is none able to do it except you.

Bâ à sāmùn ilmì sai dà fòkari. One doesn't get knowledge without (a lot of) effort.

Ní kàm, sai àbìn dà ka cē. As for me (I'll do) only what you say.

5. **Sai** meaning *until* often introduces clauses in the completive, sometimes in the continuative.²

Bà zân tâfi ba sai nā gamâ. I won't go until I finish.

Bà zân tâfi ba sai inâ sôn tâfiyà. I won't go until I want to go.

Sai kâ dâwō. 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 tukùna.

(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 barci ba sai dà gârî ya wâyè.** I didn't get to sleep until dawn.**Bàn yi barci ba har gârî ya wâyè.** 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 shì nan dà nan. Sai mukà gaishē shì.

We saw him immediately. Then/so we greeted him.

Sun zō. Sai sukà zaunà. Sai sukà hütâ 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 shì (sai) nā jē wurinsà. When I saw him (then) I went to him.**Dà zuwânsà³ sai aikì.** When he comes (then) (there's a lot of) work.

³ **Dà zuwânsà**, *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.)

abin dà na gani	the thing that I see
lökacín dà zai tafí	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 hankall	a boy who has no sense

11. **Dà** is employed as an auxiliary with certain other relaters.

Tun dà bài bā mù ba bā kōmē.	Since he didn't give it to us it doesn't matter.
Kō dà bài 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
àkkalàmī (<i>pl.</i> alkalumà)	pen

àlmakàshi (<i>pl.</i> àlmakàsai)	(pair of) scissors
awà (<i>f.</i>)	hour
bukkà (<i>f.</i>) (<i>pl.</i> bukkoki)	grass hut ; market stall
clyàwà (<i>f.</i>) (<i>pl.</i> clyàyi)	grass
dinkì	sewing
hütù	vacation, rest
kàki	khaki cloth
kirki	excellence of character or quality
madinkì (<i>pl.</i> madinkà)	tailor
sana'à (<i>f.</i>) (<i>pl.</i> sana'ò'i)	trade, occupation, profession
tufàfi (<i>sing.</i> tufà)	garments, clothes
wàhalà (<i>f.</i>)	trouble, difficulty
wàndò (<i>pl.</i> wandunà)	trousers

Verbs

dinkà	sew, make by sewing
hanà ⁴	prevent, hinder, keep from, refuse, forbid
jirà	wait for
kau/kawad (dà)	move to another place, alter position of
núnà ⁵	point out, show
taimakà (<i>i/é</i>)	help, assist
yankà	cut (up), slaughter

Particles

kàm	(emphasis particle) at least, at any rate, as for . . .
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⁴ Typical examples of the way **hanà** is employed are : **yā hanà ni/mini aikì** = 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 shàn giyà** = beer drinking is proscribed.

⁵ An indirect object is very frequent with **núnà**, e.g. **yā núnà mini** = he showed me ; **nā núnà masà hanyà** = I showed him the road ; **tā núnà wà yárò àbincinsà** = she showed the boy his food ; but **yā núnà karfinsà** = he showed his strength.

wàtò

that is, . . . (the preceding statement is then rephrased 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 wàhalà

have (lit. drink) difficulty, suffer

EXERCISES

Translate into English :

1. Yā kàmâtà in yankà wannàn yādì. Dàuki àlmakashi kà taimakē ni.
2. Shì bà mùtumìn kirkì ba nè. Yanà sô yà hanà àbókinà aiki.
3. Dà ya shiga bukkàrsà sai ya zaunà, ya färà dinkì.
4. Zân jirà shì. Wàtò, zân dákàtâ nân sai yā dawō.
5. Akwai àlāmà zā kà shā wàhalà nân idan bà kà kawad dà kÿyankà 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

Hárúnà : Sànnu masinkí !

Gàmbo : Af *Hárúnà* ! Barkà dà yàmmā.

Hárúnà : Barkà kàdai. Ìnà aiki yâu ?

Gàmbo : Aiki, ai bâ yâ fârèwâ.

Hárúnà : Mâdâllâ. Hakâ a kè sô.

Gàmbo : Gâskiyarkâ. Kanâ yâwò à kâsuwâ nè ?

Hárúnà : A'â. Dâ mâ inâ nêman bukkârkâ.⁶

Gàmbo : Tô. Rân nan na kau dà kâyânâ zuwâ nân.

Hárúnà : Dà kyâu. Dâ kanâ cikin bukkâ ta clyâwâ àmmâ wannan ta kwâñò⁷ cê.

Gàmbo : Hakâ nê. Nâ yi sâ'â kè nan.

Hárúnà : Mâdâllâ. Zâ kâ iyâ kâ dinkâ minî wadansu tufiñ nê ?

Gàmbo : Ai sâna'âtâ cê. Wànè irì nê ka kè sô ?

Hárúnà : Inâ bùkâtâr gâjéren wândô gûdâ biyu dà bâbbar rîgâ kumâ.

Gàmbo : Tò bâ lâiffi. Kâ zô dà yâdî nê ?

Hárúnà : I. Gâ kâkî na yîn wandunâ dà farin yâdî na yîn rîgâ. Nawâ nê kudin dinkî ?

Gàmbo : Dukâ zâi kai sulè ârbâ'in dà biyar—wâtò, nairâ hudu dà sulè biyar kè nan.

Hárúnà : Kâi, yâ yi yawâ ! In bâ kâ yârda dà nairâ hudu ba, sai in nêmi wani.

Gàmbo : Tò nâ yârda. Ajlyè yâdin cân.

Hárúnà : Dà kyâu. Sai yâushé zân zô in kârbâ ?

Gàmbo : Sai gòbe ai. Bâ zân iyâ gamâ dinkinsù dukâ yâu ba.

Hárúnà : Tô, sai gòbe kè nan.

Gàmbo : Yâuwâ, sai gòbe.

* The addition of *mâ* 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, Bàkanuwā,	
	Kanāwā	Kano person
(Hausā)	Bàhaushè, Bàhaushiyā,	
	Hausawā	Hausa person
(Tūrai)	Bàtūrè, Bâtūriyā, Tùrāwā/	
	Türāwā	European person
	Bàfàransì, Bafàransiyā,	
	Fàrànsâi	Frenchman
	Bàfilacè, Bafilatà, Filànî	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).

	bàdùkù, dùkàwā ¹	leatherworker
(fàdà, chief's palace, court)	bàfàdà/bàfàdè, fàdàwā	courtier
(sarki, chief)	bàsarakè, sarakunà/ 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,	Kano person
'yan Kanò	local inhabitant(s) of a
dan kasā, 'yan kasā	country, son(s) of the soil

(b) To indicate *occupation* :

dan kàsuwā, 'yar kàsuwā, 'yan kàsuwā	market trader
dan tēbur, etc.	petty market trader (who displays his goods on a table)

(c) As a *diminutive* :

dan yārò	little boy
'yar kàsuwā	small market
'yan kāyā	small belongings
cikin dan lòkací	in a short time

¹ These may have originated from a place called Dükù.

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 dòkā, 'yan dòkā	N.A. (= Native or Local Authority) policeman (lit. son of an order)
dan Adàm, 'yan Adàm	human being (lit. son of Adam)
'yar ciki	type of gown

(e) **Dan** (never 'yar or 'yan) is used with verbs (with or without **kàdan**) signifying *a little (bit)* :

Nā dan dákàtā (kàdan).	I waited a bit.
Yā dan türē shi.	He pushed it a little.
Sai kà 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 dādī.

(f, mafì/mafìyì, pl. mafìyā	
surpass)	surpassing, exceeding, e.g. :
	Wannàn mafì kyâu
	né.
	mafì tsàdā
	This is the best one.
	more expensive

(sō, want,	masō ³ /masōyī, masōyiyā, masōyā
love)	one who likes or loves, e.g. :
	Masōyinkà bā yà Your close friend
	ganin aibùnkà. doesn't see your
	faults.
	masōyin Sāratū one who loves Sarah
	masōyin shinkāfā one who likes rice
(ji, hear,	majī/majiyī, majiyiyā, majiyā
feel)	hearer, feeler, e.g. :
	majī dādī happy person
(rasā,	marās/marāshī, marashiyā, marāsā
lack)	lacking in . . . , e.g. :
	marāshin hankālī, senseless
	(See also Lesson 23, section 6.)
(āikā,	ma'āiki, ma'āikā
send)	messenger ⁴
(aikātā,	ma'āikaci, ma'aikaciyā, ma'āikatā
do work)	worker
(dinkā,	madinkī, madinkiyā, madinkā
sew)	tailor
(fāutā, cut	mahāuci, mahāutā
up meat)	butcher, meat-seller
(haiñū	mahāifī, mahaifiyā, mahāifā
give	parent
birth)	
(haukacē,	mahāukaci, mahaukaciyā, mahaukatā
go mad)	madman
(fērā,	makērī, makērā
forge)	blacksmith

³ The short form masō is regularly employed with the meaning *tending toward* to denote the intermediate points of the compass, e.g. arēwā masō gabās = north-east, kudū masō yāmma = 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.

(aunā, measure, weigh)	ma'aunā, mā'āunai	place where corn is sold
(ajiyē, set aside)	ma'ajī, mā'ājlyai	storehouse
(dafā, cook)	madafā/madafī,	kitchen, cooking- place
(fāutā, cut up meat)	māhautā, māhāutai	place where meat is sold
(karāntā, read)	makarantā, mākārāntū	school
(sallātā, perform a sallā)	masallācī, māsallātai	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.

(aunā, measure, weigh)	ma'auni, mā'āunai	any measure, scales
(būdē, open)	mabūdī, mābūdfai	key
(girbā, reap)	magirbī, māgirbai	type of harvesting tool
(gwadā, measure)	magwajī, māgwādai	measuring rod
(kadā, beat a drum)	makadī, mākādfai	drum stick

5. A **-ancī** (sometimes **-cī**) 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)	Kanancī	language (dialect) of Kano
(Zazzau, Zaria)	Zazzagancī	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 :

mālamancī (from **mālām**, *educated person*)

So, too :

bibīsancī (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
(mùtum, <i>person</i>)	mùtuntakà	human nature (with its frailties)
(gwaurō, <i>wifeless man</i>)	gwaurāntakà	state of wifelessness

(shēgè, <i>bastard</i>) ⁵	shègàntakà	impudence, rascality
(yārò, <i>boy</i>)	yāràntakà	childishness
(b) -ntà, -ncì, -tā, -ntā = <i>that possessed by . . .</i> :		
(gwàni, <i>expert</i>)	gwànità	skill
(fankànè, <i>a little</i>)	fankantà	smallness
(mùtùm, <i>man</i>)	mutuncì	manliness, self-respect, integrity
(bāwà, <i>slave</i>)	bàutà	slavery
(gàjérè, <i>a short thing</i>)	gajartà	shortness
(angò, <i>bridegroom</i>)	angwancì	state of being a bridegroom
(ādàli, <i>just person</i>)	ādalci	justness, righteousness
(mūgù, <i>evil thing</i>)	muguntà ⁶	wickedness

7. Nouns may be formed from certain verbs by using the following suffixes :

(a) -ayyà = <i>repetition and/or reciprocity, settled attitude</i> :		
(bùgā, <i>hit</i>)	bùgayyà	exchanging blows
(sō, <i>love</i>)	sòyayyà	mutual love
(jā, <i>pull</i>)	jàyayyà	controversy, dispute
(ji, <i>hear</i>)	jiyayyà	being on good terms, mutual trust
(àurā, <i>marry</i>)	àuràtayyà	intermarriage
(ki, <i>hate</i>)	kiyayyà	mutual hatred
(bi, <i>follow, obey</i>)	biyayyà	obedience, loyalty
(b) -au = <i>person or thing characterized by</i> :		
(màntà, <i>forget</i>)	màntau	forgetful person
(mákárà, <i>be late</i>)	mákàrau	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. dilōlī)	jackal
gindi	base, bottom, buttocks, foundation
girbì	harvest
guntū (f. guntuwā, pl. guntàyē)	short (thing)
gwānī (f. gwānā, pl. gwanàyē)	expert
gwānintà	skill, expertise
hānkākā (m.) (pl. hānkāki)	crow
kallō	watching, looking at
kūnnē (pl. kunnuwā)	ear(s)
mabūdī (pl. mābūdai)	key
macìjī (pl. macìzai) *	snake (<i>lit.</i> ‘biter’)
mahāuci (pl. mahāutā)	butcher, meat-seller
mahāukāci (pl. mahāukatā)	madman
māimakon	instead of, in return for (from māimakō, <i>substitute</i>)
makādi (pl. makādā)	drummer
mafèri (pl. mafèrā)	blacksmith
sàndā (pl. sandunā)	stick, force
shinkāfā (f.)	rice

Verbals

aunā	measure, weigh
cìzā (i/ē)	bite
dòkā (v.n. dūkā)	beat, strike, thrash
fādō	fall down (here)
girbā (i/ē)	reap, harvest
kasā	arrange in heaps, dispose (with kūnnē = <i>listen</i>)
mākarā	be late

* This plural, note, is irregular (it should be macìzā). Also the verb used of a snake biting is usually sàrā, not cìzā.

rasà	lack, be short of, lose
rērā	(with wāfà = compose and sing)
sàrà (i/ē)	chop down (a tree), (snake) bite
tūrè	push, knock over

Particles

kadai	only
kürünküs	the story is over !
shégè !	damn it ! (very strong swear-word, lit. 'bastard')

Important Phrases

arèwā masò yāmmā	north-west
dán sàndā (pl. 'yan sàndā)	Government policeman
kasà kùnné	prick up one's ears, dispose one's ears to listen
nā rasà yaddà zān yi	I don't know what to do
rērà wāfà	(compose and) sing a song
'yan kasā	'sons of the soil'

EXERCISES

Translate into English :

1. Macijī yā sàri ma'ài kí àmmā likità yā bā shì māgànī har yā warkè.
2. Shì bà Bàhaushè ba nè, Bàfilâcè nè. Àmmā duk dà hakà yā iyà Kananci.
3. Zāriyà kudù masò yāmmā ta kè dà Kanò. Kàtsinà, arèwā masò yāmmā ta kè dà ita.
4. Dâ zā mù yi aikimmù târe àmmā shì yā mákara. Sabòdà hakà nā rasà àbìn dà zān sayar à kàsuwâ.
5. Mûsâ gwâni nè. Bâ wandà ya iyà irin wannàn aiki sai shì kadai. Yā kàmâtà mù némē shì màimakon Audù.

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 hànkākà yanà yāwò. Yanà nēman àbīn dà zāi ci. Sai ya ga wani guntun nāmà à kasà kusa dà wani dūtsè. Ya sàuka, ya sâ bàkì ya daukà. Ya tāshì samà dà nāmàn à bàkinsà ya sàuka bisà wani itācē.

Àshē dilā yanà kallonsà—yā ga duk àbīn dà hànkākà ya yi. Dilā, kumā, yanà jìn yunwà. Yanà sô yà sàmi nāmàn. Sai ya yi dàbāràr dà zāi sāmù.⁹

Sai dilā ya tāfi gindin itācē, ya gai dà hànkākà. Ya cè masà, ‘Kāi, rān nan na ji kanà rērà wākà. Muryàrkà, kùwā, dà dādī ta kè ainùn. Sai yàushé zân sākè jìn wākà irin tākà kumā ? ’

Hànkākà, dai, ya kasà kūnnē. Àbīn dà dilā ya fādā ya yi masà dādī. Dà ya ji hakà sai ya māntā dà àbīn dà kè cikin bàkinsà. Ya būdè bàkinsà. Zāi rērà wākà kè nan.

Shi kè nan ! Sai nāmàn ya fādō. Dilā ya daukà, ya cè, ‘Mādallā’. Ya tāfi dà shi. Kürùnkus !

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	yâuwâ, sànnu hello
sànnunkù		sànnu dai hello
sànnunki		sànnu kâdai 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)
lâfiyâ ?	are you well ?	lâfiyâ all's well lâfiyâ lau very well lâfiyâ falau very well lâfiyâ dai all's well lâfiyâ, bâ kômê all's well
inâ gâjiyâ ?	how's your tiredness ?	bâ gâjiyâ all right bâbù gâjiyâ all right gâjiyâ dâ saufî it's better âlhamdûllîlîhî all's well

*Greeting**Reply*

gàjiyà tā bi the tiredness
 lāfiyà is only
 temporary¹

inā làbārì ? what's the
 news ?

(làbārì) sai (làbārì)
 àlhērì all's well
 lāfiyà all's well

3. Situational :

Greeting

inā aikì ?

how's (your) work ?

Reply

aikì dà gòdiyā with thankfulness
 àlhamdùllillāhì thank God (for it)
 mun gōdè Allā we thank God (for it)

sànnu² dà aikì

greetings at work

(same replies as for sànnu)

sànnu² 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)

sànnu² dà hütawà

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.

<i>Greeting</i>	<i>Reply</i>
sànnu dà fòkari greetings in (your) effort	(same replies as for sànnu)
sàlámù àlaikùn (on entering a compound)	yâuwâ, àlaikâ sàlámù (reply)
gâfarâ (woman entering compound)	mhûm (reply) yâuwâ, barkâ dà zuwâ greetings on arrival
gâfarâ dai (woman entering compound)	yâuwâ, barkâ dà zuwâ greetings on arrival

4. Time of day :

<i>Greeting</i>	<i>Reply</i>
inâ kwâna ? how did you sleep ?	(same replies as for lâfiyâ ?)
kwal lâfiyâ ? how did you sleep ?	(same replies as for lâfiyâ ?)
barkâ dà kwâna greetings in the a.m.	barkâ dai greetings
kâ tâshî lâfiyâ ? did you get up well ?	(same replies as for lâfiyâ ?)
kâ kwâna lâfiyâ ? did you sleep well ?	(same replies as for lâfiyâ ?)
inâ wuni ? how's (your) day ?	(same replies as for lâfiyâ ?)
inâ yini ? how's (your) day ?	(same replies as for lâfiyâ ?)
barkâ dà râna greetings (at noon)	barkâ dai greetings
barkâ dà yâmmâ greetings (in late p.m.)	barkâ dai greetings
barkâ dà daré greetings (at night)	barkâ dai greetings

5. Personal :

<i>Greeting</i>	<i>Reply</i>
kanà lāfiyà ?	(same replies as for lāfiyà ?)
are you well ?	
inā gidā ?	(same replies as for lāfiyà ?)
how's (your) family ?	
inā iyālì ?	(same replies as for lāfiyà ?)
how's (your) family ?	
inā mutānenkà ?	(same replies as for lāfiyà ?)
how's your family ?	
gidankà lāfiyà ?	(same replies as for lāfiyà ?)
how's your family ?	
iyālinkà lāfiyà ?	(same replies as for lāfiyà ?)
how's your family ?	
mutānenkà lāfiyà ?	(same replies as for lāfiyà ?)
how's your family ?	
inā yārā ?	(same replies as for lāfiyà ?)
how are (your) children	(same replies as for lāfiyà ?)
yārā lāfiyà ?	(same replies as for lāfiyà ?)
how are (your) children ?	(same replies as for lāfiyà ?)
yāyà yārā ?	
how are (your) children ?	(same replies as for lāfiyà ?)
inā uwargidā ?	
how's (your) wife ?	(same replies as for lāfiyà ?)
rānkà yà dadè ³	mīhm (reply)
greetings (to social superior)	
yāyà jikī ? ⁴	(yanà) dà sauķi
how's (your) illness ?	it's better
sānnu	yāuwā
greetings (in misfortune)	thanks
Allà yà bā dà sauķi	àmin
may God make (you) well	may it be so

³ This greeting is used especially to a chief or other important person.

⁴ Literally : how's (your) body ?

<i>Greeting</i>	<i>Reply</i>
Allā yā sawwāfē ⁵	àmin
may God lighten (your) trouble	may it be so
Allā yā ji fānsā ⁶	àmin
may God have mercy on him (may his soul rest in peace)	may it be so

6. Seasonal :

<i>Greeting</i>	<i>Reply</i>
inā gūmī ? how's the heat ?	lōkācinsā nē it's the time for it
inā ruwā ? how's the rain ?	kwānākinsā nē it's the season for it kāi, yā yi yawā ! there's a lot !
inā sanyī ? how's the cold ?	dā saufī it's eased off (same replies as for inā gūmī ?)
yāyā ka ji dā dārī ? how's the cold ?	ruwā yā yi gyārā the rain has helped (same replies as for inā aikī ? but substitute ruwā for aikī in first reply)
barkā dā sallā greetings (during holidays)	(same replies as for inā gūmī ?) (same replies as for inā gumi ?) barkā dai greetings

⁵ Or, less commonly, saukākē.⁶ Employed with reference to a dead person.

7. Parting greetings :

Greeting

sai an jimà⁷
see you later

sai gòbe
see you tomorrow

sai dà sàfè
until morning

sai dà yàmmā
until evening

sai wani lòkàcī
see you sometime

sai wani sà'i
see you sometime

sai wata rānā⁸
see you sometime

sai kā dāwō
until you return

sàuka lāfiyà
may you arrive safely

(kà) gai dà gidā
greet your family

(kà) gai mini dà Audù
greet Audu for me

Reply

yàuwā, sai an jimà
okay, see you later

yàuwā, mun jimà dà yawà
okay, we'll wait

yàuwā, sai gòbe
okay, see you tomorrow

tò Allà yà kai mù
may God bring it about

yàuwā, sai dà sàfè
okay, until morning

tò Allà yà kai mù
may God bring it about

yàuwā, sai dà yàmmā
okay, until evening

yàuwā, sai wani lòkàcī
okay, see you sometime

yàuwā, sai wani sà'i
okay, see you sometime

yàuwā, sai wata rānā
okay, see you sometime

yàuwā, sai nā dāwō
okay, till I return

tò Allà yà sà
may God make it so

tò sà ji⁹
okay, they'll hear

tò yà ji⁹
okay, he'll hear

⁷ Literally 'until one has waited a while'.

⁸ *Sai wata rānā* 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
mâdâllâ	fine, splendid, thank you (<i>lit.</i> praise God)
yânwâ	(reply) okay, fine
âlbishirinkâ !	I've brought you good news !
gôrò	(reply to âlbishirinkâ) = (I'll give you) a kolanut (if you tell me)
bismillâhî	(formula said before beginning an action, <i>e.g.</i> eating, starting work— <i>lit.</i> in the name of God)
bismillâ !	go ahead and start (whatever is to be done) !
in Allâ yâ yârda	if God wills
in shâ Allâ(hû)	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	daya	12	(gōmà) shâ biyu
2	biyu	13	(gōmà) shâ ukù
3	ukù	14	(gōmà) shâ huđu
4	huđu	15	(gōmà) shâ blyar
5	blyar	16	(gōmà) shâ shidâ
6	shidâ/shiddâ	17	(gōmà) shâ bakwâi
7	bakwâi	18	àshirin biyu bâbù or (gōmà) shâ takwâs
8	takwâs	19	àshirin daya bâbù or (gōmà) shâ tarâ
9	tarâ	20	àshirin
10	gōmà		
11	(gōmà) shâ daya		

All numbers above 20 employ dâ, rather than shâ, in compound numerals, e.g. àshirin dâ daya, àshirin dâ biyu, tâlâtin dâ daya, etc.

20	àshirin	90	càsà'in ¹
30	tâlâtin	100	dârî
40	ârbâ'in	200	mètan/dârî biyu
50	hâmsin	300	dârî ukù
60	sittin	400	dârî huđu/ârbâminyâ
70	sâbâ'in	500	dârî blyar/hâmsâminyâ
80	tâmânin	1000	dubû/allif/zambâr

¹ Tâsâ'in, tis'in, tâmânin dâ gōmà and dârî bâ gōmà are also used for 90.

3 000 dubū ukù 1 000 000 milyān, zambär dubū
 10 000 zambär gōmà

When more than one term is listed above, the first is the most common. The term *zambär* is ordinarily reserved for use in numbers above 9000.

Numbers between those listed above are formed in a regular manner with *dà*, e.g. hāmsin *dà* biyu (52), mètan *dà* shidà (206), dàrlí biyar *dà* gōmà (510), dàrlí takwàs *dà* sàbà'in *dà* ukù (873), dubū bakwài *dà* dàrlí huđu *dà* cásà'in *dà* daya (7491), dubū daya (*or* gùdā) *dà* biyu (1002), milyān gùdā *dà* dubū biyar *dà* dàrlí tarà *dà* gōmà shâ takwàs, etc. (1005, 918).

The year 1973 is *dubū daya dà dàrlí tarà dà sàbà'in dà ukù*.

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 *gùdā* with numbers.

6. *Addition* employs *dà*, e.g. :

Ukù *dà* ukù nawà (nē) ?

Shidà nē.

3 and 3 are how many ? 6.

Shâ biyu *dà* àshirin daya bābù nawà (nē) ? Tálàtin *dà* daya.

12 plus 19 are how many ?

31.

7. *Subtraction* employs . . . bābù, dàgà or dēbè/fitad *dà* . . . dàgà cikin, e.g. :

Gōmà, huđu bābù nawà (nē) ? 10 minus 4 is how many ?
 Shidà. 6.

- Biyu dàgà shidà nawà (nē) ?
Hudu.** 2 from 6 (leaves) how many ? 4.
**À dēbè biyar dàgà cikin tālātin dà hudu, nawà (nē)
ya ragè ? Tālātin daya bābù.** Take 5 from (in) 34, how many remain ? 29.

8. *Multiplication* employs **sàu**, *times*, e.g.:

Ukù sàu ukù nawà (nē) ? Tarà. $3 \times 3 = ?$ 9.
Shā biyar sàu hudu sittin nē. $15 \times 4 = 60.$

9. *Division* employs **shiga** and **sàu**, e.g. :

Shidà zāi shiga àshirin dà hudu 6 goes into 24 how many times ? 4.
Sàu nawà gōmà zāi shiga How many times does 10 mètan ? Àshirin.

10. *Fractions* are expressed as follows :

$\frac{1}{2}$ is **rabi**. $\frac{1}{4}$ is **kwatà** or **rubù'i**.

Other fractions are usually described as, e.g. :

$\frac{1}{3}$ is **gulusi** or **daya bisà ukù** or **daya 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 **ushurí** or **daya bisà gōmà** or **daya dàgà cikin gōmà**, etc.

11. Percentages are expressed as follows :

10% = gōmà bisà dàrī (*lit.* 10 on/over 100), etc.

Lesson 33

Time

1. The days of the week (see also Lesson 20) are :

Lahādī/Lādī	Sunday
Littinīn/Āttanīn	Monday
Tālātā	Tuesday
Lārābā	Wednesday
Ālhāmīs	Thursday
Jumma'ā/Jūma'ā	Friday
Āsabār/Sātī	Saturday

The words for week are mākō and sātī. Other useful expressions are :

(ran) Littinīn	Monday (ran is optional, but frequently used)
sātī māi zuwā or mākōn gōbe	next week
sātī wanda ya wucē	last week
mākōn dā ya wucē or mākōn jiyā	last week
mākōn jibī	two weeks hence

2. Other expressions relating to days are :

	yāu	today	
yesterday	jiyā	gōbe	tomorrow
day before	shēkaranjiyā ¹	jibī ¹	two days hence
yesterday		gātā	three days hence
		cittā ²	four days hence
		shēkarān	
		cittā ²	five days hence
		rānā (1)	
		ta yāu	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.





kàkà	harvest season (October–November)
rānī	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 dārl (= *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 *sulē* (shilling—though now only divided into 10 *kwabō* instead of 12)—5k as *sisi* (formerly 6 *kwabō*).

Up to 1960 a $\frac{1}{10}$ of a penny coin known as *ānīnī* 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:

New Nigerian Values	Former Nigerian Values	British Values (approx.)	American Values (approx.)
₦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	76e

¹ It is also used to mean *button* or *washer*.

<i>New Nigerian Values</i>	<i>Former Nigerian Values</i>	<i>British Values (approx.)</i>	<i>American Values (approx.)</i>
25k	2/6 (= 30d)	15p	38e
10k	1/- (= 12d)	6p	15e
5k	6d	3p	7½e
—	3d	1½p	4e
1k	1d	½p	1e
½k	½d	—	½e

3. The term for money, *kudi* is the plural of *wuri*, *cowry shell*. Though *kudi* (with its more modern reference) is now frequently regarded as singular it is still often used as a plural, e.g. *Kanà dà kudi?* *A'ka, bā 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>anini</i>	$\frac{1}{10}$ k	<i>nai</i>	$7\frac{1}{2}$ k
<i>dàrl</i> , ² <i>sisin kwabò</i>	$\frac{1}{2}$ k	<i>sulè</i>	10k
<i>kwabò</i>	1k	<i>fatakà, dalà</i>	20k
<i>ahù/afù</i>	$1\frac{1}{2}$ k	<i>nairà</i>	₦1
<i>tarō</i>	$2\frac{1}{2}$ k	<i>fam</i>	₦2
<i>sìnì</i>	5k	<i>jakà</i>	₦200

5. The following terms and expressions are important in *cinkì* (= *market purchases, bargaining*). See also the vocabularies and dialogues of Lessons 13–16.

<i>sâ súnâ</i>	put a price on this (item)
<i>kudinsà nawà (nē)? or</i>	
<i>nawà nē (kudinsà)?</i>	how much does this cost?
<i>kudin dōzin nawà (nē)?</i>	how much per dozen?
<i>(kudinsà) sulè nē</i>	it costs 10k

² The same word as for *one hundred*. One hundred cowries used to equal $\frac{1}{2}$ d (roughly $\frac{1}{2}$ k).

(kudinsà) nairà biyu dà	
sulè takwàs (nē)	it costs ₦2·80
(kudinsà) sulè dà sisi (nē)	it costs 15k
(kudinsà) sulè ukù bâ tarō (nē)	it costs 27½k
bâ ni fàtakà	its price is (<i>lit.</i> give me) 20k
(kâi !) yâ yi tsâdâ or dâ	(oh !), that's expensive
tsâdâ	it is cheap
dâ àràhâ	
(kudinsà) yâ yi yawâ	
(ainùn)	it is (very) high priced
tàyâ minî	make me an offer
nâ tayâ sulè	I offer (you) 10k
râgê minî	reduce (the price) for me
nâ ragè sisi	I reduce (the price) by 5k
kârâ minî	increase (the price/the amount) for me
nâ kârâ sisi	I increase (my offer) by 5k
àlbarkâ !	I refuse your offer !
bân sallâmâ ba	I don't agree to sell
nâ sallâmâ	I agree to sell (at your price)
nâ sallâmâ à sulè ukù	I agree to sell at 30k
kâwô kudî !	pay (your) money ! (<i>i.e.</i> the deal is completed)
nawâ ka kë sô ?	how many/much do you want ?
bâ ni biyu	give me two (of them)
kâwô canjî	give (me my) change
ìnâ gyârâ ?	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 *gyârâ*, 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 *gyârâ*.

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 :

mütüm	man (= human being)
namiji	man (= male individual)
màcè	woman
yárò	boy
yárinŷà	girl
namiji	male
ta màcè, tamâtā	female
dangi	relative(s)
zùriyà, zùri'â	descendants, clan

3. Parental family :

Terms of reference :

iyàyé	parents (may also include other senior relatives)
ùbā	father
uwā	mother
dan'uwa	brother ¹
'yar'uwa	sister ¹
yàyâ, wâ	elder brother ¹

¹ See footnote 2 on page 223.

yàyā, yâ	elder sister ²
kanè	younger brother ²
kanwâ	younger sister ²
àutâ	youngest brother or sister
dan'ùbâ	half-brother (= son of same father only)
'yar'ùbâ	half-sister (= daughter of same father only)
'yan'uwâ	brothers and sisters ²
bappâ	paternal uncle
kâwû, kâwû, râfâni	maternal uncle
bâbâ	paternal aunt
iyâ, innâ, innâ	mother, maternal aunt
gwaggô, gwâggô	paternal aunt, father's wife (not one's mother), maternal uncle's wife

Terms of address (where different) :

bâba	father, paternal uncle
mâmâ, innâ/innâ	mother, maternal aunt

4. Family of one's own marriage :

mijî	husband
mâcè (<i>pl.</i> mâtâ)	wife
iyâlî	family (man's wife or wives and children)
kîshiyâ	co-wife
'yâ'yâ, diyâ ³	children
dâ or dâ namijî	son
'yâ, diyâ ³	daughter
dan fâri	eldest son

² These terms are often extended to mean, for example, nephew, niece, cousin, etc. In fact, the words *dan'uwâ*, *'yar'uwâ*, and *'yan'uwâ* 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 fārì	eldest daughter
àutā	youngest son or daughter
yārò	boy, son
yārinyà	girl, daughter
saurayī (pl. sámàrl)	young man (after puberty)
bùdurwā (pl. 'yam mātā)	young woman (after puberty)

5. Grandparents and grandchildren :

kàkā	grandfather, grandmother
kàkànī	grandparents
jílkà	grandson, granddaughter
jílkanyà	granddaughter
jílkókí	grandchildren
tàbà kunnē, dàn jílkà	great-grandchild
tàttàbà kunnē	great-great grandchild

6. In-laws :

sùrukai	in-laws
sùrukí	male in-law
sùrukā, sùrukuwā	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 completive, relative completive, 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 **yanâ dâ** 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) **dâ** 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		
Complet.	Rel. Complet.	Cont.	Rel. Cont.	Habitual	Fut. II	Subj.	Fut. I	
nā	na	inā	na kē	na kān	nā	in	zān	
kā	ka	kānā	ka kē	ka kān	kā	kā	zā kā	
kin	kikā	kinā	ki kē	ki kān	kyā	ki	zā ki	
yā	ya	yānā	ya kē	ya kān	yā	yā	zāi	
tā	ta	tānā	ta kē	ta kān	tā	tā	zā tā	
an	akā	anā	a kē	a kān	ā	ā	zā ā	
mun	mukā	munā	mu kē	mu kān	mā	mā	zā mā	
kun	kukā	kunā	ku kē	ku kān	kwā	kū	zā kū	
sun	sukā	sunā	su kē	su kān	śā	śū	zā śū	
<i>Typical Translations (with go):</i> I went I am going						I go (regularly)	I shall go	I will go

Negative Forms :

Compleutive	Continuative	Habitual	Fut. II	Subj.	Fut. I
bā...ba (with Set II p-a pro- nouns) :	bā... (with fut. II ¹ p-a pronouns but with low tone) : bā tāfī ba bā kā tāfī ba bā kī tāfī ba bā tāfī ba bā tāfī ba bā tāfī ba bā à tāfī ba bā mù tāfī ba bā kū tāfī ba bā sù tāfī ba	bā...ba (with regular hab. aspect p-a pro- nouns, e.g. bā nā tāfī ba, etc.) bā nā tāfīyā bā kā tāfīyā bā kī tāfīyā bā yā tāfīyā bā tā tāfīyā bā à tāfīyā bā mā tāfīyā bā kwā tāfīyā bā sā tāfīyā	bā...ba (with regular fut. II p-a pronouns, e.g. bā nā tāfī ba, etc.) bā na kān tāfī ba, etc.)	kādā... (with regular subj. p-a pronouns, e.g. kādā lā tāfī ba, etc.) zā kā tāfī ba, etc.)	bā...ba (with regular fut. I p-a pronouns, e.g. bā zān tāfī ba, etc.) zā kā tāfī ba, etc.)
I did not go	I am not going			I do not go	I shall not go lest I go
					I will not go

Typical Translations :
I did not go I am not going

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 (<i>f.</i>) 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, etc.

(b) The yanà dà Possessive Construction (illustrated with aiki) :

<i>Positive Forms and Translations :</i>	<i>Negative Forms and Translations :</i>
inà dà aiki	I have work
kànà dà aiki	you have work
kinà dà aiki	you (<i>f.</i>) have work
yanà dà aiki	he has work
tanà dà aiki	she has work
anà dà aiki	someone has work
munà dà aiki	we have work
kunà dà aiki	you have work
sunà dà aiki	they have work
<i>OR :</i>	
bà ni dà aiki	
bà ka dà aiki, etc.	(using the p-a pronouns listed above with zà)

INDEP.	POSSESSIVE		OBJECT	
	Inseparable	Separable	Direct	Indirect
ni	-na/-nā ²	-ta/-tā ²	nāwa	ni/wa
kai	-nkā	-rkā	nākā	ka/kā
kē	-nki	-rki	nākī	ki/ki
shi	-nsā	-rsā	nāsā	shi/shi
ita	-ntā	-rtā	nātā	ta/tā
mū	-mmū	-rmū	nāmū	mu/mū
kū	-nkū	-rkū	nākū	ku/kū
sū	-nsū	-rsū	nāsū	su/sū
<i>Translations:</i>		mine, my	me	to or for me
I	my			

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. :

ní dà kâina	I myself	mū dà kâmmù	we ourselves
kai dà kânkâ	you yourself	kû dà kânkù	you yourselves
kê dà kângki	you (f.)		
	yourself		
shí dà kânsà	he himself	sû dà kânsù	they themselves
ita dà kântà	she herself		

My own, his own, etc., are na/ta kâina, na/ta kânsà, etc. (lit. that of myself, that of himself, etc.).

The third person forms may be preceded by nouns, e.g. :

Audù dà kânsà	Audu himself
mutànemmmù dà kânsù	our people themselves

Following are a few typical examples of the way these forms are used :

Ní kâm, bân gan shi dà kâinâ ba.	As for me, I didn't see it myself.
Yâ yî shi dà kânsà.	He did it himself.
Kû dà kânkù, kun sanì.	You yourselves know (it).
Ní (dà) kâinâ na ji àbìn dà ya fâdâ.	I myself heard what he said.
Sun kashè kânsù/ kâwunânsù.	They have committed suicide (lit. killed themselves).

A noun, jûnâ, is used to mean *each other*, e.g. :

Kun san jûnâ ?	Do you know each other ?
Sun ga jûnansù.	They saw each other.

Lesson 37

Verbals

1. The classification of verbals presented in these lessons divides the group into three categories : *verbs*, *specialized verbs* and *non-aspect verbs*.

2. The *specialized verbs* 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 :

zā (see Lesson 16)

zā (see Lesson 16)

bā (see Lesson 18)

bā (see Lesson 18)

jè (not previously introduced)

yā (not previously introduced)

3. The *non-aspect verbs* 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 :

ákwai

bābū/bā

dà (= ákwai in meaning and function)¹

gà

¹ This dà is probably a shortening of anà dà . . . , 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 à 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), dinkī (from dinkā), gyārā (from gyārā), kārātū (from karāntā), rūbūtū (from rubūtā), shirī (from shiryā), yankā (from yankā), zamā (from zaunā).

Verb

<i>yā kāmā</i>		<i>Verbal Noun--</i>
he caught (it)		<i>Continuative</i>
<i>yā kāmā shi</i>		<i>yanā kāmāwā</i>
he caught it		he is catching (it)
<i>yā kāmā dōkī</i>		<i>yanā kāmā shi</i>
he caught the horse		he is catching it
<i>yā kāmā minī dōkī</i>		<i>yanā kāmā dōkī</i>
he caught me the horse		he is catching the horse
		<i>yanā kāmā minī dōkī</i>
		he is catching the horse for me

Transitive Verbs

<i>amsā</i>	<i>gayā</i>	<i>kāmā</i>	<i>sallāmā</i>
<i>aunā</i>	<i>ginā</i>	<i>karāntā</i> ⁵	<i>shāidā</i>
<i>bugā</i>	<i>gōgā</i>	<i>kasā</i>	<i>shiryā</i>
<i>cikā</i>	<i>gwadā</i>	<i>fārā</i>	<i>shūkā</i>
<i>dadā</i>	<i>gyārā</i>	<i>matsā</i>	<i>tabā</i>
<i>dafā</i>	<i>hanā</i>	<i>nadā</i>	<i>tārā</i>
<i>dūbā</i>	<i>hūrā</i>	<i>nūnā</i>	<i>tayā</i>
<i>dinkā</i>	<i>jītā</i>	<i>rērā</i>	<i>yankā</i>
<i>fārā</i>	<i>kafā</i>	<i>rubūtā</i> ⁵	<i>zubā</i>
<i>gamā</i>	<i>kai</i>	<i>sā</i>	<i>zūrā</i>

Intransitive Verbs

<i>gamā</i>	<i>kōmā</i>	<i>māntā</i> ⁵	<i>zaunā</i>
<i>hūtā</i>	<i>kwāntā</i> ⁵	<i>tsayā</i>	

- (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 -wā 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 -wā takes a falling tone, e.g. *karāntāwā*, *kwāntāwā*.

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.

Verbal Noun—

Verb

yā tāmbayā

he asked

yā tāmbayē shī

he asked him

yā tāmbayi mālām

he asked the teacher

yā tambayā/tambayam

mini mālām

he asked the teacher for
me

Continuative

yanā tāmbayā

he is asking

yanā tāmbayārsā

he is asking him

yanā tāmbayār mālām

he is asking the teacher

yanā tambayā/tambayam

mini mālām

he is asking the teacher
for me

Verbs

āikā

cīzā

Verbal

Nouns

āikē, aiki

cizō

Verbs

dòkā

daukā

Verbal

Nouns

dūkā

daukā

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	sāmū/sāmā	sāmū
fāhimtā	fāhimtā	sāyā	sāyē
gīrbā	gīrbā, girbī	tāimakā	tāimakā,
hāifā	hāifūwā		tāimakō
hārbā	hārbā, harbī	tāmbayā	tāmbayā
kārbā	kārbā	ziyartā	ziyartā
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. kū fitam mini gārinā!, *get out of my town!* Some also have forms in -à or -è (with Grade II-type tone change if the basic tone is low-high(-low)), e.g. nā hākurā (from hākurà) masà, *I waited patiently for him*; yā zamè mini tilàs, *it was forced upon me*.

<i>Low-High (-Low) Verbs</i>	<i>Verbal Nouns</i>	<i>High-Low Verbs</i>	<i>Verbal Nouns</i>
fita	fitā	fādī	fādūwā
gāji	gājiyā	tāshī	tāshī
hākurā	hākurà	wuni	wunī
mākarà	mākarà		
nūna	nūnā	<i>High(-High) Verbs</i>	
sāuka	sāukā	<i>Nouns</i>	
shiga	shigā	hau	hawā
tāfasà	tāfasà	kwāna	kwānā
tāfi	tāfiyā	tsūfa	tsūfā
yārda	yārdā	zama	zamā

(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—</i>	
	<i>Continuative</i>	
yā budè	yanà budèwā	he is opening (it)
he opened (it)		
yā budè ta	yanà budè ta	he is opening it
he opened it		
yā budè kōfà	yanà budè kōfà	he is opening the door
he opened the door		
yā budè mini kōfà	yanà budè mini kōfà	he is opening the door
he opened the door for		
me	he is opening the door for me	

Transitive Verbs

ajiyē	gānè	kwāshè	shārè
budè	gōdè	fyālè	tūrè
daurè	kashè	rīkè	wankè
fāyè	kēwāyē 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. àjiyà (from ajiyē), gòdiyā (from gōdè), kisà (from kashè), rīkō (from rīkè), rufì (from rufè), wankì (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
jē			

- (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 saishé 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

yā fitar

he took (it) out

yā fitar/fid dà shī

he took it out

yā fissa hē shī

he took it out

yā fitar/fid dà kudi

he took money out

yā fitar mini dà kudi

he took money out for
me*Verbal Noun—**Continuative*

yanā fitārwā

he is taking (it) out

yanā fitar/fid dà shī

he is taking it out

yanā fissa hē shī

he is taking it out

yanā fitar/fid dà kudi

he is taking money out

yanā fitar mini dà kudi

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
cīyar	cī	cīshē
fītar	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—</i>
yā kāwō he brought (it)	Continuative yanā kāwōwā he brings (it)

¹² When the verb occurs utterance final the -ō usually shortens.

Verb

<i>yā kāwō shi</i>	<i>yānà kāwō shi</i>
he brought it	he brings it
<i>yā kāwō àbinci</i>	<i>yanà kāwō àbinci</i>
he brought food	he brings food
<i>yā kāwō mini àbinci</i>	<i>yanà kāwō mini àbinci</i>
he brought me the food	he brings me food

Transitive Verbs

<i>aikō</i>	<i>nēmō</i>
<i>daukō</i>	<i>sāmō</i>
<i>kāmō</i>	

Intransitive Verbs

<i>dāwō</i>	<i>shigō</i>
<i>fitō</i>	<i>tafō/tahō</i>
<i>kōmō</i>	<i>tāsō</i>
<i>saukō</i>	<i>zō</i>

*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. :

<i>sun tāru</i> they assembled	<i>sunà tāruwā</i> they are (themselves) assembling
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Verbs

<i>àuku</i>	<i>gàmu</i>	<i>kàfu</i>	<i>sàdu</i>
<i>dàfu</i>	<i>gògu</i>	<i>fàru</i>	<i>sàmu</i>
<i>dàmu</i>	<i>gyàru</i>	<i>màtsu</i>	<i>tàru</i>
<i>fàru</i>	<i>jítu</i>	<i>nàdu</i>	<i>yìwu</i>

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—**-ōčī** ending, all high tones (**C** = final consonant of singular form):

älämà, alämömi	sign (see also IV (a) (i) and IV (b) (i))
asibitì, asibitōčī	hospital
awà, awōwī	hour
bukkà, bukkōčī	grass hut, market stall
dabbà, dabbōčī	(domestic) animal
düniyà, düniyöyī	world
fartanyà, fartanyöyī	hoe (see also section 18)
fítílì, fítílōčī	lamp, lantern (see also IV (b) (i))
hanyà, hanyöyī	path, road
kàsuwà, kàsuwöyī/ kàsuwōwī	market
kibiyà, kibiyöyī	arrow (see also IV (d))
kujèrā, kujérōčī	chair (see also IV (b) (i) and IV (c) (i))
kwal(a)bà, kwal(a)bōčī	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, kyanwōyī	cat
kōfā, kōfōfī	door(way)
lāifī, laifōfī	fault (see also II (b) (ii))
lēburà, lēburōri	labourer
likitā, likitōcī	doctor
makarantā, makarantōcī	school (see also IV (a) (i), IV (b) (i))
mīnistā, ministōcī	minister (of government)
mōtā, mōtōcī	automobile
muryā, muryōyī	voice
nāmā, nāmōmī	(wild) animal (see also IX)
ōfīs, ōfīsōshi	office
sāna'ā, sana'ō'i	occupation, trade
tāgā, tāgōgī	window (hole)
tāmbayā, tambayōyī	question
tāsā, tāsōshī	bowl, dish
tashā, tashōshī	(railway) station
tātsūniyā, tātsūniyōyī	fable
tāyā, tāyōyī	tyre
tēbur, tēburōri	table
wākā, wākōkī	song, poem
yātsā, yātsōtsī	finger (see also IX)
zūciyā, zūciyōyī	heart (see also V (a))

9. Plural Class II—-uCā 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, bákunà	mouth (see also II (a) (ii))
cikì, cikkunà	stomach
dákì, dákunà	hut, room
gàrmā, garmunà	large hoe, plough (see also section 18)
jàkì, jákunà	donkey (see also IV (a) (i))
jíkì, jikunà	body (see also II (a) (ii), II (c) (ii))
kái, káwunà	head (see also II (b) (i), (c) (i))
kántí, kantunà	canteen, shop
kéké, kékunà	bicycle, machine
kògì, kogunà	river
rámì, rámunà	hole (see also II (b) (ii), IX)
rígá, rigunà	gown
sándà, sandunà	stick, staff
sarkì, sarákunà	chief (see also IV (a) (i))
shähò, shähunà	hawk
wándō, wandunà	trousers
(ii) Reduplicated :	
bákì, bákunkunà	mouth (see also II (a) (i))
jáká, jakunkunà	bag, ₦200
jíkì, jikunkunà	body (see also II (a) (i), II (c) (ii))
mágànì, mágungunà	medicine
(b) -ukà ending :	
(i) Simple :	
aikì, ayyukà	work
kái, káyukà	head (see also II (b) (i), (c) (i))
káré, karnukà	dog (see also IV (a) (i), IV (d))
rái, räyukà/räwukà	life
(ii) Reduplicated	
kwánò,	basin, roofing material (see also I)
kwánunnukà	

<i>lāifi, laifuffukā</i>	fault (see also I)
<i>rāmī, rāmummukā</i>	hole (see also II (a) (i), IX)
<i>sulē, sulullukā</i>	shilling

(c) -uwā ending :

(i) Simple :

<i>itācē, itātuwā</i>	tree, wood
<i>hannū, hannuwā</i>	arm, hand (see also III (a))
<i>kāi, kāyuwā</i>	head (see also II (b) (i))
<i>kūnnē, kunnuwā</i>	ear (see also III (a))
<i>zanē, zannuwā</i>	body cloth

(ii) Reduplicated :

<i>àbù, abūbuwā</i>	thing
<i>gàri, garūruwā</i>	town
<i>jikI, jikukuwā</i>	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) -àyē ending :

<i>bangō, bangàyē</i>	
<i>bangwàyē</i>	wall
<i>bérā, béràyē</i>	mouse, rat
<i>dōgō, dōgàyē/dōgwàyē</i>	tall, long
<i>giwā, giwàyē</i>	elephant
<i>gwānī, gwanàyē</i>	expert
<i>hannū, hannàyē</i>	arm, hand (see also II (c))
<i>jā, jājàyē</i>	red (thing)
<i>kūnnē, kunnàyē</i>	ear (see also II (c) (i))
<i>kúrā, kúràyē</i>	hyena
<i>mūgū, mūgàyē</i>	evil (thing) (see also V (b) and VII (a))
<i>súnā, súnàyē</i>	name
<i>tsuntsū, tsuntsàyē</i>	bird

(b) -àCē ending (C = final consonant of singular form) :

bafī, bafàkē	black (thing)
fari, faràrē	white (thing)
gidā, gidàjē	compound, home
jirgī, jiràgē	boat
kwal(a)bā, kwalàbē	bottle (see also I)
kasā, kasàshē	land, country
mùtūm, mutànē	man
ruwā, ruwàyē ²	water
uwā, uwàyē/iyàyē ²	mother
wukā, wufàkē	knife
wurl, wuràrē	place

11. Plural Class IV---ai, -ū, -ī, -au ending, all but final syllable low tone :

(a) -ai ending :

(i) Simple :

àbōkl, àbòkai	friend (see also IV (a) (ii))
àgōgō, àgògai	watch, clock (see also II (a) (i))
àkwàtī, àkwàtai	box (see also II (a) (i))
àlāmā, àlāmai	sign (see also I and IV (b) (i))
àllūrā, àllūrai	needle
àlmajirī, àlmajirai	pupil, student
àlmakàshī,	
àlmakàsai	scissors
àsirī, àsirai	secret (see also IV (b) (i))
bùkàtā, bùkàtai	need (see also IV (b) (i))
dàllī, dàllai	reason
iyàlī, iyàlai	family
jàkī, jàkai	donkey (see also II (a) (i))
kàrē, kàrnai	dog (see also II (b) (i), IV (d))

² Note that here as elsewhere (see kàsuwōyī) a -w- before a final -ē- or -i- usually becomes -y-.

kuskurè, kùskùrai	mistake (see also IV (a) (ii))
kwabò, kwàbbai	kobo
làbàri, làbàrai	news (see also IV (b) (i), IV (b) (ii))
littäfi, littäfai	book (see also IV (a) (ii))
lökäci, lòkätai	time
mabüdî, mábüdai	key
maciji, macizai	snake
mákäníki, mákäníkai	mechanic
makarantâ, mákárántai	school (see also I, IV (b) (i))
málâmi, málâmai	teacher
sarki, sárâkai	chief (see also II (a) (i))
wákili, wákilai	representative

(ii) Reduplicated or extended :

áböki, ábòkánai	friend (see also IV (a) (i))
fiflikè, tikâfikai	wing
kuskurè, kùrakùrai	mistake (see also IV (a) (i))
littäfi, littättäfai	book (see also IV (a) (i))

(b) -ū ending :

(i) Simple :

álämâ, álâmû	sign (see also I and IV (a) (i))
ásiri, ásirû	secret (see also IV (a) (i))
bükâtâ, bükâtû	need (see also IV (a) (i))
dábârâ, dábârû	plan, scheme
fitilâ, fitilû	lamp (see also I)
gàjérê, gájérû	short (thing) (see also IV (b) (ii))
jémâgè, jémâgû	fruitbat
kujérâ, kùjérû	stool, chair (see also I and IV (c) (i))

làbārì, làbàrū	news (see also IV (a) (i), IV (b) (ii))
makarantā, màkàràntū	school (see also I, IV (a) (i))
ràwayà, ràwàyū	yellow (thing)
shèkarà, shèkárū	year

(ii) Reduplicated :

gàjérē, gàjàjjérū	short (thing) (see also IV (b) (i))
làbārì, làbàrbàrū	news (see also IV (a) (i), IV (b) (ii))
màganà, màgàngànū	word

(c) -I ending :

(i) Simple :

bàfō, bàfī	guest, stranger
bāwà, bāyī	slave
cíyāwà, cíyàyī	grass
hànkākà, hànkkī	crow
kàzā, kàjī	chicken
kujérā, kùjérī	chair, stool (see also I and IV (b) (i))

(ii) Reduplicated :

sábō, sàbàbbī	new (thing)
tsōhō/tsōfō, tsòfaffī	old (thing)

(iii) -kī ending :

gònā, gònàkī	farm
kwānā, kwànkī	day

(iv) -nnī ending :

ùbā, ùbànnī	father
wàsā, wàsànnī	game
watà, wàtànnī	month

(d) -au ending (with slight irregularities) :

kàrē, kàrnau	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
sirdì, siràdā	saddle
zúcliyā, zukàtā	heart (see also I)

(b) -àCū ending :

dūtsè, duwàtsū	rock, mountain
idò, idànū	eye
kafà, kafàfū	leg, foot
mùgù, miyàgù	evil (thing) (see also III (a) and VII (a))

13. Plural Class VI---à, -à endings with singulars ending in -i or -é :

(a) -à ending high-low-high tone pattern :

hakòri, hakòrā	tooth
mafinkì, madinkā	tailor
mafàshì, mafàsā	highway robber
mahàrbì, mahàrbā	hunter
mahàuci, mahàutā	butcher
mahàukàci, mahàukàtā	insane person
makàdì, makàdā	drumnier
makòyì, makòyā	learner, apprentice
makèri, makèrā	blacksmith
maròki, maròkā	beggar

(b) -à ending, all but final syllable high tone (some also change their penultimate vowel) :

àlkàlámì, alkalumà	pen
còkàllì, còkulà	spoon
gàtari, gâturà	axe, hatchet
fànkanè, kananà / fanfananà	small (thing)
tákàlmì, tákalmà	shoe

(c) -ä ending, all tones high :

màcè, mätä	woman, wife
miji, mazä	male, husband

14. Plural Class VII—other plurals ending in à :

(a) -^ñVCCä/^ñVCä ending (**V** = vowel of singular form ; **C** = consonant of singular form) :

bàbba, mânýä	big (thing)
górlò, gwârrä	kola nut
kôrè, kwârrä	green (thing)
mûgù, mûggä	evil (thing) (see also V (b) and III (a))
shûdî, shûddä	blue (thing)
yârò, yârâ	boy
zôbè, zôbbä	ring

(b) -awä/-äwä ending :

Bàhaushè, Hâusawä	Hausa person
bàdükü, dùkawä	leather worker
bâfâdâ/bâfâdè, fâdâwâ	courtier, counsellor
Bâkanò/Bâkanè, Kanawä	Kano person
Bâtürè, Tûrâwâ	European
talâkâ, talakawâ	common person, simple peasant, poor man

15. Plural Class VIII --aki/āki ending, tones are usually all high :

ākwiyā, awāki	goat
dōkī, dawāki	horse
kāyā, kāyāyyaki	loads
tunkiyā, tumāki	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))
sānlyā/sā, shānū	cow
yātsā, yātsū	finger (see also I)

17. Plural Class X—reduplicative plurals :

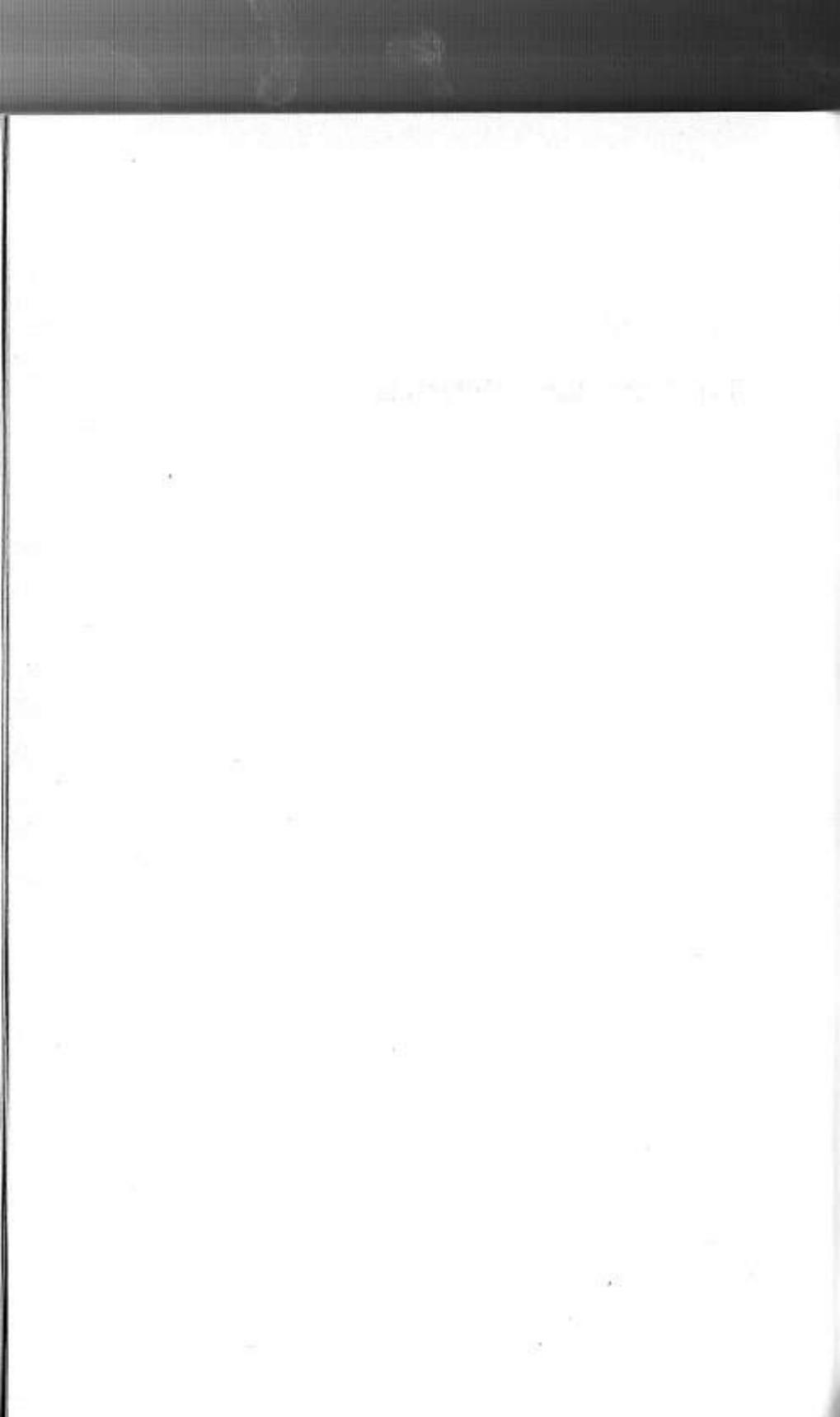
ākāwū, ākāwū-ākāwū	clerk (see also II (a) (i))
cīwō, cīwāce-cīwācē	illness
dā, 'yā'yā	son
en'ē, en'ē-en'ē	Native Administration
gudū, gujē-gujē	running
irī, irī-irī	kind, sort
tsallē, tsallē-tsallē	jumping

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, farētāni	hoe (see also I)
gārmā, garēmani	large hoe, plough (see also II (a) (i))
fanē, fānnē	younger brother
kwaryā, kōrē	gourd bowl
yāyā, yāyyē	elder sibling

Part Four

Supplementary Materials



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 :

Takàrdan nàn tā fitō dàgà hannun Mäläm Bellò zuwà gá Mäläm Isá This letter is from the hand of Malam Bello to Malam Isa.

Or simply :

Zuwà gá Mäläm Isá	To Malam Isa
Zuwà gá mài martabà Mäläm Sáni	To the respected Malam Sani

3. The *opening paragraph* is typically taken up with greetings such as :

Gaisuwā mài yawà dà sô dà yàrdā dà amincì. Inà fâtā kanà lâfiyà—dà kú dà friendship. I hope you're healthy—both you and your family all—just as we are here. I am murnà fwarai dà gaské dà na sàmi dàmā in happy very much that I have opportunity to rubùtā makà wannàn 'yar wàsífkà dòmin in sàmi write you this short letter in order to receive làbârìnkà (na) bâyan râbommù. 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 ab-	
breviated B/G)	After greetings . . .
Nā sādu dà wāsikārkà yāu . . .	I received your letter
	today . . . ¹
Inà sanad dà kai . . . or Inà	
sanasshē kà . . .	I am informing you . . .
Bāyan wannàn . . .	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/sādu/hāfu. 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 Garbà
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.
Allà yà bā mù lāfīyà. Āmin.
God may he give us health. Amen.

6. The traditional *ending* is the Arabic signing-off followed by the writer's signature :

Hāzā wasalām/wāsalāmū. That's that (*lit.* . . . and peace).

¹ Or **Wāsikārkà tā sādu dà nī . . .**, Your letter came into my hand . . .

This ending is, however, being displaced by its Hausa equivalent : *shī kē nan*, or by such formulas as :

- | | |
|-----------------------------|------------------------|
| Nī nè, . . . | I am, . . . |
| (Nī nè)nākà, . . . | (I am) yours, . . . |
| Nī 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 mágana*, 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 kàzā cikin gāshintà.** Leave the chicken in its feathers. (*i.e.* Let sleeping dogs lie.)
- (2) **Bābù lāiffi, bābù túnāni.** (If one does) no wrong, there is no regret.
- (3) **Dà mugunyár¹ rawā gwàmmà fin 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' fkyēyà 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 gòbe 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 kāi.** (If one) refuses another, (one) refuses oneself. (i.e. Niggardliness recoils on the miser.)
- (8) **Kārāmbānin àkwiyà, 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 māràicē 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 nèmi àbin kānkà.** Whatever you do, look after your own needs. (i.e. Depend on yourself, don't sponge off others.)
- (11) **Kwàdàyi mabùdin wàhalà.** Greed is the key (i.e. path) to trouble.
- (12) **Rāmin mùgùntā à ginà shi gákérē.** Dig a pit of evil shallow. (i.e. Be careful not to be caught in your own trap.)
- (13) **Túsà bā tà húrà 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 taimakē kà**.’ God says, ‘Get up, (and then) let me help you.’ (i.e. God helps those who help themselves.)
- (15) **Amfànin hankallì aikì dà shi**. The value of good sense (is in) making use of it.
- (16) **Barin kāshī à cikì bā yà māgànin 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 kògi kàn cilka**.² By means of drizzles a river fills up. (i.e. Persistence pays off.)
- (18) **Rigákafì yā fi māgāni**. A preventative is better than a medicine. (i.e. An ounce of prevention is better than a pound of remedy.)
- (19) **Zùmuntā 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 māgànin dūniyà**. Patience is the world’s medicine.
- (21) **Mahùkúrcí mawàdàcí**. A patient person (is) a wealthy person.
- (22) **Mài hàkuri ya kàn dafà dûtsè yà 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 kunkurū. ‘(Traveling) slowly doesn’t keep (one) from arriving,’ says the tortoise. (i.e. Slow but sure.)
- (24) **Yāu dà gòbe kā 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 sā allūrā ginin rijiyā.** (Doing a thing) little by little this made it possible for the needle to dig a well. (*i.e.* Perseverance wins out.)
- (26) **Zuwā dà wuri yā fi zuwā 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 rīgar mūgū.** Night-time (is) the cloak of evil.
- (28) **Don hannunkà yā yi dòyi, 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) **Gāba dà gābantà.** (Everyone) in front has (someone) in front of him. (*i.e.* Even the greatest has someone greater than him.)
- (30) **Jlki magayi.** The body (is) the informer. (*i.e.* Let your strength be your guide—don't overdo things.)
- (31) **Kōmē nisan darē gārl yā wāyè.** No matter how long the night, morning will come. (*i.e.* Every cloud has a silver lining.)
- (32) **Kurùm mā māganà cē.** Even silence is speech. (*i.e.* Silence may be significant.)
- (33) **Làbārin zūcīyā à tāmbāyi 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 sànē.** An old horse (is) a knowing one.
- (35) **Wànzāmì bā yà sòn jàrfā.** The tattooer (*lit.* barber) doesn't like (to be) tattooed. (*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) **Àlbarkàcin kàzā fàdangarè 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) **Mái námà ya kàn némì 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 gani' mágànin mafkàryàci. 'Let's go see (it)' (is) the remedy for a liar.
- (39) **Tsútsán námà, ita mā námà cē.** The maggot in the meat is itself meat. (*i.e.* It's all the same.)
- (40) **Ùngílū bā tā sàukā banzā.** The vulture doesn't descend without reason. (*i.e.* A (dire) effect does not come about without a cause.)
- (41) **Yārò bài san wutā ba sai tā fònà shi.** A child doesn't know fire until it burns him.

(f) Miscellaneous proverbs involving comparison :

- (42) **Àbókin sarki, sarki nè.** A chief's friend (is) a chief. (*i.e.* The friend of a person in high position shares the advantages of that position.)
- (43) **Àlhéri gadon barci nè.** Kindness is a bed to sleep on. (*i.e.* Doing a favour is a good investment.)
- (44) **Allà shi nè sarki.** God is the Chief (of chiefs). (*i.e.* God is over all.)
- (45) **Dà tsírárà gára bafin bántē.** Rather than nakedness better a black loin cloth. (*i.e.* Half a loaf is better than none.)
- (46) **Dúniyà mágé dà cikì 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) **Gani yā fi (or yā kòri) 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 gārin 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 wutsiyà yā fi kuskurè.** Shooting (something) in the tail is better than missing (completely). (*i.e.* Half a loaf is better than none.)
- (51) **Jikī yā fi kūnnē jī.** 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) **Kàmā dà Wānē bà Wānē 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 llinzāmì 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 jikī arziki nè.** Health is wealth.
- (55) **Rashin sanì yā fi darē duhù.** Lack of knowledge is darker than night time. (*i.e.* There is nothing worse than ignorance.)
- (56) **Sāmū 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 mákähò dà wàiwàye.** (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 nèmi jini gá fàrà?** Would one seek blood from a locust? (*i.e.* You can't get blood from a stone.)
- (59) **Bâ dámā têshàn Kanò.** The Kano railway station is impossible. (*i.e.* Not a chance anywhere.)
- (60) **Banzā tâ kòri wòffî.** 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, aljifuntà dàrī.** *Answer* : **Gidan gārā.** I have only one gown (but it has) 100 pockets. *Answer* : An anthill.
- (2) **Bàbà nà dākì, gémunsà nà wáje.** *Answer* : **Wutā dà hayāfī.** 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* : **Wàndō.** A single path divides into two. *Answer* : Trousers.
- (4) **Shānuntà dàrī, madaurintà 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) **Kàsuwā tā ci tā wātsè, tā bar kārē 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) **Gōdiyātā tanà dà cikì.** **Bā nà hawan gōdiyār,** sai cikì na kē hawā. *Answer* : **Dākì 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 saurayi bābù kōfà.** *Answer*: **Kwai.** The hut of a young man has no doorway. *Answer*: An egg.
- (9) **Nā wankè kwaryāta.** **Nā jē gabàs, nā jē yāmmā, nā dāwō, bá tà bùshè ba.** *Answer*: **Harshèn káré cikin bàkinsà.** 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 gári.** *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 gàjiyà ?

Mūsā : Bâ gàjiyà.

Audù : Ìnā làbārì ?

Mūsā : Làbārì sai álhéri.

Audù : Ìnā iyalinkà ?

Mūsā : Lāfiyà dai.

Audù : Tò mādàllā.

Mūsā : Kanà lāfiyà ?

Audù : Lāfiyà, bâ kōmē.

Mūsā : Mutànenkà lāfiyà ?

Audù : Lāfiyà falau.

Mūsā : Ìnā aikì ?

Audù : Álhamdùlillähì

Mūsā : Mādàllā, sai an jimà.

Audù : Yāuwā, mun jimà dà yawà.

- (b) Mammàn meets Sulè resting in the heat of the day :

Mammàn : Sànnu dà hütawā.
 Sulè : Yâuwâ, marabâ dà zuwâ.
 Mammàn : Ìnâ wunî ?
 Sulè : Lâfiyâ.
 Mammàn : Ìnâ gùmî ?
 Sulè : Ai lôkâcinsà nê.
 Mammàn : Gâskiyarkâ.
 Sulè : Kâ zô lâfiyâ ?
 Mammàn : Lâfiyâ dai.
 Sulè : Gidankâ lâfiyâ ?
 Mammàn : Kalau.
 Sulè : Mâdallâ, zô kâ zaunâ.
 Mammàn : Ä'â, zâ ni kântî.
 Sulè : Tò bâ lâifi, sai kâ dâwô kè nan.
 Mammàn : Yâuwâ, sai nâ dâwô.

- (c) Bellò visits Jàtau (who has been sick) at the latter's home :

Bellò : Sálâmù àlaikùn.
 Jàtau : Yâuwâ, shigô Bellò.
 Bellò : Mâdallâ, kanâ lâfiyâ ?
 Jàtau : Lâfiyâ dai.
 Bellò : Ìnâ gidâ ?
 Jàtau : Lâfiyâ.
 Bellò : Mutânenkâ lâfiyâ ?
 Jàtau : Lâfiyâ dukâ.
 Bellò : Tô, yâyâ jikî ? *
 Jàtau : Kâi, jikinâ yanâ dàmuwâ * sôsai !
 Bellò : Kâi, sànnu ! Ciwòn ciki nê ?
 Jàtau : Ä'â, kfafâ cê.
 Bellò : Kâi, Allâ yâ bâ dà saufi.
 Jàtau : Àmin.

3. Conversations dealing with foodtime :

(a) Bâtürè and his cook Àli :

Bâtürè : Àbinci yā yi ?

Àli : Yā yi.

Bâtürè : Tò dà kyâu.

Àli : Kanâ sô in kâwô shi ?

Bâtürè : I, àmmâ bâri in wanké hannû tukuna.

Àli : Tô, zân dâkâtâ kâfan.

Bâtürè : Kâi, nâ ji yunwâ yâu.

Àli : Tò bâ lâifi, nâ shiryâ àbinci dà yawâ.

Bâtürè : Dà kyâu, mè ka shiryâ ?

Àli : Nâmân sâniyâ dà wâké dà dânkali.

Bâtürè : Mâdallâ, kâwô sù.

Àli : Tô, inâ zuwâ.*

Bâtürè : Zâ mù yi bâkî * göbe.

Àli : Tô, zân jê kâsuwâ dà sâfê.

Bâtürè : Dà kyâu, à sâyi lsasshen * nâmâ.

Àli : Tô, wânè irî nê ka kè sô ?

Bâtürè : Na kâzâ yanâ dâ arâhâ yâuzu ?

Àli : Ai dâma-dâma * yâuzu.

Bâtürè : Tô zâ kâ yi burôdî * kumâ ?

Àli : A'â, nâ yî shi yâu.

Bâtürè : Dà kyâu. Kâi, nâ fôshi ! *

Àli : Mâdallâ, bâri in kâwô kôfi.*

Bâtürè : Tò dà kyâu.

(b) Aliyù and Hasân drinking tea :

Aliyù : Bâri mù zaunâ mù shâ tî.*

Hasân : Tô, bâ lâifi.

Aliyù : Gâ sukâr * dà madarâ nân.

Hasân : Tò dëbô * mini sukâr kâfan kawâi.

Aliyù : Ashê, bâ kâ sônsâ dà zâkî * ?

Hasân : I, bâ dâdî hakâ.

Aliyù : Ai bàn yârda ba.

Hasân : Kanâ sôn sukâr dà yawâ ?

Àliyù : Sòsai !
 Hasàn : Tò bâ lâifî.
 Àliyù : Gà biskiti * kumā.
 Hasàn : Tô, nā gôdè.

4. Conversations on the road :

(a) Isā meets Garbà on the way to market :

Isā : Sànnu Garbà, inā zuwà ? *
 Garbà : Ai, zâ ni kàsuwâ.
 Isā : Tô, bâri mù jé târe.
 Garbà : Mâdallâ, mè zâ kâ yi à kâsuwâ ?
 Isā : Zâ ni in gai dà dan'uwâna.
 Garbà : Tô dà kyâu. Dâgâ gârî ya kè ?
 Isā : A'â, dâgâ fâuyè * nê, àmmâ yanâ zuwâ kâsuwâ kulum.
 Garbà : Dâ kyâu.
 Isā : Sâyê zâ kâ yi ?
 Garbà : Wâtakilâ. Zân nèmi fôtâr * fartanyâ.
 Isā : Tâkâ tâ tsûfa nè ?
 Garbà : I, tanâ sô tâ karyè.*
 Isā : Lallé, yâ kàmâtâ à sâmi sâbuwâr.

(b) Daudâ takes a trip in a lorry * :

(i) Bargaining for the price with the driver :

Daudâ : Dirêbâ, inâ sô in tâfi Kanò.
 Dirêbâ * : Tô, kâwô sulè bakwâi.
 Daudâ : Habâ !, Dâ mâ kudinsâ sulè shidâ nê.
 Dirêbâ : Bâ cikin kyâkkyâwar môtâ kamar wannan ba.
 Daudâ : Ôhô. Zân nèmi wani dirêbâ.
 Dirêbâ : Zâ kâ biyâ shidâ dâ sîsî nê ?
 Daudâ : Bâbù ! In bâ shidâ ba, zâ ni nêman wani.
 Dirêbâ : Tô, kâwô kudî. Shiga dâ sauri, zân bugâ * yânzú.

(ii) On the road, chatting with the motor boy :

- Daudà : Kái, wannàn móta tā iyà gudù !
 Kàren Mótà * : Sòsai ! Wannàn dirébà tsófon
 hannū * nè.
 Daudà : Yā dadè yanà aikin dirébà nē ?
 Kàren Mótà : Hakà nē—wajen shèkarà
 åshirin.
 Daudà : Kái ! Wannàn móta tásà cē ?
 Kàren Mótà : I mánà ! Yanà dà móta ukù.
 Daudà : Åshē ? Åmmā yā arzùtā ! *
 Kàren Mótà : Gàskiyarkà. Ai, yā yi hajì *
 bàrà.
 Daudà : Tabdi ! Dà mótarsà ?
 Kàren Mótà : A' à, dà jirgin samà.
 Daudà : Åshē ?
 Kàren Mótà : I, anà cē dà shi, ‘ Ålhajì Jirgin
 Samà.’ *

(iii) Stopping for a ‘ rest stop ’, talking with fellow passenger Bálá :

- Daudà : Bári mù sàuka mù hütà.
 Bálá : Tô, zâ ni dâjì in yi fitsârl * tükùna.
 Daudà : Tô, zân nèmi râké.*
 Bálá : Dà kyâu, à sayô mini na tarō.

(iv) Starting again, the driver and the motor boy :

- Dirébà : Tô, à kirâwô * fasanjöji.*
 Kàren Mótà : Tô, sunà nan.
 Dirébà : Dukànsù ?
 Kàren Mótà : Sai daya. Kai ! Zô maza !
 Dirébà : Yàyâ yànzu ?
 Kàren Mótà : Shí kè nan, bùgà mài ! *

(v) Back on the road, Daudà and Bálá :

- Daudà : Kái, hanyàn nan tā fâci ! *
 Bálá : Lallé. Åkwai gàngarà * dà yawà.

Daudà : I, dà santsi * kumā.

Bàlā : Hakà nē, ruwan samà nē ya fātā * ta.

Daudà : Har, wai, wani kògī yā cikà yā kwāshè gadà.*

Bàlā : I, àmmā an gyārtā.*

Daudà : A'a, mōtā ta tsayā !

- (vi) Stuck on a slippery hill, the driver and motor boy giving orders :

Dirēbà : Kàren mōtā ! Sâ wejì ! *

Kàren Mōtā : Tô, nā sâ.

Dirēbà : Kôwâ yâ sâuka yâ tûrâ.*

Kàren Mōtā : (to passengers) Sâuka ! Sâuka !

Dirēbà : Tô, tûrâ !

Kàren Mōtā : Tô, bùga !

Shi kè nan, tâ fita.

(to passengers) Kù hau ! Kù hau !

(to driver) Tô, bùga !

5. Conversations at work :

- (a) On the farm—when to plant :

Sâ'ídù : Kâi, ruwâ * yâ fârâ zuwâ sôsai !

Nûhù : Gâskiyarkâ, zân fârâ shûkâ gôbe.

Sâ'ídù : Ashé, bà kâ sômâ * ba tûkùn ?

Nûhù : I, nâ yi dan latti * bana.

Sâ'ídù : Înâ dâlîlî ?

Nûhù : Ai uwâtâ tâ râsu * sâtin nân.

Sâ'ídù : Kâi, sânnu ! Mâtankâ fâ ? Sun mâkarâ kumâ ?

Nûhù : A'â, sun sômâ tun dâ wuri.

Sâ'ídù : Dâ kyâu, bà zâ kù ji yunwâ * ba.

Nûhù : Hakâ nê.

- (b) On the farm—Nigerian versus Western hoes :

Bâtûrè : Ni, bàn tabâ aiki dâ irin tâkù fartanyâ ba.

- Hārūnà : Ashē ? Bābù irintà à fасarkù ?
 Bātūrè : I, irin tāmū tanà dà dōguwar fōtā * nē.
 Hārūnà : Hakà nē. Don mè bā à kāwō sù nân ba ?
 Bātūrè : Ai, an kāwō, àmmā bā su dà àmfāni.
 Hārūnà : Ashē ?
 Bātūrè : I. Dōguwar fōtārsù ta kàn karyè * dà saurī.
 Hārūnà : Sabò dà taurin * fасā kè nan ?
 Bātūrè : Hakà nē.
 Hārūnà : Ai, wàtakilà à fасarmù irin tāmū tā fi kyāu.
 Bātūrè : Sòsai.
 Hārūnà : Ammā aikì dà irin tāmū dà wùyā.
 Bātūrè : Gàskiyā nè—sai à sùnkwiye.*
 Hārūnà : Hakà nē—har wani sā'ì mütüm zāi ji ciwòn bāyā.
 Bātūrè : Kāi, mutānenkù sunà shān wàhalà !
 Hārūnà : Ai dōlè nē. In bābù nōmā, bābù àbinci.
 Bātūrè : Gàskiyarkà—kō à fасarmù hakà ya kè.

(c) On the farm—anticipating harvest :

- Yàkubù : Dà yàrdar Allà * hatsimmù * zāi yi kyāu bana.
 Bātūrè : Gàskiyarkà, ya tsira sòsai.
 Yàkubù : Har jān * yā fārà nùnā * yànzú.
 Bātūrè : Zā à yi girbīnsà à watān Sàtumbà kō ?
 Yàkubù : A'ā, sai ruwā yā dāukē * tükün.
 Bātūrè : Tô, sai Oktobà kè nan.
 Yàkubù : Hakà nē. Anà girbīnsà sā'ì daya dà gérō.*
 Bātūrè : Tô, farar dāwà fà ?
 Yàkubù : Ai farâr, sai Nùwambà.
 Bātūrè : Ammā ita cè mài kyânsù kō ?
 Yàkubù : Sòsai ! Farâr tā fi dukà dādī.
 Bātūrè : Ràwayà * fà—an fi sôntà * dà jā ?
 Yàkubù : I, àmmā bā tā kai farâr ba.
 Bātūrè : Yàushè a kàn girbē tā ?

Yàkubù : Wajen farkon Nùwambà nē.

Bàtūrè : Kāi, kunà shân aikì dà kàkā.*

Yàkubù : Gàskiyā nè. Àmmā munà sámùn hütü kàdan dà rāni.*

Bàtūrè : Bābù aikì dà rāni ?

Yàkubù : Á'à, àkwai dà yawà, àmmā sai na gidā.*

Bàtūrè : Tò bā lāifi.

(d) At the office—Gàmbo is a clerk (ákàwū), Sulè and Yüsufù are messengers (másinjà).

(i) Àmbo : Sulè !

Sulè : Nà'am.

Gàmbo : Zō kà kai wannàn wàsifà fàs öfis *

Sulè : Rànkà yà dadè !

Gàmbo : Gà sulè biyu. Kà sayō kân sarkì * na áhù-áhù kà sâ biyu à kân wàsifàr.*

Sulè : Tò shi kè nan ?

Gàmbo : Shi kè nan.

(ii) Àmbo : Yüsufù, kàwō littäfin ràsit.*

Yüsufù : Tô, ngô.*

Gàmbo : Tô, yànzu kà jé kàntin littättàfai,* kà sayō sâbon irinsà.

Yüsufù : Tô, nawà nè kudinsà ?

Gàmbo : Yanà tsàkánin sulè ukù dà sulè huđu. Gà sulè huđu.

Yüsufù : Tô, shi kè nan ?

Gàmbo : Shi kè nan.

(iii) Sulè : Nà dàwō. Gà kân sarkì.

Gàmbo : Tô. Yànzu kà kai wannàn takàrdà * zuwà bàbban àkàwū à Jànhol *—súnansà Áli.

Sulè : Tô.

Gàmbo : In kà kai tà càn sai kà biyō ta kàntin littättàfai kà sayō mini kwalbar jar tawadà.* Gà sulè.

Sulè : Tô.

Gàmbo : In kā ga Yūsufù cān kà cē masà yà dāwō dà wuri. Inà bùkātārsà.

Sulè : Tò nā yi.

Gàmbo : Shī kē nan.

6. Conversations dealing with health :

(a) Sùlèmānù meets Bùbà on the path :

Sùlèmānù : Ìnā zā ka àbóki ?

Bùbà : Ai, zā ni asibitì in shā māgāni.

Sùlèmānù : Àshē ? Bā kà dà lāfiyà nē ?

Bùbà : I, bān yi barcī ba yāu * kō kàdān.

Sùlèmānù : Zazzābī nē ?

Bùbà : I, dà cīwòn kāi.

Sùlèmānù : Kāi, bā kyāu !

Bùbà : Hakà nē. Dā yanà zuwà lōtò-lotò kawāi àmmā yānzū nā yi kwānā ukù bān rābu * dà shi ba,

Sùlèmānù : Likitā zāi bā kà àllūrā nē ?

Bùbà : Wàtakilà. Hakà na kē sô.

Sùlèmānù : Allà yà sawwàkē ! *

Bùbà : Àmin.

(b) Lawàl is chatting with Dōgo :

Lawàl : Uwargidankà tā yi cikì * nē ?

Dōgo : Hakà nē. Tanà dà na * watà biyar.

Lawàl : Mādallā. Na farkō nē ?

Dōgo : A'à, ta yi wani bāra àmmā yā Zubè.*

Lawàl : Tô, àmmā lāfiyà ta kē yānzū ?

Dōgo : Ai dāma-dāma.* In Allà yā yārda zā tā haifù lāfiyà.

Lawàl : Tò Allà yà sâ.

Dōgo : Àmin.

(c) **Abūbakār** has come to the doctor with a complaint :

Abūbakār : Kāi, likitā, cikinā yanà dāmūnā *
fwarai !

Likitā : Kāi, sannu ! Yāushē nē ya sōmā ? *

Abūbakār : Ai yā dadē—kāmar sātī biyu.

Likitā : Tō. Kwāntā * à tēbur nān mù dūbā.

Abūbakār : Tō.

Likitā : Kanā zāwò * nē ?

Abūbakār : A'ā. Ai cikī yā daurè.*

Likitā : Tō. In nā tabā nān, dà zāfi * nē ?

Abūbakār : A'ā, bài fi na * sauran cikī ba.

Likitā : Tō, kā iyā tāshì yānzū. Kā jē kā cikā
wannān kwalbā dà fitsāri,* kā cikā
wannān dà bāyan gidā, kā bar sù nān,
kā dāwō gòbe.

Abūbakār : Tō.

Likitā : Shí kè nan, sai gòbe wārhakā.*

Abūbakār : Yāuwā, sai gòbe.

7. Conversations dealing with weather :

(a) **Imām** and **Sambò** sitting outside the latter's home :

Imām : Kāi, glzāglzai * sun yi yawā.

Sambò : Ai, dāmunā tā kusa.*

Imām : Gàskiyarkà, watān Afril nē.

Sambò : Inā bēgē * dāmunā zā tā yi kyāu bana.

Imām : Ni mā hakà. Bāra ruwā bài yi sōsai ba.

Sambò : Har hatsin * wasu yā fōnè.*

Imām : Hakà nē. Sabò dà wannān wadansu sunā
jīn yunwā yānzū.

Sambò : Wadansu mā sun ci bāshì dòmin hātsinsù
yā kāsà.*

Imām : Gàskiyarkà. Ammā in Allà yā yārda abīn
zāi gyāru * bana.

Sambò : Allà yā sā.

(b) Àdàmu explains Nigerian seasons to a European :

Bàtūrè : À kasarmù ruwā yanà zuwà kōwànè
lökaci.

Àdàmu : Àshē ? Bà hakà ya kè à wurimmù ba.

Bâtûrè : Yàyà ?

Àdàmu : Sai dà dàmunā nè mu kè sāmùn ruwā.

Bàtūrè : Bābù ruwā dà rānī ?

Àdàmu : Kō kàdan.

Bātūrè : Dà bazarā * fà ?

Àdàmu : Ai wani sā'ì àkwai ruwā kàdan dà bazarā.

Bàtūrè : Tô, àmmā bâ yawà kô ?

Àdàmu : Wani lòkàcì zâi zô dà dan yawà.

Bâtûrè : Åshē ?

Àdàmu : I, àmmā an jimà sai yà dâukē.*

Bâtûrè : Tô, idan an shûkà dà bazarâ zâi yi * nè ?

Àdàmu : Wàtákìlà, àmmā yawancin lòkàcī bā yà yi.

Bâtürè : Mài shūkà zâi shâ wâhalâ kô ?

Adàmu : Hakà nē. Abinsà sai yà lâlâcē.*

Bàtūrè : Kāi, wannàn bâ kyâu !

Adàmu : Gàskiyarkà, àmmā lâifin kânsà * nê.

8. Notes on asterisked items from the conversations presented in sections 2-7 of this lesson:

2 (c) **yaya jlk̥i ?** how's (your) illness (*lit.* body) ?
(see Lesson 31, section 5)

3 (a) dàmuwā the verbal noun from dàmu
 inà zuwà I'm coming (*i.e.* just a minute
 and I'll have it done)

yì bākǐ have guests

isasshē enough (from *isa*, *be enough*)

dāma-dāma a bit better (than formerly)

burōdī/brōdī bread, rolls

kōshi have become full (of food)

koffi coffee

3 (b) tī

	sukār	sugar
	dēbō	dip out (into my cup) (from <i>dibà, extract, draw out</i>)
	zāfī	sweetness
	biskitī	biscuit (British English), cookie (American English)
4 (a)	inā zuwā	= inā zā ka
	kauyè	village, suburb
	fōtā	handle (of hoe, axe, etc.)
	karyè	snap, break (as a stick breaks)
4 (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.
4 (b) (i)	dirēbā	driver
	bugā	start (the engine), start (driving)
4 (b) (ii)	kāren mōtā	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, (some- times) to collect the fares, etc.
	tsōfon hannū	'old hand', experienced person
	arzutā	has become wealthy
	hajī	pilgrimage to Mecca
	Àlhaji Jirgin	an Alhaji who has made the pil- grimage by aeroplane. (The title is used humorously.) Alhaji is the title given to anyone who has made the pilgrimage.
	Samā	

4 (b) (iii) **fitsārī**

urinate. It is not considered indecent for a person to state that the reason for his going off is to urinate.

rakē4 (b) (iv) **kirāwō**
fasanjōjī
bùgà māi

sugarcane

call here (the -ō form of **kirā**)
the plural of **fasanjā** = passenger
start going ! (*lit. hit the petrol,*
'step on the gas')

4 (b) (v) **fāci**
gàngarà
santsī
fātā
gadà
gyārtā

is ruined, spoiled

bumpiness

slipperiness

ruin, spoil

bridge (from English 'girder')

= **gyārā**, fix, repair4 (b) (vi) **wejì/wajì**

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.

turā

push

5 (a) **ruwā**
sōmā
lattī
rāsu
ji yunwàin a context such as this it means
rain= **fārā**, begin, start

late

died (the -u form of **rasā**, lack)here it means *go hungry, starve*handle (of hoe, axe, etc.—see
also under 4 (a) above)**karyè**snap, break (as a stick—see also
under 4 (a) above)5 (b) **kötā**

	tauri	hardness, toughness
	à sunkwiye	stooped over
5 (c)	dà yàrdar	
	Allà	by God's grace
	hatsí	grain
	jân	red variety of guinea corn—the earliest maturing and lowest prestige type of guinea corn
	nùnâ	ripening
	dâuké	(rain) stops
	gérô	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 (<i>e.g.</i> 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 sarkî	postage stamp (<i>lit.</i> head of the king)
	wâsifâ	letter
5 (d) (ii)	râsít	(littafin râsít = receipt book)
	ngô/ungô	here, take it !
	kântin	
	littattâfai	bookstore, bookshop
5 (d) (iii)	takârdâ	letter (<i>lit.</i> paper)
	Jânhôl/Jân	John Holt canteen (name of a prominent commercial firm)
	hwâl	
	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.

	rābu	be separated (-u form of rabā , <i>separate, divide</i>)
	Allā yā sawwāfē	may God lighten (your) trouble (see Lesson 31, section 5)
6 (b)	yi ciki	become pregnant
	na	(i.e. pregnancy of)
	zubē	(pregnancy) aborted
	dāma-dāma	better than before (at least)
6 (c)	yanā dāmūnā	it is bothering me
	sōmā	= fārā (see also under 5 (a) above)
	kwāntā	(from kwāntā , <i>lie down</i>) lie down !
	zāwō	diarrhoea
	ciki yā daurē	I'm constipated (<i>lit. stomach has tied up</i>)
	dā zāfi	is there pain ? (zāfi = heat, pain)
	na	i.e. pain of
	fitsāri	urine (see also under 4 (b) (iii) above)
	(gōbe) wārhakā	at this time (tomorrow) (see Lesson 33, section 2)
7 (a)	gizāgizai	(plural of girgijē , <i>raincloud</i>) clouds
	kusa	is close (verb form of the noun kusa , <i>close</i>)
	bēgē	a noun meaning <i>hope</i>
	hatsī	grain (see also under 5 (c) above)
	kōnē	burn (i.e. from the heat of the sun and lack of moisture)
	kāsā	run short, fall short
	gyāru	be repaired, corrected (-u form from gyārā , <i>fix, repair</i>)
7 (b)	bazarā	hot, muggy season (March–April) just before the rains come

dâukē	(rain) stops (see also under 5 (c) above)
zâi yi ?	will it mature ?
lâlâcê	spoil (= bâci under 4 (b) (v) above)
lâifin kânsâ	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. Mákāhò Mài Fitilà

Wani saurayī yanà yāwò dà dàddarē sai ya hāngi wani mütüm dà fitilà à hannunsà. Dà sukà gāmu ya ga—ashé, mákāhò nē !

Sai ya cè, ‘ Kai, mákāhò, kanà hāukā nè ? Mè ya kai kà yāwò dà fitilà ? Darē dà rānā bà duk daya su kè gārē kà ba ? ’

Mákāhò ya cè, ‘ Ai, duk daya nè mānà ! Har, in dà darē nè nā fi kà ganī. Fitilan nan, nā rifè ta bā don kāinā ba nè, àmmā don irinkù nē—màsu idò àmmā maràsā hankàll—don kù gan ni dà dàddarē, kadà kù türè ni ! ’

Notes :

See *Ka Kara Karatu*, NORLA (now Gaskiya Corporation), 1954, page 4. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

mákāhò	blind man
saurayī (pl. sàmàrī)	young man
dà dàddarē = dà darē	at night

hangā (iē)	see from a distance
haukā	going mad
duk daya	it's all the same
irinkù	the likes of you
màsu idò	able to see (<i>lit.</i> possessing eyes)
turè	knock over

3. Dilā da Zalfè

Wata rānā dilā yanā cīn kàzā, sai wani kàshī mài tsinī ya kākàrē masà à màfōgwàrō. Ya bi nân, ya bi cān, yanā nēman wandà zāi cirè masà kàshīn. Ya cē duk wandà ya cirè masà, zāi bā shì lādā.

Tô, sai zalfè ya zō, ya cè shī zāi yi. Dilā ya būdè bākī, zalfè ya sâ kānsà, ya cirō kàshīn.

Dilā ya jūyà, zāi yi tāfiyàrsà, sai zalfè ya cē, ‘Inā lādāna?’

Dilā ya amsà, ya cè, ‘Ai, lādankà kē nan : kā sâ kānkà cikin bākin dilā, kā fita lāfiyà !’

Notes :

See *Ka Kara Karatu*, NORLA (now Gaskiya Corporation), 1954, page 7. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

zalfè	common grey heron
kàshī	bone
tsinī	sharp point
kākàrē	become jammed
màfōgwàrō	throat
ya bi nân, ya bi cān	he went hither and thither
cirè	pull out
duk wandà	whoever
lādā	reward
cirō	pull out (-ō form of cirè)
jūyà	turn (<i>i.e.</i> turned to go)
lādankà kē nan	this is your reward

4. Kwàdī Biyu

Wadansu kwàdī gùdā biyu sukà fādà cikin kwaryar madarā, sukà käsà fitā. Sunà ta iyò, sunà ta iyò, bâ dāmā. Anà nan, sai dayansù ya gàji, ya cê, 'Yāu kwānānā ya fārè.' Ya bar fòkari, ya nutsè, ya mutù.

Dayān, mā, ya yi ta yî. Mòtsinsà kumā, ya sâ māi ya târu, ya yi cûrì. Sâ'ân nan ya hau bisà cûrin mân, ya yi tsallē, ya fita.

Allà ya cê, 'Tâshi in taimaké kâ.'

Notes :

See *Ka Kara Karatu*, NORLA (now Gaskiya Corporation), 1954, page 4. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

kwàdī (<i>sing. kwàdō</i>)	frogs
käsà	run short, fall short
ta	in the process of
iyò	swimming
bâ dāmā	it is/was impossible (<i>dāmā</i> = chance, opportunity)
anà nan	after awhile
nutsè	vanish (under water)
yi ta yî	keep on trying
mòtsi	movement, motion, activity
mâi	= <i>mân shânū</i>
târu	gather together, collect (-u form of <i>târâ</i> , <i>gather, collect</i>)
cûrì	a ball
sâ'ân nan	then . . .
tsallē	a jump

5. Mûgùn Àlkâlî

Akà kai wani fârâ wurin àlkâlî, akà yi shâri'â. Àlkâlî ya ga wandà akà yi fârarsà bâ shi dà gâskiyâ, ya cê masâ, 'Kanà dà màganà ?'

Mùtumin ya cē bā yà dà màganà àmmā à bòye yā kwatàntà ukù dà hannunsà. Dà àlkàlì ya ga mùtumin ya kwatàntà dà hannunsà hakà ya yi tsàmmànì zài bā shi awákì ukù nē. Sai ya yankè shàri'à, sukà tashì.

Dà mùtumin ya kòmà gidā, ya aikō wà àlkàlì dà kàbèwà gùdā ukù. Dà ganin hakà àlkàlin ya kiràwō mùtum, ya cē masà, ‘Kai, dai, munafukì nè, kā cùcē nì ! Allà wadankà ! Tashì, tafì !’

Dà mùtumin ya fita wàjé, ya cē, ‘M, wànzämì bā yà sòn jàrfā.’

Notes :

See *Ka Kara Karatu*, NORLA (now Gaskiya Corporation), 1954, page 6. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

àlkàlì	judge
shàri'à	administration of justice
wandà akà yi fàràrsà	the accused
à bòye	hidden (from bòyè, <i>hide</i>)
kwatàntà	indicate, compare (here, the man held up three fingers)
yankè shàri'à	pass sentence, give the verdict
aikō . . . dà	send to (-ō form of aikà, <i>send</i>)
kàbèwà	pumpkin
dà ganin hakà	when he saw this
kiràwō	call (here) (the -ō form of kirà, <i>call</i>)
munafukì	hypocrite, traitor
cùtā (i/ē)	cheat
Allà wadankà	may God curse you !
m	(exclamation of slight surprise)
wànzämì	barber (who shaves people's heads, performs scarification, tattoos, etc.)
jàrfā	tattoo marks
wànzämì . . .	for the meaning of this proverb see Lesson 40, proverb 35

6. Kwàdī dà Shānū

Wadansu kwàdī sunà kiwò à fàdamà, sai sukà hànge
bijimai gùdā biyu sunà fadà. Sai dayansù ya cê, ‘Kái !
Fadà dín nan fa, dà ban tsòrō ! Mū, wadàndà bā mù dà
karfi, yàyà zā mù yi dà kàmmù ?’

Wàncan, kumā, ya cê, ‘Kái, inā ruwansù dà mū ?
Sunà yì tsákāninsù kawài, don duk wandà ya fi karfi
tsákāninsù yà gajè mātan shānūn dà kē cikin garkèn nân.
Ai, bā sà kùlā dà irimmù kanān.’

Na farkō, mā, ya amsà cêwā, ‘Hakà nē. Nā sanì,
kómē násù dàban ya kē dà námù. Àl’adun zamansù bà
daya su kē dà námù ba. Ammā fa, duk dà hakà, kō dà
su kē dà nisa yànzu, wandà ya kásà cikinsù zài shéfà dà
gudù, bà zài kùlā dà kómē ba sai kánsà. Wàtakilà zài zō
yà tattakē mu cikin gudù. Lallē, fadànsù yā shàfē mù !’

Àshē gaskiyā nè akà cê, ‘Idan mānya-mānya sunà
fadà kō talakawā su kàn shā wáhalà.’

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. <i>bijimai/bàjimai</i>)	big bull
fadà	fighting, arguing
fa	(emphasis particle or insert) indeed
ban tsòrō	frightening, terrifying (<i>lit.</i> giving fear)
wàncan	the other one, the one in question
inā ruwansù ?	what do they care ? (<i>bā ruwansa</i> it is none of his concern ; <i>inā ruwankà</i> ? what business is it of yours ?)

gājē	inherit (-è form of gàdā , <i>inherit</i>)
garkē	herd, flock
khlā dà	pay attention to
kōmē nāsù	everything about them
ál'ádā (<i>pl.</i> ál'ádū)	custom
ál'ádun zamansù	their way of life
daya	here it means <i>same</i>
kō dà	even though
shēkā dà gudù	take to (his) heels
tattákē	trample under foot (from tákā , <i>tread on, walk along</i>)
mu	a direct object pronoun is high after a high-low-high tone verb
shàfā (i/é)	affect, wipe
mânya-mânyā	the influential/wealthy of the world

7. Farkē dà Birai

An yi wani farkē, áttajírī. Wata rānā ya dàuki hūlunàn dàrā gùdā gómà zái kai kàsuwā. Yanà kân hanyà sai ya rātsè gindin wani itàcē don yà hütà. Dà ya ji barcī yanà némán kámà shi, sai ya sâ duk hūlunàn à bisà kânsà—daya bisà daya—mágànín báràyi kè nan. Shi kè nan, barcī ya kwâshè shi har dà minshârī.

Cân sai wadansu birai sukà biyô ta wurin dà farkén nan kè barcī, sukà gan shi. Tô, kun san halin birai dà sôn wâsâ. Sai biri gùdā ya labâbâ, ya zârè hûlâd dà kè bisà, ya sâ à kânsâ. Sauran birai, kumâ, dà dai-dai sukà yi hakâ. Sukà bar farkē dà tsôhuwar hûlarsâ kawâi. Sukà hayè kân itàcē, sukà zaunâ, sunâ kallonsâ.

Farkē ya farkâ bai ga hûlunânsâ ba. Ya dágâ kâi samâ, sai ya yi arbâ dà báràyinsâ à kân itàcē ! Haushi ya kámà shi. Ya ciré hûlâd dà kè kânsâ, ya wurgar ! Nan dà nan birai, kumâ, sukâ kwâikwâyê shi, sukâ yi ta wurgô tâsù kasâ. Mhûm ! Mâdâllâ ! Farkē ya tsincé kâyansâ, ya tâfi yanâ farin cikî.

Notes :

See *Mu Koyi Hausa*, Gaskiya Corporation, 1960.

farkē/falkē	itinerant trader
birī (pl. birai)	monkey
àttājirī	wealthy trader
hūlā (pl. hūlunā)	hat, cap
dārā	fez (hūlad dārā = <i>fez</i>)
rātsē	turn aside, swerve (<i>e.g.</i> from a road)
daya bisā daya	one on top of the other
bārāwò (pl. bārāyi)	thief
minshārī	snoring
cān	used this way cān = <i>later</i>
biyō ta wurin . . .	came by the place . . .
halī	character, temperament
sōn wāsā	playfulness (<i>lit.</i> liking playing)
lafābā	sneak up on
zarē	grab
dā dai-dai	one by one
hayè	climb (<i>hayè kān itācē = climb up into the tree</i>)
dagà	lift up
yi arbà	come upon unexpectedly
haushī	vexation, anger
cirè	pull (thing) off, pull (thing) out
wurgar	throw (violently) (-ar form of <i>wurgà, throw</i>)
kwàikwayà(i/è)	imitate
wurgō	throw down (-ō form of <i>wurgà, throw</i>)
m̄h̄m	exclamation of approval of an action
tsincè	pick up, find by chance (<i>e.g.</i> along the road) (-è form of <i>tsintā, pick up</i>)
farin cikì	happiness (<i>lit.</i> 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 Enzyklopädie, 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., *Nigeriya*. 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 Tatsuniyyoyi 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)

Ruhan Bagaja (a major novel).

Idon Matambayi (elementary reader).

Labaru Na Dā 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., *Baba 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. Olderogge of Russia, C. Gouffé of France, J. Lukas of Germany, P. Zima of Czechoslovakia and N. Pilczikowa 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 Verbs,' *Journal of African Languages*, 1964, pp. 231-240.

— *A Study of Hausa Syntax* (3 volumes). Hartford, Connecticut : Hartford Seminary Foundation Book-store, 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.

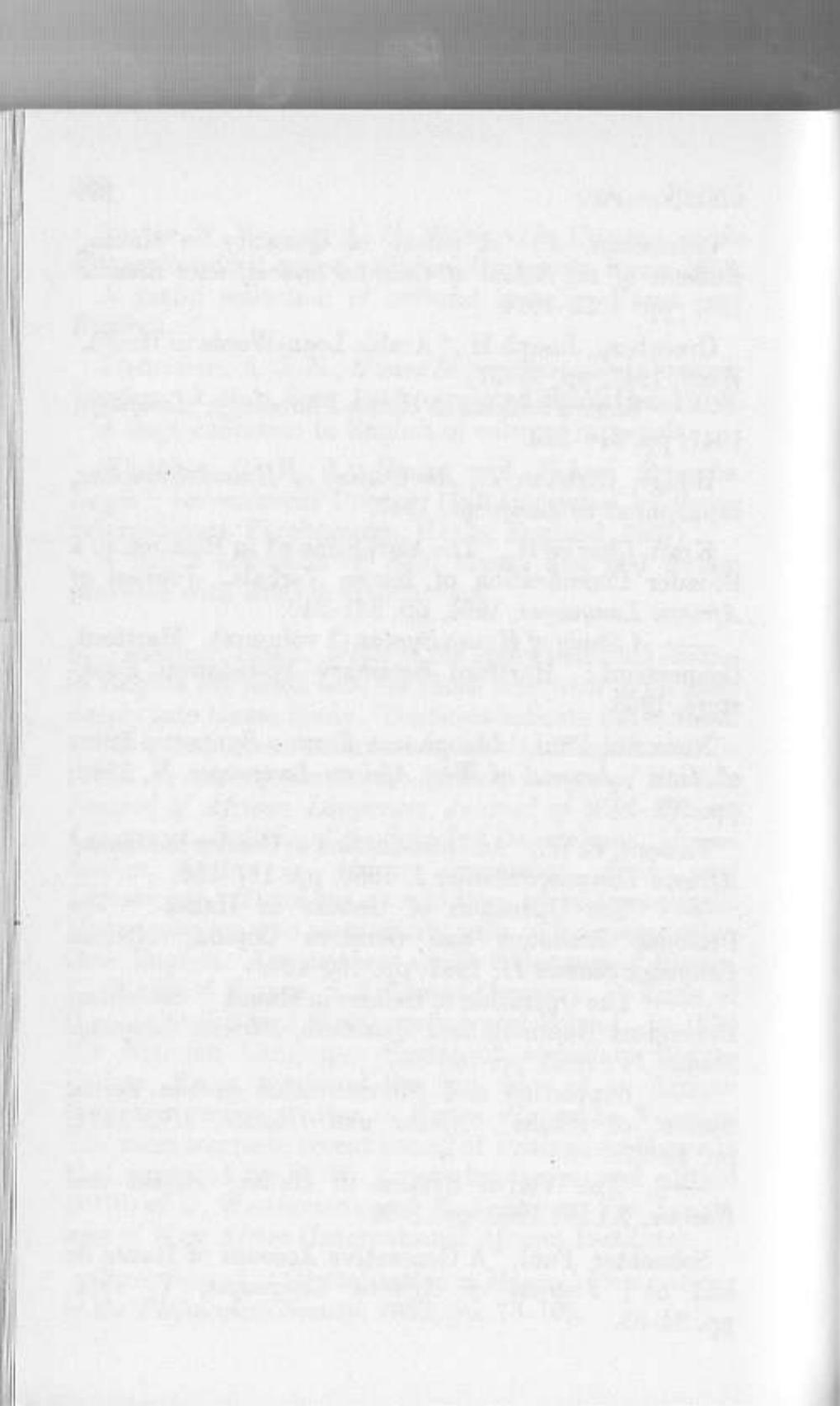
— 'The Operation of Gender in Hausa : The Personal Pronouns and Genitive Copula,' *African Language Studies II*, 1961, pp. 100-124.

— '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.



PART FIVE

APPENDICES

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 nē.**
2. **Sâ nē.**
3. **Bērāyē nē.**
4. **Bàhaushē nē.**
5. **Mātā nē.**
6. **Mācē cē.**
7. **Wāsā nē.**
8. **Zākarā nē.**
9. **Gidā nē.**
10. **Watā nē.**

Lesson 6 :

1. **Makarantā cē.**
2. **Mùtūm nē.**
3. **Yārā nē.**
4. **Sarkī nē.**
5. **Shī kē nan.**
6. **Bà sâ ba nē, sāniyā cē.**
7. **Bà yārā ba nē.**
8. **Kudî nē.**
9. **Bà idò ba nē.**
10. **Bà kâsuwâ ba cē.**

Lesson 7 :

1. **Mùtūm bài yi gōnā ba.**
2. **Bài zō dà sâfē ba.**
3. **Yârinyâ bà tà tâfi gōnâ ba.**
4. **Bàn yi aikì ba tûkùna.**
5. **Bà à kâwô kujérâ 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. Ùban yarò yā tafi Kanò.
3. Mälàmin makarantā bài ci àbinci ba.
4. Ìnā àbincin dòkì ?
5. Gà saniyar Audù.

Lesson 9 :

1. Uwātā dà ùbānā sun tafi gidankà jiyà.
2. Ìnā sàbulùna ? Nā sâ shi cikin dâkîna. Gà nâkà.
3. Gidammù à Kanò nè. Ìnā nâkà ?
4. Ùbantà yā fita gârî à kân hanyâr Kanò.
5. Yâushé àbôkinâ ya ci àbincinsà. Dà sâfē.

Lesson 10 :

1. Wannan yarò àbôkinâ nè.
2. Kin sâ wancàn kujerà nân.
3. Wadannân yârâ. Wadancân yârâ.
4. Bàn sanì ba tukuna.
5. Nâ tafi gârin càn.

Lesson 11 :

1. Yârinyâ tâ zaunâ à kujerà.
2. Nâ yi kuskurè cikin lissâfina.
3. Yâ kai kèkê zuwâ gidansà.
4. Mun bi hanyâ à bâkin kògi.
5. Kâi !, àkwai mûtum takwâs cikin wancàn móta.

Lesson 12 :

1. Kadà kâ budè tâgâ !
2. Tsâya ! Shiga ! Zâuna !
3. Kì kâwô àbinci nân.
4. Bâri yâ yi aikinsà.
5. Kù zô kù ci àbincinkù à gidammù.

Lesson 13 :

1. Uwātā tā dāwō (nè) ? Ā'à, bā tā dāwō ba.
2. Bellò bāi tāfi Kanò jiyà ba ? Ā'à, yā tāfi.
3. Àkwai aikì ? I, àkwai aikì dà yawà àmmā bābù kudī.
4. Àkwai kwai dà madarā nân ? Àkwai madarā, àmmā bābù kwai.
5. Nā ji yunwà. Kai fà ?

Lesson 14 :

1. Tā wucè kōfà.
2. Sun tāfi sù zaunà cikin inuwàr itàcē.
3. Yā fāru nân jiyà.
4. Audù yā kōmà gidā shēkaranjiyà.
5. Tā tāfi kàsuwā dà wuri.

Lesson 15 :

1. Yā gan ni ? I, àmmā bāi san kà ba.
2. Yā sàmi nàmà. Tā dafà shi. Sun cí shi dà saurī.
3. Mun bar mangwàrò (gùdā) ukù cikin mōtārsà. (Kà) tāfi kà sàmē sù.
4. Tā shiryà manà àbinci cikin inuwàr babbán itàcē.
5. Yā sàyi kāyan aikì. Bàn san dàlili ba.

Lesson 16 :

1. Zā mù tāfi rawā à kàsuwā gòbe.
2. Bā zā kà tāfi makarantā ba.
3. Zā sù tāmbayé kà kà bā sù kudī.
4. Ìnā zâ ka ? Zâ ni yāwò.
5. Gòbe Mäläm Bellò zâi tāfi Kanò. Zâi kāwō dōkin úbansà.

Lesson 17 :

1. Nā ga Yūsufù dà úbansà à gidansù.
2. Kō nî kō ita zâi zō makarantā gòbe dà sâfē.

3. Nā nēmi àkwiyà kàrkashin tēbur àmmā bān gan tà ba.
4. Ìdan nā dāwō watà mài zuwà sai ln sàyē shi.
5. Ìdan kā yi minì aikì zā kà sàmi kudī dàgà gárē ni (or dàgà wurina).

Lesson 18 :

1. Sunà màganà tāre.
2. Yā yiwu yanà ìkkō yànzu.
3. Yanà dà bábban itàcē gában gidansà.
4. Yanà dà 'yan'uwa (gùdā) ukù à gidā.
5. Bâ ni dà shi. Don Allà kadà kà yi fushi !
6. Ìdan yanà nan bá zân tāfi cikin jirgin kasā ba.

Lesson 19 :

1. Kófà tanà bùde. Rùfē shi.
2. Tanà kāwō fwaryā.
3. Yanà sàyen àbinci ? I, yanà sàyē.
4. Bâ tā hūrà wutā ba ? A'à, tā hūrà.
5. Yanà tsaye dà kāyā mài nauyi à kánsà.

Lesson 20 :

1. Ticà nē mukà ganí.
2. Wancàn màcè tanà aikì nân.
3. Yàushé kikà zō ?
4. Gà yârā wadàndà zā sù tāfi cikin móta.
5. Zā mù sàmē sù à wurin dà mukà gan sù jiyà.

Lesson 21 :

1. Kā san shi nē ? Yanà dà zàzzàbi.
2. Ìnà ka tāfi dà móta rmù ?
3. Wàcé irin rìgā nē ka kāwō dàgà kànti ?
4. Inà dà aikì dà yawà kô'lnā cikin gárin nàn.
5. Cân nā ga sarkin dà ya zō gári jiyà.

Lesson 22 :

1. Akwai mākārāntū dà yawà à kasàshen Afirkà.
2. Hāusàwā sunà dà kùjérū dà yawà cikin gidàjensù.
3. Wadansu littàttàfai sunà dà tātsúniyoyi à cikī.
4. Bābù mōtōcī dà yawà à wadansu kasàshē.
5. Maròkā wadàndà su kè nan jiyà bā sà nan yāu.

Lesson 23 :

1. Kanò bá tà kai lìkkō girmā ba.
2. Rìgarsà ja-ja cè.
3. Dōkinsà yā kai nàwa gudù.
4. Gàjèrū dà yawà sunà zàune à dákì.
5. Faràrē sun fi bakàkē kyâu.

Lesson 24 :

1. Tāyà waddà na ganî sābuwā ful cè.
2. Gùdu maza-maza kà kāwō ruwā.
3. Zā tà shiryà àbinci yâu yâu.
4. Inà sô in tâfi gidânâ tukùn.
5. An jimà kàdan zā mù kōmâ gidàjemmu.

Lesson 25 :

1. Kâr kà Zub dà shi ! Kàmâ shi kà shiga.
2. Sun sayō itàcē.
3. Kâ tabbatâ tâ shâ shi dukâ ? I, tâ shâ.
4. Sàukar dà shi nân. Yànzu kwàntar dà shi.
5. Mun fisshé shi, mun tsayar dà shi.

Lesson 26 :

1. Nâ ziyàrci gidan sarki àmmâ yâ rigâ yâ tâfi.
2. Kâi, wancàn mùtûm yâ cikà faryâ ! Sabò dà wannan bâ nà sônsà.
3. Anà ruwâ dà yawà dà dàmunâ. Hakâ nê.

4. Bāi dadē à Nijēriyā ba àmmā yā iyà Hausā kàmar jàkin Kanò.
5. Inà sô in ci bāshì dòmin in sàyi sābuwar mōtā.

Lesson 27 :

1. Wadansu mafasā sunà sô in gayà masù làbārin gārī.
2. Nā sàmē shì yanà aiki. Shi màkānìkì nē. Yā dadē yanà gyāran mōtōci.
3. Dâ mā yā yàrda yà dákàtā nân har in zō, àmmā yànzu bàn san àbìn dà zâi yi ba.
4. Sarki yā cê, kadà kà sâkè zuwà gidansà. Yā fi kyâu kà sàmē shì à öfishinsà.
5. Yā iyà Hausā àmmā tanà masà wùyā ainù.

Lesson 28 :

1. Nawà-nawà nē gwébà ? Kwabò-kwabò (nē), bâ ragì.
2. Câ na kè zâ kâ zô gòbe àmmâ kâ zô jiyà.
3. Akwai abubuwâ mâsu bâ dà mâmâkì dà yawâ à dûniyâ yâu.
4. Yâ fi kyâu à ci dâfaffen àbinci dà tâfâsasshen ruwâ kadà à ji cîwò.
5. Idan bàn yi jarrâbâwâ ba bà zân cí tà ba.

Lesson 29 :

1. Kâ dinkâ mini kyâkkyâwar rîgâ. Zâ ni rawâ gòbe.
2. Inà sô kâ taimâkê nî in kau dà kèken dinkinâ zuwâ wata bukkâ.
3. Ni, kàm, zân jirâ shi nân—wâtâkilâ zâi zô an jimâ.
4. Bàn nûnâ masâ àgôgonkâ ba. Wai, yâ gan shi à hannunkâ.
5. Bâi ci ba tükùna. Dom mè ? Dòmin nâ hanâ masâ àbincei har kâ dâwô.

Lesson 30 :

1. Shî mântau nè. Kadâ kâ gayà masâ yâ yi makâ wani àbù.

2. Jim kàdan ma'ákàtā dukà sukà tafi. Bàn san àbìn dà zân yi ba.
3. Kàwò mabùdî nân. Bàri in bùdè fôfà.
4. Nâ dákàtā kàdan har makàdâ sukà fàrà kasà kûnné.
5. Inà tsàmmâni idan màtarsà tâ rérà wâkà sarki zai yi màmaki.

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 kobos 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 **b**, **d**, **f**, **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 zâ) | àbôki (<i>f.</i> àbôkiyâ ; <i>pl.</i> àbôkai), friend |
| à, (impersonal subjunctive p-a pronoun) | àbù (<i>pl.</i> abûbuwâ), thing |
| à, at, in | — àbin dâ , what, the thing which |
| à kân, atop, on top of | — àbin màmâkî , a marvellous thing |
| à, (impersonal p-a pronoun employed after bâ) | — àbinsâ , (about) his own business |
| â, (impersonal future II p-a pronoun) | — àbin shâ , something to drink |
| a'a, (exclamation of amazement) | Abûbakâr , (man's name) |
| â'â, no | âdalci , justice, fairness, acting honestly |
| a'âhâ, (exclamation of concern over misfortune) | âdâlî (<i>pl.</i> âdâlai), just, honest, righteous (person) |
| âbin, (see àbù) | Adâm , (man's name) |
| âbinci, food | |

- Àdámū**, (man's name)
àddā (*f.*) (*pl.* *addunà*),
 matchet
af/ap, (exclamation of surprised recognition)
Afril/Afrilù, April
āfù, (see *āhù*)
àgōgō (*pl.* *agōgunà*), watch,
 clock
Àgustà, August
āhù/āfù, $1\frac{1}{2}$ kobos
ai, why, well (introductory exclamation)
aibù (*pl.* *aibóbì*), fault,
 blemish
àikā (*i/e*), *v.* send (on errand)
aikì (*pl.* *ayyukà*), work
aikō, *v.* send here
ainù(n), very much, too
àjlyayyē (*f.* *àjlyayyiyyā*; *pl.* *àjlyayyū*). (something) set aside
ajlyē, *v.* set aside, put, place
akà, (impersonal relative compleative p-a construction)
a kàn, (impersonal habitual p-a construction)
à kân, (see à)
ákawū (*pl.* *akawunà*), clerk
 — **babbán àkawū**, head
 clerk
a kè, (impersonal relative continuative p-a construction)
- ákwai**, *v.* there is/are
ákwàtì (*pl.* *akwâtunà*), box
àkwiyà (*f.*) (*pl.* *awâki*), goat
ál'adà (*f.*) (*pl.* *ál'adū*), custom, tradition
àladè (*pl.* *àlädai*), pig
alaikà **sálamù/sálâm**, greetings (in reply to *sálamù/sálâm* *àlaikùn*)
àlâmà/hàlâmà (*f.*) (*pl.* *àlâmai*), sign, indication
àlbarkà, no sale !
àlbarkàcì, kindness at the hands of, benefits received from
àlbishiri, good news
Alhaji, (title of one who has made the pilgrimage—**haji**—to Mecca)
àlhamdù lillâhì, praise God !, fine ! (an exclamation of gratefulness)
Alhàmís (*f.*), Thursday
àlhérì, kindness, liberality, favourable attitude
 — **sai àlhérì**, (reply to *iná labarì* ?), only good (news)
Ali, (man's name)
alif, 1000
Aliyù, (man's name)
àljifù/àljihù (*pl.* *aljifunà*), pocket
àlkalamì (*pl.* *alkalumà*), pen

- àlkàlì** (*pl.* àlkàlai), judge
Allà, God
 — **allà ?**, is that so ?
 — **allà !**, it is true
àllò (*pl.* allunà) school-slate, blackboard
àllurà (*f.*) (*pl.* àllùrai), needle, inoculation
àlmajirì (*f.* àlmajirà ; *pl.* àlmajirai), pupil, student-disciple
àmfànì, usefulness
àmin, amen, may it be so
Aminà, (woman's name)
amincì, reliability, friend-ship
Amirkà (*f.*), America
àmmā, but
amsà, *v.* or *n.* (*f.*) answer
an, (impersonal compleutive aspect p-a pronoun)
 — **an jimà**, after a while (*lit.* one has waited awhile)
anà, (impersonal continuative p-a construction)
 — **anà nan**, after a while
angò, bridegroom
angwancì, being a bride-groom, marriage-feast
àníni (*pl.* ànínai), 1/10 of a kobo, button
àrā (i/é), *v.* borrow (other than money)
arō, a loan, borrowing
- àràhā**, cheapness, inexpensiveness
 — **yā yi àràhā**, it is inexpensive
arbà, 4000
 — **yi arbà**, *v.* happen on unexpectedly
àrbà'in, 40
àrbàminyà, 400
arèwā, north
 — **arèwā masò gabàs**, north-east
 — **arèwā masò yàmma**, north-west
 — **arèwā sak**, due north
arèwa, northward, to the north
arziki/azziki, prosperity, wealth
arzùtā, *v.* become prosperous
Àsabàr (*f.*), Saturday
asibiti (*pl.* asibitòci), hospital
àsirì (*pl.* àsirai), secret
àshē, well !, oh !, really ?
àshirin, 20
àttajirì (*pl.* àttàjirai), wealthy trader, merchant
Audù, (man's name)
aukà, *v.* fall on
àuku, *v.* happen
aunà, *v.* weigh, measure
aurā(i/é), *v.* marry
aurē, marriage

- autā**, youngest of several children
awà (f.) (pl. awōwī), hour
àyàbà (f.), banana(s)
- bā**, *v.* not be in the process of
bā/bâ, *v.* give
 — **bā dà**, *v.* give
 — **bā dà mämäkì**, be amazing (*lit.* give amazement)
 — **ban tsòrō**, causing (*lit.* giving) fear
bâ/bâbù, *v.* there is no/not
 — **bâ kômé**, there's nothing (wrong), it doesn't matter
 — **bâ kyâu**, it is not good
bâ . . . ba, (negative particles employed with most p-a pronouns)
 — **bâ . . . ba**, (third person masculine singular negative particles)
 — **bân . . . ba**, (first person singular negative particles)
bâ . . . ba, (negative particles employed with nouns, noun phrases, etc.)
bâbâ, paternal aunt
bâba, father, paternal uncle
bâbba (pl. mânýâ), big
- (thing), important
 (thing), adult person
bâbù, (see bâ/bâbù)
bâdükü (pl. dükâwâ), leather worker
bâdi, next year
bâfâdâ/bâfâdè (pl. fâdâwâ), chief's servant, courtier
Bâfâransî (f. Bâfâransiyâ ; pl. Fârânsâi), Frenchman
Bâfilâcê (f. Bâflâtâ ; pl. Filâni), Fulani person
Bâhaushè (f. Bâhaushiyyâ ; pl. Hâusâwâ), Hausa person
bâi, (see bâ . . . ba)
bâjimi, (see bijimi)
Bâkanè/Bâkanò (f. Bâkanuwâ ; pl. Kanâwâ), Kano person
bâki (pl. bâkunâ), mouth, edge
 — **bâkin hanyâ**, edge of the road
bâkwâi, seven
bâfî (f. bâfâ ; pl. bâfâkê), black (thing)
 — **bâfî-bâfî**, blackish
 — **bâfî firin/sidiâk/sil**, pitch-black, jet-black
 — **bâfîn dâjî**, forest (*lit.* black bush)
Bâko, (man's name)
bâkô (f. bâkwâ ; pl. bâki), guest, stranger

- **yi bākō**, have a guest
Bálā, (man's name)
Bálárabè (*f.* *Bálárabiyā* ;
pl. *Lárabáwā*), Arab
 person
bálle, much more/less . . .
bán, (see *bá . . . ba*)
bana, this year
bangō, wall, book cover
bántē, loinloth
ban tsòrō, causing (*lit.* giving)
 fear, frightening
banzā, worthless (thing),
 uselessness
bappà, paternal uncle
barcī, sleep
bára, last year
barì/bar, *v.* let, allow
barkà (*f.*), greetings
básaráké (*pl.* *sarákunà*),
 office-holder under a chief
bátū, conversation, matter,
 affair
 — **bátun**, concerning, re-
 garding
Bátürè (*f.* *Bátürlyā* ; *pl.*
Tùràwā), European per-
 son
báshì, debt, loan
 — *ei báshì*, *v.* incur a debt
Baucí (*f.*), the town of
 Bauchi
báutā, slavery
báwà (*f.* *báiwā* ; *pl.* *báyì*),
 slave
báyā, the back
 — **báyan**, behind
 — **báyán dà**, after
 — **báyan gidā**, lavatory,
 toilet, faeces
báya, backwards, to/towards
 the rear
báyar, *v.* give
bazarā (*f.*), hot, muggy
 season just before the
 rains come
bébántakà (*f.*), being deaf
 and dumb
bébē (*f.* *béblyā* ; *pl.* *bé-*
báyē), deaf-mute
bégē, longing, hope
Bellò, (man's name)
bi, *v.* follow
bí, following (*v.n.* from *bi*)
bijimi/bájimí (*pl.* *bijmai/*
bájimai), big bull
Bínuwái (*f.*), Benue River
bírì (*pl.* *birai*), monkey
bírní (*pl.* *birànē*), (walled)
 city
 — **birnin Arèwā**, capital/
 most important city of
 the Northern Region
biskiti (*pl.* *biskitoci*), bis-
 cuit, cookie
bismillà, go ahead and start
 (whatever is to be done) !
bismilláhì, (formula said
 on standing up, sitting
 down, starting work, be-
 ginning a meal, etc.)
biyā, *v.* pay

- biyā**, paying (verbal noun from **biyā**)
- biyar**, five
- biyō**, v. follow (here)
- biyu**, two
- brōdī**, (see **burōdī**)
- bubbūgā**, v. keep on beating (from **bugā**)
- Bübā**, (man's name)
- būdurwā** (*pl.* 'yam mātā), unmarried girl of marriageable age
- būdā**, v. clear away, prepare, open
- būfē**, open
- à **būfē**, open
- būfē**, v. open
- bugā**, v. beat
- **bugā māi**, step on the gas, start a lorry/car
- būgā** (i/é), v. beat, thrash
- bugē**, v. beat and knock over/out
- bugū**, thrashing, beating
- bukātā** (*f.*) (*pl.* **bukātū**), a need/requirement
- bukkā** (*f.*) (*pl.* **bukkōkī**), hut of grass (mats) or stalks, market stall
- burōdī/brōdī** bread, roll
- būsā**, v. blow
- būshē**, v. get dry
- but**, sudden action (an ideophone)
- **yā yi but**, he made a sudden leap
- bācl**, v. become spoiled
- bārāwō** (*pl.* **bārāyī**), thief
- bātā**, v. spoil
- bērā** (*pl.* **bērāyē**), rat, mouse
- bōye**, hidden
- à **bōye**, hidden, in secret
- bōyē**, v. hide (something)
- butuk**, stark naked (an ideophone)
- **yā fitō butuk**, he came out naked
- cā**, thinking
- **cā ni/na kē**, I thought (that) . . .
- cān/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 bāshī**, incur a debt
- **ci jarrābāwā**, pass a test
- cī**, eating
- cī dā**, (see **cīyar**)
- cif**, exactly (an ideophone)
- **karfē ukū cif**, exactly three o'clock
- cigāba**, v. continue
- cikā**, v. fill
- cikā**, v. become full
- **yā cikā fal**, it is full to the brim

cikakkē (*f.* cikakkiyā ; *pl.* cikakkū), full
 cikē, *v.* fill completely
 ciki, stomach, pregnancy
 — bafin ciki, sadness (*lit.* black stomach)
 — ciki yā daurē, I am constipated (*lit.* stomach has become tied up)
 — farin ciki, happiness
 — yi ciki, become pregnant
 ciki, inside
 — (à) cikin, inside
 cinyē, *v.* eat completely
 cirē, *v.* pull out of
 cirō, *v.* pull out of
 cishē, *v.* (form of ciyar)
 cittā, four days hence
 ciwō, illness, pain
 — ciwòn ciki, stomach-ache
 — ciwòn kāi, headache
 ciyar/ci (dà), *v.* cause to eat, feed
 ciyawā (*f.*) (*pl.* ciyayī), grass
 cizā (i/ē), *v.* bite
 cökali (*pl.* cökulā), spoon
 cūri, ball (of something)
 cùtā (*f.*), illness, disease, wound
 cùtā (i/ē), *v.* injure, cheat
 dà, with, and ; that (= wandà)
 — kō dà, even though

dà, *v.* there is/are (= àkwai)
 dà, if, when
 dâ, in the past, formerly, previously
 — dâ-dâ, long in the past
 — dâ mā, it has been planned that, it is well known that, already
 — tun dâ, from earliest times
 daban, different
 dâbârâ (*f.*) (*pl.* dâbârû), plan, scheme
 dabbâ (*f.*) (*pl.* dabbôbi), (domestic) animal
 daddâfâ, *v.* keep on cooking (from dafâ)
 dâddarê, at night
 dadâ, *v.* increase
 dadê, *v.* spend a long time
 dadèwâ, spending a long time
 — tun dâ dadèwâ, from a long time ago
 dâfî, pleasantness
 dafâ, *v.* cook
 dâfaffé (*f.* dâfaffiyâ ; *pl.* dâfaffû), cooked
 dâfu, *v.* be cooked
 dâgâ, from
 dai, indeed, however, on the other hand (an insert)
 daidai, correct, exactly

- dājì, 'bush' country, uninhabited land
 — **bafin dājì**, forest
dākàtā, *v.* wait for
dalà (*f.*) (*pl.* **dalōlì**), florin, two shillings (= **fatakà**)
dàllì (*pl.* **dàllai**), 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
dàmā, *v.* worry
dāmā, *v.* wet-mix
dāmu, *v.* be worried
dāmù, worrying
dāmunā/dàmanā/dàminā (*f.*), rainy season
dāmuwā (*f.*), being worried/concerned
dangì, relatives
dànkali, (sweet) potato(es)
dàrā (*f.*), fez
 — **hūlad dàrā**, fez
darē, night
 — **dà** (*dàd*) **darē**, at night
dàriyā (*f.*), laughter
Daudà, (man's name) = David
dāwà (*f.*), guinea corn
dawà, 'bush' country (= **dājì**)
dāwō, *v.* return here
dāwōwā, returning here
dilā, jackal
dingà, *v.* keep on (doing)
dirēbà, driver
Dizambà (*f.*), December
Dōgo, (man's name)
dōgō (*f.* **dōguwā**; *pl.* **dōgàyē**), tall, long
dòkā (*i/é*), *v.* thrash, beat
dòkā (*f.*) (*pl.* **dōkōkī**), order, rule
 — **dan dòkā** (*pl.* **'yan dòkā**), N.A. policeman
dōkī (*pl.* **dawākī**), horse
dōlè, perforce, of necessity, 'must'
don, (see **dòmin**)
 — **don Allà**, please, for God's sake
 — **dom mè**, why?
dòmin/don, because of, in order to
dōyà (*f.*), yam(s)
dōzin, dozen
dūbà, *v.* look (at), inspect
dubū, 1000
duddùbà, look everywhere, keep on looking (from **dūbà**)
duhù/dufù, darkness
dukà/duk, every, all
 — **duk dà** (**hakà**), in spite of (this), nevertheless

- **duk daya**, all the same
- **duk wandà**, anyone who
- dükà**, *v.* beat, thrash
- düniyà** (*f.*), world
- dütsè** (*pl.* *duwàtsū*), stone, rock, mountain

- dā** (*pl.* 'yā'yā), son
- **dan Adàm** (*pl.* 'yan Adàm), person, human being (*lit.* son of Adam)
- **dan dòkā** (*pl.* 'yan dòkā), N.A. policeman (*lit.* son of the orders/rules)
- **dan fārì**, firstborn son
- **dan jíkà**, great-grandchild
- **dan Kanò** (*pl.* 'yan Kanò), native of Kano
- **dan sàndā** (*pl.* 'yan sàndā), Government policeman (*lit.* son of a stick)
- **dan'ùbā** (*pl.* 'yan'ùbā), half brother (*lit.* son of one's father)
- **dan'uwa** (*pl.* 'yan'uwa), brother (*lit.* son of one's mother)
- dagà**, *v.* lift up, raise
- dai-dai**, one by one, singly
- dákì** (*pl.* *dákunà*), hut, room
- dàlibì** (*pl.* *dàllbai*), student
- dan**, (see **dā**)
- danyē** (*f.* **danya**; *pl.*
- danyū**), raw/uncooked (thing)
- dārī**, coldness due to wind (usually *dry-cold* as opposed to **sanyi** = *damp-cold*)
- dàrī**, 100; $\frac{1}{2}$ k (= *sisin kwabò*)
- daukà** (i/é), *v.* take/pick up, carry
- daukè**, *v.* pick up all of
- dáuké**, *v.* (rain) stop, remove
- daukō**, *v.* carry here
- daurà**, *v.* tie on to
- daurè**, *v.* tie (completely/well) on to, tie up
- dàure**, tied up
- à **dàure**, tied up
- daya**, one
- **daya tak**, one only (*i.e.* no more, no less than one)
- dàzu**, just a little while ago
- débō**, *v.* dip out and bring (-ō form of **dibà**)
- débè**, *v.* remove, subtract
- dibà**, *v.* dip out, extract
- dín**, the one in question
- din**, particle used with numbers (see Lesson 11, section 5)
- dinkà**, *v.* make by sewing
- dinkè**, *v.* sew (up) completely)
- dinkì**, sewing
- dlyā** (*f.*), daughter (= 'yā)

- dòyì, stench, unpleasant odour
- en'è (pl. en'è-en'è), Native Administration (abbreviated N.A.)
- fà, indeed, on the other hand (an insert)
- fà ?, what about ?
- Fàbrairù, February
- fàdà (f.), chief's residence/ audience chamber
- fàdamà (f.) (pl. fadamòmì), marshy, swamp
- fàdàwā, (see bafàdà)
- fadà, quarrel, fighting, argument
- fadà, v. fall into
- fadà (i/è), v. say
- fadà (f.), thing said, spoken words, conversation
- fadi, v. fall (down/on)
- fadō, v. fall down to someone
- fahimtà (i/è), v. understand
- fahimtaccé (f. fahimtae ciyā ; pl. fahimtattū), understood, intelligent
- fal, completely (see cíka)
- fám, 2 naira
- fánsà (i/è), v. redeem, ransom
- fárà, v. start, begin
- fárà (f.) (pl. fári), locust, grasshopper
- Fáransà (f.), France
- Fàrànsái, (see Báfàransi)
- fárrarré (f. fárrariyā ; pl. fárrarrū), having been begun
- fári, beginning, start (= farkō)
- na/ta fári, the first (= na/ta farkō)
- fári (f. farā ; pl. faràrē), white (thing), whiteness
- fári-fári, white-ish
- fári fat, snow-white
- fárin cíkì, happiness (lit. white stomach)
- farké/falké (pl. fatáké), itinerant trader
- farkō, beginning, start (= fári)
- na/ta farkō, the first (= na/ta fári)
- fartanyà (f.) (pl. fartanyóyì), hoe
- fáru, v. happen
- fasànjà (pl. fasanjöjì), passenger
- fáskarà (i/è), v. be beyond doing, be impossible
- fás ófis, post office
- fat, (see fári)
- fátà, hoping (for)
- fátà (f.) (pl. fátū), skin, hide
- fátakà, florin, two shillings (= dalà)
- fáutà, v. cut up meat for sale

- fayè**, *v.* be characterized by
fensir(i) (*pl.* **fensirōri**),
 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**)
- fiflikè** (*pl.* **fikāfikai**), wing
- fiflità**, *v.* keep going out
 (from **fita**)
- Filānī**, (see **Bāfilācè**)
- filli** (*pl.* **fillayè**), open coun-
 try, space
- firamàrè**, primary school
- fisshē**, *v.* (form of **fitar**)
- fita**, *v.* go out
- fitā**, going out
- fitar/fid** (**dà**), *v.* take out,
 remove, depose, expel
- fitilà** (*f.*) (*pl.* **fitilū**), lantern,
 lamp
- fitō**, *v.* come out
- fitò**, ferrying
- fitō**, guinea-corn beer
- fitōwā**, coming out (from
fitō)
- fitsārī**, urine
- ful**, (see **sābō**)
- furā** (*f.*), a food made of
 cooked flour mixed with
 milk
- fuskà** (*f.*) (*pl.* **fuskōkī**), face
- fushi**, anger
 — **yi fushi**, get angry
- ga**, (see **gani**)
- gà**, *v.* here/there is . . .
- **gà shi** . . ., seeing that,
 indeed, for
- **sai gà** . . ., then
 behold . . .
- gà/garē**, in the presence of,
 regarding, in the pos-
 session of
- gabā**, front
- **gaban**, in front of
- gaba**, in front
- **gaba daya**, all together,
 at once
- gabas**, east
- **gabas sak**, due east
- gadà** (*f.*), (permanent)
 bridge
- gadō** (*pl.* **gadàjē**), bed
- gāfarà** (*f.*), pardoning, for-
 giving; excuse me!
- gai dà**, *v.* (see **gayar**)
- gaishē**, *v.* (form of **gayar**)
- gaisuwā** (*f.*), greetings
- gajè**, *v.* inherit
- gajērē** (*f.* **gajērīyā**; *pl.*
gajērū), short
- Gajēre**, (man's name)
- gajertà** (*f.*), shortness
- gāji**, *v.* be tired
- gajiyà** (*f.*), tiredness,
 fatigue

- gamà**, v. finish; join together
Gàmbo, (man's name)
gàmu (dà), v. meet (with)
gânà, v. chat (confidentially)
gânanné (f. gânanniyâ);
pl. gânannú, seen
gânè, v. understand
gani/gan/ga, v. see
gani, seeing
gâra, it would be better that
gârâ (f.), white ant(s), termite(s)
Garbâ, (man's name)
gârî (pl. garûrwâ), town
— **gari yâ wâyê**, it has dawned
gârî, flour
garkè, herd of cattle
garmâ (f.) (pl. garèmeñi), large type of hoe, plough
gâshî, hair, feathers
gaské, real
— **dâ gaské**, extremely (see also **fwarai**)
gaskiyâ (f.), truth
gâtâ, three days hence
gâtari (pl. gâturâ), axe, hatchet
gayâ, v. tell (requires an indirect object)
gayar/gai (dà), v. greet
— **gayar mini dâ**, greet for me...
gêmù, beard
gérô, millet
- gidâ (pl. gidâjé)**, home, compound
— **gidan saurô**, mosquito net
— **mài gidâ**, head of the house, husband
— **uwar gidâ**, woman of the house, (first) wife
giginyâ (f.), deleb-palm
ginâ, v. build (usually with clay, brick or cement)
gindî, base, bottom, buttocks
girbâ (i/é), v. reap, harvest
girbi, harvesting
girgijè (pl. glzâglzai), rain-cloud
girmâ, bigness, honour, importance
gishiri, salt
giwâ (f.) (pl. giwâyê), elephant
giyâ (f.), (native) beer
gòbarâ (f.), catching fire
gòbe (f.), tomorrow
gôdè, v. thank
gòdiyâ (f.), thanks, gratitude
— **dâ gòdiyâ**, with thankfulness
gôdiyâ (f.), mare
gôgâ, v. rub, polish
gôgè, v. rub (completely)
gògu, v. be experienced, has been rubbed
gômâ, ten

- **gōmā-gōmā**, ten apiece/
each
- **gōmā shā daya**, eleven
gōnā (*f.*) (*pl.* **gōnāki**), farm
gōrō, kolanut
- gūdā**, a unit
- gudū**, *v.* run
- gudū** (*pl.* **gūje-gūjē**), run-
ning (see also **gūje-gūjē**
below)
- gūgā** (*pl.* **gūgunā**), bucket
(of skin, gourd or metal)
for dipping from a well
- gūje**, speedily, on the run
- à **gūje**, on the run,
running
- gūje-gūjē**, running in track
and field competition
- gūmī**, perspiration
- guntū** (*pl.* **guntāyē**), short
(thing), fragment (of
something)
- Gusau** (*f.*), (town in N.
Nigeria)
- gwadā**, *v.* measure, test
- gwaggō**, **gwaggō**, paternal
aunt, father's wife (not
one's mother), maternal
uncle's wife
- gwammā**, rather, it would
be better that . . .
- gwangwan** (*pl.* **gwangwā-**
yē), tin (of food)
- gwāni** (*f.* **gwānā**; *pl.*
gwanāyē), expert
- gwānintā** (*f.*), skill
- gwaurāntakā** (*f.*), being
wifeless
- gwaurō/gwamrō** (*pl.*
gwaurāyē), 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/hadiri**, storm
- hāfu**, *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
- hakōri** (*pl.* **hakōrā**), tooth
- hakurā**, *v.* be patient
- hakuri**, 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
hánkákà (pl. hánkákì), crow
hankálí, intelligence, sense ; careful
 à **hankálí**, carefully
hannū (pl. hannàyē), arm (including hand), hand
hanyà (f.) (pl. hanyōyī), path, road, way
har, until, to the extent that
hárājì, tax
hár'bā (i/ē), *v.* shoot
harbì, act of shooting
harshè (pl. harsunà), tongue, language
Hárúnà, (man's name = Aaron)
hásärà, loss due to some unlucky incident, misfortune
Hasàn, (man's name)
hatsì, grain staple (*i.e.* guinea-corn or millet)
hau, *v.* mount, climb
háukā, madness, insanity
Hausà (f.), the Hausa language, the Hausa people ; language
haushi, vexation, anger
hawā, mounting, riding on
hayákì, smoke
- hayè**, *v.* mount, climb, cross over (*e.g.* a river)
házā wasálám(mù), (formula used at end of a letter = yours faithfully)
hudú, four
hùlā (f.) (pl. hùlunà), cap, hat
hūrà, *v.* blow on, light (fire)
hútà, *v.* rest
hútàwā (f.), resting
hütü, resting, holiday, vacation
- i**, yes
 — **i mánà**, yes indeed !
i/yì ta yáu, today week
idán/in, if, when
idò (pl. idànū), eye, sight
 — **idòn sanì**, acquaintance
igiyà (f.) (pl. igiyōyī), rope, string
Ikko, Lagos
ilmì/illimì, knowledge, education
ímâm, (man's name, from **ílmân**, *Muslim priest*)
in, (see **ídan**)
 — **in shā Allâ(hù)**, if God wills
in, (first person singular subjunctive p-a pronoun)
 — **in ji . . .**, according to, quote . . . , says . . .

- inà, (first person singular
continuative p-a con-
struction)
- inà, where ?
- indà, (place) where
(= wurin dà)
- Ingillà (f.), England
- innà/innà/iyà, mother,
maternal aunt
- inuwà (f.), shade
- in shà Allà(hù), (see in)
- irì, kind, sort, seed
— irì-irì, various kinds, all
kinds
- Isà, (man's name = Jesus)
- isa, v. be sufficient, reach
(a place)
- lsasshē (f. lsasshiyā ; pl.
lsassū), enough, sufficient
- iskà (f. or m.), wind, air
- isō, v. arrive (here)
- Ishākù, (man's name
= Isaac)
- ita, she (third feminine
singular independent
pronoun)
- itàcē (pl. itātuwà), tree,
piece of wood, twig,
wood
- iyà, v. be able to . . .
— yā iyà Hausā, he can
speak Hausa well
- iyà, (see innà)
- iyà/iyàkā (f.), boundary,
limit
- iyà gindī, (one's) waist
- iyàlì, 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
- jákā (f.) (pl. jakunkunà),
bag, №200
- jàkí (f. jàkā ; pl. jákunà),
donkey
- Jánairù, January
- Jánhól/Jàn hwâl, John
Holt canteen
- jàrfā (f.), tattoo marks
- jarràbâwā (f.), school
examination
- ci jarràbâwā, pass an
examination
- yi jarràbâwā, take an
examination
- järùmî (f. järùmā ; pl.
järùmai), brave person
- Jàtau, (man's name—
usually given to light-
skinned person)
- jāwō, v. pull (here), drag
(toward speaker)
- jàyayyà (f.), controversy,
dispute
- jē, v. go to
— jè ka, go away !

jéfà, *v.* throw
jéfà (i/ē), *v.* throw at
ji, *v.* hear, sense, feel
— **ji kai**, *v.* have mercy, be sympathetic
— **ji yunwà**, *v.* be hungry
ji, hearing, feeling
— **jin kai**, mercy, sympathy
jibi, day after tomorrow
jibì, meal, feast
jifà, throwing at
jikà (pl. jikòkì), grandchild
jikanyà, granddaughter
jikì (pl. jikunà), body
jimà, *v.* spend quite a time at
— **an jimà**, (see an)
— **jim kàfan**, after a little while
 sai an jimà, see you later
jini, blood
jir, (see jā)
jirà, *v.* wait for
jirà, waiting for
jirgī (pl. jiràgē), boat, canoe, ship
— **jirgin kasà**, railway train
— **jirgin samà**, aeroplane
jirif, kerplunk! (an ideo-phone)
— **ùngulù tā sàuka jirif**, the vulture landed kerplunk
jità, *v.* wear, put on (clothing)

jitu, *v.* be on good terms, get along well
jiyà (f.), yesterday
jiyayyà (f.), being on good terms
Jumma'à (f.) Friday
Jun, June
júnà, each other
jùrum, be despondent (an ideophone)
— **sun yi jùrum**, they stood despondently
juyà, *v.* turn

ka, (second singular masculine relative compleative p-a pronoun and the form employed after zâ, bâ, jè)
— **ka kàn**, (second singular masculine habitual p-a construction)
— **ka kè**, (second singular masculine relative continuative p-a construction)
ka/kà, (second singular masculine object pronoun)
kâ, (second singular masculine compleative p-a pronoun)
kâ, (second singular masculine future II p-a pronoun)

- kà,** (second singular masculine p-a pronoun used with bā)
- kà,** (second singular masculine subjunctive p-a pronoun)
- kà,** (second singular masculine possessive pronoun)
- kabēwā** (*f.*) (*pl.* kabēyi), pumpkin
- kadà/kár,** do not, lest (followed by subjunctive)
- kàdai,** (used with sànnu and barkà as below)
- **sànnu/barkà kàdai** (reply to sànnu/barkà), hello (in reply)
- Kadunà,** Kaduna
- kadà,** *v.* beat a drum
- kafai,** only
- kàfan,** a few, a little, slightly
- **kàfan-kàfan,** very slightly
- kafà,** *v.* establish, build, erect, set up
- kàfin/kàfin,** (= kàmin)
- kàfu,** *v.* be established
- kai,** you (masculine singular independent pronoun)
- kai,** *v.* carry, take to, reach, be enough, be equal to
- kái** (*pl.* káwunà), head, top — à kân, on top of
- **kân,** atop
- **kân sarki,** postage stamp
- kâi,** self
- **nî dà kâina,** I myself
- kâkâ** (*f.*), harvest season
- kâkâ** (*pl.* kâkâni), grandfather, grandmother
- ka kàn,** (see **ka**)
- ka kè,** (see **ka**)
- kâkârê,** *v.* become jaunied
- kâki,** khaki cloth
- kakkarântâ,** *v.* read in succession
- kakkawô,** *v.* keep on bringing
- kal,** (see **fari**)
- kâlâ,** gleanings
- kallô,** looking at
- kâm,** indeed, on the other hand (an insert)
- kam** (see **kullè**)
- kâmâ,** *v.* catch, seize
- **cîwò yâ kâmâ ni,** I've become ill (*lit.* illness has caught me)
- **yâ kâmâ hanyâ,** he went on his way
- kâmâ,** similarity
- **kamar,** like . . . , about . . . , as if . . .
- kâmâwâ,** catching
- kâmin/kâmin,** before (followed by subjunctive)
- kâmô,** *v.* catch and bring here

kàn, (particle employed with habitual aspect— see **ka kàn**, etc.)

kān, (see **kāi**)

kanà, (second singular masculine continuative p-a construction)

Kanancī, the Kano dialect of Hausa

Kanawā, (see **Bakanè**)

Kände, (woman's name)

Kanò, Kano

kantí (*pl. kantunà*), shop selling (primarily) imported goods

kár, (see **kadà**)

káràmbànì, meddlesomeness, nuisance

karántā, *v.* read, study

kárátū, reading, studying, education

kárba (i/é), *v.* receive

kárē (*pl. karnukà*), dog

— **káren móta,** motor boy (*lit.* motor dog)

karyè, *v.* (stick) snap, break

kasà, *v.* arrange in heaps, pile

— **kasà kúnné,** prick up (one's) ears, pay attention

kásà, *v.* fall short (in amount, ability, etc.)

kashè, *v.* kill

kashègàrì, on the next day

káshi, excrement, faeces

kaskō, small, earthenware, bowl-shaped vessel

kásuwā (*f.*) (*pl. kásuwóyí*), market

kau/kawad (*dà*), *v.* remove to another place

kawài, only, merely

kawō, *v.* bring

kawòwā (*f.*), bringing

kawù/kàwù (*pl. kàwùnai*), maternal uncle (see **rāfànì**)

kayā (*pl. káyàyyaki*), load, outfit, belongings

— **kayan aikì,** tools, implements of one's work

kázā (*f.*) (*pl. kàjì*), hen

ké, 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)

kéké (*pl. kékunà*), bicycle, machine

— **kéken dinki,** sewing machine

kewàyā, *v.* go around place

kewàyē, *v.* go roundabout way, go around place, encircle

- ki**, (second singular feminine p-a pronoun employed after **zā**, **bā**, **jè**)
 — **ki kàn**, (second singular feminine habitual p-a construction)
 — **ki kè**, (second singular feminine relative continuative p-a construction)
ki/kl, (second singular feminine object pronoun)
kì/kyà, (second singular feminine p-a pronoun employed after **bā**)
-kl, (second singular feminine possessive pronoun)
kibiyà (*f.*) (*pl.* **kibiyoyì**), arrow
kikà, (second feminine relative completive p-a pronoun)
ki kàn, (see **ki**)
ki kè, (see **ki**)
kikkirà, *v.* keep calling
kin, (second singular feminine completive p-a pronoun)
kinà, (second singular feminine continuative aspect construction)
kirà, *v.* call
kirawò, *v.* call (here)
kirkì, excellence, good character, honesty
- kishlyā** (*f.*) (*pl.* **kishiyoyì**), co-wife
kiwò, (animal) seeking food, grazing ; (person) tending animal
kō, or, whether, perhaps, (question particle), (prefix converting an interrogative nominal into an indefinite nominal)
 — **kō dà**, even, even though, even if
kòffì, coffee
kògī (*pl.* **kogunà**), river
kò'inà/kòlnà, wherever
kómà, *v.* return (there)
kòmar (**dà**), *v.* return, restore
kómē, everything, anything, whatever
 — **kómē dà kómē**, every thing
kómō, *v.* return here
kònawà, however many
kòrè (*f.* **kòriyà** ; *pl.* **kwàrrà**), grass-green, emerald-green
 — **kòrè shar**, bright green
kówà, everyone
 — **kówà dà kówà**, everyone
kowaccé, (see **kowànné**)
kowacé, (see **kowànné**)
kowàfànné, (see **kowànné**)
kowàdànné, (see **kowànné**)
kowànné (*f.* **kowàcè** ; *pl.* **kowàdànné**), 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 kān**, (second plural habitual p-a construction)
— **ku kè**, (second plural relative continuative p-a construction)
ku/kù, (second plural object pronoun)
kù, (second plural subjunctive p-a pronoun)
kù, (second plural p-a pronoun employed with **bā**)
-kù, (second plural possessive pronoun)
kudù, south, southwards
— **kudù sak**, due south
kudi, money
— **kudin kasā**, tax
(= **hārājī**)
kujèrā (*f.*) (*pl.* **kujèrū**), stool, chair
kükā, weeping, crying
kükà (*f.*) (*pl.* **kükoki**), baobab tree, pods or leaves
kukà, (second plural relative completive p-a pronoun)
ku kān, (see **ku**)
ku kè, (see **ku**)
khlā (**dà**), *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.* **kunkurà**), turtle, tortoise
kunnē (*pl.* **kunnuwā**), ear
kürā (*f.*) (*pl.* **kürayē**), hyena
kurùm (*f.*), silence ; only (= **kawài**)
kusa, nearness, closeness
— **kurkusa/kusa-kusa**, very close, ever closer
kusa, *v.* approach, get near
kuskurè, mistake, error, missing the mark in shooting
kùwā, indeed, as for . . . , however, on the other hand (an insert)

- kwâ̄,** (second plural future II p-a pronoun)
- kwâ̄,** (second plural p-a pronoun employed with bâ)
- kwabò** (*pl. kwâbbai*), kobo
- kwâdâyî,** keen desire, greed
- kwâdô** (*pl. kwâdî*), frog, padlock
- kwâikwayâ** (i/é), *v.* imitate
- kwal,** (the form of **kwâna** employed before **lâfiyâ**)
- kwalabâ/kwalbâ** (*f.*) (*pl. kwalâbê*), glass bottle, crowbar
- kwâna** (*pl. kwânâkî*), night-time, a twenty-four hour day (when counting days)
- **kwâna biyu**, a long time (*lit. two days*)
- **kwâna gomâ**, ten days
- kwâna/kwal**, *v.* spend the night
- **nâ kwâna biyu à wurin**, I spent a long time there
- kwânò** (*pl. kwânônî*), any metal bowl or basin, headpan, roofing pan
- kwântâ**, *v.* lie down, (wind, dispute, etc.), subside, (mind) be at rest
- kwantar** (dâ), *v.* cause to lie down
- Kwârâ** (*f.*), Niger River
- kwâsâ**, *v.* dip out
- kwâshè**, *v.* collect and remove (all of)
- kwatâ** (*f.*), quarter
- kwatantâ**, *v.* compare, give a rough idea, imitate
- kyâ,** (second singular feminine future II p-a pronoun)
- kyâ,** (second singular feminine p-a pronoun employed with bâ)
- kyâkkyâwâ** (*m. or f.*) (*pl. kyâwâwâ*) good, handsome, beautiful, (often = **mâi kyâu**)
- kyar**, difficulty (used only with dâ as below)
- **dâ kyar**, with difficulty
- kyâu**, goodness (usually to the sight), handsome, beauty
- **dâ kyâu**, good, handsome beautiful (*lit. possessing goodness*)
- kâdangarè** (*pl. kâdângârû*), lizard
- kâhô/kâfô** (*pl. kâhònî*), horn (of animal), horn for blowing
- kai**, (see **ji kai**)
- kâkâ**, how? (= **yâyâ**)
- kâkkarfâ** (*pl. karfâfâ*), strong
- kalau/lau**, very spotlessly
- kanè** (*f. kanwâ*; *pl.*

- kānnē**, younger sibling (= brother or sister)
- kānkānè** (*f.* **kānkānūwā**; *pl.* **kānānā**), small (thing), a little
- kānkāntā** (*f.*), smallness
- kānwā** (*f.*), younger sister (see **kānè**)
- kārā** (*f.*), crying out, complaint to one in authority
- kārā**, *v.* increase, repeat (doing something)
- kārami** (*f.* **kāramā**; *pl.* **kānānā**), small (thing)
- kārē**, *v.* be complete, finish
- kārfē** (*pl.* **kārāfā**), metal; o'clock
— **kārfē biyu**, two o'clock
- kārfi**, strength
- kārkashī**, under-side
— **kārkashin**, underneath . . .
- kāru**, *v.* be increased, make progress
- kāryā** (*f.*) (*pl.* **kāryāce-kāryācē**), a lie, untruth, falseness
- kāsā** (*f.*) (*pl.* **kāsāshē**), earth, soil, country, district
nan **kāsā**, here in this country
- kāsā**, on the ground, downward
— **kāsā-kāsā**, slightly downward
- kāshī** (*pl.* **kāsūsuwā**), bone
- kāuyē** (*pl.* **kāuyukā**), village, rural area
- kētārā**, *v.* step/cross over
- kētārē**, *v.* cross (road, river, border)
- ki**, *v.* refuse, dislike
- kī**, refusal, hatred
- kirin**, (see **baki**)
- kīyayyā** (*f.*), mutual hatred
- kōfā** (*f.*) (*pl.* **kōfōfī**), doorway
- kōkāri**, (praiseworthy) effort, (worthy) attempt
- kōnā**, *v.* burn
- kōnē**, *v.* burn (completely), become burned
— **yā kōnē kūrmus**, it's completely burned up
- kōtā** (*f.*) (*pl.* **kōtōcī**), handle of, e.g. axe, hoe
- kūrmus**, (see **kōnē**)
- kūrunkus**, here ends the fable/matter
- kwai**, egg(s)
- kwarai**, very much
— **kwarai dà 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 lâbârî**, without warning
lafâ bâ, *v.* walk stealthily, sneak up on
laccâ, (political) speech
lâdâ, reward, wages
Lâdî/Lâdî, (see *Lahâdî*)
lâfiyâ (*f.*), health, well-being, safety
lâfiyayyê (*f.* *lâfiyayyiyyâ*; *pl.* *lâfiyâyyû*), healthy, sound
Lahâdî/Lâdî (*f.*), Sunday
laiifi (*pl.* *laifofî*), fault, crime
— **bâ laifi**, that's all right (*lit.* there's nothing wrong)
— **lâifin kânsâ**, his own fault
lâlâcê, *v.* become spoiled, deteriorate
lallê, for sure
Lârâbâ (*f.*), Wednesday
Lârabâwâ, (see *Bâlârabè*)
latti, lateness
lau, (see *kalau*)
launî (*pl.* *launôni*), colour
Lawâl, (man's name)
lêburâ (*pl.* *lêburôri*), labourer
lêbê (*pl.* *lêbunâ*), lip
lêmô/lêmû, citrus (fruit or tree)
likitâ (*pl.* *likitôci*), doctor
- linzâmî** (*pl.* *linzâmai*), bit, bridle
lissâfî, act of reckoning up, arithmetic, accounting
littâfî (*pl.* *littâtâfai*), book
Littinîn/Attânîn (*f.*), Monday
lôkâcî (*pl.* *lôkâtai*), time
lôtò, time
— **lôtò-lôtò**, from time to time
- m**, well (an exclamation indicating thoughtful consideration of a matter)
mâ/ma, as for . . . , on the other hand, however (an insert)
mâ, (first plural future II p-a pronoun)
ma-/wâ, to/for (indirect object indicator)
ma'âikaci (*f.* *ma'aikaciyâ*; *pl.* *ma'âikâtâ*), worker
ma'âiki (*pl.* *ma'âikâ*), messenger
ma'ajî (*pl.* *mâ'âjilyai*), storehouse
ma'aunâ (*f.*) (*pl.* *mâ'âunai*), place where grain is sold
ma'auni (*pl.* *mâ'âunai*), any measure, scales
mabûdfî (*pl.* *mâbûdfai*), key
mâcè (*f.*) (*mâta-*; *pl.* *mâtâ*), woman, wife

- tamàcè/tamàtā, female (*lit.* pertaining to woman)
maciji (*pl.* mācizai), snake
madafā/madafī (*pl.* mādāfai), kitchen, cooking-place
mādallā, splendid, fine, thank you
madarā (*f.*), (fresh) milk
madinkī (*f.* madinkiyā ; *pl.* madinkā), tailor
madauri (*pl.* mādaurai), thing used for tying
mafashī (*pl.* mafasā), highway robber
mafī/mafiyī (*pl.* mafiyā), in excess of, superior to
maganà (*f.*) (*pl.* māgàn-gànū), word, thing said
māgānī (*pl.* māgungunà), medicine
— **shā māgānī**, take medicine
magayī, informer
magirbi (*pl.* māgirbai), (type of harvesting tool shaped like a fartanyà)
magwajī (*pl.* māgwādai), measuring rod
mahāifi (*f.* mahaiifyā ; *pl.* mahāifā), parent
mahārbī (*pl.* mahārbā), hunter, one who shoots
mahāucī (*pl.* mahāutā), butcher, meat-seller
mahāukāci (*f.* mahaukacyā ; *pl.* mahāukatā), madman, insane person
mahautā (*pl.* māhāutai), place where meat is sold
mahukuntā (*pl.* māhūkùntai), law court
mahūkfürçī (*f.* mahukfurcyā ; *pl.* mahūkfürta), patient/long suffering person
mai (dà), (see mayar)
mài (*pl.* māsu), possessor of . . . , characterized by . . .
— **mài gidā**, head of the house, husband
— **mài tēbūr**, small market trader who (usually) displays his goods on a table
— **mài zuwà**, that which is coming (*e.g.* sati mài zuwà = next week)
māi, oil, fat, grease, petrol
— **mān shānū**, cream, butter
maimakon, instead of . . .
maishē, (form of mayar)
majèmī (*pl.* majèmā), tanner
maji/majiyī (*f.* majiyiyā ; *pl.* majiyā), hearer, feeler, one who hears/feels

- makà**, to/for you (*m. sing.*)
 (indirect object pronoun
 construction)
- makàdī** (*pl. makàdā*),
 drummer
- makadī** (*pl. makàdai*),
 drum-stick
- mákähö/mákäfö** (*f.*
 makauniyā ; *pl. mákäfī*),
 blind person
- mákänikì** (*pl. mákänikai*),
 mechanic
- mákara**, *v.* be/come late,
 dally
- makarantā** (*f.*) (*pl.*
 makarantōcl), school
- mákàrav**, person who is
 customarily late, dilatory person
- maki/mikl**, to/for you (*f.*
sing.), (indirect object
 pronoun construction)
- mákò**, week (= sáti)
 — **mákòn góbe**, next week
 — **mákòn jiyà**, last week
- makøyí** (*f. makøyilyā*; *pl.*
 makøyā), learner,
 apprentice
- makù/mukù**, to/for you
 (*pl.*), (indirect object
 pronoun construction)
- makàryàcī** (*f. makarya-*
clyā ; *pl. makàryàtā*),
 liar
- mákögwárō**, throat, wind-
 pipe
- mäläm(i)** (*f. mälämā* ; *pl.*
 mälämái), teacher, Mr.
- mälamanci**, (playful term
 coined to refer to the
 mixture of Hausa and
 English which people
 fluent in both languages
 employ in informal con-
 versation)
- mämä**, (woman's) breast(s),
 Mother
- mämäkì** (*pl. mämäkai*),
 being surprised, amaze-
 ment
- Mammàn**, (man's name)
- mân**, (see mâi)
- manà/mamù**, to/for us (in-
 direct object pronoun
 construction)
- mànà**, indeed ! (an exple-
 tive)
- **i mânà**, yes indeed !
- mangwárò**, mango(es),
 mango tree
- mani**, (see mini)
- mántā** (*dà*), *v.* forget
- mántaccē** (*f. mántacciyyā* ;
pl. mántattū), forgotten
 (thing), forgetful person
- mántau**, forgetful person
- mânyā**, (see bâbba)
- **mânya-mânyā**, impor-
 tant people
- marâbâ**, welcome !,
 welcoming
- mâràicé**, (late) evening

- dà māràicē, in the (late) evening
 maràs (*pl.* maràsā), lacking in
 maràshī (*f.* marashiyā ; *pl.* maràsā), lacking in
 Māris (*f.*), March
 maròfī (*f.* maròfīyā ; *pl.* maròfā), beggar, one who is requesting/pleading
 martabà (*f.*) (*pl.* marta-bōbī), high rank
 Maryamū, Mary
 masà/mishi, to/for him (indirect object pronoun construction)
 māshī (*pl.* māsū), spear
 masò/masòyī (*f.*
 masòyīyā; *pl.* masòyā), 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/màtā-, (see mācè)
 matsà, *v.* squeeze/pinch together, bother
 mātsu, *v.* be under pressure
 mawàdàcī (*f.* mawadāciyā ; *pl.* mawàdàtā), wealthy person
 mayar/mai (dà), *v.* put back, return (a thing to its place), change into, regard as
 Māyù (*f.*), May
 mazā, (see miji, namiji)
 maza, quickly
 — maza-maza, very quickly
 mè/mènè/mènènè, what (is it) ?
 mètan (*f.*), 200
 mñññ, greetings (in reply to a greeting)
 miji (*pl.* mazā), husband
 mikl, (see makl)
 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
 minshārī, snoring
 mishi, (see masà)
 m'm, (expression of sympathetic concern)
 mōtā (*f.*) (*pl.* mōtōcī), automobile, lorry
 mótsī, movement, motion
 mū, (first plural independent pronoun)
 mu, (first plural p-a pronoun employed with zā, bā)

- **mu kàn**, (first plural habitual p-a construction)
- **mu kè**, (first plural relative continuative p-a construction)
- mu/mù**, (first plural object pronoun)
- mū**, (first plural p-a pronoun employed with **bā**)
- mù**, (first plural possessive pronoun)
- mugù** (*f.* **mugunyà**; *pl.* **miyágù**), bad/evil (person or thing)
- muguntā** (*f.*), badness, wickedness
- mukà**, (first plural relative compleactive p-a pronoun)
- mu kàn**, (see **mu**)
- mu kè**, (see **mu**)
- mukù**, (see **makù**)
- mun**, (first plural compleactive p-a pronoun)
- munà**, (first plural continuative p-a construction)
- munafuki** (*f.* **munafukà**; *pl.* **múnafukai**), hypocrite
- murfù/murhù** (*pl.* **muràfù**), the three stones which form the indigenous cooking-place, stove
- muryà** (*f.*) (*pl.* **muryöyi**), voice

- Müsā**, Moses
- musù**, (see **masù**)
- mutù**, *v.* die
- mutum/mütumì** (*pl.* **mutänē**), man, person
- mutunci**, manliness, self-respect
- mütuntakà** (*f.*), human nature
- mwâ**, (first plural future II p-a pronoun)
- mwâ**, (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 compleactive p-a pronoun)
- **na kàn** (first singular habitual p-a construction)
- **na/ni kè**, (first singular relative continuative p-a construction)
- nâ**, (first singular compleactive p-a pronoun)
- nâ/-nâ-** (*f.* **tâ/-tâ-**), 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 pro-noun 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'ām**, (particle of assent or interest), yes
- nā'ām**, (reply to a call), yes ?, what ?
- nadā**, *v.* wind (a turban), fold (a cloth), appoint (a person to office)
- nadēwā**, 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 kān**, (see **na**)
- na kè**, (see **na**)
- nākl/tāki**, yours (*f. sing.*) (independent possessive pronoun)
- nākū/tākū**, yours (*pl.*) (independent possessive pronoun)
- nāmā** (*pl.* **nāmū**), (wild) animal, meat, flesh
- namijī** (*pl.* **mazā**), male, brave man
- nan/nān/nān**, this/these, that/those, here/there
- nan dā nan**, immediately, at once
- nan gāri**, in this town
- nan kasā**, in this country
- nānnēmā**, *v.* look all over for
- nāsā/tāsā**, his (independent possessive pronoun)
- nāsū/tāsū**, 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/nē** (*f.* **cē/cē**), is, was
- nēmā**, seeking, looking for
- nēmā** (*i/ē*), *v.* seek, look for
- nēmammē** (*f.* **nēmammiā**; *pl.* **nēmammū**), sought
- nēnnēmā**, (= **nānnēmā**)
- nēmō**, *v.* seek and bring here
- nēsā**, far away (= **nisa**)
- ngō/ungō**, take hold (of what I am handing you) !
- nī**, (first singular independent pronoun)

- ni/nì, (first singular object pronoun)
Nijériyà (*f.*), Nigeria
ni kè, (see **na kè** under **na**)
nísá, distance
nísa, afar
— **dà nísa**, far away
nómá (*f.*), *v.* farming
nòmá (*i/é*), *v.* till a farm
Núhù, Noah
núnà, *v.* show
núna, *v.* become ripe
nutsè/nitsè, *v.* vanish
Nuwambà (*f.*), November
- ófis/ófishí**, office
òhō, what do I care!, I don't know or care
Októbà (*f.*), October
- rabà**, *v.* divide, separate
rabí, half
rabò, one's lot, sharing out, share
rábò/ràbuwà (*f.*), separation
ràbu (*dà*), *v.* part from, separate
ràfànì (*pl.* **ràfànai**), maternal uncle (= **kawù**)
ragà, *v.* reduce
ragè, *v.* reduce, remain
ragì, reduction
— **bâ ragì**, there is no reduction (in price)
rái (*pl.* **râyukà**), life
- **rânkà yà dafè**, may you live long! (*lit.* may your life last a long time)
ràkè, sugarcane
rámì (*pl.* **râmunà**), hole (in ground, wall, earth-floor)
rân, (see **râi** or **râna**)
râna (*f.*), sun heat of sun, day
— **rân nan**, (on) a certain day, the other day
— **ran Tálâtà**, Tuesday
râni, the dry season
rasà, *v.* lack, be unable to
rashì, lack
— **rashin sanì**, ignorance, lack of knowledge
rásit/rásiti, receipt
râsu, *v.* die, be in short supply
râtsè, *v.* swerve, stray (from road)
rawâ (*f.*) (*pl.* **râye-râyé**), dancing, a dance
rawâni (*pl.* **rawunà**), turban
râwayà (*f.*), yellow
— **râwayà-râwayà**, yellowish
rérà, *v.* sing
— **rérà wâkà**, sing a song
rigâ/rigâyà, *v.* (have) already done, precede
rígâ (*f.*) (*pl.* **rîgunà**), gown, robe, shirt, coat
rigâkafì, prevention

- rīgāyā**, *v.* (see **rigā**)
rījlyā (*f.*) (*pl.* **rījiyōyī**), a well
rīkā, *v.* keep on doing
rīkē, *v.* hold
rōkā (*i/ē*) *v.* request, beseech
rōkō, *v.* a request, requesting
rōmō, broth
rubūtā, *v.* write
rubūtū, writing, act of writing
rufā, *v.* cover, close
rufē, *v.* cover (up/over), close, conceal
ruwā, water, rain
-- **inā ruwāna ?**, what do I care ?
-- **ruwan samā**, rain
-- **ruwan shā**, drinking water

sâ (*f.* **sānlyā** ; *pl.* **shānū**), bull
sâ, *v.* put, place, appoint
sâ/swâ, (third plural future II p-a pronoun)
sâ/swâ/sû, (third plural p-a pronoun employed with **bâ**)
-- **sâ**, (third singular possessive pronoun)
sâ'â (*f.*), good luck, hour, time
-- **sâ'âd dâ**, when . . .
-- **sâ'ân nan**, then . . .
- sâbâ'in**, seventy
sâbô (*f.* **sâbuwâ** ; *pl.* **sâbabbi**), new (thing)
-- **sâbô ful**, brand new
sabò dâ/sabòdâ, because of
sâbulû, soap
sâdâ, *v.* cause to meet
sâdu (**dâ**), *v.* meet (with)
sâfê, morning
-- **dâ sâfê**, in the morning
sâfiyâ (*f.*), morning
sai (**dâ**), *v.* (see **sayar**)
sai, except, then, unless, only, until, must (*etc.*)
-- **sai kâ cê**, as if (*lit.* you must say)
-- **sai kâ ganî**, you'll have to see it (to believe it)
Sâ'idù, (man's name)
sak, exactly (with directions—see **arêwâ**)
sâkâ (*i/ē*), *v.* release (*i.e.* from prison, marriage, etc.)
sakandârè, secondary school
sâkè, *v.* change
-- **sâkè fâdâ**, (please) repeat (what you said)
Sakkwato, Sokoto
sâlâmù/sâlâm âlaikùn. greetings ! (called from outside the compound)
sallâ (*f.*), Muslim prayers, festival

- sallāmā, *v.* agree to sell at price offered
- samā, sky
- samā, upward
- samā-samā, slightly upward
- sāmā/sāmū (i/ē), *v.* obtain, get, come upon
- Sambò, (man's name)
- sāmmakō, making an early start
- sāmō, *v.* get and bring here
- sāmū, *v.* (see sāmā)
- sāmu, *v.* occurred, be obtainable
- sāna'ā (f.) (*pl.* sana'ō'i), (one's) trade, occupation, profession
- sānannē (f. sānanniyā ; *pl.* sānannū), known
- sanar (dà), *v.* cause to know
- sanasshē, *v.* (form of sanar)
- sāndā (*pl.* sandunā), stick, force
- dan sāndā (*pl.* 'yan sāndā), Government Policeman
- sānē, knowledgeable
- Sānī, (man's name)
- sāni·san, *v.* know
- sānlyā (f.), cow (see sā)
- sānnu, greetings !. slowness, carefulness
- sānnu dà aikì, greetings in (your) work
- - sānnu dà zuwā, 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
- sassayē, *v.* keep on buying until (one) has bought all of
- sātā (f.), stealing
- sātā (i/ē), *v.* steal
- sātī, week, Saturday, (= mākò), weekly wages
- - sātī māi zuwā, next week
- - sātī wandā 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 saufi**, easily, less bothersome, (illness) be better
- **yanà dà saufi**, it (*e.g.* illness, tiredness) is better
- **yā yi saufi**, it got better
- saurā**, remainder
- saura**, *v.* remain. be left over
- saurayī** (*pl.* **sàmàri**), young man
- saurī**, quickness
- **dà sauri**, quickly
- sâwâ**, putting (verbal noun from **sâ**)
- sawwâkē**, reduce completely, make (*e.g.* illness) better
- sàyā (i/é)**, *v.* buy
- sayar/sai (dà)**, *v.* sell, cause to buy
- sayârwâ**, selling
- sayè**, *v.* buy all of
- sàyè**, buying
- sayō**, *v.* buy and bring here
- sàyu**, *v.* be bought (completely)
- sh-**, (see **sh** section following this section)
- sidiñ**, (see **baki**)
- sifirî**, zero
- sil**, (see **baki**)
- simintî/sumuntî**, cement
- sirdì** (*pl.* **sirâdâ**), saddle, seat (of bicycle, motorcycle)
- sisi**, 5 kobos
- **sisin-kwabò**, $\frac{1}{2}$ kobo
(= **dàrî**)
- **sisi-sisi/si-sisi**, 5 kobos apiece/each
- sittin**, sixty
- sô**, *v.* want, like, love
- sô**, wanting, liking, loving
- sômâ**, *v.* begin, start
- sôsai**, well, correctly, exactly
- sòyayyâ (f.)**, mutual affection
- su**, (third plural p-a pronoun employed with **zâ**, **bâ**)
- su kàn**, (third plural habitual p-a construction)
- su kè**, (third plural relative continuative p-a construction)
- sû**, (third plural independent pronoun)
- su/sû**, (third plural object pronoun)
- sû**, (third plural subjunctive p-a pronoun)
- sû**, (see **sâ**)
- **sû**, (third plural possessive pronoun)
- sukâ**, (third plural relative compleutive p-a pronoun)
- su kàn**, (see **su**)
- sukâr(i)**, sugar
- su kè**, (see **su**)

- sùkùkù**, despondently (an ideophone)
- **yanà zàune sùkùkù**, he was sitting despondently
- sulè** (*pl.* **sululuwà**), shilling
- Sulè**, (inan's name)
- Sùlémànù**, (man's name)
- sun**, (third plural comparative p-a pronoun)
- sunā**, (third plural continuative p-a construction)
- súnā** (*pl.* **súnayē**), name, price
- **sâ súnā**, set the price (of an article)
- sunkwiyé**, bent over, stooped
- **à sunkwiyé**, bent over, stooped
- sùruká/sùrùkuwà** (*f.*), mother-in-law
- sùrukí** (*f.* **sùruká**; *pl.* **sùrukai**), (father)-in-law; *pl.* in-laws
- sùrùtù**, loud (senseless) chattering
- swâ**, (see **sâ**)
- swà/sù/sà**, (see **sà**)
- shâ**, *v.* drink
- **shâ mágànî**, take medicine
- **shâ wáhalâ**, have trouble
- shâ** (*dâ*), (see **shâyar**)
- shâ**, drinking; and (with numbers 11-19 only)
- shâfâ** (*i/é*), *v.* wipe, affect a person
- shâhò** (*pl.* **shâhunâ**), hawk
- shâidâ**, *v.* bear witness, inform
- shakkâ** (*f.*), doubting
- **bâ shakkâ**, doubtless, without doubt
- shar**, (see **kôrè**)
- shârè**, *v.* sweep
- shârî'â** (*f.*) (*pl.* **shari'ô'i**), administration of justice, law, court
- shâshê**, (form of **shâyar**)
- shâyar/shâ** (*dâ*), *v.* water (an animal), cause to drink
- shègântakâ** (*f.*), impudence, rascality
- shègè** (*f.* **shègiyâ**; *pl.* **shègû**), bastard, illegitimate child
- shègè!**, damn it!, you bastard!
- shèkarâ** (*f.*) (*pl.* **shèkârû**), year
- shèkarân** **cittâ**, five days hence
- shèkaranjiyâ**, day before yesterday
- shèkâ**, *v.* winnow, pour out
- **shèkâ dâ gudù**, take to (one's) heels
- shi**, (third singular masculine p-a pronoun employed with **zâ**, **bâ**)

shī, (third singular masculine independent pronoun)

shī kē nan, that's that, that's the end of the matter

shi/shī, (third singular masculine object pronoun)

shidā, six

shiga, *v.* enter (there), go in

shigā, entering (there)

shigē, *v.* pass by (= **wucē**)

shigō, *v.* enter (here), come in

shin/shīn, could it be ?, I wonder ...

shinkāfā (*f.*), rice

shirū, silence

— **shiru-shiru**, quietness, taciturnity

shiryā, *v.* prepare ; settle quarrel

shūdī (*f.* **shūdiyā** ; *pl.* **shūddā**), blue (thing)

shūkā, *v.* sow, plant seed

shūkā, planting, crops

ta, in the process of, through

ta, (third singular feminine relative compleative p-a pronoun and the p-a pronoun employed with **zā**, **bā**)

— **ta kān** (third singular

feminine habitual p-a construction)

— **ta kē**, (third singular feminine relative continuative p-a construction)

ta/tā, (third singular feminine object pronoun)

tā, (third singular feminine compleative 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 blyar**, the fifth (see also **na/-n**)

tabbātā, *v.* be sure (that), confirm

tabbātacē (*f.* **tabbātaciyā** ; *pl.* **tabbātattū**), confirmed, proven (fact or person)

tabbatar (dā), *v.* make certain, confirm

tabdfi, (expression of utter amazement)

tabā, *v.* touch ; have ever/ previously done

tabā kunnē, great grandchild

tādī, chatting

tàfasà, *v.* (water, etc.) boils
tàfàsasshē (*f.* **tàfàsasshiyā** ;
 pl. **tàfàsàssū**), boiled
tàfi, *v.* go (away)
 — **tàfi àbinkà !**, scream
tàfi, palm of the hand, sole
 of the foot
tàfiyà (*f.*), travelling, going
tāgà (*f.*) (pl. **tāgōgī**), win-
 dow (hole)
tàimakà (i/é), *v.* help
tàimakō, help, act of
 helping
tak, (see *daya*)
tákà, *v.* tread on, walk along
tákà, (see *nákà*)
tákàlmì (pl. **tákalmà**),
 sandal, shoe, boot
ta kàn, (see *ta*)
takàrdā (*f.*) (pl. **takàrdū**),
 paper, (small) book
ta kè, (see *ta*)
tákì, (see *nákì*)
tákù, (see *nákù*)
takwàs, eight
talákà (pl. **talakàwà**), com-
 mon person
Tálátà (*f.*), Tuesday
tálàtin, thirty
Talle, (man's name)
tamàtā, female
tamànin, eighty
tàmbayà (i/é), *v.* ask
tàmbayà (*f.*) (pl. **tambayòyi**), question, act of
 asking

tämù, (see *nämù*)
tanà, (third singular femi-
 nine continuative p-a
 construction)
tàntàmbayà, *v.* keep on
 asking
tarà, nine
tárà, *v.* gather, collect
tàre (dà), together (with)
tarō, 2½ kobos
tàru, *v.* be gathered to-
 gether
tásà (*f.*) (pl. **tásoshi**), metal
 bowl or basin ; pl. dishes
tásà, (see *násà*)
tásù, (see *násù*)
tashà/téshà (pl. **tashöshi**),
 (railway) station
täshì, *v.* get up, start out
 (on a journey), stand up
tâtà, (see *nâtà*)
tattâbà kunnè, great-great
 grandchild
tattáké, *v.* trample under
 foot
tätsüniyà (*f.*) (pl. **tätsüni-**
 yöyi), fable
taurì, hardness, toughness
tàwa, (see *nàwa*)
tawadà (*f.*), ink
tâyà (*f.*) (pl. **tâyöyi**), tyre
tayà, *v.* make an offer (in
 bargaining)
tébur(i) (pl. **téburöri**), table,
 shovel
téshà, (see *tashà*)

- ticā** (*pl.* *ticōci*), teacher
tilās, 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
tukūna, not yet, first
tukunyā (*f.*) (*pl.* *tukwānē*), cooking-pot
tūlū (*pl.* *tūlūnā*), pitcher
tun, since
tunā, *v.* remember
tunānī, reflecting, remembering, regret, apprehensiveness
tunkiyā (*f.*) (*pl.* *tumāki*), sheep
türā, *v.* push
Tūrai (*f.*), Europe
türē, *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 (*dà*), (see *tsayar*)
tsakā/tsakiyā (*f.*), centre, middle
- **tsakār tsakāni**, betwixt and between
tsakāni, between
tsallē, jumping
— **tsallē-tsallē**, jumping events in track and field matches
tsāmmānī, thinking, thought
tsawō, length
tsayā, *v.* stand (up), stop, wait
tsayar/tsai (*dà*), *v.* cause to stand/stop/wait
tsāye, stopped, standing
— **à tsāye**, in a standing position, stopped
tsincē, *v.* pick up, select, find (thing)
tsinī (*pl.* *tsināyē*), 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.* *tsōfaffi*), old (person or thing)
— **tsōfon hannū**, experienced person, 'an old hand'
tsorō, fear

tsūfa, v. become old
tsūfā, becoming old, ageing
tsuntsū (*f.* *tsuntsuwā* ; *pl.*
tsuntsāyē), bird
tsūtsā (*f.*) (*pl.* *tsūtsōtsī*),
 worm

übā (*pl.* *übanni*), father
ukū, three
Ümarū, (man's name)
ungō, (see *ngō*)
üngülū (*f.*) (*pl.* *üngülai*),
 vulture
Üsmān, (man's name)
uwā (*f.*), mother
 — **uwargidā**, woman of the
 house, (first) wife

wā (*f.* *yā* ; *pl.* *yāyyē*),
 elder sibling (brother or
 sister) (= *yāyā*)
wà, (see *ma-/wà*)
wà/wànē/wànēnè (*pl.* *su*
wà), who (is it) ?
 — **wànē shī** ?, who does he
 think he is ?
waccān, (see *wancān*)
waccē, (see *wannē*)
wācē/wācēcē, (feminine of
wànē/wànēnè)
wācē, (see *wànē*)
wadai, curse (an exclama-
 tion)
 — **Allā wadankà**, may God
 curse you !
waddà, (see *wandà*)

wadāncān, (see *wancān*)
wadāndà, (see *wandà*)
wadānnān, (see *wannān*)
wadānnē, (see *wànē*)
wadānnē, (see *wannē*)
wadansu, (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)
wākilī (*pl.* *wākilai*), repre-
 sentative
wākā (*f.*) (*pl.* *wākōki*),
 song, poem
wancān (*f.* *waccān* ; *pl.*
wadāncān), that, that
 one
wāncān (*f.* *waccān* ; *pl.*
wadāncān), the one in
 question
wandà/wāndà (*f.* *waddà* ;
pl. *wadāndà*), that which,
 which, who
 — **duk wandà**, whoever
wāndō (*pl.* *wandunā*), pair
 of trousers
Wānē (*f.* *Wancē* ; *pl.* *Su*
wānē), So-and-so

- wànē/wànēnē, (see wà)
 wànē (f. wàcè ; pl.
 wàdānnē), which ?
 wani (f. wata ; pl.
 wadansu), some (one), a
 certain (one), a, another
 wankè, v. wash (body,
 clothes, pot, etc.)
 wannàn (pl. wadānnān),
 this, this one
 wànnē (f. wàccè ; pl.
 wàdānnē) which one ?
 wanzāmì (pl. wanzāmai),
 barber, tatooer
 wárhakà, at this time . . .
 warkà, v. recover from
 illness
 warkar (dà), v. cure
 warkè, v. recover from
 illness, cure
 wásā (pl. wásánni), playing,
 joking, dancing
 wasálám, (see házā)
 wásikà (f.) (pl. wásikū),
 letter
 wasu, (form of wadansu)
 wáshégári, (= káshégári)
 wata, (see wani)
 watà (pl. wátánni), moon,
 month
 — watà mài zuwà, next
 month
 — watàn góbe, next month
 — watàn jiyà, last month
 — watàn dà ya wucè, last
 month
- wátákilà/watakilà/kilà,
 probably, perhaps,
 maybe (but probable)
 wàtò, that is . . .
 wàtsè, v. become scattered
 wáwá (pl. wáwàyé), fool
 — wáwan barci, heavy/
 sound sleep
 wayà (f.) (pl. wayóyi),
 wire, telegraph, tele-
 gram, telephone
 — gidan wayà, post office
 (where telegrams may be
 dispatched)
 wáyè, v. become light
 — gárl yá wáyè, it dawned
 wáyō, cleverness, trickiness
 wáyyô, alas ! (exclamation
 of despair)
 — wáyyô Allà, alas !
 — wáyyô ni, woe is me !
 wejì/wajì, wedge
 wòffí (pl. wófàyé), useless
 (thing or person), empty
 wöhò, booing
 — sun bî sù wöhò-wöhò,
 they followed them
 booing
 wucè, v. pass by (= ficè,
 shigè)
 wukà (f.) (pl. wukàké),
 knife
 wuni/yini, v. spend the day
 wuni/yini, period of day-
 light
 wur, (see jà)

- wurgà, *v.* throw
 wurgar (dà), *v.* throw (violently)
 wurgō, *v.* throw here
 wuri (*pl.* kudi), cowry shell (formerly used as money)
 wuri (*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.* wuyoyi), neck
 wùyà (*f.*), difficulty
 'y-, (see separate section for 'y- following this section)
 ya, (third singular masculine relative compleative 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 compleative p-a pronoun)
 yā, *v.* come
 — yā kà, come !

- yâ, (third singular masculine future II p-a pronoun)
 yâ, (see wâ)
 yâ, (third singular masculine subjunctive p-a pronoun)
 yâ, (third singular masculine p-a pronoun employed with bâ)
 yaddâ/yâddâ, how, the way in which
 yâdì, yard (measurement), (European) cloth
 ya kàn, (see ya)
 ya kè, (see ya)
 Yâkubù, Jacob
 yâmmâ, west, (late) afternoon
 — yâmmâ sak, due west
 yâmma, westward
 yanâ, (third singular masculine continuative p-a construction)
 yankâ, *v.* slaughter (animal), cut in two ; set (a time) ; give verdict (in a court case)
 yankâ, butchering
 yankè, *v.* (= yankâ)
 — yankè shâri'â, pronounce judgement (in a court case)
 yankewâ (*f.*), cutting, butchering, etc. (from yankè)

- yànzú, now
 — har yànzú, still, up to the present
 — yànzú-yànzú, right away
- yar/yā (dā), v. throw away, discard
- yárántakā (f.), childishness, childhood
- yárdá, v. agree, consent
- yárdā (f.), agreement, consent
- yárinŷà (f.), girl
- yárò (pl. yárā), boy
- yátsá (pl. yátsótsí), finger
- yáu, today
 — yáu-yáu, this very day, today for sure
- yáushé/yáushe, when ?
- yáuwá/yáuwa, fine, splendid (reply to greeting)
- yawà, abundance
 — dà yawà, much, many
- yáwò, strolling, wandering
- yáyá, (see wâ)
 yáyá, how ?
- yayyafí, drizzle
- yi, v. do, make
 — yi ta yi, set about doing
- yi, (see i)
 yi, doing, making
- yini, (see wuni)
- yiwu, v. be possible
- Yùlì, July
- Yüni, June
- yunwà (f.), hunger, famine
 — ji yunwà, be/go hungry
- Yúsufù, Joseph
- 'yā (f.), daughter (= díyā)
 — 'yā mācè (pl. 'yam mātā), young woman
 — 'yar ciki, type of gown
 — 'yar fārì, firstborn daughter
 — 'yar'ùbā, half-sister
 — 'yar'uwa, sister
 'yan, (see dā)
 — 'yan kasā, inhabitants of a country
 'yā'yā, (see da)
 'Yòlā, Yola (a town near the Cameroun border)
- zā, v. (specialized verbal employed as future I aspect particle), will
- zâ, v. will go
- zâfi, heat, pain
 — yâ yi zâfi, it was hot/painful
- zâi, he will (third singular masculine form of future I p-a construction)
- zákárà (pl. zákárū), rooster, cock
- zâfi, sweetness
- zalfé, common grey heron
- zama, v. be, become, live
- zamâ, being, living

- zāmānī** (*pl.* **zāmānai**), period of time
 — **zāmānin dâ**, in olden times
zambâr, 1000
 — **zambâr dubû**, 1 000 000
zân, I will (first singular form of future I p-a construction)
zanè (*pl.* **zannuwâ**, body-cloth, cloth
zârè, *v.* unsheathe (sword), pull out (*e.g.* foot from mud, stirrup, shoe, etc.)
zarè, *v.* snatch, grab
Zâriyâ (*f.*), Zaria
zaunâ, *v.* sit down, settle (in a place)
zaunar (**dâ**), *v.* cause to sit/settle
zâune, seated
 — à **zâune**, seated
zâwò, diarrhoea
zâzzâbi, fever, malaria
Zazzagancî, the dialect of Zaria (**Zazzâu**)
Zazzâu, Zaria
- zinârlyâ** (*f.*), gold
ziyârâ (*f.*), visiting
ziyartâ (*i/e*), *v.* visit
zô, *v.* come
zôbè (*pl.* **zôbbâ**), ring
zomô (*pl.* **zomâyê**), rabbit
zubâ, *v.* pour
zubar/zub (**dâ**), *v.* pour/throw away
zubè, *v.* pour away (all of), abort (pregnancy)
züciyâ (*f.*) (*pl.* **züciyöyi**), heart
zümuntâ (*f.*), relationship (by blood or marriage), good relationship
zur, (see **jâ**)
zûrâ, *v.* start up quickly
 — **zûrâ dâ gudû**, take to (one's) heels
zûriyâ/zûri'â (*f.*), descendants
zuwâ, coming; towards
 — **zuwâ gâ . . .**, to . . . (formula 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, iyāwā (f.)	along, get along well, v.
able, be, v. iyā	jītu
according to, in ji . . . , wai . . .	already planned or known, dā mā
acquaintance, idòn sani	already, to have (done), v.
adding up, lissāfi	rigā, v. rigāyā
administer, v. hakuntā	all right, that's all right, bā lāifi
adult, babbā (pl. mānyā)	also, kumā
aeroplane, jirgin samā	although, kō dà, kō dà shi/ ya kē
affair, bātū	always, kullum/kullun
affect, v. shāfā (i/ē)	amazement, māmākī
affection (mutual), sòyayyā (f.)	amen, àmin
after, bāyān dà	America, Amirkā (f.)
afternoon (late), yāmmā, là'asār	and, dà, kumā
ago, short while ago, dàzu	anger, haushi
agree, v. yārda	angry, be, yi fushī
air, iskā (m. or f.)	animal (domestic), - dabbā (f.) (pl. dabbōbi)
alas !, wāyyō !	— (wild), nāmā (pl. nāmū/ nāmōmi)
all, dukā	answer, v.n. (f.) amsā
all together, gāba daya	ants, white, gārā (f.)
allow, v. barī/bar	

- any, kōwānē (*f.* kōwācē ;
pl. kōwāfānnē)
 anyone who, duk wandā
 anything, kōmē
 appoint, *v.* nadā
 apprentice, makōyī
 approach, *v.* kusa
 April, Afril
 Arab, Bālārabē (*f.* Bā-
 lārabiyyā ; *pl.* Lārabāwā)
 argument, fadā
 arithmetic, lissāfi
 arm, hannū (*pl.* hannāyē)
 arrogance, tākamā (*f.*)
 arrow, kibiyā (*f.*) (*pl.*
 kibiyōyī)
 as, kāmar
 as for, kām, mā/mā
 as if, sai kā cē, kāmar
 ask, *v.* tāmbayā (*i/ē*)
 at, à
 attempt, fōkari
 attention, pay, *v.* kūlā
 (dā), kasà kūnnē
 audience chamber (of
 chief), fādā (*f.*)
 August, Agustā
 aunt (paternal), bābā ;
 gwaggō/gwaggō
 — (maternal), innā/innā/
 iyā ; gwaggō/gwaggō
 (maternal uncle's wife)
 axe, gātarī (*pl.* gātūrā)
 bachelor gwaurō/gwamrō
 (*pl.* gwaurāyē)
- back, bāyā
 — backwards, bāya
 back of the head, kyēyā
 (*f.*)
 bad, mūgū (*f.* mugunyā ;
pl. miyāgū)
 bad, go, *v.* lālācē
 badness, evil, mūguntā
 (*f.*)
 bag, jākā (*f.*) (*pl.* jakun-
 kunā)
 ball cūrī ; kwallō
 banana(s), àyābā (*f.*)
 baobab tree, kūkā (*f.*) (*pl.*
 kūkōki)
 barber, wānzāmī (*pl.*
 wānzāmai)
 bastard, shēgē (*f.* shēgleyā ;
pl. shēgū)
 be, *v.* zama, nē/cē
 bean(s), wākē
 bear child, *v.* haihū (*i/ē*)
 bear witness, *v.* shāidā
 beard, gēmū
 beat, *v.* bugā, *v.* bùgā (*i/ē*),
v. dōkā (*i/ē*)
 beat (drum), *v.* kadā,
 beating, thrashing, dūkā
 beautiful, kyākkyāwā (*pl.*
 kyāwāwā)
 because (of), dōmin/don
 because of, sabò dā/sabòdā
 become, *v.* zama
 bed, gadō (*pl.* gadājē)
 beer, corn, fitō, giyā (*f.*)
 before, kāmin/kāfin

- beggar, **maròkì** (*f.* **marò-fiyā** ; *pl.* **maròkā**)
 begin, *v.* **sōmà**, *v.* **fārā**
 beginning, **farkō**, **fārī**
 behind, **bāyan**
 belongings, **kāyā** (*pl.* **kāyàyyakī**)
 bent over, **sunkwiye**
 Benue River, **Binuwài** (*f.*)
 beseech, *v.* **ròkā**
 better than, **fi . . . kyāu**
 better, it would be, **gāra**,
gwàmmà
 between, **tsàkāni**
 betwixt and between,
tsakàr tsàkāni
 bicycle, **kèkè** (*pl.* **kékunà**)
 big, **babbà** (*pl.* **mânyā**)
 bigness, **girmā**
 bird, **tsuntsù** (*f.* **tsuntsuwā** ; *pl.* **tsuntsàyē**)
 biscuit, **biskitì** (*pl.* **biskitōcī**)
 bite, *v.* **cizā** (i/é)
 black, **bafì** (*f.* **bafà** ; *pl.* **bafàkē**)
 — blackish, **bafì bafì**
 — jet-black, **bafì firin/**
sidiñ/sil
 blackboard, **allō** (*pl.* **allunà**)
 blemish, **aibù** (*pl.* **aibōbi**)
 blind person, **mákähò/**
mákafò (*f.* **makaunlyā** ;
pl. **mákafì**)
 blood, **jini**
 blow, *v.* **búsà**
 blow on, *v.* **hūrà**
 blue, **shūdì** (*f.* **shūdiyā** ;
pl. **shūddā**)
 boat, **jirgi** (*pl.* **jirágē**)
 body, **jikī** (*pl.* **jikunà**)
 boil, *v.* **tàfasà**
 — boiled, **tàfasasshē**
 bone, **kàshī** (*pl.* **kasúsuwà**)
 book, **littafì** (*pl.* **littattafai**)
 — book cover, **bangō**
 borrow (other than
 money), *v.* **árā** (i/é)
 bottle, **kwalabā/kwalbā** (*f.*)
 (*pl.* **kwalabē/kwalabōbī**)
 bottom, **gindì**
 boundary, **iyàkā** (*f.*)
 bowl, **kwānò** (metal) (*pl.*
kwānōnī), **kaskō**
 (earthenware)
 box, **àkwàtì** (*pl.* **akwātunà**)
 boy, **yārò** (*pl.* **yārā**)
 brave person, **järùmī** (*f.*
järùmā ; *pl.* **järùmai**)
 bread, **burōdì/brödì**
 break (a stick), *v.* **karyè**
 breasts, **màmā**
 bride, **amarýā** (*f.*)
 bridegroom, **angò**
 bridge, **gadà** (*f.*)
 bridle, **linzāmì** (*pl.*
linzàmai)
 bring, *v.* **kāwō**
 broom, **tsintsiyā** (*f.*) (*pl.*
tsintsiyoyì)
 broth, **rōmō**

- brother, *dan'uwā* (*pl.*
 '*yan'uwā*)
 brother, half, *dan'ubā* (*pl.*
 '*yan'ubā*)
 brother, younger, *kānē* (*pl.*
 '*kānnē*)
 bucket, *gūgā* (*pl.* *gūgunā*)
 build, *v.* *ginā*, *v.* *kafā*
 bull, *sā* (*f.* *sāniyā*; *pl.*
 shānū), *bljimi/bajimi* (*pl.*
 bijimai)
 burn, *v.* *kōnā*, *v.* *kōnē*
 bush, *dājī*
 but, *āmmā*
 butcher, *mahāucī* (*pl.*
 mahāutā)
 butchering, *yankā*
 butter, *mān shānū*
 buttocks, *gindī*
 button, *ānīnī* (*pl.* *ānīnai*)
 buy, *v.* *sāyā* (*i/ē*)

 calabash, *kwaryā* (*f.*) (*pl.*
 kōrē)
 call, *v.* *kirā*
 canoe, *jirgī* (*pl.* *jirgē*)
 cap, *hūlā* (*f.*) (*pl.* *hūlunā*)
 care, what do I ?, *inā*
 ruwāna?
 carefully, *à hankāli*
 carry, *v.* *daukā* (*i/ē*)
 cat, *kyānwā* (*f.*) (*pl.*
 kyanwōyi)
 catch, *v.* *kāmā*
 cause, *dālili* (*pl.* *dālilai*)
 cement, *siminti/sumunti*
- centre, *tsakiyā/tsakā* (*f.*)
 certain, be, *v.* *tabbatā*
 chair, *kujērā* (*f.*) (*pl.*
 kujērū)
 chance, *dāmā* (*f.*)
 change, *v.* *sākē*
 change, *canjī*
 character, half
 — good, *kirkī*
 characterize, *v.* *fayē*
 chase away, *v.* *kōrā* (*i/ē*)
 chat, *v.* *gānā*
 chattering, *sūrūtū*
 chatting, *tādī*
 cheap, it is, *yā yi arāhā*
 cheapness, *arāhā*
 cheat, *v.* *cūtā* (*i/ē*)
 chief, *sarki* (*pl.* *sarākunā*)
 child, *yārō* (*f.* *yārinyā*;
 pl. *yārā*)
 childlessness, *yārantakā* (*f.*)
 chin, *haṣā* (*f.*)
 citrus, *lēmō/lēmū*
 city, *birni* (*pl.* *birānē*)
 clan, *zūriyā* (*f.*)
 clerk, *akāwū* (*pl.* *akāwunā*)
 — head clerk, *babbān*
 akāwū
 cleverness, *wāyō*
 climb, *v.* *hau*, *v.* *hayē*
 close, *v.* *rufē*
 close (to), *kusa* (*dā*)
 cloth (body), *zanē* (*pl.*
 zannuwā)
 — (imported), *yādī*
 clothes, *tufāfi* (*sing.* *tufā*)

- cloud (rain), *girgijē* (*pl.* *gizàgizai*)
 coffee, *kòffí*
 coldness (dry), *dàrī*
 — coldness (damp), *sanyi*
 collect, *v.* *tārà*
 colour, *launì* (*pl.* *launōnì*)
 come, *v.* *zō*
 coming, *zuwà*
 come out, *v.* *fítō*
 commoner, *talakà* (*pl.* *talakawà*)
 compare, *v.* *kwatantā*
 complaint, *kukà*, *kárā* (*f.*)
 concerning, *bátun*
 confirm, *v.* *tabbátá*
 — confirmed, *tabbátaccé*
 continue, *v.* *cigàba*
 controversy, *jàyayyà* (*f.*)
 conversation, *tādī*, *bátū*
 cook, *v.* *dafà*
 cooked, *dàfaffé*
 — be cooked, *v.* *dàfu*
 cooking-pot, *tukunyà* (*f.*)
 (*pl.* *tukwánè*)
 corn (guinea), *dawà* (*f.*),
hatsí
 correct(*ly*), *daidai*, *sòsai*
 country, *kasà* (*f.*) (*pl.* *kasashé*)
 courtier, *báfadà/báfadé* (*pl.* *fàdàwà*)
 cow, *sanyà* (*f.*)
 co-wife, *kishiyà* (*f.*) (*pl.* *kishiyoyì*)
 cowrie shell, *wurì* (*pl.* *kudí*)
 crime, *láiifi* (*pl.* *laifofí*)
 cross, *v.* *kétáré*, *hayé*
 crow, *hankákà* (*pl.* *hankàki*)
 crowing (of cock), *cárā* (*f.*)
 crying, *kukà*
 cunning, *wàyò*
 cure, *v.* *warkar* (*dà*), *v.* *warké*
 custom, *ál'adà* (*f.*) (*pl.* *ál'adú*)
 dance, *rawà* (*m.* or *f.*) (*pl.* *ràye-ràyé*)
 darkness, *duhù/dufù*
 daughter, *'yà* (*f.*), *dlyà* (*f.*)
 dawn, *ásùbâ/ásùbâhî/*
sùbâhî
 dawn, *v.* *gàri yà wâyé*
 day (period of daylight),
ránà (*f.*)
 — (twenty-four hours),
kwánà (*f.*) (*pl.* *kwánâki*)
 day after tomorrow, *jibì*
 day before yesterday,
shékaranjiyà
 deaf and dumb, *bébántakà* (*f.*)
 deaf-mute, *bébê* (*f.* *béblyà* ;
pl. *bébâyé*)
 dear, it is, *yà yi tsàdâ*
 debt, *bâshì*
 — incur a debt, *v.* *ci bâshì*
 December, *Dizambà* (*f.*)
 depose, *v.* *fitar/fid dà*
 descend, *v.* *sàuka*

- descendants, zùriyà (f.)
 despondent, jùrum
 despondently, sùkùkù
 deteriorate, v. lálàcē
 diarrhoea, zāwò
 die, v. mutù, v. ràsu, v.
 hàlakà
 different, dàban
 difficulty, wùyā (f.)
 — with difficulty, dà kyar
 dip out, v. kwāsà ; dēbō
 direction, wajé
 disciple, àlmājirí (f. àlmā-
 jirā ; pl. àlmājirai)
 disease, cùtā (f.)
 dish, tāsà (f.) (pl. tāsōshī)
 dislike, v. ki
 dispute, jàyyayyà (f.)
 distance, nisā
 divide, v. rabà
 do, v. yi
 doctor, likità (pl. likitōci)
 dog, káré (pl. karnukà)
 donkey, jàkì (f. jàkā ; pl.
 jákunà)
 door, kófà (f.) (pl. kófóffì)
 doubt, shakkà (f.)
 — doubtless, bâ shakkà
 dozen, dōzin
 drink, v. shā
 driver, dirébà
 drizzle, yayyafì
 drummer, makàdì (pl.
 makàdā)
 drum stick, makadì (pl.
 mákadai)
- dry, v. bûshè
 dry season, rāni
 each other, júnà
 ear, kûnné (pl. kunnuwà)
 early (very), dà wuri-wuri,
 tun dà wuri
 early start (of a trip),
 sàmmakò
 earth, country, fàsà (f.)
 (pl. fàsàshè)
 easiness, sauķi
 east, gabàs
 easy, it is, yanà dà sauķi
 eat, v. ci
 — eat up, v. cînyé
 edge, bâkì (pl. bâkunà)
 education, ilmì/illimì
 effort, àniyà/niyyà (f.),
 kòfkari
 egg(s), kwai
 elder brother, wâ (pl.
 yâyyé)
 — elder sister, yâ (f.) (pl.
 yâyyé)
 elephant, giwâ (f.) (pl.
 giwâyé)
 end, v. kârè
 England, Ingillà (f.)
 enter (there), v. shiga
 — (here), v. shigô
 erect, v. kafà
 error, kuskurè
 establish, v. kafà
 estimate, v. kwatântâ
 Europe, Tûrai (f.)

European person, Bâtürē (<i>f.</i> Bâtürlyā ; <i>pl.</i>	fairness, ādalci
Tûrâwâ)	fall short, <i>v.</i> kâsâ
evening, late, mâràicé	fall <i>v.</i> fâdi
ever, to have, <i>v.</i> tabâ	— fall into, <i>v.</i> fâdâ
every, kôwânè (<i>f.</i> kôwâcè ; <i>pl.</i> kôwâfânnè)	— fall on, <i>v.</i> aukâ
everyone, kôwâ	family, iyâlî , zûriyâ (<i>f.</i>)
everything, kômé	famine, yunwâ (<i>f.</i>)
evil, mûgû (<i>f.</i> mugunyâ ; <i>pl.</i> miyâgû), mûguntâ (<i>f.</i>)	far away, dâ nisa
exact(ly), sôsai , daidai	farm, gônâ (<i>f.</i>) (<i>pl.</i> gònâkî)
examination, jarrâbâwâ (<i>f.</i>)	<i>v.</i> yi nômâ ; <i>v.</i> nòmâ (<i>i/é</i>)
— to pass an examination, <i>ci jarrâbâwâ</i>	— farmer, manòmî (<i>pl.</i>
— to take an examination, <i>yi jarrâbâwâ</i>	manòmâ)
excel, <i>v.</i> fi	— farming, nômâ
except, <i>sai</i>	father, bâba , ùbâ (<i>pl.</i>
excrement, kâshî	ùbânnî)
excuse me !, gâfarâ	father-in-law, sûrukî
expel, <i>v.</i> fitar/fid dâ	fault, lâiffî (<i>pl.</i> laifoffî), aibù
expensiveness, tsâdâ (<i>f.</i>)	(<i>pl.</i> aibobi)
experienced person, tsôfon hannû	fear, tsòrô
expert, gwâni (<i>f.</i> gwâna ; <i>pl.</i> gwanâyê)	feast, jibî
extremely, kwarai dâ	feather(s), gâshi
gâskê	February, Fâbrairû
eye, idô (<i>pl.</i> idânû)	feed, <i>v.</i> ciyar/ci dâ
fable, tâtsûniyâ (<i>f.</i>) (<i>pl.</i>	feel, <i>v.</i> ji
tâtsûniyôyi)	female, tamâtâ
face, fuskâ (<i>f.</i>) (<i>pl.</i>	ferrying, fitò
fuskoki)	fetish, tsâñi
	fever, zâzzâbi
	few, kâdan
	fez, dârâ (<i>f.</i>)
	fighting, fadâ
	fill, <i>v.</i> cikâ
	fine !, yâuwâ/yâuwa !
	finish, <i>v.</i> gamâ , kârê
	find (by chance), <i>v.</i> tsintâ
	(<i>i/é</i>), <i>v.</i> tsince

- finger, yātsà (*pl.* yātsōtsí)
 finish, *v.* fārè
 fire, wutā (*f.*), gòbarā (*f.*)
 first, na/ta farkō
 five kobos, sisi
 florin, fātakà, dalà (*f.*) (*pl.*
 daloli)
 flour, gārī
 fold, *v.* nadà
 follow, *v.* bi
 food, àbinci
 fool, wāwā (*pl.* wāwàyē)
 forest, bafin dājì
 forget, *v.* māntā
 — forgetful person, māntau
 formerly, dâ
 fourth day hence, città
 fragment, guntū (*pl.*
 guntàyē)
 France, Fāransà (*f.*)
 Frenchman, Bāfāransi (*f.*
 Bāfāransiyā ; *pl.*
 Fāransái)
 Friday, Jumma'â (*f.*)
 friend, àbōkî (*f.* àbōkiyā ;
 pl. àbōkai)
 friendship, aminci
 frightening, ban tsòrō
 frog, kwàdō (*pl.* kwàdī)
 front, gābā
 — in front, gāba
 — in front of, gāban
 Fulani person, Bāfilacè (*f.*
 Bāfilatà ; *pl.* Filanî)
 full, become, *v.* cikà
- gather, *v.* tārà
 — be gathered, tāru
 get, *v.* sāmù
 get down, *v.* sāuka
 get up, *v.* tāshi
 girl, yārinyà (*f.*) (*pl.* 'yam
 mātā)
 girl (nubile), bùdurwā
 give, *v.* bā/bâ, *v.* bāyar
 give back, *v.* mayar/mai(dâ)
 gleaning, kälā
 go, *v.* tāfi, *v.* jē
 go around, *v.* kēwàyā
 go out, *v.* fita
 goat, àkwiyà (*f.*) (*pl.*
 awāki)
 God, Allâ/Allâh
 gold, zinâriyā (*f.*)
 good !, dâ kyâu !
 — goodness, kyâu
 goodness ! good heavens !
 tabdi !
- gown, rîgâ (*f.*) (*pl.* rîgunâ)
 grab, *v.* zarè
 grandchild, jîkâ (*pl.* jîkôki)
 granddaughter, jîkanyâ
 grandfather, kâkâ (*pl.*
 kâkâni)
 grandmother, kâkâ (*pl.*
 kâkâni)
 grass, ciyâwâ (*f.*) (*pl.*
 ciyâyi)
 grasshopper, fârâ (*pl.* fâri)
 gratitude, gòdiyâ (*f.*)
 grazing, kiwò
 grease, mâi

great-grandchild, tāfā	hat, hūlā (<i>f.</i>) (<i>pl.</i> hūlunā)
kunnē	hatchet, gātari (<i>pl.</i>
— great-great-grandchild, tāttāfā kunnē	gātūrā)
greed, kwādāyī	hatred, kiyayyā (<i>f.</i>), ki
green, kōrē (<i>f.</i> kōriyā ; <i>pl.</i> kwārrā)	Hausa person, Bāhaushē
— bright green, kōrē shar	(<i>f.</i> Bāhaushiyā ; <i>pl.</i>
greet, <i>v.</i> gayar/gai dà	Hāusāwā)
greetings, gaisuwā (<i>f.</i>),	hawk, shāhō (<i>pl.</i> shāhunā)
barkā (<i>f.</i>)	head, kāi (<i>pl.</i> kawunā)
ground, on the, kasā	— headache, cīwōn kāi
groundnut(s), peanut(s),	health, lāfiyā (<i>f.</i>)
gyādā (<i>f.</i>)	— healthy, lāfiyayyē
guava, gwēbā	heap up, <i>v.</i> kasā
guest, bākō (<i>f.</i> bākwā ; <i>pl.</i> bākī)	hear, <i>v.</i> ji
hair, gāshī	heart, zūcīyā (<i>f.</i>) (<i>pl.</i>
half, rābī	zūcīyōyī)
half-kobo, sīsin kwabō ,	heat, zāfī
dārī	heaven, samā
half-sister, 'yar'ùbā	heaviness, nauyī
hand, hannū (<i>pl.</i> hannāyē)	heels, take to one's, <i>v.</i>
hand, on the other, dai , fa ,	shēfā/zūrā dà gudū
mā	help, <i>v.</i> tāimakā (<i>i/ē</i>)
handle (hoe, axe), kōtā (<i>f.</i>)	— help, tāimakō
(<i>pl.</i> kōtōci)	hen, kāzā (<i>f.</i>) (<i>pl.</i> kājī)
handsome, kyākkyāwā (<i>pl.</i> kyāwāwā)	herd (of animals), garkē
happen, <i>v.</i> fāru , <i>v.</i> àuku	here, nan/nān/nān
— happen on, <i>v.</i> yi arbā	here is . . ., gā . . .
happiness, farin cikī	heron, zalbē
hardness, taurī	hide, <i>v.</i> löyè
harvest, <i>v.</i> girbā (<i>i/ē</i>)	hide, skin, fātā (<i>f.</i>) (<i>pl.</i>
harvest season, kākā (<i>f.</i>)	fātū)

- hold, *v.* rikē
 hole, rāmī (*pl.* rāmunā)
 honesty, kirkī
 honour, girmā
 hoping, fātā, bēgē
 horn, fāhō/fāfō (*pl.*
 fāhōnī)
 horse, dōkī (*pl.* dawāki)
 hospital, asibitī (*pl.* asibi-
 tōcī)
 hot season, bazarā (*f.*)
 hour, awā (*f.*) (*pl.* awōwī)
 house, gidā (*pl.* gidājē)
 — householder, māi gidā
 how, yaddā/yāddā
 how ?, fākā ?, yāyā ?
 how many ?/how much ?
 nawā ?
 however, dai
 however, koyāyā
 however many, kōnawā
 human being, dān Adām
 (*pl.* 'yan Adām)
 human nature, mūtūntakā
 (*f.*)
 hundred, dārī
 hunger, yunwā (*f.*)
 hungry, be, *v.* ji yunwā
 hunter, mahārbī (*pl.*
 mahārbā)
 husband, mijī (*pl.* mazā),
 māi gidā
 hut, dākī (*pl.* dākunā)
 hut, made of grass, bukkā
 (*f.*) (*pl.* bukkōkī)
- hyena, kūrā (*f.*) (*pl.*
 kūrāyē)
 hypocrite, munāfūki (*f.*
 munāfūkā ; *pl.*
 mūnāfūkai)
 idol, tsāfī
 if, idan/in, dā
 ignorance, rashin sanī
 ignore, *v.* kyālē
 illness, cīwō, cūtā (*f.*)
 imitate, *v.* kwāikwayā (i/ē),
 v. kwatāntā
 immediately, nan dā nan,
 yānzu-yānzu
 important people, mānya-
 mānyā
 impossible, be, *v.* fāskarā
 (i/ē)
 impudence, shēgāntakā (*f.*)
 in, (à) cikin, à
 increase, *v.* fārā
 indeed, kām
 indication, alāmā/halāmā
 (*f.*) (*pl.* alāmai)
 inexpensiveness, arāhā
 information, lābārī (*pl.*
 lābārū)
 informer, magayī
 inhabitants, 'yan kasā
 inherit *v.* gādā, *v.* gājē
 injection, allurā (*f.*) (*pl.*
 allūrai)
 injure, *v.* cūtā (i/ē)
 ink, tāwadā (*f.*)
 inside, cikī, (à) cikin

instead of, màimakon	know, <i>v.</i> sani/san
intelligence, hankàlf	knowledge, ilmì/ilmì
iron, karfè	known, sànnanné
	kobo, kwabò (<i>pl.</i> kwàbbai)
jackal, dilà	kolanut, gòrò
jam, <i>v.</i> kákàrè	
joking, wàsà (<i>pl.</i> wàsànni)	labourer, lèbùrà (<i>pl.</i> lèburòrl)
journey, tàfiyà (<i>f.</i>)	lack, <i>v.</i> rasà , rashì
judge, àlkàll/àlkàllì (<i>pl.</i> àlkàlai/àlkàlai)	Lagos, Ikko
judgement, pronounce, <i>v.</i> yankè shàri'à	lamp, fitilà (<i>f.</i>) (<i>pl.</i> fitilù)
July, Yùlì	language, harshè (<i>pl.</i> harsunà)
jumping, tsallé	lantern, fitilà (<i>f.</i>) (<i>pl.</i> fitilù)
June, Yùnì , Jun	late, be, <i>v.</i> màkarà
just person, àdàll (<i>pl.</i> àdàlai)	latecomer, màkàrau
justice, àdalci , shàri'à (<i>f.</i>)	lateness, lattì
Kano person, Bàkanè/ Bàkanò (<i>f.</i> Bàkanuwà ; <i>pl.</i> Kanawà)	later, till, sai an jimà
keep on (doing), <i>v.</i> dingà , v. riñà	laughter, dàriyà (<i>f.</i>)
key, mabùdī (<i>pl.</i> mabùdfai)	lavatory, bayan gidà
khaki cloth, kàkì	lawcourt, shàri'à (<i>f.</i>) (<i>pl.</i> shari'ò'l), mahukuntà (<i>f.</i>) (<i>pl.</i> mähükuntai)
kill, <i>v.</i> kashè	lay down, <i>v.</i> kwantar (dà)
kind, irì	learner, makòyì (<i>f.</i> makò-yiyà ; <i>pl.</i> makòyà)
— all kinds, irì-irì	leather worker, bàdùkù (<i>pl.</i> dùkàwà)
kindness, àlhéri , àlbarkàci	left, hagù
king, sarkì (<i>pl.</i> saràkunà)	— to the left, hagu
kitchen, madaffà/madaffi (<i>pl.</i> màdàffai)	length, tsawò
knife, wukà (<i>f.</i>) (<i>pl.</i> wukàkè)	lest, kadà/kár
knock over, <i>v.</i> tûrè	let, allow, <i>v.</i> barì/bar
	letter, wàsikà/wàsikà (<i>f.</i>) (<i>pl.</i> wàsikù)

- liar, **mafàryàcì** (*f.*)
mafaryacyā ; *pl.*
mafàryàtā)
- lie, **kàryā** (*f.*) (*pl.* **kàryàce-**
kàryàcē)
- lie down, *v.* **kwàntā**
- life, **râi** (*pl.* **râyukâ**)
- lift, *v.* **dagà**
- light (fire), *v.* **hûrà**
- like, *v.* **sô**
- like, **kàmar**
- limit, **iyàkâ** (*f.*)
- lip, **lêbè** (*pl.* **lêbunâ**)
- little, **kàrami** (*f.* **kàramâ** ;
pl. **kânâñâ**), **kànkànè** (*f.*
kànkânùwâ ; *pl.*
kânâñâ)
- a little, **kàdan**
- live, *v.* **zama**
- lizard, **kàdangarè** (*pl.*
kàdàngárû)
- load, **kâyâ** (*pl.* **kâyàyyaki**)
- loan (money), **bâshî**
- (not money), **arô**
- lock, *v.* **kullè**
- locust, **fârâ** (*f.*) (*pl.* **fâri**)
- loincloth, **bântê**
- long, **dôgô** (*f.* **dôguwâ** ; *pl.*
dôgàyé)
- look (at), *v.* **dûbâ**
- look everywhere, *v.*
duddûbâ
- look for, *v.* **nêmâ** (*i/é*)
- looking at, **kallô**
- lot, **râbô**
- love, *v.* **sô**
- luck, **sâ'â** (*f.*)
- lunatic, **mahàukâcì** (*f.*)
mahaukacyâ ; *pl.*
mahaukâtâ)
- machine, **kèkê** (*pl.* **kékunâ**)
- madman, **mahàukâcì** (*f.*)
mahaukacyâ ; *pl.*
mahaukâtâ)
- madness, **hàukâ**
- make, *v.* **yi**
- malaria, **zàzzâbî**
- male, **namijî** (*pl.* **mazâ**)
- man, **mûtûm** (*pl.* **mutânê**)
- mango(es), **mangwârò**
- many, **dâ yawâ**
- March, **Mâris** (*f.*)
- mare, **gôdlyâ** (*f.*)
- market, **kâsuwâ** (*f.*) (*pl.*
kâsuwôyî)
- marriage, **aurê**
- marriage feast, **angwancî**
- marry, *v.* **âurâ** (*i/é*)
- marsh, **fâdamâ** (*f.*) (*pl.*
fadamômî)
- matchet, **âddâ** (*f.*) (*pl.*
addunâ)
- matter, **bâtu**
- matter, it doesn't, **bâ kômê**
- May, **Mâyù** (*f.*)
- meal, **jibî**
- measure, *v.* **gwadâ**, *v.* **aunâ**
- measuring stick, **magwajî**
(*pl.* **magwâdai**)
- meat, **nâmâ**

- mechanic, mākānīkī (*pl.*
mākānīkai)
meddlesomeness, kārām-
bānī
medicine, māgānī (*pl.*
māgungunā)
meet, *v.* hādu, *v.* sādu
— (with), *v.* gāmu (dā)
memory, tūnānī
merchant, āttājirī (*pl.*
āttājirai)
mercy, jin fai
— have, *v.* ji fai
merely, kawāi
metal, karfē (*pl.* karfāfā)
middle, tsakiyā/tsakā (*f.*)
milk, madarā (*f.*)
millet, gērō
million, zambār dubū,
millyān
minister, ministā (*pl.*
ministōcī)
misfortune, hāsārā (*f.*)
mistake, kuskurē
Monday, Littinān (*f.*)
money, kudī
monkey, birī (*pl.* birai)
month, watā (*pl.* wātānnī)
— last month, watān jiyā,
watān dā ya wucē
— next month, watān gōbe.
watā māi zuwā
moon, watā (*pl.* wātānnī)
morning, sāfē, sāfiyā (*f.*)
mother, māmā (*f.*), uwā
(*f.*)
mother-in-law, sūrukā (*f.*)
motor, mōtā (*f.*) (*pl.*
motōcī)
— motor boy, kāren mōtā
mount, *v.* hau, *v.* hayē
mountain, dūtsē (*pl.*
duwātsū)
mouse, bērā (*pl.* bērāyē)
mouth, bāki (*pl.* bākunā)
Mr., mālām (*f.* mālāmā ;
pl. mālāmai)
much, dā yawā
multitude, tulī
must, dōlē, tilās
nakedness, tsirārā (*f.*)
name, sūnā (*pl.* sūnāyē)
namely, wātō
nape of the neck, kyēyā (*f.*)
Native Administration,
en'è (*pl.* en'è-en'è)
near (to), kusa (dā)
necessity, of, tilās
neck, wuyā (*pl.* wuyōyī)
need, bùkātā (*f.*) (*pl.*
bùkātū)
needle, allurā (*f.*) (*pl.*
allūrai)
new, sābō (*f.* sābuwā ; *pl.*
sābabbi)
— brand new, sābō ful
news, lābārī (*pl.* lābārū)
— I have good news,
ālbishirī
nevertheless, duk dā hakā
next, māi zuwā

next day, kàshègári
 Niger River, Kwârâ (f.)
 night, daré
 — at night, dà (dàd) daré
 night, spend the, v. kwâna
 ninepence, nai
 no, ã'â
 nonsense !, habâ
 north, arèwâ
 — due north, arèwâ sak
 — north-east, arèwâ masò gabâs
 — northward, arèwa
 — north-west, arèwâ masò yâmma
 not, bà . . . ba, bà . . . ba
 notice, take notice of, v.
 kùlâ (dà)
 November, Nûwambâ (f.)
 now, yânzu
 nuisance, kàràmbâni
 obtain, v. sámù/sàmâ (i/é)
 occupation, sâna'â (f.) (pl.
 sana'ô'i)
 October, Óktobâ (f.)
 of, na/ta, -n/-r
 of course !, mânâ !
 offer (bargaining), v. tayâ
 office, ôfis (pl. ôfisôshi)
 oil, mái
 old, tsôfô/tsôhô (f. tsô-
 fuwâ ; pl. tsôfâfî)
 — become old, v. tsûfa
 one, daya, gûdâ
 — one only, daya tak

once, at, nan dà nan
 only, kafai, kawâi, kurùm
 open, v. bûdè
 opportunity, dâmâ (f.)
 or, kô
 order, dòkâ (f.) (pl.
 dôkôkî)
 order, in order to, dòmin/
 don
 outside, wâje
 padlock, kwâdô (pl. kwâdî)
 pain, cîwò, zâfi
 palm tree (deleb), giginyâ
 (f.)
 palm (of hand), tâfî
 paper, takârdâ (f.) (pl.
 takârdû)
 parent, mahâifi (f. mahai-
 flyâ ; pl. mahâifâ)
 parents, iyâyê
 parents-in-law, surukai
 part from, v. râbu dà
 pass (by), v. wucè, v. shigè
 — exam, v. ci
 passenger, fasanjâ (pl.
 fasanjöji)
 path, hanyâ (f.) (pl.
 hanyöyi)
 patience, hâkurî
 patient, be, v., hâkurâ
 pay, v. biyâ
 peasant, talâkâ (pl.
 talakâwâ)
 pen, âkkalâmi (pl. alka-
 lumâ)
 pencil, fensir (pl. fensirôrî)

- perform, **dōlē, tilās**
 perhaps, **wātākilā/wata-**
kilā/kilā
 perish, *v.* **hālakā**
 person, **mūtūm** (*pl.* **mutānē**)
 perspiration, **gūmī**
 petrol, **māi**
 pick up, *v.* **daukā** (iē)
 pig, **āladē** (*pl.* **āladai**)
 pile, *v.* **kasā**
 pilgrimage, **hājī**
 pinch, *v.* **matsā**
 pitcher, **tūlū** (*pl.* **tūlūnā**)
 place, **wurī** (*pl.* **wurārē**)
 place, *v.* **ajiyē**, *v.* **sā**
 plan, **dābārā** (*f.*) (*pl.*
dābārū)
 plant, *v.* **shūkā**
 plate, **tāsā** (*f.*) (*pl.* **tāsōshi**)
 play, playing, **wāsā** (*pl.*
wāsānni)
 please, **don Allā**
 pleasantness, **dādī**
 plenty, **yawā**
 plough, **gārmā** (*f.*) (*pl.*
garēmani)
 pocket, **āljifū/āljihū** (*pl.*
aljifunā)
 poem, **wāfā** (*f.*) (*pl.*
wāfōfi)
 policeman (Government),
dan sāndā (*pl.* 'yan
sāndā)
 — (N.A.), **dan dōkā** (*pl.*
'yan dōkā)
 polish, *v.* **gōgā**
- porridge, **tuwō**
 possible, *be, v.* **yīwu**
 post office, **gidan wāyā, fās**
ōfis
 pot (cooking), **tukunyā** (*f.*)
 (*pl.* **tukwānē**), **kaskō**
 potato(es), **dānkālī**
 pound, ₦2, **fām** (*f.*)
 pour, *v.* **zubā**
 — pour away, *v.* **zubar/zub**
(dā)
 praise God !, **ālhamdūllīhī**
 prayers (Muslim), **sallā**
 prefer, *v.* **fi sō**
 pregnancy, **cikī**
 prepare, *v.* **shiryā**
 prevent, *v.* **hanā**
 prevention, **rīgākafī**
 previously, **dā**
 primary school, **fīramārē**
 probably, **wātākilā**
 profession, **sāna'ā** (*f.*) (*pl.*
sāna'ō'i)
 prosperity, **arziki/azziki**
 prosperous, become, *v.*
arzutā
 pull, *v.* **jā, v.** **jāwō**
 pull out, *v.* **cirē, v.** **zārē**
 pumpkin, **kābēwā** (*f.*) (*pl.*
kābēyl)
 punishment, **hōrō**
 pupil, **ālmājirī** (*f.* **ālmā-**
jirā; *pl.* **ālmājirai**)
 push, *v.* **tūrā**
 — over, *v.* **tūrē**
 put, *v.* **ajiyē, v.** **sā**

- put down, *v.* saukar (*dà*)
 put on (clothes), *v.* jitā
 quarrel, fadā
 quarter, kwatā (*f.*)
 question, tāmbayā (*f.*) (*pl.*
 tambayōyī)
 quickly, maza, dà sauri
 rabbit, zōmō (*pl.* zōmāyē)
 rain, ruwan samā
 rainy season, dāmunā (*f.*)
 raise, *v.* dagā
 rank, high, martabā (*f.*)
 ransom, *v.* fānsā (*i/ē*)
 rat, bērā (*pl.* bērāyē)
 raw, danyē (*f.* danyā ; *pl.*
 danyū)
 read, *v.* karāntā
 reading, kārātū
 really ?, ashē ?
 reap, *v.* gibrā (*i/ē*)
 reason, dālilī (*pl.* dālilai)
 receipt, rāsiti, rāsit
 receive, *v.* kārbā (*i/ē*)
 recently, dāzu
 recover (illness), *v.* warkā,
 v. warkē
 red, jā (*pl.* jājāyē)
 — reddish, ja-ja
 — bright red, jā wur/jir/zur
 redeem, *v.* fānsā (*i/ē*)
 reduce, *v.* ragē, *v.* sawwākē,
 v. sauñākē
 reduction, ragī
 refuse, *v.* fi
 regarding, bātun
 relationship, zùmuntā (*f.*)
 relatives, dangī
 reliability, aminci
 remain, *v.* saura
 — remainder, saurā
 remedy, māgānī
 remember, *v.* tunā
 — remembering, tūnānī
 remove, *v.* kau/kawad dà ;
 dēbè, *v.* kwāshē, *v.* fitar/
 fid dà
 repair, *v.* gyārā, *v.* gyārtā
 repeat (word), sākē fadā
 replace, *v.* mayar/mai (*dà*)
 representative, wākili (*pl.*
 wākilai)
 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, zōbē (*pl.* zōbbā)
 ripen, *v.* nūna
 river, kōgī (*pl.* kōgunā)
 road, hanyā (*f.*) (*pl.*
 hanyōyī)
 rock, dūtsē (*pl.* duwātsū)
 roofing pan (material),
 kwānō (*pl.* kwānōnī)

room, dākì (<i>pl.</i> dākunà)	seize, <i>v.</i> kāmà
rope, igiyà (<i>f.</i>)	self, kái
rub, <i>v.</i> gögà	self-respect, mutuncì
rule, dòkà (<i>f.</i>) (<i>pl.</i> dòkòklì)	sell, <i>v.</i> sayar/sai dà
rumour has it that . . . , wai	send, <i>v.</i> àikà (i/é)
run, <i>v.</i> gudù	sense, hankàlì
— running, gudù	separate, <i>v.</i> rabà
	separation, ràbō/ràbuwà
	(<i>f.</i>)
saddle, sirdì (<i>pl.</i> siràdā)	September, Sàtumbà (<i>f.</i>)
sadness, bafin cikì	set aside, <i>v.</i> ajlyè
safety, lāfìyà (<i>f.</i>)	settle (in place), <i>v.</i> zaunà
said, it is said that . . . , wai	sew, <i>v.</i> dinkà
sale, no !, àlbarkà	— sewing, dinkì
salt, gishirì	sewing machine, kèken
same, all the, duk daya	dinkì
sandal, tákalmì (<i>pl.</i>	shade, inuwà (<i>f.</i>)
tákalmà)	share, ràbō
Saturday, Àsabàr (<i>f.</i>), Sàti	sharp point, tsìnì (<i>pl.</i>
say, <i>v.</i> cē, <i>v.</i> fàdā (i/é)	tsinàyé)
saying, cèwà	sheep, tunkiyà (<i>f.</i>) (<i>pl.</i>
scales, ma'auni	tumäklì)
scheme, dàbàrà (<i>f.</i>) (<i>pl.</i>	ship, jirgl (<i>pl.</i> jiràgè)
dàbàrū)	shoe, tákalmì (<i>pl.</i> tákalmà)
school, makarantà (<i>f.</i>) (<i>pl.</i>	shoot, <i>v.</i> hárba (i/é)
mákáràntú, makaran-	— shooting, harbì
toci)	short, gàjérè (<i>f.</i> gàjérìyà ;
— school-slate, àllō (<i>pl.</i>	pl. gàjérù)
allunà)	— shortness, gajertà (<i>f.</i>)
seated, à záune	shop, kànti (<i>pl.</i> kantunà)
secondary school,	shovel, shébùr, tébùr (<i>pl.</i>
sakandàrè	shéburòrì, téburòrì)
secret, in; à bòye	show, <i>v.</i> núnà
see, <i>v.</i> gani/gan/ga	shut, <i>v.</i> rufè
see from afar, <i>v.</i> hànghà (i/é)	sign, àlämà/hàlämà (<i>f.</i>) (<i>pl.</i>
seed, irì	àlàmai)
seek, <i>v.</i> némà (i/é)	

silence, **shirū**
 similarity, **kàmā**
 sing a song, *v.* **rérà wākà**
 singly, **dai-dai**
 sister, **'yar'uwa**
 — older, **yàyà**
 — younger, **fanwà**
 sit down, *v.* **zaunà**
 skill, **gwàntintà** (*f.*)
 skin, **fàtà** (*f.*) (*pl.* **fàtū**)
 sky, **samà**
 slaughter, *v.* **yankà**, *v.*
yankè
 slave, **bawà** (*f.* **baiwà**; *pl.*
bayi)
 — slavery, **bautà**
 sleep, **barci**
 — (sound), **wawan barci**
 slightly, **kàdan**
 slipperiness, **santsi**
 smallness, **fankantà** (*f.*)
 smoke, **hayaki**
 snake, **maciji** (*pl.* **màcizai**)
 snap, *v.* **karyè**
 snatch, *v.* **zarè**
 sneak up on, *v.* **lafabà**
 snoring, **minshari**
 soap, **sàbulù**
 so-so, **dàma-dàma**
 so-and-so, **wànè** (*f.*
wancè; *pl.* **su wànè**)
 sole (foot), **tàfi**
 son, **dà** (*pl.* **'yà'yà**)
 song, **wakà** (*f.*) (*pl.*
wakoki)
 soon, *an jimà*

sort, **iri**
 — all sorts, **iri-iri**
 south, **kudù**
 sow, *v.* **shukà**
 space, **fili** (*pl.* **filayé**)
 spear, **mashì** (*pl.* **mású**)
 speech (political), **laccà** (*f.*)
 speech, **maganà** (*f.*) (*pl.*
màgàngànú)
 spend a long time, *v.* **dadè**
 spend a time, *v.* **jimà**
 spend one day, *v.* **wuni/yini**
 splendid !, **yauwà/yauwa**!
 spoil, *v.* **fàtà**
 spoon, **cokali** (*pl.* **cokulà**)
 squeeze, *v.* **matsà**
 stamp (postage), **kán sarki**
 stand up, *v.* **tashi**, *v.* **tsayà**
 stark naked, **butuk**
 start, *v.* **somà**, *v.* **fàrà**
 start out, *v.* **tashi**
 station, **tashà/teshà** (*pl.*
tashoshi)
 steal, *v.* **sàtä** (*i/é*)
 stench, **dòyi**
 stick, **sàndà** (*pl.* **sandunà**)
 still, **har yanzu**
 stomach, **ciki**
 — stomach ache, **civòn ciki**
 stone, **dutsè** (*pl.* **duwatsú**)
 stool, **kujerà** (*f.*) (*pl.*
kujerù)
 storehouse, **ma'aji** (*pl.*
mà'ajiyai)
 stop, *v.* **tsayà**
 storm, **hadari/hadirì**

story, làbārì (<i>pl.</i> làbàrū)	table, tēbur (<i>pl.</i> tēburōrī)
stove (stone), murfū/ murhū (<i>pl.</i> murāfū)	tailor, madinkī (<i>pl.</i> madinkā)
stranger, bàkō (<i>f.</i> bàkwā ; <i>pl.</i> bàkí)	tall, dōgō (<i>f.</i> dōguwā ; <i>pl.</i> dōgàyē)
stray, <i>v.</i> rātsè	tanner, majèmī (<i>pl.</i> majèmā)
strength, karfi	tattoo marks, jārfā (<i>f.</i>)
strolling, yāwò	tax, hārājī
strong, kàkkarfā (<i>pl.</i> karfāfā)	teacher, mālām (<i>f.</i> mālāmā ; <i>pl.</i> mālāmai), ticà (<i>pl.</i> ticōci)
student, dālibi (<i>pl.</i> dālibai), Àlmājirī (<i>f.</i> Àlmājirā ; <i>pl.</i> Àlmājirai)	tear, <i>v.</i> tsāgà
study, <i>v.</i> karāntā	telegram, wayà (<i>f.</i>) (<i>pl.</i> wayōyī)
— studying, kàrātū	telephone, wayà (<i>f.</i>) (<i>pl.</i> wayōyī)
subdue, <i>v.</i> dannè	tell, <i>v.</i> gayà
sufficient, be, <i>v.</i> lsā	ten kobos, sulè (<i>pl.</i> sulūlukà)
— sufficient, lsasshē	tenth, of a penny, ànini (<i>pl.</i> ànìnai)
sugar, sukàr	termites, gàrà (<i>f.</i>)
sugarcane, ràkē	test, examination, jarrà- bâwā (<i>f.</i>)
sun, rānā (<i>f.</i>)	test, <i>v.</i> gwadà
Sunday, Lahàdì/Lâdì (<i>f.</i>)	thank, <i>v.</i> gōdè
sunset, màgàribà	— thanks, gòdiyā (<i>f.</i>)
superior to, mafī/mafīyī (<i>pl.</i> mafīyā)	— thank you, nā gōdè
sure, be, <i>v.</i> tabbâtā	that, can/cân/càn
sure, for, lallē	that, wancàn (<i>f.</i> waccàn ; <i>pl.</i> wafâncân)
surpass, <i>v.</i> fi	theft, sâtà (<i>f.</i>)
surprise, màmâkì (<i>pl.</i> màmâkai)	then, sâ'àn nan
swamp, fàdamà (<i>f.</i>) (<i>pl.</i> fadamōmī)	there, can/cân/càn
sweep, <i>v.</i> shârè	there is/are, <i>v.</i> àkwai , <i>v.</i> dà
sweetness, zâkî	
swerve, <i>v.</i> râtsè	
swimming, iyò	

- there is no/not, *v.* bābū/bā
 thief, fārāwō (*pl.* fārāyī)
 thing, abū (*pl.* abūuwā)
 thinking, tsāmmānī, cā
 third, sulūsī
 this, these, nan/nān/nān
 thought, tsāmmānī
 thousand, alif, dubū,
 zambār
 thrash, *v.* būgā (i/ē)
 thrashing, bugū
 three days hence, gātā
 throat, māfōgwārō
 through, ta
 throw, *v.* jēfā, *v.* wurgā
 throw at, *v.* jēfā (i/ē)
 throw away, *v.* yar/yā dā
 throwing at, jifā
 Thursday, Alhāmīs (*f.*)
 thus, hakā
 tie, *v.* daurē
 till a farm, *v.* nōmā (i/ē)
 time, lōkācl (*pl.* lōkātai),
 lotō, sā'ā (*f.*)
 — from time to time, lōtō—
 lotō
 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 aikī
 tooth, hafōrl (*pl.* hafōrā)
 top, kāi
 top, on top of, à kān
 tortoise, kunkurū (*pl.*
 kunkurā)
 touch, *v.* taśā
 toughness, taurī
 toward, wajen, zuwā
 town, gārī (*pl.* garūruwā)
 trade, sāna'ā (*f.*) (*pl.*
 sāna'ō'l)
 trader (itinerant), farkē/
 falkē (*pl.* fatākē)
 tradition, al'ādā (*f.*) (*pl.*
 al'ādū)
 train, jirgin fasa
 trample, *v.* tattakē
 travel, tāfiyā (*f.*)
 tread on, *v.* tākā
 tree, itācē (*pl.* itātuwā)
 trouble, wāhalā (*f.*)
 — have trouble, shā
 wāhalā
 trousers, wāndō (*pl.*
 wandunā)
 truth, gāskiyā (*f.*)
 Tuesday, Tālātā (*f.*)
 turban, rawānī (*pl.*
 rawunā)
 turn, *v.* jūyā
 tyre, tāyā (*f.*) (*pl.* tāyōyi)

uncle (maternal), kāwū	wash, <i>v.</i> wankē
kāwū (<i>pl.</i> kāwūnai),	watch, ágogō (<i>pl.</i> agōgunà)
rāfānī (<i>pl.</i> rāfānai)	water, ruwā
— (paternal), bappā/bāba	— drinking water, ruwan shā
uncooked, danyē (<i>f.</i> danyā ; <i>pl.</i> danyū)	water-pot, tūlū (<i>pl.</i> tūlūnà)
underneath, kārkashin	way, hanyā (<i>f.</i>) (<i>pl.</i> hanyōyī)
understand, <i>v.</i> fahimtā (i/é), <i>v.</i> gānē , <i>v.</i> ji	way, by way of, ta
unit, gūdā	wealth, arziki/azziki
unless, sai	wealthy person, mawādācī (<i>f.</i> mawadācīyā ; <i>pl.</i> mawādātā)
unsheathe, <i>v.</i> zārē	wear, <i>v.</i> jitā
until, har , sai	wedge, wejì/wajì
upward, samā	Wednesday, Lārābā (<i>f.</i>)
urine, flitsārī	week, mākō , sātī
usefulness, āmfānī	weeping, kūkā
useless (thing), wōfī (<i>pl.</i> wōfāyē)	weigh, <i>v.</i> aunā
vanish, <i>v.</i> nutsē/nitsē	welcome !, marābā !
very much, kwarai , kwarai dà gāskē , ainū(n)	well, rījiyā (<i>f.</i>) (<i>pl.</i> rījiyōyī)
village, kauyè (<i>pl.</i> kauyukā)	well !, āshē !
visit, <i>v.</i> zīyartā (i/é)	well . . ., tō/tò . . .
voice, muryā (<i>f.</i>) (<i>pl.</i> muryōyī)	well-being, lāfiyā (<i>f.</i>)
voyage, tāfiyā (<i>f.</i>)	west, yāmmā
vulture, ūngūlū (<i>f.</i>) (<i>pl.</i> ūngūlai)	— westward, yāmma
waist, iyā gindī	wet-mix, <i>v.</i> dāmā
wait for, <i>v.</i> jirā , <i>v.</i> dākātā	what about ?, fā ?
wall, bangō	whatever, kōmē
wandering, yāwō	when, lōkācīn dà , sā'ad dà
want, <i>v.</i> sō	when ?, yāushē ?/ yāushe
	whenever, kōyāushē / kōyāushe
	where ?, inā ?
	— where, indā
	wherever, kō'inā/kōlnā

- whether, kō
 which, wanda (*f.* waddà ;
pl. wadàndà)
 which ?, wànè ? (*f.* wàcè ;
pl. wàdànnè)
 while, after a, an jimà, jím
 kàdan
 white, fari (*f.* farā ; *pl.*
 faràrē)
 — snow-white, farī fat
 who, whom, wandà (*f.*
 waddà ; *pl.* wadàndà)
 who ?, wà/wànénè ? (*pl.* su
 wà ?)
 whoever, duk wandà
 whoever, kowànénè (*f.*
 kowàcècè)
 why ?, dom mè ?
 why !, ai !
 wife, màcè (*pl.* mâtā), uwar
 gidā
 — father's wife (not one's
 mother), gwaggò/
 gwàggò
 win, *v.* ci
 wind, iskà (*m.* or *f.*)
 wind, *v.* nadà
 wind, breaking, túsà (*f.*)
 window, tágà (*f.*) (*pl.*
 tágogì)
 wing, iffikè (*pl.* iffikai)
 winnow, *v.* shékkà
 wipe, *v.* shàfā (i/é)
 with, dà
 woe is me !, wâyyô ni !
- woman, màcè/mâtā- (*f.*)
(pl. mâtā)
 I wonder . . . ?, shin/
 shîn . . . ?
 wood, itàcè (*pl.* itâtuwà)
 word, máganà (*f.*) (*pl.*
 mágangànū)
 work, aikì (*pl.* ayyukà)
 worker, ma'aikaci (*f.*
 ma'aikaciya ; *pl.*
 ma'aikâtā)
 worm, tsûtsà (*f.*) (*pl.*
 tsûtsôtsî)
 worry, dâmù, *v.* dàmā
 worthlessness, banzâ
 wound, cùtâ (*f.*)
 write, *v.* rubùtâ
 writing, rùbùtû
- yam(s), dôyà (*f.*)
 yard, yâdi
 year, shèkarâ (*f.*) (*pl.*
 shèkarû)
 — last year, bâra (*f.*)
 — next year, bâdi (*f.*)
 — this year, bana (*f.*)
 yellow, râwayà (*f.*)
 yes, i, na'am, nà'am ?
 yesterday, jiyà (*f.*)
 yet (not yet), tukuna
 youngest (of children), àutâ
 youth, saurayî (*pl.* sàmâri)
- zero, sifiri